

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

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Complete

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

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PUBLISHED MONTHLY.

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

JANUARY, 1889.

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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.

HERSCHAEL V. GARDNER,

Son of G. H. and E. Anna Gardner, was born March 28, 1867, and died July 31, 1888. Herschael was in the bloom of youth, and full of promise to himself and all that knew him; but while exerting himself in his usual energy with the bridge company on the Rome and Decatur Railroad, using an adz, he received a wound near his knee joint, which produced blood poison, causing death. He was a very moral young man, and although he had never made a public confession of faith in Christ, he told his father he was going home, and gave bright evidence of being changed. The writer had talked with him while in health, and his expressions gave strong indications of faith in Christ. Poor Herschael! taken away so young; yet we would say to Brother and Sister Gardner, and to all his loved ones, we will sorrow, but not as those that have no hope.

W. C. BRYAN.

VIRGIL SAUNDERS.

Little OLLIE VIRGIL SAUNDERS, son of Bro. Philip and Sister Joceann Saunders, departed this life on the 27th of August, 1888, after two weeks' intense suffering with congestion of the brain, aged two years and one day. He had the close and loving attention of tender parents and sympathizing friends, and best medical skill that could be obtained, but the Lord knows best, and called him hence, where there is no more suffering, no more pain.

Though his little tongue has ceased below,
His little footsteps heard no more,
Up above he sings the praise
Of a Saviour dear for endless days.

Tiogee, Texas.

W. R. LEDBETTER.

MRS. NANCY TAYLOR

Was born May 25, 1806, married to W. S. Taylor January 18, 1827, professed a hope in Christ and joined the Primitive Baptist Church at Enan, in Bedford county, Tenn, in 1831, afterwards moved her membership to Mt. Pleasant Church, of the same faith, where she remained, a much beloved and faithful member, until death closed her life of usefulness, May 29, 1888, aged eighty-two years and four days. Sister Taylor was highly esteemed by all who knew her, and dearly loved by those who knew her best, for her many noble qualities. She was kind and obliging to her neighbors, ever ready to assist them, when in her power to do so. She was a devoted wife, an affectionate and tender mother. Although she was greatly afflicted for twenty years, and suffered, no pen can tell how great at times, yet she bore all like a noble Christian martyr, without a murmur, and would often speak of the sufferings of Christ for her and poor sinners, and take consolation to herself, knowing that all her suffering would soon end in a glorious reward and sweet rest in heaven. Her husband, who had so long watched and waited on her in her great sufferings, had gone before to his home in glory, but only a few months. After his death, she seemed the more anxious to depart and be at rest. Sister Taylor had been, in her young days, greatly devoted to her Bible, read it a great deal, and had a wonderfully retentive mind, and her judgment was very clear, and remarkably sound in the doctrine of free and sovereign grace in the salvation of sinners through Jesus Christ. Indeed, it was a treat to the hungry soul to sit by and hear her tell the wonderful love and mercy of God in saving sinners for Jesus' sake. I have been there and heard her, even in her greatest sufferings, as well as when in health, praise God for saving grace, not only in her own case, but others, and for children.

O, children, let me exhort you as one that loves you, never to forget the bright examples and faithful, upright walk of your devoted parents; ever reverence their memory and imitate their lives. I know you miss them greatly, and so does the whole church. Yes, we all feel sad on this account, but the Lord has seen fit to take them home. Therefore it is the Lord, let him do what seemeth him good.

J. E. FROST.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY, 1889. Vol. 11

CAN THE SOUL BE CALLED "IMMORTAL?"

An esteemed brother from Georgia writes me, in an excellent spirit, that he thinks the term "immortal," applied to the soul of man, on the 671st page of the Church History, unscriptural. As the subject is of general importance, I not only have replied to him privately, but also send the substance of my reply for publication in the GOSPEL MESSENGER.

I hope that the Lord will enable me to reply in the same Christian spirit, and with the same profound reverence for the truth and the Scriptures, as have been exhibited by my brother. Upon this, as well as upon every other subject, I hope that I desire to know and tell the truth, so far as God may enable me, without regard to the fear or the favor of men.

The expression to which my brother objects (that "God created man, male and female, with reasonable and *immortal* souls,") is a part of the old London Baptist Confession of Faith, which was written in 1689 (see page 663d of the History), one hundred and fifty-three years before I was born, and for which, therefore, I am not at all responsible; but I was responsible for recording that confession in the exact words in which I found it. If I had altered a single word of it, to suit myself or any other person, I should have been guilty of *falsehood*, in reporting that *for* the London Confession which was *not* the London Confession. And here I desire to make the general remark that a historian, if his work be of any real and lasting value, must be an impartial witness, and must tell "the truth, the whole truth, and nothing but the truth," on every subject, whether he supposes his readers will like it or not. This is exactly what I have tried to do on every page of the Church

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History. And, as I have said on page vii. of the Preface: "For the truth, however distasteful, I am not responsible; but for accurately reporting what I am satisfied is the truth, I am responsible to God." The inspired writers were not responsible for the errors and sins of the people of God, as described by themselves; but they were responsible for telling the truth, however unpleasant to themselves, about such errors and sins.

The term "immortality" has two distinct meanings in our language—a general and a special meaning. In its general sense, it means *everlasting duration*; while, in its special sense, it means *everlasting blessedness*. And the question as to whether the soul can properly be called "immortal" depends altogether upon which of these two meanings is assigned to the word; and this, like all other matters of discussion among the people of God, is thus only a *war of words*, a logomachy, against which the inspired Apostle Paul affectionately and solemnly warns us (1 Tim. vi. 4, 5; 2 Tim. ii. 14).

Being aware of the fact that the Scriptures use the term "immortal" (in the Greek *athanatos*, *deathless*, and *aphthartos*, *incorruptible*) with reference only to God, and his doctrine, and the spiritual standing of his people in time, and their glorified standing in eternity (1 Cor. xv. 53, 54; 1 Tim. vi. 16; 1 Cor. ix. 25; xv. 42, 50, 52, 53, 54; Rom. i. 23; ii. 7; Ephes. vi. 24; Titus ii. 7; 1 Tim. i. 17; 2 Tim. i. 10; 1 Pet. i. 4, 23; iii. 4), I have myself carefully refrained from applying that term to the soul of man, and I have preferred the term "everlasting" in reference to the soul (see page 39, line 1, of the Church History; and page 48, line 5). But that the old London Baptists meant by "immortal soul" only "ever-enduring soul" is unanswerably shown by the London Confession, chapter xxxi., section 1 (page 694 of the Church History), wherein they plainly say that the souls of the righteous go after death to paradise, and the souls of the wicked are cast into hell.

That the soul of man endures forever, in a state either of happiness or of misery, and is not annihilated at death, has been, with the fewest possible exceptions, the universal belief of the human race in all ages and countries, and is, I think, demonstrated on the 263d, 264th, and 265th pages of the Church History, from the original Hebrew and Greek Scriptures. The punish

ment of the wicked is as everlasting as the happiness of the righteous, and as the existence of God; and therefore the existence of the wicked is everlasting. The fire, says Christ himself, in Mark ix. 43, 48, is *asbestos, unquenchable, inextinguishable*; and their worm *or telenta, dieth not, is undying or immortal* (for immortal means exactly, by its etymology, not mortal, not dying, undying); then the wicked themselves, in both their souls and resurrected bodies, must, *in this sense*, be immortal, or endless in their duration; but—oh inconceivably dreadful distinction! the wicked are the very opposite of immortal in its other sense—they are *everlastingly cursed* instead of *everlastingly blessed*—fall into the unknown agonies of eternal death, instead of rising into the unspeakable glories of eternal life! How terrible the thought that nothing short of the appalling thunder of the judgment day will convince the multitudinous millions of our unspiritual, grovelling race of the all-absorbing importance of that most solemn question addressed to sinners by the Eternal King: “What is a man profited if he shall gain the whole world and lose his own soul?”—Matthew xvi. 26.

SYLVESTER HASSELL.

Williamston, N. C., Oct. 29, 1888.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”—Acts xvii. 11.

What a noble creature is man, for as he stands in the creation of God, all living things on earth, in the air, and in the sea, do him reverence and acknowledge him as lord. But what a wreck has sin made of human greatness! How low has man fallen! Though, by reason of his intellect and immortality, man is more noble than the beasts, yet sin has so debased him that the Scriptures speak of him as *earthly*, like a crawling worm, *sensual*, like the beasts that perish, and *devilish*, like the cursed and fallen spirits.

The apostle Paul, when speaking of base characters, says, “Are we better than they? No, in nowise; for we have before proved both Jews and Gentiles, that they are all under sin.” (Rom. iii. 9.) All are on a level by reason of sin; yet here, in our text, are some spoken of as more noble than others; for it says the

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Bereans were more noble than those in Thessalonica. What ennobled them, lifted them out of their degraded state, and made them better than other folk? The Holy Ghost tells us; so there can be no mistake about it: "They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." It is a mercy if we can prove that we have some of this nobility about us, and that we are descended from the royal line of David.

We read that when Pharaoh had a dream and the magicians could not interpret it, the butler remembered his faults, and told the king of Joseph, and he was brought in with haste. Then as Joseph declared the dream, he said, "Let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years." Then Pharaoh said unto his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. xli. 33, 38.) This was true nobility; and this made him more noble than all the magicians.

Again: You read of Belshazzar making a feast to his lords, drinking wine out of the vessels taken from the temple, and praising the gods of gold, and silver, and brass, when there came forth a hand and wrote upon the plaister of the wall, "MENE, MENE, TEKEL, UPHARSIN." Then was the king's countenance changed. What cowards will sin make of men! It will bring down high looks and make men shake like aspen-leaves. How true is the Scripture: "I said of laughter, It is mad; and of mirth, What doeth it?" (Eccles. ii. 2.) So this tyrant found it. Then he called for the magicians, and promised that whoever should make known the writing should be made one of the rulers of the kingdom; but they could not do it. Then the queen came in and said, "O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed; there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers . . . Now let

Daniel be called, and he will show the interpretation." (Dan. v. 10, 12.) He was more noble, you see, than they.

Again: You read when king Nebuchadnezzar communicated with Shadrach, Meshach, and Abed-nego, he found them ten times wiser than the wise men in his kingdom, for they had a princely spirit; the Spirit of God was in them. That is true nobility; all other nobility is a shadow. It is said of one Roman Emperor, that when he made a great feast on a certain occasion, he put all the great nobles of the land in the kitchen, and had all those that feared God in the hall. On being asked the reason, he said, "These poor and base ones I shall sup with in heaven, while the others, unless God awaken them to a sense of their danger, will be thrust down to hell."

"These were more noble." Now, although the Spirit of God exalts a man above all others, the man himself takes the lowest seat. He is not like the scribes and Pharisees who seek honor from men, but he seeks honor from God only; as Paul said: "Unto me, who am less than the least of all saints, is this grace given;" and in another place he says, "I am not worthy to be called an apostle."

"These were more noble." We read of David when he was driven out of Jerusalem, that they brought the ark of God with him, but he said, "Carry it back. (I want nothing to cover me if I am not right, and if God is not on my side.) If I shall find favour in the eyes of the Lord, he will bring me again, and show me both it, and his habitation; but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him." (2 Sam xv. 25, 26.) These noble ones are lion-like men, for when Abishai went at one time to smite Saul, he said, "Let me smite him. I will not do it the second time;" but David said, "Destroy him not; for who can stretch forth his hand against the Lord's anointed, and be guiltless? As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed." (Sam. xxvi. 8, 11.)

"These were more noble." These can face death, which is the king of terrors and a terror to kings. See how Judas and Ahithopel, with all their courage and

valor, fly, when their sins cry after them, and put an end to their own existence; while Paul, when they said to him, "Go not up to Jerusalem," replies, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts xxi. 13.) "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"These were more noble." Their real nobility consisted in being made wise unto salvation, and in being born again of the Spirit. If you, my friends, are amongst the true nobility who can thus face death and dangers, then the Spirit of God dwells in your heart. "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.) If you are born of the Spirit, you have a heavenly birth; and if you have a heavenly birth, Jesus Christ is in you: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) You have a faith which is of the operation of the Holy Ghost; you have hope, love, a humble mind, and are blessed with a teachable spirit. The Scripture, speaking of what true greatness is, says, "The ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. iii. 4.) This is what true nobility consists in. God did not commend Moses' warlike spirit, his wisdom, or his being learned in all the arts of the Egyptians; but he says, "The man Moses was very meek, above all the men which were upon the face of the earth" (Numb. xii. 3); and this meekness God says is of great price, and constitutes a man noble above his fellows. I tell thee, sinner, nor am I afraid that God will contradict it, if he has made thee simple, teachable, humble, and meek, and if the feeling of thy heart is, "Lord, teach me," and you are thus brought to the feet of the Son of God, then you are head and shoulders higher than other men. Hear what the Scripture saith, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." (1 Sam. ii. 8.) Then these are noble folk. If God has blessed you with such a spirit you may feel that you have nothing to boast of respecting your nobility, and may say, "My father was

a Hittite, and my mother an Amorite; therefore I cannot boast of having been descended from greatness." If you could it would be nothing before God, for it all comes to this, "Dust thou art, and unto dust shalt thou return;" yet thou art a noble man. The same words are said in the Church of England over the pauper that is carried from the Union, as over the king who is carried from the palace; and the worm feeds on them both. Though in your own eyes you may be little and base, and both scribes and Pharisees may think so too, yet it is what God says of you that will stand. You are more noble because there is to be found in you the Spirit of the living God. He must be a noble man indeed in whose heart God deigns to dwell.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind." John tells us that the axe is laid to the root of the tree, and unless fruit is brought forth it shall be cut down. As John went about preaching this, the hearts of the people feared; and he thus made ready a people prepared for the Lord. The Scripture saith, "Doth the ploughman plough all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him." (Isa. xxviii: 24, 26.) He does not scatter the seed until the ground is made ready for it. Now what did Paul declare to the people? He preached to them out of the Scriptures that Jesus was Christ; that he came to save sinners, and that they stood in need of him. As he preached their consciences fell in with it, just as Nathan's parable came home to David, when he said "Thou art the man." So they fell under the truth, and their consciences echoed to it. When Paul had ploughed up the ground, then he cast in the principal seed. Hear what he says; it is a blessed truth: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. i. 15.) That just fitted their poor hearts; they received it with all readiness, and it made them sing for joy. What? Christ came to save them, have mercy on them—heath-

ens, Pagans, and adulterers? I am satisfied you will never receive this truth until the Holy Ghost makes you feel that you are a sinner, and when he has done so, then he will show you that Christ came to seek and save the lost; and this will be good news indeed to you. It is said when the Son of God went into the temple and preached what he had come to do, they "wondered at the gracious words that proceeded out of his mouth." What made them wonder? Why, the good news. Could it be true? It was the best news that they had ever heard.

What was it, think you, that made Mary sit at the feet of the Son of God? Jesus loved Martha, and she thought, "I will do the best for him." We can understand the love of her heart in entertaining the Son of God. But what made Mary forget the serving? She had no time to think of that, for there had been seven devils cast out of her; so she sat down at his blessed feet to receive of his words. Martha comes with, "Master, dost thou not care that my sister hath left me to serve alone?" Ah, Martha; "thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." (Lu. x. 41, 42.) "Mary wants the things that make for her peace. She wants what I have to bestow, and to feel her interest in it, because she is brought to feel her destitution without it."

"They received the word with all readiness of mind." We read that the Son of God went into the country of the Gadarenes, and there came a man from the tombs exceeding fierce, so that no man could bind him, and when the Son of God cast the devils out of him, they besought him to let them enter into a herd of swine, and they all ran down into the sea, and were drowned in the waters; and they that kept them fled. Now these people were more concerned about their hogs than about Jesus Christ; so they begged him to depart out of their coasts. There was not anything in the Son of God suitable to their carnal minds.

When the Son of God went through Samaria he sat by a well, and there came a woman to draw water, to whom he said, "Give me to drink." She said to him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no

dealings with the Samaritans." Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? (Jno. iv. 9, 10.) Then when the Son of God brings matters a little closer, away she goes into the city, crying, "Come, see a man, which told me all things that ever I did; is not this the Christ?" When they came to him they said to the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Now what was the effect? They begged him to stay; but the others of whom we have just spoken wished him gone. These were smitten in their consciences; Christ had laid hold of their hearts, and they were so opened that, like the Bereans, they received the word in all readiness of mind.

It is said of Lydia, that the Lord opened her heart, that she attended unto the things that were spoken by Paul. Why? She was undone without them; and as Paul opened up what Christ was, his suitability, his blood that cleanseth sinners, that he died for vile, ruined, devilish sinners, she sweetly drank it in, and blessed God for Jesus Christ. The Scripture saith, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." (Prov. xvi. 1.) If the Holy Ghost has softened your heart and brought you to feel what you are, then it is Christ that you want, and all your fear is lest he did not die for such as you. It seems too good to be true; yet, less than Christ would not satisfy. You must have Christ. How it brings you to say, "When wilt thou come unto me?" What readiness there is in your heart to receive Christ; and how blessedly he fits you! There is no hesitation on your part.

When Paul was going to Damascus he wanted nothing of Jesus Christ. He feared neither death nor danger, and thought he could enter heaven with what he had on; but as he was going, in all this stout-heartedness, the Son of God called to him and said, "Saul, Saul, why persecutest thou me?" He asked, "Who art thou, Lord?" The reply was, "I am Jesus, whom thou perse-

cutest." "Lord, what wilt thou have me to do?" Now the law entered, and that which he thought to be unto life, he found to be unto death. It took hold of his righteousness and rent it from top to bottom, and he saw that in him dwelt no good thing. While in this distressed condition Ananias came to him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts ix. 17.) My friends, with what readiness of heart did he receive it, and it made his soul rejoice: "A word fitly spoken is like apples of gold in pictures of silver." (Prov. xxv. 11.) What a cordial was this to his bleeding heart! He was a sinner condemned, and Christ came to save him, put away his sins, pardon his transgressions, and he was to receive the Holy Ghost.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind;" and so did Paul. There is no receiving the word unless the heart is made ready. If your heart is made ready by God's Spirit, then, as the thirsty ground opens its mouth to receive the rain, so does your heart open, that the word may drop into your soul. You will be found among these noble ones. As thy heart is prepared on purpose to receive the seed, Jesus Christ becomes to thee the One Thing needful. Thy heart opens to receive him, and thy cry is, "Make haste, my God, make haste."

What folks they were to whom Peter preached! They had said of the Son of God only a little while before, "Away with this man, and release unto us Barabbas." Pilate said to them, "Shall I crucify your king? Why, what evil hath he done?" They replied, "We have no king but Cæsar. Away with this man." Pilate said, "I am innocent of the blood of this just person." They answer, "His blood be upon us and upon our children." Then he was delivered to their will, and they crucified him, mocked, and derided him, and when he cried, "I thirst," they gave him vinegar to drink mingled with gall. Now it was to these that Peter preached and said, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him

in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." He charged the murderer home to them, and they fell under the word and cried out, "Men and brethren, what shall we do?" 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." They received it with all readiness of mind! What? Those folks saved that had just crucified Christ? Yes, believe on the Lord Jesus Christ, and thou, guilty sinner, shall be saved too. You read that "these continued in the apostles' doctrine, and fellowship, and breaking bread from house to house did eat their meat with gladness and singleness of heart; praising God." They came and laid their money at the apostles' feet and counted all things as nothing in comparison with what they had gained.

How does your heart feel respecting the things of the blessed Son of God? Does your heart open to receive this Christ? Do you see and feel that without his blood you can never be made clean? Is thy heart open to receive a complete Christ; his righteousness to justify thee, his merit and obedience to answer for thee? Can you say,

"Nothing in my hand I bring,
Simply to thy cross I cling?"

Are you so brought in feeling to receive this Christ in the faith and love of your soul, in truth and simplicity, and to bless God for his unspeakable gift? If thy heart has been thus opened to receive the truth, then, "To as many as received him, to them gave he power to become the sons of God." "He came to his own, but his own received him not;" yet to those who had a ready mind to receive him, "to them gave he power to become the sons of God, even to as many as believed on his Name." What a mercy, then, for God to unite you to Jesus Christ, and Christ to you; for it is a truth that what God hath joined together nothing can ever put asunder. God has joined you together, and you will

be found among the noble Bereans in receiving the word with all readiness of mind.

“And searched the Scriptures daily, whether these things were so.” The greatest part of professors do not think it worth while to search the Scriptures; they rest upon the preacher’s *ipse dixit*. They would not trust him for anything else; they would take care to count their gold after him. Now if I were to come to each individual in this chapel and say, “Salvation is a great thing, for we stand upon the brink of a vast eternity,” I question whether many of you are enough concerned about your souls to search the Scriptures to see if you are going to heaven. For the most part men are so taken up with trifles that they have no time to search the Scriptures. They may read them as a task or duty, and fancy that it is pleasing to God; but these Bereans were more noble. “They searched the Scriptures daily whether these things were so.” Were the things true? Could they be true? They would take it on no man’s word; they were not to be put off. We read that some said Paul brought certain strange things to their ears, for he told them things that they had never heard before. These Bereans felt that they had souls that must live to all eternity in heaven or in hell. They knew not how soon death might come. Were these things heathen fables, or were they verities, eternal realities? They searched to see whether it were so.

When the good Spirit quickens a man into life, what a seeking man it makes him! Paul preached to them out of the Scriptures that unless they were born again they could not enter into the kingdom of God. Then he told them that if they were born again, they would find the flesh lusting against the Spirit and the Spirit against the flesh. Here were strange things. He told them that sin would bring them into captivity to the law of sin and death, which was in their members, and it would make them cry, “O wretched man that I am!” Yet that “sin should not have dominion over them, for they were not under the law, but under grace.” He told them that if God had begun to give them grace, he would give them glory, and “he that had begun a good work in them would perform it unto the day of Jesus Christ;” and that their souls were bound up in the bundle of life with the Lord Jesus Christ; that Christ

and they were one. O, could it be so! He told them that "no man ever yet hated his own flesh, but nourished it and cherished it, even as the Lord the church." Was it so? Could it be so? for such sinners as they were to be the spouse of Jesus Christ? If Christ dwelt in their hearts, could they be the subject of such things as they were, and have such devilish feelings? Could these things dwell in a heart where Christ was? Paul opening and alleging out of the Scriptures told them these things were so. They found them blessed things, and such as did them good. Are these things true? Are they to be found in the Scriptures? They are, poor thing, and you will find it so.

When the Holy Spirit's sweet influence is shed abroad in the heart, how the man feels, "The lines are fallen to me in pleasant places; I have a goodly heritage. I have a religion that will save my soul, and will carry me to heaven; though I find 'that in me that is, in my flesh, dwelleth no good thing.' Yet I find the law of the Spirit of life in my heart too. So, though I cannot do the things that I would and do the things that I would not, yet it is no more I that do it, but sin that dwelleth in me; and the Lord knows it is so." When a man comes to realize in his soul that God has begun a work in him, that he is no more a servant, but a son, an heir of God, and a joint-heir with Jesus Christ, it makes his heart rejoice.

There are very few in earnest about their souls, who take the pains to search the Scriptures to see what God saith concerning them. So like fools they live, and like fools they die.

May God make thee like the Bereans, bless thee with that Spirit that will ennoble thee, and bring thy heart to receive the truth in the love of it. As God reveals his loving kindness to you continually it will make you bless him with a joyful heart; it will indeed; and will bring you to sing, "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."—*Gospel Standard*.

One reason why Christians do more than others, is because they profess more than others.

TEXAS TROUBLES.

HIGHLY ESTEEMED BRETHREN IN THE LORD: THE GOSPEL MESSENGER for December is before me, and in glancing over it I notice reference to the condition of Baptists in Texas, and as I have some experience here, indeed, the greater part of my ministerial life has been spent here, and no doubt when the toil of life is over it will be here I will be buried. If there is any people on earth I should feel an interest for, it is those I am identified with; and hope to live and die with. So I feel it due the Baptists of this great State, who have proven themselves to me to be as true and good as any Baptists I ever knew, or was ever identified with, to so state. I was born in Tallapoosa county, Ala., Nov. 20, 1849, obtained a hope in Christ August, 1865, and wandered to Babylon and remained till 1870, when I joined Bethlehem Church, Macon county, Ala., at which time said church belonged to the Wetumpka Association, and afterward became a member of Beulah, and now a member of Olive Association. I was baptized by Elder Henry R. McCoy, who served said church at intervals for many years. Elder J. E. W. Henderson, one of our beloved editors, was called to the care of said church, and while under his faithful ministry I was liberated by said church, and began my feeble work under his faithful and untiring care. I will here say to him I am under life obligations for his kindness and timely care of me. But these ties were soon broken; my mind led me toward this western land. In 1876 I gathered up my little family, wife and two children, and started, not knowing where we would land, only we desired to get to Texas. I came to Bell county, where we remained for seven years, during which time we were united with Little Flock and Pilgrims Rest churches. (Now said churches belong to Little Flock Association.) While in Bell county I learned a great deal of the trials of Baptists in Texas, and many times thought the brethren a little severe in contending for the ancient land marks, for I had never heard Two-seed doctrine advocated; indeed, I was so charitable as to hope that such was not the case anywhere in Texas. But in this I was mistaken; I found one who was opened and avowed.

He claimed to be apostolic, but refused to unite with our church because we were not united with his former connection. But time rolled on, and a great temporal calamity befell us—we were burned out—and after this we moved to the north part of Hamilton county, Texas, and here we joined New Hope Church, which afterward joined Harmony Association. And for the satisfaction of those coming to Texas, we can say we never met warmer-hearted Baptists, truer to the principles they profess to believe, than they are. I have been and still stand identified with them.

The year before New Hope Church joined Harmony Association, that Association entered a protest against a book entitled *Diagram of the Churches*, written by Dr. Carlton, of Rusk, Texas, who, at the time of his writing (if I am rightly informed) was not identified in any way with the Primitive Baptists, but soon joined a church in Little Hope Association. (The minutes of said Association are now before me, of 1885—I find his name in said minutes.) The protest was submitted to the churches of the Association, which unanimously adopted said protest, and it was inserted in her minutes, etc. At this session New Hope joined, adopting in her petition the protest against Dr. S. M. Carlton's work, which work had the published indorsement of several prominent ministers of New Hope, Church and one from Union Association; also some indorsements from some we dearly love, from long acquaintance, but we are taught to know no man after the flesh, and the apostle exhorts the churches to refuse an angel if he preached any other gospel—let him be accursed. If the doctrine of Dr. S. M. Carlton is the doctrine of the Baptist, I have this to say: it is not my sentiments, nor will I suffer it to so go on record as my faith, for the time has come in Texas, if nowhere else, when the test will be used; personalities laid aside and the *Rule* applied to Israel.

Brother Wagner goes on to say that he visited Big Creek and Union Association, composed of churches *supposed* to hold the Two-seed *heresy* (*fleshly*). I attended the same session of Association, and held private interviews with many, previous to said session, and it is no injustice to them to say they hold to

spiritual Two-seedism,* as taught by Dr. S. M. Carlton, for I have in my possession a public indorsement of two prominent members of Big Creek and Union Associations; besides this, said Associations yet correspond. We have no ill-will to Dr. Carlton, or any other man living, and if such are the honest sentiments of said churches, why deny it and keep it from the public gaze, and cause the brethren who live far away to conclude that there is nothing but wrangling and dire confusion in this great land, and that there are no sound, orderly Baptists here?

Elder N. W. Little, of Kentucky, spent several months in Texas; Clinton is his post-office; if any want information write to him. Elder T. S. Daulton visited the central Associations, Harmony; Primitive and Little Flock; his address is Benton, Ills. Elders Patterson and Rowe, from Georgia, Elder Purifoy, of Alabama, Elder Lester, of Virginia, all visited us, and were warmly received, and we rejoiced exceedingly at the coming of said brethren. Elder Lancaster visited our little church here last winter, and we rejoiced together.

We have written this sketch in no bitter feeling to any, nor do we desire to cause strife, but what we have here stated are stubborn facts, and they have prompted this communication, and if published, I assume all responsibility, personally, for any statement herein made, for I have simply told a part of what I know that should be known.

I am yours in much love and esteem, to serve in the gospel of Christ.

Gerald, Texas.

A. V. ATKINS.

* SPIRITUAL TWO-SEEDISM.—We don't know that we got your meaning, Brother Atkins. We understand Two-seeders to believe that there are two natural seeds—one of Adam and the other of the devil—and that Adam's seed are the elect and will all be saved, but that none of the devil's seed will be saved, but will all be damned. Now this, no sound Baptist believes, or ever has believed. No sound Baptist believes that there is any natural difference in the human family, but that they are all, elect and non-elect, the seed or offspring of Adam, and all by Adam's disobedience, made sinners and are children of wrath—the elect as well as the non-elect. And that the only difference between a saint and an unregenerate sinner is the difference made by grace, and not by nature. And when an elect vessel of mercy is born again, he is changed by that work of the Spirit and becomes by grace a child of God, though he is still a child of Adam, and in him are two seeds or spirits, so to speak, the seed of Christ and the seed of Adam, and this is what makes a Christian. This is what I understand to be spiritual Two-seedism, and what is believed by all sound Baptists everywhere.—R.

EXPERIENCE.

It was in 1868 I first realized myself a lost sinner in the sight of a merciful God. My mother, who, I trust, is a good, Christian woman, did not spare any pains in giving me such moral training as was her duty to a son, and it appeared that her greatest fear was that I would become a slave to strong drink. She told me the horrors of drunkenness, and portrayed to my mind a sad picture of those fallen victims to this fearful demon, concluding with the exclamation, "Robert, I fear that you will be a drunkard!" Dear brethren and sisters, I believe if the Spirit of God ever accompanied the words of an affectionate mother to her wayward child, it did then the words of my mother to me; for it seemed to me that they sank to the bottom of my poor heart. I became restless and uneasy, and felt that there was no comfort for me, and resolved that I would try to lead a better life. I repeated the Lord's prayer every night before retiring to my bed, but was not benefited by repeating it, and found that I was getting worse; and, as I grew older, I drifted back into the same channel I had formerly walked in.

These troubles continued with me until the month of July, at which time, from some cause, I realized myself one of the vilest sinners in the world. I heard it read in the Scriptures, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" and I began trying to beg the Lord to have mercy upon me, and this was my continued prayer, with streaming eyes and a throbbing heart. My sins were all that I could see or think about, and they seemed to crush me to the earth. Talk from my mother and friends was no relief to me, and only fell as leaves at my feet. One morning during these painful trials, when I felt that I was lost, never to be redeemed, my father asked me to go and do some plowing for a neighbor, and I made preparation for the work, and started off leading a mule with a plow-stock upon my shoulder; and then and there, upon that spot of earth on my way, I believe that God in his infinite wisdom and mercy visited me, and pardoned my sins, and made me a new creature in Christ Jesus; my burden was gone, the sun shone brighter, and the things by which I was sur-

(2)

rounded were lovely and beautiful to my sight; and if I am allowed to use the expression, dear Brother Respass, I was made happy in a Saviour's love, and I really thought my future life would be smooth, and without trials and troubles. I wanted to see my parents and friends who knew that something troubled me, and tell them of the happy season that I was enjoying, and which I decided to do when I returned home; but before night doubts and fears began to encompass my mind, and I decided that I was mistaken, and might deceive them, and so I kept it to myself.

At this time my father lived in Washington county, Texas, where I rarely ever heard preaching of any kind, and was frequently thrown in company with men and boys that used bad language, which was very unpleasant to me. I sometimes felt like I would love to hear preaching, but did not go because my parents were not regular attendants. Nearly three years and a half expired, and my father moved to Burleson county, Texas, and rented land east of Lexington, in which neighborhood there was both a Missionary Baptist and Methodist church. In the months of July and August, 1872, as usual, a protracted meeting was conducted at each church, first at the Methodist, and I attended the first service of their meeting, in which I became deeply concerned, and had an earnest desire to associate with the people that were said to be the children of the living God. I had never read the Bible enough to know anything about church ordinances; so the first opportunity that was given for reception of members I offered myself to them, and was received.

I hastened home that night with a heart filled with joy and gladness, that I had become a member of the church, and I was anxious to tell it to my father and mother, thinking that they would rejoice with me, and increase my joy; to my surprise I received a sharp reproof, which turned my rejoicings into weeping, and made me feel like I wanted to be in a solitary place, where none but the eye of God could see, and to him breathe out my woes. Nevertheless they advised me, being members of the Mission Baptists, to search the New Testament, and learn how Christ was baptized, which I tried to do in my feeble way, and quickly decided that I had made a sad mistake. The month

following a meeting was conducted at the Missionary Baptist church, and I, having received a good deal of instruction from my parents and reading the Bible some, I now believed they were the true church of God; so I joined them and was baptized, and tried to live a dutiful, though an unworthy member, fifteen years and a half, God being my help. Four years ago I felt impressed, as I believe, by the power of the Holy Spirit, to preach his divine word; and to do this, I believe I was directed by the same power to read and search the Scriptures to learn his truth. In my endeavor to do this, which indeed became a pleasant task, and one which terminated in much joy to my soul, I did not know there was such a doctrine taught in the Bible as election, for I never had heard it preached in my life; and the word predestination I didn't know the definition of, neither do I claim to know it yet in a scriptural sense, but I know enough, I trust, to be satisfied that God has chosen and predestinated before the foundation of the world a people to be saved through Christ Jesus, his only begotten Son, for we learn from the writing of the Apostle Paul, which was done by the inspiration of Almighty God. 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, and continues to say, 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. This and other precious passages of the same character I could mention, but space forbids, became so firmly fixed in my mind and heart I could not any longer believe that the Saviour came into the world to save all mankind, but those who were given him by the Father, the elect children, for whom in him grace was given before the world began. And I believe, dear brethren and sisters, from the depth of my heart that every individual that God has designed to be saved will come to the Son, as we learn in John vi. 37, 39: "All that the Father giveth me shall come to me; and him that cometh I will in nowise cast out," and "Of all which the Father hath given me I should lose nothing, but raise it up again at the last day." It appears to me that men need not fret about the collection of carnal and the perishable things of this earth to aid in the

salvation of God's people. He will at his appointed time bring them to the foot of the cross, and save them by his grace. Although my mind and heart was deeply interested in these things, I really believed it to be my duty to labor faithfully in everything that I thought would have a tendency to win a soul for Christ. I believe I was as honest in this work which I had been taught by the Arminian people as the apostle was when he was on his way to Damascus, with letters in his pocket, with the view of binding men and women who were disciples of Christ, but was arrested by the power of Almighty God, and caused to know his unworthiness before the Lamb of God. And I do realize that this was the case with me; God visited me in his tender compassion, enabled me to know, by the precious influence of his Holy Spirit, that I was engaged in a work that was a sin and an abomination in his sight, having learned these glorious truths that I have in my weakness tried to write. The preaching from those who were teaching for doctrine the commandments of men cease to be food to my poor soul. I commenced attending the meetings at the Primitive church, hoping to get a few crumbs that fell from the Master's table. Thank God! I was permitted to partake of them, and was not driven away. I continued to go and hear them preach, because it sounded to my ears like it was from God, and also was designed for food to his humble poor, and everything I heard appeared to be in direct keeping with the teachings of his holy word, and that was what delighted my soul so much.

Notwithstanding all the abusive language which I had heard against them by their enemies, I felt that I could adopt the language of Ruth, "Entreat me not to leave thee; or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge. Thy people shall be my people, thy God my God; where thou diest will I die; and there will I be buried. The Lord do so to me, and more also if ought but death part thee and me."

On Saturday morning before the first Sunday in last April my dear wife and children accompanied me in my unworthiness to Little Flock church, of which Elder Thomas is pastor, and after a very effectual talk from the 10th chapter of John, he opened the door of the

church for the reception of members, and I went up and gave my hand, and in a few moments my companion followed me, and we told our little experience and were gladly received. The next day we were baptized by Brother Thomas, and it was indeed a happy day in my life to silently grasp the hands of the dear saints of God after we walked out of the water. Oh, my brethren and sisters, it gladdens my poor heart to think about the happy seasons of love that God in his goodness and mercy has bestowed upon me, an unworthy creature in his sight.

Now, Brother Respass, my letter is a very poor one; do with it as you think best, and I will be satisfied.

Temple, Texas.

ROBT. S. FARROW.

EDITORIAL.

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

INTRODUCTORY TO VOLUME XI.

Ten years of THE GOSPEL MESSENGER have come and gone, and now, with God's blessing, this first number of the *Eleventh Volume* is sent forth.

In considering the responsibility of such a publication for good or for evil to the Lord's poor and afflicted people, it is with fear and trembling as editors that we attempt to fill such a responsible position; and we do fervently desire, and humbly pray, that the mind and Spirit of Christ may be with both editors and correspondents, and that God's blessing and approval may attend the publication as a work of faith and labor of love that is shown to his name in ministering to the saints. Heb. vi. 10.

Whatever may be the thoughts of others as to conducting a paper devoted solely to the best interests of Christians, it is with us no light thing or small matter to be a servant of servants to minister unto them in faithfulness and love the "things which make for peace, and things whereby one may edify another."—Rom. xiv. 19.

Unless we are greatly deceived in our own selves, the aims, motives, and feelings that impel us forward at

this time to bear whatever may befall us in such a work as that in which we are engaged, is quite different from that which prompts to action in a mere money calling. It is true, as an aged minister once said, that the "worship of God has in all ages of the world cost the worshipers money, or its equivalent in time or property, from the offering of Abel's lamb down to the building of the meeting houses in which we assemble together for worship;" still, neither money, nor the acquiring of it, is the motive that prompts those who worship God in spirit and in truth. Some may and do "suppose that gain"—earthly gain—"is godliness." But from such worshipers and such worship also the saints of God and ministers of Jesus are commanded "To withdraw thyself."—1 Tim. vi. 5.

It is true that "godliness with contentment is *great* gain." No other gain can equal or compare with it to a child of God, because "it is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. iv. 8. If the love of money, which is the root of all evil, should predominate in our hearts, and we could be as successful in acquiring it as the rich fool who had much laid up for many years, what would it profit us, when the Lord shall say: "Thou fool; this night thy soul shall be required of thee." So shall it be with every man that is not rich toward God. Godliness is profitable unto all things, "but if a man should gain the whole world and lose his own soul, what would it profit him, or what would he give in exchange for his soul?"—Mark viii. 3, 6.

And now, dear brethren, sisters and friends, with these pointed words of Jesus and his apostles staring us in the face, and impressed upon our hearts, we ought to tremble indeed as criminals, if we had no higher motive for the publication or patronage of the GOSPEL MESSENGER than the little pittance of money that can be made out of it. And yet we know, and so does every reflecting man, woman and child know, that it cannot be published without money, or its equivalent, any more than letters could be written and transmitted by mail from one person and place to another without money.

We should be thankful to God, who hath, in the order of his providence in this nineteenth century, opened up

to his dear children. this cheap and convenient medium of Christian correspondence whereby they may speak often one to another. It is indeed a great privilege and blessing, and it should be highly appreciated and carefully guarded against being perverted to selfish ambition or personal aggrandizements.

In ministering to the saints of God there is something higher and of far greater importance than the applause, wealth, or honors of this world. But, as a general rule, those who have been the most faithful and devoted servants of God and his people have had the worst treatment from the world, and what is still worse, from some of their own household. To face the scoffs and frowns of the world is but a light thing when compared with the daggers carelessly thrust into the heart by one of our own family. But if the will of God be so that we thus suffer, may the Lord enable us to bear it as Christians should bear, knowing that in the wisdom of God there is a "needs be" for it thus to fall upon us. "Count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James i. 3. To come to such a state of resignation to the will of God is our greatest desire and highest aspiration.

To be called of God to minister to those for whom Christ died is certainly a great and a good work. But great as the work is, it is the least regarded and the most despised by the ungodly world of carnally-minded men of any other thing of which they have any knowledge. And those whom God has called to minister to his saints in spiritual things have, as a rule, been the worst treated and the most neglected in temporal things than any other calling. Their divine Lord, when here in the flesh to minister and give his life a ransom for his people, had not from the world a place in which or where to lay his head. And after being falsely accused and bitterly opposed in his work of love, he was finally put to death in the most horrid and shameful manner. John the Baptist was a man sent from God. He came preaching in the wilderness of Judea, in the most humble manner, clothed with a garment of camel's hair, and his meat was locusts and wild honey. This was his temporal outfit, and hence there was little ex-

pense attached to his "ministerial support." Filled with the Holy Ghost from his birth, he went forth in faithfulness to the work of faith and labor of love which was assigned him of the Lord. Some were prepared of the Lord to receive his preaching gladly, while others said he had a devil, or was under the power of Satan, and finally for his faithfulness in telling King Herod that he was living in adultery with another man's wife, he incurred the hatred of the adulteress woman so that she had his head taken off in preference to half the kingdom of her husband. The apostles of Jesus, in ministering to the saints, were greatly persecuted, and most of them, if not all, were put to death in some cruel way. Thus the best and most useful citizens the world has ever had have been the most neglected, and the worst treated in temporal things. Some have gone forth in cold and nakedness, hungering and fasting, without house, home or shelter—wandering about in clothing of sheep skins or goat skins, and taking shelter from the chilling weather and from their cruel persecutors in caves and rocks and dens of the mountains. These *best* citizens have been, and now are, in the world as the "salt of the earth," and for their sakes the world stands, and is preserved from a sudden and general destruction; and yet of such citizens the world has not been worthy. Heb. xi. 38.

But be of good cheer, brethren, and remember that though the world and carnally-minded Christians forget and neglect the faithful servants of God, their God and father does not. "For God is not unrighteous to *forget* (as men do) your work of faith and labor of love, which ye have showed toward his name, *that ye have ministered to the saints*, and do minister."—Heb. vi. 10. Brethren may neglect and forget one another, and a woman may, under some circumstances, forget her own child, but "God is not unrighteous to forget" under any circumstances or emergency. Our God and Father regards the calling of ministering to the saints as a great and good work that is shown to the honor and glory of his holy name. And though we all are liable, and perhaps do forget and neglect one another more or less in many ways and in many things, yet the Lord will not forget, for he hath said, "I will never leave, nor forsake thee." Christians here in this world as citizens have to do with

the world and its affairs as other men have. But they are here as stewards of their Lord's goods, and it is required of stewards that they be found faithful to the trust committed to them, whether in spiritual or temporal things. It is written, "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." 1 Pet. iv. 10.

Faithfulness in all our dealings with our fellow man in temporal things is required of Christians as much as in ministering to the saints in spiritual things. And he who is not faithful in the one is not likely to be faithful in the other. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust in much."—Luke xvi. 10. These are facts which we cannot evade, if we would dare attempt it. A man who is not faithful and just with his fellow-man in the little business affairs of this life will be neither faithful nor just toward his brethren in a church relation. Time has been when the name of a Primitive Baptist would give him credit with any business man for any amount such a Baptist would wish to buy. And why was this? Because as a denomination they were known to be an honest, debt-paying people. This is as it should always be, but we fear that it is not so much so now as it has formerly been. May the Lord help us "to do justice, to love mercy, and walk humbly with our God." With regard to the year upon which we are now entering, we know but little, if anything, of what shall befall us. We reasonably expect, if spared to live at all, that we shall have the same infirmities, temptations and imperfections of nature as heretofore. We shall need, as we always have, the sustaining hand of God, and the instruction, admonition, and kind forbearance of one another. The mark of imperfection is more or less upon all we do or say. This is a grief to us, and yet we feel its truth. In the publication of the GOSPEL MESSENGER brethren may expect to find the same marks of imperfection over which we mourn daily, but we trust they will bear with us, and that we may bear "one another's burdens, and so fulfill the law of Christ."

The terms of subscription will be as heretofore—one dollar a year in advance. And now, beloved brethren, we wish you all a prosperous and happy New Year.—M.

MAKING A DIFFERENCE, AND SAVING WITH FEAR.

By request of Sister E. C. Hewitt, of North Carolina, we offer a few remarks on 22d and 23d verses of Jude: "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

We have often had some thoughts of this portion of the word of the Lord, but cannot claim that we have ever had any clear understanding of it. Of one thing, however, we feel assured, that it is specially addressed "to them that are sanctified by God the Father, preserved in Jesus Christ, and called." It is, therefore, among the things which God the Father designed to be written for the instruction and comfort of his dear children during their pilgrimage in this vale of sorrow, toil and warfare. For this reason the inspired writer applies the promises of grace, love, mercy and peace to them, with the assurance that he "gave all diligence to write unto them of the common salvation," in which all the redeemed of the Lord have one common interest; and he also informs them of the necessity which was upon him to write unto them, and exhort them to earnestly contend for the faith once delivered to the saints, for the very reason that certain men had crept into the gospel church unawares.

We should not fail to notice that these evil designing men had crept in slyly. Innocent and unsuspecting Christians in the church are often not aware of the design of such men, and therefore nearly the whole of this short epistle of Jude is devoted to a description of them, and of some of the evils that come upon them, and upon the church while they have a nominal connection with it. It is a truth of which Christians need be continually put in remembrance, that evil designing men in the church have a very seductive influence upon many humble believers. They draw them away from the truth and order of the gospel of Christ. They break the peace and fellowship of churches, and of individual members of churches. They seduce the servants of God from the simplicity of worship to follow after many outward forms, ways and customs of the world. They bring strife and envy, and contend much

about words to no profit but to the subverting of the hearers.

Now it is certain that while such a state of things exist, some of the unsuspecting children of God will be caught in the snare, and carried away with the dissimulation of their seducers. Of these poor seduced ones "have compassion." Do not be too hard upon them. Have pity and compassion upon them, when you see their penitence and distress. Enter into full sympathy of feeling with them, considering thyself as equally liable to be "led away with the errors of the wicked," and thereby "fall from your own steadfastness" in the faith. 2 Pet. iii. 17.

"Of some have compassion, making a difference." There is doubtless a difference to be made between the seduced Christian and his ungodly seducer, as well as between the weak believer and the strong. Consider all the circumstances and surroundings of the case, and have compassion accordingly. Some who are strong in faith and well informed may not have the same claims for compassion as those do who are weak and unsuspecting. It is a God-like quality to be compassionate to the ignorant, the poor, and the needy.

And just at this point we suggest to Christians, that as the "grace of God that brings salvation" teaches them to live soberly, righteously and *godly* in this present world, compassion is one of the godly, or God-like, traits of character by which a godly man is known. God himself is a God of compassion; and four or five times in the Psalms he is said to be 'full of compassion, gracious, long-suffering, and plenteous in mercy and truth.'—Psa. lxxxvi. 15. A godly man, therefore, is a man of compassion, like his divine Lord. "It is of the Lord's mercies that we are not consumed, because his *compassions* fail not."—Lam. iii. 22. "And though he cause grief, yet will he have *compassion*, according to the multitude of his mercies."—32d v. And if we live soberly and godly in this present evil world, we will have compassion on erring, penitent Christians, who have been led astray by the cunning craftiness of men who have crept into the church unawares, and are there lying in wait, as one in ambush, to deceive whenever the opportunity comes to do so. And to the faithful minister of Jesus the word of God comes with force

and power, saying, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry;" "Take heed to thyself and the doctrine;" "In doing this thou shalt both save thyself and them that hear thee." "Of some have compassion, making a difference" according to the degree of knowledge and the nature of the case. We speak here of disciplinary labor and dealing, and we are inclined to regard the text that Sister Hewitt has submitted for our consideration as applying mostly to disciplinary labor of a church, or its members, to save one another from falling into errors in doctrine or practice, or to reclaim from error those who have already been entangled therein.

The object of all gospel labor and disciplinary dealing with erring members is, or should be, to save from their error, to reclaim and restore them to their former standing in the esteem, love, and fellowship of their brethren in the church. Compassion—gospel compassion—is a wonderful grace of the Spirit of Christ to help us along in reclaiming one another, or saving some "with fear, pulling them out of the fire, hating even the garment spotted by the flesh." It is said that Jesus was "moved by compassion" on the weak, fainting and hungry multitude who had been three days with him in the desert without food. But his compassion was not in word only. He fed them. "Of some have compassion, making a difference; others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." The fear that is here mentioned is not a slavish, fleshly fear, but it is a godly fear—a fear that arises from a godly principle of love and holiness. "The fear of the Lord is the beginning of wisdom." "It is to hate evil, pride, arrogancy and the evil way."—Prov. viii. Hence one under the influence of this godly fear serves the Lord with reverence, and goes forth in the path of Christian duty with fear and trembling. With this godly fear he saves his brethren from going into error by timely warning and labor before they have become entangled in the snare of the devil, and thus he pulls them out of the fire, hating even the garment spotted by the flesh. It is much easier to get the garment of our profession spotted by walking after the flesh than it is to get these filthy spots away after being defiled by them. M.

ESTHER.—CHAPTER VI.

But hastened Haman to his house, mourning, with his head covered; and he told Zeresh, his wife, and all his friends what had befallen him; and his wise men, and Zeresh his wife, said unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they were talking came the king's chamberlain and hasted to bring Haman to the banquet that Esther had prepared.

Haman hastened to his home mourning, with his head covered. He had obeyed the king in honoring Mordecai, and it should have given him joy instead of grief; and had he been in spirit what he professed to be, it would have given him joy. But he hated Mordecai even while he honored him. The child of God who honors Christ in obedience, gets peace; and if there be grief, it is because he comes short of honoring him as he wished. The carnal mind hates the doctrine of grace as Haman hated Mordecai; and it is because it abases depraved nature as it exalts Christ. If the doctrine and obedience of grace are ever made acceptable to the natural mind, it is when the meaning is perverted; and we have thought that natural men loved the doctrine of grace because they believed it ministered to their depravity and sins. It was a depraved love, of course: a love such as the devil might have had when he tempted Christ to cast himself from the pinnacle of the temple, with the belief that it would not hurt him, if the doctrine of grace was true. Carnal men cannot conceive of any other use of grace; they cannot see why any man should love it or believe it only for the sake of the license they think it gives him. It was this sort of love that Haman had for the king. A man of that sort may take great comfort in predestination and election, believing that he is relieved of all responsibility; and that let him do as he may, he comforts himself that it was predestinated and had to be, and therefore he could not help it, and it was all right, even if he had defrauded some body, stolen some thing, committed murder or adultery, ruined some innocent girl or corrupted some unsuspecting young man. But no Christian can take comfort in predestination with that view of it; for to him, whether it was predestinated or not, it is a sin, and for it he mourns and covers his head as a disobedience to the king. But Haman mourned for his obedience, and covered his

head for doing right. But he professed to love the king, and no doubt did in a certain sense, as the pharisees loved the law of God in doing the letter of it, because the doing honored them, and not God. Paul was of the same spirit before he was changed. Nor is it impossible for one to become boastful even of his faith or doctrine, and of the right doctrine in the letter; but there is no difference in the spirit of that sort of boasting and of the pharisee's boasting; it is the same leaven that puffs one up that puffs the other up.

When Haman was required to serve the king in spirit, that is, to honor the Jew and abase the flesh, he was unprepared to do it, being ignorant of the tie between the king and the Jews by reason of the king's marriage with Esther; and not ignorant of it only, but was at enmity to the king, from being at enmity to the Jews. And this is why Paul was at enmity to Christ, it was because he was at enmity to the spirit of the law that he served or kept in the letter, and was therefore ignorant of his inability to serve God in spirit, and felt, therefore, no need of Christ, but that he ought to be put out of the way as an enemy to righteousness, as Haman did of Mordecai. But in truth, Christ was the only means of serving God in righteousness, as serving him in the spirit of need and love. And the keeping of the law in the letter became a sin, not in itself, but in the spirit in which it was kept. For example, suppose the law of baptism should be kept by an unregenerate man, and with the view of eternal salvation by it, and not the honoring of the king only, it would be a sin—not a sin in the mode, but a sin in the man assuming to do a work that only a Jew or a spiritual man could do, or was required to do. This Haman had assumed to do; he had assumed spiritual, or the responsibilities of faith, destitute of the ability to perform them. He was able to fulfill moral and mental responsibilities, for in them he stood foremost of all the king's subjects; but they did not qualify him for spiritual responsibilities, for with them he did not love the Jews, but hated them; and in the spirit of hatred he could not serve the queen, who was a Jew, and if not the queen, then not the king, who loved the queen. Haman's sin was not in his mental and moral lacks, but in assuming ability from them to do spiritual work—the work

that only a Jew could do. The truth was, that he was in Mordecai's place, and destitute of the ability to do Mordecai's work. The weakest Primitive Baptist in all the land, who is a Christian, could do what President Cleveland or Harrison could not do—unless they are Christians. This weak Baptist could be baptized in faith, which they could not, unless they are Christians. But this weak Baptist could not write a state paper, or govern a nation as they could; nor should he assume such responsibilities and suppose himself qualified for them because of his spiritual ability. Haman's position required him to serve the king in love, to choose the honor and well-being of the king's subjects in preference to his own honor, and in that sense to be the least of all for the good of all and the glory of the king. But it grieved him to honor the man who had served the king in spirit, and had saved the empire. Would it grieve me that my son should be honored; honored for a noble deed of self-sacrifice for the good of others? No, indeed! His honor would be my honor; I would prefer him in honor, because I love him. Does it grieve a child of God that another honors Christ, whom he loves, by greater deeds and in greater wisdom than he can honor him with? The pharisees professed to love God and to honor him in the law and the temple worship; but they hated and rejected Christ because he taught them the spirit of the law, and that unless it was kept in the spirit, it was but drawing nigh with the lips when the heart was at enmity to it, as Haman did; and that if they loved God and honored him in heart, it was due to God's grace and his work in their hearts, and not to themselves. They hated him for it; hated him for teaching them the only way they could honor him in spirit by their obedience, and the only way that such obedience would be persevered in unto the end, in the face of all the opposition of their own nature and of the world and the devil. This doctrine they hated as the natural man does yet, and hating it they seek to destroy it as Haman did the Jews. Being ignorant of God's righteousness, they seek to establish their own by destroying it, as Haman sought Mordecai's destruction.

And whilst they were yet talking came the king's chamberlain to bring Haman to the banquet Esther had prepared.

There was certainly nothing prepared by Esther

that could be pleasing to Haman; as there is nothing prepared by Christ in the church that can be pleasing to the natural man. The rich are sent away from such banquets empty, whilst the poor Jew is fed with good things. But we can but think that Haman went to that banquet with some sort of undefined apprehension of evil; coming events had, in a measure, cast their shadows before; his wife and wise men had predicted his fall; Mordecai had been honored by the king, and there must have been a cloud over his soul as he was brought into the presence of the king and queen. He must have feared as the guilty fear; had he been in accord with the king and queen, (with the law in spirit) he would have gone even then with fear and trembling, but with the fear of his unfitness arising from a knowledge of his natural depravity, and in that spirit, instead of boasting that he was the only man invited by the king and queen to the banquet, he would have felt to be the most unfit one to have been invited, and thus he would have gone of necessity in humility, and the banquet would have been to his uplifting in soul as well as to the uplifting of the Jews. What delivered them would have delivered him, for he would have been one with them. Yet he went, ignorant of the relationship of the king and queen to the Jews, to a banquet prepared by a Jew in behalf of her kin.

But the king came to the second banquet prepared by Esther, with his eyes open as to the fidelity or righteousness of the Jews; it had been made plain to him in Mordecai, and he made proclamation of it in the street of the city. But the proof of Haman's wickedness was not yet made manifest; Esther knew of it, but the king did not, and now the test is to be made. In the letter Haman was intact; no charge could be brought against him.

CHAPTER VII.

So the king and Haman came to the banquet with Esther the queen; and the king said again to Esther on the second day, What is thy petition, queen Esther, and it shall be granted thee; and what is thy request, and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition and my people at my request, for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondsmen and bondswomen, I had held my tongue, although the enemy could not

countervail the king's damage. Then the king answered and said unto Esther, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. And the king arising in his wrath went into the palace garden, and Haman stood up to make request for his life to Esther the queen, for he saw that evil was determined against him by the king.

The time had come, and Esther could no longer withhold her confession from the king that she was a Jew; and to confess it when they had been brought by Haman into odium in all the world. It was a necessity to confess it, for her life, as well as the life of her people was at stake. It was a humiliating confession, as much so as the confession of the publican was in the temple, that he was a sinner—in the temple where righteousness reigned, to confess sin and implore mercy. So it was with Esther a necessity, as with the publican, and it is so in every case that is justified. To confess to the king that she was a Jew, was, as it were, but to invite his contempt and wrath—the wrath of the one she so greatly loved—and to say that she had presumptuously gotten into a position of which she was unworthy, and had hidden it from the king. But the king was prepared to think all the more highly of her for being a Jew, and of the Jews more highly than of any class of subjects of his empire, and therefore her confession, instead of lowering her in his estimation, elevated her in it. But to have confessed it the day before would have resulted differently; as to confess sin without penitence, instead of being a merit, only adds sin to sin. But the king's heart had been prepared to receive her confession of being a Jew, as being one who loved him and the throne, and whose works upheld it, and more than any save a Jew, could love, and whose interest in upholding the law was greater than that of any other class in the empire, and whose works would, therefore, abide constant, and honor him as the works of the penitent and pardoned sinner honors God. Haman's mouth was closed and his wickedness made manifest; that which manifested the righteousness of the Jew, manifested the wickedness of Haman. Haman had precipitated his own fall; for had he let the Jews alone, his own wickedness would not have been known, nor would the righteousness of Mordecai been known.

The wrath of the king was great; Haman was con-

(3)

victed before the king by the queen's evidence. His guilt against the throne was clear. Under wrath the king went into the palace garden, and Haman stood up to plead with the queen for his life. But the queen was not the dispenser of life; Haman was under law to the king, and by his law he stood or fell; but now as a fitting close of his blind career, he sought to stand by faith in appealing to the queen for life. Had he been a Jew, or spiritual man, and under law to the queen, he could, as a violator of the spiritual law, have appealed to the queen for pardon; but he was not a Jew, and therefore not under the law of love that they were under, and could not, therefore, repent in the spirit in which they repented; for if they sinned, it was as sinning against one they loved, and their grief would have a spirit and life in it that no grief of mere fear of death and love of life could have. As a mother may bear and forgive the sins of an erring and penitent son, because she loves him, and he is her son, and cannot forget him; and as the father forgave the sins of the prodigal boy. This spirit every regenerated sinner has; he has the spirit of Christ, and is under law to Christ, and when he sins, he sins against Christ, and repenting is forgiven and received into the love of the church, and is as if he had never sinned. Such sins as these the church and Christians may and do forgive; but with the sins of the unregenerate they have nothing to do, and have no jurisdiction over. Haman was under the irreversible law of the Medes and Persians—a law that could not be altered, and must be kept perfectly and endlessly in all points. That is the law all the world is under outside of Christ; for it is only in Christ that mercy is found to save, and only sins against Christ are forgiven, and they are pardoned because they are atoned for. No penitence, confession or works outside of Christ are accepted or forgiven by the Father; and Haman not being a Jew, had no access to the heart of the king through Esther. He was doomed, and his sins testified against him; he was judged by his own mouth and works. And now to seek pardon of the queen was to outrage the law or the king, and to be justified in its violation.

And they covered his face; and one said, behold the gallows fifty cubets high which Haman had made for

Mordecai, who had spoken good for the king, standing in the house of Haman. Then the king said, hang him thereon. Then was the king's wrath pacified, the law was vindicated and honored, and the Jews were saved.

He that exalteth his gate seeketh destruction. Why should we seek our own exaltation, seeing that it will end in our destruction?—R.

Elder T. J. Bazemore, West Point, Ga., wishes it stated that the edition of *Ruth, the Moabitess*, is exhausted, and no more can be had.

Elder Lemuel Potter's address is now Fort Branch, Ind. Elder J. M. Hicks' address is now Bride, Tipton county, Tenn.

SPECIAL.—We ask the forbearance of our readers, as a mistake now and then in dates is unavoidable in such a long list; and also one is often credited a year ahead as a year behind; and remember that all you have to do in either case is to give us notice, and it will be corrected. Please bear this in mind.—R.

THANKS.—We return thanks to Brother John F. Burtshaw and wife, of Rutland, Fla., for a large box of the finest oranges we have ever seen.—R.

OBITUARIES.

DEACON NATHANIEL J. DUGGER.

NATHANIEL J. DUGGER was born November 13th, 1816, and married to Miss Sarah Wright November 21st, 1839. They had twelve children, of whom only five are living, three sons and two daughters, and all married. He joined the Primitive Baptist church at Lower Black Creek, Bryan county, Ga., December 27th, 1840, and was Deacon of this church forty-seven years, and faithfully filled that office to the satisfaction of his brethren. He suffered a great deal for several months before he died with dropsy, but he bore it without a murmur, and said he wanted the Lord's will done, and departed this life July 23d, 1888. Brother Dugger leaves an aged wife and five children to mourn his loss; but not as those that have no hope, for we believe that he died in the triumph of faith. He was a prominent man in his community and church; there never was a blot or stain against him as a Christian, and his place in the church will be hard to fill; but the Lord only can prepare one to do it. We feel that we can't speak as much in Brother Dugger's praise as he deserves; but would say to the bereaved family that your loss is his eternal gain, and may you all live as he lived, and meet him where there will be no more death. And to our dear sister, may she be resigned to His will; you will soon be called to meet him where there will be no more trouble.

Brother Dugger was buried at his church, in the presence of the largest gathering of friends and relatives ever known at that place on such an occasion. The unworthy writer tried to speak a few words of comfort to the sorrowing friends and relatives.

JAMES H. SMITH.

SISTER FRANCES FEELINGS.

SISTER FRANCES FEELINGS, the daughter of H. W. Tool and H. A. Tool, was born in Bibb county, Ga., April 12th, 1850, and died September

28th, 1888, age thirty-eight years, five months and sixteen days. She was married in early life, and sad to say, though true, to a man with such a cruel disposition that she could not live with him; and she left him and she and her four children came back to her father's house, and there remained an obedient child and an affectionate mother till her death. I have been personally acquainted with the sister for several years. She was highly esteemed by all who knew her. Her walk was as that of a Baptist for years before she made a profession, which she did to the church on the third Sunday in September, 1886, and was baptized by the unworthy writer. She lived an orderly member till her death. She was taken sick the 20th of September and died the 28th, and had all the attention of the doctor, father and mother and friends that could be. She bore her sufferings with Christian fortitude, and told her father on Thursday night before she died that she was not afraid to die. The doctor had given orders for her to be kept quiet, and her father was sitting by her and she wished to talk, and her father told her to keep quiet. She said to him, "Father, God has given me strength to talk, and I want to talk; it does not weary me to talk;" and he said to her, "Talk as much as you please." She talked, and quoted Scripture, and explained the destruction of them that trusted in works, and the joy of them that trusted in grace. She fell asleep in Jesus, as we believe, near 10 o'clock September 28th, going off in perfect calmness, leaving a father and mother, four brothers, four sisters, three sons, and many relatives and friends to mourn her loss; but we do not mourn as them that have no hope. She was laid beside her son in the graveyard at a Missionary church in LaFayette county, Fla., called Pleasant Hill. Services at the grave; prayer by Elder John Williams. A sermon as a tribute to their memory was preached by the unworthy writer from the text, "Blessed are the dead which die in the Lord."—Rev. xiv. 13. The opening hymn 663, "And am I Bound to Die?" the closing hymn 618. Farewell; my dear brethren.

LEVI STARLING.

T. K. STRICKLAND.

My husband, T. K. STRICKLAND, was born in Hall county, Ga., October 10th, 1826. His father moved several times, and in 1854 moved to Mississippi; then to Itawamba county. In 1855 we became acquainted, and in 1865 we were married November 12th. He professed religion in the fall of 1874, and was baptized, and has lived humble and peaceable with everybody; always filled his seat at church when able. He suffered a great deal from the first of February up to his death, August 9th, 1888, from catarrh in his throat and lungs, with a severe cough; but he bore all with great patience, and was perfectly willing to go and be with Christ. All that troubled him was leaving me all alone; we have no children. I have no relatives near me, but have good friends in plenty. I will try and follow his example, and all pray for me that I may hold out faithful till death.

A. M. E. STRICKLAND.

Guntown, Miss.

KING SAUNDERS.

BROTHER KING SAUNDERS, of Gordon, Ga., was born May 12th, 1818, and departed this life May 23d, 1888. He was received into the fellowship of the church in 1865. When he obtained a hope, like many of God's children, was led astray by false teachers, and united with the Missionary Baptists; but did not continue long with them before he saw his mistake, and went home to his Father's house, and was received by them, where he remained a consistent member until the day of death. His greatest delight was in the glorious theme, salvation by grace; to hear it proclaimed just as the Scriptures teach it, free and unmerited, without money and without price.

Our brother was well known among the Baptists, as he was a resident of Gordon, and entertained many of them at his hospitable home, which

he seemed to take a great delight in doing. He was a remarkable man in many respects; he had no education scarcely, but had a most excellent mind; was an energetic and persevering man, and followed farming up till the close of the late war, and then came to Gordon and followed merchandising, and accumulated a good property and raised a large family, leaving a wife and eight children to mourn their loss; but it is his eternal gain, we feel sure. He seemed to be a man that was very patient in affliction, as he was a great sufferer from rheumatism; many years ago he was a great sufferer from dyspepsia, but he got well of that disease, but never recovered from rheumatism. We often heard him say that there was no use to be complaining, and that old people could not expect to feel well all the time. On Saturday before the second Sunday in May, when we met him, he said to us that he was seventy years old that day, and he seemed to enjoy the meeting very much. Elder Patterson, myself, and Bro. Saunders and wife spent the night with his son-in-law, Bro. Ryales, and he seemed to enjoy our conversation and singing, and it was mutually pleasant to all. Bro. Patterson and myself dined with him the next day, and he remarked to Bro. Patterson, before separating with him, that he would never live to enjoy a meeting better than he had that, which proved to be so. He was never well from that time; was, as we are informed, afflicted with that dreadful disease, dysentery; but he seemed to be very much resigned and willing to go; he suffered a great deal, and, as he was nearing the end, growing weaker and weaker. He had a fainting spell, and his dear family weeping around his bed; they raised him up, and he revived, and spoke to them, telling them not to weep for him, for if he could recover he would have to come right where he was again, and that he was ready to go. He remained conscious almost to the end. He had previously made such arrangements, and gave directions selecting the spot where he desired to be buried, near Ramah church, where his membership was, and also how he wished to be put away. We would truly say, from our acquaintance with him, that a good and useful man has been taken from our midst; we knew him but to love him. He was devoted to his pastor, and regretted to hear of any church or members that neglected their pastor. We miss him so much when we go to Ramah. Oh, that God would bless his dear, afflicted companion, and comfort her; and that, if the Lord will, his children may be led by the holy and unerring Spirit of God, as we believe he was led; and may we be resigned to His will, knowing that He doeth all things well, is our desire.

J. H. GRESHAM.

DEACON N. H. GOSS.

DEAR BROTHER RESPESS:—In my weakness I have tried to give a short sketch of my father's life, and ask, if not trespassing on you, to publish in the GOSPEL MESSENGER.

NATHANIEL HARBIN GOSS was born in Pendleton district, S. C., Sept. 3, 1805, unto Benjamin and Martha Goss. When nearly grown he, with his parents, emigrated to Hall county, Ga., and on the 10th day of January, 1828, was united in marriage to Mellicent Whitten, a daughter of Elder James and Elizabeth Whitten. After six years he emigrated to the Cherokee Purchase, now Dawson county, Ga., where they lived until 1871, when he emigrated to Lawrence county, Mo., where he lived till death. He and his wife united with what was called the United Baptists, by experience and baptism, Saturday before the second Sunday in June, 1852, and a few years after was chosen and ordained deacon, which office he filled till death. When he moved to Missouri he was deceived by the Articles of Faith, and he and wife, and the humble writer and wife, joined the Mission Baptists. After staying with them something near two years, we all joined the Primitive Baptists by experience. Deceased lived a consistent member, still filling the office of a deacon till death,

which occurred on the 5th of September, 1888, being eighty-three years and two days old when he died. He was loved by the brethren, and his house was a home for Primitive Baptists, whose company he enjoyed a great deal. He also was loved and will be missed by many outside his kindred. He was blessed with the goods of this world, and was always accommodating, helping the poor when in need. He was the father of eight sons and eight daughters, raising all to be grown except one of each, which died when they were small. He left six sons and four daughters, fifty-six grand children and fifty-three great grand children, with his consort, who is in her seventy-fifth year, to mourn his loss, though we mourn not as we would for those who have no God. He told the writer on his death bed, in the presence of his children and grand children, he was willing to die; his trust was in the Lord. He was steadfast in the Primitive faith to the end, though he suffered a great deal until about two hours before death. He asked to be lifted up. We raised him up and he went as though he was asleep, and breathed his last at 1 o'clock a. m. of the 5th. Our loss is his gain. He has paid the debt and will have to suffer no more. We hope to meet him where there will be no sickness nor pain, sorrow, tribulation or anguish, but in and through Christ alone, in whom we trust to dwell in eternity, He being our Saviour, we hope.

Yours,
WILSON L. GOSS.

Farmersville, Texas.

JEFFERSON ALLEN GLOVER.

JEFFERSON ALLEN GLOVER, son of Brother J. T. and Sister Mary J. Glover, was born August 26th, 1879, and departed this life May 1st, 1887. He was sick only a short time of dysentery. They did not think at first that he was seriously ill, but he grew worse, and medical assistance was called, but of no avail. Little Jeff, as he was familiarly called, seemed to be conscious of the approach of death, and a short while before he died told his brothers and sisters that he was going to die, and bid them good-bye and shortly passed away to the spirit land; and at his burial Elder D. L. Hitchcock spoke words of comfort to the bereaved family, and the dear father said that he felt before he arrived at home more reconciled to the will of God, knowing that he doeth all things well. We sympathize with the bereaved family, and pray that the God of salvation may enable them to feel that the Judge of all the earth will do right. Little Jeff loved to go with his papa to meeting and always called us brother Gresham, and loved to come to his meeting as he called it. May the dear parents feel as did David the servant of the Lord, who said when the child was gone, it cannot return to me, but I shall go to it. It is gone from the evil to come. And said our blessed Saviour, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." May the Lord of Heaven and earth cause us all that claim a humble hope to feel that we are but little children, and to keep ourselves from idols is our desire.

J. H. GRESHAM.

Jones county, Ga.

SARAH LUCINDA LINDSEY.

My dear mother, Sarah Lucinda Lindsey, wife of Whitfield Lindsey, joined the Baptist church in her thirteenth year, and in the split came out on the Primitive side. She departed this life the 25th of August, 1887; and as near as I can remember she was near seventy years of age. I have often heard her tell her Christian experience when I was a little boy, and of the ice having to be broken so she could be baptized.

She fell asleep at Tallassee, Elmore county, Ala., and I believe she was prepared for heaven and immortal glory, by the grace of God; therefore we sorrow not as those who have no hope, for we believe that she exchanged this life, and all its sorrows and troubles, for a world of perfect happiness.

Your brother, in hope of eternal life,

JAMES W. LINDSEY.

MRS. BETSY HENDON.

SISTER ELIZABETH HENDON died at her home, Oglethorpe county, Ga., July 26th, 1888. From the best information we have she was near eighty years old. She was the widow of Hartsfield Hendon, who died in Troupp county, Ga., many years ago, in which county she had lived for many years as a beloved and worthy member of the Primitive Baptist church at Emmaus. She had raised six children, only one of whom is now living.

M.

MRS. R. C. STEPHENS.

On Wednesday evening, August 29, 1888, Mrs. R. C. STEPHENS peacefully and quietly fell asleep to awake on the blest shores of the beyond, there to bask and bathe in the sunlight of God's eternal glory, and now home.

'Tis sad to think of that dear
Which is by death bereft;
And think of the sorrow and solitude
Of her many kindred left.

But while thus impressed we remember the words of our Saviour, which are, "Blessed are they that die in the Lord." Then having her consistent, devoted Christian life, pious and orderly walk, as an evidence she died thus, we should but exclaim, Thy will be done. She leaves a devoted husband, eight children, a sister, two brothers, and many friends to mourn their loss. She had been a member of the Primitive Baptist church at Haley, Tenn., for many years past, and was in every act, deed, and word a true Christian, ever willing to relieve any real distress, could be found at the bedside of the afflicted, and, indeed, her place in this world would not be easily filled. This death was so sudden and unexpected that it was a shock to the entire community, for she was confined but a short time with flux ere she was called home; being perfectly unconscious at death, no dying expressions were uttered to soften the stroke which fell so suddenly on them. By way of consolation to the bereaved ones we would say: Remember that this, the darkest cloud which has overshadowed thy faith, has a silvery lining, for ere long you will be reunited in that beautiful land where all clouds have rolled away, and the sunshine of joy and happiness will illuminate your souls forever. Yes, we love to think of our dear departed friends, who are not lost, but gone before, and—

"With their spotless soul surrounded
By realities unknown,
Basking in joys unbounded,
Feel themselves with God alone."

Her remains were interred in the family graveyard; funeral services conducted by Bro. J. E. Frost. May all the dear children prepare to meet thy mother in that sweet haven of rest, where parting is unknown.

Wartrace, Tenn.

RACHIE RIPPY.

MRS. R. A. BURKHAULTER,

Daughter of Elder William Hudspeth, and wife of H. M. Burkhalter, died at her home in Summerville, Chattooga county, Ga., July 29th, 1888. SISTER BURKHAULTER was baptized into the fellowship of the Primitive Baptist church by her father at Harmony church, Harris county, Ga., on the fourth Sunday in November, 1852. Thus near thirty-six years of her short stay on earth were spent, as we hope and believe, in the service of her Master, and it was plain to be seen in her that she learned obedience by the things which she suffered; for though she suffered much and long, yet her hope was sure and steadfast, her faith was strong in the Lord. And in her it was manifested "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, was able to separate her from the love of God, which is in Christ Jesus our Lord." Often have we con-

versed with her, and none seemed to more fully realize the infirmities of the flesh than she did, as also the sufficiency and riches of God's grace in the presence of his dear Son, was her chief joy; and as she approached nearer the end of her pilgrimage on earth she grew stronger in the spirit, and in the hope of the glory of God, and as such for her to die is to live. Sister Burkhalter leaves a devoted husband, two sons, and three daughters, all of whom are worthy members of the Primitive Baptist church. O, may the few remaining days of the aged brother be sanctified and blessed in the service of God in thought, word, and deed. And to each of her children, is it not a happy thought that the goodness of God, which led your mother to repentance, is leading you also, and that you are followers of her even as she also was of Christ? Remember that in the world you shall have tribulation, and that in Jesus only there is peace; and if so, weep not, but rejoice, for great is your reward in heaven.

Yours in sorrow,

Adairsville, Ga.

F. M. CASEY.

S. GUTHRIE.

Fell asleep in Jesus about the last days of September, 1888, our highly esteemed brother, S. GUTHRIE, at his home in Salado, Bell county Texas. He was born in Kentucky, thence he came to Mississippi, and afterward to Texas, where the writer became acquainted with him, and found in him the most devoted friendship we have ever found in this vale of tears. His devotion was untiring, his moral worth was unexcelled. Although he was among the most reserved and unpretending, his character as a Christian is indelibly fixed in the memory of every individual who knew him. We will not attempt to speak of his worth to his church, of which he was a devoted member; but suffice it to say a good man has fallen in Israel, and no pen is sufficient to describe his loss as a father or husband, and we feel assured our loss is his eternal gain. We quote the following words from a lengthy notice that appeared in his county paper, the *Belton Journal*, which expresses his worth: "In life, the embodiment of all that was good and Christian-like; in death he sleeps the sleep of the just."

Sleep on, my brother, the sleep of the just,
Till God shall bid thee arise,
And mingle thy voice in sweet accent
Among the just in the skies.

Gerald, Texas.

A. V. ATKINS.

REDIEN S. HARTLEY

Was born April 18th, 1828, and was married to Sarah J. Blackman Nov. 8th, 1857, in the State of Georgia, and moved to the State of Alabama, and died December 10th, 1872, near Chepultepec, Ala. He was a devoted member of the Primitive Baptist church. The church lost a good member, the wife a kind husband, and the community a noble citizen. 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.

Viola, Ala.

C. G. HARTLEY.

MARTHA LOU AND ELIZABETH HOLLAND.

ELIZABETH was born 21st May, 1887, and died on the evening of the 12th September, 1888, aged one year, three months and twenty-two days; and little MATTIE was born June 3, 1885, and died 20th September, 1888, aged three years, three month and seventeen days. Dear parents, 't is hard, we know, for such a stroke to come all at once, but it was our Father's will to take your children dear from you. Grieve not for them; their bodies are at rest; their spirits are gone home to God.

Farmersville, La.

E. H. McQUEEN.

(See Cover for Obituaries and other matter.)

M. R. McRAE.

LITTLE FLOCK CHURCH, THOMAS COUNTY, GA.

We, your Committee, beg leave to make this report: Brother M. R. McRAE was born in Telfair county, Ga., 21st January, 1825, moved to Thomas county when six years of age; removed to Boston, Thomas county, Ga., 1st January, 1888, and died after an illness of two days, of bilious colic, 6th October 1888, aged sixty-three years, eight months and fifteen days. Brother McRae was Tax Assessor for Thomas county for seven years, during which time he was Tax Collector for three years, about the date of 1854. He had been a school teacher for thirty years. He was a good citizen, a good neighbor, a friend to the poor, an upright man in all his dealings with his fellow man; an example to the community and neighborhood in which he lived. He joined the Primitive Baptist Church Sept. 18, 1886, and was a faithful member and consistent Christian for two years or more. We believe that Brother McRae has passed away in the full triumphs of a living faith into the great beyond, where he will forever dwell in the mansions of eternal bliss and glory. Brother McRae leaves an aged wife and four children to mourn his irreparable loss. May God bless and comfort them in this time of sorrow. In the death of Brother McRae the church has lost a faithful member, the wife a truly Christian husband, and the children the godly counsels of a devoted father. May the Lord help them and, us as a church, in the midst of our weepings, to say, not my will but thine be done. Therefore,

Resolved, That the Church at Little Flock, in token of its affectionate remembrance of Brother McRae, declare its sense of loss in his death, and sharing the usual esteem of him as a Christian, we will tenderly cherish his memory by inserting this obituary in our church book, and that our Clerk be requested to transmit a copy to his widow as a memorial of our love and esteem; and also to THE GOSPEL MESSENGER, and ask its publication.

Done by order of the church in conference, December 1, 1888.

ELD. AARON PARRISH, Moderator.

CALVIN SURLS, Church Clerk.

CALVIN SURLS, }
JAS. S. MASSEY, } Committe.

H. D. HARTLEY

Was born December 12th, 1864, near Chepultepec, Ala. He was the son of Reden L. Hartley and Sarah J. Hartley, and was married to Miss Leeta Hendricks January 12th, 1888, near Viola, Ala., and was killed by lightning June 21st, 1888. H. D. was not a member of the church, but aimed to join soon. He was a pious young man, and was loved by all who knew him. He was always kind and affectionate to all. He was a mourner for years, but expressed himself publicly, while in health, that he was no longer a mourner, but had a hope in Jesus. The writer saw him while lying in the field dead, and his dear young wife over him. How sad it was to give him up, but it was God's will to take this precious jewel home to himself. The mother has lost a good boy, the wife a kind husband, and the community a noble citizen. May the Lord bless and comfort the bereaved relatives and friends, and may He enable us to be reconciled to his providential dealings, and have the evidence within that Cousin H. D. had, is the prayer of the writer,

Viola, Ala.

C. G. HARTLEY.

RECEIPTS FOR ELD. HASSELL.—V. S. Doty, Tex., \$1; E. Jane Darden, Ga., \$1; H. A. Hartsfield, Ga., \$1; Eutola Hartsfield, Ga., \$1; Lou Harris, La., \$1; Wm. Adams, Texas, \$1; Mrs Wm Adams, Texas, 50c; C. P. Thompson, Tenn., \$1; John Donaldson, Ga., \$1; Mrs. S. A. McGee, Ga., \$1; Miss Millie Dumas, Ga., 50c.; Joseph Amis, Ga., \$1; I. N. Wilkinson, Tenn., \$2; T. M. Gresham, Tex., \$1; Mrs. Elizabeth Moss, Ills., \$1; D. B. Smith, Ark., \$1; R. Ida Woodall, Ga., \$1; R. T. Farthing, Tenn., \$1; L. M. Parker, Ala., \$1.

Total, \$202.35.

Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: Brethren and Sisters, REMEMBER Bro. HASSELL!!

ISAAC M. WILKINSON,
Pelham, Tenn.

APPOINTMENTS IN FLORIDA.

Elder Purifoy, January, 1889: 5th and 6th, at Stanton, Fla.; 9th, Futches' School House, (Polk county); 10th, at Lakeland; 12th and 13th, at Mt. Enon; 15th, at Salem; 17th, at Mt. Olive; 19th and 20th, at Elam; 22d, at Mt. Carmel, 24th, at Pease Creek; 26th and 27th, at Kissimmee; 28th, at Orange; 30th and 31st, at City Point; February 2d and 3d, at Indian River; 5th, at Mt. Zion; 7th, at Mt. Olive; 9th and 10th, at Sorrento; 12th, at Antioch; 14th, at Stiniah, Putnam county, Union Grove. U. M. BENNETT.

ASSOCIATIONS. Through mercy we were favored to attend four Associations this past fall, all of which were pleasant gatherings of the people of God for mutual correspondence, edification and comfort in the truth of Christ. It is true that by reason of affiliation with a secret, worldly institution three churches, Beulah, County Line, and Wehaukee, were dropped from the Associational scale of the Beulah Association of Alabama, yet it was done with such tenderness and unanimity as to impress one with the belief that the Spirit of Christ ruled in the matter, and that the love of Christ constrained the brethren thus to judge and thus to promptly act. The meeting was largely attended, and had a tolerably full correspondence, closing the third day to meet again, if the Lord wills, with the church at Mt. Hickory, Chambers county, Ala., Friday before third Sunday in September, 1889.

The Union Meeting of the late Primitive Western Association of Georgia met Friday before first Sunday in October with the church at Providence, Meriwether county, Ga., and after quite an interesting and harmonious consultation, sixteen churches were organized into an Association, bearing the same name, "Primitive Western," as formerly. The form of government was unanimously adopted by the messengers of the churches, and fully concurred in by a rising vote of all visiting and corresponding brethren of sister Associations, thus putting an end forever, as we hope, to all those irritating things which for so many years have marred the correspondence of Christians. The cheerful faces of the brethren seemed to indicate that there was an inward joy at the prospect of again greeting one another with a "holy kiss" of charity and love in their church relations.

The old feud with regard to the "Manifestoes of the Towaliga" is dead and buried, so far as the Western Association and its correspondence are concerned; but some of the brethren and churches have been *scourged, purged, purified* and resurrected to walk in newness of church-life, never more, as it is hoped, to be entangled again with the yoke of bondage under the elements of the world.

The Hillabee Association embraced the second Sunday in October, near Alexander City, Ala. It was well attended and quite harmonious. So, also, was the Olive, which convened Friday before the third Sunday in October, with the church at Sharon, Tallapoosa county, Ala.

These Associations were all pleasant, and the preaching, in the main, was good, and the ministry seemed desirous to shun foolish and vain things, and know nothing among the brethren save Christ and his gospel—M.

Little Hope Primitive Baptist church, Van Zant county, Tex., in conference on Saturday before third Sunday in October, 1888, requests THE GOSPEL MESSENGER to publish that Bro. S. Castleberry was granted a letter of dismission from us, after which he abused his family in a way to reproach us, and refused to satisfy this church, putting his letter in another church. He also holds his credentials. We have also notified the church he joined of the above.

J. L. CHANDLER, Clerk.

B. F. SORRELS, Moderator.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

FEBRUARY, 1889.

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.

MAY BATES

Was born January 3d, 1871, in Pulaska county, Mo., and died August 5th, 1888, in Madison county, Tex. She was a twin—both girls. That sickness which terminated her earthly existence was short and severe—the physician pronounced it congestion. She was buried at Fellowship church, and our pastor, failing to get the word in time, was not present. Oh! how deep the sorrow, how great the grief of my poor, afflicted heart as her lovely form was laid in the grave!—never more to behold it in this life, nor to hear her lovely voice, nor to receive her affectionate ministrations to my comfort in my deep troubles, to which she was specially addicted. But I have a bright hope, a strong assurance that her soul is at rest in the Saviour's love. For six months before her death she was quite changed in her ways. At times she seemed to be in great trouble, and would retire to herself. I would talk with her, but she could give me no definite satisfaction. She would go to our meetings, and would sit near the old sisters and catch their conversation, and seemed to enjoy it very much, saying she loved them, and loved to hear them talk. And she enjoyed the preaching of our ministers generally, but especially that of our pastor, which seemed to be specially blessed to her soul. She was more comfort to me than any one else in this world. The evening before she died she raised her hand, and pointing upward, said: "I see little Mary (a little niece that had died); look, mother, don't you see her?" to which I answered no; and again she said: "Oh! I do." And there was something so calm and pure in her countenance, and her voice so soft and sweet, and she looked so happy, that something seemed to say to me: "Be still and cease to mourn, for surely the Lord reigneth." So I feel that I have a hope for her, as I have for my own poor, weak self.

HER WIDOWED MOTHER.

MARY ALTO JONES.

MARY ALTO JONES, daughter of J. N. and M. J. Jones was born November 17th, 1871, and died November 1st, 1875, aged four years, lacking seventeen days. She was a loving and much loved child, and a pet of all who knew her, and especially so to her aunts, Sarah and Rebecca Hassell, to whom she would talk for hours, though so young. She possessed a knowledge much above her age. She was stricken with diphtheria, and oh! how we watched her dying form, without one ray of hope, whispering to me (her father), "Don't give me any more medicine; I want to die." So she passed away, leaving all who knew her to mourn her loss. But, oh! believing that she, with all other little babes, are wafted home by that convoy of angels to the paradise of God, she being the idol of my heart, and I being under the impression of preaching, I felt she was taken away for my disobedience. I am now trying to do my duty, and leave the rest to God.

J. N. JONES.

ERBY PATTILLO.

DEAR BROTHER.—How painful and sad it is to record the death of our grand-son, little ERBY, son of M. B. and S. S. Pattillo. He was burned to death on the 24th inst. Some negro children having fire in a patch picking cotton, near by the residence. He, with the other children, were around the fire, when his clothing caught and he was fatally burned before his mother could get to him. The mother and a lady had their hands fearfully burned while trying to extinguish the flames, which, of course, he had inhaled, consequently death was inevitable. In seven hours he was released from all suffering, as we believe. He was aged three years and five months. May God comfort the bereaved parents and numerous relatives with the hope of meeting little Erby in a better world than this.

Yours, in affliction,

J. B. KEEN.

Panola, Ga.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 2. BUTLER, GA., FEBRUARY, 1889. Vol. 11

ARKANSAS AND LOUISIANA.

DEAR BRETHREN: I have just returned from a tour of about three months in Arkansas and Louisiana, and as the brethren and friends often requested me to give them a sketch of my trip, I will endeavor to do so. I attended three Associations, beginning at the South Arkansas Association about the 15th of September, thence to the Ouachita (Washata), thence to the Louisiana. The South Arkansas was held in Hot Springs county, Ark.; the Ouachita, in Union county; and the Louisiana, in Bienville parish. I visited most of the churches of those Associations, except the South Arkansas; also, most of the churches of the New Hope. The Elders I met at the South Arkansas are as follows: Elder McDonald, of Camden, her Moderator, D. R. Leard, J. S. Lee, Peter Wood and an Elder Peterson. I also met Elder D. Westall, of the New Hope, and E. C. W. Kirk, from the Cadron, and these are all good preachers, and preach like the Baptists of this country; 'tis true I heard some things advanced I could not fully endorse, but those brethren who advanced them are loving and humble Christians, I am fully assured, and no doubt believe exactly as Baptists everywhere do, but they express their ideas in different words. The points I refer to are the predestination of all things, all words, thoughts and acts, and the actual eternal vital union of Christ and his people. There are positively no such expressions in the scriptures as that God predestinated all things; there are many scriptures from which we may infer that doctrine is taught, or we may infer differently; but would it not be well to be very cautious, and not take such bold stands where there is not a plain thus saith the Lord? I dislike to see a

preacher cowardly and compromising, for to compromise with the world is to compromise with the devil; neither do I like to see boldness predominate over cautiousness; rashness and roughness are entirely different things from a meek and holy boldness. I do not see any very great objection to the doctrine of predestination of all things if, as Elder Chick seems to hold, it does not make God the author of sin, and as Elder White, of Louisiana, holds, and perhaps most of our able ministers; but if it is like some brethren seem to say, that is, that God as much inspires men to murder, commit adultery, lie, etc., as he does to pray, preach, etc., I am not yet prepared to receive it, and have no idea that I ever will be.

Speaking of the doctrine of actual eternal vital union, the brethren say as Eve was in Adam before she was taken out of him, so the church was in Christ before she was taken out of him; but we should note that Eve was no more a woman before she was taken from Adam in the form of a rib, than any other of Adam's ribs; and if that rib was necessarily a bride while it was a rib, then it follows that he had more brides in him than one, for every other rib was as truly a bride as that one was; but it was a living rib, and had the same life and nature that Adam did; so also the church—Christ's bride—has the same life and nature that Christ has, which is eternal life; divine nature. (John iii. 15, vi. 47; 2 Pet. i. 4.) And those who have this life shall never die.—John ii. 20. Blessed truth! But there was no actual unity or union existing between Christ and his church in their unregenerated state, or before they were born again, or as it reads in the margin, born from above. But there was a predestinated union; in other words, God did predestinate from all eternity to give some of Adam's offspring a higher life than they possessed in Adam—a different nature from that they inherited from Adam, which nature is supernaturally imparted. But certainly the church is composed of Adam's offspring, possessed of human bodies and human souls. If it was not Saul, of Tarsas, born again, who was it? The life is one thing, and those to whom it is given are something else. At one of my appointments in the New Hope Association, when I was through with my discourse, a preacher whom I

believe to be a Christian, but much entangled on this point, stated publicly that he could not agree with me; said he, "Brothey Taylor says it is the man that is born again;" I answered him, "No, it was not me, it was Christ that said it."

After leaving the South Arkansas Association, I soon fell in company with Elder B. L. Landers, who conveyed me to several of my appointments. Elder Landers is one of the purest men I ever met; he has an excellent mind and good understanding of the scriptures; is very entertaining in conversation and very talkative; but he lacks the ability to simplify his ideas, hence one has to pay strict attention to gather them up. He is very humble and meek, and one whom I dearly love; he is a good pastor, and I think as good a disciplinarian as I met. I next met Elder J. B. Lewis, who was sick and could not attend any of my appointments except the one at his house. I was well pleased with him also. I must not forget to mention Licentiate L. M. Cook, who kindly cared for me; he is a loving and dear, humble brother; also J. W. Hartsfield, another licentiate, who took much pleasure in rendering me comfort. Brother H. is highly esteemed by the brethren. I next met Elder A. L. Turner, but did not hear him preach; he stands high as a sound and good preacher, and he also kindly cared for me. I next met Elder N. C. Yarbrough, and I tried to preach in his neighborhood five or six times, and was with him often during the time, and also he conveyed me to the Ouachita Association, and a more meek, humble and dear brother I seldom if ever met. He is also a good preacher and much beloved, and stands high among the lovers of truth. At the Ouachita I met Elders T. J. Foster, J. E. Knighton, Mark Parker, Henry Archer, L. H. Stucky, Grafton and Elder G. W. Caldwell, and Elder Bradley, of the New Hope. The preaching all seemed to be harmonious, with but little exception; the preachers and laity all seemed to be in love, and I thought I could clearly see Christ at the feast. It is nothing but a mere carnal feast at best, where Christ is not, and I confess I have generally seen more of Christ in the preaching of what is sometimes termed weak preachers, than I have in some who aim to excell in depth. Elder Bodenhamer once, in speaking of an old

brother's preaching, who had often been called a deep preacher, said he took his text in eternity and preached it in eternity, and didn't get it to him at all. Preachers are about as easily spoiled as other people, and I know of nothing that makes one more disposed to neglect the little lambs than to tell him he is deep and able. Some weak preachers remind me of a bit of a canoe, a mere dug-out, or rather its captain, who fearlessly would launch out on the bosom of the deep where the most experienced sea captain, with his massive ship, would tremble to go.

Elder J. E. Knighton accompanied me several days, first and last, and was very kind to me. He is a good preacher, and stands very high in the affections of the brethren. He is perhaps the most active preacher in his Association. Elder Stuckey accompanied me about one month; he is a sound and good preacher, and one of the most unassuming preachers I ever met; is a pleasant and agreeable traveling companion, and I enjoyed some of his sermons above any I heard on my tour. At the Louisiana Association, I met Elders Z. G. Thomas, H. B. Howard, J. J. White, J. D. Spink, E. R. Robinson, and Chandler. These are all sound and good preachers. Elder Thomas is the Moderator of this Association. He stands high among the brethren as a loving as well as an able and faithful preacher, and is greatly beloved. Elder White, who accompanied me several days, I became much attached to. He is an able preacher; so is Elder Spink. Elder Robinson is a young but a sound preacher, very honest, meek and faithful. I next met Elder E. Steward, who stands high as an able and sound preacher, but did not have the pleasure of hearing him. I had the pleasure of old Elder Foster's company, who, although about 84, can ride on horse-back sixteen miles to his appointments; and his judgment is good on the scriptures and discipline. I next met Elder W. K. Smith, a young but able preacher, so the brethren say; I did not hear him, but I know he is a man of fine sense. The next preacher I met was Elder Gathrite; I was well pleased with him. I was well pleased with Elder Grafton, whose given name I cannot recall; as much so an any brother I met. Elder Henry Archer I also heard preach,

and was well pleased with him; he also stands high as a preacher among the Baptists.

In the bounds of the New Hope I met Elders T. B. Little, G. W. Caldwell, Tomlin, W. M. Bradley, C. B. Landers and D. Westall. Elder Caldwell is Moderator of this Association. He and I do not agree on all points of doctrine, but I hope we may yet see those things alike, for I believe he is a Christian, and I believe he has fellowship for me. At the church where I met Elder Bradley, I preached against the extreme position in regard to predestination, and dwelt much on the subject of the new birth, but he did not see as I did on those points, and was free to express his opinions openly, but he did not seem to get angry with me, and I know I did not with him. I hope he and I will be nearer together when we meet again, for I think it an error of the head, and not of the heart. Elder Westall met me a distance of near 30 miles, and took me to his pleasant home in Pine Bluff, and then went with me to my last appointment, Bethlehem, as also to another appointment, where I again met Elder Little. Elder Westall believes in the predestination of all things, but does not seem to take the view of it that some do, that is, that God moves or influences men to do, say and think all their wickedness. Elder Little is an able preacher, of a fine mind, and very pleasant, meek and humble; it was quite a treat to be with him. I heard Elder Westall preach several times, much to my comfort.

I took the cars at Pine Bluff, and after traveling nearly three days and nights, reached home, a distance of perhaps twelve hundred miles. I missed but three appointments in the whole tour, which was on account of rain and one appointment being published wrong.

I never before saw the beauty that I was made to see in the scripture which reads, behold how good and how pleasant it is for brethren to dwell together in unity, until I made this tour. With nearly all the Old Baptist preachers I had met before, we have, as it were, run together like two drops of water, on all doctrinal points. 'Tis true it was not exactly so in West Virginia, where I traveled last summer, but it has, with that exception, been almost universally so. Of course no two Baptists will agree in their views of all texts of scripture. A. and B. may hold different views, and both be wrong,

and it make no real difference, as it may not be on a vital point, for they may at the same time be a unit on all doctrinal points.

I must not forget to say I was well pleased with Eld. C. B. Landers, whom I greatly love; he is a sound and able preacher; and Elder Tomlin, whose given name I cannot recall; he is a well-informed and able preacher. He believes in predestination of all things, so I suppose, but he is not an extremist. I enjoyed his company much.

In conclusion, I wish to say to the brethren and friends that my expenses were more than paid, and I assure them I appreciate their hospitality and liberality, and would like to mention the names and kindnesses of many, but have not space to do so. Again, I will say that it is so good and pleasant for brethren to dwell together in unity. I hope the brethren of New Hope will endeavor to keep the unity of the spirit in the bonds of peace.

Yours in hope,
LaGrange, N. C.

I. J. TAYLOR.

SOVEREIGNTY AND FOREORDINATION.

“The Divine predestination and sovereignty in the betrayal and crucifixion of Jesus.”

DEAR BRETHREN: My mind has recently been very sweetly and pleasantly occupied in the contemplation of this theme, and in looking up in the scriptures of the Old Testament, the many prophecies concerning it, together with the record of their fulfillment in the New Testament, I do not see how any child of God can fail to be filled with a desire to look into this theme; and with gratitude and adoring wonder at the depth of riches which it contains. If for no other reason, surely he must find pleasure in such a contemplation, because here the hidden wisdom of God shines forth, and because here also is his own salvation. From such a contemplation the child of God must turn away well assured that in all this there is no chance work, and that every step of the way only displays the perfect wisdom, the eternal purpose, and the almighty power of God. Whatever of mystery may be involved; whatever questions may arise, unsolvable by the mightiest

mind, it is still evident, from a contemplation of the scriptures, that the only self-existent being is God. All other things began to be, and without God they never could have existed. We must regard Him as the author of all, and as the upholder of all, or else we allow the claim of some other being to be self-existent, and therefore equal in power and might to God. These all are mere statements of facts of Bible authority. Many questions arise here that only eternity can disclose. If, on the other hand, we teach the existence of another being, who is independent of God, we find still other questions assailing us which it is equally impossible for us to answer. What the Bible declares must be accepted as truth, while we humbly confess our inability to comprehend it, I would, in regard to this, but just call attention to this one thought, viz: that it is just as impossible for us to comprehend the idea of perfect goodness permitting sin when there was power to prevent it, as to see how absolute justice could decree a wicked act, and yet hold the doer of that act to accountability for it. It is as hard to see how God could permit evil and yet be just and good, as to see how he could decree its existence, and yet remain holy and just. I merely suggest this to show what mystery surrounds us when we contemplate God and his works.

Whatever may be thought about other things, it will be surely admitted by all who have an experience of grace, that all things that in any way relate to the present condition and future salvation of God's elect, were appointed before the world was. From the election of vessels of mercy out from the rest of fallen men to their final glory, every step of each one of them was ordained, and so fixed that it must tend to the accomplishment of the purpose of God in their behalf. And this was not an appointment of them in the general mass, or as a body made up of undetermined individuals, but an appointment of the exact number of units of which the whole is composed. The election is the election of persons, and those persons sinners. God did not choose characters, but persons; he did not choose spirits or angels, but men; he did not choose saints, but sinners, to the end that they might become saints; he did not choose us after we believed, but before we were made of the dust of the ground—yea! before the

dust itself began to exist; he did not choose us in our own selves, but in Christ. (See Eph. 1st chapter and first five verses.) Now, here surely was divine sovereignty and predestination in the choice of here and there one who afterward should be called to love and serve God. The scriptures also teach that these persons are no more surely chosen than it is sure they shall be finally glorified. See Rom. viii. 29, 30. The time of their second birth is also appointed of God; so also is the time of the first or natural birth. And a bound is set to the steps of every man that he cannot pass. No more surely is the end of his life appointed than that these bounds are on each side of his path; and surely if God has fixed the end of man's life—the day and the hour when he shall go hence—he has also fixed the manner of his going—whether by chariot of fire or by the cross—and if the beginning and end of man's life are appointed, it must also be true that all the pathway to the goal is appointed, and that our God sees to it that our feet tread that way.

Let us think for a moment of the infinite foreknowledge and wisdom that must be embraced when it can be said that the exact moment when a man shall die is known. Think of the multiplied millions of acts, words, thoughts, passions, persons and things which have all had their influence in making that man what he is, mentally, morally and spiritually; which have surrounded and filled him with influences, all of which have helped to fix the time and manner of his death. And all this must certainly be known ere the point at which they culminate can be foreseen and known. Take Paul, for instance; the very moment of his call by grace and of his death, were known and ordained of God; think, then, of the train of circumstances which led to that result; and some of those things were sins, in him or in others, yet all were needful, all were in the plan of God. The very things that men meant for evil, God meant for good; God purposed them and man performed them; man thought he was doing only his own will, but instead he was doing the will of God. Can we not believe that it is always so, in all cases, with all men? It is my comfort and joy to believe this. And so "God works in a mysterious way his wonders to perform." Behind the wrath of man he hides his

gracious purposes. We see the wrath of man and are afraid, not knowing that these clouds are the chariots of God.

But more especially does the divine sovereignty and predestination appear in the last hours of our blessed Saviour; and this it was in my mind to write about. Wicked men, with wicked hands and hearts, meaning evil, yet fulfilled the scriptures, and without meaning it, wrought out the purpose of God; filled with rage against Jesus and his salvation, they yet did that without which Jesus could not have been exalted a prince and a Saviour to give repentance unto Israel, and the forgiveness of sins. Thus shall it ever be; all that men do against the truth shall advance the truth. In all these things we are more than conquerors through Jesus. This was the secret of the perfect submission of the Lord, and of his infinite calmness. For the joy that was set before him he endured the cross and despised the shame. The joy was that the worst his enemies could do but hastened the fulfillment of his joy, and gave him the sooner to see of the travail of his soul, and to be satisfied. All was working out the will of God, and fulfilling his word in the scriptures. Let us refer to some of them: "It pleased the Lord to bruise him."—Isaiah liii. 10. "I will smite the shepherd."—Zach. xiii. 7. "Thus it must be," to fulfill the scriptures.—Matt. xxvi. 54 "This all was done that the scriptures of the prophets might be fulfilled."—Matt. xxvi. 56. "The Son of Man goeth as was determined."—Luke xxii. 22. "Jesus knowing all that should come upon him."—John xviii. 4. "All was determined of God beforehand."—Acts ii. 23; iii. 18; iv. 26, 28. Surely if these scriptures teach anything, they show that every step that the Saviour trod, every pain that he suffered, every blow that he received, all that was done to him by the hands of wicked men, was ordained beforehand of God. And those who were doing these things were unconsciously doing the will of God. I remember that I used to think that if Jesus' followers had all been true, he need not have died. I always read this narrative of Jesus' sufferings and death with an inward feeling of rebellion against it. But we read that once when the Lord had spoken of his death, Peter began to rebuke him, and to say that this should not

be; but the Lord said unto him, "Get thee behind me, Satan, for thou art an offense to me, for thou savorest not of the things that be of God, but of the things that be of men." The will of God was that Jesus should be crucified, and Peter must not say no; to do so is to oppose the will of God, and to be an offense to Jesus.

Now let us notice the minute things connected with the crucifixion of Jesus, which all were prophesied of, and which all must be fulfilled. I quote from the Old Testament. By reading the last chapters of the four gospels it will be seen that every one was exactly fulfilled; all were decreed of God; they must be done. Men did them with wicked hands, but still God's sovereignty controlled them, and secretly compelled the fulfillment of his predestination. I say secretly, because they did not know or feel any will but their own; and here the completeness of God's sovereignty is made to shine out the more brightly. We seem to ourselves to be under no control, except that of our own wills, but yet the will of God is supreme over us all the time. "His judgments are unsearchable, and his ways past finding out."

"And so he must be sold for thirty pieces of silver."—Zach xi. 12. "His garments must be parted, and lots cast for his vesture."—Psalm xxii. 18. "Judas must show himself the son of perdition."—Psalm cix. 8. "False witnesses must testify against him."—Psalm xxvii. 12; xxxv. 11. "The potter's field must be bought with the price of Judas' treachery."—Zach. xi. 13. "They must spit upon him and smite him."—Isaiah l. 26. "They must give him vinegar and gall to drink."—Psalm lxix. 21. "Even the wagging of the heads must be done."—Psalm xxii. 7; cix. 25. "He must be laid in a new tomb."—Isaiah liii. 9. "It must be that all forsook him."—Psalm lxxxviii. 8. "Judges must eat with him."—Psalm xli. 9. "He must be crucified with malefactors."—Isaiah liii. 12. "They could not break one of his bones."—Psalm xxxiv. 20. "Also, to fulfill the type of the Paschal Lamb, the soldiers must pierce his side."—Psalm xxi. 16; Zach. xii. 10.

Here are sixteen special things connected with the betrayal and crucifixion of Jesus, not one of which could fail, without making void the Scriptures. All this is worthy of our regard and earnest attention.

From it we may learn that our God takes care of, and has appointed, the small things as well as the great things. With him there is nothing great, and neither is there anything small. We may not see what all these things had to do with our salvation, but yet they must be. Seeing, therefore, that such minute things were ordered of God, we can infer his complete care of his children now. In such a God we can feel that it is safe to trust. With God there is no uncertainty as to any part of the future life of any of us. From all this we learn that every sorrow or joy in our lives is measured out, and that the persecution of wicked men is all in the purpose of God working out good for us now, as it did then. What complete rest and comfort there is here! By faith may we enter in and enjoy it. May these thoughts comfort the brethren as they have me.

I remain as ever, your brother in hope,

F. A. CHICK.

EXPERIENCE.

DEAR GOSPEL MESSENGER: About a year ago I received a letter from Bro. Malacha C. Jones, of Georgia, requesting me to write my experience and call to the ministry. I have hesitated, feeling that your columns should be filled from the pens of more able brethren. But, with your permission, I will narrate a few of the many things God has led me through.

I was born in Michigan, but have lived in Ohio the most of my short life. My childhood days were spent in sin—not in what is termed outbreaking sin, but my *heart* was not the abode of God's love; it was filled with all uncleanness. From my earliest recollection until nearly my seventeenth year I had many thoughts about death, eternity and God. In all this time, it seems to me, I knew that I did not have religion, but with the rest of Adam's deluded race I rested in the carnal thought that when I became older I would do better. I could have my fill of sin, and still have time for religion when older. But while in the midst of vanity and merriment, my mind was changed into a state of constant uneasiness. It was not long until it became apparent that sin was the cause of my unrest. Day

and night I mourned, and strove against the power of sin. Right here my experience differs somewhat from many of my dear brethren. Some say that they were greatly troubled for a time, and then they would have rest from their sad thoughts, when their troubles would return with double force. But with me it was a sore trial for many months. It seemed to me that the storm clouds of God's awful vengeance were being gathered to pour out their unmeasured wrath upon me. I wondered how any one could be happy. I frequently read the Scriptures, thinking that peace might be found there; but to me it seemed the ministration of death. Then I would attend religious meetings of various orders, hoping something might be said to calm my troubled soul; but found no rest. In all this time I hated the blessed doctrine advocated by the Old School Baptists. By and by I began to think that religion was a mere fancy. Men differed in their religious views; if there were anything in it, why did not all see alike? Thus I sank lower and lower, my mind lost in the ten thousand thoughts that were forcing their unpleasantness upon me. Often I left the house, and walked around in darkness, praying for peace. I began to think a part of the Bible, at least, was true: if saved, saved by grace.

With my great trouble, my body was much reduced. Friends frequently asked me what was the matter, but I could not tell them. I took medicine, but constantly grew worse. About this time I experienced one of the darkest days of my life. The blackening heavens filled me with gloom, and, look what way I would, despair confronted me. In all this, I could say it is just; I deserve nothing but death—destruction from the glory of God's power. Right here I began to look into the glorious plan of salvation. I was led to see that God's purposes were before time. The doctrine of election (heretofore dark to me) began to appear glorious. God's choice was in eternity; and oh, glorious thought! poor, sinful worms like me were the ones chosen. Yes, and I was chosen. The blessed words of old came to me with sweetness: "I have loved thee with an everlasting love; therefore with loving kindness I have drawn you." Soon the words of the Psalmist, "He brought me up also out of an horrible pit, and set my feet upon a rock," were

applied to me with such power and glory. Oh, brethren, the happy evening in the fall of 1879 I cannot forget. Such love! that brought peace to my tortured mind, and filled my tongue with praise. None but God could do such great work as this. I laughed and cried for joy; my cup was filled to overflowing, and everything which had been clothed in mourning now seemed to join in singing praises to God. I retired to my chamber, but was so happy that I did not fall asleep for hours. Finally I slept; and the first thing in the morning was a whisper from Satan, "Don't tell any one; this is nothing but delusion." But after a few hours spent in doubt, my skies were clear; and I wanted to tell what thing Jesus had done for me, and I greatly desired to be baptized. I talked to my uncle and aunt, both members of the Old School Baptist church. They both admonished me to duty, but, oh! I told them, such dear, good people would not receive such a sinner as I. They said I could talk to the brethren, and they would decide rightly. I went sixty miles to tell the brethren my desires. There was another church of our order nearer, but their meeting would not be for two weeks, and I could not wait. I went into the meeting house, and dropped into a back seat, thinking to escape the notice of those in front. An invitation was extended for any to relate their feelings. But I could not go; such people were too good for me to live with. I felt, too, that they might be deceived in me. After the congregation had been dismissed, I thought what a long, long time it would be until another invitation could be extended. (I then thought members were received only at the monthly meeting.) Elder L. B. Sherwood, the beloved pastor of the church, came to me and asked me if I had not come to tell my feelings. I answered "yes, but I am so unworthy." He replied that all God's people feel that way, and said that he would call the congregation to order, if I still desired to talk. I did not feel that I could leave in peace without, and told the brethren the "old story." The congregation remained standing, while I, in much weakness, told of my Saviour's love. They were melted to tears, but I was too happy to shed a tear. Every hand was raised to receive me. Next day I was baptized. I went to the water 'mid hope and fear, but, bless the Lord, my

trouble was forgotten when I rose from the water. A bright light surrounded me for a moment, and I was filled with peace and love. To me the brethren looked like a company of angels. I now thought that my troubles were at an end. I had followed Jesus, and he had blessed me with his smiles.

CALL TO THE MINISTRY.

But even before my baptism, my mind dwelt much on the subject of the gospel ministry. I thought if I remained out of the church, I would not preach then, but my desire was to be baptized. While for fifteen happy months I had no doubt or fear about my interest in my Saviour's blood, yet my mind was not at rest. I read and re-read Elder Wilson Thompson's experience in the ministry, and, in spite of all my powers, I would give way to tears. I would try to forget the subject, but could not. Sometimes I would promise myself that when the next church meeting day came I would tell the brethren what beauties had been shown me. When such meetings came, my mouth was shut; I could say nothing. Often I parted with my brethren feeling miserable. It seemed to me that any of my brethren could preach better than I. In all this time I can truthfully say that I did not want to preach. Could I have rid myself from the thought I would have been happy. I told none but two of the dearest friends on earth my feelings. I did not suppose that any of my brethren knew any of my feelings. I moved over two hundred miles, and then *knew* that none knew any of my trials. But it soon began to be whispered that I was to be a preacher. This renewed my great trial of mind. Surely the brethren must be deceived! An appointment was made for me, and in weakness I tried to talk about the glorious plan of salvation. But I was not satisfied. I had heard some ministers relate their experience; they seemed to be blessed with liberty. I did not have freedom of thought, it seemed to me. I could see great beauties, but they were beyond my grasp. I had prayed the Lord to bless me with liberty, thinking that if I were thus blessed, it would be an evidence that God had called me to the work, and if not I would know that God was not in it.

Another appointment was made, and so it has been ever since. After talking about a year, the brethren

called for my ordination. It was a heavy cross to me. The brethren asked me whether I was willing for it; I told them that they should do what seemed to them best; and, kind brethren, that is the way I ever want to feel. Give me grace to serve in whatsoever position I may be placed in; great God, keep me from uttering a murmuring word. I want to go forth in the fear of God, and not of men. Long since have I learned that grace has no charms for the unregenerate; none but saints love God's word. I have had many trials, but if these are sufferings with Christ, the promise is a reigning with him.

Should these lines be read by any poor, feeble young minister like myself, I want to say fight on; endure hardness as a good soldier; in your extremities remember Jesus. Though foes hate and friends forsake, Jesus has promised to be with you always. Go on, knowing nothing but Jesus and his love.

Brethren editors, do with this as you like. I have not told what I wanted to. Remember me in prayer.

Milton Center, O.

GEO. A. BRETZ.

UNITY OF CHRIST AND HIS PEOPLE.

DEAR BRETHREN: From the unity of faith expressed by the Baptists, North and South, my mind has been led to some thoughts on the oneness of Christ and his people, which is to us a very important and comforting doctrine. For if he had not been of the same flesh with them, and they embraced in the eternal covenant with him as their surity and head, he could not justly have borne their sins and suffered for them, and redeemed them from sin and death. But in this relationship we have complete redemption in him, and are consequently made partakers of that eternal life which the Father hath given us in him when we are brought into union with him in one spirit of eternal life, and are baptized into one body, and are made to drink into one spirit, whether we be Jews or Gentiles. Therefore, being in union with him in one spirit, we are partakers of the same life, and now have fellowship with him, and desire to be like him. But we were not always in union with him in the spirit, or we never could have sinned. And

union implies bringing together in one, as in the creation of Adam the elect dust was brought together in union in one body, and partook of the same life, so in the creation in Christ Jesus, the elect members are brought together in union in one spirit as one new man. Not the spirit divided into individual persons, dwelling in different localities, but individual persons in different localities are brought into union and fellowship in one spirit and life, which manifests its fruits in their individual persons, and by which union in life with Christ they also are the children of God; for it is those that are led by the spirit of God that are the sons of God; for as the life we received in Adam manifests in us the image of Adam, so the life we receive in Christ manifests in us the image of Christ; for this eternal life in God was manifested in its infinite fullness in his only begotten Son, making him a perfect *godly man*, so also, all that partake of this life must manifest the fruits of godliness. And it is only when we are enticed by Satan, through the lusts and passions of the flesh to which all are liable, because of sin and corruption that dwells in our flesh, that strife destroys our peace and puffs us up one against another. But, says the apostle, "Resist the devil and he will flee from you." Let us not commune with him, for he is a bad counsellor. And if we live in the spirit let us also walk in the spirit, then we will esteem others better than ourselves, and seek to promote their well-being. And this is charity, not only in the heart, which every Christian has, but is put on outwardly, in our acts one toward another, as says the apostle, "Put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which ye are called in one body, and be ye thankful." And this is a living proof that we are in him. But if led by the opposite spirit, there is no evidence that we are in Him, no matter what we profess; for we are thereby led away, not only from the spirit of Christ, but from the truth, and follow after the vain conceptions of our finite minds, and teach or practice some new thing not found in the Word of truth. And such things have disturbed the peace of the saints in all ages, and some of which have been introduced in our day, rending hearts and disturbing fellowship, and were declared to be new doctrines (but recently intro-

duced) in the minutes of Cons creek Association in 1868, but are now claimed by some to be Primitive Baptist doctrine, and the disbelief of which they are trying to make a bar of fellowship. Those new doctrines noted in that minute are: 1st, eternal justification; 2d, eternal union; 3d, the exposition of the doctrine of the new birth, and the old and new man; and from the time they were introduced until now these and other similar things have been disturbing peace and fellowship among brethren, as the Means doctrine also did, which was introduced about the same time. But such things as these come from the flesh, and not from the spirit of truth, by which the children of God are led to know the truth just as it is taught in his sacred word. And this spirit of the body of Christ does not lead its own members to division, but to union and fellowship; for to this end He hath set the members every one in the body as it hath pleased him, some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up *into* him in all things which is the head, even Christ, from whom all the body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Therefore, the ministry, led by the spirit of Christ, does not divide and scatter, but will gather together the saints in unity of faith and love, for the spirit of Christ does not lead to strife and division, but to love and union, for Jesus prayed that they all might be One. And when this union is perfected in glory, then shall the courts of heaven resound with praise to Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to whom be glory and dominion for ever and

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ever, amen. If, therefore, we love the Bible doctrine of union, we ought to live in it, and follow after the things that make for peace and things wherewith one may edify another; and that we may so do, and thus manifest that we are indeed the children of God, is the sincere desire of your unworthy brother,

Sexton, Ind.

HARVEY WRIGHT.

ELDER J. R. RESPESS, *Butler, Ga.*—Unknown by sight, yet esteemed Brother in the Lord: The dear GOSPEL MESSENGER comes regularly to hand, and is read with interest and I hope profit.

For the last year my dear companion has been more feeble than ever, having been in declining health for many years. She is now so feeble that I am kept almost constantly at home. I have given up the pastoral care of all the churches I have been attending, except the one where my membership is, on account of my wife's health.

I have, ever since I commenced trying to preach, had many very serious questionings as to my call to the solemn work of the ministry, and specially as to taking the pastoral care of churches, and now, in the evening time of my life, it seems still to be dark, and the weight of these momentous matters still seem more than I am able to bear. But I do hope, my dear brother, that I am more and more confirmed in my belief of the correctness of the doctrine I have in weakness been contending for. Truly, the "Lord God omnipotent reigneth," and He doeth all His pleasure. How glad I am, my esteemed brother, that it is true that the salvation of sinners depends not upon anything I can do, or upon any instrumentalities of men or women, or even the angels of glory! No; this work is finished and complete, and the gates of hell shall not prevail to thwart or prevent in any *minutia* the fulfillment of all that was promised in the coming of Christ. "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." Yes, we believe we have been permitted to sit

in these heavenly places in Christ Jesus, and when there, have felt to rejoice that the dear Saviour is still fulfilling his promise when he said, "Where two or three are gathered together in my name, there am I in the midst." Simply going to the places of our appointments for service, may not and often is not meeting or gathering together in the name of our Master. But when the saints go to their assemblies, desiring only the service of God, and leaving all selfish feelings behind them, then they can sing:

"Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God."

They can also say: "Not by works of righteousness which we have done, but according to His mercy He saved us."

Paul says: "Faith is the substance of things hoped for, the evidence of things not seen." So we, by faith, wait for the fulfillment of the promise of Christ coming again to receive us to himself.

Sometimes, my brother, I feel like adopting the language of Paul and say "I am now ready to be offered, and the time of my departure is at hand." But can I finish the language of this glorious apostle and say: "I have fought a good fight; I have finished my course; I have kept the faith?" Yes, I hope the Lord has kept *me in the faith*, and if so there surely is "a crown of righteousness which the Lord, the righteous judge, shall give me at that day." It is not only for me then, "but unto all them that love His appearing."

In bringing this to a close, I desire to admonish all God's people to strive for the "unity of the faith." Let us leave off all bickerings and contentions and love one another with pure hearts, is the desire, and I hope prayer, of one of the least in the Kingdom of Christ.

JAMES M. TRUE.

Seward, Neb., Jan 4, 1889.

"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." Christ had the bright sunshine of his Father's affection, when he was moving in the orbit of supplication.

For I came down from heaven, not to do mine own will, but the will of Him that sent me.

And this is the Father's will that sent me, that of all which He has given me, I shall lose nothing, but should raise it up again, and at the last day.—John vi. 38-39.

How precious are the promises of our God! when we can look upon them as applied to us, while we sojourn in this vale of tears. We are told that we embrace these precious promises by Faith, and hence if we are void of this essential grace we cannot taste the sweetness of these soul-cheering truths.

We must remember it is our dear Saviour speaking these gracious words to us, for our comfort and consolation; for He well knew the conflict would be a hard one to endure; and no doubt the sentiment, as it proceeded from His gracious lips, caused the multitude that attended His ministry to stumble and wonder, yet He proceeds with the same concern, as if they were fully prepared to receive it. He tells in a previous verse what was the work of God.

“This is the work of God, that ye believe on him whom He hath sent, showing that if they believed in him it would be his Father's work; for all the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out.”

What have we in the above promise—what idea does the language impart?—1st the gift of the Fathers; when did this take place? Before the world began.

Great wisdom is displayed in this divine arrangement, and should cause the redeemed to sing with joy; and they do rejoice, for it is said in Isaiah xxxv. 1-2: “The wilderness and the solitary place shall be glad for them; and the desert shall *rejoice* and blossom as the rose.”

It (the desert) shall blossom abundantly, and rejoice, even with joy, and singing the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, etc. The eyes of the blind shall be opened, the ears of the deaf unstopped. Then shall the lame leap as a hart, and the tongue of the *dumb sing*, for in the wilderness shall waters break out and streams in the desert. Yea! this holy truth is fulfilled in the experience of all the Lord's chosen, who are represented by the sublime figures of wilderness and desert. First, they are brought into a

wilderness land, like Israel of old, and here wander in their confusion till their strength is gone; the world is turned upside down to them—they wander in deserts and mountains and caves of the earth; they seek rest, but they find none, and often, in the language of Job, they cry: "Oh! that I had never been born; or, let the day perish wherein I was born."—iii. 1-26.

In the deep anguish of the soul they call for the Lord; they ask for his mercy; they feel there is nothing that can cheer their hearts any more, and like the desert bare, there is nothing to commend their habitation; only fit to be a barren waste. The beautiful rose of Sharon can never bloom in this solitary land; the towering cedars of Lebanon, with their perpetual green, can never flourish here; but the Lord says they *shall be there* as the Lord's planting. One says, how can this all be? It is on the principle of what is said in our Saviour's promises:

All that the Father giveth unto me shall come unto me, and I will in no wise cast him out. For I came down from heaven, not to do mine own will, but the will of Him that sent me.

And this is the will of Him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Showing by the term, again, he has raised them once from their low estate in sin to sit together in heavenly places in Christ Jesus. They had tasted the goodness of God, and the powers of the world to come, for it is his will they should believe on the Son and have eternal life (John vi. 40), and he would raise him up in the last day.

Thus we have the resurrection preached by our Saviour for the comfort of his humble poor, where they will see him as he is, and joy in his glory forever and ever.

While here to do his will, may it be our joy and chief concern, is the prayer of your unworthy brother,

Gerald, Texas.

A. V. ATKINS.

A little will serve a man who is strong in grace; much will but serve him who is weak in grace; but nothing will do for him who is void of grace. As we are called to lay out all in the cause of God, so we are to lay down all at the call of God.

EDITORIAL.

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

ELD. CHICK'S LETTER, PAGE 46.

The plainness and humble simplicity in which Elder Chick presents such a sublime theme in this issue of the MESSENGER, as the "Sovereignty and Predestination of God in the betrayal and crucifixion of Jesus," is certainly worthy of the careful consideration of every child of God who searches the scriptures to learn what they testify of Christ.

That the wicked thoughts, acts and doings of men and devils are circumscribed and limited by the sovereign power and predestination of God, is a comforting truth to all who are prepared of God to receive it in the love thereof. It is true that our Lord has many things to say which his people are not able, at all times, to receive or bear. Like the herds and flocks of Jacob, when he went to meet his brother Esau, they must not be forced, but go gently along by slow degrees, as they may be able to bear it. To do otherwise would bring about a feeble, sickly and unfruitful condition among Christians. "The flocks and herds," said Jacob, "are tender, and if men shall overdrive them one day, all the flock will die;" "I will lead on softly, according as the cattle that goeth before me, and the *children* be able to endure."—Gen. xxxiii. 13. They cannot know all they are to know in this life at once. They must be prepared by experience and growth in grace, step by step, from one degree of faith to another. Like new born babes, Christians have inward cravings and hungerings, causing them to "desire the sincere milk of the word, that they may grow thereby."—1 Pet. ii.

Jesus said to his disciples, "I have many things to say unto you, but ye cannot bear them now."—John xvi. 12. He would not force these things upon them, because they had not then acquired sufficient strength of faith to bear them. Their faith must be increased of the Lord and enlarged by trials, to bring forth its richest and best fruits of patience and experience. "Tribulation worketh patience, and patience experience." The process and method by which faith is

enlarged, is such as the carnal nature of Christians would not choose. They pray for an increase of their faith and the Lord answers their prayers, but it is in such a way as to drive them almost to utter despair. One trial after another comes upon them until, like Job, they are stripped of everything and every comfort that earth could yield, and made loathsome unto themselves and to their dearest earthly friends. Thus tried and tempted, they stand naked and helpless to hear what God, the Lord, will speak. He speaks by the irresistible whirlwind of his power, lifting up, dashing down and whirling about as pleaseth him, until their faith is so enlarged in the sovereignty of God that they can say by experience, each for himself, "*I know thou canst do everything, and that no thought can be withholden from thee.*"—Job xlii. 2. It is by slow degrees that even many humble Christians are brought to receive and understand how the wrath of man can be made to praise God. Especially is this the case when they read that "*The wrath of man worketh not the righteousness of God.*"—James i. 20. Yet the Psalmist says, "*Surely the wrath of man shall praise thee.*"—Psa. lxxvi. 10. Are those texts both true? Are they in harmony one with the other? Does that sinful wrath of man that does not work the righteousness of God tend in any way to praise God? In spite of ourselves, these or similar questions will arise in our minds when we search and meditate upon the word of the Lord, and they can only be truthfully answered in the affirmative. The wrath or sins of men cannot, of themselves, be anything but hateful to God. Everywhere in his holy word wickedness and sin are condemned. But when sin is bounded by the eternal purpose and almighty power of God, so that it shall not frustrate the purpose of God, but be kept, like the evil that Joseph's brethren thought against him, in that very channel which infinite wisdom and goodness had marked out for it, then it praiseth God in the sense presented to us in Psalms lxxvi. 10. But we must learn these things, not only in the letter of the Scriptures, but by experience also, if we enjoy their sweetness. Tribulation worketh patience, and patience experience. Patient endurance will work in the child of God an experience of the overruling power and sustaining grace of God. He will, like Joseph,

often see that what wicked men and false brethren design against him for evil, God designs that very wicked act of theirs to be so bounded and circumscribed by his will, purpose and decree, that it shall work together for good to them that love God, who are the called according to his purpose.—Rom. viii. 28.

And right here, as we have incidentally referred to God's dealings with Joseph and his brethren, as recorded in ten chapters of Genesis, suffer us to say that to understand this subject in all its bearings as there recorded would go far to silence all caviling and disputation among beloved brethren on the subject of God's purpose and predestination. The gist and essence of the whole matter of dispute is summed up and embraced in the few loving words of Joseph to his brethren: "But as for you, ye thought evil against me, but God meant it for good, to bring to pass as it is this day, to save much people alive."—Gen. 1. 20. Here is a plain declaration that the very thoughts of evil which Joseph's brethren had were purposed of God to be so under his sovereign control and direction as to bear a part in working out that good which he had purposed to his chosen Israel. This to us may be deep and incomprehensible, but it is nevertheless truth. It is high, and we cannot attain unto a full understanding and comprehension of it. But can we not receive it in faith and love as the truth of God?

And here, brethren, it strikes us with some force that could we but understand and believe this as Joseph did, it would greatly reconcile us to God, and to those who may intend evil against us. The belief of this doctrine of the over-ruling Providence and power of God over sin will make us kind and tender towards our erring brethren. It had this effect upon Joseph, and if we believe it in our hearts and feel its force as Joseph did, the same fruits of forbearance, compassion, love and kindness will be manifest in us as they were in him."

"Now, therefore, fear ye not," says Joseph. "I will nourish you and your *little ones*. And he comforted them, and spake kindly unto them."—Gen. 1. 21.

Here are some of the blessed fruits of a belief in the absolute sovereignty of God in controlling evil and turning it to work for good to them that love God. He

spake kindly to his erring brethren, and nourished the little ones with wholesome words of gospel truth. This is in harmony with every principle of the gospel. The strong ought to bear the infirmities of the weak. Nourish, comfort, and speak kindly unto them, though they be weak in faith.

In this circumstance of Joseph and his brethren many things come up for our consideration, each of which had its part to work under the limitations of God's will and purpose to bring to pass all that he had promised. Jacob's special love for Joseph tended to stir up envy in his brethren against him. "But God meant it for good." Joseph's dreams also had their part to work, and the telling of them stirred up still greater envy, until they sold him to a company of Ismaelites, who carried him to Egypt, where the Lord had a use for him, and so bounded every wicked act of men, and of a base and treacherous woman, as to bring to pass everything He had before purposed to be done, just as He did in the "betrayal and crucifixion of Jesus."

But we are not at all inclined to discuss this subject now. Our limited space, as well as other considerations, forbid it. But the careful reader will see that there is a vast difference between the control which God exercises over sin and sinners, and his approval of their wicked works. He does not approve of sin. He hates and condemns it wherever found. But as he ruleth in the armies of heaven, and among the inhabitants of the earth, he certainly has supreme control over the works of wicked men and devils, either to defeat their purposes or to turn them into the channel of his own purpose for good to his people, and for the glory of his holy name. "He will have mercy on whom he will have mercy, and whom he will he hardeneth." The will of God is just as sovereign in hardening as it is in having mercy. And whether he hardens or has mercy, it is all for the glory of his holy name. "For the *Scripture* saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."—Rom. ix. 20. The purpose of God in elevating Pharaoh to the throne of Egypt, and hardening his heart, was not because Pharaoh was worse than other men by nature, nor was it for the purpose of sending

him to an eternal hell, but it was designed to show forth God's power in delivering his people, and thereby declare the name of God throughout all the earth.

Let us be still and know that he is God, and that he saith "I will be exalted in all the earth." "For whatsoever the Lord pleased that doeth he in heaven, in earth, and in all deep places."—Psalms. M.

ESTHER.—CHAPTER VIII.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen; and Mordecai came before the king, for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

Haman's life had ended, and with it followed the overturning of his evil devices against the Jews, and the coming in of Mordecai to his proper place to which he had been called, and for which he had been qualified by the Lord. Haman's iniquity had an end; the day in which it was written "exalt him that is low and abase him that is high" had come. "I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it to him."—Ez. xxi. So Haman's house was given to the queen, and Mordecai was set by the queen over it. As God gives a minister to his people and a pastor to his church; one who loves them, and whom they love. And such is the tie between them that his care for them is prompted by the spirit of love, the same spirit that prompted Christ's care for them; and his labors and sufferings in their behalf are the promptings of love to them and love to God. The love is mutual between the pastor and flock; it is not the love of one party only, but as the love of the husband and wife, both loving each other, and whose interests are made one by love. In this spirit the minister will have no disposition to tyrannize over the church, nor will the church have a disposition to neglect him. If the flock is poor, he will bear her poverty; and she will share with him in love of all she has. He would no more take from her beyond her ability to give than he would take from himself; nor would she let him suffer any more than she would suffer herself. No other sort of relationship could endure the trials of

the world, the flesh and the devil. It is not the tie of a hireling to the flock; a mere dead formalism of so much work for so much money; a dickering for price as for merchandize, as the fleshly Jews got into when the heads thereof judged for reward, and the priests taught for hire and the prophets thereof divined for money; and leaned at the same time upon the Lord, and said "Is not the Lord among us?" (Micah iii.) nor when the fleshly flock robbed God in tithes and offerings and were cursed with a curse (Mal. iii.), and the portions were not given the Levites, and the Levites and singers had fled every one to his field.—Neh. xiii. But it was a tie of mutual love, so that if one member suffered, all suffered with him. It was a heavenly union. It was in this holy spirit that Paul went forth in the early days of the church; when the church was poor, oppressed and despised; and for love of them and love of God he suffered for them; was whipped and beat; was in the deep; amongst false brethren; in peril of robbers, and all sorts of perils; and in cold, nakedness, hunger and thirst, and had no certain dwelling place; and worked with his own hands rather than share their scanty, hard earnings to their own want. Such was his life and love, and love and lives of the early disciples, that even the heathens took knowledge of them that they had been with Jesus. The heathens could see the marked difference between pure Christianity and the religions of the world; between the self-denying, uncomplaining and suffering ministers of Christ and the greedy, rapacious and oppressive priests of the idolatrous world. The missionaries of modern times are of the Haman stripe, even by their own confession. For the most part, they are men trained in colleges for that profession, as if for law, medicine, or merchandize, and are sent out by missionary societies as a merchant would send out a foreign commercial agent.

"And they are regarded by the heathens, among whom they go, as being charitable Englishmen, who keep excellent cheap schools, preaching an European form of religion; and drive out with their wives and little ones in a pony carriage. The pony carriage is absolutely fatal to the missionary's influence. If St. Paul, before starting out on one of his missionary journeys, had required St. James and a committee at Jerusalem to guarantee him \$1,500 a year, paid quarterly, and had provided himself with a shaded bungalow (a thatched cottage), a punkah (a fan run by machinery to fan him), a pony carriage, and a wife, he would not

have changed the history of the world. Mr. Routledge says, if the missionaries would succeed, they must become the brothers of the people. He describes the native catechist (a native who is converted (?) and made a sort of minister to teach the natives by questions and answers); he describes the catechist as walking humbly three or four steps behind the missionary, not daring to walk abreast of him. The modern method is to hire a class of professional missionaries—a mercenary army which, like other mercenary armies, may be admirably disciplined, and may earn its pay, but will never do the work of the real soldiers of the cross. The hireling may be an excellent hireling, but for all that he is only a hireling. If the work is to be done, we must have men influenced by the spirit of St. Paul. They must give up all European comforts and European society, and cast in their lots with the natives, and live as the natives live, counting their lives for naught. As one of the greatest of them has said, the best preachers are not our words, but our lives; and our deaths, if need be, are better preachers still. We must hold up the spectacle of devoted lives to enable the people to understand the first elements of the Christian faith. Gen. Gordon found in China the Protestant missionaries salaries of \$1,500 a year, and preferring to stay on the coast, where English comforts and English society could be had. These Christian (?) sects, who have their missionaries among the heathen, have bitter animosities; their rivalries (like rivalries of commercial houses) are well illustrated by the report of Mr. Squires, the local secretary of the Church Missionary Society in the Bombay Presidency, who states that one of the greatest hindrances to missionary effort is the existence of so many Christians who do not belong to any of the Protestant societies. Strange to say! the existence of so many Christians is a great hindrance to the spread of Christianity. Mr. Squires, last year, baptized with his 97 assistants 36 adults and 92 children, at a cost of over \$46,000; and the converts made by his society, after 66 years' labor, do not amount to 2,000. This rivalry amongst the missionary societies is illustrated by the detailed reports of many of the missionaries. Thus, Mr. Hall complains that many of his "inquirers" (a sort of mourner, or seeker after religion,) had been "decoyed" and baptized by a missionary of another society—"inquirers" take advantage of this rivalry, and put themselves up to auction. Mr. Bell writes that an "inquirer," to whom he was paying a salary of five dollars a month, struck for higher wages (i. e., he must be paid higher to be an "inquirer"), and went off to a rival missionary to "inquire." In another case, an unusually acute missionary found that one of his "inquirers" had been pursuing the lucrative profession of going round to mission after mission, and getting repeatedly baptized. Of course, after each fresh baptism he reappears in the missionary statistics as a fresh convert. In the missions of Egypt, Persia, Palestine and Arabia, where there are no heathen, the Church Missionary Society employs 119 agents, and has spent in the last two years over \$111,000, and the results are nil (nothing). In Egypt last year there were two "inquirers," one a negro, and the other an Egyptian. In Arabia a sick robber, who was doctored by a missionary, promised to abstain from robbing for ten days. In Persia we are told that a "great and wondrous door has been opened for the gospel," but no converts are mentioned, and the "door" seems to consist of a Persian who reads the Bible. "It is plain," says the writer, "that these futile missions should be given up." In reference to the quality of the converts, he says: "Vice Consul Johnston says in many important districts, where the missionaries have been at work for twenty years, they can scarcely number twenty sincere converts. In other places, where large numbers of nominal Christians exist, their religion is discredited by numbering among its adherents all the drunkards, liars, rogues and unclean livers in the colony. In one of the colonies all the unrepentant Magdalenes (lewd women) are professing Christians, and

the most notorious one in the place boasts that she never missed going to church on a communion Sunday.”

These extracts are made from a paper written by Canon Isaac Taylor in *Fortnightly Review*. He is a high dignitary or minister of the Church of England, and is favorable to modern missions, doubtless, as his church is. Should any wish to read it, it can be found in the *Eclectic Magazine* for December, 1888.

This work and these men are total strangers to the spirit of Paul and Barnabas in their mission work; and the church sending them out devoid of the spirit of the church at Antioch in sending Paul and Barnabas out. Their work and workers are of the spirit of Haman; this is the spirit that rules the religious world of today, whilst the Church of Christ is, so to speak, cast out and sits solitary in the King's gate. But like Mordecai she has steadily refused to bow to the modern Hamanism, or Missionism, that set the world crazy near seventy years ago. And now, Canon Taylor confesses the failure of modern Missionism after the expenditure of hundreds of millions of dollars and after a trial of over half a century. Yet the promise was made our fathers that in about thirty years they would have the world converted, and then the millenium! Thus the truth of God is vindicated even by the Jew's enemies, and Haman is gibbeted on his own gallows, and Mordecai comes in before the King. And the time may be in God's providence, drawing nigh when the waste places in which some of God's children may be hidden away, shall be visited by men whom God will send in the spirit of love and self-sacrifice to open their blinded eyes and turn them from darkness to light; and Haman's house be no longer inhabited with the spirit of Haman, but with the spirit of Mordecai, a spirit of love to God and love to God's people. That there is in the near future an enlargement we believe to be foreshadowed by the trials and confusion of the present. The travails and sorrows of God's people and many of Christ's ministers we cannot believe to be for naught.

And the King took off his ring, which he had taken from Haman, and gave it to Mordecai; and Esther set Mordecai over the house of Haman.—R.

ARTICLES OF FAITH.

ARTICLE FOURTH.

We believe in the incapacity of man to recover himself from the fallen state he is in, by his own free will and ability.

This Article is worded somewhat differently in some of the associational minutes, but with the same substantial meaning. In the first place, it signifies that man is in a fallen state; that he has apostatised from his original state of innocence, and therefore his condition is changed to that of a guilty and condemned state or condition, as set forth and proven by the scriptures in our brief comment on the Third Article. The position is assumed by this Article that man, the fallen and condemned creature, is impotent to recover himself from this state or condition of just condemnation, by his own free will and ability; nor is it admitted that any part of the means of his recovery is under man's control, or subject to the free volition of his perverse will; but if we understand this Article, the power and will of the creature are entirely averse to the power and will by which the elect people of God are saved from their lost and condemned state. For it is evident that they are not able nor willing to be saved on the principles and plan which God has devised, until He begins to exercise His power and execute *His* will in the matter of their salvation; for it is written, Thy people shall be a willing people in the day of thy power; and again, Of His own will begot He us with the word of truth; and yet again, By the which will ye are sanctified. But as to the will of the creature, it is thus: "Ye will not come unto me that ye might have life." And "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not." As relates to the power of the creature, it is written, "No man can come unto me except my Father which sent me, draw him." The scriptures represent man as being incapable of ceasing to do evil as the Ethiopian is to change his skin, or the leopard to change his spots. Man has but a carnal mind to direct his actions, and that mind is enmity against God.

If the works of the creature, man, were, or could be,

meritorious and efficacious in the salvation of the soul, then why should the word of God exclude them entirely? as expressed by the apostle thus: "Who hath saved us, and called us with a holy calling, not according to our works," etc. And "Not by works of righteousness which we have done." "Not by works, lest any man should boast." The obedience of man to any given law or rule of action, since his transgression and fall, is not reckoned as any part of the means of his justification, as appears from the following text: "For as by the disobedience of one man many were made sinners, so by the obedience of one shall many be made righteous." The one by whose obedience many shall be made righteous is evidently Christ; and the free and voluntary obedience of the fallen creature should not be blended with the obedience of Christ, for then it would be by the obedience of more than one.

The same apostle says again: "If there had been a law given that could have given life, then verily righteousness should have been by the law; but what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us."

The above Scriptures show by what means the elect people of God are saved from their lost condition, nor can any sinner be saved otherwise.—H.

EXTRACTS FROM LETTERS.

PICAYUNE, ARK., December 30, 1888.—I have been well pleased with the MESSENGER. I believe it is truly what it purports to be—GOSPEL MESSENGER AND PRIMITIVE PATHWAY. What a world of meaning in these words, "Gospel." What is it? Jesus says, "Go preach the gospel to every creature;" Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Paul preached Jesus and his fullness, in obedience to the command of a crucified and risen Redeemer. Paul says, we preach Christ Jesus (how many preach him in these days?) crucified; to the Jews a stumbling block, to the Greeks foolishness, but unto them that are called, Christ, the power of God, and the wisdom of God. Then the gospel to be preached was indeed more than a fable. Paul preached the glorious gospel of the Son of God, preached him our wisdom, righteousness, sanctification and redemption; our Husband, Head, King, Saviour, Refuge, Mediator and Daysman, and our all and in all, God blessed for ever more, amen. What a comfort in this sin defiled world to feel that we are Christ's! and heirs according to

promise; and then to feel that his promises are immutable, and our hopes based on the mercies of a covenant keeping God. A covenant ordered in all things are sure.

How I have drank in greedily the precious golden fruits of the MESSENGER this season! What a comfort it has been to me! How I did read and re-read the article reproduced at the request of Bro. Hancks! My old and esteemed brother, you can beat me telling how it is, but, if my deceitful heart don't misguide me, I believe it with all my heart. In these days of dissension, strife and heresy how it does me good to see one worn out as a veteran of the cross stand for the doctrine of a dear, dying Redeemer. The Two-seed doctrine has assumed so many phases in these latter days, I am so glad when I hear one strictly for the doctrine of salvation by grace to Adam's sons and daughters; I am sometimes in a hurry to bear testimony; yes, I mean salvation by grace to the sons of Adam; poor sinners lost and ruined; sinners of the Adamic race, creatures of God. A part of Paul's gospel was: "It is a faithful saying that Christ Jesus came into the world to save sinners." Paul said he was a sinner, and the chief, too. When it pleased God who separated me from my mother's womb, Paul was born of a mother like other men, called by the grace of God to the work of the ministry; he did not confer with flesh and blood, but preached Christ and Him crucified. And as many as were ordained to eternal life believed the preaching; how certain, how sure some there that Paul preached to were ordained to eternal life, and them that were ordained believed! "Great and marvelous are thy works, Lord God Almighty, and that my soul knoweth right well."—Psalmist. God is in one mind, and none can turn him, "declaring the end from the beginning, and from ancient times the things not yet done, saying, My council shall stand and I will do all my pleasure." Men may fail in their appointment, in their matters, God cannot. The brethren ordained, that believed Paul's preaching was in the right place at the right time, heard the right man preach the right doctrine, and all by divine appointment; hence Paul says to them who are called, Christ the power of God and the wisdom of God. Then it is poor sinners of Adam's apostate race, and not divine spirits, that Christ came into the world to save. He gave himself for (them) the church, to cleanse it, to sanctify and cleanse it by the washing, of water, by the word, and at last will present it to himself, a glorious church, without spot or wrinkle, or any such thing; redeemed from amongst men out of every land, tongue, kindred, nation and people.

Now my old brother, may you and I hope to be in that happy company in the end, to praise, honor and glorify His high and exalted name; may God's grace sustain you in life, support in death, and save you ultimately in his kingdom above. Yours unworthily, D. M. BEAUCHAMP.

ATHENS, GA., Dec. 28, 1888.—And now, dear Brother, in conclusion I want to say this: that several months ago I wrote a little article on the subject of the church history, to be published in the GOSPEL MESSENGER, in reply to your question, Should we not do it; but after I had written, I thought it was too much for me to say and did not send it, but wrote you a note and sent with it two dollars for Bro. Hassell, one from myself and one from Bro. T. N. Lester; but seeing that brethren are so slow to respond to the relief of Elder Hassell, I have concluded to send you the article referred to, to be published, if you see proper to do so, and also now propose to be one of one thousand to give two dollars each for the relief of Elder Hassell, and send two of the four dollars named above for that purpose—the other two are sent, one by Bro. Patman Lester, Athens, Ga., and the other by Bro. David Rice, of Harmony Grove, Ga. You may also publish this, if you think it of sufficient importance, as it may throw some light on the other article and may the Lord help you with your associate editors, and guide you and them

in all your labors, and also all your correspondents, that you may all follow after the things which make for peace and things wherewith one may edify another, is my prayer for Christ's sake. As ever your brother, in affliction, tribulation, love and fellowship,

F. M. McLEROY.

ATHENS, GA., March 26, 1886.—*Elder J. R. Respass, Beloved Brother*: have read with interest your proposition to be one of two thousand to give one dollar, or one of one thousand to give two dollars for the relief of Elder Hassell, headed, "Should We Not Do It?" And I, for one, feel to answer we should. I have for a long time felt deeply interested about this matter and have been looking for some move to be made, and while there has been different suggestions on the subject, it seems to me yours is the best I have seen, and therefore heartily endorse it, and insist that we should never allow our dear brother to suffer loss on our account, for he has certainly rendered us a very valuable service, a service that we must confess that few of our brethren were competent to perform, and one that very few, if competent, would have undertaken, if they could have been assured of full compensation; and to allow Elder Hassell to suffer such great loss, under the circumstances does look too bad. I therefore endorse your proposition to be one of two thousand to give one dollar, and send you the money, and also one dollar for Bro. T. N. Lester to be applied the same way. I am also selling as many of the books as I can by way of trying to assist Elder Hassell. And now, in addition to your proposition, dear Brother, I insist that the two thousand dollars ought to be raised, outside of the Kehukee Association, and it certainly can be done without embarrassing any one, if we just remember that our Master has said: "As ye would that men should do unto you, do ye even the same unto them;" for I don't suppose there is one brother in the United States but if he rendered such a service as Elder Hassell has, and thereby involved himself in debt so that he could not pay, but would that men should help him, and if so, then our duty is plain. And to the brethren of the Kehukee Association, I would say that it seems reasonable to me that if you appointed Elder Hassell to do a certain work (and he has performed the task faithfully) that you should see that he gets enough for it, not only to assist him in paying debts he involved himself in while doing the work, but something to compensate him for his time and labor. I make these additional suggestions with all due regard to the feelings of the brotherhood everywhere, and hope brethren will not fail to assist us in this noble work, remembering that it is written, "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free," and it certainly is a good thing that we propose to do, and by every one helping a little the desired object may be accomplished and no one be injured. And now, Bro. Respass, I don't want you to publish this unless it meets your approbation in every respect, or if you think there is one word in it that would be best withheld, but if you think it will do good, publish it. I am as ever your brother in tribulation and affliction,

F. M. McLEROY.

CRAWFORDSVILLE, IND., December 16, 1888.—All who truly love the dear Saviour love those born of the spirit of Christ, unless captivated by the many snares of Satan, which beget a worldly spirit even in those born of the spirit of Christ; and if left to themselves, not one of God's dear children could walk the strait and narrow path that leads us out of self to Christ. But when Christ gives peace, who can give trouble? But Jesus tells his poor, weak, erring children that while in the world they shall have tribulation, but in Him peace. He says, "Take my yoke upon you, and learn of me: come unto me, all ye weary and laden ones, and I will give you rest." What a sweet rest and peace this is to the

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poor pilgrim on his journey through an enemy's land, feeling poor, weak and helpless. Their cry is, "Lord, save or I perish!" But, dear Brother Respass, when I can feel the everlasting arms of Jesus underneath, how secure I feel from all harm! Like yourself, dear brother, I am looking forward to my home in heaven, and the more I can have my heart and affections placed upon things above, the more I enjoy that sweet rest and peace that Jesus gives. Satan forms many weapons for the destruction of the religion of Jesus; those who truly worship God in spirit and in truth Satan hates. Try the spirits; let him that hath an ear to hear, hear what the Spirit saith unto the churches. A persecuting spirit never comes from Christ. Cain hated his brother Abel because his own heart was evil, and his brother's righteous. So I cannot think any one truly loves God feeling and manifesting a spirit of hatred towards a brother, even if they think them in error. We are told to not yield obedience to this spirit, for this wicked spirit is trying to overthrow God's work; but no weapon formed against the faithful servant of Christ shall prosper. The Lord knows the heart; he hears the cry of those who truly love him, although they may walk in darkness, and have no light to know their Master's will. Jesus will hear their cry, and guide them in the right way by his spirit. Sister Mary Lockett joins in Christian love.

MRS. KATE BARTLEY.

OBITUARIES.

MRS. SYLVESTER HASSELL.

MRS. FRANCES LOUISA HASSELL, my beloved wife, after four weeks' illness, passed gently from earth, in our rented home at Williamston, N. C., yesterday evening at 6 o'clock, January 6, 1889. She was the youngest daughter of Calvin and Winnifried Woodard, of Wilson, N. C., and was born October 13, 1859, thus being in her thirtieth year. We were married May 3, 1876, and there have been born to us seven children, John, Mark, Frank, Charles, Mary, Calvin and Winnie, of whom the last five are still living. Little Winnie was born on the 9th of December, and her mother was taken with chills three days afterwards, and in two weeks her fever took a typhoid form, and the best medical skill and the most faithful nursing could not prevent her spirit from obeying her Maker's call to leave these mortal shores. A more faithful and devoted wife and mother I never knew; a more beautiful, intelligent, industrious, economical, pure, modest, quiet, patient, uncomplaining, self-sacrificing, lovely woman, I should not know where to find. She was not only my wife and the mother of my children (all the five living ones being under eight years of age), but also my housekeeper, and my teacher of music and art. Surely a man never had a more efficient helpmeet. It seemed barely possible for me to meet my family expenses with her invaluable help; only the Lord knows how they can be met without her. Her loss is the severest trial of my life. May the Lord give me his indispensable grace to enable me to kiss the rod that smites me, and to bear with meekness and resignation the dreadful blow. All things work together for good to those that love Him. His grace shines the brightest in the furnace of affliction, and thus shows its unearthly and indestructible character. We owned only a half interest, not yet entirely paid for, in the Wilson Collegiate Institute of Wilson, N. C., and that we had to sell to try to pay the Church History debt of \$2,000. My wife deeply felt that all her own, as well as my, hardest years of labor were taken from our poor little helpless children and given to the Church History. For many years she longed for a little home that she could call her own; but about three years ago she dreamed that the Virgin Mary appeared to her and

showed her a bright mansion in the skies, and said, "This is the house, not made with hands, eternal in the heavens, and is meant for you." After that, she troubled herself no more about an earthly home, but felt that she should soon be called from this world to a better, a brighter, and an enduring home in heaven. When she left her mother's place in Wilson county, at the close of our last summer vacation, she told her that she never expected to visit her again, but that she was going down to Williamston to die. This presentiment continued with her to the last. Dr. L. H. Reid, who attended and nursed her most skillfully and faithfully, both day and night, declared that he never felt as much interest in a patient before; that he never saw so quiet, patient, and lovely a sufferer; that he would give everything he had to secure her recovery. But our heavenly Father, whose thoughts and ways are infinitely above ours, has seen proper to take her dear spirit to himself, in a world, as I can not but believe, of everlasting light and love and rest. A calm, sweet, angelic smile rests upon her features in death, and I feel assured that her labors and sufferings are forever ended. Her remains are to be buried in the church-yard at Skewarky to-morrow.

Williamston, N. C., Jan. 7, 1889.

SYLVESTER HASSELL.

ELENER AND LONA HARTLEY.

ELENER HARTLEY was born March 27th, 1868, and died July 17th, 1876. LONA HARTLEY was born April 4th, 1871, and died December 2d, 1876. These two little sisters were the daughters of Redien L. and Sarah J. Hartley, and were lovely little children. Let us remember that the Bible says "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We learn by this that we must be converted, and become as humble as these little children to enter the kingdom of heaven. While we cannot see them here, they are enjoying all of heaven's blessings. May the Lord in mercy guide and comfort the bereaved, and may we all be prepared to meet little Elener and Lona in the bright world above, is the prayer of the unworthy writer and cousin,

Viola, Ala.

C. G. HARTLEY.

RODOLPHUS N. JOHNSON

Fell a victim to the dreaded scourge, yellow fever, October 3d, 1888, and died October 10th, 1888, after seven days of intense suffering. He passed away without a struggle. When he took his bed he said to his wife, "I am done; I will never get up again, but I am not afraid to die." Rodolphus was the son of James C. and Mary Johnson, and grandson of Wm. M. Amos. He was born in Meriwether county, Ga., February 11th, 1856. His parents moved to Houston county, Ga., when he was small. When he became a man he moved to Schatulga, Ga. There he married Miss Frankie Hillman December 31st, 1882. In 1884 he moved to Jacksonville, Fla., with his single brother. His father preceded him to the grave, and he felt it his duty to take care of his mother and sister, which he did without tiring. He was a kind and affectionate husband, an obedient son, and a loving brother, and was ever ready to administer to their wants. He won the love and friendship of all who knew him. He stood by his afflicted family day and night without a complaint, never seeming to tire. He took his bed to rise no more. His remains were interred in the Evergreen cemetery, to await the resurrection. He leaves a wife, mother, brother, and sister, and a large circle of friends to mourn his absence. We pray the Lord to protect the disconsolate family, and give them the spirit to bear their affliction.

R. PENINGTON.

This is what we found written by his own hand in a conk shell:

To MY WIFE—Remember me when around my grave you stand, Weep not, shed not a tear for me; for in heaven I am there. R. P.

MRS. LOUREY ANN AULDS

Was born October 6th, 1837, in Wilcox county, Ala., and died of consumption April 24th, 1888. She was the daughter of M. B. and Laviney Lee, and was married to John Jordan Aulds August 5th, 1853, by whom she had twelve children, of whom seven are living—five girls and two boys. In 1856 she professed a hope in Christ, and united with the Episcopal Methodist, among whom she lived an exemplary member till she and her husband united with the Primitive Baptist church at Liberty Hill, Union Parish, La., May 26th, 1866, where they lived together to the day of her death. In consequence of her disease, she was able to visit her church but seldom; yet it was her joy to meet her dear friends, and talk of the mercies and goodness of God. As is common in this disease, she was sometimes up, and then again confined to her bed; yet she bore all her sufferings with Christian fortitude and resignation to the Divine will. But she is gone, leaving a kind and loving husband and children to mourn their loss, yet believing such to be her eternal gain. Two months before she died she so greatly desired to hear preaching once more that Elder H. Archer, by request, had an appointment at her house. She was much comforted. It would be wrong to wish her back in this sin-stricken world. O, may the grace of God prepare us all to meet our dear mother

"On that blissful shore,
Where parting is no more."

She said the people were bad, and she wanted them to do better. She asked me if any of the church were there—"my church" (the Primitive Baptist) she meant. I said "No." She then said, "Tell them to meet me in heaven." She then asked if Bro. Archer was there, the minister that baptized her. I said "No; do you want to send for him?" She said "No, though I want to see him and talk with him." O, that the gracious Lord would prepare us to meet her in that bright world where parting is no more, is the prayer of her sister,

Farmerville, La.

E. H. McQUEEN.

SARAH PARKER.

Died, at the residence of her daughter, Mrs. O. H. Miller, on the 30th of July, 1888, Sister SARAH PARKER, aged seventy years, eight months and one day. She was the widow of Sephaniah Parker, to whom she was married in 1834. She united with the Primitive Baptists in 1835, and remained in full fellowship until her death. On the 6th day of July last she scalded her leg, and owing to her advanced age, and the disordered state of her system, she could not rally. Everything that skilled physicians and the hands of her three daughters and other relatives could do was done, but could not prolong her stay on earth. She bore her sufferings without a murmur; calling her children and grandchildren around her bedside on Friday before her death, and bid them adieu, saying, "I hope to meet you and praise the Lord in a better land, where parting will be no more." Faithful to all the obligations of this life, and beloved by all who knew her, she leaves behind her an example worthy of imitation. She was buried on the next day at the family burial grounds, in Muscogee county, and although the weather was bad, and raining, her remains were attended by a large number of sorrowing friends and relatives. The writer attended the burial services, but was prevented from making any extended remarks, and simply offered prayer, after which the body of our dearly beloved sister was consigned to the tomb to await the morning of the resurrection.

H. B.

ELDER MEREDITH HODGES.

Died, on Sunday, the 16th of December, 1888, at 11 p. m., at the residence of his son-in-law, Dr. E. M. Durham, of Fountain Head, Sumner county, Tenn. Elder MEREDITH HODGES, in the 95th year of life, having been born in Franklin county, Va., February 17th, 1794.

He was the fourth son and sixth child of Isham and ——— Clay Hodges, and with his father and family emigrated to Tennessee, Sumner county, in the spring of 1812, where he ever afterward resided.

Being possessed of an able and vigorous intellect, he soon became acquainted *with* and attached *to* many of the business men of the earlier days of our county. His sterling business qualifications—capacity and honesty—soon became recognized, and he filled many positions of trust, entirely to the satisfaction of the people. He, probably, settled more deceased estates than any man who ever lived in the county. He was happily united in marriage with Miss Catharine Sarver, December 10th, 1819, with whom he lived until July 28th, 1877, when she passed away. Since that day he lived among his children.

On the 18th of December, 1822, he received a hope of the pardon of his sins, and of eternal life through Christ Jesus; and very soon felt the necessity of obedience in joining the church. He says he loved the Cumberland Presbyterians, and was told that he had been sprinkled when an infant, and, so if he could find that sprinkling was baptism, he could unite with the Presbyterians. This was all brought to his mind from the scripture: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." He says he then commenced to search the scriptures to see if sprinkling was there; and after reading through the New Testament, and failing, he re-read the whole book, determined to mark every place that intimated anything like sprinkling. In writing on this subject, March 13th, 1888, he said: "I concluded to read again, and be more careful, and mark every place that favored the idea of sprinkling being baptism, but found it not. And I now say and have ever since said, it is not there, nor anything like it." He was baptized into the fellowship of the Primitive Baptists, on the 3d Sunday in March, 1823. He stood firm, and contended for the truths of the Bible, as he understood them, in all the controversies that has arisen since that time. He was ordained to the full work of the ministry, June 8th, 1839, by a presbytery composed of Elders Robt. Norville, Eli Briant and Benj. Bailey. He continued to preach as long as he was able; indeed, I have heard him deliver interesting discourses to large congregations while sitting in his chair. His style was usually doctrinal, and it is conceded by both friends and enemies, religiously, that he could present a point of doctrine, and prove it by the scriptures with fewer words than any *speaker* or *writer* ever known in this country. He has ever been esteemed as a high-toned citizen and neighbor, a consistent and devoted Christian, and an honest man. Truly, a father in Israel is fallen! The church feels her sad loss.

In politics, Bro. Hodges was a life-long Jeffersonian Democrat, and always took a lively interest in the welfare of his country, and good government, keeping himself well posted on the current issues of the day. His last vote was cast for the regular Democratic nominee at the last Presidential election.

He raised three sons and four daughters to be grown and married, of whom two sons and one daughter preceded him to the grave. His many relatives and friends feel their sad loss, but sorrow not as for those who have no hope.

J. W. REDDICK.

Reddick, Tenn., Dec. 31, 1888.

MRS. MARTHA NIXON.

MARTHA NIXON was born August 19th, 1826, died October 5th, 1888, aged sixty-two years, one month and sixteen days. She was married to Jonathan Nixon April 2d, 1868, baptized into the fellowship of the New Lexington Baptist church by the late Elder John Parker near twenty-eight years ago, of which church she lived a faithful and consistent member until death.

The departed was a kind neighbor, ever ready to administer to the wants of the poor and needy, a faithful companion and an affectionate mother. She leaves an aged husband, two brothers, one daughter, a niece, to whom she has been a kind and loving mother from infancy, two grandchildren, with many relatives and friends to mourn her death. But we mourn not even as others which have not hope. The unworthy writer, assisted by Elder J. J. Vanhorn, tried to speak words of comfort from the Words: "If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." After which her body was laid away to await the summons from on high.

"Asleep in Jesus! oh! for me
May such a blissful refuge be;
Securely shall my ashes lie,
And wait the summons from on high."

Millersport, O.

L. T. RUFFNER.

JONATHAN PETERS

Was born in Hampshire county, Virginia, November 12, 1795, and departed the life in this flesh February 29, 1888, aged ninety-two years, three months and seventeen days. He was married to Martha Thompson August 22, 1817, and about six weeks afterward they emigrated to Ohio, and stayed the first night in Fairfield county with his sister, one mile south of where he departed this life. In the following winter taught school in the Turkey Run church, and the following spring rented a farm near the Walnut Creek church, lived there some time, then moved to Hocking county, bought and cleared up a little farm, sold and moved to Pickaway county, there bought and sold three or four times, and in 1848 moved back to Fairfield county, and there lived until death. His wife departed this life August 28, 1844, and he then married Mrs. Rebecca Harman, of Fairfield county, Ohio, March 5, 1846. She died May 19, 1878. To him were born fourteen children, twelve by the first wife and two by the last, and thirty-seven grandchildren and thirty-one great-grandchildren. A large circle of relatives survive him to mourn the loss of a kind and loving father. He was a friend to the poor and needy, especially to the Lord's humble poor. He was led to know the power of sin, and to taste of the powers of the world to come, and having a good hope through God's reigning grace, was baptized by Elder Samuel Carpenter nearly fifty years ago. He has lived becoming and in honor to his Master's cause ever since; and was looked to by his church as a great counselor, and is much missed. His funeral was conducted by Elder E. Barker, of Ohio, who spoke appropriate and comforting words to his mourning and bereaved children, friends and neighbors, after which his body was laid in the tomb to rest until the Lord himself shall descend with shout, and the voice of the archangel and the trump of God, then we look for that body which was sown in corruption to come forth in incorruption, and in the likeness of Jesus in his glorified state. But while we look for such a change, we feel that his glorified spirit is resting, since his death, with Jesus. O Lord, help us to look beyond this world to where sorrow and mourning can not come and parting be no more, and we will enjoy the great victory.

Rushville, O.

E. A. PETERS.

DEACON JAMES MULLINS.

Deacon JAMES MULLINS was born March 17, 1803, and his wife, HANNAH MULLINS, whose maiden name was Steward, was born March 13th, 1804. Both have been called from time to an unbounded eternity this year. Brother Mullins, after a continued illness, died July 25th, 1888, and his wife, Sister Mullins, died November 25th, same date. They were born, raised and married in Putnam, county, Ga., and remained there near fifteen years, during which time they united with the Baptist church at Enon, and were immersed in Murder's creek at the same time. They moved to Harris county, Ga., and united with Mt. Zion church. During their stay there was ordained Deacon. In 1855 they moved to St. Clair county, Ala., and united with New Hope church. This church was not, and I learn never did, divide, but eventually went in favor of mission, after which Bro. Mullins drew out in order; and while he held his letter, he was asked why, and his reply was: "I want to wash the saints' feet once more before I die." Not long afterwards he offered and was received back into fellowship with the Primitive Baptists at Mt. Carmel church, St. Clair, Ala., on confession of faith. The brethren being apprised of his desire, proposed to commune and wash feet for his satisfaction, but he said: "No; make no changes on my account. If it is the Lord's will I will live to see the time come;" and so he did. At our next annual meeting he was there, and as touching a scene as marks my memory was that of Bro. Mullins and Bro. McLeroy engaged in washing each other's feet. Their locks fast blooming for the grave, and white from the colds of the many winters and heats of the many summers through which they had been called to pass, yet willing that the last example of the blest Redeemer to be their last act of or in life. I do hope if it can be the will of heaven that the expression or desire of the aged parents that are gone from among us, may sink deep and make a lasting impression upon the minds of the rising generation of Primitive Baptists, for while at each other's feet there is no danger. Trouble and distress come oftener while seeking or striving for dominion one over another, than at each other's feet. Bro. Mullins said he had prayed Almighty God that he and his wife might live to a good old age and both die at once, and you see from dates how near his prayer was answered. They lived to be eighty odd years old, raised eight children, outlived all but three and were the first corpses in their own house. Thus two parents in Israel are gone and we are left to mourn their loss. But while we know that we have lost two good examples, we feel assured of the fact that they have gained that crown of righteousness that awaits the faithful.

Brethren, please give place in the MESSENGER, and send three copies containing the same, one to J. C. Reed, Hamilton, Ga., one to Julia Adams, Mulberry Grove, Ga., and one to J. H. Bibby, Survoy, Tex.

Yours, in hope,

W. M. HUBBARD.

Eden, Ala.

SISTER G. A. E. HOLLEY.

Death has again visited us at Bethel and taken from us one of our most worthy members, Sister G. A. E. HOLLEY, daughter of H. and M. M. Chrietzeberg, who was born January 16th, 1851, and died October 13th, 1888, aged thirty-seven years, eight months and twenty-seven days. She was married to Bro. W. H. Holley December 8th, 1868, and obtained a hope in Christ in July, 1877, and on the 4th Sunday in August following, was baptized into the fellowship of Bethel church, Coosa county, Ala., by Eld. Benj. Jowers. She was a faithful and much beloved member until death. She was the mother of ten children, five boys and five girls, of whom survive her three boys and four girls; also, she leaves three brothers and three sisters, besides many friends, to mourn her sad death. She was sick three weeks of inoperable fever, and all that time

not a murmur escaped her lips. Occasionally she would say, "Lord, have mercy on me." She seemed to be conscious of her condition to the last, but for fear of alarming her family, we suppose, she spoke not of death, or of her prospects beyond the grave, but judging from her Christian experience and her humble Christ-like walk, we have not a doubt but that she is now enjoying the peaceful presence of her Saviour. She was a kind and affectionate mother, an exemplary wife, and highly esteemed by all who knew her. Her loss to the community in which she lived is deeply felt, as evinced by the large concourse of sorrowing friends that followed her remains to their last resting place. May her dear children be enabled to follow in the footsteps of their sainted mother, and if the Lord will, may that grace be given them that will enable them to meet her on the fair banks of that eternal shore, where all is joy and gladness. To the afflicted husband we know what to say; we know his loss is great and can only be comforted by Him who has the power to give and to take away. May he be abundantly comforted by that comforter which is from above.

Written at the request of the bereaved brother and by one who loved her with that unfeigned love, I hope, which God implants in the hearts of all of His children.

J. H. JOHNSON.

Buyok, Ala.

Dear Betty, sweet notes are all o'er,
Your cheeks bloom as roses no more—
Most lonely sleeping in the clay,
Since death called thy spirit away.

But I have no fear but all is well,
That with the blessed she doth dwell.
It is her absence makes me weep,
That with her I can no more speak—
I miss her here, I miss her there,
At home, abroad and everywhere.
Yet, again we hope to meet thee,
When the day of life is fled;
And in heaven, with joy to greet,
Where no farewell tear is shed.

I ask an interest in your prayers,
In my bereaved condition.
Yours, in hope of eternal life.

W. H. HOLLEY.

DEACON B. W. JONES

Was born the 23d of January, 1821, and was married to Miss Mary L. Ward the 26th of February, 1846, and the same date he attached himself to the Primitive Baptist church at Smyrna, and thence moved his membership to Marr's Hill church and remained there until 1866, and thence moved to the State of Mississippi, in Monroe county. Shortly after attaching himself to the Primitive church at Sulpher Spring, Monroe county, he was ordained a Deacon, and was a faithful one indeed; and, in truth, always inquiring after the welfare of the church. He was a kind and affectionate father, a good citizen, much beloved by all who knew him. We feel our loss is great, but his gain is greater. A word to his bereaved family: You have our greatest sympathy, but let us not mourn as those who have no hope.

Elder T. C. JOHNSON, }
S. N. JONES, } Committee.
W. B. HONNOLL, }

WILLIAM ERNEST WILSON.

Died, at their home in Brazos county, Texas, WILLIAM ERNEST, infant son of R. L. and Eliza Wilson. He was four years, four months and four days old at the time of his death, which occurred October 1st, 1888. It is hard to give him up. O! Lord, remember us in mercy for Jesus' sake, amen. Brethren and sisters, pray for us.

R. L. AND ELIZA W.

STEPHEN JENNINGS.

Brother STEPHEN JENNINGS was born in Henderson county, Miss., September 27th, 1817, was married to Miss Barbry Deaton—date unknown to me. Brother Jennings lived a quiet and peaceable life during my acquaintance with him, both with his family and neighbors. Professed a hope in Christ in the year 1845, joined the church at Lake-fork, of regular Predestinarian Baptist faith and order; was baptized by Eld. J. M. Hollis, the second Sunday in September, 1871. He raised eight children—six boys, two girls—all of them to be grown and married, though the girls are both dead. He was one of those uncompromising Baptists, believing in the doctrine of salvation by grace, through faith, and that not of ourselves, but 'tis the gift of God. He was greatly afflicted for years before his death, which occurred Saturday before second Sunday in April, 1883.

As a man, he was strictly honest in all his dealings: in a word, he filled the place of a good citizen, husband and father, and hence won for himself a name that will live in the hearts of those who knew him for many years. He leaves an aged companion, six sons and a great many grandchildren, and brethren and sisters of the Primitive Baptist faith and order, to mourn; but we sorrow not as those that have no hope, for we believe that those that die in the order of Christ, that God will bring with Him, when he shall come the second time, without sin, unto salvation.

Miller Grove, Tex.

J. T. HODGES.

Brother James Jennings requests you to send him two copies, as his old aunt wants one, and he will pay you extra for it. J. T. HODGES.

A. N. HARRELL

Departed this life May 18, 1888. He was taken sick at Mr. A. M. Chester's, and sent for his mother. The doctor was sent for, and visited him every day except one, and did all that a doctor could do; but could do him no good, for the good Lord was calling him to his long home. He was sick six days, suffered intensely, and seemed to know all the time that his time had come to die. He called David Chester to him, and said, "David, old boy, you must be a good boy; don't be proud and scornful, for I am going to leave you." He talked to the rest of the family about the same, and then shook hands with all in the room, and bid them farewell. He then spoke to Mrs. Doughtry, and asked her where her children were. He told her to go home and bring them, for he wanted to talk with them. When the children came, he talked to them one by one, and told them to be good children, and always mind ma and pa, and when they went to church to listen at what the preacher said, and to always tell the truth. By this time he was growing weak. He said, "I can't talk any longer; I wish I could." And so he peacefully passed away from the shadows of time into the presence, as we hope of the blessed Lord, to see him as he is, and to know him as he is known.

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Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: Brethren and Sisters, REMEMBER Bro. HASSELL!!

ISAAC M. WILKINSON,
Pelham, Tenn.

Book Notice.

By request of Elder J. H. Oliphant, and also for the benefit of those who are desirous of obtaining a profitable book, I give through the MESSENGER an expression concerning his work on Regeneration. I have simply to say, that I have long desired to see just such a work, and I trust our people generally will read it. Not only is it an effectual blow at the root of conditional salvation, as taught by Campbellites, but by Arminians generally. And on the other hand, it leaves the theory of "no regeneration of Adamic personalities" entirely without foundation. Elder Oliphant, I fully believe, has but one leading object in view as an author; that is the declarative glory of the Redeemer, and the spiritual good of the redeemed. J. C. DENTON.

We have these books for sale at GOSPEL MESSENGER office; 40 cents single copy, or three copies for \$1.00.

4 B. B. B. B. 'S.

I have been a great sufferer for years with indigestion and other ailments. I gradually grew worse until about a year ago, when I felt that I must give up my charges. I asked the churches of my charge to release me. I lost my voice so that I could not sing, and I felt that without a change I must soon bid adieu to my family and friends. But a great change has taken place. By the use of 4 B's., Brag's Best Blood Balm, a new remedy put up here in Connersville, Ind. It works like magic, is purely vegetable, and through the blood restores the worn down and enfeebled body. I desire that our ministering brethren and brethren generally, and others, hear of this great remedy. I had tried so many things, I began its use with but little hopes of a cure. Now I have a good appetite, sleep almost as well as when a child; have used only six boxes. I have sold it for some time, and have greatly benefited others, if not entirely cured some. I do not hesitate to recommend it for all diseases having their origin in the blood. I have the general agency for this remedy. It is put up in capsules, 50 in a box, contains full directions, and is sold for \$1.00. Sent C. O. D. or by mail to any part of the United States. Money must accompany all orders. Address,

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D. H. GOBLE, Greenfield, Indiana.

RECEIPTS FOR ELDER HASSELL.—W. S. Roak, Tenn., \$1.00; J. R. Battle, Ga., \$1 00; S. H. Starr, Jr., Ga., \$1.00 (additional); by Dr. R. H. Rush, Miss., self \$2.00; John Auckby, 50c; Dan Gardner, \$1.00; Phil. Gardner, \$1.00; John Smith, 50c.; Thos. Wilson, \$1.00; Hiram Smith, 50c., Matt Smith, 50c; Josie Steele, \$2 00; all of Miss; Mrs L. M. Parker, Ala., \$1.00; Eld. F. M. McLeroy, Ga., \$4 00; Mrs. C. M. J. Bloodworth, Ga., \$1 00; Mrs. W. J. Cooper, Ga., \$1.00; Mrs. J. F. Childs, Ga., \$1.00; Mrs E. I. Hodges, Fla., \$1.00; Mary A. Venable, N. C., \$1.50; Mrs. Sue Lawler, Ala., 50c.; Mrs. Mary Chambless, Ga., \$2.00; Mrs. C. E. Clary, Ga., \$1.00; Alex. Turner, Mo., \$1.50; T. W. Rowland, Miss., \$1.00.—Total, \$23.85.

THE GOSPEL MESSENGER
 AND
 PRIMITIVE PATHWAY,
 BUTLER, GEORGIA.

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JOHNNIE P. M'WHORTER

Departed this life December 11th, 1888, being twenty-one years and ten months old the day he died. His attending physician pronounced his disease typhoid fever. His sufferings truly were great, but no murmur ever escaped his lips; but his countenance all the time seemed to indicate a perfect resignation to the will of his Heavenly Father. Johnnie left satisfactory evidence with father and mother, brothers and sisters, that he possessed a well-grounded hope in Christ that served him in the critical hour and article of death as an anchor of the soul, both sure and steadfast. I add here what our county paper says about the death of this pious young man:

"With deep regret we chronicle the death of one of Scott county's noble young men, who had just attained his majority, and set out in the great field of labor and usefulness of life. His career for this world, however, was not long.

"Accepting a position on the Vicksburg, Shreveport and Pacific railroad in September last, he contracted a malarial affection, which prostrated him and induced his removal home, when he finally succumbed to the Angel of Death. The precept and example of his Christian parents were reflected in his daily walk, and he commanded the esteem and confidence of all who knew him.

"'Tis a sad bereavement to all his friends, yet the parting in this life of his presence to his fond and loving parents and dear relatives overshadows them with a deep veil of gloom. Bereaved parents, take comfort; that while the grave hides him from you, his last utterance was, 'I am going to rest.'

"This should be a great consolation that he now lives in that haven of rest prepared for the children of God. The sorrowing family have our deepest sympathy."—*Forest Register*.

ELDER J. G. CRECELIUS,

MRS. S. F. WARREN,

My dear mother, departed this life October 5th, 1888, in her eighty-first year. She was a daughter of J. F. and Mary A. Moore, was born in Hickman county, Tennessee, and lived there until about nine years old, when her parents moved to Lawrence county, Mississippi, where she lived till grown. On the 11th of October, 1831, she was married to my father, Reuben Warren, and in time gave birth to nine children, four of whom preceded her to the grave, leaving five of us to mourn our irreparable loss.

Mother joined the Baptist church in 1833, and was in the division going off with the Missionaries, and seemingly remained contented with them until she perceived that they were disposed to take in all the worldly institutions of the day, and preach a doctrine in harmony with such usage. About the year 1850 or 1851, mother went to the church and told them that she had no fellowship for the unfruitful works of darkness, and for them to consider her no longer a member with them. The church of her membership labored hard to retain her, but all their efforts proved unavailing. They then proposed to give her a letter of dismission, which she refused. They then offered to give her a recommendation to some other church, which she also refused, telling them to exclude her, for she had publicly denied fellowship for them. The Missionaries finally excluded her, but whether it was before or after she had identified herself with the Primitive Baptists I do not remember, being but a child. In 1851 or 1852 mother joined the old Baptist on a confession of her faith, and remained a quiet, exemplary member until death, claiming that salvation was of the Lord. Often have I heard mother say, "If saved it will be through the goodness and mercy of God, and not for anything good I ever did."

Having seen my dear mother suffer so much and so long, I was made willing to give her up, trusting I shall meet her again where the wicked cease from troubling, and the weary are at rest. I earnestly and respectfully request an interest in the prayers of my brethren everywhere, as I am the only remaining member of the family that stands identified with the Primitive Baptist.

S. M. WARREN.

Forest, Scott Co., Miss.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 3. BUTLER, GA., MARCH, 1889. Vol. 11

Dear Sisters in Christ:—I have had some thoughts of addressing you upon the words found in Peter, "Likewise ye wives be in subjection to your own husbands, that if any (husband) obey not the word, they also may, without the word, be won by the conversation of the wife, while they behold your chaste conversation, coupled with fear." In my reflections upon this portion of Scripture, I had thought it read "wives obey your husbands in *all* things," until I looked for it, and found I did not have it quite right in my mind; and so I am a little like a preacher I listened to not long ago, who, in attending a funeral, was handed a verse of Scripture to speak from; but as it seemed, he had not written his sermon to suit that text, he must necessarily apologize and use the portion which suited his sermon. So I have tried to find the place where it says, the wife should be in obedience, or subjection, *in all* things, as that would better suit the train of thought I have had, and have looked until I am tired out, and fail to find it. The nearest like it that I find is in Ephesius, "Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." It has been so often repeated "in all things" that I thought it must read so, and perhaps it does in some place that I have overlooked. It is sometimes urged that the wife should be obedient in all things, and reverence the husband, no matter what he is, nor what he does, nor what he tells the wife to do, and I have tried to explain that then the husband, according to the commandment, should love the wife even as himself (not for himself), no matter what she is, nor what she does; but somehow I have found that my ideas are regarded as being a little peculiar. Some tell us that all things, or everything, means

just precisely what the words convey in some places, and in some places there is a limit to the idea. If we were to take the place where it says, "He hath concluded *all* under sin, that he might have mercy upon all," and just force it in its meaning, isolated from other portions of Scripture, then we must surely have a universal and unlimited salvation, and if the wife is to do just everything the husband should please to tell her to, in an unlimited sense, then if he should tell her to take one hand and cut off the other, or to go and take the life of her fellow being, she would be bound to do his bidding; or, if he should tell her to have an unchaste or ungodly walk, then we would almost find a contradiction in the portion of Scripture we have called attention to, and we cannot think that the Scriptures contradict, but that they do balance or explain themselves. Peter tells us that his beloved brother Paul hath written things hard to be understood, which they who are unstable and unlearned wrest as they also do the other Scriptures to their own destruction. We may sometimes wish the Scriptures to mean just what we want them to, and so try to turn them to suit our own minds.

But if the wife is to be subject to the husband in everything, even as the church is unto Christ, we can see no place to find fault with, for He so loved the church that he gave himself for it, and all his commandments to her are just and right. "All his commandments are love," and all for her good. In this sense we understand the wife is to be in subjection, doing all as unto the Lord, being obedient, even though the husband be not obedient to the word. We have sometimes thought this was to wives and husbands in the church; but the husband was not obedient or orderly, but could be won by the conversation of the wife in the sense that "He that winneth souls is wise, or if he is but a worldling she may win him to herself, not lose him, or that he should be left to go so far astray that he should be accounted lost to her."

The apostle tells us that the women was made for the men, and we should judge from this consideration that she would be regarded as a sacred gift, to be watched over, guided, cared for, led and encouraged in all things that are good and right by him for whom she was made; and it is true that in the days of degenerate

Israel the Lord did say unto them by one of his prophets that he would not punish their wives and daughters when they went astray, seeing they were astray themselves. But the Lord was not commanding any of them, they were all wrong; and when we hear women clamoring for their rights, claiming that they have the same rights to do wrong that men have, which may be true enough, yet we cannot find where any have rights to do wrong, and it is astonishing that any should be so shameless as to be clamoring for such rights, as though it was a privileged character who is honored and justified in wrong doing. But no one who is truly upright will justify and uphold any one in that which is wrong. If they do, they are the worst enemy that person can have; and here we learn that if the husband obey not the word, that is no excuse for the wife, but before him her conversation should be chaste, coupled with fear. Where the apostle speaks of husbands and wives, he speaks of just as many wives as husbands, or of the husband or wife, as though there were to be but one. We find this idea carried throughout the New Testament. Where deacons and bishops are spoken of as husbands of one wife, we think it is to be understood as a qualification for an orderly member of the church, one in good standing, just the same as being no striker, not covetous, etc., and to them as husband and wife are given all needful instruction. Women are to be chaste, giving no occasion to the adversary to speak reproachfully, and although this admonition is more frequently given to men as being a sin of a different nature from all others (though the most petted and fondled in our day), yet, as we have tried to show, it is no less wrong for women, if not so frequently spoken of. When the prophet was sent to King David, with the word from the Lord that he should not die for his transgression (for we understand he should have been stoned to death, according to the law), yet it was said unto him, "Nevertheless, thou hast given great occasion for the adversaries to blaspheme," and this was very true, for to this day infidels and evil doers (the adversaries) do point to this one place as a reproach to the Christian religion, and as an excuse for their own evil deeds. They seem never to grow tired of feasting upon this one place; but they do not say anything about Enoch, who walked

with God, nor of Joseph, who, when under a daily temptation, would say, "How can I do this great wickedness, and sin against God?" And David also, when brought to repentance, could say (before the Lord): "Against thee, and thee only, have I sinned and done this evil in thy sight." When the heart is upright before God, it will be before all others; so we are to give none occasion to the adversary to speak reproachfully, but to guide the house. To guide may not be to rule, but the apostle is plain in saying, she is to guide it; also, she is to be counsel for the husband. Although Sarah obeyed Abraham, calling him Lord, yet there was a time when the Lord said unto him, "Listen to the voice of Sarah, thy wife." She is to be an helpmeet in all things, not only in dressing the garden, for the Lord put them both in the garden to dress it (equals in toil), but should he prove disobedient, weak, or subject to temptation, she is to be a helpmeet and one to influence or win him to obedience, or at least this is our feeble understanding of the matter. It is true it would be most pleasant to consider him as head and father, the strong one giving honor to the weaker vessel; but if this should not prove the case, then the admonition under consideration is applicable to the wife. I have been told that my ideas are not borne out by the Scripture, that the woman is to be under subjection only to the husband. But that, in consideration that the Lord gave Adam *dominion* over all his works before the woman was separated from him, so she must be in subjection, in a general sense; but this only establishes my idea or understanding of the matter. "For the Lord created man in his image, male and female, created he them, and gave *them* (both of them) dominion over the things he had made," and if the Lord had intended the man to have dominion over the woman, in a general sense, he would surely have made her when he made the beasts of the field, fowls of the air, creeping things, etc. And if he truly was to have this dominion, then he ought more fully to be responsible for her ways; yet I have noticed that those who hold this idea are the most strenuous to lay the fault of all wrong doing to the women, pointing to Eve as an example. But I have mentioned that it would always be well to bear in mind that Adam and Eve were husband and wife, and if men

were never tempted in this line only by their own wives they would do very well. Again, we are pointed to the case of Solomon, whom outlandish women caused to sin. But again we read those were the very women he had married. They all belonged to him, and the sin was that of idolatry, for he had married them contrary to the law of the Lord, and was led away by them. We read with rejoicing that the vilest of men and women were reclaimed by the grace of God, that none can wander so far as to be beyond the cleansing power of the blood of Christ, of the harlot Rahab, who was given faith; of a Mary Magdelene, out of whom was cast seven devils; of the woman at the well, etc.; but nowhere are we admonished to regard them in their unconverted state as examples for us to follow. Wherefore if there be any virtue, or if there be any praise, think on these things.

Woodstock, Mich.

KATE SWARTOUT.

Dear Kindred in Christ Jesus:—The world knoweth us not, and has not the faintest idea of what really constitutes, and is embraced in, the life and experience of those who are “partakers of the divine nature,” (2 Peter i. 4.) and who, like the Apostle Paul, are enabled to say, “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.—Gal. ii. 20. O, is it not a matter of astonishment, and of amazing grace, that we have been singled out, that Jehovah’s eternal love embraced us, and that it pleased the God and Father of our Lord Jesus Christ to bless us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world. Ephes. i. 3, 4.

How wondrous are the displays of the eternal love of God, and how highly favored are we if in any degree we have received tokens thereof! And though we are still so sinful, often ungrateful, often repining, feel ourselves unprofitable, frequently, and filled with complaints, and mourn and sigh over our cold, hard, and lifeless condition, yet, struggling amidst all these obstacles, there is a secret and very precious hope that

Jesus is our Redeemer, that Jehovah has thoughts of tender mercy, and of love toward us! Thus we hope, through the grace of our covenant-keeping God, to endure, and to come off at last more than conquerors through him that hath loved us. Of God it is declared "a troop shall overcome him, *but he shall overcome at last.*"—Gen. xlix. 19. This is to be more than conqueror—to conquer the conqueror. Yes, we shall triumph at last; sin and suffering, death and hell are vanquished foes. Christ Jesus our Lord, the Captain of our salvation, has overcome, and we shall overcome by the blood of the Lamb. Rev. xii. 11. The Holy Ghost, the Comforter, is the power in us by which we have the earnest of these precious things of Christ (Ephes. i. 14; John xvi. 14), and when we feel our hope to be exceeding small, and sometimes almost gone, how altogether helpless we feel to increase, or to cause our hope to shine brighter; for all things, beloved in the Lord, we are dependent upon God, and we can only "abound in hope by the power of the Holy Ghost."—Rom. xvi. 13. This all the elect family of God, when tried and experienced, will acknowledge, notwithstanding all that the carnal, worldly professor of religion may think or say.

"True religion's more than notion,
Something must be known and felt."

The continuance and growth in grace, and in the knowledge of our Lord and Saviour, is not dependent upon an arm of flesh, or any creature, but all hangs upon the good will, the mercy, love, grace and eternal power of our most glorious God.

"A thousand sacred names Jehovah bears,
And is the Father of his people still;
Wills many changes in their small affairs,
But cannot, will not, ever change his will."

If the Lord be our portion, if blest with such a blessed hope, may we not sing—

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven?"

With regard to myself, dear children of God, though often much and sorely tried, I am greatly favored. I would not forget the mercies, the sweet and suitable tokens of the loving kindness of the Lord to my poor

soul. This word is often in my thoughts, soothing my troubled heart, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." My circumstances, exercises and troubles seem to me to be peculiarly mine. I ask sometimes, "Can there be any whose pathway is like mine?" I have read the experiences of some of the Lord's servants, yet I know of none who have had just such a pathway as mine.

The other day, when thinking over this, and judging my case to be peculiar, "a solitary way," (Psalm cvii. 4) certain portions of the holy Scriptures came into my mind. They spoke of the life and sorrows and tribulations of the Son of God, while he was in this world. Ah, then I felt that I was not alone, but in all that the Lord has ordained for me to endure, to pass through the troubles and trials that are appointed me, I have in Jesus one who "knoweth the path that I take," and a sweet and blessed companion I find the Lord Jesus to be! Truly of our precious Christ it is written, "In all their affliction he was afflicted."—Isaiah lxiii. 9. When I was thus led, and indulged by the holy spirit to meditate upon the person, life and sufferings of the dear Lamb of God, O how consoling I found it! and then how insignificant, how light are all my woes, and sighs, and burdens, compared with what was the lot and portion, for our sake, of the precious Lord Jesus! When I saw that, in a little degree, my pathway to be like his, my murmurings were all hushed, and a spirit of sweet reconciliation was given me, and then I felt to welcome all things, to receive the evil, as well as the good, at the hands of my God (Job ii. 10; John xviii. 11), and the language of my soul was, "Let the Lord appoint me what he pleaseth, and do with me as seemeth good in his sight, that I may know Jesus, and be brought into fellowship with the Son of God, for I did then feel that the fellowship of the sufferings of Christ (Phil. iii. 10) was to me far, far more precious than all the world, or all things that this world, the religious world, calls good and great and desirable.

But I do not always feel to possess this grace, but in my sad and sinful way I plod along, and, tempted by the devil, I fall a prey to many fears, and find in me an evil heart of unbelief in departing from the living God. Heb. iii. 12; Jer. ii. 12, 13. But the Lord, who is gra-

cious, does not forsake me, but he himself knoweth how to sustain, to heal our backslidings, to banish all our fears, to dispel all our foes, and to fill our souls with his own sweet peace that passeth all understanding, keeping the heart and mind through Christ Jesus.

Then I have known what it is to make melody in my heart to the Lord, and to sing, "He restoreth my soul." I would I could declare the faithfulness and goodness of the Lord to a poor sinner like me. I feel I must confess that the Lord has done great things for me, whereof I am glad.

May the Lord graciously bless all that fear his holy name, is the desire of your brother, I hope in Jesus,

FRED. W. KEENE.

Sutherland Corners, Ontario, Can.

ELDER J. R. RESPESS, *My Dear Brother*:—Your most precious and tender and spiritual and comforting letter of the 11th inst. I found awaiting me here on my return from Wilson, the night of the 14th, where I went the day after the burial of my wife, with her mother and sister and my little children, to spend a few days and try to rest. I feel that only the Spirit of God, my dear brother, could have guided your pen to write such consoling words—consoling me not only with their heavenly depth and richness and beauty, but also with the almost *startling oneness* of some of your and my exercises of soul in regard to this dreadful Providence. You speak, at some length, and with deep interest to me, as though God, Himself, whose ambassador you are, did speak to me, of the dark cloud overshadowing and immersing us, and the bright cloud beyond, seen only by the eye of Faith—the lower cloud but temporal, while the upper is eternal. And dear Bro. Chick comforting writes me, "He maketh the *clouds* His chariot."

In the midnight hours of the last day of last year, as I sat by the bedside of my poor, dying wife, and near her mother and sister, and had my pen in hand, writing the last words in my diary for the year, the Lord gave me a vision, which I at once recorded in the diary and told at once to the two other tearful and anxious watchers. The year was dying, and my wife

seemed dying, and all my earthly hopes seemed dying, too, and a black and heavy cloud overspread the entire heavens and blotted out the light of every star; but, as I gazed intently at the appalling gloom, I perceived that the black cloud was not all, but that above it there was a bright, golden cloud of heavenly and immortal glory, reflecting the dazzling radiance of the Eternal City of the Great King, with its pearly gates and jewelled walls and streets of transparent gold. And, in the depth of the temporal darkness that enveloped me, a heavenly voice seemed to whisper, "All is well! all is well!" I was lifted above the blackness and the beatings of the midnight storm, and basked in the unclouded beams of the Sun of Righteousness, and felt that for me and my dear one, all was well, all was well. I could but hope that this blessed manifestation indicated the temporal restoration, as well as the eternal salvation of my beloved companion; but the black cloud did not break—it was only the heavenly glory of the upper side that I saw—the brightness of the eternal things not seen by mortal eye—beyond the bloody coat of Joseph, seen by Jacob, and filling him with grief, as you well say, Joseph alive and living for his father—beyond the wreck of our earthly hopes strewn upon the sea, like Paul in the tempest of fourteen days, the safe landing on the shore—beyond the midnight storm on the Sea of Gallilee and the distress of the disciples of Jesus, the coming of their Lord, and the instant calming of the boisterous winds and waves by His almighty voice—beyond the sickness and death of the beloved Lazarus, and the mourning of Martha and Mary, the resurrection of their brother from the grave by the love and power of Jesus, who is the Resurrection and the Life, in whose sight the death of His saints is precious, who guards well their sleeping dust, and who will, at the last day, raise the body sown in corruption, dishonor, weakness, and naturalness, to a condition of incorruption, glory, power, and spirituality, swallowing up death in victory, through the efficacious and eternal power of His atoning blood.

You say to me, my dear brother, "I know you are beyond the reach of mere human aid, but you are not beyond the reach of Jesus; even if you are in a desert place apart, Jesus will feed you there with heavenly

food." That is what I desire, if I know anything about my own heart,—to be separate from the world and to be with Jesus, to be fed with the precious body and blood of the adorable Son of God, and to be thoroughly conformed to His glorious character of meekness and loveliness and perfect resignation to the Divine will, of unworldliness and heavenly-mindedness, of unselfishness and devotion to the well-being of my fellow-creatures, and to the service of my God. To that, my entire future life could be a whole burnt-offering to the honor of my ever blessed Creator, Benefactor and Redeemer! Besides the vision of December 31st, He has most mercifully given me many precious assurances that He has taken my beloved wife to the mansions of eternal rest, which is infinitely better for her than to have remained in this sin-laden and sin-darkened world. Such assurances were her extraordinary laboriousness, quietness, patience and self-denial; her feeling of unworthiness, and her little, trembling hope of salvation through the blood of the Lamb; her increasing interest, during the last year or two in spiritual and eternal things; the pleasure with which she had come to read all the pages of the GOSPEL MESSENGER (her favorite periodical), as her increasing family cares scarcely ever allowed her to go to preaching; her dreaming, two or three times, of being baptized, though she never united with the church; her sainted father appearing some months ago to her in a dream, and saying to her that he used greatly to enjoy the spiritual company of the brethren on earth, as they sweetly communed together and sang of Jesus, but that the pure and eternal joys of the real heaven were incomparably greater; and the Virgin Mary appearing to her in a dream, two or three years ago, and showing her a beautiful mansion in the skies, and saying: "This is the house not built with hands, eternal in the heavens, and is meant for you." But oh! how lonely and desolate it is for me to live in this world without her; to see the traces of her skilful and busy and loving hands everywhere around me, and yet to know that those dear hands and that sweet form are forever hidden, on earth, from my sight by the cold, dark clods of the valley, in the repulsive limits of the tomb; to suffer the irreparable loss of her faithful and devoted ministra-

ions to me and to our five poor, little, helpless children, all under eight years of age, and one only a month old. O! Lord, all Thy waves and Thy billows are gone over me, and I feel overwhelmed in coldness and darkness! Thou hast broken up my home and scattered my little family, and almost blasted my temporal means of support; but Thou art infinitely holy and righteous in all Thy ways and works, O! Thou that inhabitest the praises of Israel! Thou gavest, and Thou hast taken away; and forever blessed be Thy most holy name! I wonder not at the severity of Thy most righteous judgments upon me, the chief of sinners, even shouldst Thou at once consign me to the lowest hell; but I unceasingly marvel at the multitude and magnitude of Thy amazing mercies to me, the most unworthy of Thy creatures—the gift of two such excellent wives as I have had, and so many dear little children, and of food and raiment and shelter for them and me, and, above all else, the unspeakable gift of Thine only Son to tabernacle in the infirmities of mortal flesh, and to toil and suffer and weep and bleed and die for poor, lost, ruined, rebellious sinners, such as I am, both by nature and by practice!

“O! for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Saviour’s praises speak!

“Why was I made to hear His voice,
And enter while there’s room,
While thousands make a wretched choice,
And rather starve than come?”

“’Twas the same love that spread the feast,
That sweetly forced me in;
Else I had still refused to taste,
And perished in my sin.”

Sister Cordelia Slade, of this place, the daughter of my father by his second wife, a member of our church at Skewarky, and the wife of Brother William Slade, a merchant here, and a Deacon of our church, has most kindly taken the care of my motherless infant daughter, and treats it as her own; and Sister Calvin Woodard, of Wilson, N. C., has taken the two next youngest of my children, little Mary and Calvin, as she can do so much better for them than I could with the help only of a hired nurse. My two oldest children, Frank, who was

seven years old last August, and Charles, who was six last November, I have with myself, and expect, spared, to start them to school here next Monday, the beginning of my spring session. I taught only four months of the fall session, on account of my wife's sickness the last or fifth month. I have broken up housekeeping and am boarding with my half-brother Walter, at mother's, the old family mansion. Back home again at last, but under such distressing circumstances! My dear wife removed to the eternal world, my little infant in another part of town, my little boy Calvin, seventeen months old, who is very bright, and just beginning to walk and talk, and my little girl Mary not quite three and a half years old, who is generally quiet and sad, as her mother was, both these little darlings sixty miles away, so that I can scarcely, if I am they live, hope to see them before my summer vacation. O Lord, there is not one stroke of thy chastening rod that I do not richly deserve and need, and I would kiss that rod in all its smitings, and bless thee in all thy righteous, though inscrutable, dispensations. I would be nothing, and less than nothing, for thee, and would say with thy dear, dying Son, "I am a worm, and not a man," (Psalm xxii. 6.)—very low and vile, capacitate for suffering, but neither able nor disposed to harm any living thing.

Pray for me, my dear brother, that the Lord would give me his sustaining and directing and consecrating grace. Yours in love and sore affliction,

SYLVESTER HASSELL.

Williamston, N. C., Jan. 17, 1889.

"Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. —1 Cor. xv. 36-7.

Dear Brother:—There were some in the Corinthian church who denied the resurrection, and in the first part of this 15th chapter the apostle emphasizes the resurrection of Christ as a proof and example of the resurrection of the saints, and argues that the resurrection of Christ is necessary to our resurrection. Now, if Christ be preached that he rose from the dead, how say

ome among you that there is no resurrection of the dead?—v. 12. “For since by man came death, by man came also the resurrection of the dead.”—v. 21.

Up to the 33d verse of this chapter, the apostle is insisting on the resurrection as a *fact*; but from the 5th verse to the close of the chapter, he speaks of the *manner* of the resurrection. There are various opinions, even among those who believe there will be a resurrection, as to the manner of it. But the apostle here shows us all that we are able to comprehend concerning it, and at the same time demonstrates that there is a profound mystery about it.

Can any man comprehend the life that is in a grain of wheat? the change that takes place when it is sown? its growth and production of other grains like itself? Let us sow in faith and reap in due season. It is this grain that Paul would take to illustrate the manner of the resurrection.

But some man will say, “How are the dead raised up, and with what body do they come?” Here are two questions to be answered, and the apostle answers both in the illustration of a seed planted.

“Thou fool, that which thou sowest is not quickened, except it die.” What does the “fool” sow? He does not sow his body, as some suppose; but a grain of wheat, or some other grain. This grain, I believe, represents the person of Christ, not his dead body put in the grave, but Christ in his complete personality. Let us examine the natural grain of wheat: Here we have two of them, plump and round, and, to all outward appearance, there is no difference. If there be life in them, it is hid. The only sure test is to cast them into the ground, into corruption. When planted one becomes corrupt, decays and disappears, because there is no life in it. But the other, without seeing corruption, springs up by the power of that hidden life that was in it, and produces a crop.

This much is sufficient to prove that the text does not refer to putting our bodies in the grave, for he that sows a dead grain will reap nothing. The grain that is sown is alive, and the object in sowing it is in order to make a crop; but the object in burying our bodies is that they may be out of the way of the living. Neither can we expect a better grain than the one sown.

Therefore, the grain here presented must represent something better than our bodies; for our bodies are dead, and have no more power to come out of death than the dead grain has to spring up, or reproduce itself. Jesus, like this grain, has life in himself, and like it must die; and as the grain has power in itself to spring up, so had he power to come up out of death. "For as the Father hath life in himself, so hath he given to the Son to have life in himself."—Jno. v. 26. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."—Jno. 17, 18. "And Jesus answered them, saying, The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, bringeth forth much fruit."—Jno. xii. 24. Jesus is the "corn of wheat," "holy, harmless, undefiled, and separate from sinners." His falling into the ground is his incarnation, and the result is death, and by the power of that life that is in him he lives, and the result will be a harvest of persons in his likeness. Jesus could not die until he was made incarnate, and then he must die. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man."—Heb. ii. 9. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. ii. 16. Jesus was not made incarnate for his own personal improvement, but for our sakes he became poor. He came that *we* might have life.

"And that which thou sowest, thou sowest not that body that shall be, but bare (naked) grain, it may chance of wheat, or of some other grain."

Any grain will do for the illustration, whether it be wheat, oats, corn or cotton, for the same law governs all. As the grain is not sown that the same grain may be harvested, even so Jesus was not made incarnate that he might be exalted again, but that we might be presented "faultless before the presence of his glory with exceeding joy." Jesus said, "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed

should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.”—Mark v. 26, 27, 28. And so it is, Jesus comes as the grain whose life (spiritual life) is hid from view until he dies and comes forth in the blade, which is the operation of the holy spirit in the church.

“But God giveth it a body as it hath pleased him, and to every seed his own body.”

It seems to me that this is the most pointed proof that our resurrection shall be like the resurrection of Jesus. Our resurrected state will be in glory with Jesus, and like him, for we, as the harvest, will be like the grain that was planted. And his glory is as it was “before the world was,” and as his body came up out of the tomb and went to that state of glory, we may take courage and hope that our bodies will also be raised up to the same state of glory. Jesus said, “And now, O Father, glorify thou me with thine own self with the glory that I had with thee before the world was.”—Jno. xvii. 5. And Paul says that God did raise “Christ 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,” (Eph. i. 20, 21) and the hope of the saints that they will be thus exalted is expressed in the following quotations: David said, “I shall be satisfied, when I awake, with thy likeness.”—Psa. xvii. 15. “If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”—Rom. vi. 5. Just below our text, in the 49th verse, Paul says, “As we have borne the image of the earthy, we shall also bear the image of the heavenly.” “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. 11.

Jesus, like the good grain, “is sown in corruption,” but does not see corruption, and “is raised in incorruption” beyond and above the power of sin. He was “sown in dishonor,” “made himself of no reputation, but he was exalted to heaven, raised in glory.” He was “sown in weakness,” led as a lamb to the slaughter, but

raised in power; for "all power is given unto me in heaven and in earth."

That our mortal body is to be quickened in the resurrection we have no doubt; "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 4. But he who attempts to describe the state, or nature, of the saints in their resurrection state, or attempts to take from the subject its mystery, is engaged in speculation, and will as utterly fail as the one who attempts to explain the mysterious life growth and development of a grain of wheat.

I have presented but briefly my views on the text, yet I hope that I will be understood, and that I have written in the spirit of humility the thing that God has taught in his word. If not, I pray the Lord will give his saints the spirit of discernment, that they may reject it.

Your brother in gospel bonds,

W. N. THARP.

Dear Brethren:—I often feel like Paul did when he said he was the chief of sinners. I sometimes think that if I am a child of grace at all, I am the least of all. Many times since I offered myself to the church and was received, I have felt like it was a disgrace and dishonoring to the people of God for me to be among them; and I have often thought that I would, for the sake of the brethren, withdraw from the church; but then I'd feel like I would be leaving home and going into a strange land. Dear brethren, sometimes I get so bothered over these things that I am made to cry out, "O, wretched man that I am! Who shall deliver me from the body of this death!" But then I read where our Saviour said in the world, "Ye shall have tribulations, but in me (in Christ) ye shall have peace." Then it is that I can take courage by the way, and feel like I have a dim hope of reaching that place which the Saviour said he was going to prepare for all them that love him and keep his commandments. But I know that I do not keep his commandments as I should, but I feel like it is my desire to do so, but I find that the

things I would not, them I do; and the things I would, them I do not. Then again I read where it says, "Ye are saved by grace, and not by works," and I can say for myself that if it were my good works that had to decide the matter I would be entirely left out. But 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. I understand that the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death; for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit. But, dear brethren, it seems to me that I am too often walking after the flesh, and not after the spirit, and often I am made to feel as the verse reads:

I am a stranger here below,
 And what I am 'tis hard to know,
 I am so vile, so prone to sin
 I fear that I am not born again.

Dear brethren and sisters, when I get in doubts, and begin to think I am deceiving, or trying to deceive, the brethren, it affords me some comfort and consolation to read that scripture that says, we know that we have passed from death unto life because we love the brethren, for I do believe I love the brethren, especially the old Primitive Baptists. Dear brethren and sisters, one and all, I ask an interest in your prayers; pray for me that I may in the morning of the resurrection be permitted to join in with the blood-washed throng to meet our Saviour in the sky, and be wafted home on the wings of a Saviour's love, where there will be no more doubts and disappointments, where we will be permitted to sing praises to God and the Lamb throughout eternity.

Your brother, with a little hope of obtaining that rest that remains for the people of God,

Coal Hill, Ark.

B. F. PYRON.

A singular action of a Christian is, to bring up the bottom of his life to the top of the light:

(2)

Dear Brethren:—I have been somewhat burdened in mind on the subject of the Trinity in the Godhead, three persons in one, and each person complete in fullness—the Father, Son and Holy Ghost. I learn from the Scripture that the Son is both human and divine, that is, very God and very man, “the mighty God, the everlasting God, and prince of peace.” “No man hath seen God at any time.” The Son hath been seen of men, “preached unto the Gentiles, believed on in the world, received up into glory.” Men, who are finite, cannot comprehend an infinite being, so as to be able to worship him acceptably. God as filling immensity of space, dwelling in heaven and in all the earth, is far more than the mind of man can grasp. Man is a local being, and is therefore incompetent to worship an infinite being; but Christ God is located, God in Christ, the spirit in man enables man to worship the Father in Christ. Herein all our thoughts of God center in Mary, Jesus born in a manger, our wandering minds, full of love, follow Jesus from the manger to the cross; we think of all the things he did and said; we behold with astonishment the many miracles he did, which showed to the world his divine nature; we see him die on the cross, like man, in the presence of the gaze of the infuriated mob, without a word of complaint; and thus he dies for man as man; we follow him to the tomb and we pause for a while, but soon the glorious news of his resurrection comes teeming along down the line of his beloved disciples, and some seem to think it an apparition; but when they are permitted to see him, and eat and drink with him, then they exclaim, “My Lord and my God!” “This is life eternal that we might know thee, the only true God, and Jesus Christ, whom thou hast sent.” Thus we see that an action of the holy spirit God carries to man in person of Mary, babe, Jesus; and also by the same spirit dwelling in man, preparing him to love and worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh; that is, have no confidence in what man can do for it is the spirit that quickeneth, the flesh prophesieth nothing. So it seems to me that all can see that Jesus is the central person in the Trinity, so in Christ God is located, and so also, when the spirit directs the mind of man, then God is loved and worshiped in Jesus, who

was, and is, and is to come. And when Christ, who is our life, shall come, then we shall be like him; as he was like us, so shall we be like him. Around him do all the angelic host delight to gather, so all the redeemed will join in the joyous song, and sing his praise forever.

Shelbyville, Tenn.

J. E. FROST.

A PRAYER.

Blessed Saviour, bending lowly
Liste to the prayer of need
Of a sin-sick soul returning,
Falling at Thy feet to plead.

Pleading for release from Satan;
Break, O Lord, the hateful chain
That has held me long in darkness,
Where alone is sin and pain.

Cleanse my leprous heart from folly,
Turn me to the open door,
Where the way is strait and narrow
And with blood is sprinkled o'er.

Crawfordsville, Ind.

Where the weary, heart-sore pilgrim
Views a Saviour's foot prints nigh,
And the "golden buds of promise"
Point him upward to the sky.

In this pleasant, promised highway,
Leading to a brighter shore,
Keep me Saviour; walk beside me
Till life's pilgrimage is o'er.

And when time with me is ended,
Saviour, is there room for me
Where bright spirits, bless'd forever,
Shout glad songs of victory?

MRS. M. J. LUCKETT.

EXPERIENCE.

I will try to tell what I hope was the leading of the Lord in bringing me to see that I was a sinner, in childhood, I might say, not over ten or twelve, and maybe not that old. I became greatly alarmed on account of being a great sinner, and thought that every day might be the last; I thought the day of judgment was near, and I was not prepared to go; I often went to some secret place to pray, where no one could see me, and when I would get down on my knees I would be trembling and could not pray, only say "Lord, have mercy on me, a poor, condemned sinner." And that was my prayer all day and at night, and I was afraid to go to sleep, lest I should never awake. I can't tell how long I was in that condition. I made promises to the Lord that if he would spare me to live I would do better; but I would get off with young companions and seem to enjoy it for awhile, and then it seemed to sink me down deeper into sin. O, how many promises I

have made to do better, and have broke all of them but the last one; I felt so unworthy of the least favor I could only say if the Lord will help me I will *try* to do better. I thought there was something that I could do, but I tried till I felt like I was lost, and if I had to go to torment, I wanted to spend all my few days praying, and I did not think I would live long. I can't tell how long I was in that condition, but it was two or three years. I had no religious training, as father did not belong to any church, and mother was raised up a Catholic (but both joined the Old Baptists in their old age) but the Testament was all to me; I would read it all the time, but did not want any one to see me read it. But there were two Primitive Baptist preachers that father had to preach once a month at our house. One night after preaching, the preacher said if there were any that felt like they wanted to be prayed for, to come up, or make themselves known, and they would be prayed for then. O, I was so glad, for I had been reading, and thought that the prayers of the Christian would do me some good, and the Lord would answer their prayers. I had got to that place that I could do nothing, only say in all my thoughts, "Lord, be merciful to me a justly condemned sinner." There were several went up, and I one of them, but there was no relief there; I thought I had done worse than ever, for now the preacher and all would think I was going to get religion, but there was none for me. While in this condition I was sent to the sugar camp to boil down some water that remained, and in the morning I was standing up on the right side of the furnace, when these words came to me, "He found me in a desert land, and in a waste, howling wilderness, and he led me about, and he instructed me, and kept me as the apple of his eye," and from that passage of scripture it went on from one to another till it passed out of the Bible and into the Testament, and all that time I did not know anything else, and when the passages of scripture stopped, it seemed like I had just come to myself, and the first thought was, "well, that is a better sermon than I ever heard Jones preach," he was an Old Baptist, and my favorite preacher. The sermon was a joyful one; I felt so happy, I picked up the bucket and started out to

get some water among the trees, and commenced singing these words:

“How firm a foundation ye saints of the Lord,
Is laid for your faith in his excellent word.
What more can he say, than to you he, hath said,
You who unto Jesus for refuge have fled?”

I sang the song all through, and it seemed to me that the sound went to heaven; there was some tall poplar trees, and I looked up, but O, the joy that I felt cannot be described. I said, when I was going to the house, “well, I have seen one happy day,” but thought I would see many more through life, but I have never seen another like that one. I can't tell how long this spell lasted, but it seemed to me that the passages of scripture that rolled through my mind were like a chain linked together, and were as plain to my understanding as if I had been reading them; yes, and a heap plainer to my understanding. I never had read much in the Bible, but I never could recollect any of them only the first one, that was always fresh, and some times would give me comfort; and it seemed to me that the words of that old song went through my heart as every word was the promise of God to the Christian. I was only a child, between twelve and fifteen, and no one to tell my feelings to. I then felt relieved, and oftentimes felt like I wanted to be baptized, but as I could not feel happy all the time, I soon began to doubt, and I did not think I was a Christian at all, or I would not have such feelings; that all Christians always felt good. So time passed on till I was seventeen, when I was married to Elisha Chambers, and then I thought, “Now I am getting older, and a greater sinner, and might die at any time, and I must set out anew and try to get religion.” I always wanted to be a Christian; so I tried to pray to the Lord to give me a heart to mourn, and have the burden of sin, and be truly convicted, for I knew I was a greater sinner than I was when I was a child, and felt so bad, but I never could get that burden back; but it seemed to be that I was so young when I began to mourn that it was not of the Lord. So I was in that condition three years; could not get back the trouble I wanted nor get any better, but thought I would have to lie in that condition, and my life was a miserable one. No relief could find. One morning in a dream I saw a man standing by my bed-side, dressed in gray, and

in a mist, and he spoke to me and said that he thought all Christians ought to be together, and I said yes, but I am afraid I am not a Christian, and I woke up, and thinking over my dream, these words came to me, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," and then all was peace, although I had not a sin to pray for. Shortly after that time I went to the church and related a part of what I have written and was received for baptism, and on the third Sunday in August, 1838, I and my husband were both baptized by his father, Elder Elijah Chambers; I was then in my twenty-first year. We were both buried with Christ in baptism, and like as he was raised up by the glory of the Father, so also we should rise to walk in newness of life. The day I was baptized these words were passing through my mind all the while we were going to the water:

Lord, in us there is no merit,
We have been sinners from our youth,
Guide, O, guide us by thy spirit,
Help us to embrace the truth.

And my faith has been firmly fixed that we both were led into the Church of Christ, and have even been built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

I did not think, when I joined the church, that I ever would live to see the words of that song, that seems to have so much consolation in it to the Christian, fulfilled, but I have all through, to the last verse:

Even down to old age all my people shall prove
My sovereign, eternal, unchangeable love,
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

The older I get the more I am impressed with the belief that a great many children obtain a hope when they are quite young, and what our gospel preachers are so much neglecting at this time is hunting and fishing for those little ones that feel like they were lost, and are ready to take instructions from any one, and oftentimes led away from the truth. God said, "I will send hunters to hunt them, and fishers also," but where are they, all wanting to go into Debating, and that will never feed a lamb, nor catch one.

This is a part of what I have passed through in life, which I sometimes hope is the leading about and in

structing of the Lord through all the long journey of life. I have had many hopes and fears, and heaven, at times, I hope to see, but fear again it is not for me, and if a saint, the least of all.

Sherman, Tex.

M. A. CHAMBERS.

ELDER J. R. RESPESS—*Dear Brother in the Lord:* If I be worthy to claim such a relationship with one that I esteem so highly as I do you. May heaven's King direct you and Elders Mitchell and Henderson in the good work that you are engaged in, in publishing the GOSPEL MESSENGER—such a great medium for the children of God to hear from one another, and to interchange views and opinions with each other. From reading the GOSPEL MESSENGER, together with my experience of grace, if indeed I have one, I hope that I have been confirmed in one thing, that God's people are all taught of the Lord; all taught that it is by grace that they are saved through faith, and that not of themselves, but it is the gift of God; not of works, lest any man should boast. They are brought to see themselves such sinners in the sight of God that works will not reach their deplorable case of sin and condemnation, and they are made to cry unto the Lord, in deep penitence, from the depths of their hearts, "Lord, have mercy upon me, a poor, hell-deserving sinner," though they cannot see how God can remain just and save such vile creatures as they feel themselves to be. God hears such prayers, and at his appointed time he reveals his dear Son unto them as their Saviour; he has suffered, bled and died that they might eternally live—live a new life, a spiritual life, and a mourner's life, for he (Christ) went a mourner all his days; they then live a prayerful life, a warfaring life, a pilgrim's life of doubts and fears; and though they often are, or I am, almost despondent, yet there is something within the child of God that at times soothes his sorrows, heals his wounds and drives away his fears; it is the sweetness of Jesus' name, and he hopes that God has done something great for his soul, whereof he is glad. I have lived doubting and fearing, if indeed I do fear and doubt, about thirty years, and I never expect to reach that state of perfection in this life that I shall not doubt; for if I be what

I profess to be, I have the world, the flesh and devil to contend with on my pilgrimage in these low grounds of sorrow; but my race is about run, as I am now near sixty-four years of age, and I am looking for the summons of death; and oh! if I could exclaim in spirit and in truth, as the great Apostle Paul did when he exclaimed, "The time of my departure is at hand; I have run my race, I have finished my course; I have kept the faith." This is a nice point with the child of God, and one that often occurs to my mind, whether I am a child of God or not; the great question in my mind is whether I am prepared to die or not—sad thought indeed, with me. But I at times hope to be better off after death, for many reasons: the things that I once delighted in, loved and enjoyed, I now abhor; the company that I once would shun is now the company I delight to meet; my desires, my will, and my affections and aspirations are altogether different, or I am deceived about the whole matter of salvation by grace. And sometimes I feel that I am deceived, and it is all a delusion in my head, and that there is no religion in my heart; that it is all something that I have gotten up, but then again I look with the mind's eye to a period of time that I hoped God had done something for my soul that all the powers of earth could not do.

Though I cannot do the things that I hope I desire to do at all times, yet I hope to see Jesus after death. I desire that God's people would remember me in their prayers at a throne of grace, that I may live nearer to God the few days that are allotted for me to live on earth; live more and more to the honor, praise and glory of his great name; that I may live more obedient than in time past, and obey the commands, laws and ordinance of the Captain of my salvation.

Your brother in hope,

JOHN DONALDSON.

Patterson, Ga., Jan. 24, 1889.

Satan's herd of swine is larger than Christ's flock of sheep. To infer that way to be the truest which is the largest, is to conclude upon the fineness of the cloth by the broadness of the list.

EDITORIAL.

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

LOOK OUT FOR THE TALE-BEARER.

We sometimes see flourishing advertisements in the secular papers, or sent out in circulars with big letters at the head, "*Look out for the horse thief,*" "*Look out for burglars,*" "*Look out for pick-pockets,*" and such like, and then this heading is generally followed by a kind of description of the age, stature and features of the thief, the burglar, or the pickpocket. This puts men on their guard against such characters, and many, especially officers of the law, are on the "look out," watching to apprehend these pests of society and bring them to justice.

But what shall we say of the Tale-Bearer? Is anybody on guard against his mischief? Are any on the "look out," watching for him? Will the officers of the law apprehend him? Can he be brought to justice? Look out for him; he has long been advertised, and though it is but a brief description that is given of him, it is true, and it so fully and clearly identifies him that few can fail to know him.

The first mention made in the Scriptures of the Tale-Bearer dates back more than three thousand years from this present time. Then there was a prohibitory law of God to his chosen people, which saith, "Thou shalt not go up and down as a *tale-bearer* among thy people."—Lev. xix. 16. To do so was to violate God's command, and bring strife in Israel, and judgment upon the transgressors. A tale-bearer is one who makes himself very officious in communicating such intelligence as will separate friends or cause mischief in society. And when such a sinful habit is cultivated, or indulged in, by church members one toward another, it brings bitter feelings, strife, confusion, and sometimes division in the church, never to be healed. It is a great sin; it is a deadly evil. It is a shame and a reproach to the Christian name, and he who hath professed that worthy name should flee from it, shun it, and be forever on his guard against it, and against him who is guilty of such a sin against Christ.

But let us now have a faithful description of him such as the Holy Ghost has moved holy men of God to write. "A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter."—Prov. xi. 13. In the above text is not only given what a tale-bearer is, but also the opposite character. "A faithful spirit concealeth the matter." A tale-bearer, therefore, is one who is unfaithful to his brethren and friends. He is under the influence of a bad and deceptive spirit. He is unfaithful to the cause of God. He sows discord among brethren. He separates chief and intimate friends, and keeps a general feud in society and bad feelings among neighbors. His words are often sharp and cutting, inflicting deep wounds. As saith Solomon, "The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly."—Prov. xviii. 8. The wounds inflicted by the back-biting, secret influence and dissimulation of a skillful tale-bearer are deep and lasting. They go down into the innermost parts beyond the sight of men, becoming deeper and deeper and more incurable every day. No wonder, therefore, that inspired men of God have so pointedly warned the church of God against such pestilent and dangerous characters. Solomon was so well acquainted with the evils growing out of the words of a tattler and tale-bearer that he gives repeated warnings against him. "He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with the lips."—Prov. xx. 19. Hence it appears that a regular tale-bearer "goeth about" in society and among neighbors to flatter, find out and tell things that ought not to be told. He does not go to "warn the unruly, comfort the feeble-minded or support the weak" ones among Christians, or in the church, but he goes about to feed prejudices, promote strife and bring general confusion where peace and love had formerly existed. "Therefore meddle not with him," nor be meddled with by him, and then you will find as Solomon saith again, "Where no wood is, there the fire goeth out; so where there is no tale-bearer, strife ceaseth."—Prov. xxvi. 21.

It is indeed very fortunate for any community neighborhood or church to have no tale-bearer in it. Or if any such calamity or scourge has fallen upon a church by which strife has originated and been pro-

moted among brethren, it is a great mercy to them when such a pest is removed from among them. Strife will then cease. A better feeling will prevail. Peace, unity and love will be cultivated, and these graces will perfume the social atmosphere like sweet and pleasant odors in the breeze. Everybody around will breathe the wholesome odor, and enjoy its health-giving effects. The tale-bearer is gone, or has never been there. "The fire" of jealousy, evil-surmising and evil-speaking has gone out. There is no tale-bearing fuel to keep it burning.

We are expressly told in the Scriptures, "That to everything there is a season, and a time to every purpose."—Ecl. iii. 1. "There is a time to keep silence and a time to speak." It is therefore of the utmost importance that even when we know a thing to be truth that we also know whether it is a time to be silent or a time to speak that particular truth.

In speaking or telling anything there are a few things that ought to be well considered, the first of which is that we speak or tell the truth. The next thing is that there is a necessity for us to speak or tell that truth. "A word spoken in due season, how good is it?" There is also a savory influence exerted by the manner in which even the truth is spoken. "A word fitly spoken is like apples of gold in pictures of silver." It is spoken in love and in a right spirit. It is fitly spoken and well adapted to the case. It is "spoken in due season" when it will do good, and it is spoken in the spirit of meekness and love. It has a good effect upon those to whom it is spoken. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."—Col. iv. 6.

Will some brother or sister give us a letter on whisperings, as mentioned Psa. xli. 7; Prov. xvi. 28; 2 Cor. xii. 20? There are many points of gospel doctrine and order that we would do well to consider a little more than has been usually done.—M.

The public spirit of Seneca is a sharp censure to many private spirited Christians: "I would so live," said he, "as if I knew I received my being only for the benefit of others."

ESTHER.—CHAPTER VIII.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman, the Agagite, and his device that he had devised against the Jews.

Haman had been hanged, and Mordecai had been honored by the king, but the mischief devised by Haman against the Jews had not been put away. His decree against the Jews had been written in the king's name, sealed with the king's ring, and sent by the king's posts to the governors and lieutenants in all the king's provinces to slay, kill, and cause to perish, all Jews, both old and young, on a specified day, and to take the spoil of them for a prey. The decree was according to the letter of the law, and could not be reversed, and the day appointed for the destruction of the Jews was drawing on. Neither Esther nor Mordecai could save them. Mordecai, though the king's first minister, and the queen's minister over Haman's house, had no power or authority to write in the king's name and seal it with the king's ring, only as the king commanded it. Nor did Esther have the power to authorize Mordecai to write in her name; for though she was queen, she was still a subject of the king, and could enact no laws nor issue any decrees any more than the church of Christ can. And hence she was, and Mordecai and the Jews were, as helpless in themselves as they were before Haman was hanged and Mordecai was honored. Their power was not increased by the death of Haman, only in so far as power was given to them by the king; of themselves they could do nothing, for they were servants and subject to the king, their master. Even Christ, as a servant, could do nothing of himself as a servant, only as the Father gave to him as a servant the power or authority to do it. In this way he served the Father. This was the state of Esther, and she realized it as the church does and God's people have in all ages. Power proceeds from God only, even to do evil as well as good, as in the case of Haman and Mordecai. "Thou couldst have no power at all against me," said Jesus to Pilate, "except it were given thee from above."—John, xix. God's people receive or partake of this power as the impoverished sick woman partook of the virtue in Christ when she touched the hem of his

garment. And this is faith, and does not reverse nature, but overcomes it. And though Christ has been crucified, has been raised from the dead, and has ascended into heaven where he lives for his people, yet the Spirit must do His work, and a work as essential to the salvation of his people as the work of Christ was. The Spirit must regenerate those whom Christ has redeemed; must keep, teach, comfort and preserve them unto the heavenly kingdom. By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.—Hos. xii. Their preservation is as necessary as their redemption. They must be regenerated by the Spirit; for “except a man be born again he can not see the kingdom of God,” teaches Christ. There is no more important point of the doctrine of salvation than regeneration, or the new birth; for without this work of the Spirit none can be saved.

The difference between the saint and the sinner is the difference made by the new birth, the work of the Spirit. The difference between Mordecai and Haman was a difference of birth; Mordecai was born a Jew and Haman born an Agagite. Haman was a natural man, with the religion or faith of nature, and Mordecai a spiritual man, with the faith of the Spirit, or one against nature. Haman was but Esau, but Mordecai both Esau and Jacob. And that is the difference between regenerate and unregenerate; the unregenerate are but Esau, but the regenerate are both Esau and Jacob; they have the heart or voice of Jacob, but the hands of Esau. They are two in one. This difference is the work of the holy spirit, and can be made by no less power than the power of God, the Spirit. The church, nor minister, nor any body of men, nor all the men of this world, can make a new creature. And the great question of all questions to the Christian is, not so much what I believe as what I am; am I born again? for if I have not been born again my faith and knowledge and charity are all nothing, less than nothing, and vanity. I may believe in election and predestination, limited and unlimited, and still not be a Christian; but I cannot be born again and not be a child of God, and if a child, then an heir of God. But if I am born again the doctrine of predestination and election is necessary to my comfort and strength in trials. Because it may be

suggested, as it has been a thousand times, that I may have been in unity with God yesterday, cast out from him to-day, and after all be finally lost. And if it be possible for me to be a child of God to-day, and be lost afterwards, then my doom is sealed, and I shall certainly be lost, and my regeneration a thing of no worth unless I die in the moment of regeneration. But the child of God can have no peace in believing such a doctrine; nor can he have peace in believing predestination and election only as he is led into it by the Spirit. The letter of this doctrine may be taught to men by the church and ministers, but God, the holy Spirit, only teaches it in the spirit. If I believe these precious points of the doctrine, and I am thankful that I do, I can say that I received the belief of them, not of man, neither was I taught them (in the spirit) of man, but by revelation of Christ; and if, therefore, they are true, and I have been regenerated, I shall be saved. Upon my regeneration, therefore, hangs my eternal destiny; because it is the manifestation of the grace given me in Christ before the world began, of the love wherewith I was loved, even before I was a sinner, and the election based upon that love that chose me as a sinner to salvation. And the sign that we are Jews (spiritual) is the sign that Mordecai and the Jews had themselves; that which Haman loved they hated, and that which they loved Haman hated. There was antagonism between them and Haman, as between the flesh and the spirit. This antagonism was not a work of their own, as it is not a work of ours. It is not of my seeking that sin makes me wretched, and that I am wretched lest I do not in spirit love holiness. But sin is a grief to a Jew, and a view of Christ a joy to him; and what stronger evidence can be given of regeneration than for sin to be a plague and grief to the soul; sins unknown to any save God and your own heart. But if I rejoice to-day, I shall sorrow to-morrow; I change, and my consolation is that God, whose I am, does not change and never has changed, and that, therefore, if he poured his love into my heart when I was a little boy of eight years, he loves me as well to-day as then, and no better then than before I was born, or than he did before the world began. This is a solid rock to the changed man, but to the unchanged it is nothing, indeed it is a rock

of offense. Upon it he rests when Satan assaults him, but he can only do it as it is given him to rest. When it is dark with us it is light with God, for the darkness hideth not from him; but the night shineth as the day; the darkness and the light are both alike to him; and with faith given us it is light to us.

Haman cast lots from month to month to get his decree against the Jews, but Esther prayed. She fell down at the king's feet, and besought him with tears to put away Haman's mischief against the Jews. Haman had no sense of need and helplessness, but relied upon his own wisdom; but Esther besought the king in humility and tears. Haman's decree was inspired by hatred, but Esther's prayer was inspired by love for her kindred, and Haman's house under Mordecai was no longer one of hatred and chance, but a house of prayer and love. It was a house subject to the queen, whose works honored the king, and whose minister was the king's minister. It was in spirit a gospel house, from which proceeded the message of deliverance at the command of the king. When Esther fell down at the king's feet, it was but the outward expression of her heart; it was an unstudied, unconscious act of humility, as genuine humility always is. She fell at the king's feet, in the king's spirit, and besought him with tears, and such cries are always heard, because they are according to the king's will. And the golden sceptre was held out to her. She was strengthened, and she arose, as having liberty to speak, and she said:

If it please the king, and I have found favor in his eyes, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, which he devised to destroy the Jews; for how can I endure to see the evil that shall come upon my people? or how can I endure to see the destruction of my kindred?

Esther was irresistibly impelled to make this petition to the king, and no doubt in making it her needs were greater than ever before; in this sense, that now it would be a more bitter thing to be destroyed than before the king had hanged Haman, honored Mordecai, and enriched her with Haman's house; before these manifestations of his love and justice. And as the Jews felt in the wilderness, when they said it would have been better for them to have died in Egypt, before they had known deliverance and the destruction of

their enemies, than to die after having known it; for death in Egypt would have been a death in bondage, but to die now would be to die to another life, and would be more intolerable, and be a double death. As it is with us, after we have known Christ, to be separated from him; it would have been no grief before we knew him. As to lose a friend after we have loved him; as David's grief in the loss of Abithopel, a friend upon whom he had leaned, and whose treachery was therefore doubly bitter. Esther was not certain that it would seem right to the king; and she knew that unless it did seem right, or was right, that it would not be done, even for her; that however much he might be disposed to gratify her as his wife, that he would not violate his law to do it; nor would she have him to do it. But it had been shown the king that the Jews were faithful to the law and throne; that they were faithful or righteous in Mordecai; that of all his subjects in the gate that the Jew only of them all was righteous—righteous from principle. That Mordecai had been found faithful, when the king's own natural born subjects had conspired against the throne; that he was faithful when no earthly interest could have prompted it, and faithful to the very power and law that had impoverished him and his people, and led them into captivity; and justified the power that condemned him and confessed it was just. As the regenerated sinner justifies the law of God that condemns him, saying it is just, and that he is the sinner; as David confessed his sin when convicted of it by Nathan. These are the faithful to the law, and these are the ones who know that if they are saved it is by grace; and none others are, or can be, faithful to the law. So was Christ faithful in justifying the law that condemned him. And when Esther cried for her kindred, it was as if presenting to the king the fidelity, or righteousness, of the Jews in Mordecai; for the king knew that Mordecai's fidelity or righteousness that withheld him from infidelity to the king for himself would also withhold him from it in behalf of his kindred; in other words, that he would not intercede for the lives of enemies to the throne, or of those unworthy to live—that as he would not do it for himself, so would he not do it for his kindred. So the spirit intercedes in the name of Christ; that as he was obe-

dient unto death to the law in behalf of his people, so would he not intercede for one in violation of law; and that, as he was faithful, so are his people—kindred of his spirit—faithful in Him as the Jews were in Mordecai, whom he represented in the king's gate. And as Christ was faithful in his work, so is the Holy Ghost faithful in his work; for there is unity in the Trinity, the will of one being the will of the three in one. The spirit intercedes according to the will of the Father, as Esther interceded according to the will of the king. And the spirit in the church intercedes in Christ's name, for Christ lives in the church, and because he lives she lives. When trouble comes, and mischief is wrought in the church by the spirit of Haman, she is moved to go in before the king, and this she does in doing what the law of Christ commands and in the spirit of Christ, and when she does the mischief is put away.

And then it is written in the king's name, and sealed with the king's ring, and sent by the king's posts unto all the king's provinces.

Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey.

This was not a reversal of Haman's decree; it was not saying that none should rise against the Jews, but it granted them the right and power to resist them, and in the king's name. Thus there was a conflict, the spirit against the flesh, Mordecai against Haman. This is the grant of faith and the power of faith. We once thought that the law would be reversed, and that the flesh would be made holy, and that there would be no struggle; that there would be no doubt to contend with, no unbelief to struggle with, no depravity to assail us; but we have found it to be that we can do nothing only as God grants us ability; only as we receive it in the king's name, sealed with the king's ring, and directed especially to us in person. But of this we expect to speak at more length in our next issue.—R.

There is a requital of evil for evil, this is blameable; of good for good, this is laudable; of evil for good, this is abominable; of good for evil, and this is admirable.

(3)

SNAKE EGGS AND SPIDER'S WEBS—HATCHING AND WEAVING.

“They hatch cockatrice eggs and weave the spider’s web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.”—Isa. lix. 5.

The cockatrice is a serpent imagined to proceed from a cock’s egg. The Irish call it the King-serpent. It is used here as a figure to represent the devices of Satan, and the sins of the Jews who were influenced thereby to distrust God and his promises, and rely upon their own works for salvation; and the figure will apply to the present day. The devil deposits his eggs here and there, and exhibits them to such advantage that the credulous and unsuspecting children of God are liable to be misled, and may foster them to their own sorrow and dismay. They cannot be justly charged with producing the eggs, but they are liable to aid and encourage the institutions and secret organizations of men, and so hatch or develop those hateful and destructive principles among themselves. We are not responsible for the existence of these things any more than Adam and Eve were responsible for the existence of the serpent in the Garden of Eden; but, like they, we become guilty when we hearken to those flatterers and devote our time and substance to the development and furtherance of their unwarranted schemes and money-gathering devices; for to do this is to hatch cockatrice eggs in the sense of this scripture. They are all snake eggs, and none of them hard-shells. It is needless to present a catalogue of the names of all these things, but it is safe to include each and every one of the so-called religious and benevolent institutions of the world, which claim as their object the salvation of souls, and also those secret organizations of men claiming for their object the protection and interest of any class of men or branch of business. If the children of God sit on such eggs, they will be sure to hatch out vipers, and then such biting as will ensue! A scene of this sort occurred about fifty years ago, when the great Missionary scheme was hatched out in the Old Baptist ranks, and from time to time minor troubles have come upon us by the

introduction of snake eggs, or principles poisonous to the peace and fellowship of the brethren.

“And weave the spider’s web.”

This little animal is very remarkable for spinning his web for the taking of his prey, and forming his house, etc. In some sense the Jews were like the spider; for they are charged with weaving the spider’s web. The spider embodies in his own bowels the slime of which he weaves his web; and so all pharisees and self-righteous persons naturally possess within themselves what they consider the means of salvation. Through the development and exercise of such flimsy means and measures, they have finally spun and wove their webs, they catch their prey, and thus live upon their own resources; it all proceeds from themselves, and no higher source. They fancy that their own works will save them, and they are, therefore, like the spider, snugly ensconced in houses of their own building, called churches, and clothed with garments of their own manufacture, self-righteous, self-sufficient, and quite ignorant of God’s righteousness. They presume to provide for themselves, and profess also to be capturing many souls for Christ. Each spider spins his own web, and seems satisfied with his own construction.

It is well for God’s children to avoid these webs and nets which are spun out and woven by the wise of this world; for they are liable to become a prey to the spiders. They display great wisdom and ingenuity in their line, but it is all of the earth, and proceeds from themselves, as doth the spider’s web; but the Lord saith of them, that their webs shall not become a garment, neither shall their works save them.

The Lord has promised his children that they shall be fed and clothed in this life, and they are required only to seek first his kingdom and righteousness, and their temporal and spiritual need will be supplied by his providence and grace. Jesus has wrought the robe of righteousness for all his chosen and ransomed flock, and therefore they shall not be found naked. Let the cockatrice hatch his own eggs, and the spider weave his own web; but let it not be said that Primitive Baptists lend their aid to such developments as are characterized and condemned in these scriptures.—H.

JESUS AT PRAYER.

And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?—Luke ix. 18.

In reply to one who writes over the signature of "*Friend*," in Randolph county, Ala., we offer some remarks on the above text. It is indeed a very touching thought that the suffering Jesus was often engaged alone in prayer. He had a work to do that none other could do. He was alone, and yet not alone, because the Father was with him, and always heard and accepted his prayers. He had times of heaviness and sorrow of heart, like his people here in this world often do. He carried a load of sorrow for his people which none other could carry. He trod the wine-press alone, and often sent the multitudes away from him that he might retire into the midst of some dense forest or mountain to pour out his fervent cries and prayers to God. At one time, just before choosing and sending forth his apostles, "He continued all night in prayer to God."—Luke vi. 12. Thus the apostles were consecrated and sent forth, according to the will and purpose of God, and according to the supplications and prayers of Jesus.

But it may be that our *Friend* may see some difficulty in understanding how Jesus could be alone praying, and at the same time "his disciples were with him," as the text affirms. He alone was praying, and he alone felt a weight and responsibility that none others, not even his beloved disciples, could feel. He came to do a work that none other man ever did, or ever could do. But he was ever identified with his disciples, and they with him, in all he did. "I pray for them," said he, "I pray not for the world; but for them which thou has given me; for they are thine."—John xvii. 9.

Even when Jesus was alone in the wilderness among wild beasts, or apart from the multitudes of men that sometimes thronged about him, his disciples were with him and in his heart. In every groan and every sorrow and every prayer to God, "his disciples were with him; and so near and dear to him that "in all their afflictions he was afflicted, and he bear them and carried them all the days of old." Yes, he carried them to the Throne of Grace in every prayer and supplication to God, and

he had the satisfaction to know assuredly that the "Father always heareth him." And, blessed be God, the prayers of Jesus never fail. They are as efficacious to-day as they ever were. In the days of the flesh, he offered up strong cries and tears to God, and was heard in that he feared. The people may have wild notions about him, and some may regard him as no more than John the Baptist, Elias, or one of the old prophets, but his disciples to whom he is revealed know him as the Christ of God, the Anointed Saviour, the Way, the Truth and the Life, and that no man cometh unto the Father in prayer, or otherwise, but by him.—M.

P. S.—Will reply to Brethren J. S. Jowers and J. W. Reddick soon.

We learn by telegraph (7 Feb.) that the Flint River Factory, owned by Respass (ourself) & Swift, was burned up this morning at 4 o'clock. This property was given us by our father about forty years ago, and has never been insured that we know of. It seems in our old age that we are to be brought down to poverty, if not to want.—R.

EXTRACTS FROM LETTERS.

COFFEEVILLE, MISS., January 2, 1889.—*Dear Brethren:* Find pay for continuance of the MESSENGER, for it is a source of great consolation to me, and seeing that I am so often in the low places of despondency, I can't well get along without it.

The church is the bride, the Lamb's wife, and with men virtue or chastity is expected in wives; and a failure of it cause displeasure and wrath; and if so, how much more sin would it be for the church, or a member of his body, to cease rendering the service due his holy name; or to place their affections upon the world and the things of the world. I allude to no particular person, for I know I have more imperfections than any bearing the name of Christ; and find myself so often out of the way that it seems if I am ever in it it is when I am crossing it. The Apostle Peter enjoins us to add to our faith virtue, and this we can do only by obedience to his commands, and in a well ordered walk

and a godly conversation. . . But this rebellious heart of mine is so vile that when I would do good evil is present with me, so that the things that I would do I not, and the things I would not them I do. O wretched man that I am! I feel to hope that I can sometimes say with the Apostle Paul, I thank God through Jesus Christ our Lord. O that God would give us grace to resist every evil temptation, and to lay aside every weight and the sin that doth so easily beset us, that we might run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.

Dear brethren, all remember me at a throne of grace, that God would teach me my duty, and enable me to do the same without gainsaying. And may you be spared to send out the MESSENGER to the comfort of the Lord's poor. With much love to you all, I remain your unworthy brother in hope,

J. N. DELK.

OBITUARIES.

MRS. LAVINEY JANE SAWYERS

Was born February 18th, 1855, and died March 30th, 1888. She was the daughter of John Jordan and Lourey Ann Auld. She was married to Mr. Asa Sawyer January 1st, 1873, by whom she had five children. The same year she professed a hope in Christ, and united with the Episcopal Methodist, where she lived an orderly member till she united with the Primitive Baptist September 25th, 1886, at Liberty church.

She left us an undoubted evidence that she is now with Jesus. For eleven years after her babe was born she bore with Christian fortitude great bodily sufferings. I had not heard that she was so low till two days before she died. The next day I went to see her; she threw her arms around my neck, and said: "O, my dear sister, we are traveling on together to that heaven above, that happy home. Do not grieve." She then sang a song of her own composing; the words I do not remember. The Lord miraculously supported her. She never possessed the gift of singing, but her voice on her dying bed was extremely sweet, and her compositions seemed perfect. Till one hour and a half before she died she sang, exhorted and preached to the people, stopping at intervals and saying, "Let me rest a little and I will finish." She would shout and praise God, and exhort the people to praise him for his wonderful goodness. Father asked her if she was afraid to die. "Why, no, pa; you do not expect me to stay here always, do you?"

HER EXPERIENCE.

I believe years ago God pardoned my sins, and I feel very desirous to tell the dear people of God of it. Over three years ago I made the attempt, but never finished because I felt so unworthy. But as it still bears upon my mind, if it be the Lord's will, I will tell something of my troubles, trials, sorrows and deliverances.

I married young—March 4th, 1874. When growing up I often feared death, and often thought what would become of me. As I grew older

troubled me still more. I often went to hear the Methodist, and the preachers would tell the people that they must join the church to be saved, but I felt something more was needed for me. I tried to pray, but the Lord knows whether I have ever prayed a word. This I know: there was an earnest longing in my heart to be kept from sin. My troubles then, and yet, are so great I feel like they are more than I can bear. I had been married nearly a year, when the good Lord gave me a sweet little babe, to keep just five months and six days. He called it home. My troubles increased, and I prayed more to be good and do the will of the Lord. For five years I went on in this way. Sometimes I would almost give up in despair of being any better, and quit trying to pray; but before I could know it I would be trying again. In October, 1880, the good Lord pardoned my sins, if they have ever been pardoned.

I had been quite sick two weeks, when one evening I grew much worse, so I did not know anything. When I awoke all my troubles and sorrow were gone, and I felt peace in my soul. I was happy! happy!! God had forgiven all my sins. If I could always feel just like I felt then, I would be one of the happiest mortals on earth. It was so sweet, and I thought I never would be troubled any more. I grew worse, and thought I was going to die, and I reckon my friends all thought so, too. I felt like I had been asleep and waked up. I saw my grave as plain as I ever saw anything. I can show the place where I saw it. I was willing to die, for my Saviour was with me. I had a husband and two little children, and I did not want to leave them, but that was all. If I had had the strength, I would have talked and told all what the Lord had done for me. In a few days I began to have doubts and fears, and all my happy feeling left me. When I got better I told my mother and some of my friends what I had felt, thinking they would console me. But often when I would attempt to talk, I would get so full I could not tell it. I felt if I ever got well I would join the church. This was now all my desire, for I felt it was my duty. But before I got well I had so many doubts, and I felt so unworthy, I could not fully get my consent to do so. I finally became sorry that I had ever said anything to anybody about my feelings, for I feared I might be deceived and might deceive them, and had deceived them. I had not yet told any one I wanted to join the church, and had doubts that the Lord had ever forgiven me. I loved the Primitive Baptist, and wanted to live with them, but did not feel fit. I was in this condition for three years; and for four years I do not think I went to meeting five times, and only once on Saturday, my health was so bad. On the fourth Sunday in July, 1883, the Primitive Baptist held a district meeting at Liberty Hill, when I and my family attended. Bro. J. K. Smith preached Saturday and Sunday. When the door of the church was opened I cannot express my feelings. I wanted to go, but felt too unworthy to live with the dear, good people of God. When conference was over I was troubled because I had not done my duty. On Sunday Brother Smith told some of his experience, and oh! how much good it did me to know that some one else felt just like myself. I could not help rejoicing; and even now often rejoice at the thoughts of it, when I am alone at home doing my work. Though I meet with so many troubles in this world, I can say I have a friend in Jesus, who is with me, and will stand by me in every hour of trouble. God is very good to me, sinful mortal as I am. Just a little more than a month from the day Brother Smith preached it pleased the Lord to take from me my sweet little daughter, Media. She died August 31st, 1883, seven years, four months and seven days old. I felt God had punished me for not doing my duty; I desired to be resigned to his blessed will, for he knows and works a things for the best for his children. It was fifteen long months before I heard another sermon, my health was so bad; yet it was still my desire to join the church and be baptized. When I would lie down at night I

could sleep but little, and my pillow would be wet with my tears. I knew the church could not save me, but when one is born again he desires to obey God. It was two or three months before I joined I told my husband and mother what I wanted to do. I had not before told any one. On the fourth Saturday in October, 1884, I went to the church at Liberty Hill, related my experience, was received, and baptized the next day by Elder Henry Archer. I love my church and the dear people of God. I love to be there at the hour of worship, but feel myself to be the least of all, yea unworthy to be with God's saints. Four years had passed since I gave up my little Media, when death came again and called our sweet little Minnie home. Oh, I can't keep my children; they are too precious for this sinful world. Minnie was five years, nine months and seventeen days old. The time of four months more roiled around, and I had to part from my dear sister and mother.

On this earth we must meet with trouble, but in heaven above, where all is love, we will meet with no more troubles nor partings. My dear reader, if God has blessed you with a praying heart, remember me and my family.

Your little sister, I hope,

Farmerville, La.

E. H. McQUEEN.

SISTER MARY JULIEN.

Departed this life November 16, 1888, SISTER MARY JULIEN, aged eighty-eight years, seven months and ten days. Sister Julien was first married to Henry Shoemaker in 1820. In 1842 he died, leaving her with a family of seven children. In 1844 she was married to Abel Julien, who died in 1868, leaving her in the care of her youngest son, Bro. William Shoemaker. She joined the Primitive Baptist church in 1822, when the country was new and the Lord's people were a scattered few, and the places of meeting far apart. In 1884 she came, with her son and daughter-in-law, from Indiana to Nebraska, and united by letter with Little Flower church, in Richardson county.

It was my privilege to be with this dear old sister frequently during her sickness, helping wait on her, and although she could not remember me from one visit to another, I felt a love for her, which I cannot describe. Although her mind was so shattered she could not retain names or facts when told that it was "brother" or "sister," she would show great pleasure, often saying, "I can't go to meeting any more, but I am so glad to have the brethren come to see me." Her sufferings were not severe all the time, but she was remarkably restless, several times being twenty-four to thirty-six hours without sleep, and still but few minutes at a time her poor, toil-worn hands groping and reaching out as if in search of something. When any one would take her hands she would press them gently for a little while, as if to express her love for them.

One night she spoke of her children, calling all their names, talking a good deal about them, but her speech was so much impaired we could not understand but little. She called the name of Elder Hays (pastor of the church she belonged to in Indiana), and when asked if she wanted to see him, she replied very earnestly in the affirmative. She showed great attachment for her daughter-in-law, who cared for her as tenderly as a mother could care for an only child, and the last words she uttered were "Where is Sarah?" She had become so feeble that she was a great charge to her children, but they cheerfully discharged their whole duty while she lived, as all can attest who were there during her sickness, they felt that for her it was a happy exchange, yet it was hard to see her up, and they miss her very much—more than they can tell. Her remains were laid away in the Liberty cemetery, near the Little Flower meeting house, and on the first Sunday in December Elder Irwin delivered a short discourse, dwelling principally on the resurrection.

Dawson, Neb.

CYNTHIA A. STRATTON

SISTER MARY JANE SAVAGE

Was born January 3, 1837, in Jackson county, Tennessee, and died at Acton, Texas, the 15th of August, 1888. Her parents were Baptists before the division, her father being a preacher, but went off with the new order. Our dear sister married D. C. Savage (who was of her maiden name) in 1854, joined the New School Baptist in 1858, but was dissatisfied with that people for many years; and when she moved with her family to Acton, Texas, in the spring of 1888, she gladly attended our meetings here when it was possible, and at our union meeting, which was held at Acton, commencing on Friday before the fifth Sunday in July, she, together with her husband, came forward and gave a relation of their hope in Christ, were received by the church, and on Saturday evening were baptized by the unworthy writer into the fellowship of Friendship, to the great joy of all the brethren and sisters present. When our dear sister came up out of the water she joined in singing, and also shouted the dear old song, "How happy are they," etc.

Dear brethren and sisters, our little church was much revived at that meeting by the reception of dear Sister Savage. She was so good and kind, and loved the cause so well; but alas! in a very short time our joy was turned to mourning, for at the Village Creek Association she took sick with bilious fever, and after a brief illness she passed away, with a good hope through grace, we do believe, leaving a husband and eight children (two of her children having gone before), the church and many friends to mourn.

May God have mercy on her children; may he give them grace to fear him, then will they be good children indeed. "Turn them, O Lord, and they shall be turned."

W. L. ROGERS.

Acton, Texas, Jan. 17, 1889.

MISS SAMANTHA A. L. KIRBY.

Died October 25th, 1888, at the home of her brother-in-law, J. R. Mahon, in Marshall county, Mississippi, MISS SAMANTHA A. L. KIRBY (more familiarly known as Lillie Kirby.) She made a profession of religion many years ago, but never united with the church of her choice till November of 1886, when she joined the Primitive Baptist at Shiloh, and was baptized by Elder Abner Morris. She was a great sufferer for ten months, often being tortured with pain that seemed almost unbearable, from a complication of diseases which terminated in dropsy; yet through it all she was never known to murmur at the Lord's will, and often expressed herself as being ready and willing to go at any time. She bore all with Christian patience and fortitude. She was a subscriber to the GOSPEL MESSENGER, and enjoyed reading it. She leaves five sisters and one brother to mourn her loss. God grant that we may all be as well prepared when the summons comes as she was.

H. T.

Hendersonville, Miss.

To the Clerk of every Regular Primitive Baptist Association in the United States, that believe in the Doctrine of Election and Predestination and Final Perseverance of the Saints:

DEAR BRETHREN—Will you please send me a Minute of your Association for 1888? Address, J. V. KIRKLAND, Cottage Grove, Tenn. (Henry Co.)

We have Elder Oliphant's book on Regeneration, at 40c.—three for 1.00.—R.

THOS. GILBERT,

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

COLUMBUS, GEORGIA.

MRS. ABBIE STROUD.

Died, at her home in Thornton, Ark., MRS. ABBIE STROUD, August 27th, 1888, in the thirty-fourth year of her age. She was the wife of A. J. Stroud, and daughter of B. F. and M. L. Hodnett, once of Chambers county, Ala., from whence the subject of this notice emigrated, with her brother, to Calhoun county, Ark., 1882, and January 10th, '84, she was married to Mr. A. J. Stroud, with whom she lived happily as an affectionate wife, a kind and good neighbor, turning none away empty that ever went to her for a favor.

Several years ago she obtained a hope in Christ, but never united with any church, though she claimed to be of the Primitive Baptist faith, and it is believed she would have joined had the nearest church to her been in order. During her last sickness she seemed all the time to believe she would not get well, but said all her trust was in Jesus. When alone with her husband, at one time, she requested that he would get such clothing as would be suitable for her burial, and put them away, so as to be easily found when they should be needed. Being very weak, the doctor forbid her talking, but she was so exceedingly anxious that her husband told her to talk as much as she pleased. She spoke of the goodness of God as long as she had strength, speaking of the time and place in Alabama when the Lord brought her from darkness to light, and gave her a good hope, through grace in the Lord Jesus. Myself and wife got there just as she had about finished talking; she took us by the hand, and said that she had asked the Lord to direct her in all things, that her life might not be in vain. She suffered greatly, but we believe she is now at rest. Before her death she repeated two hymns, a verse or two of which I will here give:

"Sweet hour of prayer! Sweet hour of prayer!
That calls me from this world of care,
And bids me at my Father's throne,
Make all my wants and wishes known."

"What a friend we have in Jesus!
All our sins and griefs to bear,
What a privilege to carry
Everything to God in prayer!

"O, what peace we often forfeit,
O, what needless pain we bear!
All because we do not carry
Everything to God in prayer."

Signs please copy.

ANTHONY HOLLOWAY.

Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: Brethren and Sisters, REMEMBER Bro. HASSELL!!

ISAAC M. WILKINSON,

Pelham, Tenn.

RECEIPTS FOR ELDER HASSELL.—Mrs. S. A. Pye, Ga., \$1 00; Reuber Doughety, Miss., \$1 00; Z. Fordham, Ga., \$50c; Arnold Whitaker, Ga., \$2 00; M. F. Motes, Tex., \$1 00; Eld. E. Stephens, Ky., \$1 00; E. Huckabee, Tex., \$2 00; R. E. Thornton, W. Va., \$1 00; Mrs. Lucy J. Brumback, Va., \$1 00; Mrs. W. B. Long, Ga., \$1 00; F. M. Scallorn, Tex., \$2 00; E. Fain, Ga., \$1 00; Mrs. L. W. Herndon, Ga., \$1 00; Jennie Mitchell, Tenn., \$1 00; Mrs. Kate Bartley, Ind., \$2 00; Mrs. Nancy Ferguson, Ind., \$1 00. Total, \$251 85.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

APRIL, 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.

MARY ANN BUSTER

Was born in Bullock county, Ga., December 31, 1852, and in December, 1873 she moved with her parents, William B. and Susan Davis, to Bell county, Texas. On Saturday before the first Sunday in December, 1883, she was received, and on Sunday following was baptized into full fellowship of Little Flock church, Bell county, Texas, by Elder Wm. Thomas. On the 27th of November, 1884, she was married to Bro. F. B. Buster, who was a member and deacon of Little Flock church, where they both remained until they drew their letters for the purpose of constituting Concord church at Durango, Texas, which was constituted on the 19th of June, 1887, and Brother and Sister Buster went into the constitution of Concord, where Sister Buster lived in full fellowship, adorning the profession she had made by an orderly walk and a godly conversation until the day of her death. About the 1st day of November, 1888, she was taken with slow fever, and after twenty-eight days' suffering, on the 1st of December, about 4 o'clock in the morning, she complained of shortness of breath, and in a very short time she fell peaceably and quietly asleep in Jesus without a struggle. On the day following she was buried in the family graveyard at Old Union, in Falls county. Of Sister Buster it can truly be said by all that knew her, that a good woman is gone; the writer having known Sister Buster for several years must say that, in some respects, she had but few equals. Her manner of life was very calm and quiet, ever ready to administer to the necessity of the needy; in fact, she came as near possessing all the qualifications of a deacon's wife as any woman I ever knew. She leaves a husband and one little son, a widowed mother, four brothers and one sister, and a host of friends to mourn her loss; and may Israel's God be with them, and by his spirit enable them to realize that their loss is her gain, and enable them to bow in humble submission to his will, is the prayer of the unworthy writer.

Hurst, Cargell Co., Texas.

A. M. LOPER.

RESOLUTIONS TO THE MEMORY OF SISTER MARY ANN BUSTER.

Inasmuch as it has pleased our Heavenly Father to remove from our midst our much beloved sister, Mary Ann Buster,

Resolved 1st, That we, the Primitive Baptist church at Concord, of which she was a member, feel, while Brother Buster has lost a dear companion, we have lost a loving and devoted sister, who leaves a vacancy among us; and we hereby tender our heart-felt sympathies to Brother Buster and Sister Davis and family in their bereavement, and may our Heavenly Father enable them and us to realize that our loss is her gain; and may he enable us to bow in humble submission to his will.

Resolved 2d, That we have a copy of this spread on our minutes, and send Sister Davis a copy, and a copy to the GOSPEL MESSENGER for publication.

Adopted by the church in conference Saturday before the third Sunday in December, 1888.

A. M. LOPER, Church Clerk.

WILLIAM BUSTER,

Moderator pro tem.

MRS. SUSAN. E. CLARK,

Departed this life January 12, 1889, after an illness of several months, in the forty-first year of her age, and seventh of her connection with the Primitive Baptist Church, of which she proved a faithful and consistent member. Her married life was a few days over twenty years, leaving behind one only child, a precious boy, and myself as the residue of our little family. My good and true wife was the daughter of Deacon Edmond Chambliss, late of Monroe county. Her death was caused by cancer of the stomach, and attended with much suffering, which was borne with great patience and Christian fortitude. Her approaching end was met with a resignation becoming the child of grace. The many words of encouragement, and of her acceptance in the beloved, will be long cherished by relatives and friends attending in her sickness. And while we have to bow submissively to the will of God in taking the dear one to himself, we can truly say, dear wife and mother, your place at home can not be filled, nor your many virtues ever forgotten. We will try to imitate your virtues, and hope to meet you in that blissful shore where parting will be no more.

Macon, Ga.

JNO. F. CLARK,

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 4. BUTLER, GA., APRIL, 1889. Vol. 11

Dear Brother Respass:—It is a blessed providential arrangement that annihilates distance, and gives you and me to discourse with each other, and also to speak words of love and comfort to your many readers scattered over this vast country. Although severed by mountains and valleys for so many hundreds of miles, we sit by our respective firesides and converse as familiarly as though we were all in the same parlor. In a sense, we see each other's faces. I see so many people at work, building railroads, and arranging for additional trains to run; and I find them, when the arrangements are completed, to meet the needs of the churches and of the travelling preachers as completely as though they all had been builded purposely, and with no other end in view. I do not suppose that they who furnish the capital, and direct and control the work, have the remotest idea of providing for the needs of gospel churches. They are probably not at all aware of how much they are doing that the Lord hath need of in the interest of his cause and people. If the matter was taken into account at all, it would be only viewed from a pecuniary standpoint, as to the trifling increase of patronage it might bring to the enterprise, and we are too few and poor for that consideration to amount to much. Nevertheless, they are doing for themselves what his hand and his counsel has determined that they shall do for him and his people. In this part of the country there is hardly a remote place, where we know of any of the scattered flock, but what new roads and new arrangements are penetrating and giving easy access to them. We cannot only go to distant, destitute places, but go without exposure, and without much fatigue. So the ravens are carrying food to

many of the famishing. The ravens, however, do not provide the food. I contrast sometimes, in my own mind, the workings of providence and the doings of men. While men are making their mighty efforts to evangelize the world, and boasting of what they can do and are doing, the Lord is quietly, by his still, small voice, as silently as the rays of the morning light, doing his wonderful work.

For many years I have heard anticipations of *millenium* that is said to be coming, which I suppose will be the consummation of the evangelizing of the world. All seem to agree that whatever it may be, it will be an event much to be desired, and one of exceeding great joy. To the *latter day saints* the universal triumph of Mormonism would, of course, be the happy event. When all the kingdoms of the earth should be in subordination to the power of the Romish church that would be the millenium to them. But to the great majority of those who dwell on the earth, and are so zealously engaged in hastening the happy time, I presume the death or silencing of the two witnesses, those two prophets who have tormented them by their testimony, will constitute to them the great day when they would make merry and send gifts one to another. I have before me a work published by a scholar and an able writer that I suppose may be regarded as authentic from which I will quote a sentence or two to show the kind of a millenium we are to expect, and the means by which it is to be brought about:

"I believe it is fully in the hands of the Christians of the United States, during the next fifteen or twenty years, to hasten or retard the coming of Christ's kingdom in the world by hundreds and perhaps by thousands of years."

But the reader may well ask, Why call it Christ's kingdom? It would seem that it is to depend entirely upon themselves whether it ever comes at all. Another quotation:

"The kingdoms of this world will not have become the kingdoms of our Lord until the money power has been Christianized."

I will not multiply quotations. These are enough to show that the desired millenium is to be brought about with money. If the money is not forthcoming, we need not look for it. It is claimed, moreover, throughout the work, that the giving of money for this purpose will *honor God*. The reader will probably call to mind that

the Lord hath said that he will set his King upon his holy hill of Zion, and that he will give him the heathen for his inheritance, and the uttermost part of the earth for his possession. And in regard to earthly kings and potentates setting themselves up to do the work for him, and counseling together to hasten it before its time, He that sitteth in the heavens shall laugh: the Lord shall have them in derision.—Psalm ii. As to this evangelizing work, when it is done what we see is just what we might expect. There are no more bitter enemies to God's truth, and to the reign and triumph of grace, to be found anywhere than is found among the subjects of these evangelizing efforts.

I will only say in conclusion, that when the Lord does really come, "a fire will devour before him, and be very tempestuous round about him." The kingdom, whenever and wherever it comes, it will be his kingdom, and when he comes it will be to be glorified in his saints, and admired in all them that believe.

E. RITTENHOUSE.

For whosoever shall do the will of God, the same is my brother, and sister, and mother.—Mark iii. 35.

DEAR BROTHER RESPESS: I have thought of offering a few thoughts for the comfort of the Lord's little ones from the above text of scripture. My object in speaking of this affectionate expression of our Saviour to his disciples, is merely for the encouragement and consolation of the dear saints of God scattered abroad, in things that they have a right to be encouraged in. It seems, from the expression, connected with the manner of the Saviour, stretching forth his hand toward his disciples, that we have presented to our minds the members of a family transcending in dignity and superior to the family of earth. "Filial subjection to the will of my Father in heaven is the indissoluble bond of union between me and all its members, but whosoever enters this hallowed circle, becomes to me brother, and sister, and mother." It certainly ought to be encouraging to humble and penitent believers in the Lord, to have the blessed assurance that Jesus, the Saviour of sinners, is not only their Master and Ruler, but that they sustain the dear relationship to him of brother and sister. Let us notice, then, a few circumstances in

which the people of God have been consoled with the thought, not only from the Saviour himself, but also from expressions of the apostles upon the same subject. After the resurrection of our Saviour, when Mary Magdalene and the other Mary came to the sepulchre and found that Jesus was risen from the dead, they started to tell his disciples, and behold! they met Jesus, and they came and held him by the feet and worshiped him. Then said Jesus unto them, "Be not afraid: go and tell my brethren that they go into Gallilee, and there shall they see me."—Matt. xxviii. 10. In this beautiful connection of scripture we have the Saviour, the first thing after he had risen from the dead, notwithstanding his apostles had all become offended on his account, and had all returned to their various avocations in life, yet he remembered them and recognized them as his brethren. Also, when Mary saw him after his resurrection from the dead, and supposing him to be the gardener, spoke to him saying, "If thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth and saith unto him, Rabboni; which is to say Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God."—John xx. 16, 17. Here again, we have Jesus recognizing his disciples as brethren, admitting that God is their God as well as his own, and their Father as well as his Father. Children of the same father are brethren and sisters; and, no doubt, the relationship between Jesus and his disciples is true and clearly set forth in his own affectionate expressions concerning them, after his resurrection from the dead. Now let us turn our attention to what Jesus said on another occasion, Matthew xxv., beginning with the 35th verse:

"For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?" etc. "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Hence, it seems that the relationship between the Saviour and his people is such that any favor that is

done to his disciples is recognized by the Saviour as having been done to himself. How important that we understand this matter, in the sense that Jesus gave it. For every penitent believer therein, that is poor in spirit, and on account of a sense of his own sinfulness and many infirmities, and imperfections, feels like he was not worthy to be numbered among the servants of God here in the world, or to identify himself with them in the church, and to mingle with them in the services of God and the observance of his ordinances, to remember that Jesus claims them, poor as they are, as his brethren, having been born of the same Father, entitled to the same inheritance finally. The Apostle Paul, in his letter to the Ephesian brethren, illustrates the nearness of Christ and his people, and the unity of those people, in the following language: "For no man ever yet hated his own flesh, but nourisheth it and cherisheth it, even as the Lord the church, for we are members of his body and his flesh and of his bones." Hence, it seems that the people of God are one with the Saviour, as the Saviour himself said on one occasion, "I and my Father are one." It seems that he and his people are one; one in a manner that makes him interested in their welfare, and makes him willing to make any sacrifice necessary for their happiness, and as such cause him to engage all his wisdom, power, mercy and goodness in their behalf, so that the children of God, weak as they are themselves, are backed up by one that has power on earth to forgive sins; that is considered the immaculate Lamb of God, who came into the world to suffer and die for sinners, "the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit." Not only does he recognize us in this world of sin and sorrow as his brethren and sisters, but the final consummation of his work will bring all his people to surround the blazing throne of God's grace in heaven, and Jesus will be an elder brother with them. The apostle says: "As many as are led by the spirit of God, they are the sons of God, and if sons, then heirs; heirs of God and joint-heirs with Christ." We are led to conclude from these scriptures that all the children of God are joint-heirs with the Saviour, and, no doubt, the bringing in of all the elect family of God, and putting them in possession

of that glorious inheritance that awaits all the family of God, and this was the eternal mind of infinite Jehovah, and that he did determine beforehand to bring this great end about, for the apostle says: "Whom he foreknew, he also did predestinate to be conformed to the image of his Son, that he (the Son) might be the first born among many brethren." All such expressions as these go to show that the people are his brethren. Another blessed thought concerning the matter is, that these same people Jesus knows, and is perfectly willing to acknowledge as his brethren, saying: "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."—Heb. ii. 11, 12.

Without dwelling too lengthily upon the point that Jesus and all his dear children are to be considered children of God, and brethren and sisters to one another, and to the Saviour, let us go back to the first text, and see who it is that he recognizes as his brethren. We do not want to claim any more than we are entitled to; nor would we encourage any person to claim any more than he is entitled to, according to the rule given in the divine volume; but while we claim the endearing relationship to our Saviour of brethren and sisters and mother, which every penitent soul has a right to claim, it should be becoming on our part to examine ourselves, and see if we have a right to such a claim. The text says: "For whosoever shall do the will of God, the same is my brother, and my sister, and my mother." Thus it is even the case that the dear, trembling soul that has been born of the spirit of God feels a great delicacy in claiming that he has done God's will, for when he looks upon his own life it occurs to him that his very best efforts have been but very feeble, and the best services he has ever rendered to the Lord have been very imperfectly rendered, and as to whether he has ever done anything that God could look upon with any degree of pleasure and satisfaction as service rendered to him, is a question that frequently annoys God's humble poor here in the world.

The best evidence we can have that we do the will of God at all, is, when we look deep into our own hearts, and find ourselves perfectly willing to do God's will and to glorify his holy name. Many obstacles may arise in our way that will hinder us from doing the

duties that God has enjoined upon us, but we are willing that he should be glorified. This is certainly an evidence in our favor. The fact that we do not do as we would is but an evidence that we are yet in the flesh, and that we have the world, with its influence and many attractions, to contend with, and that they are all opposed to our spiritual interest here in the world. But, while we draw our minds in, and examine our own hearts, if we can but just find that we are willing, all the time, to glorify God in our bodies and in our spirits and that we serve God in the fear of God and the love of his cause, and with a perfect hatred of sin, it is evident that we are the brethren and sisters of the Lord Jesus Christ, and he that undertakes to carry out such a will, will certainly be found engaged in trying to do God's will while he lives in this world, but, finally, when he has passed through all the trials and afflictions of this life, and Jesus will have gathered up his flock from the four quarters of the earth, all of those dear little children, who feel so poor and unworthy, and are so much in need of the mercy and grace of the Lord Jesus Christ, will be permitted to surround the throne of God in heaven, and to be equal heirs with the Saviour in that glorious inheritance that awaits all the children of God. At that time their hope will be turned into reality, their faith will be turned into sight, and their prayer will be turned into praise, and they will be permitted to live together, through the ceaseless ages of eternity, with a perfect love, unmolested by any of the obstacles that this life has to mar the peace and confidence and happiness of the dear children of God here in the world. What a blessed thought that we poor, imperfect worms of the earth are to be recognized by the great Saviour of sinners as his brother, sister and mother!

Love to all the saints.

LEMUEL POTTER.

Fort Branch, Ind.

How blessed would it be for us, to have that blessed Scripture fulfilled in us, "As he was, so are we in this world." Now, if we are in this world as he was, we shall be in heaven as he is. If there be no likeness between Christ and you on earth, there can be no friendship between Christ and you in heaven.

A TOUR IN MISSISSIPPI AND ALABAMA.

By the request of many brethren I attempt to give a sketch of my travels in the Bethany Association of Mississippi, and the Antioch, Claiborne and Choctawhatchee Associations in Alabama.

I left my brother's (John W. Stucky) in Louisiana, on the 6th day of November, and reached Forest Station, Scott county, Miss., at 8 o'clock the night of the 7th, and was met at the station by Mr. N. T. Liles and Brother S. M. Warren, and after spending the night at the comfortable home of Mr. Liles, was conveyed by Brother Warren to Antioch, the 8th at which church my tour began. But I must not forget to say that I found Mr. Liles a clever man, and a warm friend to the Baptists, and think if he would discharge his duty, he would go home to his friends and tell them how great things the Lord has done for him. At Antioch I met with Elder J. G. Creeelius, who is the Moderator of the Bethany Association, and, I suppose, has been the Moderator for near forty years. Elder Creeelius, though seventy-five years of age, is a good preacher—one of the most loving, consistent and humble preachers I ever met, and he was with me four days. I visited fifteen churches in the Bethany Association, and I never met a more warm set of Baptists; yes, they were warm, loving and kind, and I found them sound in the faith, and with but little exception, were a unit in sentiment. I was made to realize, indeed, that it is "good and pleasant for brethren to dwell together in unity." The elders I met in the Bethany were D. Alderman, J. S. McCauley, J. R. Willis, H. R. Tolbert, T. F. Gardner, A. Hollingsworth, I. L. Pennington, S. E. Pennington, T. J. Stamper, W. S. Ferguson and W. J. McGee and licentiates, A. H. Reagan and E. D. Alderman. All these preaching brethren are good, sound, and faithful preachers, or at least, that is my opinion of them, and they were all very kind to me, and accompanied me from church to church. I would make mention of their many acts of kindness to me, but space forbids; and also, of the kindness of many others of the brethren and sisters; but I must mention Bro. W. B. Quinn who took his wagon and went to meet me, some forty miles, traveling till 1 o'clock at night, and carried me to his humble but pleasant home, where I tried to preach three times. Brother Quinn has several children that ought to be baptized. Old Brother Tolbert came to Brother Quinn after me, traveling till late in the night. He is a loving father in Israel. May the Lord abundantly bless those who so kindly labored and suffered for my comfort. I feel so unworthy of such kindness, but the Lord was pleased to manifest his mercy to unworthy me by giving me fellowship among his children. As I have said before, the Baptists of the Bethany Association are sound and consistent; but few that I heard of entertain any extreme views. The Association has twenty-two churches, twenty ordained ministers, and a total membership of 615. I cannot quit without mentioning my much loved brother, Elder W. S. Ferguson, who was with me ten or twelve days. He is a good preacher and a pleasant traveling companion; I also found his house a comfortable home for the weary traveler; also, his brother, Bro. James Ferguson, I enjoyed myself with him and his pleasant family; also, Elder McGee, the brethren Ferguson's father-in-law, is an aged minister, and a good one, too, I think.

On the night of the 5th of November I got on the train at Hickory Station, Miss., and the day following reached Selma, Ala., and was met at the depot by Elder J. H. Purifoy, and spent the time till 3 o'clock with him and his pleasant family. I then got on the train and went to Pine Apple, and was met there by Elder D. G. Wilkinson's son, who kindly conveyed me to Elder Wilkinson's, where I spent the night, and was conveyed next day to Hopewell Church by Elder Wilkinson, who became my traveling companion for nearly a week. I shall not soon forget the pleasant countenance and conversation of this dear brother. I visited

twelve churches in the Antioch Association, and had some pleasant meetings, but found some trouble in some of the churches, for the lack of gospel discipline. Elder Thomas Bolton was with me nearly a week; he is a precious brother to me. I also met with Elders G. Boyet, R. Ridley, G. W. Lee, Y. E. Hughes, B. Sawyers, and Grantham. I visited three churches in the Claybank Association, and four in the Choctaw-hatchee, and tried, with the ability that was offered me, to preach Christ and him crucified; received many kind tokens of love from the many brethren and sisters I met. May the Lord in mercy bless them who so kindly cared for me, and one who feels to be less than the least, if indeed one at all. Dear brethren, pray for me.

In much affliction, yours,

LEWIS H. STUCKY.

BIOGRAPHICAL SKETCH OF GEO. NORTHCUTT.

I was born in Warren county, Ohio, 28th July, 1805. I lived with my parents until I was in my twenty-first year, and in that year I married Miss Judith Hance, on the 10th of September, 1825. In 1828 my wife joined the Primitive Baptist Church called Lost Creek, and was baptized by her brother, Elder Willis Hance.

Very dear brethren and sisters, as I have been requested to write my experience, I will try to do so, if the Lord wills; for without him we can do nothing. If the Lord ever wrought upon or in my heart, I will try to tell, as nigh as I can, how it was with me, and the work of grace in my heart showing me my lost and helpless condition in the sight of God. In 1828 there was an ingathering in the church, and I heard it whispered around that such and such an one gave so bright an evidence of their hope in Christ, and then I became concerned about my own condition; and the first resolution I fixed was to get religion, and when I got it I believed firmly that God was bound to do just what I wanted him to do, and that was to give me a change of heart and a bright evidence, so that when I went to the church the church would have something worth talking about to hear. This was my idea of a change of heart, but alas! I went one day to meeting with my wife, and I walked some distance away from her, when there was something struck my heart; and no mortal on earth can express my feelings at that time; my mind was then changed from my first idea of God being bound to do just what I wanted him to do, and I was made to plead with God to have mercy on me, a poor, lost and undone sinner in the sight of God. And from that time on the

very breathings of my heart were "God have mercy on me, a sinner!" I remember very well the first time in my life that I bowed down to try to pray, and all that I could say was "God have mercy on me, a sinner!" I went to hear a man preach, and he took up my case and the first plan I had fixed out in my mind to get religion, and he made it so plain that my hope was entirely cut off from the system of works of my own and then I felt myself to be one of the outcasts of the earth, and my daily cry was, God have mercy on me, a justly condemned sinner! I went on in that depressed condition for months, and one night I dreamed I was in a building and looked up, and saw Christ on a beam dressed in white, but he said nothing to me. I received no bright manifestation of the forgiveness of my sins as I expected to, at no time in all my life. My burden came on gradually, and went off the same way, and I could never tell what became of it. I have prayed for it back again so I could tell the next time what did become of it, and then all at once my mind become concerned about baptism. It looked very strange to me that my mind had changed so quickly. Time went on and the members of the church became cold and indifferent, and myself with them, and I tried to cast what little hope I had away, but could not, for it was all I had. Time went on till the year 1833, when my mind became deeply impressed on Baptism and my disobedience. I thought of all men, I was the most miserable on earth, to think that I was ashamed to obey the Lord's command. I became so distressed that I told one of the members that if I lived till the next meeting I would offer myself to the church and let them judge my case and he said, do so. The time for meeting came and I went, and there were three members that I dreaded they asked so many hard questions, and those three members were there that day, and they would want to hear a bright evidence of my hope in Christ, and I had no bright evidence to tell them, and then I expected to be rejected. The invitation was given, and one offered and was received, and the invitation was given again and one more came forward and was received, and there I was. I thought if they would give another invitation and would sing "Come humble sinners, in whose breasts a thousand thoughts revolve," I would go, and they

gave another invitation and sung that hymn, and I started, and I didn't get half way till the fear of those three old members left me, and they were the very ones I wanted to be there to judge my case. I was received and baptized the next day by Elder Willis Hance, and when I was raised up out of the water these words came to me, "He will my shield and portion be, as long as life endures." Then I lived by feeling, and now I am in my eighty-fourth year, and live by faith alone in Christ, for every needed blessing, both in this life and in the life to come. I am a sinner saved by grace, if ever saved at all.

It was in the year 1833 that I joined the church, the same church that my wife first joined; and in 1836 the church membership was something over 100, at which time the church split on the mission question, and twenty-six stood with the Primitives and the balance went with the Missionaries. Soon after the division the twenty-six was constituted into a church, and gave it the name of Providence, and Seymore Cregg was chosen pastor and myself chosen deacon. In this capacity I served the church until 1841, when my wife and I lifted our letters and moved to the State of Indiana, Delaware county, and put our letters in the Mississinewa Church, and here I was again chosen deacon, but for the sake of convenience, we moved our membership to the Munice Church. I was chosen clerk and served as such until 1863, at which time we lifted our letters and moved to Carroll county, Indiana, and here we joined Paint Creek Church. In this church I held no office.

In 1867, on the 3d day of March, my wife died. By his union twelve children were born unto us, three of which preceded her to the grave, and two shortly after were taken by death, which leaves seven living, three of whom belong the Primitive Baptist Church. On the 6th day of January, 1872, I was again married, to Miss Elizabeth Nice, who was at that time a member of Salem Church, Carroll county, Indiana. She then moved her membership to Paint Creek. By this union there is no family. In 1878 we lifted our letters and moved to Richardson county, Nebraska, and here we joined the Primitive Baptist Church called Little Flock and belong there yet.

Dear Brother Respass, if this is worth your notice, please correct all mistakes. And may the God of all grace be with you and all of the saints, is the prayer of your unworthy brother,

Verdon, Richardson Co., Neb. GEO. NORTHCUTT.

Elder J. R. Respass—DEAR BROTHER: THE GOSPEL MESSENGER has been coming to us richly laden with sweet, comforting messages from the dear pilgrims journeying towards the city whose builder and maker is God; and hoping I am travelling from the city of destruction to that fair haven of rest with them, and find the road rugged with rock and tangled with thorn, and am often made to look into the Guide Book to read some sure word of promise to encourage, some cordial to strengthen, being bidden by the Conqueror—the Captain of our salvation saying to us, “Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”—Matt. xi. 29. What sweet comfort for us to learn how meek and lowly is this kind instructor and loving friend that sticketh closer than a brother. How encouraged we oftentimes are when tossed with temptations, harassed with doubts and fears, because we find we cannot do the things we would on account of sin dwelling in us. Having now entered upon that period of time known as the year 1889, and not knowing what may be ours to endure before the end thereof, either of joys or sorrows. But if in the providence of him who saw the end from the beginning, and has told us, “In the world ye shall have tribulation, but in me peace,” severe trials await us, let us all “Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.”—Heb. xii. 3.

Though cares like a mild deluge come, and storms of sorrow fall, by looking unto Jesus, the author and finisher of our faith, our meek and lowly Saviour, we shall find rest to our souls; yea, inward composure, great peace, and delightful tranquility are all to be ours, for his promise is, “Ye shall find rest to your souls.” But if we do not consider the sufferings of our dear Redeemer, who endured such contradiction of sinners against himself for us, whose visage was marred more than any man’s, and believing we must have fellowship

with his sufferings, that we may be made conformable to his death, then indeed we can rejoice; we are accounted worthy to suffer. Through suffering we have fellowship with the glorious Son of God, the Lord Jesus Christ, in his divine nature, our covenant God in his human nature, our elder brother, God and man complete, perfect in each, our Almighty Saviour and Mediator, presenting us poor, helpless sinners, if we suffer with him, "glorified together." The apostle says for our comfort, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18. The life, blood, death, and resurrection of Jesus, our righteousness, is the source of our hope. Through the fellowship of his sufferings we, by faith, enter the kingdom, as we are "through much tribulation to enter the kingdom of God."—Acts xiv. 22. And may we all who are travelling sorrow's gloomy vale be encouraged from the words of the Master: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter iv. 12, 13. May we by living faith say with the afflicted servant of God, Job, "I shall come forth as gold." Dear fellow-traveller, let us heed the words of our loving Saviour, "If you love me, keep my commandments; I will visit your transgressions with the rod, and your iniquities with stripes." "Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." The suffering on account of disobedience is strikingly set forth in the case of Jonah, thrown into the boisterous sea, swallowed by a fish and buried alive in this living grave three days and nights, while he was shut out from the presence of his God. He had life, and he prayed; but God spake not to him, but to the fish, and the fish, in obedience to the command of his Creator, vomited Jonah out on dry land, and then Jonah was commanded again to go to Ninevah, "and reach the preaching I bid thee," and truly he learned, "They that observe lying vanities forsake their own mercy," yet learned he obedience by the suffering he there endured, saying: "But I will sacrifice unto thee

with the voice of thanksgiving; I will pay that that I have vowed, salvation is of the Lord."

Now we will look at the sufferings of the Apostle Paul in obedience. Passing over his imprisonment, the many stripes he received, we will come to his voyage to Rome and his shipwreck, how he was comforted by the angel of God, saying to those with him in the midst of the storm in the midst of the gloom, "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose name I am, and whom I serve, saying, Fear not, Paul; thou shalt be brought before Cesar: and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."—Acts xxvii. 22, 23, 24, 25. The question with us all should be, how have each of us who profess to be followers of the meek and lowly Jesus, spent the year that is past? Have we been inquiring and searching our blessed Guide Book to learn of him who is our Prophet, Priest and King? Perhaps many of the readers of the MESSENGER will have to say with the unworthy writer, I have had some sweet meditations of the great High Priest, and the one offering of himself, the mighty power to lay down his life, and to take it again, by which he perfected them who are sanctified; and have rejoiced in the blessed hope that my worthless name was included in that favored number, and my sins were washed away in that fountain of blood drawn from my Immanuel's veins. As our Prophet, he will be inquired of by the whole house of Israel, to know his will, his rules and precepts, and as our King they must be obeyed. Have we been diligent to know them, and careful to obey them? If we have not, this accounts for the darkness and the many doubts and fears that have enveloped us; yet while the heart lives the body cannot die, our life being hid with Christ in God. But we lose the joys of salvation in disobedience, and learn, "To obey is better than sacrifice, and to hearken than the fat of rams."

Your brother, in hope of life,

Butler, Md.

THOS. H. SCOTT.

“Bear ye one another’s burdens, and so fulfill the law of Christ.”

These words are the words of Paul, and there can be no doubt as to whom they apply. “And so fulfill the law of Christ.” Then it is a law of Christ, and given for the government of his subjects, and peculiarly applicable to the church of Christ. The ruler or governor of a country or kingdom makes, or causes to be made, laws for the government of his own subjects alone. The authorities of the United States do not make laws for the people of England or Italy, or any other country. Each power makes laws for the government of its own people. Likewise is this law made by Jesus Christ, who has all power, both in heaven and on earth, for the government of the church on earth, for her good, peace and contentment here below. The law of Jesus Christ was not left on record, as some suppose, for the purpose of creating, or making men and women subjects of that law, but for the government of those created in Christ Jesus. Again, to what class of people in a country is the law applicable? It is made for the mutual peace and welfare of the whole nation, but applies only to him who is disposed to mar the peace and prosperity of the nation, to wrong his fellow man, or to irreverence the rulers by disregarding the law in any manner. For that class of people the law was made, and they are never punished for disobedience until they disobey. So is the law of Christ for the disobedient ones of the household of faith, and with that class I can converse, feeling assured of the fact that, if one at all, I come under that head. And I am persuaded that we all do, more or less; though some are more disobedient than others, for “Let every man prove his own works, and when shall he have rejoicing in himself alone, and not in another.” Now if we have tried, and find that we are able to walk circumspectly before God, walking alone, and giving no cause for reproach, then we do not need the law of Christ. But to that class of Christians I am a stranger. I have not been brought that way, if brought at all, but, to the contrary, I am weak, ignorant pertaining to godly things, and unable to perform the least Christian duty without the assistance of the spirit of God. I am constantly walking contrary to the law of Christ, and consequently I am a greater part of my time under the rod of divine justice.

Then we are commanded, if we belong to the church of Christ, to bear one another's burdens. How are we to do this? I don't pretend to know all the duties of a Christian under this command perfectly well, but I do think I can see many ways in which we do not bear one another's burdens as we should.

Not long since, in our community, an old widowed sister lost the only horse she had, and was much distressed and sore tried about getting another, being old and poor, and not able to work. A good brother close by, knowing this to be the case, set out at once to help her. He got up a petition for her aid; and, by the next evening, he had several dollars for the old sister. Now, in my opinion, that was bearing one another's burdens—both the one that started it and also those who gave her. The good brother, no doubt, did it through sympathy, and I hope that all the givers gave from a pure heart, expecting nothing in return, but feeling it as a duty enjoined upon them by the law of Christ, "Bear ye one another's burdens." It is not only the duty of church members, but any one who feels a desire to help in needy cases—a pure desire from the heart; for a cup of cold water given in the name of God shall not lose its reward. But Christians or people professing godliness who will refuse to help the poor and needy cases with which they meet, when they are well able to do so, are disregarding the law of Christ, and a penalty is affixed. Remember that "the earth is the Lord's and the fullness thereof," and "the Lord loveth a cheerful giver." God has blessed us with health, intellect and prosperity, and we fail to use it as he has commanded us, then we are unfaithful; we have transgressed the law of Christ, and it is but justice that we should suffer. In what way I shall not presume to say, but "God works all things after the counsel of his own will." Again, it is often the case in this country that one brother is subject to another in financial affairs, or debtor to another. And this world has become so corrupt and deceitful, and there is so much cheating and defrauding among men, that it is necessary for church people to watch not to watch your brother for anything but good, but *watch yourselves*. There are so many ways of taking the advantage of some one, and so much of it done by the mad, rushing mass of humanity, that it becomes

brethren to try to keep themselves in submission one to another, forbearing one another in love, remembering the law of Christ, "Bear ye one another's burdens."

Again, I would were it in my power to impress upon the minds of the brethren and sisters their duty toward the preacher, not in a financial way, for they know that already; whether they do it or not I will leave for them to judge. But I see the brethren go to meeting in this country, and they will sit outside, very often, talking and laughing with the world on any other subject but religion, the very theme they once have said was dearer to them than all else. I know, if I know anything about it, that a person cannot always be in a condition to talk, or to hear any one else talk, on a religious subject, but we should try to avoid so much idle talk and jesting. It is not at all encouraging to a poor little one, who has come around perhaps to catch a crumb, but, to the contrary, he may go away discouraged, and saying to himself, surely I am mistaken; I thought those were people too good for such talk as that. Then where is the light that is in you? More than that, when your preacher comes, do you know, my brethren, what a cloud your apparent indifference throws over his mind? It may be that the poor fellow is almost dead, spiritually, before he comes to meet you, and the knowledge of the fact that it is required of him to stand before you to speak in the name of the Lord, and not knowing either whether he is doing God service or not, is a great burden with all the encouragement you can give him. And when you seem careless about going in the house, or singing, or hearing preaching, then you are not bearing his burden. I know that the preparation of the heart is of the Lord, and he cannot preach except it be given him from on high; yet it is our duty to show forth to the world that we are truly born of God, and that we are now no more of the world.

I would that the church of God live as much as possible apart from the many forms and vices that are so prevalent among the world, and, I am sorry to say, among the church, too. "Ye are no more of the world, for I have chosen you out of the world." Then, my brethren, remember your former condition; remember your present calling, and remember who it is that hath

(2)

called you. Remember what he has enjoined upon you as his children, and may he give us understanding sufficient for our day, time and trials.

In love,

Summit, Ga.

ROBERT H. BARWICK.

Dear Brethren and Sisters in bonds of Christian love Suffer the word of exhortation, "To love, and good works." Let us love one another with a pure heart fervently. It appears to my mind that every subject connected with our salvation has been critically discussed, and liberally written upon, and widely circulated through our MESSENGER; and still there are many things unsaid that might be profitably said, if said in Christian love and humility. Thus saith the beloved disciple "No man hath seen God at any time; if we love one another God dwelleth in us." We are not required to know, or even say, that God dwells in us; but we are required to say we love one another, and "see that you love each other." Dear brethren, do we love each other? Then let us walk in love, and as the blessed Lord hath loved us and given himself for us, let us love and labor for the peace and happiness of all the Lord's chosen ones, and for the upbuilding of Zion. O! that the good and merciful Lord would in love visit her Zion, and pour out a blessing upon her that would cause all her children to shout aloud his praise, is my humble prayer.

Dear brethren, who write for THE GOSPEL MESSENGER please, when you are writing for the columns of our paper, think of poor little Ruth and drop a handful of purpose that she may glean something for herself and Naomi, for there are many such little ones in the gospel field.

The churches of my charge are all in peace, with some little increase. O! that each one may feel constrained to pray for Zion, etc.

J. E. FROST.

PLEASE, under all circumstances, give the office you get the MESSENGER at when you remit, or change or discontinue.

THOUGHTS.

Oh, what delightful service
To labor for the Lord!
To preach to others round me
The glories of his word.

Sometimes the cross is heavy,
But heavier the rod;
And so I've learned 'tis better
To put my trust in God.

'Tis not because I've chosen
Away from home to go,
For God has laid it on me
His blessed truth to sow.

He's blessed my feeble efforts
At carrying the news,
For here and there I find one
To hear the blissful truths.

Some hate the heavenly message,
And say I'm going mad;
But then the very preaching
Makes others to be glad.

They see the wondrous difference
Between the gospel word,
And the unfair deductions
Which they from men have heard.

And thus the preaching saves them
From doctrines vain and wild;
Confirms the Christian graces,
And feeds the heavenly child.

To feed, refresh and comfort
The flock of Jesus' choice—
It fills my heart with rapture,
And makes me to rejoice.

I don't want speculation,
'Twill never do at all;
And ev'ry one that tries it
Will surely have a fall.

I've seen some fall around me,
But then I must not boast,
For those who know they're standing,
I pity them the most.

Lord, keep me little, humble,
And make me like a child;
And so subdue my passions
That all my words be mild.

And then when I have finished
My ministry below,
Oh! may I see more fully
What here I want to know.

Geo. A. Bretz.

DAMASCUS, MISS., Jan. 26, 1889.

DEAR BROTHER MITCHELL: Having known you from my childhood, I feel inclined to write you some of my sorrows and joys. Like all of Adam's race, I was born in sin, and so continued in the love and practice of it until it pleased God, as I hope, to show me my lost condition, without God and without hope in the world. And O, how often I have sat under the sound of your voice while in that trouble of soul which none but Christ could relieve, and heard you preach salvation by grace alone; but I often thought there was no mercy for me. And often, indeed, have I desired to tell you my troubles, but felt ashamed to do so, or let any one know of them. But the time did come when I was made to rejoice in God my Saviour; and now I feel like I would be glad to see you once more on earth, and tell you much more than I can now write.

Since writing the above, the February number of the MESSENGER has come, and it fills my heart with joy to read it; but I am also sad to think that I cannot remit the money for another year. But as it seems to be the will of God to bereave and afflict me, I desire to bow in

humble submission to his will, and at all times say, "Not my will, but thine, O God, be done."

But, dear aged brother, you will, perhaps, wish to know who it is that thus writes to you. I am a grand daughter of James Stewart, (deceased) of Chambers county, Ala. If old Brother and Sister Jeff Brooks are living, tell them I have them still in kind remembrance and would be glad to hear from them.* In my lonely condition, I greatly feel the need of the prayers of all the Lord's people, that I may trust in the Lord and not be afraid, realizing that all his dealings with me are for my good and for his glory.

I am a poor widow, with three little children—two sons and one daughter. I do hope that all who can, will send in their remittance to enable you and your brother editors to continue to send forth the MESSENGER, which has been, and yet is, so much comfort to many thousands of the dear children of the Lord. I heard you preach many times before I moved to Mississippi, and have read much of your writings, and from some cause, your writings always seemed to suit my case so well that they are like something new every time.

My husband, J. E. Burns, died near three years ago, in the triumphs of the faith of Christ. He had been sorely afflicted for fifteen years before his death, but his faith never faltered, but seemed to grow stronger and stronger till death. Owing to his long affliction, I am left in a very impoverished condition, but I am thankful to my Heavenly Father that it is no worse.

Dear brother, it is presumable that there are many like myself, falling short in paying their subscription for the MESSENGER, but if it fully meets the approval of the editors and proprietor to send it to me one more year, I will, if possible, pay for it.

Will you please give your views through the MESSENGER of Luke xv. 25-31, and oblige your humble sister in Christ?

MRS. E. J. BURNS.

* Brother Jeff Brooks and his aged companion, Sister Elizabeth Brooks, are both dead. See obituaries in GOSPEL MESSENGER, February 1884, and July, 1884, on pages 109 and 383. We suppose the maiden name of Sister Burns was Gilleland.—M.

THOMASTON, GA., Feb. 22, 1889.

MY DEAR BROTHER RESPASS: There are two or three things I wish to say in the MESSENGER, if you will allow it. For several years you have sent me THE GOSPEL MESSENGER—I being a minister—free. Under the recent great losses you have sustained by fire, and by having to drop from your list of subscribers so many who are due from one and a half to three years, I do not feel willing to accept the MESSENGER any longer as free; and hence you will find enclosed one dollar to pay for it this year. I trust, of the many hundreds of subscribers whom you have dropped on account of non-payment, but few, if any, are Primitive Baptists; and if of the number are our people, that they will soon respond to your need. There is one of two things our people can do, and that they ought to do, and that is, either to pay up when their time is out or quit taking the MESSENGER. It is a shame for them to do otherwise. I know that it is simply the result of negligence, each one thinking that what he or she owes does not amount to much, nor does it, but when it is the same with over a thousand or so, then it does amount to a great deal.

It is with feelings of mingled pain and pleasure when I think of you. When I hear you preach, or read from you, and look on you as a minister, then it is with joy; and I believe one night about 11 o'clock, alone in my room, I was enabled to thank God for you, as a great gift to our cause and people;) but when I turn from his, and look at the great suffering you have and are undergoing, then it is with a sad heart I refer to it. But my dear brother, the time is not so long now as when you first began, and I feel that rest is yours when with this world you are done. May God bless you.

Again, it was with much comfort I read poor Bro. Fassell's letter to you, and sorrow for his great loss and having to separate from his little darling children. I have passed through the same bitter struggle, and had to carry my own and only little girl to its aunts, fifty miles away, and when I told it good bye, it seemed for the time that all life had gone out, and to me, that was the darkest day I ever saw on earth, and hence, as a fellow sufferer, I am in part prepared to sympathize with him. But the comfort I received from his letter is

this: his great submission to the hand that smites so heavily upon him. My heart is poor, bleak, barren and rebellious, unable to drink in appreciatively its kind God's indulgences; and here is a poor brother bereft of all, and able and willing to respond an amen in the very depth of sorrow. I am glad of such a brother. Likewise, may the Lord bless him and his little ones.

Lastly, I have just received a kind letter of invitation from my precious brother Elder M. F. Stubbs, to visit his section sometime this spring; and I have written him to this effect: that if he will see a good number of the brethren and sisters in regard to my coming, and they say for me to come, that I am willing to do so. I have been on tours only a few times, and never only when I have been asked so to do. And while I believe that we have some brethren who ought to travel and preach, and that their churches ought to give them credentials to that effect, yet I do not think it expedient for me and many others to travel and preach anywhere, unless we are invited by the brethren. I will add, without boasting, that I never have as yet met aught but kindness and liberality among those whom I have visited, and as the church is generally the burden-bearer, whenever I get its invitation, then I feel easy. I will state, in this connection, that last fall through Brother Aaron Parish, and the brethren of Brooks county, I made some appointments in their section and failed to fill them, from the fact that I was advised by Dr. Suggs, of Thomaston, not to undertake it at that time, as I had just recovered from a hard attack, and that my condition would not admit of my going so near the yellow fever. I wrote to Brother Parish, but the letter went to the dead letter office and was returned to me, hence I take this opportunity to let the brethren know why I failed to come.

Yours in love,

WILDE CLEVELAND.

WE would be glad to continue the pictures; and have been waiting for subscribers to pay up, so that we would be able to do so.

NEW HAMPTON, Mo., Feb. 17, 1889.

ELDER RESPESS—*Dear Brother in the Lord:* The Apostle Paul in writing to the brethren at Collosse, in 2d chapter, first three verses, uses words so full of precious thoughts suitable for a few minutes' talk with the dear readers of the MESSENGER, that I have felt constrained to write to them on this precious subject. All the scriptures were written for our learning, but not until we are brought to witness by experience are we qualified to understand their spiritual meaning.

To the great body of Primitive Baptist, comparatively speaking, I am a stranger in the flesh, but with them I have so often in spirit sat at the table of the Lord, in sweet communion, that I enjoy a large degree of liberty, and experimentally am led into sweet fellowship while reading of their trials, conflicts, and deep sorrows that so often overtake them in this pilgrimage state. There is something peculiarly wonderful in the Christian conflict, ordained of God for their comfort. The apostle knew of great conflict of soul toward those whom the Lord had wrought in him mightily, and desired to see them face to face in the flesh. He knew of their love, and desired that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God and of the Father and of Christ, in whom are hid all treasures of wisdom and knowledge. What a wonderful description of the fullness of the Christian's hope, joys and faith in their Lord! How inexpressibly great the blessings of love bestowed upon poor sinners, to enjoy such fellowship with one another in Christ Jesus, their Saviour, their love unfeigned, their comforted hearts knit together, and every promise of the gospel of full assurance. Thus, while Christians learn of each other's conflicts and trials, their hearts burn with love and tender sympathy for each other, and each trial teaches them that in Christ only is hid all the treasures of wisdom and knowledge. O! what joy of faith and resignation to the divine will of God to behold in him all fullness, and a sufficiency of grace for every trial through which we pass. Dear Brother Respass, this great conflict I have had for you and dear Brother Mitchell ever since I have learned of the deep trials of life through which you have passed. Also,

may I be permitted to say towards our dear beloved Brother Hassell, who has lately been led to drink of the cup of affliction. Each number of our highly esteemed paper brings tidings which makes us sad and glad—sad to know that on earth we will see the loved ones no more; glad that their conflicts are over, and that they forever and forever will bask in the sunshine of glory where there will be no more sorrowing there. My own poor heart has been touched with like sad experience, and I seem as one now, waiting, longing and desiring to be clothed upon from above. One year ago I thought my conflict done, and hourly expected the summons to come for me to pass over, but my Lord hath shown me that my trial of faith is not yet complete. I seem as one waiting marching orders to some field of labor for a poor, stammering, feeble witness of the grace of God. I now more than ever feel that my work is not yet done; that our Lord hath in store for me yet great trials, and that it is in store also far me to eat with the saints the honey of the gospel. I greatly desire to submit to the Lord, in whom are hid all the treasures of wisdom. Should there be a little flock anywhere of those whose hearts are knit together in love that would be pleased to have a feeble one visit them, with a view of laboring together in love, and also to bear one another's burdens in love, I will promise the Lord willingly to visit them some time in the future. I hope to only go as the hand of the Lord may guide me, knowing that all things shall work together for good to them that love God, etc.

The grace of God be with you, dear brethren.

ISAIAH J. CLABAUGH.

ELDER JESSE L. COLLINGS.

Elder Jesse L. Collings, of Strawn, Palo Pinto county, Texas, intends, if the Lord wills, to make a tour from West Texas (the coming summer) to Southeast Missouri, and would like to know the post-office address and the nearest railroad depot to the brethren and churches along the line of the St. Louis, Iron Mountain and Southern Railway, running from Little Rock to Texarkana, as that would be the nearest route for him. Address him as above.

DIED AND CAME TO LIFE.

REMARKABLE EXPERIENCE OF A CONGRESS STREET
GROCER.

The recent death of Lem J. Brannen, of the firm of J. M. Denmark & Co., grocers, at No. 211 Congress street, is remarkable in more than one particular.

A couple of weeks ago Mr. Brannen was making some repairs to the stall where he kept his stock, in the rear of the grocery, and when he had finished his work and returned to his store, he remarked to his brother-in-law, B. J. Wise, who is employed as a clerk in the store: "A spider has bit me on the hand, and it is quite painful." Tobacco was applied, but the pain did not decrease, and extended to his arm. He tried simple remedies, and continued to go about his business as late as the following Sunday evening, when he went to the stable and fed his mules. That night he became so ill that it was thought best to summon a physician.

Mr. Brannen, however, with a premonition that is one of the strange features of the case, told his family that medical skill would be unavailing; that he knew his illness would be fatal. He then entered minutely into a detailed account of his business, even to a debt of \$1, which he said was due for THE GOSPEL MESSENGER, to which he was a subscriber, and being a member of the Primitive Baptist Church.

A week after that he died, as it was thought, and a message was sent down to the grocery announcing his death, and the place was closed. Later on preparations were made to prepare the body for interment, and while washing the body over the region of the heart, a spasmodic motion of the muscles was noticed, although the body was cold and the heart pulseless. By the use of brandy and friction, animation was restored, and afterwards the sick man so far recovered as to be able to sit up in bed and converse, but there was a rigidity of muscles that never relaxed, the head being thrown forward in a position different from that in life. At 2 o'clock, noon, the following day, the man died, having been able to take his medicine a half hour before the final dissolution. Drs. Boyd and Stone, attending physicians, pronounced meningitis the cause of his death, but Mr. Wise attributes it to the poisonous bite of the insect. Mr. Wise says that the left hand was the one which the insect had bitten, and that the poison evidently extended to the left side, as waxing kernels appeared under the left arm, and the entire left side was affected, being hardened and darker than the rest of the body, and the poison evidently extended to the membrane of the brain, producing the fatal termination of the disease.

Mr. Brannen moved to this city from Bulloch county last October, where he had been merchandizing, and re-embarked in business here, and by his habits of industry and sterling integrity had built up a large trade. He leaves a wife and four children, the eldest of which latter is but ten years of age. The remains were taken to Bulloch county the early part of the week for interment in the family burying ground.—*Savannah Morning News*.

LOUISIANA, NATCHITOCHE'S PARISH, January 20, 1889.—
Dear Brother Respass in Christ: I am well pleased with the GOSPEL MESSENGER, and don't see how I could get along without it. So nothing more, but ever remains your humble brother until death. H. B. HOWARD.

EDITORIAL.

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

REPLY TO J. W. REDDICK OF TENNESSEE.

Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, showing that he is God.—2 Thess. ii. 3, 4.

In these two epistles to the church of God, the apostle breathes forth the true spirit of vital Christianity in a most affectionate and tender manner. And it is worthy of remark in the outset of our comment on a few points in the above text, that notwithstanding the true principle of Christianity is the most innocent, meek, lovely, mild, forgiving and cross-bearing of all other systems ever proclaimed or practiced in the world, yet the corruption and adulteration of it is the most abominably horrid, and blasphemously wicked, of any other sins with which this earth has been cursed.

From this view of the subject, it may be readily perceived why Christ and all the inspired men of God so frequently warned and strengthened the church of God, and put her and all true worshipers upon their guard against the enticing snares and bewitching influences that would be set by men professing godliness to draw Christians away from the truth of God's word unto the fabulous tales of human invention.

The church at Thessalonica had endured much to try their faith when the apostle wrote them. He well knew, as every experienced Christian and gospel minister now knows, that the tendency of these trials, afflictions and persecutions upon the infant church, and its young and inexperienced members, might be to shake their faith in the reality of the Christian profession, or in some degree move them from their firm and steadfast adherence to the faith and order of the gospel. He therefore writes, that when he could no longer forbear (being moved by the spirit of the Lord), he sent Timothy, a young and faithful minister, to strengthen and comfort

hem concerning their faith, that no man among them should be the least alarmed or moved by these afflictions, which are but a part of the earthly inheritance of all who live godly in Christ Jesus. He beseeches the church in the most solemn manner, by the coming of our Lord Jesus, and by the gathering of all his saints unto him in doctrine, order, love and fellowship, that they be not soon shaken in mind, neither by the spirit that men might manifest, nor by letter. "Let no man deceive you by *any* means."

This nineteenth century is a wonderful day of religious means and measures for propagating religion—saving sinners and converting the world. There is evidently a "falling away" from the faith once professed. The Apostle John speaks of some such characters under the name of "Anti-Christ." He shows that they had dissembled when they professed the faith of the gospel, and that they had crept into the visible church unawares when they took upon them the outward garb of pious and orderly members. But they could not long remain there, because they were anti-christian, or in other words, opposed to Christ and his doctrine. "They went out," (says the apostle) "from us, because they were not of us."—1 John.

It should be encouraging to humble and sincere Christians to know that everything that is predicted in the Scriptures, good or bad, is punctually fulfilled in its time. That terrible monster of wickedness called in the text "The man of sin, the son of perdition," will certainly make his appearance and be revealed. But before he is fully developed in perfect manhood, there will come on the church a falling away from the faith as well as from her numerical strength. "The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. v. 1. Could any condition of corruption in worship be worse than this? But let us not fail to notice here that the character who sits in the temple of God, (as mentioned in the text) and exalteth himself above all that is called God, or that is worshipped, is said to be "that man of sin, the son of perdition."

Now, we do not understand this man of sin, to refer

to any particular individual man in his individual capacity, but to a certain erroneous and false system of salvation and religious worship, as held and contended for by all the anti-christian creeds and sects that are now, ever have been, or ever will be in the world. It does not matter how much anti-christian sects differ in their so-called church policy or government, they all agree in their opposition to the truth of salvation by grace; and they are all agreed in exalting themselves in the matter of salvation "above all that is called God or that is worshipped." This *combined* power and influence in its full development is the full grown "Man of sin, and son of perdition." "Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six."—Rev. xiii. 18.

We are aware that there have been many conjectures and various speculative views presented as to what this number, 666, can and does mean; and while we do not claim any superior light upon it above others, it has been our view for many years that this number is designed to identify the unity in principle of all the anti-christian sects of anti-christ, who are arrayed against the truth, and whose doctrines, practice, plan and systems of salvation exalt themselves "above all that is called God, or that is worshipped." This is "the man of sin, and the son of perdition," no matter whether he is manifested in the Pope of Rome, or in the Protestant Beast that riseth up out of the earthly ways means and institutions that have been invented and sprung "newly up" in this nineteenth century. He is the "Man of sin"—the whole embodiment of deception and error in religious worship. And in exact fulfillment of prophecy, we see that "he doth great and lying wonders, even to make fire come down from heaven in the sight of men, and deceive them that dwell upon the earth by the means of those miracles which he had power to do in the sight of the beast."—Rev. xiii.

Brother Reddick requests our views especially upon this 4th verse of the text, in reference to the "Man of sin sitting in the temple of God as God," or as though he were truly God. But we can say but very little about it now. It is an inexhaustible theme. But when we see and hear, as we have for the last few years, of

hose disgraceful meetings of the Sam Jones sort—of the Salvation Army, and pretended faith cures, in performing miracles in the sight of men—and then see how the men, women and children, of all ranks and stations in life, run after them; and see, also, with what avidity they drink down the deceptive doctrines, can we not behold in all this the fulfillment of the prophesy that, “They that dwell upon the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world.”—Rev. xvii. 8. “These have *one mind* and shall give their power and strength unto the beast.”—Rev. xvii. 13. They have one mind as one man, and they give all their power of wealth, learning and combined influence unto this soulless beast of human means and instrumentalities of their own creating. “He exalteth himself above all that is called God or that is worshiped.” What a monster of iniquity!—M.

ESTHER.—CHAPTER VIII.

We have briefly alluded to the regeneration of the house of Haman; and to the intercession of Queen Esther in behalf of her kindred, the Jews, and the answer of the king thereunto, saying to Esther, the queen, and Mordecai, the Jew:

Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews; write also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring, for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Then were the king's robes called, and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces; and it was written in the king's name, and sealed with the king's ring, and the letters were sent by posts on horseback, and riders on mules and young dromedaries, wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey. So the posts went out, being hastened and pressed on by the king's commandment. The decree was given at Shushan the palace.

This was a grant of spiritual power to the Jews, of faith to them against their enemies. This special grant could have been made to none save to Jews—or spiritual people. There was something in the Jews that made it peculiarly applicable to them, and none but

them. It was not a grant making them Jews, but in favor, which of all the king's subjects none but Jews needed or could appreciate. It was like the words of Peter coming to the lame man at the Beautiful gate of the temple. Peter did not make him lame; he was born lame; he was in a needy and helpless condition, and every man born of the Spirit feels to be, and feels just as he really is. And not really more helpless than any other man, but is made by the new birth to realize his helplessness as his true state on account of sin, which the unregenerate do not realize in their unregeneration. There was something in that lame man that was not there of his own will; and a something that set him apart as a vessel of mercy; and the words of Peter, "In the name of Jesus Christ of Nazareth, rise up and walk," were therefore peculiarly applicable to him. They were words from the king to him by Peter; written in the king's name and sealed with the king's ring, and directed to the helpless man. Peter had faith to speak them; was, in fact, so to speak, commanded to speak them to the lame man. It was what the poor man had long desired, and mourned because he found it not. And Peter took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength; and he leaping up stood. How often it is that strength is imparted to the weak by words of encouragement, exhortation and faith. Peter's strength lifted the weak brother up, so that he stood on his feet, and not only stood on his feet, but walked. He made progress, and entered into the temple. Have we not often seen the lame at the gate, and perceived the spirit of faith in them; and do we risk anything in taking them by the right hand, identifying their weakness with our strength, and imparting strength to them, so that they become strengthened to confess their faith to the church? Has not the King so written and commanded? Thus we are often comforted in comforting others with the comfort wherewith we have been comforted ourselves of God. The king commanded Mordecai, the Jew, to write to the Jews, as it liketh you; and there was no question in the king's mind as to how and what he would write; the king had no fear that Mordecai would write anything to them derogatory to the king's honor, or to the hurt of the empire, or in

hated to the Jews or of any of the king's subjects. He knew that he loved the Jews, and that he was faithful to the throne, and that his writing would be imbued with the spirit of love to his kindred, and of fidelity to the king. And when Peter and John saw the lame man there was no doubt as to their action in his behalf; they could not help identifying themselves with him; they understood his case, and knew of the remedy, and had it by faith for him. Nor could the Samaritan resist identifying himself with the Jew who had been beaten and robbed, and left half dead on the road from Jerusalem to Jericho; the Priest and Levite, his natural brethren, entered not into his condition; had no sympathy and fellowship for him, and passed him without notice. And yet they were what the world calls good men; but they had never suffered from sin; had never been stripped, beaten and impoverished; they had never been lame, but always able to walk—to do good, and had been doing it all their life. They did not know what their prophet (they claimed him) meant when he said, The lame take the prey. So all the Jews were put as the lame man at the gate; they were helpless and doomed; they had no power to deliver themselves; their enemies were stronger than they were. But when the letters came from Mordecai by the king's posts, they knew that Haman was dead and Mordecai was in his stead; and they had no fear of Mordecai, for he was a Jew, and knew what a Jew was. They received strength in their feet and their ankle bones, and they were enabled to stand for their life, and to gather together in the king's name and Mordecai's spirit. If one could chase a thousand, a hundred could put ten thousand to flight; such was the increased strength in gathering together that their enemies would melt away from before them as the frost before the noonday sun. So if Haman, the Jews' enemy, has wrought mischief amongst God's people, and the command comes to them in the king's name to gather together and stand for their life, how certain will be the victory, and how great the spoils! Gather together, and for a purpose, for their life. It was no holiday frolic when the Jews might have been seen coming from all directions, and gathering together into one place as if preconcerted; they naturally, or we should say spir-

itually, went to the same point, and they were together, the same in need, the same in faith and trust; all looking to the king through Mordecai, their kinsman. And then they had the power of the king; for the lieutenants, rulers and deputies had been written to by Mordecai. There was unity; unity amongst themselves, and unity with the king, Mordecai and Esther. The king had taken them by their right hand and lifted them up, and they stood, and the arms of their hands were made strong by the hands of the mighty God of Jacob.

How important it is that God's people gather together, especially in times of trial; it is then that they that fear the Lord speak often one to another, and a book of remembrance is written before him for them that fear him, and that think upon his name. (Mal. iii.) They strengthen one another; and the weak receive strength from the strong, and the strong from the weak. It may be but a little word spoken in faith that shall raise the helpless one to his feet; it may be but a little handful of wheat scattered, that had been hoarded up, that yields now a hundredfold sown into the broken heart of the helpless. But we have some letters from brethren that we wish published in this issue, and yield our space for that purpose.—R.

THE PRODIGAL SON.

In replying to the request of Sister E. J. Burns, of Damascus, Miss., a few general remarks on the text in Luke xv. with regard to the Prodigal and Home Son must suffice at present.

Our Lord Jesus Christ taught the people many things by parables; and while each parable was designed to illustrate some particular thing of itself which no other parable did illustrate, yet no one of them conflicts with, or contradicts another; and all of them put together are so many links in the chain of revealed truth, to prepare the mind and faith of his disciples for the coming change, from the Legal to the Gospel Dispensation. And while each of the three parables of this 15th chapter of Luke are instructive in a special sense, to show that the poor, the needy, the lost and the humble penitents are objects of God's special love and care, yet there

s also a general sense in which they all agree in showing that those "other sheep" among the Gentile and heathen nations, which were not of the Jewish lineage, should hear the voice of the Son of God and be brought into one gospel fold with the Jews, and be fed and nurtured by One Shepherd, while all legalists and formalists who assumed to themselves to have a superior righteousness and superior claims for divine favor over these poor, lost, prodigal and penitent sinners should be rejected, and would, like the home son, even deny themselves the privilege of partaking of the Fatted Calf of the gospel of the grace of God, which extends pity, love and mercy to poor helpless, needy and guilty sinners.

If Sister Burns and other readers will turn to the 14th chapter of Luke, they will see something of the rigid test by which a disciple of Christ is to be known. He must be cut loose from everything else but Christ, whether father, mother, sister, brother, wife or children, houses or lands; yea, and his own life must be held in utter abhorrence, in comparison with the Lord Jesus Christ in his doctrine, his laws, ordinances, commands and precepts. He must have such a feeling sense of his polluted, sinful and lost condition as to know that neither his own polluted self nor any of his fleshly relations, or earthly possessions, can atone for his sins or give any help in time of his deep soul troubles. Christ illustrates this by speaking of a man intending to build a tower, and counting up the cost, else he should make a failure after beginning to build. "So, likewise, whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." A disciple of Jesus must be stripped of all things but Christ as a ground of hope or salvation, and count all things but dross and loss in comparison with the excellency of the knowledge of Christ Jesus the Lord.

In noticing the first of chapter 15, it will be seen that the self-righteous Scribes and Pharisees murmured when they saw all the "publicans and sinners" come with such eagerness and draw near to hear Jesus. They, like the home son, or elder brother, were angry to see so much attention given to these profligate sinners, while such as themselves, who had never at any time done wrong, had no such attention given them, or any kid to make merry with their friends.

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But the wisdom of our Lord is displayed in taking these self-righteous and murmuring Jews upon their own ground, and showing thereby, how inconsistent they were. The man with a hundred sheep in the wilderness would have more concern for one that had gone astray than for ninety-nine that had not. And so with the woman with the lost piece of money, and the father with regard to his poor, ragged, profligate, but now penitent, son. If these self-righteous are the good people they assume to be, they have no need of Christ; for he came to save sinners. He came not to call the righteous, but sinners to repentance, and if any, without his call, are already righteous, they exclude themselves from him.—M.

REMEMBER that dates to your names on the printed slip are only changed once in three months; and notify us if it is not changed in three months after you remit money.

EXTRACTS FROM LETTERS.

MONTICELLO, FLA., Jan. 11, 1889.—*Brother Respass*. You, or any of the preach brethren, that would like to spend a little time in Florida, can find a home at my house, and I would be glad to have some visit us, as we have but one preacher, and no place of meeting in the county of Jefferson. I have a hope there are some of our God's humble poor here.

I am yours to serve,

JAS. S. MASSEY.

MAGNOLIA SPRINGS, TEXAS.—*Dear Brother Respass*. I feel that Brother A. V. Atkins is perhaps better acquainted with the different forms of Two-seedism in Texas than you are. We have had to meet and combat Two-seedism in almost every imaginable form. There are now but few, as far as I know, who admit or advocate Two-seed in the flesh, but their theories are equally as objectionable. They call it spiritual Two-seed, and claim it is taught in the Scriptures; but they do not teach it as you do in your short remarks of Brother Atkins' letter; no sound Baptist would, or

ould, fall out with your explanation, who has the two contending parties, or principles, in his own person, for these cause the Christian warfare. But they teach that those two-seeds are the spiritual children, the one of God and the other of Satan. This is the way I have understood Dr. Carlton to teach it. They claim that one but the elect were in Adam when he fell, and that the children of the devil came in by the multiplication of the woman's conception. And this does look to me to be the most absurd thing I ever heard of; for it would make Eve the mother of spirits, some from God and some from the devil. And this, Brother Respass, is called spiritual Two-seedism, and is equally as heretical as though they called it fleshly Two-seedism, and is more likely to deceive the simple. They teach that all that fell in Adam were redeemed by Christ, and refer to 1 Cor. xv. as proof—as in Adam all die, even so in Christ shall all be made alive—and they apply this to the fall of Adam, whilst it refers to the death to sin and self-dependence in our own strength; and may also refer to our natural death, for if we be Christ's we can only die an Adamic or natural death, or die in Adam. Paul says in Adam all *die*, not died, but he uses the present tense, DIE; and if he had been referring to the fall of man he would have used the word *died*; for he so uses it in Rom. v. 12, when he says that sin entered the world by the disobedience of one man, and *death* by him; so *death* has passed upon all men, for that all have sinned. As to whether all men, both elect and non-elect, went down into a state of death and condemnation, the proof is abundant. The apostle teaches, saying, "As we have before proved that *all* are under sin, whether Jew or 'Gentile, that every mouth should be stopt, and ALL the *world* become guilty before God." Now, I wish to join with Brother Atkins, and say that I believe that there are just as good and sound Old Baptists in Texas as there are anywhere; but I admit that Texas has been a stronghold of Two-seedism, and there are probably a plenty of them yet, but their nest is being stirred up, and the best way for them to do is to come out, confess, and turn away from it—and, like Brother Atkins, I cannot let Dr. Carlton's faith go on record as mine and keep silence. Brethren, pray for me. Yours, in defense of the gospel, D. RICHARDSON.

REMARKS.—As to Dr. Carlton's theory, that has been we think, universally condemned by all sound Baptist east of Texas. The Baptists will not allow it to go forth as an expression of their faith. We think that has been fully settled; and we are free to say that we know but little of the nice distinctions made in this Two-seed trouble. But if it is held by any of them that none but the elect were in Adam, and that all that fell in Adam have been redeemed by Christ, it is a denial of the plain teaching of the Scriptures.

But we should call that doctrine universalism rather than Two-seedism. For if all that fell in Adam are redeemed by Christ, then, according to our doctrine, all are saved; for the Baptists hold and believe that all whom Christ redeemed will most certainly be saved. And there is no other way of any of us having been made sinners, only by Adam's disobedience; and if there are any who were not in Adam when he became a sinner by disobedience, then they are not sinners, and death has not passed upon them, for death came by sin—and therefore they need no redemption from sin and will never die and be banished from God. It is a pity that any of God's people should run after such unwholesome things. It is that ever-seeking-for-a-reason of God's dealing with the human race; of trying to find out why God saved some of a lost race, and not all of them, if any of them. The Arminians try to make it acceptable to the carnal mind by saying he saves those who accept the terms offered, and damn those who reject; that, having given all a fair and equal chance, he then can with justice save those who accept and damn those who reject. Otherwise they think God would not be just; that if he saved a part, and not all simply by an act of sovereign and discriminating grace that it would not be just. The Universalists, to save the Lord from odium, make him save all; and those brethren who are having all redeemed that fell in Christ are also trying to save the whole human family; but are letting the devil's family—those outside of Adam—go to the devil. But there is no such family, and this is only another species of Arminianism after all—making salvation depend upon the flesh or fleshly birth instead of the grace of God. As to the scriptural children of the devil, Christ saved some of these very

people; Paul was one of them; and the self-righteous, persecuting Pharisees were of them, though they were the natural seed of Abraham, and were certainly in him, and if in him certainly in Adam, and they were some of them saved and some of them lost; at least, we have good grounds for believing that Judas was lost; and he was in Adam, as his natural head, when he sinned. If God has seen fit to make of this same lump of clay vessels of honor, and to save some of them, and to cast away others just as good by nature of the same lump, what have we got to say about it, or ask why he has done it? Paul said, It is by the GRACE of God I am what I am; not that I am saved by being of Adam, but saved by grace, grace given in Christ; a grace sufficient to save the Gaderene as well as Nathaniel; grace sufficient to save the wild beast as the tame one; to make the lion eat straw like the ox, and make the lamb and the lion dwell together in peace. In the sheet let down from heaven to Peter's vision (Acts x) were lambs, lions, snakes and worms—clean and unclean, moral and immoral, learned and unlearned—and they were all cleansed by the blood of Christ, and the Scythian, Barbarian, bond and free, black and white, were all there. The poor, creeping, crawling worm was there, as Jacob is said to be, and as his seed feel to be, and was safe. Does not our experience teach us that we are *sinner*s saved by GRACE; and the chief of sinners? Let us stick to our experience, and throw away all theories contrary to it.—R.

A CHANCE FOR A GOOD INVESTMENT.

GATESVILLE, TEXAS.—*Dear Brethren and Sisters:* I joined the church in '82, and married the next year, in my eighteenth year; and my health was very bad, and I became in four years a helpless invalid. My husband died last September, leaving me with four little girl children, the oldest only five years old; and I was left penniless. And my husband's people want me to give them my children, and I can't give them up; God gave them to me, and I can't give them away. My health has improved, and I have tried to get employment; but being weak and unable to do hard labor, I have failed to get enough to live upon. Are there any who feel willing to help me ever so little? Think of my condition, dear brethren and sisters, kindly, if possible, and pray for me and mine.

Your unworthy sister,

CORDELIA WHITE.

CONNERSVILLE, IND.—Sunday night, 10th Feb., '89, my dwelling and almost its entire contents were burned. We have five children, and barely escaped with our children and a few beds and clothing. I feel truly thankful that we are all alive, and hope the brethren of the GOSPEL

MESSENGER will not forget us at a throne of grace, and that the Lord will bless those that remember us in our affliction.

CHAS. M. REED, Box 119.

SULPHUR SPRINGS, HOPKINS COUNTY, TEXAS.—*Dear Brethren:* On 2d January, 1888, I met with a fearful accident. I was knocked down by a train and had my right arm horribly mangled, necessitating amputation. And after six months' suffering another amputation was performed; and four months later still another; and my arm still hurts day and night. If the brethren will assist me, I promise, as a God-fearing man, as I hope to be, to return what money they may graciously lend me for a season, and I trust it shall be as bread cast upon the waters. Elder Dick Webb of Winsborough, Tex., Elder Jim Green of Carroll's Prairie, and Elder Alex Mason of Greenville, Tex., will verify my statements.

Yours in Christ,

TAYLOR GRIFFIN.

TUSKEGEE, Ala., Feb. 26, 1889—*Elder J. R. Respass:* I do hope that all the subscribers will pay you up promptly, so you will be able to continue the publication of our family paper. I, for one, cannot well get along without it. I make this request, that all who are behind will settle up at once. Your brother, I hope, in the Lord,

W. P. THOMPSON.

MORTON, MISS.—*My Dear Old Beloved Brother, W. M. Mitchell:* I am an old man, born June 6, 1811. I want you, if you please, to write out your experience and call to the ministry, and have it published in the MESSENGER; do, if you please, grant this request, and very, *very much* oblige your old brother in Christ, I humbly hope and trust.

R. A. HOWARD.

OBITUARIES.

JESSE SHEPHERD.

JESSE SHEPHERD was born in Wilkinson county, Ga., October 8th, 1811, and came to Upson county some time in the year 1827. On the 8th of September, 1830, he was married to Miss Nancy Ann Smith, who was born in Elbert county, Ga., December 21st, 1811. She survives him in demonstration of the fact that "that love which survives the tomb is one of the noblest attributes of the soul," and that "the sorrow for the dead is the only sorrow from which we refuse to be divorced." They had eight children, four of whom are living, highly respected and worthy citizens.

He joined the Baptist church in 1833, of which he remained an exemplary, quiet, peaceful and orderly member until the day of his death, which occurred suddenly, on the 13th of January, 1889. His unaffected affability of character—his unpretending urbanity of manner, the true uprightness of his moral character in all his dealings with his fellow-men, his willing performance of all his duties as a citizen and neighbor, are virtues well worthy of emulation. Unobtrusive and inoffensive, he had a kind word and a pleasant smile for all with whom he met. He never

poke evil of any person, nor took up a reproach against his neighbor. One of the distinguishing traits of his character was punctuality and promptness in the payment of his debts, and the faithful discharge of every duty incumbent upon him as a citizen and neighbor. His motto was, equal justice between man and man.

In a community composed of such men as Jesse Shepherd was, there would be but little use for court houses and jails. As a church member, though he was by no means ostentatious, he was faithful and true in endeavoring to discharge every duty incumbent upon him as a member of the church; always filling his seat at his church meetings, when not providentially hindered, never participating in an ultra spirit of contention "about question and strifes of words," but always endeavoring to how out of a good conversation his works of moderation with meekness and wisdom.

He was not high-minded, nor did he trust in uncertain riches, but in the living God. He was rich in good works, ready to distribute, willing to communicate, laying up in store for himself a good foundation against the time to come, that he might lay hold on eternal life.

In behalf of the bereaved and heart-stricken wife of his youth, the affectionate, true and faithful bosom companion of his life, who was the partner of his toils, the sharer of his sorrows, and the participant of his joys, both temporal and religious, for fifty-eight years, we would bespeak the kind offices of sympathy, friendship and condolence of those friends with whom her lot may be cast, to mitigate her sadness of bereavement, in that desolation of loneliness which, as a rule, is more deeply and lastingly felt by the aged than by the young.

This is no panegyric, but a true statement of real facts, the half of which has not been told; and if the church was composed of such characters as the subject of this obituary was, then would God be glorified by the exhibition of "Peace on earth and good will toward men."

JOEL MATTHEWS.

H. C. FINNEY.

It becomes our painful duty to record the death of H. C. FINNEY, one of the early settlers of Clinton county, Ind., who died at his ancient residence, one and one-half miles west of Forrest, in Warren township, Jan. 1, 1889. Our beloved brother, Hawkins C. Finney, was born in Tennessee August 28, 1815. His parents in his youth came to Parke county, where he lived until he was married to a lady by the name of Martha Countz, November 18, 1836, and some forty years past he and his family moved to the vicinity where he lived until death called him to rest. He became a member of the Regular Baptist church at Little Fork, together with his first wife, in 1851, and on November 26, 1863, Martha, the mother of his twelve children, nine of whom are living, was called to sleep in Jesus; and on October 20, 1864, he was again married to Sarah Carter, from Ohio, who was a member of the same church with himself, with whom he lived until her death, on April 24, 1878; and on October 9, 1878, he was married to Mary Wiley, of Parke county, Ind., who is now left to mourn his absence, with no family and with only her good neighbors and friends (visible) to comfort her. May God, who is the widow's husband, console her by the sweet influence of his spirit through life and death, is our prayer.

H. C. Finney was a man of uncommon nerve, having an iron constitution, and did as much manual labor in turning this once tall, dark forest into a fruitful field and blooming country, where school and church bells ring on every hand, as any of his day. He was honest, paying no costs or putting no one to any, cheerful and full of life, driving away the gloom that often fell upon the hearts of early settlers, being so peaceable and kind that he was beloved by all his neighbors, which was fully shown by them in their kindness in his last sickness, death and burial. His three

women were each warm-hearted Christians, making a welcome home to all the followers of Christ. His sickness was dropsy, under which he suffered over one year, bearing it with patience, cheerfully, even until within a few hours of his death. On Friday morning, January 11, near 12 o'clock, it was noticeable that his breath had shortened, and in fifteen minutes his mortal body was still in death, and his spirit gone to the Paradise of God. On the next day he was followed by a large number of sorrowing relatives and friends to the Venamon cemetery, where his mortal remains were decently interred, to sleep until awakened in the likeness of Jesus to sing his praises with the multitudes of the redeemed in the world of bliss.

Thus passed away one of the few remaining of the old settlers of this community. We realize that we have lost a good citizen, the family a good and loving father and husband, the church an orderly, faithful and attentive member; but we bow in humble submission to Him who is ever too wise to err and too supremely good to be unkind. Truly, we do mourn our sad loss, but not as those who have no hope, for we feel sure that our loss is his eternal gain. The family, especially his aged and lonely widow, have our deepest sympathy. Oh, may we all live to imitate his virtues and share his eternal bliss, is the sincere prayer of the writer. That in the spirit we may all sing these precious lines:

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips, and with harps in our hands,
To meet one another again."

WM. OLIPHANT.

J. H. KNIGHT

Was born September 19, 1817, and departed this life October 20, 1888, aged seventy-one years, one month and eleven days. He united with the Primitive Baptists at the age of fourteen years, and lived an orderly member unto his death. He was ordained deacon in 1847, in Black Creel Church, Ga., and moved to Bradford county, Fla., in 1856, and very soon united with New Hope church in Alachua county. He also served there as deacon, moved to Sumpter county (now Lake county), Fla., in 1871 and served as deacon until he was taken away; and was also elected clerk of Mt. Enon Primitive Baptist Association about the same date, and served in faithfulness until called away. He was ready always to do his duty as an humble and faithful Christian; he was ever ready to go as messenger to the annual meeting and Association, and he was also ready to contribute to the necessities of the poor. He also looked after the welfare of the pastor, and would try to stir up the brethren in duty to the pastor. He visited the fatherless and widow in their afflictions, and worked for the things that make for peace, whereby one may edify another. Although he was poor in this world's goods, he seemed to be rich in faith, trusting in the promises of God. We believe him to be an example of faithfulness, and we feel that one of the brightest jewels of the earthly house of this tabernacle has been called away to that building of God not made with hands, eternal in the heavens. And may we ever be ready to bow in humble submission to his holy and divine will, knowing that the Lord doeth all things well. He leaves behind him to mourn their loss a devoted wife and nine children. We look upon Mother Knight as being, not only a mother to her children, but also a mother to Israel; and may the Lord bless her and her dear children, and give them to feel that their great loss is his great gain, and may they say as one of old, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord," is, if not deceived, the prayer of your unworthy servant.

Written by request of Sister Knight.

J. W. FUTCH.

Landmark copy.

MISS M. E. ANDERSON

ied at her father's house in Tatnall county, Ga., May 22, 1888, and was born June 12, 1862, making her stay on earth twenty-five years, eleven months and a few days. Evy was a sufferer about all of her days of liver disease. She was sick in her last attack fifty-two days, and bore her affliction with as much patience as I have ever seen. She was very peaceable, and as truthful as any child, I think. She never made any profession, but her walk and conversation have left her father and mother, sisters and brothers with good hope that she is at rest. She often talked of her nothingness, and she loved good people, and was very fond of good teaching and singing. She told her sister that when she thought of joining the church that it would cut her off from young company, and when she was in their company that caused her more trouble than pleasure. She told her father she had desired for it to go with her as the will of God, as the doctor had told her she was on a balance, and she was just as apt to go one way as the other. She was as much submissive as any one I ever saw. She seemed to be very restless, and sat up; and then slipped off her shoes at 3 o'clock, and lay down again and said, "I want to sleep." Then she took two bad spells of throwing up, and then seemed to be sleeping till about 11 o'clock that night, and then passed away with a smile on her face. 'Tis hard to part with one so good and kind as dear-Evy was; we miss her. And now may the Lord our minds control, and give us hearts to bear his will, I hope, is our prayer. We could write much more, but we don't want to intrude on your space.

Written by her mother and myself,

A. R. STRICKLAND.

ALICE PEARL PARTRIDGE.

On the 11th day of January, 1889, our little daughter, ALICE PEARL, aged eleven years, four months and four days, fell asleep in Jesus. A bright little jewel, loved by all who knew her, and of a happy, cheerful disposition, how crushing is the blow that removed her from us; how sad it to miss her gentle presence, and no longer to hear her sweet voice in the home that she brightened and made glad. During her comparatively brief illness, she appeared to realize that, like a lovely flower, too pure for earth, she was soon to be transplanted to the heavenly kingdom, there to bloom forever in endless joy. Not many days before she passed away, and before we knew of her extreme illness, she called me to her bed-side, and while bending over her, she placed her little arm around my neck and drawing me nearer to her, she whispered, in tender and loving words: "Papa, I love you, but I won't be with you much longer." Everything that medical aid and loving care could perform was done for the dear little sufferer, but no earthly aid could prolong her stay. God had called her and soon her sweet spirit took its flight up whither to the heavenly gate and in the arms of that dear Saviour who so loved little children that while on earth he called them to him, and blessed them, saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

While we miss her sadly and deplore her loss, let us not be like those without hope, for we can but feel in this, our terrible bereavement, that our loss is her gain; and bowing to the decree of him that doeth all things well, let us realize with faith that our little Alice Pearl is now far happier than she could have ever been in this world of sorrow, suffering and disappointments. Feeling thus, let us strive so to live that when our time shall come to pass away from earth, we shall meet her in that blest abode where care and sorrow are unknown.

Her father and mother,

W. H. and M. W. PARTRIDGE.

In this world of care and pain,
Lord, thou would'st no longer leave her;
To the sunny, heavenly plain
Thou dost now with joy receive her;
Clothed in robes of spotless white,
Now she dwells with thee in light.

HER LITTLE BROTHER AND SISTERS.

The obituaries of Deacon L. T. Rose and Joseph L. Tugwell were unavoidably left over.

CONNERSVILLE, IND., Feb. 27, 1889—Elder J. R. Respass—Dear Brother Christ: I have received many answers to the advertisement of 4 B's in the GOSPEL MESSENGER, and desire to say, through the MESSENGER to all of them that the delay in answering them and sending the *Medicine* was caused by my sickness. Since my house burned, I have had lung fever, was away to an appointment, and as soon as I was able, came back and sent the medicine promptly. Hope it will not occur again soon.

In my affliction, dear brother, I feel that Jesus has been near me; and at the time, as I watched the flames leaping heavenward and consuming our earthly shelter for our little ones, I felt an assurance that I never felt before that in heaven we have a home that fire cannot consume. Oh! the blessedness of this hope that raises the little, despondent Christian in this life to such foretastes of heavenly bliss. If you think best, give this place; if not consign it to the waste.

CHAS. M. REED.

FORSYTH, GA., Feb. 19, '89.—Bro. Respass: It seems the brethren are very slow in helping Brother Hassell pay the debt incurred by him in preparing the Church History. I hope you will continue to write to the brethren and help pay the debt. I feel it the duty of the Primitive Baptists to pay it. Suppose you suggest to the ministering brethren to lay the matter before each church they serve, to send a small contribution, as a small amount from each member would go a long way in paying the amount. I know, as a denomination, they are all poor, but there is no brother so poor but they could pay a little; even ten cents from every brother and sister would pay the debt. Only suggest this—you can use your own judgment in the matter.

Yours, in love,

J. F. CHILDS.

DENMARK, TENN., Feb. 19, 1889—Elder J. R. Respass—Dear Brother: I find that you have stopped my paper, or at least, I have not received a copy since December; but you have treated me just right, and if you have treated all your delinquents the same way, and will continue to do so, you will not have to publish any more duns, and you would not lose so much on delinquents. We all know that we owe you, and it is only negligence that keeps us from remitting. Please find enclosed \$2 postal order, and continue to send me the MESSENGER. I remain your brother, I hope, in the Lord,

JAS. E. DICKINSON.

Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: Brethren and Sisters, REMEMBER BROTHER HASSELL!!

ISAAC M. WILKINSON,

Pelham, Tenn.

RECEIPTS FOR ELDER HASSELL—T. B. Bond, Tex., \$2; J. R. Butler, Ga., \$1; M. Collins, Ga., \$1; E. Evans, Miss., \$1; Jasper Thomas, Tex., \$1 (additional); J. T. Copeland, Ga., \$4; Mrs. J. T. Newton, Ga., \$1; Mrs. L. W. Goddard, Ga., \$1; Mrs. J. M. Gibbs, Ga., 50c; Mrs. E. Gresham, Ga., 50c; R. Mayes, Va., \$1; John Young, Fla., \$1; Sarah E. Runkle, Ills., \$1; J. H. Cliett, Ga., \$1.00; Maynard, 50c; John McCain, Ala., \$1; J. Meeks, Ga., \$1; T. Lemore, Ala., \$1; Eld. R. W. Durden, Ga., \$1; Sarah Massingill, Mrs. C. Younts, Ind., \$1. Total \$273.13.

OS. GILBERT,

Steam Book-Binder, and Paper Box Manufacturer

COLUMBUS, GEORGIA.

Vol. 11.

No. 5.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10¹/₂ cents.

MAY, 1889.

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. ALCIE MATHEWS

Was born in Jones county, Ga., 19th January, 1808, and died in Crawford county, Ga., 9th June, 1888, at the advanced age of eighty years. She was married to Ezekiel Mathews 5th March, 1833, and was the mother of eleven children, eight of whom survive her. She united with the Primitive Baptists at Union church, Crawford county, Ga., in 1845. She adorned the profession she made by a pious life, an orderly walk and a godly conversation, continuing firm and steadfast in the faith once delivered to the saints. She was in feeble health about four years before she died, having had a stroke of apoplexy, from which she never fully recovered. She often spoke of death, which appeared to be no terror to her, and she seemed to know that her time was near at hand, and was patiently waiting the summons. In speaking of death she said she had no fears, but wished that she might die easy, without pain, which she realized in her last moments, passing away as if asleep, without a struggle. She was confined to her bed only a week before she died, being utterly unconscious nearly all the time. Besides her children, she leaves an aged husband and many other relations and friends to mourn her loss. May the Lord administer to them according to their trials, and prepare them by grace to meet the dear old mother in Israel in the happy hereafter where the wicked cease from troubling and the weary are at rest.

Fort Valley, Ga.

LIZZIE RAY

DEACON A. W. BARROW

Died at his home in Homer, Claiborn Parish, La., 5th January, 1888. He was born November 17th, 1834. He obtained a hope in Christ when young, and joined the Primitive Baptist church, of which he lived a consistent member to the end of his days. Brother Barrow was the son of the late Elder Josephus Barrow, who died some years ago. I was blessed with the privilege of living near him for several years, and enjoyed the same church fellowship with him. He was ordained to the office of Deacon in 1884 at Lebanon Church, which office he filled, with much meekness, until about one year before he died. He became afflicted in his head, and partly lost his mind in all but the subject of grace, which he never lost. He suffered no one can tell how much, but the blessed Master knew, and gave him strength to bear all things for his sake. I visited him frequently during his illness, and when I would speak to him of the sufferings of this life not to be compared to the glory that shall be revealed in us, he would say nothing, but shed tears of joy at the thought of soon being delivered from this body of death. He had all done for him that a loving wife, dutiful son and kind friends could do. His devoted patient wife watched and nursed him at all hours, until it pleased the Master to call, "Child, come home!" Oh! how we all do miss him, but blessed be God, he has gone from the evil to come. He left a wife and two children, together with many friends and brethren, to mourn and rejoice also that our loss is his eternal gain. God bless the mother, and little daughter, and may you all meet peacefully in heaven, where you will part no more, is the prayer of your little friend and brother in bonds of love,

J. E. KNIGHTEN

Written by request of Sister Parrow.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 5. BUTLER, GA., MAY, 1889. Vol. 11

PRAISE PERFECTED.

How wonderful are the ways and works of God! They are higher than those of men as the heavens are higher than the earth. The bringing forth of praise to his holy name displays the wonders of his counsel in a most marvelous manner. How contrary this is to the wisdom and ways of men. When men would display their superior qualities, they desire them to be seen by those of mature years and of superior wisdom and learning, whose word of commendation and applause would command respect. But our God has perfected praise to his infinitely great and glorious name out of the mouths of babes and sucklings. The Psalmist says, "O Lord, our Lord, how excellent is thy name in all the earth, who has set thy glory above the heavens. Out of the mouth of babes and sucklings thou has ordained strength, because of thine enemies, that thou mightest till the enemy and the avenger."—Ps. viii. 1, 2. This is referred to by the dear Saviour on an occasion which illustrates its hidden meaning. It was when he came to Jerusalem in the lowly manner foretold in prophecy, riding upon an ass, and a colt the foal of an ass. As the chief priests and scribes saw the wonderful things that he did in the temple, casting out the money changers, and healing the blind and the lame who came to him, "and the children crying in the temple, and saying, Hosanna to the Son of David," they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, "Out of the mouth of babes and sucklings thou hast perfected praise."

This journey to Jerusalem indicates the lowly way in

which he came into his kingdom. It was in a way that the wisdom of the world would never have suggested. "He is just and having salvation; lowly, and riding upon an ass, and a colt, the foal of an ass." Any king coming to obtain possession of a kingdom, and to establish his government over it, would seek men of wisdom, and might, and excellency to be with him, and support him in the fulfillment of his purpose. He would gather and organize armies to overcome opposition. His wisdom and other kingly qualities would be manifested in choosing these counsellors and officers, and in organizing and employing both them and the armies. However powerful in himself he might be, yet without these aids he could do nothing. It would, therefore, be absolutely necessary that he should have regard to the great and wise among men. And when he came into the kingdom, he would be attended by those who would do him honor, and would come with such pomp and magnificence as would become his majesty and dignity in the sight of men.

It was always expected by the Jews that when their king should come it would be with such a display of power and majesty as would be a wonder to all who should behold it. And so, indeed, it was; but how different from their expectations. He came in the most lowly form and manner, and called only the lowly, and but few of them, to be his followers while he was here in the flesh. "He went about doing good." "He used no deceit, neither was guile found in his mouth." He clearly and plainly testified of the truth, and against all the works of men, laying all human wisdom, and learning, and power, and glory, low in the dust, as of no value in the sight of God; exposing the hypocrisy of the pharisees, and the falseness of all their claim to righteousness; and thus bringing upon himself the bitter hatred and murderous fury. He who was the Truth, fell before the power of wickedness. But he knew well what road he was taking, and walked in steadily and unflinchingly. "No man taketh my life from me; but I lay it down of myself." His life must be taken by wicked hands. He must fall as a pure and spotless lamb; for he did no sin, neither was guile found in his mouth. And yet, the stroke by which he fell must be the stroke of avenging justice.

It is a mystery that must forever remain beyond the comprehension of men, how he could have the iniquities of all his people laid upon him, and bear the curse, and feel the guilt, and be justly bruised for them, at the same time that "he was holy, harmless, undefiled and separate from sinners." But it is enough to know that this was the way ordained by infinite wisdom for the salvation of sinners. He became a servant, and was obedient to all the requirements of all the law of God, even unto death. This was the wonderful road which he traveled in coming into his kingdom; through death. This was the way in which he "executed justice and judgment" for his people, and made them all righteous, that he might "reign in righteousness." In this way he paid the debt which was against them. In this way he fought and conquered all their enemies. He died in order to destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage.

There was only one in all the world who was permitted to see this great King in his true character, and to see and know the road by which he was coming into his kingdom, while he was yet here in the flesh. This was not one of the princes of this world, for none of them knew him; if they had, they would not have crucified the Lord of glory. Neither was it one of his disciples, for they did not understand why he was to be crucified. It was hid from them even that he should be crucified, although he told them of it. But while he hung upon the cross, one whose life had been a tissue of crime—a miserable, wretched thief, who was receiving the due reward of his deeds—was given the divine power of vision, not only to see the blackness of his own sins and the justice of his condemnation, but to see that the man who was bleeding, and groaning, and dying by his side was the Lord of life and glory, who was taking his strange and wonderful road through death into his kingdom; and this poor, wicked man was given also a longing to be remembered by this King in the great work of salvation which he was going to accomplish; and he cried, "Lord, remember me when thou comest into thy kingdom." And so, only such poor, wretched, sin-defiled creatures, from among all the multitudes of men, ever have seen, or ever will see this glorious

entrance of Jesus through the gates of death into his everlasting kingdom; and unto all of them will be fulfilled the precious words of the dying Saviour to the dying thief: "This day shalt thou be with me in Paradise."

These characters, unto whom this wonderful revelation is made, all of them become, in their own estimation, as little children, perfectly helpless, destitute of wisdom or strength. The things which are hid from the wise and prudent are revealed unto babes. They see no day of righteousness for themselves, no way in which a justly condemned sinner can become holy. Then Jesus is revealed to them as having died for them and risen again, and thus as having become their salvation, and their righteousness and strength; and so as little children they enter with him into the kingdom, enter as little babes carried in the arms of everlasting love, whose blessed privilege it is, while thus helpless and dependent, to "suck and be satisfied with the breasts of Zion's consolation; to milk out and be delighted with the abundance of her glory."

It is out of the mouth of such babes and sucklings as these that God has perfected praise. This work of praising the Lord is not something to be learned by careful study and improved upon. The one who has become an old man in the kingdom—who has from youth to old age known the secret of the Lord, and walked in the ordinances of his house blameless—does not know any better how to praise the Lord than the babe in Christ, who has just heard for the first time the glad tidings of great joy. The praise is as perfect when it is first felt and uttered as it ever will be. These babes and sucklings have nothing to speak of except what Jesus has done. They have no works of righteousness of their own to mention, but they have seen something of his works, which are so honorable and glorious, and have tasted of their sweetness and are satisfied to speak only of them. As they see him coming as their sin-bearer, meek and lowly, yet how glorious in his apparel, traveling in the greatness of his strength, they are constrained, like the children of old, to cry out and say, "Blessed is he that cometh in the name of the Lord;" "Hosanna in the highest;" "For in his temple doth everyone speak of his glory."

How often the weak and trembling child of God wishes that he might be able to praise the Lord aright, but feels that he is so poor and ignorant and sinful that it is impossible. It seems to him like a work that only angels and holy beings can engage in. And yet, while he thus feels and thus speaks, praise is perfected out of his own mouth. The Syro-Phenician woman, though feeling herself to be no better than a dog in his sight, worshipped Jesus when she said, "Lord, help me." The poor leper worshipped him in saying, "Lord, if thou wilt, thou canst make me clean." This is worship, this is praise, when, acknowledging our own vileness, as the leper and the Gentile woman, and our unworthiness even to come to him, as the Centurion, we at the same time know and acknowledge his ability to do all that our needs require. It is by the power of a greater faith than was found in Israel, that this worship is rendered. And when we are graciously given to see the work of salvation done in us, what joy and thankfulness fill the heart, what songs of perfected praise arise to him who has wrought such wonderful works in us. The works are perfect, and the praise is as perfect as the works which call it forth.

This praise which the Saviour said was perfected is the same which the Psalmist speaks of as strength ordained out of the mouth of babes and sucklings, because of the enemy, that the enemy and the avenger might be stilled. He cannot be stilled by any power of our own when he rises up against us. He counts our arts as stubbles, and laughs at our shaking of the spear. But he that made him has made his sword to approach unto him; and we are told to "Lay thy hand upon him; remember the battle; do no more."—Job xli; Isa. xxvii. 1. We cannot, and need not to fight in this battle; but we are made to stand still and see the salvation of the Lord in his victory over our enemies; for the battle is the Lord's, and he gives to us the victory.—2 Chron. xx. 15-17. When in any strait, we are enabled to look unto Jesus, to remember the battle, to feel the power and blessedness of his work, the victory is ours at once, and we are strong in the Lord. We are never so strong as when the high praises of God are in our mouth, and the two-edged sword of the Spirit in our hands. It is then that we are

enabled and have the honor to execute upon all the enemies of our God the vengeance written.—Ps. cxlix. 5-9. The gates of a city signify its strength, and the gates of Zion are praise.—Isa. lx. 18. The Lord's strength is made perfect in our weakness; when we are weak then are we strong. It is when we feel least strength ourselves, when indeed we are without strength that we are enabled to say, The Lord is my strength. And so the strength which was ordained out of the mouth of babes and sucklings, by which the enemy and the avenger is to be stilled, is praise perfected.

SILAS H. DURAND.

Southampton, Bucks Co., Pa.

And now, O, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—John xvii. 5.

Here the Saviour stands as a faithful servant and faithful son, having finished the work which he came to do. He stands represented as a man—the man Christ Jesus. In the beginning was the word, and the word was with God.

By him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him. And he is before all things, and by him all things consist.—Col. i. 16, 17.

This is what the apostle says of him in regard to the works of creation, and then says 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.—Col. i. 18, 19. Again, the apostle says the Godhead dwelt in him bodily. Wonderful character indeed; wonderful man, and what a mystery presents itself to us in this: And now, O, Father, glorify thou me with thine own self with the glory I had with thee before the world was. This is the man speaking—the man Christ Jesus. Did he exist before the world was? He certainly did; a perfect and complete Saviour in purpose, according to the eternal purpose of God which he purposed in himself before the world was, for the Scriptures saith there is nothing new nor old with him. By the word the worlds were made; this same word was made flesh, in order to execute the Father's will; for he says, I came not to do mine

own will, but the will of my Father who hath sent me, saying, I have declared thy name and will declare it; I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me.—John xvii. 6. He was with the Father before the world was; not clothed in actual flesh and blood, yet in the purpose of God Jesus stood from ancient times as a lamb slain; for the Lord laid on him the iniquity of us all. He has borne our griefs, he hath carried our sorrows, and with his stripes we are healed. I have finished the work which thou gavest me to do. He came in the fullness of prophecy; he came as a wonderful councillor, as the mighty God, as the everlasting Father and the Prince of Peace. He came to do the Father's will, to save his people, to set up a kingdom—an everlasting kingdom wherein dwelleth righteousness—a kingdom of light and a kingdom of power. It should break in pieces all other kingdoms, and in it should be made known the manifold wisdom of God. Earthly monarchs often ascend their thrones through rivers of blood, but blood of other men; but this man Christ Jesus waded to his throne in his own blood. Hear him saying, I have a baptism to be baptized with, and how I am straitened till it be accomplished! He was rich, yet he became poor; he possessed all things, yet he made himself of no reputation, and took upon himself the form of a servant, and became obedient, even unto death. But this was the will of the Father, which was determined before the world was; the will of God is older than time. Father, glorify thy Son; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Again he says, And this is the will of my Father 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.

Was the seed of the whole human family created in Adam; was the bound of their habitation fixed, determined? Of course it was, everything that was made is kept in its own sphere by the hand of Him that made it, as the Scriptures abundantly teach. We look back at Adam, and view him as a wonderful character, especially when we consider the countless number of human beings that have sprung from him. The most

noble of earth, the most mighty, have sprung from that one seed created in Adam, whose image we all bear; but this man Christ Jesus—this Adam which is from heaven—has also a family given him. He is called a seed; the Holy Ghost has been very particular in setting forth these sublime things, lest the children of God should go all their life-time bowed down in bondage. The *man* Christ was created, in purpose, before the world was. Read Proverbs viii. 23-31:

I was set up from everlasting, from the beginning, or ever the earth was. When there was no depth, I was brought forth; when there were no fountains abounding with water: before the mountains were settled, Before the hills was I brought forth. When he prepared the heavens I was there: when he established the clouds above, when he gave to the sea his decree that the waters should not pass his commandment: when he appointed the fountains of the earth: then I was by him, as one brought up with him: and I was daily his delight; rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.

What a blessed hope the little child of God has entering into that within the veil! Well might the apostle say, But sanctify God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. But sanctify God in your heart; this, dear child of God, is the important point; and this is what the Saviour teaches in that he saith, As thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

I don't understand that that eternal life was created in the earthly Adam, but mortal life and this mortal life never could comprehend the Divine Being (God), nor was susceptible of being taught divine things, because he was of the earth earthy; but eternal life was given us in the second Adam, which was the Lord from Heaven. And this life is in his Son and it has always been in him; this is our house which is from heaven; this is eternal life which is given us in Christ Jesus. It is not a thing to be obtained; it is the gift of God—a bestowment—as the evangelist says, Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God therefore the world knoweth us not, because it knew him not. When was it given us? Away yonder it

eternity, when Christ stood by him as our great high priest. He was anointed of the Father, the Divine Spirit was given him without measure. Methinks I see him as represented by the high priests of old, when the precious ointment ran down upon Aaron's beard, it ran down upon his garments. O, how lovely he stands looking upon the congregation of Israel, contemplating the blessings that were to flow to them through his work. See him standing beside the Father receiving the gift of the countless myriads of the chosen sons and daughters out of Adam's race; patriarchs and prophets, apostles and teachers, the high, the low; all, all, chosen in him who should constitute the church of the first born; blessed in him; the anointing ran all over Aaron; the blessed Spirit ran all over Christ, his head, his hands, his feet; he was sanctified in heart and mind; he was full of the Spirit; his thoughts were spirit, his words were spirit, and they were life. Lovely Jesus, thou art mine; yea, when thou wast receiving the blessing for me, thou didst rejoice with me, for thou didst look forward to the time when I, even I, should receive the knowledge of God by the Holy Ghost sent unto me, who should take of thine and show it unto me.

And now, O, Father, glorify thou me with thine own self, with the glory I had with thee before the world was. I have finished the work which thou gavest me to do. I have manifested thy name to them thou gavest me; thine they were, and thou gavest them me; they have received by word. I pray not for the world, but for those that thou hast given me out of the world. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world.

Are we with Christ? We certainly are, unless we are reprobrates. Chosen in him, blessed in him, preserved in him. Aaron bore the names of the twelve tribes of Israel upon his breast-plate when he entered into the Holy of Holies to make intercession for the people, but Christ bears not only our names but our sins, be them ever so many; he carried them into the sea of forgetfulness, never to be remembered any more forever against us. This he done for us, not to make us children of God, but because we were children of God—children from before the world was—not in actual being, but in purpose. So Adam was in the purpose of God before he was formed of the dust of the ground; I believe the same Adam man, with all his disobedi-

ence, and everything connected with him and his whole posterity, that God foreknew all things that ever should be, just as perfectly as he ever will know. I don't believe, as some Methodists in our country do, that God was deceived in man, and that man is far worse than He ever thought he would be. Nay, the Lord knoweth all things from the beginning to the end; our down-sitting and up-rising, out-going and in-coming; he is acquainted with our thoughts, even afar off. So the man Christ Jesus, in my mind, existed previous to the earthly man, as I believe that salvation is older than creation, and salvation exists only in Christ Jesus the Lord. This world is only a place and space of time measured to manifest what already existed in the mind and purpose of God; in the fullness of time Christ came, made of a woman—made under the law. A body hast thou prepared me; and O, mysterious body; a body without sin, a body to be the ransom for us all according to the election of grace, a body that should satisfy the divine law, and that should break the covenant of death; that should disannul the agreement hell, and a body in which all fullness dwells. The manifestation of the body of Christ brought everlasting love, everlasting mercy, and life forever more, and well might one say of old, He is the chiefest among ten thousand, and altogether lovely: his mouth is most sweet. Time manifested what Christ was to us, and is now at the right hand of God, and time is now manifesting what we are to him; we are shut up in the womb of God's eternal will, sealed with the holy spirit of promise unto the day of our appointed time, when God who is rich in mercy, will lift the covering and bring us forth from our state of death into his marvelous light. Precious faith, which enables us to behold Jesus as our Jesus, our Saviour, who died for us, and rose again for our justification. If I have any hope of salvation, it is because I am a child of God, and made so by promise, by choice, by preservation, by redemption, and all through the free and unmerited grace of God.

May mercy, grace and peace be multiplied unto you through our Lord Jesus Christ. Amen.

St. Elmo, Ala.

J. R. S. BULLARD.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. i. 15.

I have no doubt but that in the Apostle's day the world was full of sayings, as it is at the present time, and perhaps in the most of them there were some affirming and some contradicting. This is generally the case with the most of sayings. In the day that Paul wrote, it was a saying that Christ Jesus came into the world to save sinners. Paul recognizes this saying as being faithful; that is true, for he was a witness to his saving power. There were those who could not so witness, for they had never felt His power to save. Many then, as at this time, did not feel the need of His salvation. I suppose that the Jews, as a body, did not feel the need of his salvation. In their conversation to the man who was born blind, while he was speaking of the goodness of God in opening his eyes, they rebuked him, saying, "Thou wast altogether born in sin; dost thou teach us?" This is the same as to say, "We were not born in sin, but thou wast." Then they could not feel the need of this Saviour, Jesus. The blind man was a needy man; he could not see, and needed his eyes opened; therefore it was a favor to him for Jesus to show him his power. It is even so now. There are those to-day who, like those Jews, have never felt the power of sin, nor their awful blindness; consequently, they have never felt their need of our Saviour, Jesus; neither can they witness that he is the Saviour of sinners. Therefore they cannot say that it is a true saying that Christ Jesus came in the world to save sinners. But, thanks be to God, who has not left himself without a witness, there are those even in this day that have felt their need of him to save them, and to them he is revealed as their Saviour. Each of them are witnesses that he came in the world to save sinners, for they are the very sinners. Each says in his or her experience, "I am the very sinner that Jesus came to save. I have been made to feel that all that Jesus did, and every word he spoke, and all of his trials, sorrows, afflictions and sufferings, from the manger to his shameful death on the cross, were all for my individual sins, and if there was one single thing left out of all that he said and did, and of all that befell him, that I could not be saved." Hence you will see that I believe that it took

as much to save *one* of his people as it did to save the whole church, for they are all as one to him. All are the members of the one bride, and when he brought up himself out of the horrible pit, he brought up each and every member of the church, all at the same time and by the same power.

Hence it will be seen that there are two classes of sinners—a dead class, who do not feel their need of Christ, and know nothing of his power to save, and therefore cannot be his witnesses; and a class of living sinners, who have been quickened by his Spirit and taught the exceeding sinfulness of sin, and their inability to deliver themselves in all or any part; and therefore have been made to cry to Jesus from real necessity, and his ears ever being open to the cries of all such as cry to him in such a necessitated condition he hears them, and makes manifest to them his salvation, which is laid up in him for all such sinners. Thus they become witnesses, and can, from their own experiences, testify with the Apostle that Christ Jesus came into the world to save sinners. This is something that they have learned beyond whatever they knew before.

Saul of Tarsus did not know these things, notwithstanding all his righteousness in his former state. There never was a man that was better prepared to testify of the power of salvation through Jesus Christ than Paul was. He was the chief of sinners; therefore he felt the great power that there was in Jesus to save. Why was he the chief of sinners? Was he a base man—drunkard, a murderer naturally so, an adulterer or fornicator, or highway robber, or any of these base and low things, that he should say he was the chief of sinners? Was that the cause why he persecuted the church of God, and did all in his power to hinder the name of Jesus being preached? No, he was none of these. Saul of Tarsus was as far from these as Job or any other man. Then it must have been the great abundance of self-righteousness that abounded in him that caused him to claim the station as chief of sinners. There can be none greater than the chief. I conclude that the more of self-righteousness that one is in possession of, the farther from Christ he is. We may see a man who, in his dealings with his fellow-man, is strictly honest, and who is above doing any mean, low

down thing, and yet that very man may be just as far from the knowledge of Jesus as the Saviour of sinners as the vilest man on the earth. Hence we see the truth of Paul's statement, that it is not by the law of works. Thus man is cut off in every part, and the child of God cannot find one thing of all his life, whether in righteousness or unrighteousness, to recommend him to God; therefore he must rely on the righteousness of Jesus alone for salvation.

That principle of Phariseeism was a continual trouble to the Apostle, and to it he had a continual death all the days of his life in this world; just so with the Christian of the present day. He is at first converted from Arminianism (Phariseeism) to Christianity, and all the days of his life in this world there is a continual death to that same principle of Arminianism, which continues in the carnality, and tempts us to lead us from God, thus causing a continual warfare within. This is why the Apostle cried out and said, The things that I do I hate, etc., and why our Lord has said, Except a man hate his own life, he cannot be my disciple. I have thought that there was not an Arminian Christian in the world, because the very principle of Arminianism is in direct opposition to Christianity. But *every* Christian has a principle of Arminianism in him, and that is one of the armies that we find in the Shulamite that keeps us in continual warfare.

I am satisfied that there are some of the Lord's children that have their names enrolled on the Arminian "church" books, and to *them* it is said, "Come out of her, my people," etc., but they are not spiritually Arminians, but Christians.

Much more might be said, but I withhold, lest I weary you.

In love and hope,

Newport, N. C.

L. H. HARDY.

That was a glorious encomium given to Zacharias and Elizabeth: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." God *made* them both righteous, and then men *saw* them righteous. Their religion was undefiled before God the Father; and their lives unspotted before the world.

WILLIAMSTON, MARTIN Co., N. C., March 15, 1889.

ELDER W. M. MITCHELL—*Beloved Brother in Christ*
I have for a long time felt a desire to write to you, as I remember so well your precious communications that were wont to visit my house over forty years ago, and they were to me and my companion welcome tokens of Christian love and fellowship. I feel unworthy to address any one of the servants of God. You are among the highly favored of the Lord, and you have been wonderfully sustained by him.

We are yet pilgrims in a wilderness land, tossed on the ocean of time, exposed to the many raging billows that rise and fall and shake our feeble bark; the surges are terrific at times. But the Great I Am holds the waters in the hollow of his hand; so his power encircles and sustains all his chosen ones. And we are most certainly nearing the shore of eternal deliverance, and we hope through the blood of the Lamb to reach the Port of Peace, there to sing the song of Moses and the Lamb. With what emotions of soul I am led to trace the dealings and footsteps of my God from my earliest recollection down to this present moment! Yes, his dealings with me have been wonderful; a special Providence hath followed me all the days of my life. Sure goodness and mercy hath followed me. How wonderful are the works of our God to the children of men! By his goodness and mercy to his chosen heritage is beyond all thought or the power of language to express. Deep is the love of God, without bottom or shore; its love beyond degree. How wonderfully it has been revealed to poor, lost sinners through the weeping babe of Bethlehem! How wonderful is the work of Jesus, a mighty and an all-conquering Redeemer!

My mind, dear brother, dwells with wonder and delight on this wonderful salvation; yet I cannot tell. In all the types and shadows, and in all the prophecies down to his coming, and in all of his powerful works his conquest on the cross; his triumphant rising from the tomb; his ascension to glory; his work from the hour by the power of the eternal spirit. What wonder has Jesus wrought! How great, how glorious will that blessed day, when the King of Zion shall appear without sin unto salvation to take his ransomed home.

MRS. M. M. HASSELL.

WATCH AND PRAY.

Dear Brethren:—These two very important injunctions recorded in Holy Writ should be continually kept in view by every Christian in the land.

Let us consider the importance of the word, watch. By continually being on the alert, we can see various classes of watchers, a majority of which are generally watching for their own personal interest. In business circles we find a large class watching every opportunity to swindle the innocent and unsuspecting yeomanry out of their hard earnings, and, as unjust as it may be, they generally succeed. To be robbed of our temporal means is a small item compared with being robbed of our spiritual enjoyments. Satan, with his horde of emissaries, is continually watching every opportunity, and inventing every scheme that his astute mind can conceive, to rob us of our heritage that we are promised shall be ours if we watch and pray. The Scriptures inform us that some of this class of ungodly watchers have crept into the church—crept in unawares, plainly telling us for what purpose, "To spy out our liberties," to destroy the peace and fellowship of the church, sowing the seed of discord by their many inventions and unscriptural institutions. The result will inevitably be strife, bitterness and ill-feeling among the brotherhood, our hopes blasted, our joys killed, and hence a languishing, bleeding and general mourning in Zion.

Who but a hypocrite could thus invade the sanctuary of God? The great religious strife that raged fifty or sixty years ago, that caused the split in the great Baptist denomination, need only be referred to to prove the result of unfaithful watching. But God will not leave himself without a witness, even in the dark days of the acquisition. A few faithful, God-honoring watchers were stationed upon the watch-tower of Zion, with their last after blast of the silver trumpet, warned the flock of the impending danger. Some might ask, in this day of comparative peace, if there was any necessity for such diligent watching. I answer, all the more needful, for when we say peace, then sudden destruction cometh upon us. We can begin to see the introduction of small things now that is somewhat causing a little ruffle in the progress of Zion. Satan is too cunning to com-

mence with anything that does not seem harmless; if so, not many would be deceived. The less danger there seems to be, the more unsuspecting Christians will become entangled and drawn into the whirlpool of confusion. We need not suppose we are more faithful or watchful than our foreparents. Let us profit by their experience, and by a faithful watching of ourselves and over each other for good evade all these things that spoil our peace and spoil our joys.

How heartrending for brethren once happily united in love and fellowship, each esteeming others better than themselves, having all things common, torn asunder by things that are so small and insignificant! Let us flee from all such hurtful things, and pray to God to give us a watchful eye, to watch over each other for good, and for the peace of Zion; a prayerful heart, to pray that we enter not into temptation; nimble feet, that we may walk the straight and narrow way; diligent hands, to work in our Master's vineyard wherever he commands us, and work without a murmuring or complaining spirit; an attentive ear, that we may "take the more earnest heed to the things we have heard, lest we let them slip;" a discerning spirit, that we may be able to discriminate between the false and true doctrine. It is said, Blessed are the people that know the joyful sound, and of all the sounds extant in the world the one that should be watched most closely, and the one that is the most likely to deceive the little child of grace is the one that comes the nearest to the true sound, and still is not. Such sounds should be closely watched, come from whoever they may.

Watch ye, stand fast, acquit yourselves like men; be strong, always abounding in the faith and practice of Christ and his apostles.

Truly yours, that ever desires to be found "Watching and Praying,"
Stroud, Ala.

WM. R. AVERY.

Our first fall, was by rising against God; but our better rise, is by falling down before him. The acknowledgment of our own impotence, is the only stock upon which the Lord ingrafts divine assistance.

EXPERIENCE.

ELDER L. T. RUFFNER—*Dear Brother:* If you will permit me as myself to call you brother, you will please pardon me for the liberty I take in writing to you. I do feel grateful this evening for the privilege of enjoying the meeting we had to-day, and of hearing of the goodness and mercy of God. I feel so poor, empty and ignorant that I fear I cannot write anything that would be interesting to you. I feel that my unworthiness, with my pride, often keeps me silent. I often feel that I would love to have a talk with you, and tell you what I hope the Lord hath done for my poor, sinful soul. But when I attempt to write or speak about divine things I feel so unworthy and sinful that I fear that I am deceived and am deceiving God's dear children.

As I look back to-night over my life, and see how perverse my nature was to anything good, I am made to wonder that the dear Lord ever did look down upon me with mercy. Surely, it was for no good in me. When I hear the brethren tell of the Lord's dealing with them, how they have been brought out of the kingdom of darkness, and translated into the marvelous light and glorious kingdom of God's dear Son, I cannot doubt of God's love and mercy to me, the least of all saints, if there be any at all. But when I look at the corruption of my sinful heart, I see no good in me; but I did not always view myself thus. I remember remarking to a lady friend of mine that I was certain of one thing, and that was, I would never join the church, especially the Old Baptist. About six weeks after that I went with papa to church, being the 1st of February, 1872 (I believe), coming for nothing but pride and vanity. But while there something said to me, "Why sit ye here among these good people?" I looked around to see if any one said it to me, but no person was close to me. There I was made to see my awful condition for the first time, my sins being as mountains before me. I was humbled before God, and was made to cry unto him for mercy upon me—a poor, lost and ruined sinner. I went home, my heart feeling as it would break. I could not eat; I told the family that I was sick. Night after night I could not sleep, there was such an awful fear before me, and could say nothing but "Lord, have mercy on me."

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Often I sought a secluded spot, and there try to pray, but my prayers did not seem to ascend higher than my head; but seemed to die away in my own heart. All was woe and misery for me, and felt that I was condemned to die in this awful condition, and that my soul would surely be lost forever. How wretched I did feel! I thought I would go from home, and perhaps I could find relief. I went with Brother S. C. Stover (who has since been called to his long, eternal home) to a cousin of ours; but when there, went to bed in tears, realizing that all my efforts were in vain, and that I could do nothing of myself, feeling as helpless as a babe. I tried to pray again, hoping the Lord might hear me. I could not sleep. My pen fails to describe my feeling during the next day. About the middle of the afternoon there was a very hard thunder storm; and while the thunder was roaring and the lightning flashing, I started to seek some lonely place, as I believed, for the last time, for I had no idea I ever would see home and its loved inmates again. Oh, the anguish of soul that I there underwent! By and by the storm ceased, and we started for home, and on our way home the burden of guilt that had been crushing me down left me, and I felt that my sins were all forgiven. Everything seemed to be perfectly lovely and praising God. The sun shone brighter, the birds sang sweeter; joy was inexpressible and full of glory. I told Brother Stover I would like to be baptized, and wanted a home among the Baptists if they would let me have one. Never had I any love for the Baptists before; neither for the preaching of the gospel. When we arrived home, I thought I would hasten into the house and tell my parents what a precious Saviour I had found. I then thought I had better not say anything about it; yet I felt like I wanted to tell my papa, but did not.

After about three months of prayer to God as to what was my duty, offered myself to the church, and to my great delight was received into their fellowship, and was baptized the next day by our worthy pastor, S. C. Stover. Though I went into the water with a heavy heart, I came out feeling a sweet peace of mind.

“On the wings of his love
I was carried above;
I could not believe that I ever should grieve,
That I ever should suffer again.”

Finally this precious season was followed by doubts and fears, sometimes fearing that this all was only imaginary. And yet if ever saved, a sinner saved by grace.

“Saved by grace, I live to tell
What the love of Christ hath done ;
He redeemed my soul from hell,
Of a rebel made a son.

Dear brother, I have a hope in that blessed Saviour and Redeemer that I would not exchange for all the treasures of earth. Though at times it seems small, yet my mind is often led back when I hope the Lord pardoned my sins.

“O sacred place ! O hallowed spot,
Where love divine first found me ;
Whatever falls my distant lot,
My heart shall linger round thee.”

Your sister in Christ,

Thurston, O.

LUTIE MILLER.

Brother Respass:—I think sometimes of writing something for publication in the MESSENGER, but when I see so much published therein that is good, and far superior to anything I might write, and it all seems to do but little, if any, good in a way of bringing the household of faith together as a unit, having one Lord, one faith. So I am made to feel at times it would be best if our good Lord would give us the spirit of prayer, and that we had better stop writing and preaching altogether for a time, and give ourselves wholly to prayer to our God to remove from our midst all false doctrines, evil surmisings and jealousies. Even the leaven of malice seems to exist in the minds of some of our would-be great preachers, and oh! that our God, by the power of the holy spirit, would purge from our midst all the evil things above named, especially the leaven of malice in our would-be great preachers, and that we might all be brought down as little children at the Master's feet, to feel as we once did, poor and helpless in ourselves, yet loving God with all our heart and our brethren as ourselves, all having one Lord, one faith, etc.

ELDER E. STEPHENS.

Erlanger, Ky.

PROVIDENCE GENERAL AND SPECIAL.

God is just in all his ways,
And all his actions to be praised;
His mercy is our hearts' delight
And yet his justice is surely right.

His general providence embraced
The whole of Adam's ruined race;
Here men to him are all the same,
And each receives alike the rain.

But special are his acts to some,
For while all are servants, some are sons;
This difference proves electing love,
Which makes us heirs of Heaven above.

Pleasant Ridge, Ala.

Note Cain and Abel, the first two born;
Both were servants, but one a son;
Both sincere in what they done,
One trusts in works—one in the Son.

Why could not Cain, like Abel, see
The Son alone could make him free?
'Twas special grace that Abel taught,
While Cain and all his works were naught.

Jacob and Esau twin brothers were,
No difference in nature or their sphere;
Yet God loves Jacob and Esau scorned,
And that before the babes were born.

N. B. JONES.

EDITORIAL.

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

HO! EVERY ONE THAT THIRSTETH, COME.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—Isa. lv. 1-2.

The absolute sovereignty of God is set forth in all his works. He is the King of kings and Lord of lords. And where the word of a king is, there is power according to the dignity and dominion of the king. The life-giving and creative word of God is like himself, omnipotent and irresistible. He speaks, and it is done; he commands, and it stands fast. When he speaks the life-giving word to the dead they live, and by the effect of that life they see, hear and feel. They see their own condition as sinners under the wrath of God. They see the holy demands of Justice, and feel indeed that they are under the curse of God's law. They feel the necessity of something being done speedily for their relief, and, thinking it rests mostly with themselves, their best efforts are put forth. But how sad to know that all is a failure. Their best performances and reformations are polluted like themselves; their righteousness, in which they trust for acceptance with God, is as filthy rags, and all their works are as weak and easily consumed before the blazing purity of God's righteous law as a spider's web in a flame of fire. They

thirst for righteousness, and thirst for that which will satisfy their hungry, longing soul. Nothing that this world affords can give them relief or hope of salvation. They are spending time, money and labor for that which is not bread to the spiritual hungerings within, and for that which satisfieth not.

But hark! the command of God, whose voice shakes not only the earth, but heaven also, comes to them with power and love. It comes with astonishment and with great comfort. It comes from his sovereign throne above, saying, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money." These poor, hungry souls are astonished to be so fully identified in this heavenly command of God. "Every one that thirsteth," and "he that hath *no* money;" poor beggars and outcasts, helpless and penniless, having, like the poor woman, spent all their resources on many quack doctors, and grew nothing better, but rather worse. Here is help for you—here is hope for you—and here you flee for refuge to lay hold by faith of the hope set before you in the word and promise of God, and in the blood and righteousness of Christ. Come, for thy Father says come. His law is in your heart already. He has given you a new heart, in which he has written his law of love. He commands these poor and needy souls to do precisely what they inwardly crave and desire to do. He has given that desire, and commands them to come to him as the Fountain of living waters. There is no disease or sin which these waters cannot cure. They are living waters, and there is neither condemnation or death in them. Every drop of these waters is health, peace, joy and life. They proceed from the throne of God and the Lamb, and to mark their unsullied purity they are described as being "clear as crystal." There is no spot or blemish in the righteousness of God in Christ, and God hath made him to be sin, or a sin offering, for us that we might be made the righteousness of God in him. There is no blemish in this righteousness, and God the Father is well pleased with these thirsty souls for his own righteousness' sake. No weapon formed against them shall prosper, and "their righteousness is of me, saith the Lord."—Isa. liv. 17.

We further notice in this proclamation of God, that

not one that thirsteth is left out. It comprehends and embraces them all in the heavenly gift and in the heavenly calling. "Every one that thirsteth," whether rich or poor in this world, whether wise or ignorant, learned or unlearned, come to the waters of salvation, come in the strength of God—in the strength of that faith which he has given you, and of which Jesus is both the Author and Finisher—come and buy wine and milk that will cheer your heart and nourish and strengthen thy soul, and you will grow thereby in spiritual strength and knowledge, even as a new-born babe that desireth the sincere milk of God's word. There is nothing under the whole heaven that suits the appetite and satisfies the cravings of these thirsty souls so well as the sincere, unadulterated milk of the word of truth. And there is nothing else in earth or heaven by which, and upon which, they will grow in grace and in the knowledge of our Lord Jesus Christ.

But let the dear children of promise remember that the holy apostle says "sincere milk of the word."—1 Pet. ii. 2. It is not polluted or adulterated with the works of the flesh, nor with the traditions of men. Nor is it *skimmed* milk, but pure, sincere milk of the pure and holy word of God, the very essence and spirit of love, holiness and truth. It is the doctrine of God our Saviour, and the spiritual understanding and reception of it. But remember that when milk is skimmed of its cream, the strongest, the richest and most nourishing part of it is gone. It is less in quantity and far inferior in quality. And so with the doctrine of God our Saviour. We want it complete and pure. We cannot agree to skim off the strong doctrine of God's sovereignty, his eternal purpose, his predestination, election, irresistible call or the final and eternal salvation of all the chosen vessels of mercy. All these our Heavenly Father hath provided and freely given when he gave his own beloved Son to die for our sins. All other blessings and gifts, whether of present or eternal salvation, are included in the gift of Jesus as a Saviour. "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."—Rom. viii. 32. All the riches of heaven's love, wisdom, power and glory are given the people of God in and with Jesus. No gift is bestowed separately

from him; but *with him* God the Father freely giveth all things, without money and without price. The gift of God to these poor, thirsty souls is so rich, so grand and glorious that no price can be set upon it. It cannot be computed in dollars and cents, and there is nothing in all the heights of heaven above us, or of the earth beneath, with which to compare with it. And it is because of this transcendent excellency beyond all comparison or computation that the Holy Ghost moved an inspired writer to say of this heavenly gift that, "All the things that may be desired are not to be compared to it."—Prov. viii. 11. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price." O what a strange way of buying is this! He that hath nothing save his necessities, nothing but hungering and thirsting for the water of life; he alone, to the exclusion of all others, can come to these living waters; he alone can eat of the Bread of Life that cometh down from God to him; he alone can buy and eat freely without money and without price!!

But some one will say, "Yes, but these thirsty souls must *buy*; there is something they must do, something they must render unto the Lord as an equivalent for what they receive." This may be true in ordinary business affairs among men of this world, but it is not true in the matter of salvation, nor in the reception of that which is without money and without price. No equivalent can be rendered, because "all the things that may be *desired* is not to be compared to it." It far exceeds in value, not only all for which we might ask, but all that we can desire. It is the riches of God's mercy to hungry, perishing souls.

We have heard it indicated by some that this buying of wine and milk without money and without price refers to what our Lord Jesus Christ done or purchased for these needy ones; and some have went so far as to say that "He hath purchased heaven for sinners." But we cannot as yet so understand this, neither is there any Scripture that now occurs to mind that will justify this view of the text. That Christ purchased sinners for heaven, instead of heaven for sinners, seems more reasonable, and not only reasonable, but scriptural, for

it is written: "Ye are not your own; ye are *bought with a price*; therefore glorify God in your body and in your spirit, which are God's."—1 Cor. vi. 20. Christ Jesus evidently embraced in the everlasting love of God, and all his chosen and redeemed people are embraced in the same love with him. But he did not buy or purchase this love of God, either for himself or for his people. God hath made them acceptable in the Beloved Son.

But it may be proper here to say that for these poor hungry, perishing souls to buy the wine and milk of the gospel truth and gospel promises without money and without price, there is one constituent element of buying that might very properly come into the application. It is true they have nothing to render unto the Lord as an equivalent for any of the mercies or blessings of salvation, nor for any of the comforts which flow from it; but, as one in buying anything usually parts with some portion of his possessions, and, it may be, "with all that he hath," so in this case all is given up, not as an equivalent for the wine and milk of the kingdom; neither does the Lord so accept or regard it; but it is given up as loss and dross, and the poor, perishing soul feels to "count all things" he ever relied upon as lost, and trusted in for salvation "but loss for the excellency of the knowledge of Christ Jesus his Lord, for whom he suffers the loss of all things."—Phil. iii. 8.—M.

BRO. R. A. HOWARD, of Morton, Miss., in MESSENGER for April, '89, requests the publication of my religious experience and call to the ministry. This he will find in the GOSPEL MESSENGER of February and March, 1889.

W. M. MITCHELL.

But we wish that Elder M. would enlarge it, and publish it again.

J. R. RESPESS.

WE have Elders Durand and Lester's Tune and Hymn Book, the best selection of which we have any knowledge, at \$1.25 single copy, postpaid, or \$12 a dozen, the buyer paying freight.—R.

ESTHER.—CHAPTER VIII.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honor; and in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Behold what God hath wrought! When the king and Haman sat down to drink (iii. 15) the city of Shushan was perplexed; Mordecai rent his clothes and put on sackcloth with ashes, and cried in the midst of the city with a loud and bitter cry, and the Jews in every province and city mourned, fasted and wept, and many lay in sackcloth and ashes. But now what a change there is; what a change had been wrought by the execution of Haman, the elevation of Mordecai, and the intercession of Esther and the commandment of the king! The commandment of the king granting the Jews in every province and city the power to gather together and to stand for their life against the power of their enemies that should assault them. Where the word of a king is there is power; and when the commandment of the king went forth to the Jews to gather together and stand for their life, it was as when God said, Let there be light, and there was light; the ability to do it went with the decree, as it went with the words of Christ, "Come forth," to dead Lazarus, and Lazarus came forth. And the Jews rejoiced; and Mordecai rejoiced; he was clothed in the apparel of joy; and the king's city Shushan rejoiced with the same joy of the Jews in every city; her perplexity was gone, and light and peace and love had come in its stead; and the Jews whithersoever the commandment and decree came had joy for mourning and the garment of praise for heaviness. It was a wonderful change wrought by Mordecai's labor of love, and the intercession of Esther and the decree of the king. Peace with the king through Mordecai reigned in every Jewish heart; the king's commandment was now unto life that was before unto death, and the Jew could do now what before would have been death to do; he could now raise his hand against his enemy in the king's name, whereas before he would have been to raise it against the king. The

sinner could do now what before only the righteous man could do; he can do it in the name of his righteous kinsman, Mordecai; Mordecai's strength is made his strength, and his enemies Mordecai's enemies and the king's enemies. And the feeblest Jew at such a time has the strength of his mighty kinsman arrayed in royal apparel with a great crown of gold, and in his hand he stands in the presence of the king, crowned with joy and honor, without a spot or blemish.

And whatever confusion there may be among God's people, when the commandment of the King goes forth to them to gather together and stand for their life, they will do it. Pride, envy and selfishness will be gibbeted as Haman was; and every hindering cause will fall before the assault of faith and love. As the walls of Jericho fell flat before God's host, encompassing them about. The attack of faith is irresistible; no enemy can stand before it, not even a son of Anak.

But as we design treating of the struggle or warfare in the next chapter, we will devote the remainder of this chapter to the "many of the people of the land becoming Jews, for the fear of the Jews fell upon them."

They became Jews like Rahab, the harlot, became a Jew; a Jew by faith; and in the same way the Gentile became Jews; "for he is not a Jew which is one outwardly; but he is a Jew which is one inwardly."—Rom. ii. It was faith that made Rahab a Jew. By faith the harlot Rahab perished not with them that believed not when she had received the spies with peace.—Heb. xi. And the reason why she received them in peace was in her own words to the spies, because—

I know that the Lord hath given you (the Jews) the land, and that your terror is fallen upon us, and that all the inhabitants of the land are faint because of you; for we have heard how the Lord dried up the waters of the Red sea for you, when ye came out of Egypt; and what he did unto the two kings of the Amorites, that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed; and as soon as we heard these things, our hearts did melt, neither did there remain any more courage in any man because of you; for the Lord your God, he is God in heaven above and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also show kindness unto my father's house, and give me a true token that ye will save alive my father, and my mother, and my brethren, and my sisters, and deliver us from death.—Josh. ii.

And why, it may be asked, did not all the inhabitants of Jericho believe in and fear the God of the Jews? Rahab did? They had all heard of his wondrous works.

in behalf of the Jews; and how was it that only Rahab had faith and the others believed not? There was a difference between her and them, and it was not a difference in the hearing of the word in the letter, for that was the same to all, and it produced a degree of fear in all; but only in Rahab was the fear an irresistible one. Felix trembled when he heard Paul preach of the judgment to come; it was a fear wrought in him by Paul's preaching, and a fear that he could control; but when the Holy Spirit begets a fear in the sinner's heart, it is an irresistible one, and a fear that the sinner cannot control, but one that controls him. For if it is not irresistible the sinner will always put it away like Felix did for a convenient season.—Acts xxiv. Under the influence of this work of the Spirit, the sinner will seek God with his whole heart; he seeks as seeking for his life; the Lord becomes a necessity to him, as with the woman who sought Jesus on the coasts of Sidon (Matt. xv.), saying, Have mercy on me, O Lord, thou son of David; but he answered her not a word; and the disciples besought him to send her away; but she would not be discouraged, she came and worshiped him, saying, Lord, help me! She was a Gentile, but a Jew in the spirit. She had great faith. It was a case of necessity with her, as with Jacob wrestling with the angel till daybreak; he couldn't cease until the blessing came (Gen. xxxii), and as with Naaman the Syrian, he couldn't turn back until he was cleansed, because to do it was to die with the leprosy. (2 Kings v.) We have not experienced the literal bondage of Egypt and literal deliverance from it, but we have in spirit; nor have we left our country and father's house as Abraham did literally, but we have in spirit, and know the struggle Abraham had in forsaking nature and its endearments at the irresistible call of God to go to a country he had not hitherto known; we know the struggles he had, and now at last he had to leave from necessity. We can read between the lines, read that which is not written in the Book, and know how they felt in their journeyings in this world of sin. We know how Rebecca felt when she was asked, Wilt thou go with this man? and she said, I will go (Gen. xxiv); and though it may seem to the inexperienced reader that she left her home and all she had hitherto known without a struggle, we know

that there was a struggle, or had been, with her natural feelings before she overcame them and turned away from them. And we also know that there was a struggle with the apostles and early disciples when Jesus called them, though "they straightway left their nets and followed him," as if there were no struggle; but they did it by the Spirit and not the flesh, and there must have been a struggle as it was and is with us; for it is only by faith that we are enabled to overcome the flesh, deny self, take up the cross and follow Christ. The things are not written in the word, but they are written in our hearts. And thus it was with Rahab; she had not crossed the Red sea literally as the Jews had, but she had in spirit, for she feared God, the God of Jacob, whilst the other inhabitants of Jericho had no fear of God before their eyes. She was not as they were, though she had been as they were; she was changed, and could receive the spies and hide them as friends, whilst her fellow-countrymen sought them as enemies to kill them. To do this she must have faith, and to have faith she must have experience, for faith is evidence of things not seen; and evidence differs from testimony in that evidence is testimony that convinces of the truth. All testimony does not convince, but testimony such as the woman at the well of Samaria had, when Jesus told her of things in her heart, was her evidence, for she had the witness in herself. Rahab therefore, was prepared to receive the spies, and she did it by faith; that is, there was a struggle of course, but she was made willing to give up her people and to become impoverished to save her life. So it was with the many people of the land; the fear of the Jews fell upon them, so that they also stood for their life. And with them it was no doubt a more bitter struggle than with the Jews, for they stood with the Jews against their natural kindred, and it was a necessity with them, as it was a necessity with the Jews. So it was with Rahab, the harlot, and Ruth, the Moabitess, and with the Gentiles in the early days. The Jews or the early disciples were made to give up all for Christ, their kindred and self-righteousness, and it was a hard struggle, so hard that it could only be done by faith. The Gentiles also gave up all for Christ, but they did not have so much to give up as the Jews had; the Jews had to give

ir life, to speak, in giving up their early training in ceremonial law and traditions of the elders, the people and temple service, their exclusiveness and self-righteousness, and to be made willing to consort with Gentiles, whom they had been taught to hold as clean; and to be cut off and lose their individuality, and to be ingrafted with the Gentiles and merged into them. Thus their fall became the riches of the Gentiles, Haman's fall became the riches of these Jews in the land, and the "many people of the land" who became converts in spirit; so that the Jews' enemies became their friends, and the Jews' struggle their struggle. So the affliction that Haman brought upon the Jews really turned out for the furtherance of the gospel, so to speak. And so it has been oftentimes with God's people, and it will be again. There is a good day ahead for the church, though for the time being the "winds are contrary." Yet God will glorify himself in her, and there will be many of the "people of the land," hidden ones, whose heart God has wrought, will fear the God of Jacob, and their shame and pride be so overcome that they will become Jews or Primitive Baptists. It will be a good day; a day in which there will be gladness and joy, a feast day; and in which Mordecai will go out from the presence of the King in royal apparel.—R.

PERSONALITIES AND HOME TROUBLES.

We have on hand a few letters from highly esteemed brethren which would be published through the GOSPEL MESSENGER as they designed were it not for the personalities contained in them concerning local troubles among brethren, churches and Associations.

Such troubles, contentions and strivings among brethren in any particular locality, are not likely to be cleared or removed by publishing them abroad.

Every question of dispute among brethren has two sides to it, else it ceases to be a question at all; and the objectants when they write for publication to inform their brethren abroad about their home troubles, say they will give a candid and fair statement of the case in all its most prominent features, and yet the version given

by one often conflicts in some essential particular with that given by another.

This, no doubt, is often owing to the different construction well-meaning brethren place upon the same thing; or it may be from not properly understanding one another. In either case, it is desirable to put the most favorable construction upon these differences without imputing evil motives to any. As a general rule, the nearer home troubles can be kept at home the more easily will they be settled. And it is rather risky for those at a distance who know nothing of these local troubles, except by hearsay, to have anything to do with publishing them abroad. Solomon tells us that "It is an honor for a man to cease from strife."—Prov. xx. 3. And again he saith, "He that passeth by and meddlet not with strife that belongeth not to him, is like one that taketh a dog by the ears."—Prov. xxvii. 17.

For many years past there has been a growing impression and conviction on our mind, that every grievance among brethren that mars their correspondence or church fellowship, if it cannot be settled between themselves, should be submitted to their respective churches of which they are members, and to which they are amenable for their doctrine and order. "Tell it to the church," is the command of Christ. And there is no authority to tell it anywhere else; neither is there any other tribunal that has jurisdiction in the case. The church is to judge those within her own borders in all matters pertaining to membership and fellowship, and, as church members, "We must all appear before this Judgment seat of Christ to receive such things as are appointed in the law of Christ for us, according to that we have done, whether good or bad."—1 Cor. v. 4. and 2 Cor. v. 10.

For individual members, whether at home or abroad, to assume the jurisdiction of the church of Christ, to judge and expel members from communion and fellowship, is certainly assuming more than is authorized by the word of God. It is setting a dangerous example, and instead of healing sores or settling troubles it will "increase unto more ungodliness" and more strife.—2 Tim. ii. 16.—M.

REFORMED CRIMINALS.

In the *Weekly Constitution*, Atlanta, Ga., October 23d, 8, is found a frank admission and scathing rebuke to pretended religious Soul Savers and their deluded followers. A brief extract is given, as follows:

"Quite recently another reformed criminal in another jail interested me good women in his behalf, and through their efforts secured a pardon. To the astonishment of the ladies, he left his Bible in his cell, on his departure, saying, as he was again a free man, he would not read it any more. The prison reformers are blue over this unexpected outcome of their zealous labors. If their reformed sinners cannot be trusted, what is the use of reforming them? It is an unpleasant thing to say, but a certain class of reformed rascals will never do to trust. * * They are loud mouthed, glib-tongued fellows, who clamor for Bibles, Tracts and Hymn Books—sanctimonious frauds, who want to pray and get out of their difficulties, so that they can start out on a soul-saving mission. These men, not satisfied with being reformed, want to be professional reformers. They generally succeed in finding good people who are willing to help them, and then, after a few flourishes, they conduct themselves in such a way as to grievously disappoint their benefactors. * * * The sum and substance of the whole business is, that we live in this age of sham and deceit professional reformed sinners as well as professional reformers; they are rogues who profess to turn over a new leaf for the sake of gain. These are the pests and nuisances of society that good people will find to the best interest of society to have a little to do with as possible."

The above timely and sensible remarks will commend themselves to the consideration of all sensible and Christian people. None but those whose minds have been clouded by ignorance, superstition, or deep-seated religious prejudices, can resist the conclusion that it is high time that these professional reformed sinners, as well as a few professional reformers, should be exposed.

They are indeed "glib-tongued fellows," "clamoring for Bibles, Tracts and Hymn Books;" but they generally succeed in finding thousands of ready admirers and assistants to pile up the money and help these "sanctimonious frauds" in their pretended "soul-saving mission." The word of the Lord describes these "loud-mouthed, glib-tongued fellows" in this way, saying, "They speak great swelling words of vanity," and "Allure through the lusts of the flesh;" thus showing that their converts are children of lust like themselves. —2 Pet. ii. 18. Is it not abundantly evident to every candid observer that the lust for gain, popularity or power has allured thousands into this professional soul-saving business? They promise others liberty and freedom from the power and dominion of sin and Satan

on the same terms by which they claim to have obtained it, while, as saith the apostle, "they, themselves, are the servants of corruption." They are "glib-tongued," "whose mouth speaketh great swelling words, having men's persons in admiration because of advantage."—Jude 16th verse.

Thus the Holy Ghost has placed these and numerous other descriptive marks upon these pretended soul-saviors as a warning to all men who will heed it, that they be not deceived, decoyed or allured into any such Religious Frauds. "Evil men and seducers wax worse and worse, deceiving, and being deceived."—2 Tim. iii. 13.—M.

EXTRACTS FROM LETTERS.

EASTMAN, GA., March 10, 1889.—*Dear Brother Respass* We have been blest once more with another lovely meeting at our little church at Pleasant Hill, in Dodge county. She has had three added to her number at this meeting, two by letter—myself and wife—and Sister Hatty Loasel by experience and baptism. Dear brother, tongue cannot express the joy and comfort I hope enjoyed at this meeting.

Yours to serve in love and bonds of the gospel,

H. H. SMITH.

WHEATLEY, ARK., March 2, 1889.—*Dear Brother in Christ (as I hope):* I feel it my duty to pay for the GOSPEL MESSENGER you so kindly send me. I also want you to know some of my feelings. I have none to talk with who say they feel as I do; I feel unworthy of the name I bear, and that I have never done anything to merit salvation nor can ever do it. All my good deeds are mixed with sin, and are as filthy rags in His sight who looks on sin with no allowance; so I feel if saved at last it will be by unmerited grace. I have been thinking I would have you discontinue the GOSPEL MESSENGER to me, I am so hard pressed to provide the necessaries of life for my family.

I obtained a hope when I was about nineteen years old. I often felt serious when death presented itself to me, and when I was just entering the teens. I united myself with the Missionary Baptists, and lived satisfied

with them for some time; but I became restless and dissatisfied after trying to obey their teachings, and one in particular, that of means (money) saving souls. I could not believe that our great God needed the assistance of men and money to help him from losing any of the souls of men or mortals, but that he does as he pleases, and none dare say, Why dost thou? I believe no man can add to or diminish the number saved.

I take a trip every few years to a part of the country where I can hear some Old Baptist preaching; there is none in this part of the country. I know I love them, and cannot enjoy any other preaching, and feel at home among them. So I desire the continuance of the MESSENGER. I feel that I am in the hands of the Lord, that he made me for his own purpose, and I may wander far off from him—may go as far as I am permitted—but he will say, Thus far thou may go, but no further. I am a poor, disconsolate sinner. Who is like me! I never will reach heaven unless God in Christ be reconciled to me; not my works. Lord, save or I perish, is my daily prayer. I am in the midst of institutions of men, and need temporal blessings, as food and clothing, and I believe in unity is strength, especially in temporal things. So I am connected with some of them (institutions). But I feel if I was near a Primitive Baptist church that I would do as I understand old Paul said, *quit eating meat* if it offended my brother.

Dear brother, I find I am making my letter too long, and I have hardly expressed what I desire; but if you can get my meaning I will be satisfied. I would be glad to hear from you. Your brother, I hope,

— J. H. FREEMAN.

MOUNTAIN HOME, VA.—*Dear Brethren in Christ Jesus:* For some time I have felt a desire to write you to tell you how much I enjoy your excellent paper, the GOSPEL MESSENGER. Last summer dear Brother Purifoy, in the course of conversation, asked me if I wouldn't like to make it, and I am thankful to him. And now, dear ones, brethren and sisters, this poor creature was fond of attending her precious pa's appointments with him, but was it for the love of the truth? Alas! I knew it not! Nor did I have to mourn over my lost condition, till during prayer the fourth Sunday in April, 1866, and when my sins were made so manifest, and I so unworthy

(3)

of the goodness of God, that I wept bitter tears, such as had never filled my eyes before. I had a great inclination to leave the church, else my pa and others would see my weeping eyes, but a power unseen kept me there, and the words fell upon my ear as never before. Did my pa send them there? Surely not. The good Lord had prepared the soil to receive the seed. His appointed time had come to arrest me in my mad pursuit for pleasure, and to teach me that I was a sinner undone without his sovereign grace. I tried to read my Bible attentively, and to store it up in my mind, to walk circumspectly, and live as I thought a Christian should; but what did it all amount to? to bringing me down to almost utter despair, in finding that I could not live without sin, and to realize that "By the deeds of the law no flesh can be justified." But when I had been brought to feel that God could not be just and save such a wretch as I, after spending a sleepless, miserable night, fearing that hell was my doom, one morning in December following my burden of guilt left me, and I lay for a while on my bed and wept such tears as I had not before, the sweetness and solemnity of which I have never been able to portray. I for the first time in my young life understood the office of Jesus, and felt the cleansing virtues of his blood, so freely shed for poor, helpless sinners such as I. Everything seemed to be filled with God's goodness and mercy, and my mind had undergone such a change that I wondered what could be the matter. But from that happy day to this I am willing to commit my soul and my all in his loving embrace. I have ever found him compassionate and unchanging. Though many afflictions, trials and persecutions have been put upon me, I deserve all and count them but dross that the gold may be refined. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."—Mal. iii. 2 "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall."—Mal. iv. 2. Though we are strangers in the flesh, humbly trust that we know each other in spirit. Affectionately your unworthy sister,

LUCY G. BRUMBACK.

SPARTA, GA.—*Beloved Elder*: My interest in yourself and co-editors and correspondents, has grown with my love for the cause you defend, unless my heart deceives me much. How much light you have thrown on the fallacious claims of the so-called missionary enterprise in our articles on Esther, especially one of the recent numbers, in which you quote from Canon Taylor's article on the *Great Missionary Failure!*

I do hope all the people will cheerfully contribute to the several sufferers who make humble appeals for aid in April's MESSENGER. Jesus, while on earth, was peculiarly the friend of the widow, the orphan and the afflicted. It becomes his people to follow closely his example, and thus show something of the love of Jesus shed abroad in our hearts." With the best wishes for the prosperity of God's people, I remain yours affectionately,
G. L. VARDEMAN.

LOUVALE, GA., 27th Feb., 1889.—DEAR BROTHER: It affords me some degree of pleasure to remember my visit and what occurred by the way, on a trip of a few days to visit the brethren in East Alabama. I had written to Elders Baxley and Mitchell that, the Lord willing, I would visit their section; so on the third Sunday night at one o'clock, after having filled my appointment in Montgomery, I boarded the Atlanta train on the Western Railroad, and had failed to get an order for the train to stop at Notasulga, and it was a dark, rainy and stormy night, and they would not stop, so I went on to Opelika, twenty-one miles beyond, and here met the down train and stopped over at Notasulga, to visit the brethren at Bethlehem. I reached there about day; the lightning was lashing, and the rain was pouring down. I found shelter under a store front until it was over, and went out to Elder Baxley's house. We had only a few out, but a pleasant meeting, and the brethren insisted on my coming back again to see them. I enjoyed it, and hope, in the providence of God, I may be able to go again, for I had some evidence the Lord was in it. From there I went to Opelika, and met Elder Mitchell at the depot, and as I had not had the pleasure of his company in a long time, I went out with him and spent a pleasant night. Brother J. N. Hurst also came down that evening. Brother Mitchell is living in Opelika, a pleasant place, and good water. He, and Brother Pucket and wife, and Sister Mitchell, make up the family, with one son of Brother Pucket. I was so sorry to see Brother Mitchell feeble. One who has so faithfully served his brethren—and he has given the best of his days and his strength to his brethren in the service of the Lord, and I can't think that his brethren around him will neglect one so faithful, and the brethren should be especially kind and thoughtful; go to see him and see what he should need, and supply all his needs so far as they are able. It will not only be of service to him, but will abound to their account. I hope their faithfulness will be as manifest to him as his faithfulness has been to them, for I really believe if he is not worthy of their thoughts and their aid, then I would not know where to go to find one who was. Sometimes brethren sleep over these things. I would say, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. Have ye clothed the naked, and fed the hungry, and visited the sick and

in prison? Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. These are good works; and remember the Captain of our salvation went about doing good, and as I was, so are we to be in this world. Sometimes I fear the love of money and the things of this world have our brethren by the throat, choking out the last vestige of spiritual life, and these things ought not to be so, but alas! we fear they are too often manifested by their conduct, for the straws show which way the wind blows. We should seriously reflect upon the word which says, "Love not the world, neither the things of the world; for if we love the world, the love of the Father is not in us. This test of discipleship should not be lost sight of, nor should the watchmen be silent on the subject; "Cry aloud and spare not." I was with Brother Mitchell from Monday eve, 2:30, until the next Thursday morning at 7:30. We went next morning to Brother Carmack's, and there had meeting. There were only a few out, but it afforded me much pleasure to meet with those brethren and sisters with whom I had come through tribulations in our deliverance from the Missionaries—Sister Carmack and Brother Carmack, and Brother Parker, Brother Wiley, McLendon and daughter and Brother W. G. Taylor. We had quite a pleasant meeting. Brother Mitchell made some gracious remarks in conclusion, which I much enjoyed. We stopped with Brother Carmack until evening, and then went over to Sister Hendon's and there spent the night; and it was a pleasant night indeed, for we all seemed to enjoy it. The next morning we went out to Hephzibah, and stopped on our route with Brother W. G. Taylor and had a few moments with him and Sister Taylor, who has been in bad health for some time. We then started for the meeting house, and stopped at the poor house to see Sister Bogus, who seemed cheerful, and was glad we called to see her. We met a considerable good audience at Hephzibah and the brethren seemed glad to see us, and there Elder Mitchell seemed to have the spirit, and spoke for a few minutes in demonstration of the Spirit and power. No one met me to go to Mt. Gilead, so Elder Mitchell said, "Brother Lively, I will go with you." I felt like I could not ask it of him, but was so much delighted with his company, and so enjoyed his counsel and conversation, I was glad he went. It was raw, disagreeable weather, and I hated to see him take the cold for my sake. We went down to Sister J. W. Floyd's for dinner, and after dinner went towards Mt. Gilead and reached Brother W. Webster's just before dark, and Brother and Sister Webster seemed glad we had come. After supper Brother Young Edwards and Sister Mary Jane Edwards came down, and we had quite a pleasant time. I was glad to see them, and to know that they were both happy in the bonds of gospel grace, and I hope the Lord may bless them and make them useful members of the church at Mt. Gilead. The next morning Elder Mitchell was up before I awoke and had made a tire, and was not feeling well. When I arose I pushed aside the curtain, and remarked that it had snowed. Then Brother Mitchell felt worse, and it almost made me feel sick also; and I knew we could have no meeting that day nor night, for I was to have preached at Mt. Gilead on the day of the snow, and at Brownville, Bethel, that night, so I began to cast in my mind what to do. I was four miles from the railroad, and the snow was falling fast and thick; so Brother Folk's son, Charley, was there, and agreed, if I wished to go, he would carry me. I felt uneasy about home, and was made willing to face the cold and snow and ice to get home at my appointed time. We left Brother Webster's about 7:30, and reached the depot in ample time for the down train for Columbus; it seemed as if the trains that day were behind time. I hated to leave them, especially Brother Mitchell; but I felt I could do no good there, and it would not help him home any earlier, so with that I was made willing to bid them farewell. From there I had to go to Columbus, and expected to come to my home

wenty-five miles south of Columbus, on the mail. But the weather was so threatening I concluded the furthest way round might prove to be the easiest way through, and I thought of Elder Respass and I could call and see him, and could also stop over at Andersonville; so I decided I would go round, and I was truly glad I did so, for although the train was in a hurry late I went up and stayed with Brother Respass until about 9 o'clock. There also I met Brother Jones, who went with me up to Bro. Respass. I wish to say my visit was pleasant, although I had to make my way through the slush and sloop to get there—it was a dreadful day. The moments we spent in the room at your house were truly delightful to me, and like a green spot in life's desert, under such peculiar weather. I came on from there, and found all well and doing well, for which I trust I thanked God and took courage, and hoped he had sent me among the brethren for the mutual good of both me and them.

Yours in hope,

WM. LIVELY.

COLUMBUS, GA., 12th March, 1889.—*Dearlly Beloved Pastor:* If I know anything of the Tempter, and of the many different forms in which he presents himself to sin-burdened mortals, and of the glorious deliverances and the dear love tokens of a gracious heavenly Father and ever blessed Redeemer, it is by far too much to be expressed in words. Oh! the many sore conflicts and divers temptations! and so much toil and care, so many trials and sorrows, the evil one before to hinder and behind to harass, that I am sometimes forced to cry out, "It is enough now, O, Lord, take away my life." And then again sweet seasons of joy and loving assurance of a Saviour's love. And, do you know, my dear pastor, that some of the sweetest seasons of joy with which my poor sin-burdened heart has been blessed, has been while listening to the precious words which the crucified Redeemer has commanded you to feed his sheep and lambs with? Yes, under your preaching and your humble service, has the Son of righteousness arisen with healing in his wings, causing me to sing "I know that my Redeemer liveth!"

MRS. ADA M. BRITTON.

God moves in a mysterious way his wonders to perform! This dear young sister is being taught of the Lord, and no doubt being prepared to be a mother in Israel. But she would not have the conflicts she has of her own will, and yet, she would not have the consolation without them. It is with her as it was with Joseph when Jacob wittingly laid his right hand upon Ephriam's head, "not so, father," he said; and so it is with God's people; when God is preparing them for usefulness, when the blessing is coming cross-handed, mortifying the

flesh, the flesh cries out, "not so, father!" And the writer, the pastor she loves for his humble service, if he has served in humility, it has been under the protest of the flesh whilst being prepared to do it. "Not so, father," has been his protest many and many a time; so that the praise of all acceptable service is due the blessed Lord, both in pastor and flock.

All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of all!

R.

MACOMB, ILLS.—*Highly Esteemed Brethren:* The MESSENGER comes to me regularly every month, and is a welcome visitor at our house. Through the kindness of my dear father (Elder I. N. Vanmeter) and you also, I have received your precious paper for four years, and have never missed a number during that time, and I have carefully preserved them all. I want to express my thanks to you for your kindness, for I hope I appreciate such a favor, and I am truly grateful to you, and trust the Lord will reward you in a way I cannot. The MESSENGER is always filled with communications from so many of God's dear children, living widely apart, but all speaking the same language and telling the same story, that it seems they were raised in the same family; and indeed they are of one family—God being their Father, the New Jerusalem, which is above, their Mother, and they all speak the pure language of Canaan. So being of the same family, they have the same trials, afflictions and temptations. What troubles one troubles another, and by telling of our trials, doubts and fears to each other, it cheers and comforts us by the way. While reading some communications, our heart is often melted within us, and though alone, we have a feast of good things which is food to the hungry and drink to the thirsty soul. So write on, dear brethren and sisters, and you, dear editors, whose editorials are always so comforting, and remember the poor scattered ones of the flock who live so far from preaching they seldom hear the blessed sound of the gospel. "Blessed is the people who know the joyful sound." I trust I have been made to know the joyful sound. I have a little hope that I am one of that people saved of the Lord—yes, of the LORD, for there is salvation in none other

And I know and realize that if my salvation depended on anything I *have* done, or ever *can* do, I am forever lost; for I know that in me, or in my flesh, dwelleth no good thing, and I cannot do the things I would, but have need of God's saving grace every day and hour of my life, and it is only through the merits of a crucified and risen Saviour I hope for mercy. But how thankful we should be that our eternal safety does not depend on poor, feeble man, but on One who has all power, and is merciful to our unrighteousness.

In this you will find \$1 for Elder Hassell. I want to be one of the thousand sisters to give that much. I do hope the Baptists will not let this matter rest till not only the debt is paid, but leave enough over to pay Eld. H. for his trouble.

Now, may the God of all grace be with you, dear editors, and his saints everywhere, is my sincere desire and prayer. Unworthily yours. SARAH E. RUNKLE.

Eld. T. E. Harrison's address is changed from Greenville, Ala., to Andrews, Texas. Eld. Geo. M. Holcombe's is changed from Carrollton, Ga., to Walter, Ala., and Eld. F. P. Branscombe's from Dug Spur to Quaker, Va.

OBITUARIES.

SARAH C. HICKS.

SISTER SARAH C. HICKS departed this life at her home in Coryell county, Texas, after a lingering illness of four months, at 10 o'clock P. M., December 28th, 1888, aged seventy-one years, eight months and twenty days.

She was the daughter of Richard and Elizabeth Cowser, and was born in Lancaster district, S. C., and at the age of thirty-three years was married to Green Hicks in Union county, Ark. She at an early age professed a hope in Christ, and joined the N. S. Presbyterian church, but in 1874, with her husband, was received into the fellowship of Salem church, of the Primitive Baptist faith, and was baptized by Elder Thomas Foster.

With her family she removed to Texas the latter part of 1874, and they settled in Coryell county in 1876, transferring their membership soon after to Salem church, near by, of same faith and order, continuing her membership here till her death, enjoying the love and esteem of the brethren and sisters. Four daughters and two sons, and the aged husband, survive her; also one step-daughter in our community, who with her husband, viz., Brother and Sister Coleman, are members with us. Sister Hughes, her daughter, with her husband, are members of Salem also. Sister Lucy, unmarried daughter, was her constant attendant in her sickness, performing with untiring kindness, the many duties indispensable in the sick chamber. She has her reward. The other daughters

were not lacking in devotion to their sick mother. Two weeks before she passed away she expressed a willingness to abide the pleasure of God, and seemed to be filled with joy and love to God, rejoicing much.

She began sinking rapidly thirty-six or forty hours before she breathed her last. A more quiet death I never witnessed. Surely she had the presence of God. We laid her in Rock Spring cemetery, amid the lamentations of the family and the sad, deeply-felt heart achings of the grief-stricken husband, father and brother. May the good Lord comfort him with his presence. Hush, fond nature, cease to mourn; Sister Hicks is not dead, but sleepeth; and in the resurrection morn we shall meet her again in the vigor of immortal youth. Brother Hicks is in his seventy-seventh year.

O may I be prepared for that day,
When Christ shall descend from above;
Be filled with his presence, go shouting away
To the arms of my heavenly love.

J. W. NORTON.

P. S.—Please send a copy containing this notice to the address of Green Hicks, Oglesby, Tex., and oblige.

Yours in Christian regards,

J. W. N.

MINERVA C. RICE.

Died at her father's residence in Union county, Tenn., Sister MINERVA C. RICE, daughter of Henry and Sarah Rice. Sister Rice was born on the 14th of March, 1865, and fell asleep in Jesus Christ on the 12th of September, 1888, aged twenty-three years, five months and twenty-nine days. Truly she lived the life of a Christian and died the death of the righteous. She became concerned about the welfare of her soul in the eighteenth year of her age, and professed faith in Christ on the 3d day of January, 1885, and became a member of the Primitive Baptist church at Lost Creek and was baptized the 22d day of May, 1886, by the writer. After she attached herself to the church she lived a consistent member and adorned the profession she had made by an orderly walk and a godly conversation. She always filled her seat at her church on meeting day until deprived of opportunity by affliction. Her last illness continued twelve months, suffering with consumption. She bore her affliction with Christian fortitude, requesting all not to grieve for her, that she was going home. By her death the church has lost a worthy member, her father and mother an amiable daughter, brothers and sisters an affectionate sister. We would say to the bereaved, take her admonition; weep not for her as for those who have no hope, for we trust that our loss is her eternal gain.

ELDER T. W. BAKER.

SISTER CATHERINE BLAND

Was born January 20th, 1827, died January 14th, 1889. She was the daughter of Absalom and Elizabeth Littlefield. She was married to C. W. Bland March 6th, 1857. She was baptized in the fellowship of the Primitive Baptist church at Wehadker, near Rock Mills, Ala., by Elder J. H. Cliett in July, 1878, living an orderly life among her brethren and sisters until the day of her death. Our dear sister had been left a widow for several years, having to raise and care for her little children; but the Lord was good to her, and spared her life until she was permitted to see them all able to take care of themselves. I was always glad to meet her at church. Her conversation was spiritual; she was truly a godly woman. The church at Antioch will greatly miss her, where her membership was on earth at the time of her death. Her dear children will miss her at home, but, thank the Lord, she died in the faith, saying to her children that she did not want to stay here any longer, but wanted to go home to rest; also saying to Sister Newsome that all was well. By the way, we should take courage when we see how calm the Christian dies; after w

shall soon follow. By the request of the family we tried to speak at her burial, after which we laid her to rest among the sleeping nations, to wait for the resurrection of the just. Weep not, dear children and friends. She is not dead forever, but only sleeps awhile, to wake in the likeness of our blessed Saviour, when the dead in Christ shall arise.

Emily, Ga.

W. D. JONES.

AARON BOWIE AND JASPER SWAIN DERISOE.

AARON BOWIE, the eldest, was born 7th March, 1885, and died of yphoid dysentery August 29th, 1886, age one year, five months and twenty-two days. JASPER SWAIN was born January 27th, 1887, and died July 18th, 1888, age one year, five months and twenty-one days. They were both bright and promising children, and most especially little Jasper. He could talk as plain as any of the family, and knew what was meant by what was said in his presence. He was sick nine weeks, and bore his sickness with much patience, and seemed to know all that was going on around him, and died in his perfect senses.

But little Jasper has gone to rest,
To heaven above among the blessed;
And Aaron, who is gone before,
Is on that happy, happy shore.

Weep not for your dear children,
For they have gone to heaven,
To wear a crown of glory
That Christ the Lord has given.

Emanuel Co., Ga.

MARTHA A. MARSH, Their Aunt.

OLA VERDELL THOMPSON.

Died of congestive chill, OLA VERDELL THOMPSON, daughter of John M. and Adna A. Thompson, September 15th, 1888, born February 6th, 1876. Though but young, she seemed to possess rare developments of womanly perfection, affectionate to all, especially her parents; lived but a short time after attacked. But our confidence forbids our grief, for surely it is that the Lord doeth all things well. By his providence we have been permitted to receive, and again, at the call, to give up this boon, solace of our home, around whom our warmest affections and brightest hopes have lingered. Lord, help father and mother and sisters to resign to thy will.

A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

God in his wisdom has recalled
The boon his love had given,
And though the body molds here,
The soul is safe in heaven.

B. L. LANDERS.

ALLEN J. COX.

ALLEN J., son of Brother J. S. and Sister M. E. Cox, was born May 11th, 1870, in Marshal county, Miss., died December 4th, 1888. Allen was a very bright, active and promising child until five years old. He then commenced having spells of fits, at first very slight and seldom; but as he grew older they came on him oftener, and with increased severity. His parents tried various remedies and physicians, and at one time he missed them for about eleven months. His friends then had great hopes of his ultimate recovery, but alas! their hopes were vain, for they returned with more severity and complicated with other diseases. He suffered greatly with sores upon his body and limbs. His mother said that while he was so bad that his poor body was literally covered with sores. In the fourteen years that he was so sorely afflicted, and none but God can ever know what the poor child suffered; yet he was never known to murmur or complain at his lot in life. His parents, brothers and sisters, all seemed to vie with each other in trying to make him as comfortable as they could, and to amuse him. As he was always taken so suddenly, some one of the family had to be near him all the time. Only those who have afflicted children can realize the heavy cross borne by parents, who are obliged to see the loved idols of their hearts suffer pain for months, and even years, and know it is beyond their power to relieve

them. Oh, how trying to the poor mother's heart! Yet we know that it is in the providence of God that we and our loved ones shall suffer and die, for there is no age or condition that is exempt from disease and death, and we are constantly reminded that we too must die. Yet if we can feel and give evidence as did Allen that our sins are forgiven, and that we have an interest in the cleansing blood of the Saviour, then we can say, like him, that we fear not to die. It was such a happy release for him to fall asleep in the arms of a blessed Saviour, his poor body no more to be racked with pain. Allen was not a member of the visible church, but for several months before he died he manifested great interest in spiritual matters, and desired greatly to be baptized. Just one week before he died he was at a meeting and saw a brother baptized, and said to his father that he wanted to be baptized, and that night was taken very bad; had one hard spell after another, and prayed for everybody to be saved, if it was the Lord's will, and especially for his sister Maggie, and that the Lord might constrain his brother to his duty. From then until the day he died he suffered greatly. His dear mother prayed earnestly that he might not die all drawn in a fit, and her prayers were answered. For twelve hours he lay quiet and seemingly free from pain, and at 11 o'clock on the 4th of December passed gently away with a bright smile upon his face, which the cold hand of death failed to erase. His funeral was preached on the third Sunday in March, '89, by Elder A. B. Morris, using for a text the 21st and 22d verses of the 15th chapter of 1st Corinthians. He spoke very comfortingly to the bereaved family and many friends who were present. Allen leaves a kind, affectionate father and mother, two own brothers, one half brother and two sisters to mourn their loss. The family have the heartfelt sympathy of many brethren and sisters and numerous other friends. May God sanctify this sad bereavement to their good, and may they feel in their hearts to say, The Lord gave and the Lord taketh away; blessed be the name of the Lord.

ADDIE YOUNG.

JOHN ALLEN STYRON

Was born in Marengo county, Ala., in 1828, where he lived until 1861, when he moved to Baldwin county, Ala. He was married to C. Fulford October 5th, 1854. He raised four children, two sons and two daughters, three of whom are living yet. He served as a faithful soldier in the Confederate army during the war. He was a good citizen, a good neighbor, a kind father, and a good husband. We can say that Baldwin county has lost a good man. Brother Styron never did attach himself to any church, though professed to have obtained a hope in Christ when about twenty-five years of age. He has ever maintained a godly walk and a holy conversation. His sister, Rebecca Street, says he has been a Bible reader all his life. He believed in the doctrine of election and predestination firmly, and was a strong defender of the same. I have known Brother Styron for ten or twelve years; he was by me as a brother indeed. I considered his judgment, in a scriptural sense, good, and there was none of the ites and isms of the day that could stand before him. He loved the Primitive Baptists, and would go miles to hear one preach. I asked him why he did not join the church. His reply was, "I haven't got confidence in myself; again I feel too unworthy," and a third reason was, he might bring reproach on the holy cause of God. I have lost a good friend, his wife a good husband, his children a good father, his brother and sister a good brother, the neighborhood a good counsellor. But let us not mourn as those who have no hope; our loss is his eternal gain, which his last words do testify. Brother Styron was taken sick on Friday. The night before he dreamed that he had gone to sleep and awoke in heaven; he told his dream the next morning, and said, "This is a token of my death," and before night he was taken very ill and

never did recover. I was to see him on the next Thursday following. He seemed rejoiced to see me, but his strength was so far gone he could not talk much with me, so as to be understood; but he remained rational to the last moment. He told me Friday morning, he said, "I can't do anything; I can't talk." He says "I hope." I watched him closely all day in order to get some of his last words, and these are they. Farther along in the day I was leaning on the foot of his bed, when he beckoned to me with his head, and said, "It's all right." He never was heard to murmur or complain, and all I heard him say was, "I feel mighty bad." It seemed that his mind was engaged altogether in honoring God's name. About three o'clock I heard him distinctly say, "To Thy name be honor and power and glory forever; amen." These words he spoke very cheerfully. He did not attempt to talk much after this; he asked his nephew what time it was. When he told him it was about 4 o'clock, he says, "Two hours more," and at 6 o'clock his spirit took its flight, as we hope, to the realms of glory, where sin, sorrow, pain and death are felt and feared no more. So ended the mortal existence of our loved one.

February 25th, 1889.

J. R. S. BULLARD.

DEACON WILLIAM GIBSON,

Who died September 2d, 1888, was born the 11th of April, 1796, in Warren county, Ga., where he was brought up to manhood, and then moved to Troup county, Ga., and where in the year 1833 he united with the church at Emaus, of the Primitive order, and was ordained a Deacon, where he lived in faithfulness until 1850. He moved to Claiborn Parish, La., and became one of the first settlers of the parish, and it is said of him that he was a good citizen, manifesting a noble Christian character by an orderly walk and upright in all things, in conversation godly. He was in the constitution of Lebanon Church in 1854, one of the first churches of the Primitive Baptist order in the parish, and served them in faithfulness as Deacon (for truly he was a Deacon in the strictest sense of the term) until 1888; he had also the privilege of being in the constitution of Emaus Church at Gordon, near his home. As he was old and hard of hearing, he asked to be relieved of the burden of his office. As the Lord blessed him with plenty of this world's goods, he was willing and always ready to help the poor, and ever faithful to his pastor. He was very sound in the faith once delivered to the saints, always contending for the things that make for peace. He was attended by his children and grandchildren in his last illness, which was of short duration, as he was taken sick on Tuesday, and on Sunday following the 2d September he silently and sweetly fell asleep in Jesus; and on Monday, the 3d, his body was laid away by the side of his aged companion, after the writer of this notice had tried to speak some words of comfort to the bereaved family and friends. But while the body is moldering to dust, the spirit is singing praise to the God who gave it, and in the morn of the resurrection it will come forth in the likeness of Jesus, in whom he trusted. Some of his children and grandchildren were members of the same church with him, and one of his sons is Deacon of our church, and we do feel that the mantle of the Father has fallen on him. So, dear children, brethren and sisters of Emaus Church, let us not grieve, but rejoice, that he has gone from the evil to come, and may we all bow in humble submission to the divine will of Him who doeth all things well.

Written by request of the family.

J. E. KNIGHTEN.

ELDER ALDRIDGE BROWN.

By request of W. T. Brown, I attempt the mournful duty of writing you a notice of the death of ELDER ALDRIDGE BROWN, who died at his son's, near Tullahoma, Tenn., in the eighty-third year of his age. He was born in Cumberland county, N. C., April 11th, 1806, professed a hope in Christ 9th February, 1824, and soon after joined the church,

Pine Grove, N. C. He was soon chosen Clerk, and served as long as remained in that country. He moved to Franklin county, Tenn., in the spring of 1831, and soon after joined the church by letter, and was chosen Clerk, and then was chosen Deacon; and he soon began to try to preach and was ordained to the full work of the ministry, but I have not the date nor the names of those that composed the presbytery. I met his old father in Israel the first time in 1881, after which he made my home at his home some of the time when in the western part of the State. He was always pleasant company, and well versed in the Scriptures and sound in doctrine, and tried to put into practice. He believed in salvation by grace, and grace alone, as strong as any one I ever saw, and continued to preach it till his death. He went to an Association about thirty miles from home about one week before he died, and was of poor health, and was taken worse, and while returning home fell from his horse and was found by some men and helped upon his horse; and he rode on and fell from his horse again, and was found this time by some ladies. They had to go for help, and he was then taken to some man's house and his son was notified, who went and carried him home; but he continued to get worse until 11th of September, 1888, when he fell asleep, as we believe and have reason to hope, in Jesus. Thus a good man has fallen. He leaves some children, with the church and a number of friends to mourn their loss, but we believe that our loss is his eternal gain.

'Tis hard to break the tender cord,
When love has bound the heart;
'Tis hard, so hard, to speak the word,
We must forever part.

Dearest loved one, we must lay thee
In the peaceful grave's embrace,
But memory will be cherished
Till we see thy heavenly face.

Denmark, Tenn.

J. E. DICKINSON

JOSEPH L. TUGWELL.

Died of paralysis JOSEPH L. TUGWELL, in the sixty-ninth year of age. He was born in Edgecomb county, N. C., June 27th, 1819. He married Miss Sarah Wooten June 4th, 1840, with whom he lived till his death—February 4th, 1865. She was baptized by Elder C. B. Lander in 1851 into fellowship of Beulah church (now dissolved), in Union Parish, La., they having moved to Louisiana in 1847. He again married Margarette E. Jones October 8th, 1866. They were both baptized by Elder Robert Toler into the fellowship of Liberty Hill church, Union Parish, La., he on his fiftieth birthday—June 27th, 1869—and she a month after. He was a kind father, affectionate husband and a good citizen. He was uncompromisingly just, and might have incurred reproach from some because of his unyielding adherence to truth and right, yet the writer feels confident that even his enemies, if he has any, would say that he was always influenced by a noble and generous principle. He had been confined to his bed several weeks before the writer was aware of his illness. On the morning of August 25th, 1888, I came to Liberty Hill church to attend a district meeting. I found his seat vacant, and making inquiries, was told that he was thought to be dying. A service Elder W. K. Smith and myself went to see him, but found only his lifeless body, his ransomed soul having winged its flight to the bosom of Jesus. The church has lost in him one of her most useful members. We say in the language of the Psalmist, "Help, Lord; for the good man ceaseth."—Ps. xii. 1. He had no children by his last wife. His oldest son died some years ago in Texas. The other eight, together with his dear companion and her two daughters, yet live to mourn their loss of him. May the Lord comfort their hearts, and prepare them for the blessed abode where he now dwells in glory.

Farmerville, La., Feb. 22, 1888.

H. . .

DEACON L. T. ROSE.

The subject of this notice was born April 7th, 1834, and died at his home near Jefferson, Marengo county, Ala., October 12th, 1888. Our dear departed brother professed a hope in Christ in 1853, and united with the Mt. Pleasant Primitive Baptist church at Jefferson September 25th, 1880. He was chosen and ordained to the office of deacon of said church April 3d, 1881. He was also clerk of the church, which offices he filled faithfully and well, thereby "purchasing to himself a good degree and great boldness in the faith which is in Christ Jesus."

His home, and the hospitality there shown, will be sweetly remembered by neighbors, friends and members of our church while life lasts. His uniform Christian courtesy, kindness and love, as well as the continued encouragement in the discharge of his ministerial duties, extended to the unworthy writer of this notice, will also sweetly linger until memory and reason shall be dethroned. In the death of our dear brother, Sister Rose has lost a kind and affectionate husband, the children a loving and indulgent father, the county one of her best and most useful citizens, the church a good officer and wise counselor, and the writer one of the best friends he had on earth. The life and character of the deceased brother, religiously and otherwise, so far as the writer knows, is without a blemish. In the midst of our great and deep sorrow we are made to cry out, "Help, Lord: for the godly man ceaseth; for the faithful fail from among the children of men." But, blessed be the name of the Lord, "we 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." This is our hope, and is an anchor to the soul both sure and steadfast. To the spotless life and untarnished character we would call the attention of all who had the pleasure of an acquaintance with our departed brother as an example worthy of emulation. Certainly the widowed and sorrowing sister and three children have our sincere sympathy and earnest prayer. May God bless and keep them through life, and receive them unto himself at last. We could extend this notice to an indefinite length, and yet fail to do the subject justice, as our language is inadequate. Written by request.

The *Signs* will please copy.

Jefferson, Ala.

ED. WILLIAMS.

Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: Brethren and Sisters, REMEMBER

Bro. HASSELL!!

ISAAC M. WILKINSON,

Pelham, Tenn

RECEIPTS FOR ELD. HASSELL.—Wm. C. White, Ga., \$1; Bethlehem Church, Tuskegee, Ala., \$7; Eld N. B. Jones, Ala., \$2; Benj. Spitzer, O., \$1; L. Lee, Ala., 50c.; W. W. Douglass, Tenn., \$1; S. D. Harp, Tex., \$1 50; T. W. Simmons, Tex., \$1; John Holt, Ala., 25c.; Mrs. Nannie C. Starr, Ga., \$1; B. A. Beasley, Ark., \$1; Stephen Langford, Ky., \$5 (additional); Mrs. N. A. Swint, Ala., \$2; J. E. Meguiar, Ky., \$2. Total, \$300 38.

THE GOSPEL SHIP.

The Gospel Ship is a lawful ship,
And the only ship that's sound;
O! come and sail in the Gospel Ship,
To the glorious land she's bound.

CHORUS—

Come without money, there's room for you,
No carrying hats around;
For Jesus paid her passage through—
To the glorious land she's bound.

This ship was launched in ancient time,
Her Captain's yet on board;
His garments dress the sun outshine,
His name is Christ the Lord.

Come without money, &c.

See how the crew in order stand,
And bid the world adieu,
All bound for Canaan's happy land—
Their Captain guides them through.

Come without money, &c.

Miller Grove, Texas.

The storm may rage and winds may blow,
And Satan vent his spite;
But in the Gospel Ship we'll go,
And sail with sweet delight.

Come without money, &c.

The sailors may be tempest tossed,
And almost in despair;
But not a soul is ever lost,
Her Captain does declare.

Come without money, &c.

The promise is, we all shall meet
Where parting is no more;
With love and joy each other greet,
On that eternal shore.

Come without money, &c.

Composed by J. T. HODGES

[BY REQUEST.]

BIRTHDAY CELEBRATION

Of Mrs. Elizabeth Hurst, aged ninety-three years, November 8th, 1898. Honor thy father and thy mother, is the first commandment with a promise of long life. She has not only honored her earthly parents, but her Heavenly Father. She has been a faithful and consistent Baptist for three score years and ten; is the mother of thirteen children, seven sons and six daughters, five sons and four daughters yet living, and two sons and two daughters dead. Most of them have professed faith in God, are members of the Baptist church; others have hopes, but as yet have not joined themselves to the church. She has obeyed the Lord in training up her children in the nurture and admonition of the Lord, and pointing them to the Lamb of God, the taketh away the sin of the world, and they are like olive plants around the family altar, and they rise up to call her blessed; and like Timothy, they have been blessed in the faith of their mother and grandmother, who is truly one of the old mothers in Israel. Her generation at this time perhaps amount to hundreds; and yet but very few of them the least inclined to dissipation, but on the contrary, her generations are trying to walk in her footsteps, and she has followed her Saviour. God has spared her life, so that she has seen the desire of her soul in the salvation of her offspring. The 8th was a very dark, rainy day, yet the eager, anxious visitors came in until the crowd was very large; then came happy greetings and hearty welcomes, with splendid music, both from the organ and cultivated male and female voices, and which all retired to the grove to a long table of sixty-four feet, to enjoy a rich feast of good things prepared by the fair hands of those noble daughters and granddaughters, who seemed to vie with each other to see who could have the best dishes. Dinner being announced, the dear old mother and the preacher who asked the blessing were placed at the head of the table; the table filled to overflowing from end to end. After dinner the artist arranged the entire kindred present in one large group with the old mother in the center, with Bible in hand. Elder Wm. Adams had his ten boys placed in a group for the artist. A large number of these pictures have been spoiled for. Then came some beautiful presents to the dear old mother, one of which was presented by her dear friend, Mrs. Jane Butler, in a beautiful shawl, for which she will accept many thanks from the entire family. The day closed with songs, prayers and preaching, all at Elder Wm. Adams' present home, in Newton county, Ga. All who attended this celebration feel that it was one of the happiest days of their lives.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

JUNE, 1889.

JOHannes

Nov 89

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.

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J. P. COPELAND.

JAS. R. COPELAND was born June 24, 1847, and departed this life Ju
10, 1887, aged forty years and sixteen days. He was stricken with
paralysis on Wednesday on one side, and the next evening was paralyzed
all over, so that he could not move, save his eyes. He was a great su
ferer until Sunday morning following, when death relieved him.

Brother Copeland experienced a good hope in Christ when a you
man. Many times has he told the writer his travels from nature to gra
and if space would permit in an obituary I would love to write a lo
letter, but will be brief as possible. I will say that he was a strong
believer in the finished work of salvation, as the Bible teaches and the
Primitive Baptists preach it, and he proved his faith by his works, g
going to Bethlehem Church in 1879 and telling them what the Lord ha
done for his soul, and was baptized by Elder H. S. Burson, and earnest
contended for the faith once delivered to the saints by a well order
Christian life until the day of his death. He was conscious to the las
yea, after fatal disease had stilled his frame and his tongue ceased
move, the unworthy writer asked him if the faith that had sustaine
him so long was still with him; if so to shut his eyes, and he did so, a
showed great emotion. Precious in the eyes of the Lord is the death
his saints.

He left a wife and eight children to mourn their loss, and many re
tives and friends. His funeral was preached at Bethlehem Church,
Elder E. Phillips, and his remains were then interred, to await the res
urrection of the just. His bereaved companion is a member of the sa
church. May her faith continue as his did to the last, and their child
imitate their example, is the prayer of the unworthy writer,

W. P. MERRELL

THOMAS DUMAS.

Died, at his residence in Barnesville, Ga., on 4th of April, 1888
DEACON THOMAS DUMAS, after a lingering illness since the 1st of Decem
ber, 1888. He was born 7th September, 1812, and was married to M
Charlotte Taylor 6th of February, 1834, with whom he lived most happ
until his death. He joined the Baptists in May, 1837, the church he join
going off with the Institution Baptists. He withdrew and was receiv
into Rahma Primitive Baptist Church some time after by experience
baptism. He afterwards removed his letter to Union Church, in Mont
county, Ga., where he remained until that church was dissolved,
afterwards another was constituted at the same place, and he cast
lot with them and remained a consistent member until his death, wh
was a great blow to the little church. He was ready to do his part in
the duties incident to the administrations of the church, and his part
relieving the necessities of his pastor, and his home was always a pla
ant retreat to the weary minister whose happy lot was to fall that wa
He never had any children born to him, but he raised several; and he
a father's part by them, and would always speak of them as his.
I can truthfully say he was a loving and faithful husband, a good prov
for his family, a good and honored citizen, and upright in his deal
with his fellow-man. He leaves his dear companion, who is very fee
and almost helpless, though well provided for in worldly things, to m
her loss, but his eternal gain. The writer tried to speak at his funera
the comfort of the sorrowing ones from 1 Peter i. 3, after which his
remains were placed in the cemetery at Union Church, to sleep with th
of his loved ones that had gone before, to await the resurrection.

I would say, in conclusion, to his dear wife, weep not for Uncle T
mie; it won't be long before you will be permitted to join him in
Father's house above. May we all have grace to be submissive to G
will.

T. J. HEA

**Bro. Respass: Keep in some corner of every number of the Mes
ger, this sentence: Brethren and Sisters, REMEMBER
Bro. HASSELL !**

**ISAAC M. WILKINSON,
Pelham, Tenn**

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 6. BUTLER, GA., JUNE, 1889. Vol. 11

BIOGRAPHICAL.

ELD. JOEL HUME.

I was born in what was then Campbell, but now Brenton county, Ky., June 13, 1807. My father, Gerard Hume, died when I was about twenty-two months old, and mother (Mary Aldridge) now being left destitute, with two little boys on her hands, moved back to her father's, in Boon county, where she remained a widow about six years, and then married Asa Peek, and took myself and little brother with her to the home of her husband, where I remained about two years. I then left and worked among the relatives and friends, for which I received enough to clothe myself, and was permitted to attend school two or three months during the winter—in all, I think I went to school about ten months, and learned to read and spell tolerably well. When about fifteen years old I went to Indiana. After about two years I married a Miss Dusky. There were born to us eight daughters and two sons. After living in Switzerland county about two years, I moved to Park county, where we lived some six or seven years, and during which time I realized my condition as a sinner in the sight of a just and holy God. I heard a man swearing very profanely, and thought that he was the most wicked man I had ever seen; but the next thought was "you are a worse man than he." The question then came to my mind, "why is this so?" The answer came in haste, and with power, because that poor man pours out all the wickedness that is in him, while you have all yours covered up in your heart. This caused me some uneasiness for a time, but gradually wore away for some three months, when the same

reflections returned with much more power than at first. The thought of death, judgment and eternity then gave me great uneasiness, and I was not prepared for either. This stirred up trouble that I had not realized before, and my sins began to press me sorely. God was good, holy and pure, and I was unholy and impure, and how could I expect such a pure and holy being to ever look with compassion upon one so vile as I felt myself to be, and here sincere mourning commenced. I thought I must get better, or God would never save me; and I believed I could get better by praying and reading the Bible, and this I tried to do for several weeks, but found no relief; indeed, I could not pray, and I thought it was a sin for me to call on such a holy being as I viewed God to be, and I believed my case was a hopeless one, and my doom was sealed, and that to call over the name of God would only increase my condemnation, and I could not do it, but I learned this important truth, that if the tongue were taken out of the mouth, the heart would still cry, "God be merciful to me, a sinner, doomed to death, and justly condemned to woe and misery; Lord save, or I perish." Here was mourning indeed, which no one knows of but one that has passed through the same. In this way I labored for about three weeks, not all the time in such agony of mind, but more or less troubled all the while. I finally was led to believe that if I was lost justice demanded it, and if saved, it must be all of mercy and grace alone, for I had done all I could do, and was no better, and while bemoaning my sad condition (I saw no light, nor did I hear any voice) a calm, sweet peace came over my mind, my trouble was gone, I felt no conviction of sin, everything in nature looked beautiful—strangely beautiful—and I could not tell what it all meant until the next day, when, I humbly hope, the dear Saviour was revealed to my astonished vision, and I by faith was enabled to rejoice in Him as *my* Saviour. O, how pleasant I a few days passed away. I thought my troubles all over, but alas! how sadly mistaken I was. In a few days darkness, distress and sorrow pervaded my mind for a time, when a gleam of light again sprang up and brought peace and pleasure again. So it has been from then until now, sometimes in the light, and sometimes in the darkness, and so I expect it will be while

main in the flesh. But with all my sorrow, trials and afflictions, I still have a little hope that beyond the grave there is a sweet resting place for poor me, all rough grace in Jesus.

But to return to my first efforts: While in Park county I joined the Methodists, with whom I lived about two years, and I finally became convinced that their doctrine and practice were not taught in the Scriptures. This rendered me very uneasy, and I began to search the Scriptures more closely than I had ever done, for I sincerely desired to know the truth, and I occasionally went to hear the Regular or Primitive Baptists preach. I soon learned that their preaching and the Scriptures agreed with my experience, and in a short time joined the church called Reserve, and was baptized by Elder David Shook, in 1831. My mind was soon exercised about talking to the people publicly on the subject of religion, but the thought seemed to alarm me, for I could not believe that the Lord would require such a poor, unworthy, ignorant being as I felt myself to be, to engage in a work of such importance and responsibility. I left Park county and moved to Vermillion county, Ind., and I then joined by letter the Vermillion church of Regular Baptists. The trouble on my mind about preaching increased until, at times, I was really not capable of attending to my business as it should have been done. But no one knew my condition but myself. Surely if any creature ever suffered trouble and sorrow I did for about five years, with this scripture thundering in my mind almost constantly when awake: "I have set watchmen upon thy walls, O Jerusalem, that shall never hold their peace, day or night: ye that make mention of the Lord keep not silence." But all my crying, begging, and praying gave no relief. I could not believe that a God of wisdom would call such a man as I was to perform such an important work, or that a God of justice would require such a work of a man with a helpless family on his hands to support, and that by daily labor, for I was poor and without any income, only as I labored for it. This, *to me*, seemed very unjust, but all the excuses I could offer brought no relief to my troubled mind, and I was very unreconciled indeed. Such was my feeling one time, when alone in the woods, that I said to the

Lord, mentally: My life is yours, you gave it to me and you may take it as quick as you please, but I will not preach. No one can tell the agony of a mind exercised but one that has been there himself. The pastor of the church was with me frequently, and urged me to yield to my impressions, but I could not at that time. I suppose that he urged the church to liberate me to exercise in public, and in February, 1837, the church passed the order for me to speak at any time when opportunity was offered, and that night the pastor's meeting at a neighbor's house, near where I lived, was attended, as usual; when meeting time came he asked me to open meeting for him, as I had done a few times before. I arose and commenced talking; how long I talked, or what I said; I do not know, but when I came to myself the old brethren and sisters, as far as I could see, were weeping. The thought occurred in a moment that I had disgraced myself and the cause, and they were weeping over it, and I dropped into a seat and was knocked down—without song or prayer. I think that was the darkest night of my life, and if I slept at all I did not know it. The next day the minister asked me if I was not going to meeting with him, and I remained that I expected to go, and did so, and when the time came he urged me to open meeting for him, but I refused to do so, saying that I had disgraced the cause too much last night, and he preached as usual, and when through, I was ready to close meeting for him, and did so. I thought these impressions would soon wear off and I would get clear of the trouble, but I did not find it so.

In September following the church took into consideration the propriety or necessity of my ordination, which I opposed with all the arguments I could command; I told them they were in too great haste; that they did not know the man; the acquaintance was too short; any member in the church was as fit for a preacher as I was; but all my efforts availed nothing. I then told them if they would send for such brethren as I would name, if they thought the church was ready I would submit, and they agreed to do so. I felt very free for a time, for I firmly believed the brethren sent for, if they came, would decide in my favor. December meeting was the time set for the council to meet; and

ey came, and to my utter astonishment they decided against me, and with the church. My word was pledged and I had to submit, and on the second Saturday in December, 1837, I was set apart by ordination to the full functions of the gospel ministry.

In March, 1840, I moved to Posey county, Ind., and joined by letter, Bethel church, which was a member of the Western Association of Regular (or Primitive) Baptists. In a short time I was challenged by Elder Elijah Goodwin, a minister of the Campbellite church, for a public discussion of the points of difference between us. He was a very popular preacher among them, an old statesman and a fair scholar. I was a boy in the ministry, and never heard a debate, was no scholar, and was in need of aid of him. I received three letters from him before I answered him, and took the letters to the church and read them, and asked the church what I must do, and they answered that if I believed the doctrine I preached, I ought to meet them, and thought I could sustain it by the Scriptures, I ought to meet him. I thought of the case of David and Goliath of Gath, and accepted his challenge; and we met, and for four days discussed the following propositions: *First*—The doctrine of total hereditary depravity is taught in the Holy Scripture; Hume affirmed, Goodwin denied. *Second*—When the gospel is preached, as first delivered by Christ and his apostles, to an unregenerate sinner, of adult years and sane mind, he will believe, repent, confess the Lord Jesus Christ, turn to God and be finally saved; Goodwin affirmed, Hume denied. *Third*—The immersion of a penitent believer in the name of the Lord Jesus Christ *into* the name of the Father, Son and Holy Spirit, is for the remission of all past sins; Goodwin affirmed, Hume denied. *Fourth*—No man or woman, a true saint in the church of God can apostatize from the Christian faith, and be finally lost; Goodwin affirmed, Hume denied.

Shortly after the discussion closed, Elder Goodwin obtained a position in some institution of learning in the State capital, and moved there and remained until his death. After this I had two other debates with the same people, and two with the leader of the General Baptist—Elder Benonia Stinson. Those Arminian people seemed determined to drive me out of this country, but, having obtained help from the Lord, I continue

until this day. Bless the Lord, O my soul, for His amazing mercy and goodness, bestowed upon one very unworthy! In 1842 I accepted the care of Bethlehem Church, some twenty miles north of Bethel, where I labored nearly twenty-eight years. During my labor with Bethel and Bethlehem churches they more than doubled their numbers. I also took the care of Bethel Church, about half way between the two former, the care of which I retain up to this time, 1889; but they have called Elder Lemuel Potter to my aid, who does most of the preaching, and who is very acceptable to the congregation. I also took the care of Mt. Pleasant Church, situated in the edge of the Wabash bottom. We met in an old school house, some ten or twenty members, poor—not able to assist a preacher much—but I thought I might as well preach to the poor as to other men. While I labored for this church, Salem Church, in Gibson county, called on me to serve them. There was considerable wealth in this church, but I told the committee that waited on me that I had already four churches on my hands, and could not serve them unless they and some other church would agree to hold their meetings every other month, in the week; if they would do this, I would try to serve them. Hence Salem Church appointed a committee to visit Mt. Pleasant and lay the matter before them, and see what they would do; and Mt. Pleasant agreed to the proposition, and they and Salem Church, for some years, held their regular meetings every other month on Wednesday and Thursday. I now had five churches on my hands, and had to make my living on the farm, and if I had more time to rest I leave the reader to judge. While laboring for Salem Church, I contracted a marriage with a young lady, a member of that church, Fannie Yeager by name, and we were married August 20, 1856, my former wife having died October 10, 1854. By the time we had no children. We have now lived together thirty-two years last August in peace and harmony, although I am twenty-five years her senior, she remains a faithful and devoted companion. I labored for Mt. Pleasant Church until it numbered over forty. In getting old, and not able to serve these churches regularly; consequently resigned the care of most of them, and they were supplied by others.

I also labored for Big Creek Church some three or four years. They were near me, but finally resigned the care of that church, and they were supplied by Elder Samuel Potter, who still labors for them. When I resigned the care of Bethlehem they numbered near 150 members. When I asked to be released, they took the matter up for advisement, and two months after they voted on my request, and only six or seven voted to release me; the rest sat neutral, and as such I was released. I have often thought I did wrong in tearing myself away from this church under such circumstances. After all this labor Walnut Grove Church, in Lynville, Wabash county, some twenty-eight miles east, called on me to serve them. Being now seventy-two years old, I refused to accept the call—did not think I was able to serve a church so far away from home—but promised to visit them in April following, which I did. The members, most of them, and the congregation also, had quit attending their meetings, because they did not like their preachers. I went in April, according to promise. The members were generally there, and a few others; I tried to preach for them the best I could; they renewed their request, and urged the matter so strongly that I agreed to try to serve them one year. At the next meeting the house would not hold the people. We had to go to a grove near by, and this we had to do all summer, until the weather became too cool in the fall. At this meeting I believe eight were received by experience. I served them three years, during which time they received over sixty members, the most of whom I baptized. Now, a minister of our order, J. T. Oliphant, had moved into our bounds, and I prevailed on the church to release me and call him, which they did, and he still serves them, much to their satisfaction. This loses my pastoral labors, except Bethany Church, to which I belong. They have never released me. I live about twenty miles from them, and generally visit them twice a year—May and October, their communion meetings—and when there have to take charge of the meeting. As long as I have served those churches I have never had the promise of a dollar from any of them for my services, and have never suffered for food or raiment. I believe when God calls a man to preach the gospel, if he will faithfully discharge his duty, he

will never be allowed to suffer for want of either food or raiment. I have been a member of Salem Association for nearly forty-nine years, and have been the Moderator for over forty years; never had any trouble in keeping order among them. It was my practice, at the opening of each Association, to call for the reading of the Rules of Decorum, and would then say, "Brethren, you made those rules, and you will be expected to live close up to them," and they generally did so and we had no trouble. I visit those five churches occasionally, and am always treated with respect and kindness, and if I wanted a congregation to preach to would not leave the bounds of those churches to get. I believe there are but eight members living in the five churches that were members when I commenced laboring for them; all the others have passed away, either by removal or death—mostly by death. None but the blessed Lord knows how dearly I love those people, and am ready at all times to do what little I can for their satisfaction. My humble prayer to God is, that he will bless them abundantly with pure and holy fellowship and help them all so to live as to glorify the name of the dear Saviour and honor his precious cause. Now in conclusion, permit me to say that I believe with all my heart the doctrine the Regular Baptists believe when I joined them. This doctrine is taught in the Scripture of Truth, as I read it, and it is the safe plan for ministers to teach nothing that they cannot prove plainly from the Bible. Plain Bible truth is not likely to offend Christians, but these new doctrines are apt to cause distress, trouble, and sometimes division. We should all strive for peace, harmony and fellowship. Where these abound there is pleasure and satisfaction. Let us all labor to this end, and may the good Lord help us all to love him supremely, and love each other with pure hearts fervently, and finally be brought to praise Jesus in the glory world, is the prayer of a poor old sinner saved by grace, if saved at all.

JOEL HUME

One principle by which a believer should walk, is this: That whatever is temporally enjoyed, should be spiritually improved.

THE BIRTH FROM ABOVE.

“Except a man be born again, he cannot see the kingdom of God.”—ohn iii. 3.

Dear Brethren:—I feel a desire to write a few thoughts for the MESSENGER again, and this subject is upon my mind. I have no expectation of saying anything new—anything but what has been better said a hundred times by others—but yet I feel like writing about it. During the past twenty years, in some parts of our land, our papers and our pulpits have been full of debates upon this subject. I fear that many times we have been more concerned to dispute about unprofitable questions concerning it than to encourage seeking souls to believe that they have been born again. I know that disputes about what is born again, and how the new birth takes place, are as nothing to me compared with the all-absorbing question, “Am I born again, or am I not?” If any man contends that the redeemed sinner is not born again but something else, I shall here engage in no controversy with him, since to debate with a man who is by his own confession not born again would seem to be sheer folly, because such a man one knows, and can know, nothing about the matter anyway.

I wish to speak to those who have been born again, but who yet may fear that they have not been. I desire to point out some things that seem to me to be involved in this wonderful language of our Redeemer, which I hope may prove to be of instruction and comfort to some. I wish to remark in the first place, that the new birth, as we generally speak of it, is alluded to in the New Testament in various ways. Believers are said to be born of God, born of the Spirit, and born by the word of God. But all these are different expressions for the same work, showing that as it is the “whole man” who is born again, so also it is of God, Father, Son, and Spirit that he is born. Not of the Father only, nor of the Son only, nor of the Spirit only, but of God. The very fullness of the Godhead, which dwelt in Jesus is manifest also in the work of the new birth.

The text contains the words of Jesus to Nicodemus, ruler of the Jews; that is, he was an authority in their religion. He came to Jesus by night, probably

because he feared the people, or dreaded to lose standing among them. I think the tenor of the narration shows that he was an honest enquirer. Afterwards, as recorded in John vii. 50, we find him defending Jesus from unjust accusations in the face of his foes, and in John xix. it is recorded that this same man, with Joseph of Aramathea, took the body of Jesus after his crucifixion and gave it honorable burial. Both these events, to my mind, show that Nicodemus was a sincere disciple, if at first an ignorant and timid one.

Now he says to Jesus, "Rabbi, we know that thou art a teacher come from God, for no man can do the miracles that thou doest, except God be with him." In this language is recorded at once the measure of his ignorance and of his humility. He said the best he knew, "Thou art a teacher come from God." This was true, but Jesus was more than a teacher. He was a giver of life; he was the life, and he was a Saviour. Nicodemus said, in coming and making this confession, "I want to know the truth; I have need to be taught; I come to thee for instruction." This was also true. But more than this was true. He needed more than instruction. As an unregenerate man, he could not even be taught. He must first have life. To see the things of the kingdom of God, he must first be an inhabitant of that kingdom; and to be a citizen of that kingdom he must be born of and in it. Without this, neither man nor angel from heaven, nor even He who spake as never man spake, could teach him anything in that kingdom.

And so Jesus said, "Except a man be born again, he cannot see the kingdom of God." The kingdom of God is from above. And so the literal translation of the text is, "Except a man be born FROM ABOVE," etc. That is, man sees and knows what is below, for he is born of the earth. If he ever knows that which is above, he must in like manner be born from above. The language is very positive and emphatic. "He CANNOT see." In the face of this language what becomes of all theories of salvation, based upon moral reformations, upon teaching either the children or grown people, upon baptisms or rituals, or birthright church membership, or the thousand and one things of which men boast themselves? These things are all

condemned by the words, "Except a man be born again, he cannot see the kingdom of God."

It must be manifest even to human reason that if a man must be born from above, nothing BELOW that which is ABOVE can aid in the birth. And so we read in the first chapter of this gospel that the sons of God are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." And the means of the birth is said to be "by the word of God." In this work no man can meddle, no human means can be used. Just as passive as is the babe when born into this natural world is the child of God when he is born from above. If language means anything, this is true. All that can be done by preaching, praying or labor of any kind will not hasten or aid the spiritual birth in the slightest degree.

But like all men who have not experienced this work, Nicodemus did not understand how this could be. He said, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" I have no idea that he for a moment supposed that Jesus meant any such thing as this. But by this language he expressed his idea of the impossibility of such a thing. As it would be impossible for a man to be born the second time of his mother, so it would be impossible for him to be born from above. He could then only conceive of teaching, and of learning by teaching. To be born again would be a miracle, and he could not conceive of such a miracle.

But to this Jesus replied, "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." Water is always an emblem of the word of God in its cleansing power. Jesus is not talking of outward forms, but of real, vital heart work. Nicodemus, as a ruler of the Jews, would be familiar with the emblematic meaning of water under the Old Testament. Jesus uses it here in its emblematic meaning of that which cleanses. The "kingdom of God" is never synonymous with the "church." The "church" is one thing and the "kingdom of God" is quite another. Some are in the kingdom of God who were never in the church here on earth. The church is a visible body, the kingdom of God cannot be seen. Water baptism is the door into the church, but not into the kingdom

of God. Men can get into the church without the birth of the Spirit, but not into the kingdom of God. Men must be in the kingdom of God before they are entitled to water baptism. Jesus means, it seems to me, therefore, "except a man be born of the word and Spirit of God, he cannot enter the kingdom of God." And so we read in another place of the "*washing of WATER by the WORD.*"

Let us notice another thing. Jesus said first, "Except a man be born from above, he cannot SEE the kingdom of God." Now, he says "except born of water and the Spirit," he cannot ENTER the kingdom. There is a difference between seeing and entering. It is so in each one's experience. We first saw the kingdom of God, and how glorious did the King and his reigning power appear! But we desired to enter. This required the enlightening and cleansing work of his Spirit; and this work is still going on with us. And so an abundant entrance is being ministered unto us into that everlasting kingdom. A wide field opens up here into which I have but glanced. The seeing is wonderful, but oh! how passing all wonders is the entering in!

Now Jesus continues, and still further shows the contrast between the natural and the spiritual birth by contrasting the fruit of both. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not (therefore) that I said unto thee, ye must be born again!" That is, each birth produces after its kind. This is a truth that even Nicodemus could see the force of. All that proceeds from the fleshly birth is fleshly, and only fleshly. It can produce nothing higher than itself. If you desire spiritual results, there must be a spiritual birth, and that which proceeds from the spiritual birth will be spiritual. Therefore, do not marvel or wonder that I said "ye must be born again." I am only stating truth with regard to the kingdom of God, that you see carried out in all departments of the natural creation. This, it seems to me, is the meaning of the Saviour's language here.

And Jesus proceeds to say that, because we are ignorant of the process of the new birth, we are not therefore to deny that there is such a thing, because we are equally ignorant concerning the wind which blows,

and yet we know that the wind does blow. We know that the wind is blowing by its effects. Even so we know the birth from above by its effects.

And this brings me to what every child of God feels to be the greatest question of all. Am I born of God? What are the evidences of the new birth? I am making this letter too lengthy already, and so I will but briefly sketch the answer to this question. Some of the evidences of the birth from above are, that the soul seeks the things that are above, seeks to depart from self and sin, finds no joy like the joy of the soul, seeks the fellowship and companionship of saints, has no confidence in the flesh, but rejoices in Christ Jesus, desires to follow Jesus, loves the doctrine and the testimony that exalts Jesus, prefers Jerusalem above his chief joy, is ashamed of his cold affections and lack of consecration to God, gladly receives the word, loves the law of God even though it condemns him, and confesses himself a sinner saved by grace.

Is there a doubting soul who shall read this, let me say to that one to doubt and fear is an evidence that you are born from above, for if you were not you would not have life or light enough to doubt. Can you claim any of these marks? Then art thou blessed indeed, for you are an heir of glory.

I will leave the theme. May God bless his truth.

I remain your brother in hope,
Reisterstown, Md. F. A. CHICK.

A PRACTICAL SERMON.

TEXT:—"What God hath cleansed, that call not thou common."
 —Acts x. 15.

DEAR BRETHREN: The Lord's work and word should be abided in and believed by all his chosen and called people, who should show their faith by their works, and should be "doers of the word, and not hearers only," for the work of God is perfect and accepted with him as that which he approves and blesses. It would be sinful presumption in us, then, to reject what he himself receives. All will admit this as a truth; but do we all show by our works that we thus believe? That is, do we receive all whom we believe God hath cleansed

and received? or do we reject many of them as common or unclean? If we reject them, do we not thereby declare that we are wiser and purer than the Lord? This was the enormous sin of the pharisees; they were the strictest sect of the Jews, and claimed exclusive honors and privileges in the kingdom of Israel, which they denied to other Jews who were not so rigidly strict and holy as themselves. They were very exact and formal in their observance of certain traditions and customs of their fathers, and would separate themselves from their own brethren who would not walk according to their strict order, and by their conduct would say, "Stand by thyself, come not near to me; for I am holier than thou."—Isa. lxx. 5. Yet the Lord said that they were a rebellious people, and walked in a way that was not good, after their own thoughts. And Paul says that they were our ensamples, and that we should be admonished by the things written of them.

The text was spoken by the Lord to Peter, who though he was a disciple and minister of Christ, yet he was a strict Jew, and his Jewish customs and prejudices strongly influenced his conduct, and caused him to walk inconsistently, and to dissemble. For he had boldly preached on the day of Pentecost that God would pour out of his Spirit upon *all flesh*; and that "*whosoever shall call on the name of the Lord shall be saved.*" He understood, therefore, that in Abraham and his seed (Christ) all the nations and families of the earth should be blessed; that the Lord had a people among the Gentiles as well as the Jews; and that the gospel should be preached in all the world, for a witness unto all nations. But, nevertheless, because Peter was very strict and orderly Jew, he was rigidly opposed to associating with or fellowshiping the Gentiles; not because they were not the Lord's people, but because they were not as he was. There was much of Pharisaism and exclusiveism in this, and it was both contrary to the gospel of *grace* (which regards all as *sinner alike*) and an injury to the usefulness of Peter in the gospel ministry. Brethren in the ministry, would it not be well for us all to examine ourselves, whether *we* are fettered and hindered by traditions, customs and prejudices, as was Peter? A preacher once said that there had never been a gospel sermon preached, only in

sound and orderly gospel church. Peter was not so exclusive as this, and let us hope but few are.

The Lord had made choice of Peter to be the first to preach the gospel to the rejected Gentiles, and to receive them in the fellowship of the gospel with himself and the Jewish believers; because Christ had died for them, and God had cleansed them. But Peter's strong Jewish feelings caused him to say, "Not so, Lord, for I have never eaten anything that is common or unclean." Ah! did he know that he was refusing the work and blessing of God, and despising what He had sent down from heaven? Yet Peter was very hungry, though he would have refused the blessed gospel feast which the Lord had prepared and would bestow upon him. How blind and ignorant we are! 'And the voice spoke unto him again the second time, What God hath cleansed, that call not thou common.' He had cleansed a people among the despised Gentiles, to whom Peter should go and preach Christ. In thus fulfilling the gospel ministry, the Lord was with him and blessed and satisfied his hungry soul, and through his ministry enriched and blessed the believing Gentiles, so that they were all made to rejoice together in the work of the Lord; for it was good for the praying Gentiles who hungered and thirsted after righteousness, that Peter should go to them in the fulness of the blessing of the gospel of Christ, as well as good for him, and a feast of fat things to his soul.

But, strange to tell, some of the brethren and ministers of Christ objected to this work of the Lord, found fault with Peter, and dealt with him for it! But he, in defense of the way of the Lord, said, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" How forcible and appropriate is this meek rebuke! The brethren then held their peace, and glorified God, who had likewise granted to the Gentiles repentance unto life. They rejoiced in his knowledge of the salvation of others, which was made known unto them by the visit of Peter; and those believing strangers and foreigners were joyfully embraced in the fellowship of the gospel, as fellow-citizens with the saints, and of the household of God. It was the apostles and brethren in Judea who did this, and

received as brethren all who had received the Holy Ghost and who believed on the Lord Jesus Christ when he was preached to them.

Now, are we willing to follow their example, and receive as brethren those whom God has cleansed and given the like precious gift of faith in Christ as he did unto us? or shall we refuse to receive them as God's people, and claim that we are sounder and more orderly than the apostles? One or the other of these we must do, and are doing, whether we will admit it or not. Paul's command to us is, "Be ye followers of me, even as I also am of Christ."—1 Cor. xi. 1. In the Acts of the Apostles and the epistles of Paul to the churches and brethren, we have a faithful record of his gospel, his travels and labors, the people to whom he preached, and those whom he received as brethren. Are we doing as he did, or following him? Or are we condemning Paul as unsound and disorderly, by rejecting many whom God has cleansed by his Spirit, such as those whom Paul received as brethren and churches in the gospel? In answer, look at the church at Corinth, the churches of Galatia, and the seven churches of Asia, all planted by Paul, and received by him and by his righteous Lord and Master; yet how many of us now would receive into fellowship, or even go among such brethren and churches as the most of them were? But if we follow Paul, as he followed Christ, we must receive them as brethren in the gospel, though we labor with them in love to save them from error.

How were they manifested and known as the children of God, whom he had cleansed? By faith in Christ. What was Paul's gospel, which they believed? Redemption and justification by the blood of Christ, and salvation by his life and grace; but not of works. What were the experimental and gospel evidences and fruits of this personal salvation of sinners? Godly sorrow for sin, repentance toward God, faith in Jesus, confession of sin, and willing obedience to the gospel. All such were received in love as brethren, and they loved one another, because the love of God was shed abroad in their hearts by the Holy Spirit, and they were all united and endeared in the faith and hope and love of Christ, who was preached to them, and in whom they believed and rejoiced. God had cleansed them

and put no difference between them; Christ, who died for their sins, was revealed in them as their hope of glory; the Holy Spirit was given unto them as their comforter, and Paul and the apostles received them.

No other tests were required; no other lines were drawn; no other gospel was preached, and no other doctrine taught; but quickened by one Spirit, cleansed by one God and Father, called in one hope, they all owned one Lord, received one faith, and fulfilled one baptism. Therefore they were one people, one family, one brotherhood, and were members and brethren together in Christ, whom they preached, believed in and followed, as the Way, the Truth and the Life. How blessed they were!

How is it now? Are all such brethren and churches receiving one another as brethren, and as the cleansed and called of God? Alas, no! but many of them are rejecting, biting and devouring one another. Why do we do so? Is it because they do not preach Christ as the only and all-sufficient Saviour of sinners? nor believe in him and salvation by his grace, that we reject them as heathens and publicans? No, not that. Is it because they are immoral and disorderly, or do not live soberly, righteously and godly, as becometh the gospel, that we count them unclean? O, no. Why then do we reject them? Well, because they are not in associational correspondence with us; but their churches are not an Association that either directly or indirectly corresponds with another Association that was dropped from our correspondence by our Association some time in the past; therefore we do not think it *good order* to either go among them or receive them among us; but we regard them as common or unclean, as Peter did the Gentiles! Yet we admit that our God himself has cleansed and received them, and is among them, even as he had cleansed the regenerated Gentiles, to whom he sent Peter and John, Paul and Barnabas, Timothy and Titus, Philip and Silas. O yes, we believe this; and that they are the Lord's redeemed and believing people, the children of our God and Father; but they are not in order. Why not? O well, they correspond with some Association that we do not consider altogether sound and orderly, and which is not in associational line with us. We believe that their churches and

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ministers are sound in the gospel of Christ, with a few exceptions; but long ago our Association dropped correspondence with one of their Associations, and we must observe *order*.

Now, where is our authority in the gospel, our scriptural and divine right for this associational jurisdiction, discipline and control over the gospel churches and ministry? *Where?* It does not exist; but it is an arbitrary usurpation of men, who would lord it over God's people; and it is the same spirit of anti-Christ and dominant principle which culminated in the despotism and monstrous cruelties of Papal Rome, as shown by church history. By this associational line of order and rule of fellowship, unknown in the New Testament and in the gospel of Christ, thousands of God's dear children, whom he has cleansed from their sins, and hundreds of Christ's true ministers, whom he has sent to preach the gospel of the kingdom, are counted as common or unclean, and rejected as heretics. And, a servant of Christ will hearken unto God more than to men, and heed the Macedonian cry of his hungry children, and cross the associational lines to preach the gospel to the poor in spirit, the cry of *disorder* is raised against him, and the brethren will not only contend with him, as they did with Peter for going to the Gentiles, but some will be ready to reject him.

Now, is this according to the spirit, example and command of our Master, Christ? Nay, verily! But it is the spirit of Diotrephes, of whom the beloved John speaks, saying: "We, therefore ought to receive such (as went forth for the name sake of Christ) "that they might be fellow-helpers to the truth. I wrote unto his church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren and forbiddeth them that would, and casteth them out of the church." "History repeats itself," and it is certainly so in our midst now. But the Lord himself will remember the deeds of such prating and malicious men, who long to have the mastery and be the leaders of a party, and who ruthlessly cast out hundreds of the brethren.

"The Elder unto the elect lady" (the church) "at

her children," has given her the divine order—the gospel rule—which is safe and good, and by it the church should be guided. He says: "I rejoice greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, *that we love one another*. * * * Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son. If there come any unto you, and bringeth *not* this doctrine, receive him *not* into your house," (the church) "neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

O, brethren, let us follow this gospel rule in all the churches of gospel believers, and cease from the unscriptural, arbitrary and destructive rules of men, imposed upon us by associational decrees, limitations and lines, which have been fruitful of mournful divisions among the people of God, and have cast out as unclean thousands of the dear brethren of Christ, who believe, preach and rejoice in his doctrine, and love one another as he gave us commandment. By this divine commandment, order and rule, as recorded by the Apostle John, I am willing that both my brethren and fellow-servants, with myself, shall be tried, and received or cast out. But if we reject the Lord's servant who abideth in the doctrine of Christ, we reject both the Father and the Son, which is a fearful thing to do. God forbid that we should do this; for it will surely bring his scourge upon us. Yea, it has already done so, and we are as a little flock divided and scattered; and the daughters of Zion mourn, and her priests are in heaviness. O, let us cry mightily unto our just and merciful God, to come and heal the breaches of Zion. We have his promise, saying: "I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and bind up that which was broken, and will strengthen that which was sick; but I will destroy the *fat* and the *strong*; I will feed them with *judgment*."—Ezek. xxxiv. 15, 16.

Finely, brethren, let us solemnly heed the voice that

spoke to Peter three times: "But the voice answered me again from heaven, WHAT GOD HATH CLEANSED, *thou call not thou common.*"

New Castle, Ind.

D. BARTLEY.

WILLIAMSTON, MARTIN CO., N. C., April 12, 1889.

ELDER J. R. RESPESS—*Dear Brother:* A year ago you made, in the GOSPEL MESSENGER, a very tender appeal to our brethren and sisters and friends in my behalf, urging them to come forward and relieve me of the debt of two thousand dollars, which I had incurred by the preparation and publication of the Church History. As you know, I first declined, and afterward consented with great reluctance to your request to be allowed to publish such an appeal; for it is exceedingly disagreeable to me to appear in the character of a public beneficiary, and it is far more pleasant to me to give than to receive. But, as the large debt, with its rapidly accumulating interest at eight per cent., was contracted not for my individual benefit, but for that of the public, and as it seemed certain that, without help from others, my little family of six would be impoverished, I at last agreed to the publication of the appeal. The *Signs of the Times*, *Zion's Landmark*, and the *Primitive Monitor* have kindly seconded your efforts; and our members and friends have responded with generous and touching liberality. During the year, since you published the appeal, *twelve hundred and fifty dollars* have been kindly contributed for the payment of the Church History debt, so that on April 6th, 1889, I made a payment on my note that reduced the amount to \$900 (NINE HUNDRED DOLLARS), with interest at eight per cent. from that date. *My property is still held under mortgage for the payment of this balance.* Returning my unfeigned thanks to the dear brethren and sisters and friends who have thus been divinely moved to help me to bear the heavy burden incurred by my earnest endeavors to serve the cause of eternal truth, I am,

Yours in love and trial,

SYLVESTER HASSELL.

EXPERIENCE.

BROTHER GILBERT—If I was ever brought to a knowledge of the truth as it is in Christ properly, it was in a gradual way, with here a little and there a little, which left lasting impressions on my mind. My mother and grandmother were Old Baptists, and I remember hearing them speak of their great trouble while under conviction, which made me think, then, if I was ever convicted for sin, I would know what was the matter with me; but I thought I would rejoice instead of troubling so much over it. All through my childhood I believed I was a sinner, but desired above all things to be a Christian. I often tried to pray, yet there was no awakening to a true sense of my condition before God until in my eighteenth year. I then began to feel burdened and dejected, but could not tell why. Often, in a frightened state, I fell upon my knees and tried to pray, but would feel that I was but adding sin to sin, and that God would not hear my prayers. I will here relate a dream that I had, though the world and some professors may scoff at it. In that year there was sickness in Paul Evans' family and I had been sitting up with them, and in the evening I lay down and went to sleep, and had a dream (that I felt to be more than a common dream). In my dream I was alone in the woods, on a steep hillside, and near the top of the hill was a scaffold made of oak poles; one end of the poles rested on the ground, and the other end against two small oak trees that served as posts. The whole structure was formed of oak poles, and resembled a rustic pulpit. The hillside being very steep, the lower side of the structure was some distance from the ground. I was standing on the lower side, and I felt sad and lonely. There were many oak trees all around me of the same size, all small, straight and tall, and had no heavy branches on them. They seemed to me like so many human beings, and they, too, looked sad and lonely. The leaves had all fallen off, and the sun looked to be one hour high and shone dimly. The scene reminded me of a late October evening—all was still as death, and while I stood there musing, a still voice said, "The trees will seek a loneliness, and the flowers will not be adorned in their bright array." These words

thrilled me with a feeling of awe and wonder I never can describe. It has been many years since then, but it is as fresh in my mind as it ever was. I have ever felt there was a meaning in it too deep and mysterious for me to fathom; yet I love it as I love the mysterious prophecies in the word of God that I can't understand. I told my dream to my mother, and she said she believed it was the Lord's work. I felt frightened, and was sorry I told it. In a short time after this, one night after I had retired, I thought I was in a dark room, and in one corner of the room, near where I stood, was a lamp burning very brilliantly, when the same still voice said to me, "Why does your lamp so clearly burn?" and I came to myself with the same feeling of awe and wonder. I was sure I had not been asleep, for I had only been in bed a few moments, and I felt and believed it was the work of the Lord; but I was soon feeling I had committed an almost unpardonable sin for thinking that God would stoop so low as to speak to me in a vision. While I was musing and wondering what kind of a being I was, the same still voice said, "The oracle of God." I did not then know what oracle meant. I had a desire to ask mother, but was afraid she would say, as before, it was the Lord's work. All this time I had not the privilege of hearing the Old Baptists preach, as there was no church near enough for father's family to attend.

In my twenty-first year I was married. The first year we kept house we lived near a Methodist meeting house, and I went there to meeting regularly, because it was convenient. They held a protracted meeting and had sixty to join. They often insisted on me joining them, but I would tell them I was not fit to be a member of the church, and they tried to convince me the way to become a Christian was to join the church, but I could not see it that way. I loved them as neighbors and friends, but I had no other love for them. One day, near the close of their meeting, the minister asked his wife to tell her experience, and the few words she said made a greater impression on my mind than all the preaching, praying and singing I had heard during the thirteen days and nights I had attended their meetings. I could not help shedding tears, and this caused them to renew their efforts to get me to join.

hem, but I felt no desire to do so, and therefore did not join. The next year we moved to the neighborhood where Elder William Rupard lived, and I then had the pleasure of hearing him preach, but not often. How great was my surprise to hear him tell my feelings better than I could myself! I avoided him, because I thought he knew how I felt, and I felt so cast down, but could not tell why. One day, when all alone with my three little children, Tom Reed, a half-crazy man, came to my door and asked for something to eat. He was permitted to ramble around and beg something to eat, and sleep in barns, and I was not afraid of him, as some people were. I told him I had nothing cooked, but to sit down and I would cook him something. After eating he went away, and I had felt so disconsolate and restless all day I could not work, and took up my Bible to read, when unconsciously I opened to the 41st Psalm. The first words my eyes rested on were, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Those words struck me with force, and caused joy to spring up in my heart for a few moments. I knew I had never turned a beggar from my door, hungry. I thought surely the Lord will bless me, but the joy was only momentary; for I was soon loathing myself for being so vain and foolish as to think I had done anything worthy of the Lord's blessing. I had only done my duty to the poor. I well remember when I first saw the hymn, "'Tis a point I long to know." I read the hymn through; every word seemed written in my heart, and I thought, at least one person had felt just as I did, and I wondered if that poet was a Christian. After much thought, I concluded he was not, but, like myself, only hoped he was one. I loved the Old Baptists better than any people on earth, and had a great desire to live with them; and often in the dead hours of night I would feel like I could talk to the church, but the feeling would leave me so suddenly I thought there was no reality in it. I went to Goshen Church, in Clark county, Ky., the fourth Sunday in September, 1865. When the opportunity was given for membership I went forward, feeling and believing I could talk to the church, but no sooner than I took my seat I felt as hard in heart and as cold as ice. I cannot describe how wretched I felt!

I thought, why did I come here; why did I act so foolish? I would have left my seat without trying to talk to the church, but feared they would think I was making sport. I was surprised at the church receiving me on the little I said, and I went home feeling so wretched I could not eat my dinner, and I spent the rest of the day saying, "Why did I act so foolish?" That night I could not sleep till a late hour, when these words came to me:

"Press forward on your journey, keeping Zion still in view;
In spite of all opposers, the Lord will bring you through."

I then felt better reconciled, and went to sleep. I was baptized the fourth Saturday in October. It was a cold, disagreeable day, and I thought that morning I was not fit to be baptized or the Lord would not have sent such a day. But my feelings and thoughts were the reverse after I was baptized. I remember Elder Rupard saying, before we went into the water, "It makes no difference how cold the weather is if your hearts are warm." I felt his words were true. The cold wind did not chill me as it did others, for my heart did burn with love to God and his people. When we came up out of the water, I felt like I could stand there forever in my wet clothes, regardless of the cold, if that sweet calm and joyful feeling would remain with me. I feel to entreat all who have a hope in the blessed Jesus to take up their cross and follow him; bear the reproaches of the world as he and his followers have done, for those who wish to reign with him must also suffer with him. I know by experience that no one will ever regret following the Saviour in baptism if they are born of the Spirit; for when I look back over the days I lived out of my duty in baptism they look like a complete blank, compared with what they have been since; not that I have been faithful in all things, but that Jesus has been faithful to me as a friend that sticketh closer than a brother, and loveth at all times, giving grace and strength according to my day; giving joy in tribulation, drawing near when I felt forsaken. I might write for months and years, yet never be able to describe the faithfulness there is in Jesus, the love and mercies of God, who works all things together for good to them that love him. Yours in hope of eternal life,

Hedges P. O., Clark Co., Ky.

OLLIE SEWELL.

ELD. PURIFOY'S TOUR.

1002 NORTH ST., SELMA, ALA., April 1, 1889.

DEAR. BRO. RESPES: With your permission, I will give the readers of the MESSENGER a sketch of my recent tour in Florida and Southern Georgia. The tour began at Stanton, Marion county, Fla., on the first day in January. We have no church at that place, but it is the home of brethren Chambliss and McKinney, the former a nephew of Elder Wilde Cleveland, and desiring to stop with them, I requested that the tour begin there. They are deservedly thriving and popular merchants of Stanton. My stop with them was delightful. Their best trade seems to come from the Northern people who have bought homes at and around Stanton. I hope the time is near at hand when thousands from the bleak, cold North, will come and settle among us, for wherever they stop in numbers and make it their home in the South, they build it up, and infuse new life and energy among our own disheartened and debt-ridden people. For one, I say let them come; and the more they come the better it will be for us. My next appointment was at Bethel Church, near Dade City, in Pasco county. Bethel was constituted in 1888, with seven members—three of whom are Kentuckians, and the others are natives of Georgia. Elder Lucius Register is the pastor, Jesse Blanton deacon, and M. R. Roundtree clerk. While in the neighborhood of Bethel, I spent one night very pleasantly with Brother M. L. Gilbert, a centiate, and Sister Gilbert, both of whom are native Kentuckians. I also had the pleasure of stopping to dinner with Sister Mattie Mills, who is also a Kentuckian, and sister-in-law, I was told, of Elder S. F. Cayce, pastor of the *Primitive Baptist*. Brother Gilbert conveyed me to the depot at Dade City, where I took the train to Lakeland. There I was met by Elder D. S. Stover, a Virginian, and conveyed to his home, where I was made to enjoy good, old-fashioned Virginia hospitality, over which Sister Stover so gracefully presided that I could almost imagine that I was again in Virginia, instead of Florida. My next appointment was held at a school house, to a small audience, on account of rain. Here, in company with Brother Chambliss, from Stanton, we went home with Elder J. W. Futch, another good Old Baptist home, which we greatly enjoyed. Brother Futch has a fine orange grove, and the trees were loaded down with sweet, ripe oranges, presenting a beautiful sight; but what a treat it is to those not accustomed to it, to stand under the trees and pluck the ripe, juicy fruit and eat it fresh from the trees; the flavor is richer and so much better than when they are picked from the trees for some time, and then eaten. My next appointment was in the town of Lakeland, in a large public hall, but the hearers were few, and they were mostly brethren, sisters and friends from the country. The appointment was, with a few exceptions, completely ignored by the town people. The next day, preached at another school house, called the Medulla school house, near Brother Stover's to a small audience. From this place Brother Stover conveyed me to Mt. Enon Church, some six or seven miles from his home. Had two days meeting, Saturday and Sunday, at Mt. Enon, and the meeting was a pleasant one, and well attended both days. Mt. Enon Church is called the mother of the Mt. Enon Association, and was constituted in 1867, with twenty members; States represented: Alabama, 1; Georgia, 15; South Carolina, 2; Florida, 2. The constituent members are natives of the States named. Her first pastor was James Moseley, of Alabama, then J. W. Swain, T. S. Evers, H. F. Fortner, E. Z. Hill, and S. Stover and Lucius Register, making seven in all that she has had as pastors since her organization as a church. The last named is her present pastor. William Wiggins, sr., and John Rollerson, are the deacons; William Wiggins, jr., clerk; present membership about sixty. On Saturday, after preaching, went home with Brother and Sister Platt, in a

hard rain, but had a pleasant time at their good, comfortable home. On one of the best hammock farms I saw in Florida. On Sunday after meeting, went home with Brother and Sister Wiggins, sr., who live not far from the church, in the edge of a fine orange grove. The time was enjoyably and profitably spent in the company of those dear old people. Brother Wiggins is a good fire-side preacher, and his delight is in the law of the Lord, and Sister W. is a mother indeed in Israel. Next day Bro. and Sister Platt came with conveyance for me, and in company with them proceeded on our way to Salem, and stopped over that night with Bro. Clemens. After spending a pleasant night, Bro. and Sister Clemens were added to our party, and all went on together to Salem, where a good, large congregation met us. Here I met Elder Register again, and Elder T. S. Evers, pastor of Salem. Salem is located in Hillsboro county, and has about thirty members. I failed to obtain a historical sketch of this church, for after a good, warm meeting, I had to start immediately, after partaking of a cold lunch, on to my next appointment. Bro. Tom Altman met me at Salem to convey me. Bro. and Sister Platt went on with us. Arriving near a place called Keysville, about night, we found comfortable lodging with Mr. Obediah Purvis, who is not a brother in the church, but one at heart, I trust. His wife and one daughter are members. Mr. Purvis and others, desiring to have a place for Old Baptist meetings, have put up a good log house for that purpose near his house, he doing most of the work. I was the first to preach in it, to a small but very attentive audience. I hope it is but the starting point to the building up of a church there at no distant day. After meeting, and dinner with friend Purvis, our company made its way to the neighborhood of Mt. Olive Church. There I spent a pleasant night with Bro. Altman and his family. Next day had a good meeting at Mt. Olive, and a large congregation. Mt. Olive is located in Polk county near Chicora post-office, and was constituted April 16, 1881, with ten members, by Elders E. Z. Hull, T. S. Evers and H. F. Fortner. Since that time seventeen have been dismissed by letter to go into the constitution of other churches; there have been three deaths among the members, and still they number sixteen. There has never been a member excluded for disorderly conduct, nor a reference of an unpleasant nature. I would that this were the happy record of all our churches, but alas! it is not. Elder Hull has been the pastor of Mt. Olive ever since its constitution till last year; Elder R. Tucker succeeded him as pastor; J. and T. Altman are her deacons, and D. C. Lancaster clerk. May the rich blessings of heaven continue to rest upon Mt. Olive. If not mistaken, I saw some among the young people there whom the Lord has prepared to come into the fold, and are waiting for brighter evidences of their hope, but they will never obtain it out of duty. What the Lord does for the soul in regeneration, let it be little or much, is enough, for "His work is perfect and endures forever."

After the meeting at Mt. Olive, I went home with Bro. John Altman and spent two nights and one day there as contentedly as if I had been in my own home. Bro. Altman has a large family of sons and daughters all about grown, and the most of them married and settled down. A several of them members of the church. The Lord has truly been good to him and his. Sometimes the children of our brethren are among our most bitter and unrelenting foes, but here is one family that is not divided against itself. There is not an enemy to us in it. Next day, the 19th of January, in company with Bro. Altman and his lovely daughters, Mrs. Josephine and Donie, we went to Elim Church. Bro. and Sister Platt turned back for home at Mt. Olive. Preached two days at Elim to large attentive congregations. Elim is located in Polk county, seven miles southwest of Fort Meade; was constituted November, 1885, with about thirteen members, mostly natives of Georgia. The presbytery was con-

osed by Elders T. S. Evers, and Richard Bennett, of Georgia. Elder Evers has been her pastor till this year; Elder E. Z. Hull is now their pastor. The church numbers now about sixteen members. Bro. Moses Howell in the deacon, and M. Walker clerk. Spent one night with Bro. Howell, whom I found to be a most precious brother, and who, I believe, has at heart the welfare of Zion more than is generally the case. After meeting on Sunday, and without refreshments, (except oranges) or rest, Brother Burwell Altman took charge of me and conveyed me about sixteen miles, to the neighborhood of Mt. Carmel Church, where we found lodging for the night with a Mr. Hill, a Georgian, whose wife is a member of Mt. Carmel Church. Owing to bad weather, a small gathering met me at Mt. Carmel. This church was constituted in May, 1887, with six members, and is located near Wauchula, Polk county. The membership now numbers seventeen. Elder J. W. Futch is the pastor; W. K. Laville and J. J. Altman are the deacons, and J. J. Altman clerk. Regular meeting time, second Sunday in each month; yearly meetings, second Sunday in October. After spending one night with Brother J. J. Altman, I took the train at Wauchula and went to Bartow, and stopped with Bro. Heard till after dinner. Meeting then with Elder Fortner, I went home with him, about seven miles from Bartow, and near Peace Creek Church, my next appointment. The church takes its name from Peace Creek, which perhaps is so called from a peace treaty made years ago with the Indians in that region. The brethren of this church have built them a new meeting house, but not being ready for use, we met with a small turnout at a school house.

Peace Creek Church has not always had peace, though she bears that name. At one time her name might, very appropriately, have been changed to *Stormy* Creek Church. Trouble arose in the Association about receiving colored members into the churches. Some were for it, others were against it. Those opposed to it contended that to receive the negro into our fellowship as church members, would lead to social inequality, and finally to amalgamation of the races; and though there was only *one* colored member, I learn, at that time in the bounds of the Association, those opposing brethren determined that a precedent should at once be established in utterly rejecting every colored applicant for membership, for fear of social equality, amalgamation, and being over-run by them. The trouble became so great that the Association dropped several churches from her correspondence on the account of it. The membership of Peace Creek Church were divided, and it was stormy times there; all, so, over a matter that was giving them no trouble, but fearing that it would some day give us trouble, the storm went on until it produced a split in the church. Peace Creek Church was constituted June 25, 1872, by Elders T. S. Evers and Jas. M. Keene, with the following named members: Deacons, W. H. Wallace and James Tyson; R. Raulonson, J. McMullen, Martha Tyson, Harriet V. Wallace, Temperance Raulonson and Elizabeth McMullen. Elder Evers was pastor the first two years. In 1875 Elder H. F. Fortner was ordained and called to the care of the church, which prospered under his administration until the division referred to above. That division so weakened the church—having just lettered off ten of her members, six going off in the split, and others living at a distance—that she could hardly hold a conference meeting. Under these circumstances, the remnant of the church left, decided to dissolve and disband as a church, which they did by lettering out that remnant. In 1886, T. J. McMullen, a licentiate, (now an ordained teacher) began to preach in the neighborhood of the dissolved church, and called together some of the old members and reorganized the church, and was called to the care of it. Under his faithful administration the church again flourished, and now numbers twenty active members. Eld. McMullen is still the pastor of Peace Creek Church. There are precious

brethren among those who went off to themselves rather than fellowship colored people as church members, and several have returned, confessed their error, and have been restored to full fellowship again. I hope all will soon come home again. There is no danger of social equality and amalgamation with the negro, and we can continue in the future to receive every regenerated one into church fellowship, and Christian fellowship as we have always done in the past, without receiving them into social fellowship, or matrimonial fellowship. As the children of God, the negro is cleansed by the blood of Jesus, the same as the white man; and "Who God has cleansed, call thou not common nor unclean." Yet, naturally, and socially, God has made the difference so great between the black and white races, that they never can become one in that respect. See how God himself has maintained the distinct and separate identity of the Jews ever since, no doubt, the birth of Isaac, according to the promise of God in the revival of dead nature, that the promise should be fulfilled and I am persuaded that a Jew looks to-day just like he did in Abraham's day. The literal Jew is commanded of God not to marry a Gentile, and there is such repugnance in the breast of each against it, that the Jew will never lose his identity as a distinct race by amalgamation with the Gentiles. So it is with the negro; God has planted in the heart of the negro and the white race such opposition to social equality and intermarriage, that there is no danger of either, to any great extent. The well-informed negro is as proud of his black skin as the white man is that he is white, and he would not change his color if he could, for he is just like God made him in that respect, and well satisfied with it, because the Lord has given him a contented mind with his color and his natural surroundings. It is needless, therefore, to cultivate extreme race prejudice and race hatred, in order to keep the two apart and distinct. God says, "Ethiopia shall stretch forth her hand." When God says a thing shall be done, the puny arm of man is too weak to prevent it. When, therefore, the black man—the Ethiopian—by the grace of God is enabled to stretch forth his hand to us as a brother, take it, and rejoice at the marvelous love and power of God. One of the best sermons I ever heard from the lips of mortal man, came from a colored Primitive Baptist preacher. I would go a long distance to hear him often, if I had the opportunity.

From Peace Creek Church I returned to Bartow and filled a night appointment in the court-house to a large, attentive audience; quite an unusual thing for towns and cities. We are so ignored in the towns, as a denomination, that it is next to impossible to get a hearing at all among them, but Bartow is a notable exception. Next morning one of the audience met me on the street and told me how glad he was that he was out to hear me, "for," said he, "it is just what I have been believing for some time past, and if I am anything I am a Primitive Baptist, and did not know it." It seems that I was the first Primitive Baptist he ever heard preach. From Bartow I went to Kissimmee. The church is nearly two miles west of town, and bears the same name, Kissimmee, an Indian name, I believe. I preached there two days. This church was constituted in 1881, by Elders E. Z. Hull and H. F. Fortner, with six members, mostly Floridians. Elder J. W. Futch is their pastor, J. Moody their clerk, but they have no deacon. Total membership at present twenty-one. They have a good frame meeting house, almost new.

From Kissimmee I went to Orange Church, near Orlando, in Orange county. The day was very cold and cloudy, so that there were not many out to meet me; but I trust the meeting was not in vain. From Orlando I went next to Indian River Church, near City Point, in Brevard county. On the way I had to lay over one night at Titusville, and put up at a hotel. It was the Grand View Hotel, kept by Mr. J. P. Miller, a Georgian, who treated me so kindly that he would take only half price when I settled my bill with him. I mention this because, generally, when

into the hands of hotel keepers they charge me outrageous prices. I have paid as high as a *dollar per meal*, and a dollar a night for a bed to sleep on. Indian River Church was constituted with eleven members in December, 1887, by Elders Jas. A. Blanton, M. A. Jones and Z. H. Bennett. W. Jones is the Deacon, J. I. Sanders Clerk, and Elder Z. H. Bennett pastor. No increase of membership. The church is in a thinly settled region, so that the congregations are generally very small, especially in the week, the time I was there. From Indian River I went to Mt. Zion Church, in Volusia county, near the village of Pierson, on the railroad between Jacksonville and Sanford. At Mt. Zion I met Elders U. Taylor of North Carolina, and J. N. Harman of Southwest Virginia, together with the pastor, Z. H. Bennett, and U. M. Bennett and brethren, messengers from seven churches, I believe, all of the Mt. Enan Association, which had obtained letters of dismission from said Association for the purpose of constituting a new Association, which was done in regular order, and named the Indian River Association. It was agreed that the Association meet every year on Saturday before the first Sunday in February, the most appropriate time on account of health, being free, as a State, from epidemic diseases at that time, and giving a better opportunity for brethren in other States to visit them, which they very much desire. The next meeting of the Association will be with the home church of Elder U. M. Bennett, near DeLeon Springs, in Volusia county, some four miles northeast of Spring Garden depot, on the railroad between Jacksonville and Sanford. From Mt. Zion I went to Mt. Olive, Elder U. M. Bennett's home church, in company with Elder Taylor. Both preached to a small audience. It was a rainy day, and that may have kept some at home. Bro. Taylor is an able preacher, and I hope the Lord will greatly bless him and bless his preaching, to the comfort, edification and instruction of the people of God wherever he goes. The elegant home of Elder U. M. Bennett was our stopping place. On returning there from meeting, found Elders Z. H. Bennett and Stewart, the latter from Georgia, had arrived, but too late for the meeting; but Elder Stewart preached that night at Bro. Bennett's an interesting and able discourse. Next morning, in company with Bro. Stewart, took the train at Spring Garden for Sanford, on our way to Sorrento, leaving Bro. Taylor behind with Elder Bennett, who the next day were to go to Indian River Church. Arriving at Sanford, we had to lay over there several hours, and when we did get off, the passenger coach got off the track just out of town, which caused another delay, but finally we went on all right—nobody hurt—arriving at Sorrento after night had set in. As one of the brethren met us at Sorrento on our arrival, we had to go to the hotel, which was kept by a clever doctor and Kentuckian, named Thomas. We were treated well by him, and his charges were reasonable. Next morning Bro. J. W. Murry came after us, and conveyed us to the place of meeting, a school house three miles north of Sorrento. It was a cool, fair, pretty day, but only a few turned out to the meeting. I notice that when the weather is bad that is the excuse given for a small congregation; but when the weather is good, then the excuse for a small congregation is that it is such a busy time, when the real truth of the matter is, that only a few care enough for an Old Baptist meeting to attend it at all, under any circumstances, except on Sundays, but then the weather, busy time, etc., are such convenient handles to our excuses, and so easily put on, that they are freely used; and they are so abundant that they supply can never be exhausted. I am frequently amused by the brethren in this way, as it is almost a daily occurrence. Of course I know the real cause of a small congregation always, in a thickly settled country, and that is the lack of a desire and determination to go, as a rule. If the desire in the hearts of the people were as great to attend church as it is to go to shows, picnics and the like, the weather and busy

times would seldom ever be the real cause of a small congregation. I heard of a *brother* once who said his health was too bad to go to meeting, yet that same *brother* was seen by another *brother* going some distance through the rain to a show. Jesus said: "Where your treasure is, there will your heart be also." Find, then, where there the heart is, what is on, and right there is the treasure. Is the heart fixed on love for going to meeting, hearing the preaching of the gospel, and sitting together with the saints in heavenly places; fixed upon heaven and things eternal that are not seen? If yes, then your treasure is in heaven; but if not, then your treasure is in the world, your heart not right with God, but in the gall of bitterness and the bond of iniquity. In nature straws show which way the wind blows, so in grace, the heart's desire, showing where the heart is, points out our true standing and character, and it is the testimony of the inspired witness, the Bible, to show us where our treasure is, whether in heaven or the world.

[CONCLUDED IN JULY MESSENGER.]

There is no one subject that has been so liberally discussed upon and less understood, than the subject of salvation. Men of all ages and countries have given their views of it, and a very large per cent. of them in the present age, agree that salvation is by grace. I do not remember that I ever met a single person who did not say that salvation was by grace, yet there is quite a difference of opinion as to how poor sinners get possession of saving grace. Let Paul settle the question for us, and he says "It is by grace ye are saved through faith;" and again, "It is of faith that it might be by grace;" "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Does any one question this truth declared by the apostle, that peace with God comes to us through our Lord Jesus Christ? All respond with a hearty amen. He says further, "By whom (Jesus) also we have access by faith into this *grace* wherein we stand (not fall from) and rejoice in the hope of the glory of God." O, blessing grace that comes to us poor sinners through Christ Jesus our Lord. "The grace of God that bringeth salvation;" yes, that bringeth salvation, (not offers salvation) "hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we" (who are taught by grace) "should live soberly, and righteously, and godly in this present world." Yes, grace appeared unto all men. There is a great difference between grace appearing and grace teaching. I have seen great many teachers that never taught me; grace appearing is one thing, and grace teaching is another.

ning; also, the grace of God bringing salvation is not merely offering it to sinners.

Man lies in sin
Till grace comes in,
Without desire to rise;
His foolish mind
Loves to be blind
Till grace anoints his eyes.

I spent a few days in the bounds of the Sequatchie Valley Association, among some of her churches—had a very pleasant trip, some good and refreshing meetings—four additions to the church in Sweeten's Cove by experience, two at Jasper by letter. O, that the Lord would visit his Zion one time more, for which let us all pray.

As ever, yours truly,
Shelbyville, Tenn.

J. E. FROST.

EDITORIAL.

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

AWAKE, AWAKE, O ZION.

In complying with the request of Brother J. S. Jones, of Alabama, for a comment on Isaiah lii. 1, we do feel exceedingly small when compared with the grandeur, height, depth and sublimity of the subject matter contained in the text.

The prophet speaks authoritatively in God's name to Zion, the holy city, saying: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean; make thyself from the dust, arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught, and ye shall be redeemed without money."—Isa. lii. 1-3.

By the terms "Zion," and "Jerusalem," in this text, the gospel church is presented, and commanded of God to awake from her long legal night of types and shadows and put on *her* strength. "God is her Refuge and strength." She needs no other, and therefore she can

put on *her* beautiful garment of salvation which her God and Father hath provided for her in Jesus. Her garments are garments of deliverance and praise to God; therefore she sings, "The Lord is strength and song; and he is become my salvation."—Exod. xv. 2. He is my fortress and my deliverer; my strength in whom I will trust.—Psa. xxviii. 7. Thus it is clearly seen that God alone is the strength of his beloved Zion, and in his strength she is "strong in the Lord, and in the power of his might." For this reason Zion is commanded of God to "Trust in the Lord forever; for in the Lord JEHOVAH is everlasting strength."—Isa. xxvi. 1.

There is quite a multitude of texts which go to show that God is the strength of Israel. And in his command to Awake! Awake! there is power and love proclaimed to the poor, the weak and the needy, who have been made to see and feel their own entire destitution. And this command is not based upon something which these poor, helpless and needy ones might or could do; but it is based upon the oath and promises of God that they shall be redeemed without money.

But as we design nothing more at present than a few general remarks, a glance at the text submitted for consideration by Brother Jones, will show that the two leading features are the commands and promises of God. And it is worthy of our attention here to say, that while the law of God, under which national Israel served, was strictly righteous and just in all it enjoined upon them; yet it did not impart any active principle of obedience to its requirements. They could never, therefore, obey the law as a nation, save only in the letter and form, but not in its spirit and truth.

But the gospel of our salvation is very different. It is based on a "Better Covenant" and has "Better promises" than the old or first covenant did. Gospel commands to gospel duties are addressed to none but gospel subjects, whom the Lord, by his spirit and power, hath prepared to receive and do the things commanded them. By a spiritual birth they are brought into conformity of heart with the spirit of the gospel so that they desire to do the very things which God has commanded. And one of the blessed and "better promises" is that the Lord will write his law in the heart, and put it in their mind. Now, it is evident that

where this law of the New Covenant is written in the heart by the Spirit of the Lord, that heart is prepared to receive and obey the commands of God. Yea, each one can say, like his Divine Lord, "I *delight* to do thy will," "Yea, thy law is within my heart." God thus worketh in his people both to will and to do that which he hath commanded them to do.

The law of God—that is, the law that recognizes and condemns sin and sinners—commands men to do that which they cannot do, for the simple reason that they have neither will, inclination or ability to do. But not so with the gospel. It commands its subjects nothing but what it enables them to do. It carries its own conditions and qualifications in and with itself. It gives most freely "All things that pertain to life and godliness.—2 Pet. ix. It runs in this way, and speaks after his manner: "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."—Rom. viii. 32.

In the gift of our Lord Jesus Christ to die for our sins, and to redeem without money and without price, is embodied all other gifts. He is the fullness of the Godhead, and is therefore the fullness of all the gifts embraced in God the Father, Son, and Holy Ghost. He is full of grace and truth, and of this inexhaustible fullness have all the saints received grace for grace. With Jesus, God giveth all things. He is the greatest gift heaven can bestow. He is the "One Thing Needful," the Treasure of all treasures—the chiefest among a thousand and "altogether lovely."

From these considerations the church of Christ is called upon to awake from her long legal night, and go forth with her beautiful garments of salvation; and, in the strength of the Lord, to proclaim her deliverance from sin and death. Yea, she is called the "seed which the Lord hath blessed."—Isa. lxi. 9. The God and Father hath blessed her with all spiritual blessings in Christ, and hath made her accepted in his own Beloved Son, so that when each child of Zion can view this for himself by faith, he is prepared to join in the heavenly song of praise and say, "I will rejoice in the Lord; my soul shall be joyful in my God, for *he* hath *clothed me* with the garments of salvation; he hath covered me with the robe of righteousness."—Isa. lxi. 10. How easy and

(3)

pleasant it is to a poor beggar at a throne of grace to put on his beautiful garments of praise and thanksgiving, when the glorious Lord *covers* him with the robe of Christ's righteousness. One object of our blessed Jesus coming into the world, and one special work that he should do, was to "Give to those that mourn in Zion the garment of praise for the spirit of heaviness."—Isa. lxi. 3. How beautiful and lovely is this garment of praise to the Lord! Specially is it so to those who have eyes to see and a heart to understand. "Awake awake! put on *thy* strength, O Zion," "put on thy beautiful garments, O Jerusalem, the holy city; shake thyself from the dust" of sloth and of self-righteousness. "The Lord is thy strength and thy salvation."—M.

ESTHER.—CHAPTER IX.

Now in the twelfth month, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day the enemies of the Jews hoped to have power over them, the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasureus, to lay hands on such as sought their hurt.

The set time for the Jews to gather together against their enemies, according to the king's command and decree had arrived, and they gathered together in their cities throughout all the king's provinces. To have attempted it before the time would have resulted in their own defeat and the triumph of their enemies, because it would have been disobedience to the king, for whilst the king commanded it to be done, he also commanded when it was to be done; and it could not have been done in the spirit of the king only in the time appointed by the king. If there be variance between brethren and they bite and devour each other, the enemy cannot be overcome at that time; they are not in a spirit to gather together against the enemy and overcome him, not even if they do comply with the letter of Christ's law; but when they gather together in humility, in the spirit, gentleness and meekness of Christ, lo! there is no enemy there! and they are on their knees at each other's feet, ready to confess their sins and in honor preferring one another. It is a work of faith and a work that cannot be done in the spirit of the flesh, f)

uch works are only required by the king of spiritual subjects. If a man (brother) be overtaken in a fault, he which are *spiritual* restore such a one in the spirit of meekness, considering thyself lest thou also be emptied.—Gal. vi. Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold a beam is in thine own eye.—Matt. vii. It was their needs that made the Jews one—that gathered them together to put into execution the king's commandment and decree—and none destitute of their needs could have gathered together and been one with them. That is why God's people have been one in all ages; one in the doctrine of grace because no people, save God's people, feel the need of grace; they not only feel the need of it, but their need of it is such that they cannot live without it. If the world should gather together with them to take hold of the enemies that would do the Jews hurt, it would be assuming a need that the world could not feel and doing a work, commanded it is true, of the king, but not required of the world, and would be, when done, no profit to the world or the church. The command of Jesus to his disciples, saying, Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, (Matt. xi.) was restricted to that needy class of people, as the king's command was restricted to the needy Jews; and none others of the king's subjects could have obeyed that command in spirit, or have received any benefit in obeying it. And to have applied the king's command to others would have been to pervert it. And Christ's injunction has been thus applied and perverted by worldly ministers in calling upon people to come to Christ for rest who felt no need of rest from sin; to whom sin had never been a burden and grief, and whose coming to Christ would have been little less than mockery. The Jews were burdened and oppressed and obedience to the decree of the king was to release them from it. So it is with the Christian, obedience to Christ is designed for his rest, and he, therefore, has the spirit to do what the law of Christ commands; and in obedience he finds rest as well as glorifies God. And

unless he has the spirit of the command, he cannot obey it in faith, and that is why the world cannot do and why that which is not of faith is sin, even to the Christian. Nor have we any right to assume that a work not authorized by the law of the king or the scriptures, is a work of faith, and that is why we reject the institutions of men as Christ rejected the traditions of the elders.

The whole life of the Christian is one of struggle and triumph, with the triumphs few and far between. Effort and necessity never leaves him long at a time; and it is therefore, a life that no man can or will live destitute of faith. There were letter disciples, who followed Jesus awhile, but they soon turned back when the struggle waxed hot; but the true disciples could not turn back, because their necessities remained; with them it was a fight for life, and so he fights as no man can or will fight save one in his spirit; and it is a fight of faith, and without his spirit of need it could not be. The letter disciples gave nothing up in following Christ and lost nothing in turning back; they were the same they were before; but the true disciples can never turn again what they were before—never! With the Christian it is as it was with Jehoshaphat and his people (2 Chron. xx.) when the combined forces of Moab and Ammon invaded their land to drive them out of the possession that God had given them—the land in which they had built a sanctuary to the Lord. Moab and Ammon, if defeated, could return to their own land and be as well off as before they came; if successful, they would be the richer, and if defeated, none the poorer; it was not a matter of life and death with them; but with Jehoshaphat and his people it was; it was to lose all they had, for what they had was what God had given them. So the struggle of the invaded and the invader was very different in spirit; the invader struggled for riches, and the invaded for life. The invaded could not help but fight, and couldn't stop until he had victory. The invader may and will turn back when he grows weary and faint, but God's people must still pursue though faint and weary. What natural man would live such a life?—R.

PARABLE OF THE SOWER.

In compliance with a request from Bro. R. Sowell, of San Augustine county, Texas, we will offer a few thoughts on the above parable, as found in Matthew xiii., Mark iv., and Luke viii.

There is a striking peculiarity in the style and manner of Christ's teaching from that of any other man. "Never man spake like this man." So said the legal officers to their self-righteous and religious masters who had sent them to catch some lame word by which they could have a plea to accuse and arrest Jesus.—John vii.

6. The blessed Son of God knew what was in every man, and he knew precisely how to adapt his preaching and teaching to the vast multitudes that were gathered unto him at the time he spoke this parable of the sower. Matthew says "Great multitudes were gathered unto him." Mark says, in 4th chapter, "There was gathered unto him a great multitude." And Luke, in 8th chapter says, "Much people were gathered and were come to him out of every city." The parables, in their literal sense, were generally such as were well known to those addressed, though they might all be ignorant of the real spiritual and gospel meaning of them. In his parable of the sower is illustrated the different effects of gospel preaching upon different individuals. But it must not be forgotten that whatever may have been the different results in different individuals according to their varied temperaments and surroundings in life, none brought forth abiding fruit save those who had been previously prepared by a spiritual birth to receive and understand the word preached. They, and they alone, receive the word in an honest heart and understand it, and they are thereby made to differ from others, not by works of righteousness which they have done, but according to God's mercy, they bring forth the fruits of the seed sown in various degrees, some a hundred, some sixty and some thirty fold. It is a well known fact to every farmer and gardener, as well as to every reflective mind, that simply sowing the seed does not prepare the soil to bring forth a fully matured crop. The seed sown may be ever so good, and sown with the greatest regularity and care, but it has no power or quality in it to dig up the roots or take away the stones

out of the earth, nor is it expected that the seed sown will pulverize and mellow the soil or make it good so as to bring forth fruits according to the seed sown. This in its literal sense, is easily understood, and why can we not understand it in its gospel sense? It does seem clearly evident that something more had been done for that "good ground" which brought forth thirty, sixty and a hundred fold, than what had been done for that which brought none. The seed sown was the same and the failure to bring forth fruit could not have been from any defect in that particular. Something, therefore, had to be done that was not within the power or province of either the sower, the seed or the soil, before any fruit could be brought forth. The sower, or gospel minister, sows or preaches the word of the Lord. The seed is the word of the gospel. But the lord of the harvest—the great Husbandman—must do something for those who receive the word preached which neither the preacher nor the preaching can do for them, else they will never bring forth any gospel fruit. Something must be given them that is not given to stone ground or way-side hearers. "Unto you it is *given* to know the mysteries of the kingdom; to others it is not given."—M.

ELD. BARTLEY'S PRACTICAL SERMON.

We are not sure that we properly understand Elder Bartley's position. If churches have become disorderly the best and most Scriptural evidence they can give is that God hath cleansed them from their defilement, and to repent, turn away from—confess their wrong, and ask forgiveness.

If this evidence of their cleansing be wanting, they would be partaking of their errors for any order of church to receive them into church fellowship and communion.

Of course, however, there should be labor to reclaim from error before finally withdrawing from them.

The withdrawing or suspending of correspondence of one Association from a sister Association with whom she may have been in correspondence, should never

self be regarded as impairing or breaking fellowship among churches, or members of churches. Any matter touching fellowship should be the act of the church, and not of individuals or Associations, whether in receiving or rejecting members.—M.

OBITUARIES.

ELIZABETH BAUCUM,

My wife, was born in Anson county, N. C., on 25th May, 1828, and was the daughter of Matthew and Martha Edwards, and married the writer on 3d of October, 1844, and died on 6th of May, 1888, in Claiborne Parish, La. She professed a hope in 1851, I think, and was received into the fellowship of the Primitive Baptist church at Shilo, in Marshal county, Miss., in May, 1854, as well as I recollect, and was baptized by Elder Leonard Harris in Cold Water river. The next winter moved to Arkansas, Columbia county, and there being no church of the Primitive faith and order, she retained her letter until 1855, and we moved to Claiborne Parish, La., and I believe it was in 1859, she put her letter in Lebanon church, La., some sixteen miles from where we lived; and in 1866, when New Rama Church was constituted in Columbia county, Ark., she drew her letter and joined New Rama, which church was afterwards moved to Louisiana, in about one-half mile of my house, where she remained in fellowship until her Heavenly Father called her home to rest, as I truly believe. Her whole life, after she made a profession, was salvation by grace. I have often heard her say that she felt like that she was the meanest person living. She had many friends, and was always ready and willing to wait on the sick, and her great delight was to wait on her children; and nothing seemed to give her so much satisfaction as to have her brethren and sisters call on her at our meetings; and she had a full share of their company and, I believe, their confidence. She has had from forty to one hundred brethren and sisters and friends to stay with us at the time of our Associations, of which we have had two since the church has been near us, and she never seemed to tire of waiting on them; and her delight was to make them all happy and to feel themselves at home, which I think that the brethren and sisters of her acquaintance will bear witness to. In her loss her children lost a good and affectionate mother, and her neighbors a good neighbor and friend, and I lost my best earthly friend and companion; and oh! how I do miss her consoling words; in my troubles I feel that she has left a vacancy that this world can never fill with me; the Lord only can fill the vacancy, and may his love and grace abound in and with us all so that when we are called to die we may do so on the same grace and power that she did, which was Jesus. All who may see this, and can have it in their hearts to do so, pray for me, a poor old sinner, saved by grace, if ever saved at all.

SHELVY BAUCUM.

THADDEUS WEBSTER.

After suffering for about one week with pneumonia, THADDEUS WEBSTER died April 6th, 1889, at his home in Reel-Town, Tallapoosa county, Ala., in the thirty-ninth year of his age, leaving a beloved wife and five small children, four sons and one daughter, an aged father and mother, William and Rebecca Webster, one brother, George L. Webster of Opelika, and one sister, besides a host of relatives and warm friends to mourn the sad bereavement.

Mr. Webster was an honest, industrious and energetic citizen, friend

and neighbor, and though he had never become a member of any religious sect he was a devoted friend to the Primitive Baptists, always willing to assist, to the utmost of his ability, in any church expenses, whether to the ministry, or in any work that might be needed; and many of our brethren, sisters and friends will remember with what cheerfulness and kindness he and his wife entertained them at their home during the last Olive Association, which convened near there in October, 1888.

The funeral services were conducted and a discourse preached by Elder J. S. Baxley on Sunday, April 7th, at Bethlehem Church, one mile from Notasulga, after which the earthly remains of our esteemed friend were decently put away in the cemetery at that place. From conversations we have had in the past with Thaddeus, as well as from what has been told us by those who were with him in his last affliction, we are led to believe that he had a well grounded hope in the Lord Jesus. May the Lord bless and comfort the dear aged and distressed parents, the bereaved wife, the fatherless children and all who are made thus to mourn. Bro. Responder will please forward ten copies of the number of the MESSENGER containing the above to George L. Webster, Opelika, Ala., and he will remit according to your terms for the same.—M.

MRS. ADA FOLMAR.

The family and friends of MRS. ADA FOLMAR were called to her bedside on Friday afternoon, March 22, 1889, to witness her deliverance from the bondage of corruption into the glorious liberty of the children of God.

She was the daughter of Captain T. K. Brantly, of Troy, Ala., and wife of Mr. Henry Folmar, of the same place. She was a lady of sweet disposition, fine attainments and many friends. She had been brought up under the Missionary Baptists, and urged into a profession of religion in her girlhood, but some time during her lingering illness it pleased God to call her by his grace, and reveal his Son in her, thus manifesting her vessel of mercy which he had afore prepared unto glory.

Her long, tedious suffering was borne with the greatest fortitude and holy resignation. Kind hands daily ministered unto her every possible comfort, and the Lord ministered every moment that grace which was her sufficiency, even in death. From the time she received a hope in Jesus she lived rejoicing every day, and the day of her death was her happiest day of her life. "Jesus all that day long was her joy and her song." She often expressed her earnest desire to unite with the Primitive Baptist church and be baptized, but was deprived through weakness of this longed for privilege.

I was present when she died, and can say, with many others, that I never witnessed such a death before. There was nothing like death present, but all was light; the very room was filled with the presence of Jesus, and tears of grief were changed into tears of joy. In her last hour, when stimulants were offered her, she would refuse, saying, "I do not want to come back. Her mother, bending over her, said, "We do not want to make you rest, dear." She whispered the sweet response, "I am resting." She then asked those around her to sing something sweet. With faltering voice I sang the beautiful lines, "Jesus Lover of My Soul," and she whispered the words after me. Several songs were then sung by those present, among whom were Mr. Purser, of the Missionary Baptists, and Col. Wilkinson, of the Methodist church.

She breathed her last with a smile of ineffable sweetness upon her face and a look of heavenly brightness in her eyes, and her heart bounded with joy unspeakable.

At the request of the family, I delivered a funeral discourse at her house on Saturday evening at 3 o'clock, and Dr. Purser made some appropriate remarks at the grave.

H. M. CURRY.

W. S. CORDER.

W. S. CORDER was born in South Carolina November 1st, 1849, and died March 15th, 1889, aged thirty-nine years, four months and fourteen days. His parents emigrated with him to Arkansas when seven years old, and he joined the Missionary Baptists when about eighteen, and was married to Mary Cathrine Raney November 4th, 1868. He and his beloved wife, with whom he lived happily, both lived with the Missionaries as long as they could, and on Saturday before the second Sunday in April, 1880, Sister Corder came to the Primitive Baptist church at Cane Creek, related her experience, and on the third Sunday of the same month our beloved brother, at the water's edge, told what he hoped the Lord had done for him, and he and his wife were buried in baptism by the writer of this notice. He proved to be a true and faithful brother, beloved by all who knew him. His health had been failing for twelve months, and about the 1st of March he was attacked with pneumonia, and medical skill could not check the disease. He suffered considerably, but bore it patiently, and two days before his death he gave his wife some advice in reference to raising the children; then called his children to his bed, talked to them, and bid them farewell; talked a great deal the day before his death on the Scriptures, but awhile before he left us he became quiet and said an angel had come, and at 4 o'clock his spirit took its flight to God, who gave it. He leaves a dear wife, eight sons and three daughters, a brother and sister, the little church of which he was a worthy member, together with many friends to mourn our loss; but it consoles us to be assured that he now rests from his labor. He leaves a good name that will still remain with us while we stay here. His funeral was largely attended, the writer speaking, as best he could, words of comfort to sorrowing and bereaved ones, using the text, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."

In his Christian walk few equalled him, none excelled him; he believed in salvation alone by grace; he delighted to talk of the goodness of the Lord, and tell of his hopes and fears. The last time he was with us at Cane Creek Church, when the writer closed, he arose and gave me his hand and said, "Brother Little, I believe it with all my heart." May the Lord bless the bereaved wife and children, and his only brother and sister. May we all be blest with grace sufficient to trust in the Lord and bow in submission to his will, and when we are done suffering may we be keen home to join our kindred above, where sorrow and death can never come.

On earth we'll see his face no more,
Our thoughts of him all upward go;
Far above poor mortal reach
He's free from suffering, pain and death.

O Lord, be pleased to bless us all,
Prepare us for the solemn call;
Then on the wings of faith and love
Take us to our sweet home above.

Kedron, Ark., April 5th, 1889.

T. B. LITTLE.

REUBEN WARREN, SR.

He was born 3d June, 1820, and departed this life 17th March, 1889, aged sixty-eight years, nine months and fourteen days. He was a helpless invalid for four years, and during the whole time of his sickness he was kindly attended night and day by wife and daughters, sons and friends. For him death had no sting, the grave no victory; his death as like the setting sun closing the day, and the grave but the gateway to bliss. At the age of nineteen he was married to an amiable lady, Miss Susan Ellison, who was to him a loving companion all his days. All through his sickness she was a ministering angel by his bedside, and when the struggle was over she bowed in submission, saying, "Lord, thou knowest best; thy will be done." Fourteen children were the fruit of their union, seven of whom died in infancy, leaving four sons and three daughters. In 1879 he joined the Primitive Baptist church, and proved a true and faithful member. His life was replete with deeds of kindness; his dealings were just, and if he committed an error it was of the head and not of the heart. When I was a barefoot boy his kindness made an impression on me that is not yet effaced. The Lord be with the sorrowing wife and children.

A FRIEND.

[BY REQUEST.]

THE FLY IN THE CUPBOARD—THE JESTING, CHAFFY PREACHER.

Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor.—Ecc. x.

A little jesting now and then
Is relished by the most of men;
But 'tis enough to make a Christian frown
To see a preacher act the clown.

And if you leave it open a minute,
Behold! the flies at once are in it;
We have to watch and fight each day,
Or else the flies will have their way.

Like filthy splotches on fine silk,
Or dead flies in a bowl of milk;
Enough to make the wearer sad—
Enough to make the eater mad.

Energy and sight he does not lack,
For if you leave a hole or crack
He seldom fails to find it out,
For he has neither the rheumatism nor the g

Where filthiness doth most abound
The fly is mostly to be found;
But where the bread tray is kept clean,
This creature is more seldom to be seen.

He is so hateful, so unkind!
First in the dog's mouth, then in mine;
To enter in he seems intent,
And though I rebuke, he won't repent.

'Tis true where milk and honey are kept
The ugly fly has often crept,
And food is hardly fit to eat,
Unless the cupboard is kept neat.

If he would only keep his place—
The dung hill, not a prince's face—
I would not thus expose the fly,
But simply pass the creature by.

LaGrange, N. C.

I. J. TAYLOR

DEACON REDICK CRIBBS

Was born 9th January, 1820, in Bullock county, Ga., and departed this life 23d May, 1888, and was sixty-eight years, four months and four days old. He joined the Primitive Baptist church at Lower Lots Creek Bullock county, Ga., when about eighteen years old, and was married about twenty-two years old to Miss Susan Wise, of the same place, 1st November, 1842, and moved to Bryan county, Ga., and put his letter to Ash Branch Church, where he was chosen and ordained a Deacon, and which he moved about thirteen miles lower down in Bryan county, and moved his letter to Columbia Church, Bryan county, where he departed this life, and his remains were interred in the cemetery at Lower Lots Creek Church, Bryan county. As I was intimately acquainted with him as a neighbor and a good citizen and a loving brother in Christ, as I had though he had a hard and rugged road, as all of God's children who "He deigns this lot by grace to choose" of his hard and hated doctrine as the world thought of our Lord Jesus Christ; for to my certain knowledge He did make him by grace of little reputation, as there was a ruling spirit in him to shun the faith once delivered to the saints, or compromise with the world, as I ever could, in my weakness see, which made me love him more and more. And if I am not mistaken, and of the brethren, when I see such a spirit, it is an evidence of one's forsaking the love, honor and riches of this world, which is to forsake the riches of the Beast, which we can only do in part; but the Saviour could and did complete for us, and made himself of no reputation, and the nearest we can follow his examples and his precepts the more grace the Lord has given us, and surely he has given us enough that we are to be ashamed when we put our feet where he did not. And may the Lord give every brother or sister the preparation of heart to pray for unworthy men, and hope in Christ Jesus our Lord.

HENRY I. BLITCHER

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer

COLUMBUS, GEORGIA.

Vol. 11.

No. 7.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

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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.*

ELDER N. W. BRYANT.

ELDER N. W. BRYANT departed this life June 10th, 1888, after two weeks severe suffering. He was born in Emanuel county, Ga., December 9th, 1836, making him fifty-one years, six months and one day old. He was married to Roxy R. Wiggins, March 1st, 1850. He became concerned about his soul's salvation while serving his country, and a long way from home, and as soon as he came home he joined the Primitive Baptist Church at Canoochee, in Emanuel county, Ga. He was licensed to preach November 6th, 1875, and was ordained to the ministry September 3d, 1881.

Thus has passed away a man long to be remembered, respected and loved, not only by his family and his many devoted brethren and sisters, but by all who knew him. Tongue or pen can but feebly express the christian graces as were combined in that man. His favorite saying

"Our flesh and sense must be denied
Passion, envy, lust and pride,"

and in his preaching he was often heard to say "I want to be humble, if it takes poverty and affliction, let them come."

His brethren feel that they have lost a good brother and guide, the community a good citizen, and at home his place can never be filled. He leaves a wife and seven children, two of whom, together with his daughter and son-in-law, are members at Canoochee, the place where he joined the church. May God in his mercy and love visit the bereaved ones, and comfort them as he alone can do.

LUCY GREEN LIVELY.

Our darling babe, little LUCY GREEN LIVELY, was born at Lowndes Stewart county, Ga., on November 24th, 1888, the youngest of our girls. She was an exception of a child; she was no trouble at night, had excellent health until the spell which brought her death, which lasted about ten days. She was first taken with capillary bronchitis, and then with congestion of the brain. She suffered several hours, and during that time suffering and thinking of infant salvation, my mind was carried to the suffering Son of God, and it occurred to me that there was a seraph which she suffered with Christ, and that she would reign with him. She was the favorite of the family, and the neighbors and children who loved her.

A little face to look at,
A little face to kiss,
I wonder if there's anything in this world
Half so sweet as this.

She died April 10th, 1889. She sweetly sleeps in Jesus, "blessed sleep from which none ever wake to weep." She was buried near Smith's plantation, Ala., the family burying ground; no one was present to perform the burial service. The Lord has given us grace to be submissive in affliction and sorrow.

HER FATHER

Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: Brethren and Sisters, REMEMBER
Bro. HASSELL : ISAAC M. WILKINSON,
Pelham, Tenn.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 7. BUTLER, GA., JULY, 1889. Vol. 11

BIOGRAPHICAL.

ELDER T. J. HEAD.

I was born in Monroe county, Ga., 17th of June, 1843. My first recollection of being at meeting was the day my mother joined the church (my father being already Baptist) at New Fellowship, in Monroe county. I was brought up morally, and taught to reverence those possessing godliness. I was not allowed to rove about the neighborhood on Sunday, nor to keep company with the vicious, but my parents carried me generally every Sunday to meeting. In the spring of 1856, I had a dear cousin of about my own age to die, and his request to me, to meet him in heaven, caused me to think of death, and I set out to prepare myself for that event; and I thought at first it would be all right with me, but soon found that I loved the things of the world more than the things of the Lord, and I gave up my custom of praying, as it was not convenient oftentimes, and I began to be rude and go into mischief, and was soon the leader among my associates in all kinds of mischief. I had become perfectly indifferent to anything like religion, until in the month of July, 1858, when I attended a protracted meeting of the Congregational Methodists, and went up to the altar to be prayed for, not that I felt the need of prayer, but because it was customary with the young folks. When there, I was made to see myself a vile sinner, and I went away from that meeting with the prayer, "God be merciful to me a sinner," and for three weeks I cried day and night in my heart that prayer, until finally I concluded there was no mercy for me; and one morning I went to a place I had often gone to, at the back side of my father's orchard,

in the woods, and thought I would try one more time to beg the Lord to have mercy upon me, feeling at the same time that I would not live to see the sun go down. When I got to the place, I have no knowledge what I did, for I lost consciousness for a time, and when I came to myself I was about to step inside the orchard going toward the house, feeling perfectly light and happy, leaping and slapping my hands together, and immediately there seemed a voice said to me, "Son go free; thy sins are forgiven." I looked, as I thought in the direction the voice came from, and I saw the Saviour extended on the cross, and I was made to see how God could be just and save a sinner; Jesus had paid what I owed to Divine Justice; and the first thought I had was to go and tell my dear mother how a sinner could be saved, and started in a full run to the house, and having gone about a hundred yards, it seemed some one said to me, "What are you going to tell? this is all a delusion with you," and I stopped and found I could tell nothing about it; and I turned from the house and went around and came up on the other side, feeling that I was deceived, and afraid that some one had seen me. I felt so badly that I didn't want anybody to know what I had been doing. My prayer now turned, and for about five hours my prayer was that if I was deceived, the Lord would show it to me. Before getting to the house, I went to the lot and caught a horse and saddled him, with the intention of going to a meeting that was to be in the neighborhood, and with the intention of asking the preacher to pray for me which I did; and then there was another time I do not recollect what passed for a short time, but when I found myself I was at the back side of the meeting house trying to tell my associates that Jesus was the Saviour of sinners. It was a happy time with me, and I felt that night I would never have any more doubt about it. I went home and awoke my father and mother, and told them I had found Jesus, and I felt that he had forgiven me my many sins, and it was a time of rejoicing with us that night. I went on in this feeling for a day, and the next day, being meeting time at my parents' church the pastor came home with my father (my mother being sick at the time could not go to meeting), and father requested the preacher to talk with me, and he called

me in the parlor and began to talk to me, and I told him what I have related in substance, and he told my father that he believed I had a hope. My mother asked me not to join the church until she could go to see me, and I promised her I would not; but when the door of the church was opened for membership, I suppose I could not stay away, for when I found myself I was trying to tell the church what I hope the Lord had done for me, and was received by them, and was baptized the next day by Elder J. P. Lyon, that day being the second Sunday in August, 1858, and that to me was the happiest day of my life. I felt then that I would have no more trouble, but alas! I soon found it different, for I began to fear I had deceived those good people, and I was the same sinner I ever was, but could not feel condemned as I had felt. In a short while I felt that I wanted to tell of Jesus as a Saviour, and so I went on trying to do and not doing for some time, having times of rejoicing and then times of doubts and fears, and so it has been with me ever since.

The next fall, after I joined the church, I went off to a distant State to enter college, and from then up to the war between the States I was away from the good influence of the church, and rarely ever heard an Old Baptist preach; and I naturally became indifferent and careless, and was for a time led into many follies, and I would feel afterward that I had done wrong, and beg the Lord's forgiveness; and from my associations and repeating these follies, I came at last to the conclusion that I was deceived in the whole thing, and was not a Christian. This was in 1865, the war being over, and I returned home broken down in health and my property all gone, and I began to realize that the future was both naturally and spiritually dark, and with a family to care for. (I had married in the spring of 1862 Miss Sallie R. Merritt.) My heart could only turn to Him who ruled in the armies above and amongst the inhabitants of earth, and I desired that he would give me some evidence that I might claim a hope that I was one of his children, and at the same time he would make my wife a Christian, if she was not. I was in this condition for two months, and my desires increasing to that extent I could not rest day or night, until in the month of August, 1865, and while at meeting at my church one

morning before preaching, and while one of the old brethren was at prayer, my desire left me, and I felt perfectly resigned for the Lord's will to be done, and a sense of peace and calmness came over me that I cannot describe. After the meeting was over, and having started home with my wife in the buggy, I asked her how she felt about the subject of religion; she seemed to be much affected, and said that she hoped that the Lord had blessed her that day while the old brother was at prayer, and immediately the thought came into my mind that if I was not a child of God, he would not have heard my prayer, as I had now evidence that he had blessed my wife, and it seemed as though it was spoken to me these words, "And now do your duty," and right then the impression to tell of the wonderful power and goodness of God in the salvation of sinners came, and this I then felt to be my duty. And now I fell into trouble again; the obligation resting upon me to support and maintain a family and my utter disqualification to preach, and I began to rebel, and for several years I did everything I could against the impression, and finally quit going to meeting; and at last bought land in a strange neighborhood, where there was no church near, and moved to it, intending to seclude myself from society and the church, and try to make a living for my wife and children. In the fall of 1870, while in my shop at work, all of a sudden the thought struck me that I must go to the Towaliga Association, which was to convene that day about thirty miles from my home. I had no idea what I should go there for, for I thought by that time I had about lost all interest in that Association or the churches composing it; but the impression was so great that I threw down the hammer and tongs, and went to the house and told my wife what I was going to do, and she expressed surprise at my whim, as she called it; but nothing would do me but to go, and so I sent for a young man in the neighborhood, and we started after dinner and arrived that night in the vicinity of the church where the Association was in session. The next day I went to the place of meeting, but soon began to feel that I had better stayed at home, for I found nothing that seemed to interest me, and I felt alone, with no one to communicate my feelings to, and before dinner I had resolved to return home.

soon as the preaching was over; but when the announcement was made that Elder Allen Cleveland would preach that evening, a desire possessed me to stay and hear him, as it might be the last time in this life (which it was). I stayed, and from the beginning of his sermon to the last it seemed as every word was for me. I shall never forget the feelings I had on that occasion. I left there that evening with remorse of conscience that I had let so much of my time pass away in idleness; and that night about one o'clock, while going home, I promised the Lord I would try and discharge my duty, he being my helper. I began to tell my feelings to the young man that was with me and exhort him to a life of godliness, and he told some of the brethren of the Towaliga churches about our conversation, and I found a desire with some in the neighborhood to get up a church. My mind was fully enlisted in the cause, and finding there were six Old Baptists near enough to go into a constitution of a church, we agreed to call a presbytery to constitute us, and on the fourth Saturday in November, 1870, myself and wife having got letters, went into the constitution. I felt for awhile that all was well, that I had discharged my duty and I would move along smoothly, but I was mistaken. We petitioned to the Towaliga Association for membership in the fall of 1871, and was received. The next year, from force of circumstances, I began to exercise in public, and going around among the churches I found the practice of receiving members from the Missionary Baptists had grown greatly, and I began to fight against it, which caused some to shun me and turn the cold shoulder, but I firmly contended for what I felt was right. In February, 1873, I was licensed to preach, and in the spring of that year we declared non-fellowship for the practice, and in 1874 sent this query to the Towaliga Association, "Could they be consistent as Primitive Baptists and recognize Missionary baptism?" which was referred to the churches for answer, and the majority of the churches answered in the negative. I was ordained in August, 1875, and felt, as the Association had now adopted the position of the churches on baptism, that all would go well with me, and that time would enable us to rid ourselves of all irregularities, but I was mistaken. Party spirit had become so strong

that I saw no alternative but to refuse to meet them in an associational capacity which I did, and there were nine other churches that made the same decision the same year, but two of them were so wrought upon they went back. I was trying to serve one of them at the time when they divided, several members coming out, and I gave up the church and came out with the minority. Since then I have seen many dark days, and had some trials to meet and to bear. Finally I was enabled to see that the church I was a member of had not been regularly constituted, and as I ever stood ready to turn from error, I went to Mt. Carmel church, one in full standing with the Baptists, and joined that church on confession of faith, and was by that church licensed to preach, and having my old church reconstituted I was ordained by Elders W. C. Cleveland and S. T. Bentley. Since then I have felt that I had got back home, and I felt that the Lord has abundantly blessed me in trying to speak of the unsearchable riches of Christ. While I have had much to cause me to mourn and be sad, and the loss of my dear wife and many other troubles that would not be profitable, I feel that amidst it all the Lord is good and a stronghold in the day of trouble and knoweth them that trust him. I feel now that the future is very dark, in a worldly point of view, but for the Lord will provide some way. I hope to have the prayers of the dear saints, that I may commit my way unto Him who ruleth and upholdeth all things.

Yours in tribulation,

Griffin, Ga.

T. J. HEAD

EXPERIENCE.

ELDER T. N. ALDERTON—*Dear Friend:* I believe when I parted with you at Paw Paw I said I would write to you, and now several weeks have passed since I returned home, but my time has been very much taken up; so have deferred writing till the present. I enjoyed my visit among you all so much, and the privilege I had of hearing the sweet sound of the gospel, both from the pulpit and in your homes, was indeed a feast to my soul. How highly favored are those who frequently have this privilege! I think Mr. Purdy

ne among the best of reasoners I ever heard, and quite able to give counsel and encouragement to every tried and tempest tossed child of God, and I felt to love him for the truth he preaches, as I do all the ministers of the gospel of Christ and all his people. The doctrine of eternal and unconditional election, of salvation by grace alone, is so dear and precious to me, how can I help loving the people who hold and preach those truths as taught in the Bible? Yes, surely, I love them for the truth's sake, for the sake of the cause of Christ, and not as I am frequently told—simply because my mother and other of the friends of my childhood hold this doctrine. I love them because I can see love and humility in their countenance, and for the image of Christ they bear; there seems to be a oneness between their experience and that of my own; I feel that I can enter into their feelings and sympathise with them and they with me. Yes, dear friend, I am fully persuaded in my own mind, and it is not at all difficult for me to see where I belong and where I so much desire to be, with the people I love; it is all very plain to my mind, and surely Satan never led me to this, or taught me these things. No, no, I cannot believe it; though the whole world should unite and tell me this, I *could not* believe it, and as unworthy as I feel of a place among the people of God, yet I seem to be directed and drawn to them. I used to look a great deal at my unworthiness and lament and grieve over it, but while I am just as unworthy as ever was, it seems that through the grace of God I have been given strength to look beyond this, to look away from self to Jesus, and to know that he is worthy and he is my righteousness. I have none of my own, and oh! may he ever keep me by his grace, for I cannot keep myself. I was glad I had some little conversation with you and Mr. Purifoy before I left Paw Paw. I have felt to be benefited by it. I have been meditating a great deal on the goodness of the Lord, of his amazing grace and boundless love to his people, and of how little he requires of them; and oh! I do so much desire to do just what he requires me to do, and I have never felt more of a desire to follow my dear Saviour in the solemn ordinance of baptism than I do now. I feel so impressed that this must not be put off. My whole soul seems drawn out in prayer to God, that he will help me

to own him under all the circumstances of life, that the Holy Spirit will direct me and teach me just how to act, and lead me in a plain path. And if my Heavenly Father calls me to bear a heavier cross than I have yet done, I pray that he will increase my courage, that he will give me strength and courage as my day and grace to do his will. If he calls me to pass through deep waters, I know he can divide even the waters, and make a safe passage for his people. It does seem, as Mr. Purifoy says, that every impression from the Lord in regard to duty is a command; if so, how great is our responsibility. I often feel it necessary for me to examine myself, whether I be in the faith, and as to the motives that prompt me; but surely I cannot be prompted by anything save love for my Saviour. I do not believe baptism is essential to salvation—that is, I believe all the Lord's dear people must and will be saved, whether baptized or not; yet this does not lessen my desire to follow the example of Jesus in this solemn ordinance, and thus obey his commands; surely I feel bound by the law of love to imitate his example, and oh! may he direct all to the honor and glory of his name, and may he bring me and my dear ones into the precious fold of Jesus. May my dear little girl and only child be drawn by the cords of his love, and may she early turn to him and be a young and faithful disciple of Jesus, and may we compose an undivided family in heaven. O, will you continue to unite with me in prayer for my dear loved ones? But what am I that I should expect so much of the Lord? yet I can but pray for this end. When our trials and burdens press us so heavy, what a privilege that we can take them to the Lord in prayer; and after we have tried every way to manage our troubles and failed, for we can't manage them and can't see how we can get along then we lay them before the Lord, and being in agony, we pray the more earnestly that he will manage all for us, and then we feel satisfied to leave our troubles there and trust all to him. I remember of hearing you say that the trials of God's people were yours, and the joys were yours. Now, while I speak of my trials, I would also speak of my joys; oh! the joy and peace I feel in believing, surely it is a joy unspeakable; I cannot express it. It is worth more than all the world to

ne. Yes, here we do share each other's grief as well as their joys, but what a comfort to look forward to that time when we will have no griefs to bear, but can share each other's joys forever and ever, and with a sweet assurance that we shall gain that land of rest. Then come joy or come sorrow, whatever may befall. An hour with my Saviour will make up for all; no wonder we do feel weaned away from this world, and willing to leave it and be with Christ, which is far better. And when we look around us and in our heart, and see so little but sin and gloom, it is not strange that we long to quit the unhallowed ground and dwell with Christ at home; especially when we feel so unfit to battle with this world and its oppositions. I often look out of my window on the street and wonder how those I see there can seem so unconcerned; they don't seem to have any trials, but I don't envy them.

The thorn and the thistle around me may grow,
I would not lie down upon roses below;
I ask not my portion, I seek not my rest,
Till I find them forever in Jesus' breast.

And again—

Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet,
Lay me low and keep me there.

Yes, truly, trials do give new life to prayer, for I don't think there is anything else that drives us so constantly to a throne of grace and strips us of all self-righteousness, and gives us such a hungering and thirsting after holiness; and the more we receive the more we want. Surely we are needy creatures! I am often told by my friends that my mind runs too much in the one channel—on things spiritual; that I read my Bible too much; but I can't see it so, for the Bible is very precious to me, since in it I find so much comfort and encouragement, and so little elsewhere; and on meditating on the precious promises which I find there by the weary and heavy laden, such as are of a broken heart and contrite spirit, is about all the rest I have, and in looking forward to a time when I hope to be free from the trials and cares of this life and enjoy a complete and eternal rest. I feel that I cannot afford to read trashy literature, even if it does have the name of being religious, and yet has no religion in it; and when

I hear the precious truths of the Bible misrepresented and abused I can but feel wounded beyond measure. My experience of late leads me to think of a dream I had ten years or more since; but it is as clear to my mind now as then, and if you will bear with me I want to tell it to you. In my dream I thought there was some great enemy pursuing me, and I fleeing from it as fast as I could, but seemed to make so little progress that all the time it was just about to overtake me. I knew not what it meant or what it was, but it seemed as a great beast with many horns. And I was so tired and weary I could scarcely keep out of its reach, when all at once I came to a steep and rugged mountain which I thought no one could ascend; so there was no way of escape. Before me was this great mountain and behind and on either side was the enemy; so in my fatigue and distress I was just about to give up, and to be overtaken, when all at once I was caught up, and went up, up this rugged mountain I knew not how, but tried to help myself along till my hands were torn and bleeding; but when I got about half way up I looked back. Just then I began to go down, down, till I had almost reached the bottom, and I was so frightened (for I could almost feel the enemy), when I was again caught up as before, this time to the top. I did not think, in my dream, it was heaven, only a place of perfect safety where the enemy could not reach me, and I felt so safe and relieved, and there were beautiful, green, level pastures. This was all I saw; then I awoke. It was a short dream, but every word was so plain and clear to my mind it gave me some comfort then, but I did not think so much about it then as I do now. This was about the time I had almost despaired of ever being brought into union and sweet communion with Christ, but feared lest I should be forever banished from his presence. I believe I have told you that from my earliest recollection I had a desire to be a Christian, and desired the Lord, I think, above all else. Therefore, I have often examined myself as to whether in my case all old things have passed away and all things become new, as I always seemed to have this love; but I know I did not love then as I do now, and while I always had a respect for the Primitive Baptist church, I did not love them as I do now. The doctrine of the Bible was not

o precious; I did not see them as I do now, for it seemed that I had no understanding. So, in a measure at least, old things have passed away, and that sluggish ear has passed away. You know I have been impressed with baptism, but was never made fully willing to take up my cross amid so much opposition till two years ago, as you remember when I was visiting you all. But no one will ever know how great a disappointment I met with there. I have felt sad since that time, and Satan has often suggested that it was not the Lord's will, or he would have opened the way; but the Lord helping me, I will not listen to him.

I have received the little book you gave me through the Primitive Preacher, and can't begin to tell you what comfort it has been. Now, dear friend, you know I have expressed myself more freely than I have ever done before, but it seems I can no longer refrain; I feel the need of sympathy. Remember me kindly to Mrs. A. and the children.

Yours in deep waters, yet in hope of a better world,
Piedmont, West Va. ARAH ALDERTON.

GAP STORE, VA.—*Esteemed Brother:* I have often thought about writing to you in expression of my appreciation of the great favor in sending me the MESSENGER so long—four years—without pay; and it has always been my intention to pay for it, though sent gratuitous. When I tell you that I have been confined to my bed by severe affliction for over nine years, with girl children to care for, and part of the time a helpless wife, who was separated from us by death in May, 1881; and in addition, we have been in the hands of swindlers and robbers to a limited extent all the time. When I was stricken down my business and property were unsettled and scattered over a large extent of territory, and I have consequently sustained great loss outside of my necessary expenses. I mention these things as why I have not remitted for the MESSENGER; and also to speak of my approval of the manner in which the MESSENGER is conducted and most of its contents. The February number was certainly a feast to me, and surely our God is preparing his Zion for the events just before her. The closing remarks of your editorial

seemed to be the key which unlocked to my understanding the whole of the subject you had so ably handled. Read 37th Psalm, 25th chapter Isaiah and on, and note carefully 28th, 33d, 35th and 45th, and compare them with John's vision in Revelation, Saviour's description given in 24th Matthew, and then view our present surroundings and see if we can discern the signs of the present time. I have only mentioned a few of the many Scriptures bearing upon this subject, which I believe God first revealed to me in my experimental surroundings and impressions; opening my understanding and confirming it by his word. The manner in which it has been brought about I contemplate writing upon in the future, if the Lord wills.* I wish to say also that Bro. Chick's article in the same number was a feast to me, if I understand him. As to Brother Taylor's article, I admired it very much; indeed true it was a little short on certain points, according to my understanding, but the brotherly kindness and meekness in which he expressed himself commended itself to my heart, and I wish to say to him that I was sadly disappointed when he failed to fill his appointment at our church, Baptist Valley. He spoke at a meeting some Baptists in West Virginia that he had mix with in sentiment, and I have an idea who some of them were, and that was why I wanted him to visit, and I am under the painful necessity of saying this since that time our church has been seduced, and is now trudging her way down Babylon's cold stream in a silly woman led by a false lover; and her main inducer is a man I love dearly in the flesh and the husband of my favorite sister; but his behavior in the house of my God is despicable in my sight. I mention only one step which I understand he and the church have taken, and the brethren can judge for themselves: He has resigned his office as commonwealth attorney upon the promise from the president of the State Missionary Board that if he will devote his time to preaching, they will see that his family shall lack nothing needful, and the church has recorded the barter on her church book in sanction of his movement.

*Be glad to hear from you on that subject.—Ed.

Will some of the able brethren enlighten me on this matter. Is not this money consecrated to idolatry?

Yours in gospel bonds, JONATHAN HANKINS.

GAY, GA., April 25, 1889.

DEAR BROTHER MITCHELL: I was seized on yesterday with an impression to write to you, and it holds on with no less weight to-day. Why is it? I do not feel to have anything cheering or special to write. I could fill pages with my shortcomings and bad feelings, but I reckon there is no one so much interested in that as myself. I am a puzzle to myself. I have had an abundance of experience, but patience and knowledge seem to be wanting. I often become despondent and travel much in darkness. I often think of you, and even regret such patience as you seem to have. But yet, when I retrospect my past life, and see the hand of the good Lord so plainly and unmistakably in my many deliverances, I become encouraged and made to realize the force of the Bible trueism: "The Lord is good, a stronghold in the day of trouble."

I believe I will tell you a little of my experience, which I have comparatively kept to myself for nearly forty years, because I was afraid I could not make others understand and see the force of it as I did. I was twenty years old, had a hope in Christ, and was a member with the Missionaries and comparatively satisfied with them, till after I returned from a seven years' trip to California—would have been satisfied yet but for the almighty hand of God in giving me experience. I started in the spring of 1850 across the plains from Independence, Mo. We were traveling up a small stream called Sweet Water river, which traversed a beautiful valley some five or six miles wide, with mountains on either side. Looking several miles ahead, I saw a gap in a spur of the mountain that projected out from the mountains on our right and terminated in a point some mile and a half or two miles on our left. Our wagon way led around this point or terminus of the spur. Our pilot told us that this gap through which the river ran was called "Devil's Gate." As well as I remember, the spur was two or three hundred feet high, and I saw that it was rough and nearly all rock, with

but little dirt about it; but I had a curiosity about me that led me to go over it, see the gate, and take the chances of meeting the wagons on the other side. So I tried several of the boys to get company; but none of them would risk it, from the fact they did not know what direction the wagon train would take after rounding the point. There was something that seemed to urge me on to take the chances; so I started alone, yet I was not alone—had company and did not know it. I got to the foot of the spur, and hesitated on account of its being so rough, but finally started up, and with considerable difficulty made the summit. I soon satisfied myself looking down into the gate at the gurgling waters below, and the perpendicular and craggy walls on either side; and now the next thing was to go down on the other side, meet the train, and go on my way rejoicing that I was more brave than my timid companions. But not so; I had not more than made a start till I found myself on the brink of a precipice some thirty feet down to a bench five or six feet wide, and then another perpendicular precipice, and so on down to the foot of the mountain. I at once became alarmed and commenced running to and fro—up towards the point, and back towards the gap—looking for some place by which I could get down, but found no possible chance to escape. I began to think of retracing my steps, but it was nearly sunset. The wagons had been gone about two hours, besides the difficulty of coming in contact with some of the ferocious beasts with which those mountains were infested; so it was death to stay here, and death to go back. This would naturally seem to you as being in a great strait, but I had not yet got to the strait, but am coming to it. In looking around I thought I saw a crevice in the side or wall of the gate, but could not examine it satisfactorily without getting down on a bench about as wide as two-thirds the length of my feet. This I did by turning on my breast and easing myself down till my feet caught on the little bench. Very dangerous, and makes me shudder now to think of it, for it was at least two hundred feet down to the water, gurgling over the rocks below. I examined my imaginary way of escape, but found it of no service at all. I was now breast deep in Devil's Gate and had thought of nothing else but to jump out when

I got ready. Now, mark you, I had not even thought of prayer in all these troubles, had never once looked up—too busy testing my own strength—was looking down all the while. Now for the jump; for that would be easy, for I was young and active. A man, though active and young, can't jump without springing, and can't spring unless he can bend his knees. So here I was, breast deep in Devil's Gate, preserving my equilibrium by pressing my hands on the smooth surface of the rock above. I looked for a crack in the rock that I could get a hold and pull myself out, but saw none. Right here I died. Here was the first thought of prayer. It was no affectation, but the spontaneous outgrowth of the necessity in my case, "Lord, save or I perish." I was literally weakening very fast, and had given it up or gone, gone, gone. About this time I threw my left hand further to my left, so that I could release my right hand and that I might turn a little and take a last view of my bed below, when, to my great surprise and unspeakable joy, my left hand caught under a little shell in the rock that I could not see from my position; it was a small hold, but all-sufficient, and I pulled out with all ease. What now? My case is the same as it was before I got down in the gate—confronted with all the difficulties that I had before. It would seem so, but my case was now far different from what it was before; for I had something now that I did not have when I was running up and down on the brink of that precipice. I had experience—faith had sprung up. It was morning in my soul. I could see the cleft in the rock, had not forgotten my great deliverance from the very jaws of death, and had faith that the same power could yet deliver. I started again, and had not gone twenty steps before I saw a crevice in the rock that I had leaped over at least a dozen times before, but had given it no notice whatever. The cleft started from nothing about forty feet from the brink of the precipice, and pitched at an angle of at least fifty-five degrees. It was about eighteen inches wide; I saw that something had been passing through it; could not tell whether it was man or beast; did not know but what it led to the den of some wild beast. Faith had been given, and I verily believed that God could deliver me, even out of a wolf's den. I entered the cleft, and down

I went, and it soon got so dark in there that I could see nothing; although the crevice opened out at top, the irregularity of it above me shut out what little twilight there was above ground. I soon saw a little light ahead, took fresh courage, pressed forward and was soon out in full view, and within one hundred and fifty yards of where the wagons had stopped and watering their stock. Here was great joy indeed, but I kept it to myself, and pondered it in my own heart.

Now, this is only one of the many literal circumstances that go to confirm me more and more in the doctrine we profess. But for these evidences and experiences, I reckon I would become alarmed at the signs of the times—the speedy development of the Man of Sin. They are banding together, as we may easily see by scanning some of the periodicals of the day. I see that the learned Dr. Talmage is growing bold, and waxing strong, and becoming abundantly wise about what is written. He has “enlisted mathematics,” (which he says he has a right to do,) made his calculations, and specified the time when the great Millenium may be brought on. He has shown us that it is entirely with the church; “that God is ready and only waiting for the co-operation of the church.” This year (1889) is the time to get ready, and begin the great work next January, and consummate it within the last ten years of the present century. He further says: “I feel the whole world can be saved in the time specified, because we have all manner of machinery requisite;” and then goes on to speak of the great sufficiency of money. I suppose that is the lubricator for the machinery. This surely looks like a champion “whose height is six cubits and a span.” What is left for the dear saints but to stand valiant for truth, and “having done all, to stand?” All what? Not Goliath spear; not Saul’s armor; but all of what God has provided and commanded, and nothing else. We want the shepherd’s bag (Truth) that contains the five smooth stones of the breastplate of righteousness, preparation of the gospel of peace, shield of faith, helmet of salvation and the sword of the Spirit out of the brook that flows out from the ever-living fountain of God’s eternal love. Then fear not, little flock, for these are not carnal weapons, but mighty through God to the pulling down of strongholds.

It does seem that the evil day is upon us, and what is our consolation? Is it not found in the great book of consolation? Listen: "We are bound to give thanks always to God, for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation through sanctification of the spirit and belief of the truth.

My dear brother and father in Israel, I often think of you and the trials of your patience in all of your afflictions, how He has sustained you in his own service and given you abundant reason to say, with the prophet Nahum: "The Lord is good, a stronghold in the day of trouble." We need not be discouraged when we remember him in whom we have trusted. Our sufferings here are among the "all thing" that worketh together for our good. It must be that we "suffer awhile," for we see no promise of being made perfect before, but after we suffer awhile. We can only rejoice in hope of that eternal rest that awaits the people of God, according as we become tired.

I have made this letter too long—much longer than I intended—and have written on a different line of thought to what I intended.

My love to you and your dear family. My family are all well, except myself; I have been very unwell for two months; some times not being able to attend my meetings.

Your brother, in hope of eternal life through Christ,
E. G. THRASH.

GATESVILLE, TEXAS, April 24, 1889.—*Dear Brother:* I have received from brethren and sisters about \$25, and I wish to say that I greatly appreciate their kindness, and that I feel very unworthy of it; and though my thanks are imperfectly and poorly expressed they are sincere. I do not know what I should have done had they not have helped me. I am grateful, and may God bless you; and I hope you will all pray for me.

Your unworthy sister, CORDELIA WHITE.

(2)

ELD. PURIFOY'S TOUR.

CONCLUDED FROM JUNE NUMBER.

After the school-house meeting, which we trust will not be in vain, went home with Brother Murry. From there he conveyed us to Antioch near Altoona, for a two days' meeting, Brother Stewart with me, but turned out to be only a one day meeting, on Saturday, and Brother Stewart preached. Sunday was a gloomy day, and the rain so hard and continuous that none got out to meeting at all, that I have heard of. I was a guest of Brother R. L. Hopson, a Georgian, and a lovely brother, who keeps the hotel at Altoona. I preached in town three nights, twice in the Methodist and once in the Missionary Baptist meeting-house, to small congregations each night. From what was told me after the first night meeting, all who gave expression to their feelings, said they were very pleased. The most of my first night's audience there were so pleased they never came out any more to hear me. I failed to obtain historical sketches of Orange and Mt. Olive Churches. Mt. Zion, with the Indian River Association was constituted, was organized September 5, 1874, with five members, all Georgians, by Elders D. B. Sheffield and Joel Swain; Elder Sheffield was her first pastor. Elder Z. H. Bennett, who succeeded him, is still the pastor; J. Z. Bennett, clerk; deacons, none; present membership twenty-five. For a year after her constitution as a church, their meetings were held out of doors, as they had no meeting house, and the whole time they met out of doors their meetings were never disturbed by rain, but the very first meeting they held in the meeting-house was in the midst of a hard rain. Antioch, near Altoona was constituted June 22, 1884, with seven members, all of whom, except one, were natives of Georgia; presbytery, Elders U. M. Bennett and H. F. Fortner; first and only pastor, U. M. Bennett; deacon, J. Murry; and R. L. Hopson clerk; present number twenty-three. Here Altoona, my South Florida tour ended.

Taking leave of Brother and Sister Hopson, whom I can never forget for their great kindness to me, and their love for the Old Baptists, I took the train for Lee, Madison county, Fla., some two hundred miles from Altoona, to fill appointments in the San Pedro Association, the first of which was at Mt. Nebo, twenty miles south of Lee. In due time I reached it, but was suffering so with sore throat that I could not preach on Saturday. Brother Sheffield, who has moved into that region, preached Sunday, much to the comfort and edification of all present who loved the truth. On Sunday, though feeling quite unwell, I preached to a large and interesting audience, with good effect, I trust. Mt. Nebo is located in LaFayette county, Fla., and was constituted in April, 1885, with ten members, all natives of Georgia; presbytery, Elders John Williams and Levi Starling; the latter serving as pastor ever since then; deacon, J. Lee; clerk, A. J. Toole; present number, twenty. Several of Mt. Nebo members were dismissed by letter to go into the constitution of Walnut Church, in April, 1888, my next appointment, which I filled in the open air to a small audience. They have no meeting house, but are preparing to build one. Elder Starling, a precious brother, is the pastor of Walnut. My next appointment was at Mt. Olive Church, which is located in Madison county, Fla., six miles south of the town of Madison, which is located on the railroad from Pensacola to Jacksonville. Mt. Olive was constituted in September, 1885, with ten members, nearly all of whom were natives of Georgia; presbytery, Elders Henry Rowell and Seth D. Starling; first pastor, J. H. Blanton; the next, and present one, Elder John Williams; deacon, Jos. E. Jones; clerk, C. E. Turlington; present number, twenty-five. The day I went to Mt. Olive was such a cold, disagreeable one, that I really did not think any one would meet me there, and

found the average week-day congregation waiting and gathering on my arrival, in company with the pastor. The meeting house is an open one and has no stove in it, so we had a cold time outwardly, but a warm time inwardly. Wherever the brethren are able to build comfortable meeting houses, they ought, by all means, to do it. Our people generally are too negligent in this particular. My next appointment was for two days at Corinth. The meeting was a good one, and I hope lasting good will result from it. Corinth is located three miles south of Lee, Madison county, Fla., and was constituted Sept. 4, 1881, with ten members, who are natives of Georgia and Florida; presbytery, Elders Matthew Jones and John Williams, the latter of whom has been the pastor ever since. Wm. Sullivan is the deacon, and W. J. Blanton, clerk; present number, thirty. I greatly enjoyed my visit to Corinth, and the visits to the homes of the brethren, where I had the time to do so, and I can never forget the unmerited kindness shown me among them. Elder Williams, the pastor, beloved by all for his soundness, gentleness, humility and godly walk, is a father indeed in Israel, and his companion, Sister Williams, is truly a mother in Israel. Their daily life is such that it *proves* the genuineness and sincerity of their professions, and it is manifest to all who know them. To *profess* the religion of Christ is one thing not very hard to do; but to really *possess* it, and *live* it every day with heart and sincerity to do the will of God, glorify him in body and spirit, and *prove* the possession of it, is quite another thing, and not easily done, by any means. Some seem to travel so smoothly along, happy and joyful in soul and looks, while others seem to have nothing but sorrow, hardships, sore trials, losses and crosses; are bowed down in soul trouble, and their feelings and their looks sometimes show the terrible struggle that is going on within at every step nearly that they take. They long for rest, and strength to enable them to endure patiently their sore trials and conflicts. It is a comfort to such to know that many of God's people are to enter heaven through great tribulation.

After filling two appointments at school-houses in the region of Corinth, Elder D. J. McMullen conveyed me to Blue Spring Church, where we met and preached to a large congregation, for a week-day. Elder J. E. Blanton is the pastor of this church. Blue Spring Church is the only one I know of in the world that has a *centenarian* member. Sister Williams is *one hundred and two* years old the 5th of March, and is still able to talk and have good use of herself for one so old. She has been a Baptist *eighty-seven* years. She was not able to go to meeting, on account of chills and fever, with which she has been troubled for some months past. As the practice of medicine was my profession when I began teaching, years ago, I gave the dear old mother a prescription for her case, which I hope has relieved her, and that her health is now good again. The next oldest member of the church that I know of is a sister Virginia, who is now in her ninety-seventh year, if alive. I saw her last summer, in fine health and spirits, with more strength and activity than many I have seen at the age of fifty. I failed to obtain a historical sketch of Blue Spring Church, which takes its name from a large, deep spring of lime water not far off. The spring is about fifty or sixty feet in diameter, and about sixty or seventy feet deep in the deepest place, and the water is so clear that the bottom is easily seen, and appears to be not half as deep as it really is. A large creek is formed by the spring, which empties into a river near by. It is quite a curiosity to strangers, and is well worth a look at it. Brother John Cowart, of Mt. Horeb, the next and last place in the list of my Florida appointments, met me at Blue Spring, and conveyed me to his house that evening. The meeting for Mt. Horeb was for two days, and I anticipated a joyful time there, because my first visit there was such a delightful one, but I was disappointed. It set into raining, so that there was but a small congregation

each day. And while it was gloomy without, it was also gloomy within with me, and I left there feeling sad and cast down, and made no effort to obtain a historical sketch of that church. I felt as though the Lord had not sent me there or anywhere else, but that I was merely following the delusions—the overpowering delusions—of my own mind. It is the most wretched state of mind to be in, and if it be true, as I often fear it is, that I am under a delusion in this matter, how glad I would be to *know* it, so I could confess it to the church and be honorably excused from ever entering the pulpit again. I fought against entering it for years and never submitted till I felt *compelled*, as a *conscript*, and not as a volunteer, to enter it; and gladly would I leave it now if I were convinced that the Lord did not require it of me to remain in it. The dreaded judgments of heaven alone keep me there. I used to think that a true preacher of the gospel was actuated alone by love for the church, and his love for preaching, but if that be so, I am indeed mistaken in my calling. A feeling of necessity, a compelling power within that I am afraid to resist, on account of the dreaded woes, the sore judgments of God, is the motive power that has forced me to give up all that is dear in nature as a “sacrifice upon the altar and service of God’s people,” and it has brought me more sorrow than joy. So I would gladly quit if I dared to. Whether, then, my goings are of the Lord or not, I feel that I must still go on till the power that has forced me to go releases me.

My next appointment was at Columbia church, of the Union Association, near Nankin, Brooks county, Ga., where a small congregation met me. The next appointment was at night at a school house, where I had a large, attentive congregation for that place, I was told. The next appointment was at Oak Grove, north of Quitman; then at Lebanon. At Lebanon, after preaching in the morning, I was requested to preach at the funeral of old Sister Dampier, who died the night before, which I did at 3 o’clock in the afternoon, and then her body was consigned to its resting place in the graveyard near by. Lebanon is the home church of Elder J. C. Rogers, a lovely brother, whose house was my much enjoyed home while in that region. He has a lovely family. My next appointment, for two days, was at Bethany, about seven miles northwest of Quitman, where we had an interesting meeting. The congregation was very large on Sunday. Bethany was once drawn off with the Baptists, but is now in order and in line with the Old Baptists again, and seems to be in a flourishing condition. How strange it is that the church can so easily forget and disregard the warnings given her in the Bible. She is distinctly told to “mark those who cause division, contrary to the doctrine ye have learned, and avoid them.” And “Men of your own selves shall arise speaking perverse things to draw away disciples after them.” This is what Battle did, I was told, doing the church great harm, and after he had done as much mischief as he could in tearing off as many of the churches as he could, and forming them into an association for himself, still claiming to be a sound Primitive Baptist, and calling his association the Beulah Primitive Baptist Association and getting the people to open correspondence with the modern Missionary Baptists, he persecuted his victims and joined the Missionary Baptists. Heresies and divisions will go on to the great hurt of God’s people, notwithstanding the timely warnings given them in the Scriptures and by the faithful witness and watchman on the walls of Zion. But as God anciently served to himself seven thousand that had not bowed the knee to Baal in digging down the altars of God and stoning his prophets, so now, and at all times, I believe he has a faithful few who are true to him and his cause, and who will keep a sharp and ceaseless lookout for the “troublers” of Israel, and who will oppose them to the bitter end.

From Bethany Bro. J. N. Gibson conveyed me to Bethel, one of the oldest churches in Georgia, which was constituted the 2d of September

1826, with seven members, viz.: Metus Thigpen, Archibald Strickland, Henry Tucker, Sarah Thigpen, Lamander Strickland, Ann Albritton and Sarah Tucker. The church is located in Brooks county, Ga., sixteen miles north of Quitman, and was constituted by Elders Benjamin Manning, Henry Melton and Mathew Albritton. The last named was the first pastor; first deacon, Archibald Strickland, first clerk, Metus Thigpen. The present pastor is Elder Wilson Johnson. J. N. Gibson and W. R. Holloway are the present deacons, and J. N. Gibson clerk; present number is 47. From Bethel Bro. J. G. Moore, a faithful old soldier of the cross, conveyed me to Harmony, where it was such a *busy* time, the congregation was small, while at Bethel, just the day before, the congregation was large, for a week day.

My next appointment was at Bethlehem, near Quitman, where only a few ventured out to meet me, for the weather was *too bad*. I learned that Bethlehem is trying to die, and has good prospects of success in that line, so I was told. If brethren were as zealous in building up as some are in tearing down the altars of our God, and stoning the prophets sent unto them, we would hear of very few churches trying to die. "But if ye bite and devour one another, take heed lest ye be consumed one of another." From Bethlehem I had a long, tiresome ride over a rough road, nearly twenty miles, without dinner, to reach the vicinity of my next appointment. Bro. Jas. S. Massey met me at Bethlehem, and when we reached his house I felt greatly prostrated, but as next day was a rest day I felt much better when meeting time came. It was a three days' meeting at Little Flock, and a precious good meeting it was, too. The audience was large and attentive, and I feel to hope that much good was done. I have already received encouraging news from that point since my arrival at home. Little Flock is one of the most active, zealous churches I met with on the whole tour. She, too, was lost to us once in the Battle fog, but she has been purged, and now she is lovely, full of life and zeal according to knowledge, and in full line with us. At Little Flock I expected to learn all about my appointments ahead of me, but did not, and none could tell me. So I went on to Boston on the hunt of them, preached in Boston one night to a large audience, with what effect I may never know; but one thing I do know, and that is, the hearers, except a very few of them, left the house very quickly when I dismissed them, but that may be just a town fashion. Old Baptists hang around one another after meeting just like they loved one another, and are in no hurry to get away. I like that. If they were to rush out of doors after dismissal, like the Arminians do, I would think that I had a great many more goats than sheep for hearers. Somehow such a rush always reminds me of goats, and pretty wild ones at that. Why, I am not able to say exactly, but so it is, and there I'll leave it. While at Bro. Beasley's I heard indirectly and indistinctly from my appointments; so I took the train for Thomasville to get on track of them, and Bro. Blanton went out with me to Mt. Nebo, about five miles from town, the day I heard I was to be there, but no one met us, and a sister living near by knew nothing and had heard nothing about appointments, so I had to turn and go back to Thomasville. I found that Mt. Nebo was dead; that they had gong down their altar, dissolved and ceased to exist as a church organization. A night appointment was made in Thomasville in the City Hall for me, which brought together a few brethren and sisters, and a few outsiders. Feeling that I must make one more attempt to find my appointments, if I had any, I took the train for Ochlochnee, the nearest station to Providence church. There I met with Elder Lewis Stuckey, brethren Brown and Stanlin, and found that Elder Stuckey was to preach at Thursday at Providence, and that my appointment was there for the next Thursday, a whole week off. So I went on with the brethren, and heard Bro. Stuckey preach a good, practical discourse on Chris-

tian duty, but there were very few that were present to hear it. If I am any judge, we need a great deal more of just that kind of preaching. If our people were as well instructed and trained in duty as they are in doctrine, they would, I feel sure, be the greatest people on earth in power and influence over others. The church of God is compared to a city set on an hill, whose light cannot be hid. How much light is shining from the church now? She is compared to salt, and is called the salt of the earth. How much moral influence and restraint has the church over the masses now? "If the salt have lost its savor wherewith it is salted, it is thenceforth good for nothing but to be trodden under the foot of men." Zion is in a deplorable condition practically, and it is because of disobedience and rebellion in regard to practical duties, and her preachers, as a general thing, are such moral cowards, for fear of being stoned and killed by the brethren, that they prophesy smooth things to the brethren, but are terrible on the Arminians, who are away off on their own ground, and giving us no trouble at all. They cry aloud and spare them not, as though God had said, "Cry aloud and spare not the Arminians, but preach smooth things to Israel." The church is greatly remiss in duty, and God commands that she be told of it, and to keep on telling it till she becomes willing and obedient to observe all things that her Head and King has commanded her to do. I followed Bro. Stuckey on the same line of Christian duty, and went on with him to the next appointment, Mt. Zion, where both preached on experimental and practical religion to a large congregation the next day. It was a good, refreshing meeting. Mt. Zion seems to be alive and warm in the cause of the Master. My appointment for Mt. Zion was for the next Friday, so I called in my appointments at Providence and Mt. Zion, bade the brethren and sisters and Elder Stuckey an affectionate farewell and turned back to New Hope, where an appointment was gotten up for Sunday, which I filled in the presence of a small audience. On Monday morning I took the train for home, which I reached that night about 10 o'clock.

J. H. PURIFOY.

TEXAS PRIMITIVE BAPTISTS.

DEAR BROTHER RESPESS: In reading the reports given of our people in this State by Elder James Wagner and some others, who give such gloomy accounts of us, it is but natural that we should feel interested, and after a patient waiting, and a prayerful consideration of the propriety of speaking a word or not, which we would humbly implore the Holy Spirit to direct us in, as well as impress us thereto, if we should speak, answer for our part, and shew our opinion also. Brother Atkins has spoken, and I hope will speak again, as it seems you don't understand him. But if he does not, I would like to enlarge a little on what he has said, viz.: "Elder Wagner goes on to say he has visited Big Creek and Union Associations, composed of churches *supposed* to hold the two-seed *heresy* (*fleshly*). I" (Atkins) "attended the same session of Association, and held private inter-

views with many," (note this "*many*") "previous to said session, and it is no injustice to them to say they hold to spiritual two-seedism, as taught by Dr. S. M. Carlton." Here I ask you to note the words, "*as taught by Dr. S. M. Carlton,*" (not as explained by Bro. Res-ess.) (*Italics mine*). Now who makes the correct report, Elder Wagner or Elder Atkins? Stern, unyielding, *incontestible* historical facts speak in Elder Atkins' favor. There is a dodge in the term "Two-seed in the flesh," as used by these two-seeders. While we all know the original Daniel Parker theory involved this idea, yet Elder Ben Parker says he does not believe it, though he proposed to *defend* his father's writings) and affirms the "Spiritual two-seed" doctrine, as they call it, as his faith. Elder Wagner cannot but know what is the proposition for debate, of seventeen years standing, contains? Shall I repeat that proposition here? Yes, I reckon I must:

Proposition.—"That the seed or children of God, existed in Christ in eternity, and actually received grace in him as their seminal head, and that in like manner Christ is the seminal head of the seed of God, so also Satan the seminal head of his seed, or the children of the devil." Parker affirms.

This is "Spiritual two-seedism, according to Dr. S. M. Carlton," as Brother Atkins expresses it. And Bro. Wagner says: "I never heard these brethren accused of the above heresy," (fleshly) "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 wish not to strain inferences; but how does it look in Bro. Wagner to say of Elders Young and Parker, and their associations, that it has never been his pleasure to meet with brethren whose religious sentiments, as a body, were more in accord with his own, and then speak of the parties claiming to be Primitive Baptists (in Texas generally) as divided into little factions, each claiming to be orthodox, and censuring all others as disorderly and heterodox, &c.? But Bro. Atkins speaks his experience and observations also, and also mentions Elders Little, of Kentucky; Dalton, of Illinois; Patterson and Lowe, of Georgia; and Purifoy, of Alabama; (and to these, other names might be added) as having "visited the central Associations, Harmony, Primitive and Little

Flock," all being "warmly received, and we rejoice exceedingly at the coming of said brethren." Yes, I saw so, too, and I feel to believe that the Lord sent these beloved ministers among us. Here are three Associations that are doctrinally a unit. But Big Creek declared, in her Minutes of 1885, that we (the Primitive Association) were of a different faith from her, and she cut off (?) one of her churches for having joined us; that church having cleansed herself of the leprous stain of Parkerism and come over to us. But surely Elder Wagner is not a Parkerite two-seeder. I have believed him candid and sincere in denying he was. If what, then, lies the cause of his being so cordially received by Elders Parker and Young, and those with them? Verily there is a cause. I believe it is this: they fully agree with him in his *extreme* views on the subject of predestination. We do not.

It is not my purpose here to discuss this point of doctrine, but I wish to submit a few thoughts on it. I cannot agree with Elder Wagner, that "the cause of any difference in God's creatures, either as to time or eternity, cannot be in the creatures themselves, seeing God's will and determinations with regard to them had their rise in eternity." (*Signs of the Times*, Aug. 1886.) I believe *sin is the CAUSE* of man's condemnation, and that it had its origin *in HIS will*, and not *in GOD'S will*. I am never sensible of God's chastening hand but what I am also sensible that it is for (because of) my sins. And however consistent and logical the theory may appear to our natural reasoning powers, I cannot feel and therefore cannot teach that God, by his absolute decree and power, secretly compels me or others, to sin against his holy and righteous law. I have read (in Elder Hassell's history, I think, though I am not able to own that great work, and therefore have not one at hand) of "cold, senseless and heartless fate" and of the awful blasphemy of charging the authorship of sin upon the most holy, holy, holy Lord God of hosts; and therefore I feel that I should be cautious in my expressions about what God has done in his secret counsels. The secrets of the Lord belong unto him. Let those who seem to think they have attained to the very acme of doctrinal perfection, dive deeper or so higher if they will, but I am content to remain with the

humble and unassuming. And whom do I find there? Why, I find the great majority of the most approved of the Lord's ministers in every age of the gospel dispensation, among them the great but humble Dr. Gill, beside whom, some more modern preachers who seem to have gone beyond him in understanding, are, no doubt, *mere pigmies*. God declares that he does his will in the army of heaven, and among the inhabitants of earth. He tells us of things he does of his own effective will and positive agency; and he tells us of things he "suffers" to be done. Yes, the Holy Ghost, who never made a mistake, used this word "suffer" with reference to God's will. We Texas Primitive Baptists humbly think that we, too, as well as Elder Wagner, suck honey from the flinty rock of the divine sovereignty, believing that God has a purpose worthy of himself in all he does or suffers to be done; that *all* things are under his all-sufficient control, and that he "will avenge his own elect, who cry unto him day and night." To him, therefore, we would humbly submit our case. We want peace and union with all lovers of the gospel in its simplicity, but we are sick, very sick, of Two-seedism, non-resurrectionism, and (must I not say it?) of cold fatalism. But we are very forgiving, as is our dear, blessed Redeemer, and we have heartily forgiven and received many from right among the Parkerites, or Carltonites, some being preachers. We think we are in a much better condition than Bro. Wagner's "little church," which, he says, "being desirous to preserve unimpaired the faith and practice of the gospel church," * * * "will not connect itself with any of the parties claiming to be Primitive Baptists until a better state of things exist among them!" A better state of things! such a state, doctrinally at least, as exists under the leadership of Elders Parker and Young. This is a fair inference from his remarks. He says they agree with him in doctrine. Does he endorse Elder Parker's proposition? How can two walk together except they be agreed? Surely he does not endorse Elder Parker. Four ordained ministers in our association, and myself also, lived for some years in the Union Association and were associated with Elder Ben Parker, and we *know* he is (or was then) a Two-seeder. The first sermon I ever heard him preach—in

October, 1869—was a rehash of his father's book, which I had read, and I felt stirred in spirit. I felt that I must oppose the doctrine. Ask Elders Seely, White, Yarbrough and Bryant if Elder Parker has not both publicly and privately advocated Two-seedism in their hearing. Elder Bryant was for years fully agreed with him, but discovering his great error, he honestly abandoned it, humbly confessed it and openly renounced it, and came over to us and is at home. He was with our opposers when they said and did all they could to keep us down, or destroy us. Let those further off, who seem to know so much against us, come to him, as also to Elders White and Yarbrough, and learn of the facts our case. But by reference to our minutes of 1885 it will be seen that we withdrew from the churches spoken of. They were under the leadership of Elder J. D. Hinson, who went into a compromise with the Missionary Baptists. Now, I don't know what is alleged against the other associations, but if there is a carcass in Little Flock or Harmony, I am happily ignorant of it. It is the vulture's eye that makes the most distant discoveries. Associations are not churches, nor have they the power to create or destroy churches. I don't feel that I am competent, nor that I am required, to look after the order of Associations in other States, nor even in Texas, outside of our own and our correspondence, and I don't busy myself too much even about that. I have thought that the devil might shout himself hoarse about "order," if by so doing he could the better carry on his work. If a brother in Maine writes in the GOSPEL MESSENGER that the doctrine of the Trinity, as set forth in the London and the Philadelphia confessions of faith, is Catholicism and emanated from the mother of harlots, I know his doctrine as well as I could know it by going all the way to Maine to hear him say it in the pulpit. I would know he was a Unitarian or Infidel. What we write in cold print as our doctrinal views we must expect to appear as a witness either for or against us a thousand miles away, as well as at home.

Hoping that a better state of things await us, I am dear brethren, yours in many sorrows. I feel that the greater part of my feeble work in the ministry is done

Madison, Texas.

J. C. DENTON.

As we have been charged with giving only one side a hearing, we expect in the next issue to give a letter, or part of one, from Elder Ben Parker, that our readers may judge for themselves. The readers of this magazine are fully advised of our views on Predestination; that they are substantially those of the London confession and Dr. Gill; and also that we have no disposition to fall out with brethren of a seemingly different view, for they all execrate the thought of God's prompting a man to sin and then damning him for it; and we must let every brother say what he means by his words, and not charge him with meaning what he denies meaning.—R.

ELDER BAZEMORE'S TOUR THROUGH ECHECONNA

As our space is limited and we are crowded with matter, we can only give an extract from Elder Bazemore's letter. Whilst tours are good reading and interesting, they are generally of only local interest, and should therefore be brief. On the 2d of April he was met at Grantville by Bro. A. M. Keith, and preached that night at his house. Then next day at Providence, Flat Rock, Enon; Harmony two days, their regular meeting, and had a refreshing season from the presence of the Lord, which was much enjoyed by the saints here, who have been passing through some sore trials. A goodly number was in attendance, and Elder I. C. Nichols was also, who is a member of this church. Bro. J. T. Cadenhead conveyed me to his home, and then on Monday to Elder T. J. Head's. On Tuesday we had a good meeting at Mt. Pleasant, and then County Line. These churches belong to the Primitive Western. The next place was at Sharon, where we had a heavenly feast; next to Mt. Carmel, Salem, two days, a prosperous church under the pastorate of Elder Isaiah Grant. Three of my sisters in the flesh are members of this church. The next Tuesday at Providence, then Bethlehem, Ebenezer, and at Good Hope two days; then Emmaus, Friendship, Ephesus, Fellowship, Bethlehem, my last appointment. I was gone from home twenty-six days, and preached twenty-three sermons. My health was good, but I was thrown from a buggy and everely hurt, narrowly escaping death. I was almost helpless for several days, but did not lose a single appointment, being assisted to the meeting house and up into the pulpit. I was brought to ask whether I was afraid to die, and was enabled to say, "No; if I die I will go to the goodly land." But still I did not want to

die then, away from home, in the midst of my years, leaving a large family dependent upon me for a support. But I hope that when I do come to die that I will not only not be afraid to die, but will be willing to die. We do not need dying grace until we come to die. Another question arose in my mind, why should I thus be thrown violently upon the ground and almost killed just after preaching the blessed gospel; I was not able to answer the question, but felt that the Lord had a purpose in it. While I do not believe in God's absolute predestination of all things, yet I do believe that he has absolute control of all things, and that everything is in some sense of him. Many things he *suffers*, and that for a purpose; nothing could occur or exist without him; he has all power, and hence the Christian sees God in everything; in the death of a child or wife, the loss of property, the calumny of an enemy, in affliction of body or mind, and in everything that affects him for weal or for woe. The Christian knows and feels that God can prevent evil things if it suits his purpose, and hence he knows that God suffers them when they exist. On this tour I visited eighteen churches, six of the Primitive Western, eight of the Echeconna, two of the Upatoie, and two belonging to no Association. I visited all of the Echeconna churches that were in the reorganization last fall, and found them earnestly contending for the faith once delivered to the saints. The faith was *once* delivered, and will be delivered no more. There will be no revelation changing the laws of Zion, nor will these laws be repealed or superseded. No part of this faith, so to speak, can be neglected with impunity by the church. The doctrine must be preached and the practice or order must be preached and carried out. And an important point of discipline is, the accused must not be condemned without an impartial hearing and trial. To depart from this point would be to set aside law and order, and institute arbitrary violence. The churches that originally composed the Echeconna Association are now divided on a point of discipline. When the Association adjourned *sine die* on September, 1887, at Sardis, Bibb county, Ga., some of the messengers of some of the churches, without going home, formed themselves into a convention and declared non-fellowship for the action of two churches. T.

was certainly a violation of the Scriptures; for the keys of the Gospel Kingdom have been committed to none save to the church; and for any one else to presume to use these keys is a usurpation of power, and anything in a disciplinary way done by any one else save the church is simply null and void. Neither did it make such action lawful for the churches to which these messengers belonged to endorse and confirm it, and it seems that the churches doing it erred, even if there had been any just grounds for declaring non-fellowship. The churches should have investigated the matter, and if they did not see fit to investigate the matter they should have abided the investigation and decision of good brethren who did investigate and decide; and the action of the churches that the convention declared against was an act of obedience to Christ. There was a church (Harmony church, above mentioned) in affliction under accusations, and she called on these two churches, with several others, to come and judge her cause. They did so, and were declared against by the convention for doing it. The law of Christ is, Bear ye one another's burdens. If we should not heed the cry of our brethren in distress, and fail to manifest bowels of compassion toward them, then we should prove recreant to Christ himself, for he says, "Inasmuch as ye have done it unto the least of my disciples, ye have done it unto me."

Several other churches besides the two declared against have investigated the charges against Harmony church, and all come to the same conclusion; they have all decided that Harmony, though she has erred in some things, is nevertheless a church of Christ. She has always been a regular Primitive Baptist church, and has never been a manifesto church, as charged. If all churches that have erred must be set aside, then indeed we should have no church on earth. This is the church militant on earth and not the church triumphant. It is true that there must be a discrimination in errors, but surely we can abide the investigation and decision of wise and good brethren as we have among us in such matters. If we are not willing to abide their investigation and decision, then let us, as we love peace and desire to keep the unity of the Spirit, let us investigate for ourselves. How can we fellowship our brethren

at all, or hold connection with them on gospel principles if we have no confidence in their wisdom and sincerity. We should remember that Christ is in our brethren as well as in us, and that he is the head over all things to the church. It will not do for any one of us to set ourselves up as judges over our brethren. It seems to me that the brethren of the lower churches of the old Echeconna, who have separated themselves from their brethren, should pause and take the law of Christ as their guide, instead of following their prejudices. The leaders among these brethren are especially required to take heed unto themselves and unto the flock. "The leaders of my people do cause them to err," saith the Lord.

Affectionately,
West Point, Ga.

T. J. BAZEMORE.

EDITORIAL.

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

PARABLE OF A GRAIN OF MUSTARD SEED

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which is indeed the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the fowls of the air come and lodge in the branches thereof.—Mat xiii. 31.

Brother G. T. Oden, of Louisiana, having requested us to write on the above text, such views as we have are freely and briefly given.

In this 13th chapter of Matthew is recorded a rich cluster of parables, each of which illustrates some particular point of gospel truth. It pleased our Lord Jesus Christ thus to speak and teach his disciples by parables, which are figures drawn from natural things to illustrate, enforce and simplify spiritual things. As predicted of him, He "opened his mouth in parables," he uttered his dark sayings of old," thereby expounding, unfolding and fulfilling the prophetic declarations that he would show to the "generations to come the praise of the Lord."—Ps. lxxviii. 4.

But while all parables which were spoken by our Lord, or by his chosen prophets and apostles, are instructive, we should be careful not to make any more of them than what was intended by their use. The

s usually not more than one or two points of gospel truth to be illustrated by any one parable. In the parable of the "Grain of Mustard Seed" we are expressly told that the "kingdom of heaven is like to a grain of mustard seed." The application, therefore, of this parable must be found in the gospel kingdom among God's chosen people, and not in the world at large.

The point of likeness of the kingdom of heaven to a grain of mustard seed is with respect to the exceeding smallness of the seed, and then developing into the greatest of all other herbs. This illustrates the nature of the gospel kingdom of heaven as manifested here in this world. Small and dim, indeed, was the first manifestation of this heavenly principle. Like the grain of mustard seed, it was in appearance the least of all seeds, when God proclaimed that the "seed of the woman should bruise the serpent's head."

But in considering this grain of mustard seed, one thing is worthy of notice—that however small the seed, or large the herb or tree that should spring from it, nothing was developed but what was originally in the seed. No kind of culture, fertilizing or atmosphere could possibly bring forth an herb or tree of the same nature and kind from any other seed. And no other seed, so small, is capable of such an enlarged development. And is it not precisely thus with regard to the spread of the gospel? The sinful and condemned state of man gives no hope of salvation. But a ray of heavenly light suddenly darts from the eternal throne of God, revealing, though dimly, that the serpent's head should be bruised by our Lord Jesus Christ. He is revealed to Abel, and by faith he offered a more acceptable sacrifice than Cain. His faith was a heavenly gift, wrought in him by the Spirit of the Lord, as faith now is to all who have it. This, like the smallest of all seeds, was the little germ of the kingdom of heaven beginning to put forth.

By faith Abel saw Christ shadowed forth in the first of the flock which he offered. How small a beginning was this! But even this small manifestation of this mustard-seed principle seems to be suddenly put to an end. Abel is cruelly slain by his own fleshly brother, and soon all flesh had corrupted its way upon the earth, so that "Every imagination of man's heart was only

evil continually." About fifteen hundred years had come, and but one preacher of righteousness was found upon the earth. The flood comes, and the world that then was, perished, being overflowed with water. But "Noah found grace in the eyes of the Lord," and "eight souls were saved by water."

But still this mustard-seed principle of the kingdom of heaven lives, and is manifested in Abraham, Isaac and Jacob, until finally a nation of people is severed from all the nations of the earth, known as God's chosen and peculiar people, and numerous as the stars of heaven. Of this nation, as concerning the flesh, Christ came. It seems, indeed, to be a dark prospect to men when nothing could be seen of this mustard-seed growth but what they beheld in the humble Babe of Bethlehem. Truly the kingdom of heaven is like to a grain of mustard-seed as it appeared to men when Christ came in the flesh. Yet He is the very embodiment of that "Everlasting Kingdom" which the God of heaven should set up and which is to live and break in pieces all other kingdoms. He is the Life and embodiment of all that is to adorn and beautify this heavenly kingdom. Everything that is designed to be illustrated by this little mustard-seed and its enlarged growth above all other herbs, is found in him.

We are taught by this parable that however small, in the eyes of men, this principle of the kingdom of heaven may have been in its first manifestations, or however large its after development, it can never be considered apart from our Lord Jesus Christ. But small as this heavenly principle appeared to men for a time, it springs forth as with new life by the resurrection of Christ from the dead. The apostles and other ministers are sent forth to preach—a church is organized at Jerusalem,—the Holy Ghost is poured out upon them and the Lord added daily to the church such as should be saved. And all that believed were together in unity and love, having all things common as one lovely family, of "one heart and one soul," and thus walking in love and in the fear of the Lord, they were multiplied, so that other churches in many other places were soon organized. These churches are the "Branches" of this little grain of mustard seed. But it was not long before the "fowls of the air, or vain and light professors

of christianity came to light in these branches or churches. But as the fowls of the air" that come and lodge in the branches of a tree are no part of the tree nor of its growth, so neither are these mere nominal members any part of the church. They are only lodging, or taking shelter in the branches,—they are not really one of the branches, nor do they draw their life, comfort or support from the Tree of Life. They often defile the branches with their filthy excrements of doctrine or practice. They pick at, and sometimes greatly hurt the best fruits of love and fellowship in the church. But still this mustard seed principle will live and grow when all things else shall die. M.

ESTHER—CHAPTER IX.

The Jews gathered themselves together, and no man could withstand them. And all the rulers and lieutenants and deputies, helped the Jews; for Mordecai was great in the King's house, and his fame spread and he waxed greater and greater.

What the Jews did on the day appointed was done in the name of the King; and what their enemies did was also in the name of the King, and therefore the conflict. The decree of Haman had not been reversed; it was still in force in the letter, else there would have been no necessity of a grant of power from the King to the Jews to withstand their enemies. By sin came death upon us all; nor does faith in Christ reverse the law of death, but it gives us the victory over it. Faith does not destroy our old nature, but it keeps our nature from destroying us; by faith we at times have the victory over it. Faith, when in exercise, if we may so express it, shouts, "O, death, where is thy sting, O, grave, where is thy victory;" the sting of death is sin, and the strength of sin is the law (the strength of the enemy), but thanks be to God which giveth us the victory through our Lord Jesus Christ, death is the last enemy that faith overcomes. In the name of the King death shall sweep us all from the face of the earth, but in the name of Christ death shall be swallowed up of life.

But the struggle of the christian is not a mere fancy; it is a real struggle; one in its measure like the strug-

(3)

gle of Jesus. The power of the enemy is not abated one whit; it was not for Christ. The struggles, sufferings and afflictions of Christ were not ideal and fictitious, but were real and intense, beyond human conception. Satan was not disarmed that Christ should have a bloodless victory; death was not robbed of its terrors that he should meet and overcome it without a struggle; but in Christ was concentrated all the sins, fears and afflictions and weaknesses of the whole elect family, and cumbered with these, so to speak, he had to meet singly and alone the power of darkness (Luke xxii). Nor was its power abated by the Father for him, but was as intense as if he had not been the only begotten of the Father, so that he cried in agony, Father save me from this hour! (John xii.) From his very birth was this power arrayed against him and continued in full force against him until he cried out upon the cross, it is finished! He fled in his mother's arms a helpless babe into Egypt to escape the enmity of Herod, and remained there until in the ordinary course of events they that sought the young child's life were dead, when the Father called his Son out of Egypt. Had we had control of this wonderful work we should no doubt have destroyed Herod with a thunderbolt as the disciples besought Jesus to destroy a Samaritan town, and we should have scattered his enemies to the four winds and have crowned Jesus king in all the pomp of earthly magnificence. But Christ overcomes not in this fleshy way; his way is to overcome the flesh by the Spirit. This work is not one from beneath as ours would be but it is from above. He lived not as the heir apparent of an earthly throne in a lordly castle, clothed in purple and faring sumptuously every day, but He lived a humble and obscure life of daily toil working for a living and identifying himself with the struggles and hardships of the poor, waiting patiently until the time appointed by the Father to manifest him to Israel. And this is the rule of his kingdom; nothing can be hastened before the time nor retarded; every event comes on in due time; in it there is a time to be born and a time to die. So it is with his people, as soon as they are born of the Spirit, brought forth in a manger, so to speak, the young child's life is sought and the strugg-

begins, and they fly as babes in the arms of others as Jesus did.

The Father did not make the victory easy for his only begotten Son; it could not be made easy; nor can it be for us. The enemy is not bound hand and foot and we armed to kill him; we could kill an enemy so bound without faith; it would be no struggle at all nor would the victory bring any ease to us or honor to the captain of our salvation. Satan's power is not so diminished that we can have a victory without faith or the struggle of faith; the lion is not caged that we may slay him in our own strength; he must be slain by faith as Samson slew the lion in his path. We could do such feats without armor; do them in our own strength without any grant of power from the King; do them under Haman as well as under Mordecai; do them destitute of faith. As for myself I always want to know how it is going to end before I begin; if the lion is in the path I want to see that he is chained so he can't get at me; but at last I have to go as Esther went, if I perish, I perish!

This is a warfare in which both sides are armed and drilled; David with his sling and Goliath with his sword and spear, one in the strength of the flesh, the other of the Spirit. We gain the victory in the spirit of Christ; he triumphed by his death and so do we when we cease from our own strength. But this we cannot, and will die of ourselves; it takes the power of the king to enable us to do it. In fact, this is the enemy to overcome. Even when we take a city, we, like Job, David's chief captain—name it after David and not after even our chief men. What have we ever done even in great fear and trembling, that we can take the glory to ourselves for doing? We give it to Jesus for it is his due. As long as Haman ruled the Jews could not raise their hands against their enemies; their power, like the man's hand (Matt. xii) was withered; but when Christ said, stretch forth thy hand, the first thing he knew his hand was stretched forth; and so when Haman was hanged and the King's commandment came to the Jews to stand, they were standing, for Mordecai was in Haman's place; and though the letter was against them, it no longer condemned them. But the struggle was a struggle of the Jews gathered together against enemies gathered

together against them, a church struggle to free herself of error.

But we stop here to give place to other matter and obituaries as we are behind with them. We feel comforted with the articles in this number, and think our readers will be much interested in them all, especially in Elds. Head, Thrash, and Sister Alderton's. R.

OBITUARIES.

NANCY M. THIGPEN.

SISTER NANCY M. THIGPEN was born in North Carolina July 23, 1831, and died November 17, 1888. Her parents were Gilbert and Mary Gilchrist. They moved to Barbour county, Ala., when she was young. In 1856 she was married to Joseph H. Thigpen, and in 1858 she and her husband and Elder M. C. Parker and family and my family moved to Claiborne parish, La., where she lived until her widowhood, which was about ten years ago, and she then moved to Smith county, Texas, and lived with her brother, Gilbert Gilchrist, until her death, leaving many friends and relatives to mourn her loss. She had no children. Dear Nancy had been a great sufferer for several years, but was confined to her bed only three weeks before she died. A short while before her death her doctor told her that her time on earth was short, and her reply was, death had no terror. She passed away in a sweet sleep.

In 1878 she joined the Primitive Baptist church, and was baptized by Elder M. C. Parker, our brother-in-law, and lived strong in the faith until her death, and though she is gone the memory of her will live with those who knew her till they shall also pass away. And when our time shall come to leave this world we hope to be able by grace to say, "I have fought a good fight, kept the faith, and now ready to be delivered up."

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.

Homer, Claiborne Parish, La.

ANTOINETTE F. THIGPEN.

MISS ELIZABETH BACHELOR.

SISTER ELIZABETH BACHELOR was born in Wilkinson County, Ga., in 1802, and died of congestion of the stomach, January 28th, 1889. She joined the Primitive Baptist Church at Ramah, Wilkinson county, Ga., at a very early age, and lived a consistent and much beloved member until her death, a period of about seventy-one years. During this long period she stood firm and unshaken in the faith of the Baptist, notwithstanding the trials through which she was called to pass. Sister BACHELOR's was a very peculiar case. At about the age of six she fell from an apple tree and received injuries from which she never fully recovered, and which disabled her for much domestic labor. She therefore never married, and had only to seek to please the Lord, and I feel comforted that there was never a more devoted Baptist within my knowledge. She was most of the time able to attend meeting and was prompt to fill her seat every time, if not Provisionally hindered, always showing great devotion to the cause and love for the brethren and Lord. The last five years of her life she was bedridden, enduring extreme suffering, but not a murmuring

or a complaining word ever escaped her lips, but was ready to say the will of the Lord be done. When called upon by her brethren, and hearing them speak of the goodness of the Lord and talk about Jesus, she could hardly forbear shouting aloud; and when asked about her departure she would say I am only awaiting the summons; not a cloud intervenes. I have never seen greater faith manifested. She always, under all circumstances, expressed unshaken confidence in the Lord. I have no idea that any who knew her can doubt her acceptance, and thus she fell asleep in Jesus to awake in his likeness, and blessed are the dead who die in the Lord, from henceforth their works do follow them.

Sister BACHELOR was poor in this world's goods, but was rich in faith and lacked nothing. After services by the writer, she was buried in the cemetery at Bethlehem, Taylor county, Ga., where she had been a member ever since the constitution.

May the Lord bless and comfort the dear relatives, brethren and friends who administered to her temporal wants, and especially those under whose roof she breathed her last and prepared them by grace, to imitate her worthy example in life, and to meet her in peace after death.

By request.

J. G. MURRAY.

ELDER J. M. BRYAN.

ELDER J. M. BRYAN, of Louisiana, died Feb. 15th, 1889, from the effects of an explosion of an engine, which broke several bones, besides scalding him severely. He was carried about two miles to his home and carefully nursed by two doctors and several brethren till he died. Two other men were also killed. He told brother Huckaby that his time had come, he could not stay any longer; though he suffered greatly till death struck him, then he seemed easy and died without a struggle.

Elder Bryan was born in Newton county Ga., March 29, 1823, and was therefore in his 68th year. He was greatly loved by all who knew him. In 1846 he was married to Miss Mary Jinks, by whom he had twelve children born unto him—six sons and six daughters, two of whom are worthy members of the Primitive Baptist Church. Our lamented brother was quite an industrious and economical man, and had thereby accumulated a competency. He was received into the fellowship of the church at Harris Springs, Newton county, Ga., in 1865, and baptized by Elder Isaac Hamby. Soon he had impressions to preach, and after many trials and much affliction the church licensed him to preach in 1876. Two years after this he moved to Louisiana, and in a short time was ordained by Elders H. B. Howard and J. J. White. The church at Beulah was constituted the same day, and Elder Bryan accepted the call to its pastoral care. Soon he had the care of four churches, traveling from 50 to 100 miles by private travel monthly. Elder Bryan was a sound and consistent gospel minister, always ready to speak a word of comfort to the poor and needy who needed comfort. He delighted to sing of the Sovereignty of God.

"Keep silence all created things,
And wait your Maker's nod,
My soul stands trembling while she sings
The honors of her God."

It was my happy privilege to travel much with this dear brother, and I really thought him to be a pleasant companion, and he had also a most lovely family.

To the family and churches I would say, remember his fatherly and godly admonitions. He was indeed a peace-maker among brethren and neighbors, never speaking evil against any. He was peculiarly punctual in all his dealings with his fellow man, and faithful in every relation of life.

Sparta, La.,

J. D. SPINKS.

REBECCA LONG,

Who was born about the year 1815, then Beaufort county, S. C., and died February 8th, 1888, in the same section, now Hampton county. She connected herself with the church at Black Creek before the split in the Baptist order in this country, at which time she remained with the Primitive, and until her death, though she was not situated near the church, we believe she attended on every opportunity, and through the kindness of her dear husband, though not a member with us, her house was always a pleasant home for our ministers and brethren generally.

The writer has spent some pleasant hours at their home. She was certainly a devoted mother, affectionate wife, and a pattern of good works, a mother in Israel. She leaves a husband, ten children and about thirty-five grand children, and a large number of friends and brethren to mourn their loss, but not as those who have no hope. A. J. HARRISON.

ISAAC HARTLEY.

ISAAC HARTLEY departed this life the 6th of April, 1889, aged fifty-five years. He was born and raised in Fayette county, Ga. He was the son of Coleman and Sallie Hartley. He was a good moral man, and we believe a christian, and had been blessed with a good hope in Christ over twenty-five years, and was a believer in the Primitive Baptist doctrine. His health had been failing several months, but he kept able to work until a week before his death, when he began to sink, and on the 4th of April he went to consult Dr. Faver. He was up and down through the day, and at night was very restless until he took medicine to make him rest, and went to sleep in the fore part of the night to awake no more. Every effort was made to wake him but he was sleeping that sleep that knows no waking. He breathed his last Saturday about 10 o'clock. His body was carried to Hopeful church on Sunday, followed by a large procession of relatives and friends to pay the last tribute of respect to him they so highly esteemed.

Rev. John S. Dood preached his funeral, and his body was laid in the cemetery at Hopeful to wait the resurrection morn. He leaves a wife with seven children to mourn his death, with many relatives and friends. We believe he has gone to rest where we hope to meet him.

Written by his cousin,
Brogdon, Ga.

PHERABY TEEL.

THOMAS ABERNATHY.

My father, THOMAS ABERNATHY, was born October 1st, 1819, and married Elizabeth Martin in 1849, and died October 13th, 1886, leaving a wife and nine children, six sons and three daughters, and a host of relatives and warm friends to mourn the sad bereavement. Father received a hope in Christ about twenty years before his death. He never united with the church, but was a devoted friend to the Primitive Baptist, and loved to hear them preach the unsearchable riches of Christ. He did not allow his children to go to Sunday School, believing it would do them no good, but he often talked to us of the goodness of God and of His neverfailing love. It was a great pleasure to father to have the brethren in the ministry to visit him and pray with and for him and his family. He often spoke of Elders J. H. Cook and I. N. Moon being so comforting to him. He suffered about six days with pneumonia, and seemed to be conscious of his approaching death, and said, "all is well, I am going home, sweet home." We have all reason to believe father is at rest, but O, how we miss him. The earthly remains of our dear father was decently put away in the cemetery at Cross Road Church, where he had so often attended preaching. His funeral was preached by Elder N. Moon, much to the comfort of the sorrowing relatives and friends.

May the Lord bless and comfort our aged mother in her lonely condition.

on, and prepare us all while living to die as did our father, in the arms of Jesus, for I am sure if God does not prepare us we will not be prepared.

HANNAH E. MITCHELL.

Seaborn, Fulton County, Ga.

ELIJAH GARRETT.

ELIJAH GARRETT, died at his home on Hatchett creek in Clay county, Ga., January 6th, 1889. Brother Garrett was born in Lawrence District, C., Nov. 13th, 1809; was raised in the State of Georgia, was baptised the age of 15 years and 10 months in the Alcovie river, Gwinnett county, Ga., by Elder Mitchell Bennett, 1825, into the fellowship of the Alcovie church. At the day of his death he was seventy-nine years, one month and twenty-three days of age, had been a Baptist over 63 years without charge. He was ordained to preach the Gospel Dec. 18th, 1858. At the division of the church he remained with the Primitive Baptist, and as an able defender of that faith as long as he was able to preach; during the last years of his life he partially lost his voice, but still his mind was clear on the word of God. During his life there were born to brother Garrett 86 children, grand children and great grand children. The writer was acquainted with him twenty-five or thirty years, and can truly say he was a kind husband and father, a citizen that was much loved by his brethren and friends. Now to the bereaved family, brethren and friends will say, let us not grieve for brother Garrett, but take the words of our blessed Redeemer who said to those who wept, "weep not for me, but for yourselves and your children." And may we all so live that when we come to die our brethren and friends can have such strong hope for us, and let us look for that day in which we hope to meet with all those that are gone before, where all tongues will join in praising God in whose name the prayer of the unworthy writer.

J. K. CANDLER.

ELLA MAY GERMANEY.

ELLA MAY died December 16th, 1888, in her twelfth year. She was a lovely daughter of brother and sister R. C. Germaney, members of the Macedonia Church, Chambers county, Ala. She was always a good and loving child, never giving her parents any trouble; was good and kind to all her schoolmates, thus having their love and kindness, together with all who knew her. Most all her schoolmates attended her funeral, and seemed to feel and mourn their loss. It was hard for brother and sister Germaney to give her up, but they did so, sorrowing not as those who have no hope. She was sick only one week. Died with congestion of the bowels, never made any profession of religion, and said nothing about dying until one hour before her death. She said it was very light and very easy; and was buried in the family grave yard near brother Germaney's. May the good Lord help them and their's to be resigned to His will.

J. P. SATTERWHITE.

MRS. MALINDA ALLMAN,

at her home in Taylor county, Ga., at the age of sixty-five years, and surrounded by her devoted children, departed this life April 10th, 1889. She was the daughter of David and Lucy Brown. In Crawford county in 1842 she was married to James H. Allman, with whom she lived happily twenty-eight years, during which time were born to them ten children. In 1870 her beloved husband was called to his home above. During the late civil war she found Christ her Saviour, and was baptized into the fellowship of the Primitive Baptist church, at Prosperity, by Elder John [?], and lived a consistent member of the same till death. She had been a great sufferer from bodily afflictions for many years, and amidst all her trials and hardships in making an honest living, she was never heard to reply against God by rebellion or murmur-

ings at his providential dealings. On the 25th of last March she attacked with her last illness, and for some days she suffered such cruciating pain as to be almost unbearable by mortal; yet during all was never heard to murmur once, but bore all with meek and patient fortitude as submissive to the will of God, in whom she trusted. she almost entirely lost the use of her tongue for a few days. But the Lord loosed it in good time to admonish her children, and bear her dear testimony to the truth of salvation by grace through faith in Jesus Christ, and to its abiding, preserving, saving power to the end of mortal life forevermore. Thus she called each one of her children near, and exhorted them to live and act right, to trust in the Lord, and meet her in heaven. "for the Lord is good," she added, "a stronghold in the day of trouble. Then to all around her, "None of you know how you will feel when the time comes to die. You may think it a trying time, but it is not so to me; all is right! all is well! the Lord has been a gracious friend to me. He is with me now, and will be with me to the end. I only await the call to go hence." A sister-in-law asked her if she had lost all hope of getting well. "Yes, Bettie," she cheerfully replied; "I do not feel that I can, though I do love my dear children; they have been good children to me, and I know they will sadly miss me." She then said she loved everybody, and sent a last "farewell" to all absent friends. She expressed a desire to see Elder Stewart, her pastor, "one more time." He came and stayed a night and day, talking of the things of the Kingdom of God, and I cannot tell how much she did enjoy his godly conversation. The day before she died she sang a portion of "I know that my Redeemer liveth," and then praised the Lord as long as strength of breath lasted, and sweetly fell asleep in Jesus. After an appropriate discourse by Elder B. Stewart, and as surrounded by a large assembly of relatives and friends, the dear body was laid in the cemetery at Prosperity Church. Thus dear mother is gone from us, but to a world where there is no pain, sorrow or death.

B. BELLE HARRIS

Butler, Ga.

MRS. DEBORAH MORGAN.

It is now my sad duty to write you for publication the death of my beloved wife, DEBORAH MORGAN, who departed this life the 3d of March, 1889, to whom I had been married forty-four years, two months and five days, she being sixty-four years and three days old, and during all our married life I never knew her to do wrong intentionally. As a helpmate and wife, she was devoted and kind; as a mother, devoted to her children, and as a neighbor, so far as she could, none could excel her. All love to speak of her kindness. Her funeral was preached by Elder Garrett Mitchell from 1 Cor. xv. 37, "But thanks be to God, who giveth us the victory through our Lord Jesus Christ," who spoke so beautifully in his discourse. She joined the church at Walnut Creek, Meriwether county, August, 1840, and was baptized by Elder Caldwell and lived a devoted life as a Christian till her death. She stricken with paralysis, only living about two hours and a half, as she bore the image of the earthly, she shall also bear the image of the heavenly. As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.—Psalms xvii. 15. May dear Lord sanctify the bereavement of her who was so good and kind to the poor dust who makes the attempt to write her obituary, and to our children and relatives and friends, and to the brethren and sisters in general, is my prayer for Christ's sake.

W. H. MORGAN

Atlanta, Ga.

MRS. NANCY CHILDS.

Died at her residence in Monroe county, Ga., 30th of March, 1889, Mrs. Nancy Childs, wife of J. M. Childs. She was born September 27th, 1835; maiden name was Middlebrooks, and she was married in August, 53, and was the mother of nine children, two of whom preceded her to better land. She joined Smyrna church upon a profession of faith, and was baptized by Elder D. G. McCowan the fourth Saturday in Sept. 56. She drew a letter from Smyrna and was in the constitution of the Shoals church, where she lived a consistent member until her death. All my acquaintance I never knew a more lovely christian. She was a devoted wife and mother, and words would fail to express her many virtues; none knew her but to love her. She was a great sufferer from a complication of diseases in which her heart was considerably involved, and in all her affliction and sufferings she was never known to complain, and would often think her time of departure was near, and would say to her loved ones to not grieve for her, for she would be better off.

The writer of this spoke at her funeral from Luke xxiii: 28, to a large concourse of neighbors, friends and relatives, the text being her own sermon. I would say in conclusion to the dear husband and children to grieve not as those that had no hope, mother is at rest with Jesus, and when he comes the second time he will bring her with him, and those of you that have hope in the resurrection will meet her again on the banks of eternal and sweet deliverance. May it thus be with us all is the prayer of your unworthy servant.

F. J. HEAD.

PRESCILLA RENTZ

Departed this life the 12th of July, 1888, being the daughter of George and Mary Pellum, of Collinton county, S. C., and was born April 26th, 1818, age fifty-four years, two months and sixteen days; was married to Jacob Rentz, of said county and State, Dec. 4th, 1853, and made him a faithful and loving wife, and was a kind mother of thirteen children, six boys and seven girls, all of whom now live to mourn their loss, and twenty-nine grand children, twenty-three of which now live. While young she joined the Missionary Baptist (so called) church, and lived with them until the 13th of August, 1881, she then joined the Primitive Baptist church of Christ, at St. Paul's, Hampton county, S. C., and was baptized the same day by Elder A. J. Harrison. She lived with that branch until the fall of 1886, obtained a letter with her husband and was received in the Whippy Swamp church of the same order for convenience, where she remained until her death, a consistent Baptist. She loved the old Baptist church her first acquaintance with them; her funeral was preached by Elder A. J. Harrison to a large assembly, from Heb. 9th chapter, 27th and 28th verses. The husband, children and friends generally were very much comforted. She peacefully and quietly fell asleep in Jesus as we believe, and hope to awake in his likeness and ever be with him in glory. Weep not then, dear children, for your fond mother, but weep for yourselves and for your children. Remember she is gone, and you too must soon go; remember her order, and follow her example.

Remember, her sufferings are all over,
Remember, her trials are no more,
Remember, joys are full and complete,
Remember, she sits in praises at Jesus' feet.

Love is the sweet bud blows,
Its beauty never dies,
On earth among the saints it grows
And ripens in the skies.

A BROTHER.

NANCY JACKSON.

SISTER NANCY JACKSON, daughter of William and Elizabeth Whaley, was born January 4, 1811; was married to William Jackson December 1, 1831. She and her husband joined the Primitive Baptists at Walnut Creek church, Henry county, Ga., and were baptized first Sunday in January, 1837, by Elder Allen Cleveland, and was ordained to the deaconcy with her husband at Mt. Gillard church, Coosa county, Ala., in 1864, where they lived until 1876, whence they moved to Texas and united with State Line church, where she remained until her death, which took place February 9, 1889, at her son-in-law's, Bro. T. M. Thomas. She battled with this sin-smitten world seventy-eight years, one month and five days; was an orderly member of the Primitive Baptist fifty-two years. Truly a mother in Israel has fallen.

She was the mother of nine children, three preceding her to the grave, leaving six behind, with her aged husband and grandchildren and friends, to mourn her loss, but not without hope, believing our loss is her eternal gain. Her remains were conveyed to the cemetery at Beach Creek, followed by a large concourse of neighbors and friends, and after some remarks by the unworthy writer her body was consigned to the tomb to await the resurrection morn. She was truly a helpmeet to her husband, a fond mother, and a loving and good neighbor, but esteeming the riches of Christ above all others. The spirit of humility characterized her life, and may we that are left behind profit by following her examples. Though she be dead, yet her works of piety live with us. She was afflicted for some time with erysipelas, but thought to be better, and while sitting at the table eating supper and enjoying herself with her little grandchildren, at once she fell asleep in Jesus without any signs of approaching death, and passed away as she lived—in peace. Our aged brother and children and grandchildren have our deepest sympathy, and may we all bow in humble submission to his will, is our prayer.

Atlanta, Cass Co., Tex.

J. H. McWILLIAMS.

F. P. CARVER

Died at his father's residence in Henderson county, Texas, of pneumonia March 29th, 1889. He was born January 9th, 1870. He was the son of J. W. Carver and R. A. Carver. He was married to Ella French December 23d, 1888. He had never made any profession, but he was a strong believer in the Primitive Baptist faith and order. I have often heard him remark that he believed the Primitive Baptist was the true church. He was a good, moral boy all of his life, but our only hope for him is in the blood of Jesus; if he was embraced in the covenant of the Father and Son for their people, he now sleeps in Jesus. He leaves many friends to mourn their loss, but we hope it is his gain. The will of the Lord must be done, for he doeth all things well.

J. W. CARVER.

Brownsboro, Texas.

MRS. STILLEY LONG.

SISTER STILLEY LONG was born June 12th, 1825, and was united with the Primitive Baptists at Providence church, Carroll county, Ga., and baptized by Elder Thomas Duke first Sunday in September, 1856, about which time she was married to Elder Thomas Long, with whom she lived until the time of his demise, which took place in 1871, leaving her a widow with five children to her charge, and remained a widow until her death, which took place 21st of March, 1889, at her home. She was a member of Beach Creek church, and devoted to the church and the cause of Christ. We lament the death of our sister, though the wise disposer of times and events knows best and doeth all things right; and may we bow in humble submission to his will. Sister Long was afflicted some time with lung disease, and was taken with pneumonia and only lasted a

few days. She knew that she would die, and her only request to myself and God's people was that they would pray to Almighty God for a proficiency of his Spirit to sustain and hold her up, that she might pass away in triumph; and I being an eye witness, I believe it was given, and grace to sustain, for she passed quietly away. Her remains were conveyed to the meeting house, and services held by the unworthy writer to a good and attentive congregation; then conveyed to the tomb. Sister Long was a good Bible scholar, able in the Scriptures, a good fireside preacher, a good disciplinarian, often speaking in conference—believing that we are fellow-helpers one of another—who often exhorted her children and did her duty in trying to raise them right, which made her a good mother, a kind and affectionate companion, and a good neighbor. Blessed be God, who giveth the victory through our Lord and Saviour Jesus Christ that faith given in the trying hour that enables his children to pass victoriously over the cold stream of death! May we all bow in submission to his will and glorify him in our souls and bodies, which are his. Weep not, children; lament not, friends; for it is his means he has devised himself to gather his elect home, and may God the Father sanctify this, our sad bereavement, to our every good, is the desire of your unworthy servant, for Christ's sake; amen.

J. H. McWILLIAMS.

Atlanta, Texas.

MAHALA DURDEN.

Our beloved sister, MAHALA DURDEN, died at her home near Monroe, Ga., January 4th, 1889, age sixty-three years and one day. She was married to brother Ganaway Durden April 29th, 1849, and lived with him a devoted and faithful wife until death separated them. She united with the Primitive Baptist church at Sardis, Walton county, Ga., September 9th, 1871, and was baptized the next day by Elder W. M. Alderman, and remained an orderly and consistent member of said church until her death. She was a great sufferer for years, so much so that she required help to dress herself, and notwithstanding her feebleness, she was always at her meetings when able to get there, ready to speak words of comfort to others. As her pastor I visited her every opportunity during her last illness, and never heard a murmur escape her lips. Her loving husband that was always by her side said he never heard her complain, but all the time would say, it is all right, and when he would give way to his grief over her she would tell him not to grieve, the Lord knew what was best, and we should not complain at his will. Thus in her agony she would forget self in her desire to comfort others, and oh! that we all could have more of that blessed spirit that makes us forget self in order that we might comfort others.

The writer spoke at her burial from the words "this mortal shall put on immortality," 15th chapter 1 Cor., to a very large and attentive audience, and can truly say that I felt at the time that it was better to go to the house of mourning than to the house of feasting. We feel keenly our loss in the death of this precious mother in Israel, but feel confident our loss is her gain, therefore we desire to bow in submission to the will of God. Sister Durden leaves a husband, two lovely daughters and several sons, besides a host of friends and relatives to mourn her loss, yet we do not mourn as those who have no hope. To the dear family we tender our heart felt sympathy, and pray God that under the influence of his rich and sovereign grace each and every one may be enabled to imitate her virtues while in life, and when the summons of death comes be enabled to die as she did, in the triumphs of the faith of Jesus, and through his merits be gathered to that blessed home above to join the sainted wife and mother in praising God for his matchless love and mercy to sinners. We could not say too much in praise of our dear sister, but space will not admit, therefore we desist.

Yours in Gospel Bonds,

M. F. HURST.

DAVID L. EVANS.

DAVID L. EVANS, my dear husband, died at his home, near Gun-Town, Lee county, Miss., 15th February, 1888. He was born in Madison county, Ga., 16th January, 1826; aged sixty-two years and one month, lacking one day. He came with his brother to Mississippi in 1840. He professed a hope in Christ in his youth, and joined the church at Jim's Creek Primitive church, Itawamba county, Miss., 13th February, 1845. We were married and lived together forty-three years, with mixtures of joy and sorrow. He continued firm in the Baptist faith to the last. He was afflicted, more or less, all through life. The church at Sand Creek (of which he was a member for over thirty years) chose him as a deacon, which he filled till his death, though he said he thought himself unworthy. He suffered many years with spinal disease. He told me several times he was willing to go from this world, putting his trust in Jesus Christ. I hope and believe he is at rest, while I am left to sojourn here a little longer for some purpose of the Lord. We had two children, a son and daughter. Brethren, pray for us. O may we all meet together in the kingdom above.

We, the Primitive Church of Sand Creek, fully endorse what our dear sister, Elizabeth Evans, has written concerning our dear brother, D. L. Evans, deceased. He was one of our most upright, honest, truthful and beloved brethren. We greatly sympathise with our dear sister, but we hope and believe our loss is his eternal gain.

Done in conference April 20th, 1889.

J. D. HUDDLESTON, Moderator.

F. P. McNIELL, Clerk.

SIMON M. HOLLOWAY.

This is in commemoration of our beloved brother, SIMON M. HOLLOWAY, who departed this life in April, 1888, in the seventy-eighth year of his age. Our beloved brother had been a member of our church (Sand Creek) for over twenty years, and had been a member of the Primitive Baptist church over sixty years. He was one of our most upright, honest, truthful, beloved brethren, and although he had lived over the allotted time, three score years and ten, yet we greatly missed the presence of our dear old brother in our church. But we thank our Heavenly Master that he died in the full triumph of faith, putting his whole trust in the merits of a crucified Saviour. He had been a deacon of our church for many years, but on account of his age did not act as deacon. O, may we all meet in that kingdom above, prepared from the foundation of the world for all the saints of our Lord and Saviour Jesus Christ.

We deeply sympathize with Bro. Holloway's wife and children, and hope they will not grieve for him, as we believe he is at rest.

J. D. HUDDLESTON, Moderator.

F. P. McNIELL, Clerk.

ISMA BURNETT AND WIFE.

BROTHER BURNETT was born March, 1804, and died June, 1888, and was followed by his devoted wife a few months after. They united with the church at Canoochee, July 4th, by letter. They first joined at Bar Camp church, date unknown, and remained firm and consistent Baptists all through the great conflict with the modern mission system, and when the division came they remained with the Primitive order and continued steadfast in the doctrine and practice as taught in the New Testament. His conduct was worthy of imitation. He was known as one strictly honest, always punctual to his promises and liberal to the poor.

He leaves a large number of relatives and friends to mourn his loss, and we feel that he will live long in the memories of those behind.

Done by order of the church in conference at Canoochee, April 6th, 1889.

W. J. BROWN,

J. W. ROUNDTREE, } Committee.

R. H. BARWICK, }

J. P. ENDSLEY.

Our much lamented brother and father in Israel, Deacon J. P. ENDSLEY, departed this life March 17th, 1889. He was born in South Carolina, November 23d, 1803, being eighty-six years and four months old. He moved to Georgia and was united with the Primitive Baptist at Whiteoak Grove church, Coweta county, Ga., and was baptized by Elder Henderson in 1833. He lived fifty-six years an orderly member of the church. He was in the division of the Baptists at Whiteoak Grove, and he and two others stood firm on the doctrine, while, as I have often heard him remark, that his relatives and those he so much loved turned aside after doctrine and commandments of men. He was confirmed to his death that they had departed from the right way, but his idea has ever been to let them alone, for they were joined to their idols. He moved to Carroll county, Ga., putting in his letter at Newhope church, at which church he was ordained to the office of Deacon, in which office he faithfully served until five years ago, when he resigned by reason of old age. In 1863 he was taken from his home by the Federals and kept as a prisoner in Indiana, after destroying his mills and wool factory, until the war was ended, then returned home in 1866, and moved to Texas, and was in the constitution of Beach Creek church, where he remained until his death.

The church has lost one of her brightest jewels, the family a devoted and kind father, the country a noble citizen, and I do not suppose he had an enemy in the world; everybody loved and honored him. Being conscious of his departure he wound up his business and announced that he was ready, and a few days illness with pneumonia and he quietly fell asleep in Jesus. After some remarks at the grave by the unworthy writer, we placed his body in the grave to await the resurrection. He has left behind a good large family of children to mourn his absence, and nearly all of them are united with the Primitive Baptist, and also many grand children who are members, and many brethren and friends, but they mourn not without hope, for we believe our loss is his eternal gain. Oh! may we that are left behind follow the examples of the faithful, ever having in view that blessed potentate, king of kings and lord of lords, and may we bow in humble submission to Thy will, O, God, is our prayer for Christ sake.

Your humble servant and brother I hope,

J. H. McWILLIAMS.

Atlanta, Texas.

MISS MARY FRANCES HORNSBY,

Daughter of T. C. and Sarah Hornsby, was born March 13, 1868, in Lamar county, Ala., was convicted of sin while attending communion meeting at Bethlehem Church, Cleburne county, in 1885 (while a Miss Thrower was rejoicing on receiving a hope that her sins were forgiven) and received a hope in the spring of 1887, and joined the Church at Macedonia in about two months, and seemed entirely devoted to the church, always filling her place at meeting, seeming cheerful and pleasant. But it pleased God, in his infinite wisdom and love, to call her home to himself on the 16th of March, 1889. She was a loving and devoted daughter, a kind and gentle sister. She has left a vacant place at home, and is greatly missed by the church. She seemed conscious for several months that she could not live long, and expressed herself willing and anxious to depart and be with Jesus. She called her brothers and sisters to her and admonished them to meet her in heaven, and told them how much she had enjoyed herself in the church. She exhibited a good light in the church here, and we trust she is drinking in the full sweets of heaven. We say to the bereaved family, cheer up and look forward to the time when you shall meet again. She cannot come back here, but you may go to her.

This is written at the request of Brother and Sister Hornsby, by her pastor,
H. G. HARRIS.

Elder Oliphant's work on REGENERATION is now 25c. a copy. Address Elder J. H. Oliphant, Buena Vista, Monroe county, Ind. We also have them on hand; and also Elders Durand & Lester's TUNE AND HYMN BOOK. Single copy \$1.25, and \$12 a dozen, the buyer paying expressage.—R.

SPECIAL NOTICE—Some reader of the MESSENGER sent to me money for Elder J. H. Oliphant's Final Perseverance, and not having it, I enclosed New York check for \$2 00 to Elder J. H. Oliphant, Buena Vista, Ind., in a great hurry, not taking number of check or bank, and supposed he received it and had sent the books until I got a letter from one of the parties, with these unbrotherly words: "If you think it is right to get a man's money and keep it without compensation, your notions and those of honest people differ. I am mighty plain, but honesty is the best policy; it is mighty and will prevail." We returned this gentleman his money, and wish to ask for information of the other, so that we can return his also. We thought we were doing a kindness in troubling to send to Elder Oliphant, as we had never advertised the book for sale. We keep no books for sale only such as we give notice of.—R.

Brother M. and Sister Nicie Culpepper request that brethren and sisters give them any information they may have of the whereabouts of their son, J. D. Culpepper, who absented himself from them about seven years ago, and from whom they have not heard in two years. When last heard from he was at Dennison, Texas. Address W. H. Bodiford, Hardwicksburgh, Henry county, Ala.

The churches of the Mt Moriah Association will hold a general meeting, commencing on Friday before the third Sunday in August next; and we would be glad for you and Brother Mitchell to be with us, and any desirous of meeting with us will notify Elder J. L. Stuart or myself, and we will meet them at Lincoln, Ala., and care for them.
J. O. McCOLLARS.

RECEIPTS FOR ELDER HASSELL.—Columbus Thompson, Ky., \$1 50; Elder J. J. Gilbert, Ky., \$1 50; M. C. Awtry, Ga., \$2 00; Elder W. H. Oliver, Tenn., \$1 00; A. W. Shields, Tenn., \$1 00; Mrs. Ada Britton, Ga., 50c.; Mrs. Martha Dyess, Tex., \$1 00; Mrs. R. F. Strickland, Ga., \$1 00; Daniel Goble, Ind., \$1 00; Mrs. S. C. McNeil, Ala., \$1 00; H. M. Sauls, S. C., \$1 00; Mrs. J. L. Mathews, Ga., \$1 00; B. A. Yadon, Ky., \$1 00; Elder Ansel Parish, Ga., \$2 00; T. W. Frost, Ark., \$1 00; Nancy Clark, Ark., \$1 00; R. M. Clark, Ark., \$1 00; Mrs. Bettie Clark, Tenn., \$1 00; J. A. Bramblett, Tenn., \$1 00; John Kennon, Ark., \$1 00; Virginia Ewers, W. Va., \$1 00; Mrs. Martha Brazell, S. C., 50c.; Mrs. H. Gibson, Tex., \$1 00; A. S. J. McKinney, Fla., \$1 00 (additional); J. T. Copeland, Ga., 50c. (additional); M. Cobb, Tex., \$1 00; Mrs. Sylvia Noland, W. Va., 25c.; Elder W. Jackson, Tenn., \$1 00; Smyrna Church, Collin county, Tex., \$5 00; Horeb Church, Madison county, Fla., \$12 00; Columbia Church, Brooks county, Ga., \$5 00. Total, \$350 14.

THOS. GILBERT,

Steam Printer, Book-Binder, and Paper Box Manufacturer

COLUMBUS, GEORGIA.

Vol. 11.

No. 8.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

AUGUST, 1889.

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.

JAMES EDWIN VARDEMAN

Died of consumption at the home of the writer in Sparta, Ga., on the morning of the 27th of May, 1889, aged thirty-seven years, five months and four days. Brother JAMES was born in Monroe county, Ga., December 23d, 1851, and grew to manhood there, becoming a printer under the instruction and in the service of James P. Harrison (subsequently State printer). About 1875 he went to Atlanta, and worked on several publications awhile; then to Macon, where he remained about twelve years, most of the time at work on the *Telegraph* newspaper.

In June of 1888 he secured a situation in the Government printing office, at Washington City, where he worked constantly until about the 6th of December, when he was smitten with a hemorrhage, and was confined to his bed a long time. So soon as he was able to come South he did so, stopping a while in Atlanta, then coming here, where we received him with all the affection and love we could possibly feel for any one. He was the recipient of the best attention, nursing and treatment that could be bestowed on him; and while these attentions were most gratefully and thankfully received, all failed to bring health to his smitten frame. He bore his illness with great patience and resignation, and showed such gratitude for little services and attentions of our mother, my wife and myself, as to make it painful for us to hear him. He grew gradually weaker from about the 24th of May till his death, on Monday, 27th, when he fell calmly asleep, painlessly and without a struggle or a sigh, too feeble to speak, but grasping the hands of his aged mother and the writer as the last token of love and affection he could give! He was perfectly resigned to his departure, having an abiding trust in Jesus, who is "the resurrection and the life." He firmly believed in salvation by *grace alone*, repudiating all trust or dependence on works to secure salvation, but ever holding that these (good works) *evidenced* salvation. Through a modest and diffident feeling, he never joined a church, fearing he was not qualified to identify himself with God's people, and fearing he might bring reproach upon the cause of truth. He loved much to hear the Primitive Baptists preach, and loved their doctrine—the doctrine of the Bible. His acquaintance with the Scriptures, and all ancient history, was something remarkable. Chapter after chapter was at his command, and he recited near fifteen hundred verses of the Scriptures, when quite a young man, at two or three sittings, receiving a Bible as a premium for it. He had no vicious habits, was abstemious and temperate, and a diligent reader and student, attaining a wonderful amount of statistical, historical, Biblical and general information; and was more nearly a living concordance and cyclopedia than any man whom I ever knew. But 'tis not of his attainments in literature and general knowledge that comforts us. Our comfort is in the easily noted evidence of his having "passed from death unto life," because of his love for the brethren and godly walk and conversation, which change of heart was wrought in him about sixteen years ago.

His aged mother, two sisters, and three brothers, of whom the writer is the youngest, survive him. May his blameless life and painless, happy death be blessed to us all in God's providence, making us humble and trustful and dependent on Him, who doeth all things well.

GEO. S. VARDEMAN.

MRS. LAVINA ARNOLD.

We are pained to announce the death of Mrs. LAVINA ARNOLD, wife of Mr. Charles Arnold, near Clyattville. She departed this life Saturday, September 1st. She had been sick for several weeks, and likely no person ever endured suffering with more fortitude and less murmuring than she did. She was a devoted wife and an affectionate mother and a good neighbor. She was a good woman, and her memory will ever be cherished by her family and friends, and while we feel our loss, we rejoice in the hope of her having joined the church on high to sing the praises of God forever and ever. Her body was conveyed to Forest Grove church and there deposited to await the morning of the resurrection. May the hand of the Lord lead, and His grace preserve the bereaved family from every snare and vice of this world and finally save them with an everlasting salvation, is our prayer. Truly yours,

JASPER MATHIS.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 8. BUTLER, GA., AUGUST, 1889. Vol. 11

THE LORD'S WORK UPON THE HEART.

Do the hearts of any of the human family receive from the Divine Being any impressions or influences in the way of admonition, light, warning, comfort or hope otherwise than through the medium of his revealed word? Does the Holy Spirit, aside from the scriptures of truth, find access to the conscious being of the soul, with power to impress thereon lessons of instruction, and seal to the hearts of men a knowledge of everlasting realities, and impart the gift of eternal life? Shall that invincible, all-prevailing Power, which is sharper than any two-edged sword, dividing asunder soul and spirit, joints and marrow, and which is a discerner of the thoughts and intents of the heart, be thought unable to penetrate the secret avenues of life with the quickening, convincing, reproofing and renewing operation and influence of almighty grace, thus casting down imaginations of creature strength, and bringing into contempt every towering thought of human merit, until the poor soul is ready to confess an experience and mystery within himself, not born of wisdom and research, but of the sovereign, irresistible Divinity that gave him being?

These will doubtless be regarded as strange, discordant questions in a magazine of Bible truth, but they are not proposed in a spirit of idle curiosity, or skepticism, or as calling in question God's divine power, but rather with a desire to confirm to our feeble hearts by scripture proof a marvelous truth that has ever been acknowledged and rejoiced in by all the children of faith.

Having lately heard a minister of a modern religious

society deliver a discourse in opposition to the doctrine of God's divine work upon the heart, it is made the occasion of what is here offered, with hesitation and diffidence, to believers in the circumcising influence of God's Holy Spirit, who, divested of all reliance upon human wisdom, have learned in the school of our blessed Master how great is the mystery of godliness.

It seems always to have been a propensity of human nature to discredit the true mystery and to create and do homage to false ones. In regard to the mystery of redemption, the natural man, in his perversity and folly, will not allow anything beyond the grasp of his intellect; while upon the other hand he is constantly building upon the great mystery of iniquity, weaving glossy delusions, and reveling in the unsubstantial fallacies of his imagination. These two mysteries are being enacted upon the theatre of life, and while the mystery of anti-Christ has become exalted to the skies with all power and signs and lying wonders, as if sitting in the temple of Jehovah, the crowning consummation of eternity will reveal a triumph for the kingdom of righteousness, whose grandeur and magnificence it hath not entered into the hearts of any to conceive.

In the address alluded to it was boldly affirmed that God held no intercourse with his creatures, except by his word, as addressed to their reasoning faculties as responsible, intelligent, self-sufficient arbiters of their own destiny. The speaker labored with much zeal to show that the Lord never made impressions upon the hearts of any but by the use of language, and that man, in the exercise of his deliberate judgment and innate powers, might give credence to the word of truth and be saved, or if so inclined, discard the testimony of heaven and perish forever; reiterating in substance the assertion that no instance could be discovered in the Scriptures proving that God ever moved upon the heart of man in any way but the reasonable one of placing his word before the understanding, and leaving men to work out the problem of belief by the light of reason, which, he maintained, was sufficient to comprehend and appropriate everything necessary to accomplish his salvation.

These declarations were listened to with an increased conviction of the weakness and unbelief of our nature

and the proneness of our hearts to rebel against the truth, and the necessity of God's interposing hand to rescue us from the malady and darkness of sin. What deplorable folly and presumption, that man, whose breath is in his nostrils, the creature of a day, a worm of weakness, should oppose the citadel of written truth, pour contempt on the word and works of Zion's God, and deride the quickening power of the Spirit of life, by whom all the sanctified are delivered from the power of darkness and translated into the kingdom of God's dear Son. For those who have never tasted that the Lord is gracious, by realizing his power in the washing of regeneration, nor received deliverance from the overflowing scourge by an experience of grace, and who, therefore, denominate this divine work in the heart as weakness or enthusiasm, there will be forbearance and pity; and yet, what apology can be made for those who, having the Scriptures before them, deny not only the power of God's Spirit, but the very letter of his word, and cease not to pervert the divine testimony, thereby ensnaring many simple hearts with philosophy and vain deceit.

My brethren, are you mistaken in believing that you have learned, not alone from the cold, lifeless word, but through the teaching of the invisible Spirit, the exceeding sinfulness of sin, that man's morality is nothing better than wounds and bruises and putrifying sores, and that his righteousness is but filthy rags? Was it an idle dream that God's power reached your hearts, revealing a lost and ruined state, bankruptcy and despair? Was it a delusion that you felt to be aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world? And was it deception following deceit when you fled for refuge to lay hold on the hope set before you, realizing a strong consolation from a view by faith of the eternal blessings treasured up in the word of glory, having the assurance that his own arm had brought salvation, and that the heirs of promise should follow him, their glorious forerunner, into that heaven within the vale? Is this doctrine of spiritual intercourse with the heart, this belief and experience of the quickening power of the Holy Ghost, and the gift of abiding faith, with the blessed understanding of

divine things in the hearts of God's children, a figment of the brain, to be classed with the inventions of men? Or is it a substantial verity, sanctioned by the testimony of the everlasting Father, and to be received as his inspired testimony, and applicable to their weary, sin-sick souls in a world of wretchedness and woe? Let us examine, brethren, to see if this dear doctrine and experience, so discredited by wise men after the flesh, and mocked by a gainsaying world, is not supported by the word of God, that true balance of the sanctuary, but only a cunningly devised fable, imposed on the credulity of weak and unsuspecting minds. To the law and to the testimony, then, let us apply, feeling to exclaim, Let God be true, but every man a liar.

God is never in want of ways to accomplish his purposes, and he often adopts what might seem to us the most unlikely methods of procedure; and though unsanctified reason may reject what it cannot understand, the child of faith receives God's teaching while his philosophy may not be able to comprehend it. Truly has the Most High had divers manners of communicating with the children of men and foreshadowing his purposes of judgment, love and mercy; not only by his kingly voice and chosen prophets, but also by visions and dreams; by symbols, types and shadows, by secret teachings and divine impressions, by inward revelations and influences, has he moved upon the heart to make his power known and his glory manifest to the beings of his providence and love. He that planted the ear, shall he not hear? He that formed the eye shall he not see? He that framed the heart, shall he not turn it about as the rivers of water whithersoever he will? Is he such an one as ourselves, beholden to the language of his lips and the metes and bounds that circumscribe our being?

When Adam, in a fatal moment, entailed upon himself and unborn race the guilt of disobedience—guilt that man could never expiate—was it not Jehovah's invisible power that impressed and overwhelmed him with a consciousness of his naked and exposed condition in the sight of a holy God? "*Who told thee thou wast naked?*" Had any words fallen upon his ear or met his eye? O no, but a sense of condemnation was written in his heart by the finger of God, and trembling

and afraid he fled from his approaching Maker, a type of guilty man seeking safety in garments of self-righteousness. And as Adam, the representative of the race, experienced God's power in his heart, so did Abraham, the father of God's typical people, receive revelations of truth in the Lord's own way of intercourse. When his ear was closed to outward sounds, his eye shut in from beholding, the senses locked in heavy slumber, then not in light, but in a horror of great darkness, did he learn that his seed should be a stranger in a land not theirs, and serve them through affliction four hundred years, and that he himself should go to his fathers in peace at a good old age. Wondrous visions were repeated to Isaac and to Jacob, enfolding the heart, as it were, with divine power, and making it the tabernacle of the Most High, transforming, through the sweet presence of the invisible guest, a stony pillar into the very gate of heaven and Bethel of delight. Joseph, also, had sweet dreams from the Lord, the fulfillment of which he was made happily to realize, showing conclusively that it was God's work, and not the wild vagaries of chance. What tokens did he receive in the prison house of God's discriminating favor? His heart was made the receptacle of the Lord's prescience through channels unknown to human understanding. With what confidence did he address his fellow-prisoners! "Do not interpretations belong to God? Tell me your dreams!" And with what accuracy did Joseph declare their solution, proving that he who sendeth dreams can also give the interpretation in a manner astonishing to reason and abasing to the wisdom of the world! Pharaoh, too, wearied with the fruitless efforts of his wise magicians, was happy to avail himself of God's miraculous power shining in the lowly Joseph; and that it was of God Joseph willingly confessed. "It is not in me; God shall give Pharaoh an answer of peace." And this was done through Joseph's mouth; first, in a secret, mysterious way revealing it to him. The astonished Pharaoh, unlike many of modern times, confesses God's power. "Forasmuch as God hath shewed thee all this, there is none so discreet as thou art." And in view of the wonderful results growing out of Pharaoh's dream, and its interpretation conveyed to Joseph by the Lord's secret com-

munion, whereby the land of Egypt and Joseph's own people were preserved through years of famine, the inhabitants might rejoice at God's goodness, displayed through his mysterious, unsearchable power.

[CONTINUED IN SEPTEMBER MESSENGER.]

THE GENEALOGY OF CHRIST.

Having been specially requested to prepare an article on this interesting and important subject, I have just re-investigated the whole matter as thoroughly as I could, and will proceed to give the results of my inquiries.

The ancient Jews surpassed all other nations in the accuracy and length of their genealogical tables, as a certain part of the land of Canaan was allotted to each tribe as an inalienable possession, and as God designed that it might be shown from these tables that His incarnate Son, the Messiah, was descended in the flesh, according to promise, from David, Jesse, Judah, Jacob, Isaac, Abraham, and Eve. Since the destruction of Jerusalem, and of the Jewish genealogical tables in that city A. D. 70, it has become impossible to trace the pedigree of any Israelite claiming to be their promised and still expected Messiah, who must, therefore, have already come; and also impossible to disprove the accuracy of the genealogies in Matthew and Luke, as the same person sometimes has more than one name, and as different lines of descent may be given.

In a foot-note on the 181st page of the Church History, I have said: "Matthew gives in his first chapter, the descent of Christ from David and Abraham, according to prophecies made about 1,000 and 2,000 years before, and he abridges his genealogies, as the Jews frequently did, giving three lists, each containing fourteen names, probably to aid the memory. Luke, in his third chapter, gives the descent of Christ from Adam, or the seed of the woman, according to the promise made to the first pair in the garden of Eden, 4,000 years before. Joseph, as Luke tells us, (iii, 23, and as also implied by the language of Matthew in i, 16), was not the real, but only the supposed or reputed father of Jesus. According to Numbers xxxvi, 8, Joseph and Mary

must have been of the same tribe and family. It is thought that Jacob, the father of Joseph, as mentioned by Matthew, was the brother of Heli, or Eli, mentioned as the father of Joseph, by Luke, and that Mary was the daughter of Eli; so that Joseph and Mary were first cousins, and Joseph was the son-in-law of Eli—son-in-law being called son by the Jews. Thus, while Matthew gives the royal or legal descent of Joseph, it is likely that Luke gives the natural or private descent of Mary. The Jews, in their genealogical tables, reckoned descent wholly by males. The bitterest early enemies of Christ did not deny His descent from David." "Mary is always called by the Jews 'the daughter of Heli.' Matthew, writing for Jews, gives the *legal* pedigree of Jesus (which was always reckoned in the male line) through Joseph, his legal father, in the line of Solomon; while Luke, writing for Gentiles, and proving that Christ was the seed of the woman, traces His *natural* or real pedigree through His mother, Mary, in the line of Nathan." "His birth of a virgin was known only to a few; but the acknowledged descent of His legal father from David secured that the descent of Jesus Himself from David should never be questioned." The view thus given is substantially that of the great majority of the critical scholars of modern times, such as Luther, Grotius, Bengel, Olshausen, Ebrard, Wieseler, Robinson, Gardiner, Lange, Kitto, Plumptre, Weiss, Godet, Brown, and Schaff. "It is supported by the fact that in Matthew's history of the infancy Joseph is most prominent; in Luke's account, Mary. If we take this explanation, Jesus was in a double sense the son of David—in law and in fact, from His reputed father, and from His natural mother."

At the close of the foot-note in the History, I have added: "Many able scholars believe that both Matthew and Luke give the genealogy of Joseph—Mary's descent from David being implied. They think that *Matthan* in Matt. i, 15, was the same as *Matthat* in Luke iii, 24; that he had two sons, Jacob and Heli; that Jacob, the elder brother, had no son, and therefore that Joseph, the son of his younger brother Heli, became heir to his uncle Jacob and to the throne of David; and that he married his cousin Mary, the only child of Jacob, according to the law (Numbers xxxvi, 8); "so that

in point of *fact*, though not of *form*, both the genealogies are as much Mary's as Joseph's." This is the view of Mill, Hervey, Mansel, Fausset, and Smith.

"From Abraham to David, Matthew and Luke agree; thenceforward the names differ. Luke has 42 from David, Matthew only 27. The less number in Matthew is intelligible, if he be only tracing the heirs to the throne; for 'the heir of my heir is my heir.' His division of the generations from Abraham to Christ into three periods of fourteen each is significant (i, 17.) Fourteen is the double of seven, the number for completeness; and three is the sacred number. The period from Abraham to David is that of *patriarchs*; from David to the Babylonian captivity, that of *kings*; from the captivity to Christ, that of *private individuals*." By comparing the books of Kings and Chronicles with Matthew's list, it will be seen that he omits the not very important kings, Abaziah, Joash, Amaziah, Jehoahaz, Jehoiakim, and Zedekiah; "but such artificial aids to memory were familiar to the Jews, and much larger gaps are found in some of the Old Testament genealogies." Jechonias (Matt. i, 12), also called Jehoiachin, or Jeconiah, or Coniah, died childless (Jer. xxii, 30), and the royal succession passed to the nearest heir, Solathiel, of the house of Nathan (Zech. xii, 12); as, in the 9th verse, it is probable, from the Old Testament, that Ahaz was only eleven years older than Hezekiah, and died childless, and was succeeded by Hezekiah as the nearest heir to the throne, according to the principle of the Jewish law laid down in Numbers xxvii, 8-11. Luke (iii, 36) mentions Cainan as the son of Arpharod; this name occurs in the Septuagint version of Gen. x, 24; xi, 12; and 1 Chron. i, 18; but it is not found in the original Hebrew, or in other ancient versions; nor is it found in all the Greek manuscripts of Luke; "a transcriber may have inserted it from the margin, where it had been noted down from the Septuagint. Joseph, being of the house and lineage of David, was compelled to go to Bethlehem, the city of David, to be taxed, and there and then, according to prophecy, Jesus, the infant Messiah, was born of Mary, a virgin, who was also a descendant of David, (Luke ii, 1-21; Micab v, 2; Isa. vii, 14; ix, 6, 7; Jer. xxiii, 5, 6; Rom. i, 3; 2 Tim. ii, 8; John vii, 12; Acts xiii, 23.)

SILVESTER HASSELL.

Williamston, N. C.

DEAR SISTERS AND KINDRED IN CHRIST: I have had some few thoughts of late upon the words spoken concerning Lazarus and his sisters Mary and Martha, and the words are: "Jesus loved them." Even these three which were called by name—one little family, composed of one brother and two sisters. Often it is the case in our churches, that there are more sisters than brethren, yet they are numbered just the same; the same love is theirs. Jesus loved Martha and Mary just the same as Lazarus, and sometimes we think the weakest and feeblest ones are more in need of being the objects of his especial care and love. In all our wearisome, toilsome life, there is nothing can so cheer the bowed and breaking heart as an assurance that we are loved of the Lord. It helps to bear all things, endure all things. It melts us down at his feet, and makes us love one another in some little degree, even as he hath loved us. Though we can see little but imperfections in ourselves, and sometimes get to thinking that the brethren are not as they should be, yet, in this state, we have nearly always come to forget the manner of love that the Father hath bestowed upon us—how that he hath loved us with an everlasting love. We know that He, himself, is before all things, and by him all things consist, and we think, from the scriptures, we can believe that his love is like himself, everlasting; for God is love; He was love to us when we were without strength. So great was his love that he could die for the ungodly. Do we, in like manner, love one another, is a searching question. He knew us as the object of his love, for of some he said, I never knew you. But we feel assured to say that it was those he loved whom he foreknew, also predestinated, called, and not left until justified and glorified; even predestinated to be conformed into the image of his Son—predestinated unto the adoption of children. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This love is bestowed, a free gift unmerited on our part, yet ours in him who was delivered up for us all. How shall he not, with him, also freely give us all things? Neither is there anything can separate us from this love; not even life, nor death, for love is stronger than death; many waters cannot quench love. Often have I thought of this when passing heavy

bodies of water. How powerful it does look. Unrestrained, it could sweep all before it. It can drown fire wherever it can reach it. But look at the great deep, the heaviest and most powerful bodies of water, and then remember that "Many waters cannot quench love, neither can floods drown it." The fire of God's love cannot be extinguished.

'Though but a spark, 'tis heavenly fire—
May dwindle oft, but ne'er expire,
'Till, brighter than the solar rays,
It shines through everlasting days."

Such is the love of God kindled in the heart by the Holy Ghost. We love him because he first loved us, and gave himself for us. O, wondrous love! Once glowing in the heart, it cannot die—once the love of God bestowed upon us, it can never be removed; though he may chasten us in faithfulness, it is only because he loves us; though he rebuke us, it is still from his love. Left to ourselves, we would go astray. And when we consider that we are objects of such love, it is strange that we could ever cherish enmity, hatred or envy in our hearts toward any one. What more can we have, or want, than the love of Christ? And in what manner do we show that we love him? His own words are: "He that hath my commandments and keepeth them, he it is that loveth me." Our own ways, our own folly and love of the world, would draw us away from him; yet we are told, "If ye love the world, the love of the Father is not in you." Here we look for evidence whether we love him or no. Can we say, in truth, "God forbid that I should glory, save in the cross of Jesus Christ, by whom I am crucified unto the world, and the world unto me?" Can we lay aside our own life, even to hating it, so earnestly desiring to know and do only the will and commandments of the Lord? And a new commandment, he says, give I unto you that ye love one another; not with a natural love, but as I have loved you—with that pure, that heavenly love that cannot die. Often have I thought of the love of Jonathan and David, which I have thought a representative of this love. Wonderful, says David, was thy love, my brother Jonathan. His was an unselfish love. He did not envy David because the Lord had preferred him to be king over his people in his place, but said "Thou shalt be first in the kingdom, and I shall be nex

unto thee." How many of us are willing to be next, or second to others of our brethren, "In honor preferring one another?" We cannot think this a natural love, but that pure love that rises above all the things of time—that is stronger than death, and ceases not with life. Often have I felt the truth, so sweetly expressed, that a sister wrote me in a recent letter, that

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love.

"'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."

None could need this love more than I. I truly feel that I constantly need the charity, forgiveness and forbearance of all who love the Lord. Not that I can deserve it of myself, but for His sake who hath loved us and washed us in his own blood; and though confusion and strife may abound, even like the raging sea; perplexity and fear may come upon us, "The sea and the waves roaring," yet we can still remember that "The Lord on high is mightier than the noise of many waters." We can look up to him who is high above and over all, remembering that "Many waters cannot quench love, neither can floods drown it." We may sink in deep waters, all their waves may go over us, yet love is not destroyed. "He knoweth the way that we take; when we are tried we shall come forth as gold."

Your sister in affliction,
Woodstock, Mich.

KATE SWARTOUT.

DEAR BROTHER RESPESS:—Our spring Associations have come and gone. You are aware that quite a number of them are so arranged as to succeed each other one week apart, so that preachers, if they can remain long enough, may go from one to another all through, having Sunday between to spend with some of the churches. As the result of this arrangement, we frequently have preachers from a distance, who come prepared to stay and attend all through. There are five which hold their sessions in this way, succeeding each other the following week. This arrangement

opens the way and gives encouragement to ministering brethren from a distance to come through this way, and we quite frequently have the privilege of meeting with some excellent preachers that we had never met before. The sessions this spring were characterized by general harmony, and that peculiar good feeling that should always appear where saints meet together. There have been at times, heretofore, at these general meetings the introduction and advocacy of topics that were regarded by more or less of the brethren as wild and speculative, and tending to discord and strife, rather than to edification and profit. I have felt persuaded that most of these things have had their day, and that even those who have been disposed to introduce them have seen that it is better to follow the things that make for peace and whereby one may edify another. We would hardly be aware of the diversity that exists among the different gifts if we did not sometimes have several of them together. The attendance of ministers at the several Associations spoken of alone have averaged about ten to each. I am not aware that any sentiment was advanced by any one during the five weeks that was not cordially received by the brethren. There is undoubtedly enough revealed to accomplish the edifying of the body of Christ, and we may hope that there is diversity enough among the gifts, and that each individual gift is rich enough that every need will be supplied. Much interest is manifest in all these associational meetings, and although occurring in the week time, at a busy season of the year, they are well attended by congregations of solemn, orderly and attentive hearers. The burden of meeting visiting friends at the railroad stations and entertaining them throughout the session, and the heavy expenses necessarily incurred, are promptly and cheerfully met, every burden seeming to bring with it a full reward. I have noticed quite a number in attendance this year from considerable distances who are not members, and who are making this sacrifice this year for the first time. So the places that are vacated by the aged, and those who have gone to their reward, are filled by others who, we may hope, have obtained like precious faith. Not many of the churches have a large membership but they all show spiritual life and activity, and show

a commendable zeal in every good word and work. As a general thing, the Baptist congregations in this part of the country are made up of people who go to hear preaching, and who evidently know the Master's voice when they do hear it. While there may be a variety of what is called preaching at their very doors, there is but one gospel for them, and all the things that may be desired are not to be compared to it. One generation has passed away and another has succeeded since I have been attending Associations. It is more noticeably so in the ministry than in the private membership. Throughout the generation that has passed away, the conflict and strife of the division was remembered, and with some the war harness was never laid aside. In this respect there has been some change in the general character of the preaching; but otherwise than this the essential features of gospel truth are maintained in all their primitive simplicity and beauty, and fellowship in this truth abounds.

Yours in brotherly regard,

E. RITTENHOUSE.

ASSOCIATIONAL DISCIPLINE.

PLEASANTVILLE, O., MAY 13, 1889.

ELDER W. M. MITCHELL—*Beloved Brother*: Since I left home last Friday I read your remarks about my little sermon in the MESSENGER, and feel it due you and your readers that I explain a little further my position and meaning. To do so I will say, I heartily agree with your remarks on the subject. Your last statement covers the whole subject. "Any matter touching fellowship should be the act of *the Church*, and not of individuals or Associations, whether in receiving or rejecting members." Would to God that every true Baptist could read and would heed this, because it is of Divine authority. For the gospel Church has gospel authority, but no other body on earth has. Therefore, whenever gospel fellowship is broken between churches, they alone can restore it. Either or both may have erred, but yet both may be gospel churches, and not false churches. If they have the marks and characteristics of the Church of Christ, then they both are under sa-

cred obligations to Him to mutually labor to restore fellowship, and endeavor to keep the unity of the Spirit in the bond of peace. They should do this by giving up their errors, whether in doctrine or practice, by striving together for the faith of the gospel, and forgiving and receiving one another, as God for Christ's sake has forgiven and received them. For we shall ever find the need of "forbearing one another in love," because imperfection attaches to even the churches of the saints while on earth. Even Paul said, "Now I know *in part*."

That many of "the churches of God," and "the ministers of Christ," are connected with associations which have been cut off from correspondence by other associations, there is no doubt. Now, my dear brother, my position is as yours, that such associational cutting off of gospel churches should not, and really cannot, exclude or destroy the churches thus dropped, but they are still "the churches of God," as before, and should be so considered and treated; for the Association has no power to make the church, neither has it any authority to unmake it or unchurch it. So far from it, the Association has no Divine authority for its own existence as a religious organization; far less has it any scriptural jurisdiction over the churches and ministers of Christ. The associational meeting may be well enough, merely as a medium of brotherly correspondence for the neighboring churches thus assembled for praise, prayer and preaching the word; but as a corporate body, and as either controlling or advising the churches, it cannot be justified by the Scriptures any more than the Baptist Sunday School, Theological College or Board of Missions; for neither the Baptist Association nor those other religious organizations had any existence until long after the time of the Apostles. For this reason I devoutly pray that the time may quickly come when our Primitive Baptist churches will cast off this unauthorized religious organization which has been a curse to them in many cases, and closely follow Christ and his Apostles, who gave us the CHURCH, but not the *Association*.

The church is of God, but the association is of men; the church organization has gospel authority, rights and powers, given by her exalted Head, but the associational organization has not.

Once I asked a New School preacher what authority he had in the New Testament for such a religious organization as the Sunday School, who answered by asking me what authority I had in the New Testament for such a religious organization as the Association?

I felt condemned before my brethren and his who were present, and with confusion I said: "Does one wrong justify another?" He laughed and said: "No, I reckon not." How shall we consistently object to the unauthorized organizations of the New School Baptist churches, so long as our own churches have such a thing? "Come, and let us return unto the LORD; for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

Esteemed brethren, who see and feel the evils of associational domination, and desire to avoid them, are in favor of having only such corresponding meetings as your district meetings in the South, held with one of the churches, as a church meeting, the pastor and clerk of the church serving, the brethren present from sister churches in fellowship being invited to sit with the church, the letters of brotherly greeting and love from the churches being read, and then the church attending to its duties in the gospel, no other business being done, more than to agree where the next visitation meeting will be held, by the request of one or more churches, and the clerk of the church keeping a record of the meeting in the church book. For such a gathering together of the saints in and with the church as this, we have the authority of the Apostles of the Lord, and his promise that in the midst of the church he will sing praise unto God.

In abiding love, your brother,

D. BARTLEY.

REMARKS—ELDER BARTLEY'S LETTER.—We are glad that our remarks in the June issue of the MESSENGER has called out a full and clear explanation of Elder Bartley's position with regard to Associational Discipline and its lamentable effects touching correspondence, communion and fellowship among churches and brethren of the same faith and order.

In this issue of the MESSENGER Elder Bartley speaks, and the trumpet gives no uncertain sound. Every one who will read his letter can know just where he stands

and how he regards the acts of associations in matters touching fellowship among brethren or churches.

For many years we have felt deeply interested in the investigation of this subject among our people, knowing that no unscriptural tradition that once gets fastened upon churches can be easily removed, especially when it is of long standing and has taken deep root in the faith or practice of the denomination.

But we feel assured that our Heavenly Father is causing His people and churches to seriously consider these unscriptural institutions which have so long assumed disciplinary control touching membership and fellowship among brethren and churches. Our God is making the very troubles of associations and churches tend to stir up an investigation upon this important matter. "He hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Nahum i. 3. The dark clouds of strife and confusion, of storm and tempest are the methods by which the Lord sometimes chastens his children and brings them back from errors to see and ask for the old paths and to walk therein.

M.

BUTLER, GA., June 4, 1889.

Elder Respass handed me the accompanying letter of Elder Parker's, with the request that I comment upon it. I consented, thinking I would come in contact with the "Two-seed" doctrine, but was pleasantly surprised to find no such in it; nor other important objectionable ideas, save that of "two great fountains or sources," one of good and the other of evil; and that as spoken of without the proper distinction and difference as to power, duration, etc. If Elder Parker meant that these sources were alike *eternal*, why then, with all due respect to his opinion, I must differ with him. God alone is good and eternal in himself and attributes, and He alone has creative power; He created the heavens and the earth, and all things and hosts therein. Therefore, God created the devil; not as such, but the original elements that afterwards resolved into, or resulted in such; just as he made man, but not a sinner. So he made all created beings good; but all are liable to become corrupted. So man corrupted himself. And so the angels were made good, and (my opinion is) some of them corrupted themselves. Jesus said: "I saw Lucifer as lightning fall from heaven." They "fell through pride and insubordination." And it is written that when God brought his first begotten into the world, he said, "Let all the angels of God worship him;" but some rebelled and fell; and hence they knew Jesus in the flesh. One said, "I know thee who thou art, the holy one of God;" yet no man knew him, save by a revelation from God.

But the fact that we do not know when or how evil originated, does not argue that therefore it is necessarily eternal as to source, nor that its author was not created. In the land of Egypt is the river Nile, the fountain head or source of which has never been discovered, though long,

diligent, and oft-repeated efforts have been made by explorers. Yet, this does not even imply its hidden source is eternal, or even infer that it was not created when, and as certainly, as was the land of Egypt.

Now remember that the land of Egypt is a Bible figure of the natural man; then the river that alone vitalizes it, must represent the human soul or spirit. Also, that God told Job that great Leviathan who could spout up mud and mire from its depth, and that no man could hurt, was the "king of the children of pride;" thus making him a figure of the evil spirit that "worketh in the children of disobedience." But that this Leviathan has such great and strong scales, that no weapon of man can penetrate them, or by any means bind or bring him forth to investigate and understand him, or by any searching find out when, where and how he originated, no more proves that he is eternal, or had not a created beginning, than the fact that the undiscovered source of this Nile proves that river without a source or beginning. So sure as the land, so sure was the river created; and so sure as the river, so sure all that dwell in it.

And notice the nature of the different bodies in this figure, that though nourished by the same elements, yet so essentially different. From this we may infer the difference between created beings. This distinction was plainly made when it was said of Jesus that "he took not on him the nature of angels, but the seed of Abraham;" "the children being partakers of flesh and blood, he likewise took part of the same." Now apply the immutable law of God, that "every seed shall bring forth after its kind," and you will never find the human nature—the one flesh and blood—bringing forth two opposite seeds, or sets of children. And though the "Two-seed" advocates claim this law, to establish their doctrine, nothing more completely upsets it. "For that born of the flesh is flesh, and that born of the spirit is spirit." The devil is *not* flesh, but an evil spirit. Hence, one is called a child of the devil—not by birth, but when, and only when, he is possessed, owned and controlled by this evil spirit. Just as Jesus addressing Peter—the child of God by spiritual birth—in the name of the evil spirit that for the moment predominated, said, "Get thee behind me, Satan." As, also, to the Jews, as addressing the spirit of insubordination, he said, "Ye are of your father, the devil," though at the same time admitting they were the natural children of Abraham. Thus the palace is called by the name of its keeper. The devil may keep it as the "strong man armed" till Jesus, the stronger, comes and casts him out and takes possession, then he that was in a sense the child of the devil, is become the child of God.

But admitting for a moment that the Two-seed doctrine is true, and that God and the devil have each a set of fleshly children in the world, how wonderful, and how contrary to all law, that kinds or father-spirits so extremely dissimilar in all things, should bring forth children so precisely similar—so exactly alike in nature and all things—that the wisest man cannot discriminate between them! They take the parable of the wheat and tares as their strongest proof; yet any child can tell the wheat from the tares. For these, as true to the law of propagation, and though for thousands of years growing side by side, from the same soil, or mother principal, are as distinct and true to their kindred as at the beginning.

But the most fatal theory deduced from this doctrine is that God's children are eternal. And this idea is formulated into "eternal, actual, vital union." And this is to mistake the *life* of the child for the *child* itself, while the child is one thing, and the life he breaths another, yet both necessary to a living child. An abstract spirit, however divine, cannot make a child, else why come to the earth at all? I believe I am born of God; that I, in soul, once dead in trespasses and in sin, have been raised up from the dead—though changed—to a "newness of life." My soul paid its Adam life as the wages of sin, but by the grace of God

(2)

that soul, when raised from the dead, was given a new, even eternal life; but that I now have eternal life is not that I eternally had it, for I was made a timely "partaker of the divine life." Thus "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." This "me" and this life constitutes the child of God, the "inner man." "And the life I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me." This me was redeemed from the curse of the law by his blood as a *price paid*; but my life—my eternal life—is the *gift* of God through Jesus Christ.

R. ANNA PHILLIPS.

ELKHART, ANDERSON CO., TEX., Feb. 3, 1889.

DEAR BROTHER RESPES: When the January number of THE GOSPEL MESSENGER came to hand containing Brother A. V. Atkins' letter telling of the Texas troubles, and your comments on the same, which contained the sentiments of the Union Association, if I understand what is contended for her and the Associations with whom she corresponds. As you have certainly shown more of the teachings of the Bible in so small a space, than I have seen any man show, I felt a desire to write you, and let you know how I appreciated it. but feared that desire proceeded from the flesh, and so put it off for a time. But that feeling grew stronger, and as I have been prevented from attending my appointment to-day, on account of the inclemency of the weather, I concluded to write you. And as Brother Atkins has referred to the Union Association, I think it but just to show from her minutes something of what she contends for. In her minutes of 1873 we find the following:

"And ordered by the Association, that the following be inserted in the the letter to the Trinity River: *Dear Brethren:* We have received a post-script from the Pilot Grove Association (with whom we correspond) informing us that they have dropped correspondence with you on account of some doctrine preached by some of your ministers. And we have also learned that some of your ministers are preaching a doctrine which we believe to be erroneous, and not warranted by the Bible, to-wit: that there are two seeds in the flesh, and that there are two fleshly generations of people in the world. And that all God made in the first six days was a part of Himself, and would all return back to Him again, &c., &c.

Dear brethren, for the above reasons we are under the painful necessity of informing you that we drop correspondence with you until the above named difficulties are removed. And in the Minutes of 1874 we find the following: Also a letter from the Trinity River informing us that she had relieved herself from the disorder objected to by us, by withdrawing from those who advocated and preached it, which was received, and correspondence renewed. Dear brethren, as the Union Association corresponds with eight different Associations in Eastern Texas, and of course, all are more or less censured by brother Atkins' letter, I think but just to us and to them, that the brethren abroad, as well as at home, should know something of the doctrine held by the Union Association, as she is the oldest association in the State of Texas, and she and her ministers so often referred to and spoken of in the old Baptist periodicals, and she has never had a hearing. And, as in the case of Moses, when he slew the Egyptian, and the next day when two of the Israelites were striving together and he reprimanded them; the one that was in fault was the first to complain. So it is yet; and that always gives them the advantage; the other side cannot be heard for fear of controversy.

But, my old brother, I leave this to your better judgment to print or withhold; do as you think best, and if you in your deliberations should think it would do more harm than good, commit it to the flames, as I would rather suffer persecution—if worthy to suffer it for the truth's sake—than cause more trouble and distress among the people I love.

And now my dear old brother, if one so unworthy may be allowed to so call you, I wish to write my understanding of the scriptures on the unity of Christ and his people, and on what is commonly termed the "two seed" doctrine, in as brief a manner as I possibly can, as I have tried to preach it, in ray weak and feeble manner, since 1863, and leave it to your better judgment to print or commit to the flames. So without further comment I will proceed :

God created man and everything else good, and said everything's seed was in itself, and should bring forth after its kind. And we see that in natural things it does so yet; and if we are to judge spiritual things by natural things (see Rom. i. 15, 20) we would be led to believe spiritual things does the same. And I believe that every human being that ever has been, or ever will be born into this world, was created when Adam was created—formed when Adam was formed—red, white and black, and that their existence was hid in Adam. And when God breathed into his nostrils the breath of life, the life of every human being stood in him and depended upon Adam's life; and in that sense, is just as old as Adam's life, for could it have been possible to have taken Adam's natural life, the life of all his posterity would have gone with it. So in like manner, when he died in trespasses and in sin, all his posterity went with him. God speaking of things that should come to pass, as though they were, and looking down through the long line of Adam's posterity, chose the elect vessels of mercy which He had afore prepared unto glory, and in time makes the application. And as Adam was "a figure of him that was to come," to-wit: Christ, and as Adam's bride and all his posterity stood in him naturally, and their life depended upon his life, so the Bride, the Lamb's wife, which is the church—the Children of God—stood in Christ, and their life was hid in Him. "For ye are dead, and your life is hid with Christ in God," &c. And could it be possible to reach the life of Christ, you would destroy the life of all the children of God. And as the children of God are spiritual children, their life is a spiritual life. "For that which is born of the flesh, is flesh, and that which is born of the spirit, is spirit."

My brother, if this makes an eternal child, I believe it with all my heart. But as to those children that we sometimes hear spoken of as soaring about in the air, or somewhere else, I know nothing of them. But as it is a timely thing to develop, or make manifest that which was in Adam, so also it is a timely thing to develop or make manifest that which was in Christ. And all the difference that ever has, or ever will be, in Adam's family, *grace* has made. Rom. xi. 7. "What then, Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded."

This would bring us to the two great fountains, the one of good and the other of evil. I have but space and time to say but little on this subject at present; but if this writing does not ease my mind, and this is published, I will try and write more fully soon. But to the point: I believe there are two great fountains, or sources; the one is the fountain or source of good, and the other the fountain or source of evil. And where either of these fountains or sources came from, is none of my business; for "reveled things belong to us and to our children, and secret things belong to God." "I thank thee, O Father, Lord of heaven and earth! because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." God has never revealed to me where either of these great fountains came from; if He has to others let them tell it, and I will not fall out with them for it; and I hope they will not fall out with me because God has done more for them than for me.

And David said, "what have I now done? is there not a cause?" And I believe God is the cause or fountain of all good, and controls evil just

as light controls darkness. Now, light is not the cause of darkness, but makes it manifest and controls it. So God is not the cause of evil, but makes it manifest and controls it. So when he divided the fountains of water and gave the seas their bounds, so he gave the spirit of iniquity, or the devil, his bounds, and he cannot go beyond it no more than the sea its bounds. And now there is a great warfare going on in this world between these two great powers—God on the one side and the devil on the other, and men are instruments through which they both work; for old David said, “arise, O Lord, disappoint him, deliver my soul from the wicked which is thy sword, and from men, which are thy hands. Ps. xvii. 19. And Jesus warned the Apostles to beware of men. And Paul said the Elders at Ephesus not to be carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. And Daniel says, “in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people.”

You see the kingdom is not to be left to other people; and how are we to judge of those contending for the truth? If we will go to the beginning, when sin entered into the world, we can have a good starting point; “for the weapons of our warfare are not carnal, but mighty through God.” &c; and we wrestle not against flesh and blood, but against principalities and powers, and rulers of darkness of this world. And to do which we must put on the whole armor of God. Paul says, “such are false Apostles, deceitful workers transforming themselves into the Apostles of Christ, and no marvel, for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers be transformed as the ministers of righteousness, whose end shall be according to their works.” So we see that God’s ministers were and are governed and controlled by the spirit and power of God. And also the devil’s ministers were and are men, and does his work; for Jesus said to a people, “I do the will of my Father, and ye do the deeds of your father.” So when there is a dirty job to be done, God just withholds his power as in the case of Joseph and the crucifixion of Christ, and lets them carry out their will, being controlled by the devil; as in the case of Jesus, “he being delivered by the determinate counsel and foreknowledge of God, ye have taken by wicked hands and slain.” And I believe that God predestinated the withholding of His power as much or just the same as He did the enforcing of it. When was the devil transformed into an angel of light? Did he not go to our mother Eve and tell her “do as I tell you, and you shall be as God’s, knowing good and evil.” (Space forbids my quoting at length.) And the eyes of Adam and Eve were opened, and they saw they were naked, and went to making garments to appear before God in. Now Satan said, “do as I tell you, and ye shall become as Gods;” and do not his ministers preach the same thing yet? By their fruits ye shall know them. Adam and Eve went to making themselves garments to meet their God in; but God did not approve or receive any of their works, but clothed them with skins of beasts; and their’s may last a life time, but what God doeth is well, and will stand forever. What man does has to be done over and over again; and I have thought that was the reason why some people get religion so often.

There is Cain and Abel; each made an offering to God. Abel’s was accepted and Cain’s rejected; was this caused by any difference in the natural brothers? (for they were both the sons of Adam and Eve.) Not at all. Well, how was it? *By FAITH* Abel made a more excellent offering than did Cain. And faith is the gift of God. God gave it to Abel, and not to Cain. And when it was written “not as Cain that was of the wicked one,” it was not the natural body of Cain that was of the wicked one, but the spirit that controlled him when he killed his brother. So

we see the wicked spirit was the sword, and Cain the hand that committed the deed. And was it the natural fleshy bodies of these that Jesus spoke of when he said to a certain people "ye are of your father, the devil, and the lusts of your father ye will do." It was the Spirit that controlled them; they were contending that they were free and not in bondage to any man, but were born free. And is not this what the religious world is contending for now?

But one more point and I must stop for the present—the case of Esau and Jacob; "for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand; not of works, but of Him that willeth, it was said unto her, the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated." Now here is a plain case that there was no natural difference in these two brothers in the flesh, as they were twins. And Paul defines it so plainly that it was because of the purpose of God that election might stand. And Paul again says "we were by nature the children of wrath even as others," and that nature not being killed in the children.

BEN PARKER.

DEAR BRETHREN: I have had a desire to write to you for some time, but from a feeling sense of my inability and unworthiness, have put it off until the present, but now feel impressed to pen a few thoughts in connection with the following words of Jesus:

Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34.

In the first place there is a command, or a welcome; next, it is to a blessed people, and there is an inheritance that they are called to enjoy, and it was prepared for them from the foundation of the world. Now, I believe that the blessed here spoken of are all the elect of God from righteous Abel to the last one that shall ever know God in the forgiveness of sin. The same people that David spoke of when he said, "blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance." But by nature they are the children of wrath even as others; but God's love was so great toward these very people that He prepared them a kingdom before they had any existence in time. Paul, in speaking of his hope, says, "in hope of eternal life which God, that cannot lie, promised before the world began," we see the promise was made before the world began, and the gift, "thine they were and thou gavest them me." Again Paul says, "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 foun-

dation of the world;" that we should be holy and without blame before him in love.

The scriptures abundantly teach that there was a covenant, and all the elect are embraced in it; and that by the blood of that covenant all that are embraced in it are taken out of the pit wherein there is no water.

But these people, while in a state of nature, are enemies to God, for the apostle says, "if while we were yet enemies we were reconciled to God by the death of His son," much more being reconciled by his death we shall be saved by his life.

So we see in this condition they are not capacitated to serve God, for nature cannot act above itself; therefore the natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him, neither can He know them, because they are spiritually discerned; hence, Jesus saying to Nicodemus, "ye must be born again," and this was a great mystery to Nicodemus; how can these things be? The natural birth only entitles us to natural things, and all pertains to this world and no higher. Then by nature all are dead, and if dead, have no power; and Jesus said "no man can come to me except the Father which sent me draw him," and have no will to come, "ye will not come to me that ye might have life;" "nevertheless (all these things) the foundation of God standeth sure, having this seal the Lord knoweth them that are his." Therefore at his own good time he calls his own sheep *by name* and leadeth them out, and gives unto them eternal life. His word that goes out of His mouth never returns to Him void, but every time accomplishes His pleasure. Now the word enters the heart of the poor sinner, and he or she finds that it is quick and powerful, and sharper than any two-edged sword; yes, it discerns the thoughts and intents of the heart; and they now begin to realize indeed, the declaration of the scripture that the heart of man is deceitful above all things and desperately wicked, and who can know it? he begins to know it now by this revelation. Here is one of the blessed of the Father, for here is a mourning soul, and "blessed are they that mourn, for they shall be comforted." Thus he leads them to sorrow, trouble and affliction until he brings them to His banqueting house, and His banner over them is love. And thus they pass from death unto life, from

darkness to light, from sorrow to joy; and then they begin to understand the promises of God. Such as "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." They are now born again, not of a corruptible seed, but of an incorruptible by the word of God which *liveth and abideth forever*. And here they receive a hope that enters into that within the vale. Here is a blessing that is eternal; principalities nor powers, things present nor things to come, life nor death, nor any other creature can separate us from the love of God. Why? because the manner of that love that He bestows is eternal; it was the same before this world was that it will be when these blessed come into the full enjoyment of their inheritance.

An inheritance, if I understand it, comes by birth-right, or adoption, or by will. So I could not, brethren, if you should die, come up and rightly claim any of your property—it is not mine. Then it is from previous relationship that we receive earthly inheritances, and they are all corrupt and defiled, and finally fade away. So that the wealthiest man on the earth when death calls for him becomes equal with the poorest beggar on the earth; they brought nothing into this world and it is certain they can carry nothing out; and so we see man in his best estate is altogether vanity. On the other hand, he that is poor in this world, rich in faith and an heir of the kingdom, receives an inheritance that is incorruptible, and not all the powers of earth or hell can corrupt it. Why? Because it is reserved in heaven for all who are kept by the power of God; and being in heaven, there is nothing corrupt there; it is hid with Christ in God, who has all power. Then, brethren, there is our refuge in times of doubts and fears; there is nothing there to defile; it fadeth not away, because it is in the hands of the Lord of lords and the King of kings. It is reserved in heaven, so when this earthly house is dissolved and our bodies are called from the grave, then we hope to sweetly enter into the joys of the kingdom prepared for the saints from the foundation of the world.

W. P. MERRELL.

Roopville, Ga.

A question proposed: What do you more than others?

PILOT POINT, Texas, June 23, 1889.

DEAR BROTHER RESPESS:—My subscription to MESSENGER AND PATHWAY having expired with this, June No., I write to renew, for I think every lover of the Primitive Baptist cause (which I do hope and believe is the cause of Christ the Lord) ought to read it. As I believe it is more a labor of love than any other or all other motives; and its very breathings is for unity and peace among the brethren throughout the land. I am sorry to see the strife that occasionally comes to the surface among the brethren, some of them upon that intricate subject predestination. You have truthfully said in one of the back numbers, that it is a great deep, and, as is generally the case, we cavil more about hidden things than things revealed. And there is plenty revealed for every true child of God to consecrate his whole life to, though it be a thousand years in duration, without striving about things the finite mind cannot understand, for God is gracious, just and good, whether or not he gives us wisdom to fully comprehend all his ways. He can shut, none can open. He open none can shut. I was so pleased with the spirit of Brother Chick's piece on the above subject, and were we all to deal with it in the same spirit it does seem to me that it would stop all strife. My imperfections are so great that I find I need help to bear my burdens, and I would to God that every member of the Primitive Baptists would come to the rescue and lets bear each others burdens, with all else behind save the cross of Christ. If we set up our notions for a guide, and devote our time in hunting up this or that disorder in this or that association or church, then we have a thankless and never ending task. Let us ever be actuated by a motive of love, esteeming others better than ourselves. I am not scribbling, my dear brother, to see my name in print, for when you read this and receive the money for another year's subscription I am content for the waste basket to receive it, in fact would rather if in your judgment you deem it proper. I am not situated near enough to enjoy preaching from our order only occasionally; and I write this more to you individually than otherwise. It is yours, though imperfect. Remember me, as I hope, one in Christian bonds.

Unworthily,

W. H. LEDBETTER.

EDITORIAL.

J. R. RESPESS, Wm. M. MITCHELL, J. E. W. HENDERSON.....EDITORS.

DISSOLVED.

We have received a letter from Elder G. W. Stewart, of Hale county, Ala., respecting the dissolving of the Little Hope Association in September, 1887, from which for want of space to publish the entire letter we present in an abridged form some of the most important points as appears in the minutes of that date:

1. The Association resolved to discard their former organization as a *permanent institution*, also its constitution and rules of decorum.

2. They agreed to meet again in 1888 and invited all the churches to meet by letter and messengers, as "heretofore," extending invitations to others to come and behold their order.

3. They recommend each church to hold an annual three days meeting, and invite all the churches of the Primitive faith and order to participate.

The above are facts as gathered from the resolution to dissolve, and we now give a few items as drawn from Elder Stewart's letter.

First. Six churches agreed to dissolve, but three of them eventually become dissatisfied and met September last and reorganized on the old constitution, but Providence and Mt. Nebo churches "stand aloof from all organized associations," and that Elder Stewart's membership is with the church at Providence.

Second. Elder Stewart expresses his firm conviction that "organized associations," as disciplinary bodies, are unscriptural and that the church is the only authority recognized in the scriptures.

Third. Elder Stewart expresses himself as well pleased with the remarks of Elders Mitchell and Bartley in the June number of the MESSENGER, concerning associations, and desires to hear also from Elder John Rowe and others.

Fourth. He quotes from Elder Gilbert Beebe in the *Signs* of 1838, and also of Dr. Watson, of Tennessee, showing that these Elders from their youthful days to old age "denied the divine authority of any constituted religious body except the church of God," and they

“would not contend for anything having a tendency to characterize associations as standing bodies apart from the church,” because such organizations were so constructed as to be “employed for the accomplishment of ambitious purposes,” and the tendency of churches was often to appeal in some way to these ecclesiastical tribunals for advice or to settle their disputes.

Fifth. Elder Stewart affirms that his sentiments are in perfect accord with the views of these Elders, both of whom have passed from time, and he denies the insinuation that he is trying to introduce something new. These are the main points of our brother's letter and we hope they will be satisfactory to him though presented in an abridged form. M.

ZION GOD'S REPOSITORY.

“Praise waiteth for thee, O God, in Zion.”—Ps. lxxv. 1.

Zion is the exalted city of God, a city composed of living material, and enclosed with the walls of salvation. Zion is God's chosen habitation, the holy hill where he dwells, and walks and rules in the brightness of his glory, the city of which he is the light, and the joy of all who are chosen and favored to dwell with him and “abide under the shadow of the Almighty.” It is the glorious city wherein God has stored the rich treasures of his grace, and each “lively stone” that composes this city is a garner wherein are deposited the imperishable principles of the everlasting kingdom of God our Saviour. Each child of God, by a heavenly birth, is blessed with the gift of those virtues that separate him from the world, and exalts him above the elements of his fleshly nature. The Divine Father gives to his children the spirit of repentance, of faith, of hope, and of charity, and also gives them the spirit of praise and thanksgiving for all these favors and blessings, and he controls and governs the action of these holy principles within them. He does not commit them to the charge and control of the subjects upon whom they are conferred, so that they might love him, and obey him, and praise him, more or less, as they might choose; but he has the sovereign control of the action of all these divine graces, and the subjects of grace are exercised

by them according to the power and energy of the Holy Spirit upon them and in them. Hence the text declares that praise *waiteth* for God in Zion, and there it must wait until he calls it forth; for it is subject to his command, and he “inhabits the praises of Israel.”—Psa. xxii. 3.

The children of God delight to praise him, and are always happy when so exercised, nor would they, therefore, ever cease for one moment to praise him if left to their choice; but their joyful praises wait for him—wait for his glorious deliverances by which he calls them forth with heartfelt emotions of praise and gratitude. As the children of Zion wait for God’s deliverances from their sorrow and affliction, so their praises must wait until such deliverances come. The trials and afflictions of the children of God cannot be separated from their praises; for their wants and necessities *must* precede their praises.

Jesus himself, the great deliverer of his people from sin and death, came out of Zion.—Rom. xi. 26. Jesus, therefore, was in Zion, and Zion in him; and this is the case forever: “I in you and you in me, and I in the Father.” Then truly Zion is the repository, the great storehouse wherein God has stored all the rich treasures of his grace for the peace, comfort and salvation of his people, and for his own eternal glory and honor.

Then, dear children of God, if you feel the desire to thank and praise God with all your heart, and know that such praise and homage is due to him for his great mercy toward you, and yet you feel so destitute and hard-hearted dead that you cannot praise him as you would, just think that the desire is of God, and evidences that the spirit of praise is stored away in your soul, and be assured that he will call it forth some day, and at the proper time, by thawing your frozen affections by the beams of light and love, and thus command that praise that waits for him in Zion. Then you can sing:

“My soul, repeat his praise,
Whose mercies are so great.”

H.

IS CONSCIENCE PERFECT AS A GUIDE?

DEAR BROTHER MITCHELL:—Will you please answer a few questions for me through the MESSENGER, as I have some argument with good brethren who differ with regard to conscience.

Is conscience, before it is purged from dead works to serve the living God, perfect? Is it a correct guide for man? Is it not the same as the carnal mind or carnal judgment of man?

JOE. S. ANDERSON.

Sumit, Ga., May 19, '89.

REPLY.

We have regarded everything connected with man as sinful, polluted and defiled before God, whether in spirit, soul or body, the will, the judgment, the understanding or the conscience.

It matters not what divisions and sub-divisions man may make of the mind of man as a sinner—all these distinctions and divisions are included in the term *mind*, and the word of God affirms that the “carnal mind is enmity against God,” and that the “mind and conscience are defiled.” Titus, i. 15.

No reasoning, argument or philosophy of men, can possibly overturn or invalidate this testimony of God's word that the conscience of men as sinners is defiled. Nor will it do to say that it is a guide in anything, whether in things right or wrong. It neither guides nor dictates, but it comes in as a witness after the deed is done. This is rather too late for a guide.

We are aware that many speak of following the dictates of conscience, but if we regard the scripture as our standard dictionary on this point, we think it would be difficult to establish the fact that conscience, whether defiled or pure, has ever dictated or guided man in anything.

In Romans ii. 15, the apostle speaks of the conscience “bearing witness” to certain things after those things had been done; but nothing is said about dictating or guiding in the doing of those things. If one should see his friend fall into a deep ditch he would be a competent witness to bear testimony to that fact, but certainly this would not prove that he had guided him into the ditch. It is certainly a blessed thing to have an approving conscience in things that are right. “Our

rejoicing," says Paul, "is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to your word." 2 Cor. i. 12.

Conscience when properly enlightened and instructed by the spirit of truth will always speak and bear testimony to that which is true. But the fact itself must exist before its office as a witness comes in. When by the grace of God the whole deportment of one's life, whether in the world or in the church, has been in simplicity and godly sincerity, it is a source of rejoicing in spirit for an enlightened and pure conscience to come in and bear testimony to this heavenly truth. But conscience, though good and pure, does not dictate or guide into this truth. That is not its office nor its office work. It bears witness and its testimony may be relied upon.

But we may further remark here with regard to conscience, especially the natural defiled conscience, that it is in some degree a creature of training—and for this reason its testimony differs very much in different individuals. It bears witness of approval to a certain thing in one man, while its testimony condemns the same thing in another man. Each and every man has a conscience for himself, and while one man's conscience bears approving witness to what he has done, the conscience of another man would testify against him for doing the very same thing. We know this is so, but can we tell why it is so? Let us see.

But in considering conscience as a creature of training let us not lose sight of the fact that it always bears testimony, even in a carnal mind, unless in such desperately hardened cases where the conscience is said to be "seared with a hot iron." In cases of this kind conscience has lost its office and power of bearing testimony of either approval or censure. Such persons are hardened in sin, and can speak lies in hypocrisy without any remorse, because their conscience is seared and all remorse and sensibility destroyed.

But where the conscience is not seared there may be found many persons, honestly and conscientiously living in error. Their conscience bears approving witness of their errors, because it has been educated and train-

ed into the belief that these errors are right. Take for illustration the children who have been trained up in the Roman Catholic creed of faith, to confess to the priest and pay their money to have him pray their sins away—to bow before images of the Virgin Mary, and of the departed dead, and a great many other superstitious and idolatrous things,—will not their conscience bear witness and condemn them if they do not conform strictly to all these religious rites and ceremonies? And why does it condemn them? Simply because it has been trained to the belief that these things are right and that it is a great sin to neglect them. They grow up to manhood and womanhood and their conscience will continue to approve or condemn according to the training it has had, until it is purged from dead works to serve the living God.

But suppose we take children, and also men and women, who have been trained differently. Would not their conscience condemn them for doing the very things which the Catholic's conscience approves? Certainly it would. But the question comes up here whether there is anything in the scriptures having any bearing upon this point of argument.

On this point we cannot say that there is anything positively asserted in so many words, but may it not be reasonably inferred from such expressions as the following: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem and many of the Saints did I shut up in prison; having received authority from the chief priests, and when they were put to death, I gave my voice against them." Acts, xxvi. 9. And again, on another occasion "Paul earnestly beholding the council, said, men and brethren, I have lived in all good conscience before God until this day." Acts, xxiii. 1.

Paul's conscience, like the conscience of all men who have been brought up in religious errors, approved of every wicked deed of persecution against Jesus and of every religious error that he practiced. "I verily thought with myself I ought to do many things contrary to the name of Jesus." He had been taught and trained to believe it was right, and his defiled conscience gave approving testimony to all that he did.

But in the other text, when the apostle said "I have lived in all good conscience before God until this day," he possibly may have referred only to his life of godliness after his conversion, in which he continually "exercised himself to have always a conscience void of offense toward God and toward men." Acts, xxiv. 16. We know however, that when he stood by and consented unto the death of the martyr—Stephen, and other martyred Saints, he did it ignorantly in unbelief; but he done it with honest convictions according to his early training received by tradition of the fathers. Thus it is seen that conscience will not do as a guide, for our Lord hath said, "The time cometh that whosoever killeth you will think he doeth God service." John, xvi. 2. When conscience approves murder and thinks it is acceptable to God, it must be an "evil conscience."
M.

THE SERVANT WITH ONE TALENT.

Brother A. Munlin, of Rockford, Ga., requests views upon the following text: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I had not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take, therefore, the talent from him and give it to him that hath ten talents; for unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken, even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxv. 26-30.

To the promiscuous multitudes assembled to hear Christ preach and see the miracles performed by him, he spake many things in parables—and without a parable he spake not unto them; but when alone, or separate from the multitude, he expounded all things to his disciples, explaining as a reason for this difference, that it was *given* unto them "to know the mysteries of the kingdom of heaven but to others it is not given." Mat. 13.

Christ Jesus is the great expounder of his own word.

But if we have not the gift by grace to receive instruction in the things of the kingdom of heaven, the parables, as well as all other scripture, will be to us nothing more than natural things, and the natural man receiveth not the things of the Spirit. We believe it is generally admitted that parables are a kind of comparison or illustration taken from natural things to instruct christians in spiritual things. And while there may be many things illustrated and taught in reference to the kingdom of heaven, in the same parable, each parable has reference to one grand central point to be illustrated, and all other points in the parable are but tributary, to give force and clearness to this one point.

In the Parable of the Talents, which we are considering, the main point to be illustrated is the difference between obedience and disobedience in the use or abuse of such things as God has committed to the trust of his servants. "The kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. Unto one he gave five talents, to another two, and to another one; to every man according to his several ability." The kingdom of heaven is a kingdom over which our Lord Jesus Christ presides, rules, reigns and governs. It is not of this world. "Blessed are the poor in spirit, for their's is the kingdom of heaven." They are born into this kingdom and are heirs of its privileges, blessings, trials and conflicts. The doctrine, laws, gifts and ordinances are their's. The love, unity and fellowship of the saints, and the blessings of obedience as well as the rebukes and chastenings of disobedience are all theirs. They are delivered from the power of darkness and translated by the Spirit and power of God into the kingdom of his dear Son. They thereby come under the laws of the kingdom of heaven, which laws are written in their heart and put in their mind by the Spirit of truth whom the world cannot receive.

The "Man" mentioned in the Parable gave five, two and one talents to his *own* servants. Each of them stood in the same relation to him as his own servant, and he makes no difference, but distributes his money equally, according to the ability each one of them had for the proper management of it. If the servant to whom was committed one talent had only ability to

manage that amount, then nothing more was required of him, and he would have received the approval of his lord for his diligence and obedience in the management of that one talent, just as fully as the servants did who had through diligence gained five and two talents on that which was given them. To whom much is given much is required, because he has ability to manage much; but to whom little is given but little is required, because he only has ability to manage that little. To every man is given according to his several ability. "If any man minister let him do it, as of the ability that God giveth." 1 Pet. iv. 11. This is equitable, just and right, and equality in the kingdom of Christ is the very essence of the gospel. Every man in the kingdom is required to be obedient and diligent according to his ability, and if there is but little given the principle of obedience to occupy and manage that little should be as faithfully developed as though much had been given.

The servant with only two talents was as highly commended of his love for having gained two more as was the one who had gained five. The very same words of approval were given to each of them. "Well done, thou good and faithful servant," and we have no reason to believe that the servant with one talent would have received any less approval had he but shown any disposition to manage according to his ability. Whatever else, therefore, this parable may teach, it surely does illustrate in a most forcible and alarming manner the difference between an obedient and disobedient christian or child of God. The one has comfort, joy and peace, receiving the blessed assurance of being a good and faithful servant of his Lord, while the other is charged with being both a "slothful and wicked servant," and is henceforth deprived of the privileges he once had of doing anything—"bound hand and foot"—can neither journey forward in the divine life nor lay hold of a single gospel promise to comfort and feed his hungry soul. And to add more and more to his shame, degradation and distress in this needy and helpless condition, he feels that the evidences he once had of faith and hope in Jesus, and of love for the truth, are taken from him, and he is made to writhe in pain and anguish in outer darkness, where there is nothing to any child of God but "weep-

(3)

ing and gnashing of teeth." Weeping over his wanderings, his disobedience, his slothfulness, his darkness of mind—outer darkness—the darkness of the outside world—the darkness of sin and unbelief.

But there is something still worse than all this. There is not only weeping, but there is "gnashing of teeth." There is at times great comfort in weeping. Christ said "Blessed are you that weep now," and he also wept himself. Joseph sought a retired place to weep when his brethren talked before him of their father. Jeremiah, the prophet of God, felt that weeping would be a source of relief and comfort, if he could but weep day and night over the slain of the daughter of his people.

But O, how dreadful is this gnashing of teeth, by which is shown irreconciliation to God. Nothing is so dreadfully hopeless to an erring, slothful and disobedient child of God, so far as the joys and comforts of believing are concerned in this world, as a murmuring, complaining, irreconciled mind against God, when under his chastening hand. For this reason the apostle places great stress upon this point, and beseeches his brethren in the most tender and solemn manner, saying, as "though *God did beseech you by us*, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 20. And again, "My son, despise not the chastenings of the Lord, nor faint when thou art rebuked of him." Heb. xii. We are in danger under heavy chastenings to despise the chastening of the Lord and gnash our teeth in irreconciliation. But let us remember that chastening is an evidence of God's love. We submit these hasty remarks to our brethren. If others have a word we hope they will not be slothful servants. M.

ELDER PARKERS' PROPOSITION.

That the seed, or children of God, existed in Christ in eternity and actually received grace in Him as their seminal head; and that in like manner, as Christ is the seminal head of the seed of God, so, also, is Satan the seminal head of his seed, or the children of the devil.—Page 267 of July MESSENGER.

We have wondered if so much questioning about the mysterious points of scripture was not wrong, as diverting our minds from the simple truths of the Gospel and confusing, if not subverting, to the little ones.

But we do not think that there is that real difference

amongst the brethren that there seems to be, and that it is more about words than about principles. And we will venture to say that Elder Parker will agree in the main to the following truths; and we conclude so from his letter in this issue of the MESSENGER.

He will agree that Christ came into the world to save sinners; and that the sinners he came to save are Adam's children; and that Adam is their only seminal head in the flesh; and that in that sense none of the children of Adam, neither the elect nor the non-elect are the children of God or the children of the devil either, but that all of them are the children of wrath. He will also agree that the life and grace imparted to the elect in the new birth, is the life and grace given them in Christ before the world began, and that they never had it before they were quickened by the Spirit, save only in God's purpose; and that is what he means when he says they existed in Christ in eternity. He will agree that these children of God were in no sense any better than the non-elect, and that both elect and non-elect are alike the children of wrath; and that they are made to differ by the gift of grace to the elect; and that they, the elect and non-elect, are represented by Jacob and Esau, both begotten by the same father, conceived in the same womb and brought forth the same in iniquity. He will agree that the devil's children are Adam's children, and that in the sense that they are Adam's children, they are not the devil's children; but that they are the devil's children as doing works of darkness, as serving the devil in wicked works and being led captive by him at his will; and in this sense all the unregenerate children of Adam are the devil's children, and in no other sense. And when those of these fallen sinners, these children of wrath that have been chosen to eternal life to whom grace was given in Christ before the world began, who were dead in trespasses and sins, are quickened by the Spirit, then they are the sons of God; they have the spirit of Christ; and if we have not the spirit of Christ we are none of His, that is, are not His sons. In this sense we are said to be the children of Abraham, as having the spirit, or the faith and experience of Abraham, and loving and trusting in the same grace of God that he trusted in. We can't see why Elder Parker from his letter, should not agree to the fore-

going; and if he does, where is the difference? But his proposition is capable of a different construction; it can be construed to mean that Christ's children are a sort of eternal children outside of Adam, and in some sense different from Adam's other children, the non-elect; but we venture to say that he does not believe this, for he says that all the difference is the difference made by grace. And if the elect are differently related to Christ, which they are, from the non-elect, the relationship itself is caused by grace, and not that grace is caused by the relationship. There is no point of the doctrine of salvation more comforting than the relationship of Christ to his people, but it should be borne always in mind that this relationship is of *grace*, and not that grace has been bestowed upon any of the sons of Adam because they were one more than another related to Christ apart from the grace of God that produced the relationship.

There is, therefore, no dispute about Christ's having children, for he says so himself. "Behold," he says, "I and the children which God hath given me." But the children which God gave him were Adam's children, and the gift made them Christ's children, as the gift of God made my children mine. If they had been the children of Christ as my children are mine, or as Adam's children are his, they would not and could not, have become sinners. Our children are sinners as we are, because they are of us; it is as natural for them to be as we are as it is for a salt spring to send forth salt water; and if we had been children of God in that sense we should have been as pure as Christ was, and not have needed salvation from sin. In that sense there is only one child of God—Christ, the ONLY begotten of the Father. We are Christ's children, therefore, by GRACE, and contrary to nature; that is, contrary to the way we are Adam's children; and to say that a thing is by grace, excludes *everything*, the relationship, Christ's obedience, the work of the Spirit, as inducements of grace, for if there is *anything* to induce grace it cannot be said to be grace, else grace would be no more grace. And it is more to the glory and riches of God's grace to save sinners than it would be to save the righteous; and Christ teaches in his own word and the Spirit in our experience, that he came not to call the righteous,

but sinners to repentance. How inexpressibly rich must be the grace that saves fallen sinners, reprobate children of another man, so to speak, enemies by wicked works and haters of God; and how impossible that such beings can be saved otherwise than by infinite grace; and how much more divine, or in fact, how wholly divine, must be the love that prompts the salvation of enemies than it would be for Christ to save us because we were of him and like Him, or were his own children, if it had been possible for there to be such children. But Christ's children are sinners and enemies to God, and well may we wonder and exclaim that the height and depth and length and breadth of such love passes knowledge, and is inexpressible! This is the mystery of grace, that God should choose to love and save even a part of such fallen beings; nor shall we be able to solve the infinite mystery by trying to conform it to carnal reason, or to find the reason in anything save in grace; we shall not be able to do it by discovering any relationship in time or in eternity, save that which originated in and flowed from God's sovereign grace. As we said before, NOTHING can induce grace, else it would not be grace. But as the gift of my children to me involved me in irresistible love and care for them, in nature, so the gift of Adam's children to Christ involved him in Divine love and care for them, which, unlike natural love and care, will never end, for it sprang from the eternal and unfailing source of infinite grace: It is a law of our finite being to care for our offspring, and even brute beasts care for their's, because God has put it in them as the means of propagation, multiplication and preservation. A man to whom God has given no children cannot feel the concern of a parent for the child, nor does God require it of him. To whom much is given much is required; and the gift of sinners to Christ required of him more love and the suffering of love for them than it would required had they not been sinners; and therefore, the obedience of Christ was infinite in love as well as perfect in law; it was an obedience of love to God's law and of love to the Father and of love to the children the Father had given him. In his obedience he was identified with the law of God that required it and the law of love to his children that required it, to make them righteous—and this is the only kind of obedience

that the Father can accept of his children or of the Son in their behalf, an obedience prompted by the spirit of love.

To redeem these elect children Christ must be made of a woman, and therefore he took upon himself, not the nature of angels, but the nature of his children; in nature the child takes the nature of the father, but in grace the father takes the nature of the child, contrary to natural generation; Christ took it that they might by his taking it partake of his Divine nature. "For as much as the children are partakers of flesh and blood he also himself, likewise took part of the same that through death he might destroy him that had the power of death, that is the devil." Whilst therefore Christ was, in mere flesh and blood, related alike to all the children of Adam, as my children are related in nature to every other man's children, and yet at the same time my children are related to me as no other man's children are or can be; I love them because God has given them to me and they are mine, and as I do not and cannot love any other man's children, and so Christ loved his children. And because of this love Jesus was made a little lower than the angels for the suffering of death for them. A body was prepared for the Son of God in which he identified himself with his children in their fallen state that they might be lifted up with him. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." This body prepared by the Holy Ghost in the virgin's womb was "fearfully and wonderfully made;" my "substance," says Christ, "was not hid from thee when I was made in secret and curiously wrought in the lowest part of the earth; thine eyes did see my substance, yet being unperfect and in thy book all my members were written what days they should be fashioned, when as yet there were none of them." Thus they were as members of Christ by his becoming of them, and therefore they were identified with him in his obedience as all of Adam's children were identified with him in his disobedience. For as by one man's (Adam's) disobedience many were made sinners (all of Adam's children) so by the obedience of one man (Christ) shall many be made righteous (all of Christ's

children.) So that if ONE died for all, then were all dead; that is, it was the same as if each member of his body had died and fulfilled the law when he—Christ—died and fulfilled it in their stead; and thus they passed with him from under the law, and were in effect quickened with him as their head; and no more charge could be laid to God's elect, for Christ had died for them, and had been quickened from death for them, had risen again, and is even at the right hand of God making intercession for them. Now, this did Christ for his children, and they shall be brought by the work of the Holy Spirit to experience what he did for them. It is not, that if they experience it, he done it, but they experience it because he did it for them; not that Christ will save us if we believe, but that we believe because he has saved us. His sufferings in his body and for his children were inexpressible as well as his love for them, so that he cried in agony to the Father, "deliver my soul from the sword and my darling—my only one—from the dog!" But he triumphed, and his triumph is their triumph. And may it not be that Jesus shall present these children, when the mystery of God shall have been finished, when time has ceased to be, and when they are all gathered from earth to heaven, present them holy and spotless, to the Father and cry in holy triumph, "Behold, I and the children which thou didst give me!" R.

We do not wish to burden the MESSENGER with more of this controversy.

OBITUARIES.

MISS BERTA STRICKLAND.

MISS BERTA STRICKLAND died of fever at the S. F. College, LaGrange, Ga., June 15th, 1886, after a short illness. It is said "Death loves a shining mark." He is, verily no respecter of persons, for those most worthy to live are taken from us. So we feel in regard to our dear departed friend,

"None knew her but to love her,
None named her but to praise."

In her work as a pupil at the College, she was always earnest and diligent and, we may add, untiring. In her association with the girls, she was always companionable, gentle and loving. No word to wound the feelings of others escaped her lips, and during the entire school year there was not a single demerit against her name. But with her it is well. She had given her heart to the Saviour, and those who knew our Berta have a perfect assurance that she is this day with him in Paradise. While, there-

fore, we wear for her the symbol of mourning, all tears are wiped from our eyes, for so the Lord has promised.

To her sorrowing relatives and friends, we tender our heartfelt sympathy and condolence.

B. M.

MARY LOU AND ELIZABETH HOLLAND.

MARTHA LOU AND ELIZABETH HOLLAND, daughters of John Jordan and Catherine Lee Auld; little Bettie was born May 21, 1887, and died on the evening of the 12th of September, 1888, age one year, three months and twenty-two days, and little Mattie was born June 3, 1885, and died on the morning of September 20, 1888, aged three years, three months and seventeen days. Dear parents, 'tis hard we know to part with your little babes, but we know it was our Father's will to take your children dear from you. Their little steps and voices sweet that made you home so happy, they now can sleep in Jesus' arms and wait for you to come. Grieve not for them their bodies are at rest; their spirits are gone home to God. We could not wish them back again, but try to gain that peaceful shore and meet the little babes in Heaven.

Their Aunt,

ELIZABETH H. McQUEEN.

Farmerville, La.

DANIEL ALDERMAN AND HIS SON, JAMES ALDERMAN.

DANIEL ALDERMAN and his son, JAMES ALDERMAN, died at his home in Bullock county, Ga., where I suppose he was born. This beloved brother married his dear wife (Martha Brannen), November 28, 1839, to whom were born two children, a son and daughter, the daughter died years ago, and the dear son James, died just one week before his father. This dear son made no profession, but was one of the best citizens of Bullock county. He was sorely afflicted for many years with consumption, and it was my privilege to visit him in his last days, and I found him in great mourning. He said he would not "mind dying if he had any hope, but I have no hope, and I have tried to get a hope for a long time;" and with great anxiety he desired me to pray for him; and if I ever had any impression to pray, this was one of the times I tried to comfort him, and I told him I was satisfied that he would have a hope before he died; that when the Lord commenced a work he would finish it. Two days before he died he called his family and his father and mother to witness his hope. "Now, said he, I am willing to die; I have a good hope that I will be at rest." So he passed away, and leaves a lovely wife and four children behind with many relatives and friends to mourn his death. His dear old father said, "now I can give him up, as I believe he will be at rest." And the same day that he buried his son he was taken sick and only lived one week. This is heart-rending to dear Sister Alderman in her old age; but the Lord is a stronghold in the day of trouble. This dear brother was indeed a child of God, and was one of the best citizens of Bullock county, and always tried industriously to live an honest and peaceable life. He joined the church in May, 1843, and in October, 1871, he was ordained deacon of the same church, Lower Lot Creek, where he served to the best of his knowledge up to his death. Now we miss him and his church can drop her head in mourning, for one of her jewels is gone never more to return; and truly I have dropped my head in submission to His will. This was a good home for me; he was ever ready to bear a burden for my comfort when I was traveling, and his home was always open. I still hope and believe the dear sister's house is open for me and all of the saints. This dear old sister is a little hard of hearing and she highly appreciates the GOSPEL MESSENGER. Brother Alderman was a subscriber of the MESSENGER and always paid in advance, and I hope you will still send it on for the comfort of Sister Alderman.

A. R. STRICKLAND.

PLEATUS BROOKS WHITAKER,

Son of Mr. Plea and Mrs. Lizzie Whitaker, of Hogansville, Ga., was born September 12, 1877, and died May 1, 1889, aged eleven years, seven months and nineteen days. He was a noble boy, possessing every quality which would have made him a jewel to society. Brooks is the sixth child of which Mr. and Mrs. Whitaker has been bereft. They have the deep sympathy of all surrounding friends.

Brooks was like a lovely flower,
Too pure on earth to remain;
He has gone now to a land of bliss,
Free from all sorrow and pain.

Hogansville, Ga.

EMMA WHATLEY.

SINEY CREEL.

Our beloved sister in the Lord, SINEY CREEL, was born in Barnwell district, S. C., October 3d, 1801; joined the Baptist church at Healing Springs, in same State and district, in 1822; married Levi Creel in 1824; removed to the State of Alabama 1837, where she united with the Baptists, among whom she lived a long and useful life till her death, which occurred at the home of her son, Mr. J. F. Creel, near Bluffton, Ga., on the 5th of July, 1888, at the age of eighty-six years, nine months and two days; and was an orderly member among the Baptists sixty-six years, always filling her seat at her church meeting when possible for her to do so. In her latter days she was unavoidably confined principally to the house, but her faith and hope in her God, who, evidently, had called her to be a saint, were not lessened. She was the mother of twelve children, seven of whom preceded her to the grave. Her husband died in April, 1862.

To her children and other relatives we tender our heartfelt sympathies, trusting the God of all grace—the God whom she served and trusted—may lead them in the way of truth and righteousness, and bring them to know him whom to know is life eternal. Much more might, with propriety, be said about the virtuous fidelity of dear old Sister Creel, but I refrain, knowing that you have more room for short notices than long ones, and with the abiding and comforting assurance that the Lord knows *all* that are his.

Abbeville, Ala.

W. J. PARISH.

BOOKS BY PRIMITIVE BAPTISTS.

We advertise books of our brethren and sisters, and it should be borne in mind that they issue them on their own personal responsibility, or that the church is not responsible for them; and the reader must be his own judge as to the soundness of the views of the writers.

ON THE RESURRECTION.—The only book devoted to this crowning glory of man's salvation. Plain print, well bound, at 75 cents, postpaid. Address D. Bartley, New Castle, Henry County, Ind.

COLLECTIONS OF GEMS, or Letters Written by Mary Parker. Price, bound in cloth, 75 cents, paper 60 cents. Send money orders on Lancaster, O., or registered letter or any safe way. Address Alma F. McNaughten, Pleasantville, Fairfield Co., Ohio. It will be an act of charity to Sister Parker to buy this book, as she is poor and has been confined to her bed many years.

THE NEW HYMN BOOK, contains 245 hymns, and is a good selection and very cheap. Price of cloth, \$2.50 per dozen. Address all orders to D. H. Goble, Greenfield, Ind.

REGENERATION, by Elder J. H. Oliphant, Buena Vista, Monroe Co., Ind., is now 25 cents a copy.

PREDESTINATION, by Elder John Rowe, Fourth Avenue, Columbus, Ga., has been revised and enlarged, and is now 25 cents a copy. Address as above.

LIFE'S JOURNEY AND LESSONS BY THE WAY, by Sister Kate Swartout (a frequent writer in the MESSENGER), is 75 cents a copy. Send money order or registered letter to Mrs. Andrew J. Swartout, Woodstock, Lenawee Co., Michigan; but money orders must be got on Brooklyn, Michigan.

ASSOCIATIONS.

The Union Association is appointed with Salem Church, Berrien county, Ga., on Saturday before third Sunday in October at Jewett, on Georgia Southern railroad.

CHOCTAWHATCHIE (Ala.) ASSOCIATION will convene with Pilgrim's Rest Church, one mile from Dean's Station, on the Ozark and Eufaula railroad. I have arranged with the railroad for reduced rates, viz: Persons will buy a through ticket to Dean's Station, and get from the agent of which the ticket is bought a certificate of the purchase of the ticket and have it signed by Clerk of the Association, and a return ticket will be sold you for 10 cents. The Association will convene September 21st, 1889. We hope to have a good attendance.

Yours in love,

LEE HANCOCK

VALLEY SPRING, LLANO CO., TEXAS.—Our little church of fourteen members is the only church in this county, and our pastor, Elder Redford, the only minister in this western country that I know of, and he needs help, and I hope the Lord will send him help. If there are any preachers in the east that would like to come out here, and will write to me, I will give them as good a description of the country as I can. Address A. J. BARDIS, Valley Spring, Llano County, Texas

DENIAL.—Elder J. N. Harman, of Tazewell C. H., Va., writes that, "It is not true that I have resigned my office as Commonwealth Attorney upon the promise of the President of the State Missionary Board, or any other Board, for support; it is not true that the church has recorded any such 'barter' on her books; it is not true that the church has been seduced, and that I am her seducer. It is not true that she is trudging her way down Babylon's cold stream, &c. I think it is due the church and myself that this find a place in the MESSENGER.

Yours in gospel bonds,

J. N. HARMAN.

THE GENERAL MEETING of the First District of the Choctawhatchie Association on Friday before fourth Sunday in July.

M. E. PETTY.

MT. ENON ASSOCIATION will convene with Elim Church, seven miles west of Fort Mead, Bartow county, Fla., on Friday before second Sunday in November.

J. W. FUTCH.

ORDINATION.—On 1st of June, 1889, Elders A. Johnson, L. C. D. Payne, J. W. Stanford and J. W. Yarbrough met with Valley Grove Church, Floyd county, Ga., for the purpose of ordaining to the work of the ministry R. S. Hamric and N. A. Hamric, and after due examination they were found orthodox and orderly, and duly set apart to the work. N. A. Hamric is the son of R. S. Hamric, and father and son were ordained to the ministry the same day. Such a case I have never heard of before, and if any have known of such a case I would be glad to know. The church was a unit in it.

ALFRED JOHNSON.

SECRET SOCIETIES.—Our views have been requested in regard to Primitive Baptists joining secret societies, and we shall probably write on the subject at an early date, but will say now, that it is not allowed by orderly churches in the South, and that it is plainly contrary to the teaching of Christ, and members who join them should be required to renounce them or be excluded from the church.—R.

RECEIPTS FOR ELDER HASSELL.—Sulphur Springs Church, Ky., 5 50; Ben Farmer, Ala., \$5.00; H. H. Carter, Ark., \$1.50; Mrs. T. A. Ford, Tex., \$1.00; W. S. Hofner, Tenn., \$1.00. Total, \$364.14.

PLEASANT RIDGE, ALA.—I am requested to solicit preaching brethren to attend our Association first Sunday in October, and my mind turns to you and Brother Mitchell. Please come and rejoice the heart of your unworthy brother,

N. B. JONES.

Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: Brethren and Sisters, REMEMBER Bro. HASSELL!

ISAAC M. WILKINSON,

Pelham, Tenn.

Vol. 11.

No. 9.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

SEPTEMBER, 1889.

All Letters, Remittances and Communications, should be addressed to J. R. RESSESS, 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.

John McArthur
Sep 89

MRS. P. F. BLOUNT.

Died June 27, 1889, at the residence of Judge T. C. Meaders, in Opelika, Ala., Mrs. P. F. BLOUNT, at the advanced age of eighty-four, having been a worthy member of the Primitive Baptists for about seventy years. Sister Blount was the mother of fourteen children, ten of whom are dead. She had many warm friends and acquaintances, who speak in the highest terms of her Christian character, having lived on a beautiful farm within three miles of Cusseta, Chambers county, Alabama, for fifty years. Many neighbors and friends had shared her kindness and hospitality. We endeavored to speak a few words of encouragement and gospel comfort to the surviving family and friends who attended the burial services, after which, the earthly remains of our aged Sister, was deposited in the grave by the side of her deceased husband, who had been buried there in the family burying ground about thirty-four years ago. M.

LUCY ADCOCK,

The only daughter of Sister Malisey Perkins, was born September 19th, 1859, and died December 24th, 1884. She was very precious and kind in the society of her many friends, and as such her death has caused a vacuum in the hearts of many. But alas! that solemn decree that has gone forth from the mouth of Jehovah, "Dust thou art, and unto dust thou shalt return," must be verified against all living; and as such she, while in the bloom of youth, was stricken with a lingering and fatal disease, which plucked by death this lovely and affectionate daughter of our sorrowing sister, by which the most arduous love of nature was tried, which proved to be stronger and more fervent in death than while living. But is there no solace for the aching heart? Oh! yes, enough, dear mother, to counterbalance all your grief. "He that believeth in me," said Jesus, "though he were dead, yet shall he live;" "And whosoever liveth and believeth in me shall never die; believest thou this?" Remember, then, the many evidences of her confession of faith in Christ, and of her desire to be baptized in water as an emblem of her baptism into his death, and then let all your sorrows be turned into joy. "For she is not dead, but sleepeth," and Jesus will come and awake her out of sleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." Then cease to mourn and remember—

The Lord knows the first ripe fruits,
And as such he gathers in his children,
The young and tender in their youth,
For they are all among his jewels.

Adairsville, Ga.

F. M. CASEY.

LINTON S. WRIGHT.

LINTON SMITH WRIGHT was born November 19, 1887, and after seven days illness and severe suffering with flux, died May 25, 1889.

Thus we see our dear Brother Thomas A., and Sister Laura J. Wright, have been bereft of all their little buds except their eldest, a bright little girl of some ten summers, which it seems our God has been pleased to spare them to comfort them in their sad bereavements. Their address is now Blountsville, Ala.

It is so very sad to part
With those so near our heart,
But why should we ever complain
Or wish them back again.

Your brother in hope of eternal life,
Walter, Cullman Co., Ala.

GEO. M. HOLCOMBE.

NANCY M. WRIGHT.

NANCY MAYBELLE WRIGHT was born June 16, 1884, and after four days suffering of intermittent fever and dysentery, died Dec. 19, 1885.

MARTHA J. WRIGHT.

MARTHA JANE WRIGHT was born February 22, 1886, and after eight days severe suffering with acute bronchitis, died August 12, 1887.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1889. Vol. 11

BIOGRAPHICAL.

I was born in Pittsylvania county, Virginia, June 13, 1861, and was the youngest of twelve children, of whom were nine boys and three girls. My parents, William and Frances Hancks, were not members of any denomination. (I baptized my mother last summer.) My parents were extremely poor. My father was badly afflicted and died of consumption when I was a very small boy, leaving a wife and eight children. When my father died we were very destitute; he did not have a hat or coat to wear and we were destitute of provisions. We made one little piece of meat do us from April until late in the fall, and of course had but little meat and but very little bread. I suffered greatly with hunger, and have gone to neighbor's houses and begged for a morsel of bread. I have suffered so greatly that I could eat lard or candles, or almost anything. The first hat I ever had I was going on fourteen. I have had to labor in the winter, and my feet cracked open and the blood would run out on the cold ground. I was turned out without a home at the age of eight years and six months, and have had to wander from place to place and receive the severe abuse of infidels and wicked persons. My clothes were so ragged I have often had to tie them on me with hickory bark. I knew nothing of the advantages of going to school or even associating with good society, but was looked down upon by those who had superior advantages. I cannot find language in so short a space to tell of the severe abuse and the sufferings of hunger and cold. My mother was feeble and went from place to place.

At the age of fifteen, while living in Bland county,

Virginia, where I had taken my mother, and we had cleaned out an old stable and split slabs for a floor, and we were living in the stable and a portion of the time had to exist on Irish potatoes, I was there enabled one night to see that I was forever lost and to view the justice of God in my condemnation, yet previous to this I had been very moral at times, and had had many serious impressions about my eternal welfare, yet I did not think it would take long for me to get religion (as it was called). But there I saw the elect of God in their glorified state all adorned in heavenly draping, and I was cast off with the wicked where I soon had to forever make my abode in an endless perdition with demons. Oh! the deep agony of soul that I was in! My sins were as mountains before me day and night. My heart I saw was a sink of sin, being deceitful above all things and desperately wicked. I would go away off to find a place to pray, but no place was secreted enough for me. I would fall upon the earth and my tongue would cleave to the roof of my mouth. My heart was as hard as adamant.

I tried to cry but could not cry; I tried to pray but could not pray, yet that awful burden was pressing me down as a mighty weight that I could not get rid of. I could not wear it off in society; the more I tried to work the deeper in sin it seemed to sink me. I was brought to see that I was helpless, my strength gave way, and I looked around me and the earth was shrouded in darkness; there were no charms on earth for me. I felt that I should soon die and be forever lost, and I started to go to the woods to pray once more before I died, and my strength gave way and I was sinking down, it seemed. While there in that awful dilemma I cried as I thought for the last time: "God be merciful to me, a poor, lost sinner." My burden was taken away and my whole being seemed to be filled with love and praise to God. It seemed that the birds sang sweeter than ever before, and all things in creation seemed to be praising God.

A rain soon came up and I went to an old house in the field and lay down upon a plank, and I looked at my ragged and dirty clothes and it came to me: "These clothes are too filthy for you to wear," for I felt to be clean; I felt that Jesus had cleansed me and clothes

me with his righteousness as with a garment. The church was then presented to me as a home for God's elect, and the doctrine of election, predestination, salvation by grace and final preservation and resurrection of the dead was presented to me. I never felt that it was simply an angel that took up its abode in me, and that it was the child of God, but I felt that I, Lee Hancks, was changed; not that I was changed from flesh to spirit, or that my natural appetite for natural food ceased, but I loved things I once hated and hated things I once loved; I had a desire to do right, but evil seemed to be in my flesh so that I could not do the things I desired. I never had stayed under the roof of a Primitive Baptist up to this time; I knew nothing of them.

But there was an irresistible impression for me to leave and go to West Virginia. I knew no one there, but I arose and went, though very poorly clad, and had to beg my way and was looked upon as a *tramp*. When I got to a certain place I had to stop, and I hired to a Methodist, and soon got to hear the dear Baptists preach for the first time, and it seemed to me that they were the loveliest people I ever saw, and I could say of a truth, these are my people if I were only fit to be with them. But the next Sunday I went eleven miles and told the dear Baptists what I hoped the Lord had done for me, yet I could not see how they could receive me, but to my surprise they did. I was baptized in New river by Elder William Dobbins, October 14, 1877. (I had to borrow clothes of a Methodist to be baptized in.) I there received the answer of good conscience; I trusted and felt that all was well. But soon an impression which seemed worse than I could bear was upon me, bidding me to go and tell of the works of the Lord, but O, how can I! I am too poor! I know nothing but negro language, such as "gwine," "dis," "dat," etc. I cannot read anything correctly. I am not acquainted with the Primitive Baptist doctrines well enough, and if I was I cannot tell it; I have no education and have such a miserable bad stammer in my speech, hence I could not see a qualification I possessed, and I thought the Lord would not call me.

The Scripture was continually on my mind. "Upon me necessity is laid, and woe is me if I preach not the

Gospel." The burden was so heavily upon me I prayed to die to get rid of it, and I went on until my mind was almost gone and I was stricken down in my field in September, 1879. While lying there I was made willing to go and do the best I could, and on the Sunday following I made my first effort, though it was a mighty cross, yet I received an ease of mind. I have been hobbling along trying to quit and trying to talk a little ever since. I was ordained in August, 1886, by Elders J. W. Parker, John Purvis and William Galloway. I am trying in weakness to serve four churches, and have baptized about eighty-three since I was ordained. I have many ups and downs to contend with, and realize more and more of my weakness, but I desire a home among God's people while I live, for whenever I travel among them I feel at home, and would to God that I could see His saints united, but while some may be separated here, ere long they will all be one.

I have traveled over eleven different States, and have walked thousands of miles to try to preach, yet at times I feel that the good Lord is with me. I believe that the Lord has been with me and blessed me, both spiritually and temporally, yet I am poor and afflicted both in body and mind.

Pray for me that I may be kept humble. Yours, in hope of eternal life,

LEE HANCKS.

“THE VINE AND THE BRANCHES.”—JOHN XV.

Dear Brethren:—Brother J. P. Allison, of Harrisburg, Oregon, has requested my views upon the above theme in one of our papers. As he speaks of reading the MESSENGER, I feel like writing a few words to him through this paper in compliance with his request. The text reads as follows:

“I am the true vine and my father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me he is cast forth as a branch and is withered. And men gather them, and cast them into the fire and they are burned. If ye abide in me

and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my father glorified that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me so have I loved you; continue ye in my love. 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."—John xv. 1-10.

It is very manifest that I cannot, in the limits of an ordinary communication, take up and consider all that is involved in this theme, but I will endeavor to suggest a few things which I hope may be of use to our brother, and to others who may read what I may write.

And, first, Jesus says, "I am the vine." Jesus does not say the church is the vine, and the members are the branches, but "I am the vine." This is important to be remembered, and perhaps I shall have occasion to allude to it again. The vine is first and the branches afterward in the order of nature and in time. The branches grow out of the vine. The branches do not bear the vine but the vine the branches. Jesus is first, and, out of this living vine, the branches grow. There could be no branches without the vine, and there could be no believers having life toward God without Jesus. The church, here on earth, cannot be in any sense the vine spoken of here, because the visible church did not exist until after there were living disciples of Jesus; and churches are but numbers of believers united together and living together in peace, for mutual comfort and happiness. To become a member of the church does not unite us to the vine; to be excluded from the church does not separate us from the vine. Let it be expressly remembered that Jesus declares himself alone to be the vine. And as the vine, Jesus contains in himself all the life, power, goodness and grace that we ever shall need in time or eternity. To him must his people ever look for every needed supply of grace, comfort and strength. When Jesus says "I am the vine," it means that there is no other. His is the only name whereby we can and must be saved. By this very language we are taught that it is wholly vain to look elsewhere for all that we need. We are cut off from all means, whether churches, ministers or apostles, and bidden to look only to Him. By this language, "I am the vine," we also learn that He deals directly with His people and not through priests, saints or ordinances. He is the one way to God. He is the "Godman." "The

Daysman we find him to be, who is one with God and one with sinners." He is between us and God, uniting us to God, and between him and the humble disciple there is nothing. Just as the vine holds the branches, so are we in him.

"Ye are the branches." And here again I want to notice that not churches, but "*ye*" individual disciples are branches. Jesus deals personally with his people. The Bible knows nothing about a *national* or a *family* religion, but deals with a *personal* religion. It matters not who a man's parents were, whether Pagan or Christian; it matters not whether he has ever been baptized, or whether his name is upon church book; the one thing needful is personal union with Christ. All these other things, such as Christian parentage, baptism, church membership, etc., are good in their place, but they are of small moment compared to the one great question, are we united to Christ, or does he live in us, and we in him? Each individual separate member is a branch of the vine and receives all his supplies direct from the Saviour. One branch of the vine cannot supply another—one does not grow out of another. All the branches are equal, being all alike dependent upon the vine. Therefore boasting over one another and lording over one another is all excluded. The vine receives nothing from the branch, but the branch receives all from the vine. If there be fruit on the branch it is the vine that bears it. If the fruit be good and abundant we do not say what a good branch but what a good vine! If a believer bears much fruit then is the Father glorified, and not us, as Jesus said We cannot, if we bear fruit, boast over the branch that does not bear fruit, for we bear not fruit of ourselves but from the vine. If there be unity and fellowship among the branches, for this also the vine which bears them must have all the glory.

Now Jesus says "that his Father, who is the husbandman, takes away every branch in him that bears no fruit. In the figure itself all is plain; but in the application of the figure to believers in Christ, there seems to be some difficulty. In the vine we know that a branch having no fruit is not only profitless itself, but that it saps strength and nutriment from the vine to the detriment of the other branches. They not only

bear no fruit, but they hinder the branches which do bear fruit. And so it is wisdom to take them away. All this seems plain in itself. But how is all this true of the branches of the true vine? I will suggest a few thoughts, and first I will say that as the church is not the vine, the taking away of the unfruitful branch does not mean necessarily exclusion from the church. The work here described is deeper than outward church membership or the loss of it. Many a child of God, I doubt not, has experienced this taking away, who has all the while retained his place in the visible church. And I doubt not that some have had their names cast out as evil from the church, who yet experienced no such taking away as is meant here. I think the taking away here means that experience of darkness, and coldness and sorrow expressed in other places of the new testament by the phrase "outer darkness," which the disobedient and the neglectful among the people of God experience. Do we not all know of brethren who once gave great promise, and whose profession was most hopeful, who now are far off, having no spiritual light, and seemingly unable and unwilling to converse upon spiritual things, who are not touched by the word preached, and who are far off from God, and far off from saints? If we are asked the reason we are told they never bore any fruit. There did not appear in them that humility, fear and love that becomes the members of Christ. Once they were full of what looked like zeal, but now they are cast out and withered. If we speak to them of the blessedness of communion with Jesus they do not seem to understand us. Christians' sorrows and joys, temptations and victories, ups and downs, when told, do not seem to move them. Yet we believe they once felt the love of God ruling in their hearts. Why then this alienation, this coldness? Ah, they bore no fruit to the glory of God, and so God has taken them away. But need we go away from our own selves to see all this illustrated? Does not each child of God feel often that because of failure to bear fruit, he is cast forth and can no longer realize the sweetness of communion with the vine? How often all spiritual exercises seem to be dead. We cannot pray, sing, hear or read. Our sin has found us out, and we are cut off, and cast forth and withered, and like the unfruitful

branches are only fit to be burned, as we burn a brush heap to get it out of the way of more profitable things. This is not only a temptation from the enemy who would rob us of our rest, but it is often a real experience, as was that of David when he cried unto God, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit." Thus these branches are not taken away in the sense that they forfeit the protection of the blood of the passover, beneath which they are safe forever; but they are, when unfruitful, taken away from any conscious communion with the vine. And this is hard to endure, and it leads them to repentance and confession of sin, and to prayer for cleansing. The expression that they are withered, and gathered and burned simply presents the sorrows that overtake the believer when he feels taken away from the communion of his Saviour. Every spiritual emotion within him is withered up, and as one cast out among men, he feels the fire of a guilty conscience consuming him. He is not fit for any place on earth. Very literally do men gather these unprofitable branches, and there is given them to experience such sorrows as can only be compared to fire. But the chief thought, it seems to me, is that such branches are useless and but cumber the ground.

But the branches that bear fruit, the husbandman purges that they may bring forth more fruit. Jesus also said in this connection, "now ye are clean through the word which I have spoken unto ye." From this we learn who it is that purges these branches, and the means by which they are purged or cleansed. We cannot purge or cleanse one another. One branch cannot cleanse its fellow. We also learn that even the branches that bear fruit need purging that they may bear more fruit. Here again all can at once understand the process of purging a vine. Some branches bear no fruit and are taken away. It is worse than useless to leave them; other branches have a promise of fruit, and in order to increase the amount of fruit the husbandman prunes the branch of all useless material. So the disciples of Jesus need cleansing, and those who bear fruit receive this cleansing. At the best, there are many carnal things about us. We have fleshly desires, opinions, works and affections, and these all hinder us very

much from bearing fruit to the glory of God. God has united us to the vine in order that we may glorify his name by faith, hope, love, weakness, patience and every heavenly grace. But the fleshly notions and passions within us work against these things and keep us from our rest. Now the word which Jesus has spoken cleanses us from all these things. By it we are instructed, admonished, warned, reprov'd, rebuked and guided. It is by the word that Jesus has spoken, and by the power of God that it is done. Our feeble words cannot cleanse away one fault or blemish. But Jesus speaks not in vain. The psalmist asks "wherewith shall a young man cleanse his way?" And the answer is, "by taking heed thereto according to thy word." And again the apostle tells us about "the washing of water by the word," and Jesus prayed "sanctify (or cleanse) them by the word." In all these places the outward life of believers is presented, and in all the word spoken is meant, rather than the "*essential word*." Oh, what a blessing then does our God make his truth to be to us! He that bears fruit shall be so instructed that he shall bear more fruit. He that is faithful in little will be faithful in much. God will make the faithful steward ruler over many cities. Our God owns and blesses his children when it is in their hearts to please him, even though they are feeble and faltering.

But what is it to abide in the vine? Eight times does the word "abide" occur in the Scripture I have quoted at the head of this article. Jesus speaks of disciples abiding in him, and his word abiding in them; of abiding in his father's love and of disciples abiding in his love. He says if we abide in him we bear fruit, and if we abide in him and his words abide in us, our petitions to God shall be always answered. He says "if we keep his commandments we shall abide in his love" even as he had kept his father's commandments and so abided in his love. These are all solemn and weighty truths. Nothing is more sure than that believers are united to Christ. They are so one with him that his life flows through and permeates each one of them. Yea, he is their life. As he is their life, in them he manifests the fruits of his life. They live the life they now live in the flesh by the faith of the son of God who loved them, and gave himself for them. This is all true

whether we realize it to be so or not. Our experience of these things is by faith. To thus live in Christ is one thing, but to have the enjoyment of this life is another. If a member of the body be diseased it is still united to the head, but it is cut off from its proper enjoyment of that relation. If a child goes out from his father's roof he is still a child, but he is cut off from the enjoyment of his rights and privileges there. Now it is in this sense that I understand the Saviour to use the word "abide" in this connection. He speaks to his disciples as being one *with* him and *in* him, and now he directs them to look to him and to continue to expect all from him, and to love and serve him as their master and friend. A similar way of presenting the matter is used by Paul in Phil, when he says: "*Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure.*" The teaching of the whole connection is that he is to be *all in all* to us. Only as he is *all in all* to us can we obey, love and serve him, or grow in grace and the knowledge of the truth. And as we obey, love and serve him, do we continue to abide in him. It seems to me that light will be thrown upon this part of the subject if we will read carefully the tenth verse. Jesus says there: "If ye keep my commandments ye shall abide in my love, *even as* (notice this) I have kept my Father's commandments and abide in his love." So Jude says, "keep yourself in the love of God." The love of God must be first shed abroad in our hearts ere we can ever desire to keep his commandments; and love itself is the fulfillment of the law. But now as love is worked out, it brings its own reward. There is in obedience an experience of the love of God, and a resting and rejoicing in it. It has seemed, and does still seem a mystery to me, how one can sin against love, but yet I know that I do sin, and that when I sin I lose the sense of God's love to me. Now Jesus was always loved of his father, and yet he had the special testimony that he pleased God and that he was the beloved son of God, when keeping his Father's commandments. And so Jesus says to his disciples, whom he loved with an everlasting love as his Father did him, "if ye keep my commandments ye shall abide in my love." That is, you shall also have the testimony that

you please me and are loved by me. I know that God keeps me, and must keep me, and yet I know that I can be, and often am, disobedient. In this experience I find all the mystery that these words of Jesus contains. But though a mystery, yet none the less an experimental truth.

From these words of Jesus we learn that the work of the branches is to bear fruit that the husbandman may be glorified. This is the last thought that I will now present, for this letter is growing too lengthy already. The real essential glory of God can neither be increased nor diminished by us. We can be of no profit to him. If we did everything required we should still be unprofitable servants. We may be good and faithful servants but we can never be profitable ones. But while this is true, we may show forth his glory among men. This is our happy privilege. As we manifest in our lives meekness, gentleness, patience, obedience, love, pity, readiness to serve all the needy ones, we do show forth the likeness of Jesus. How good all these fruits are! What a sweet savor of Christ they bear! And he who bears such fruit does it, not to his own glory, but to the glory of God. If we strive for our own glory we shall glorify neither ourselves nor God. But if God be glorified by us we also shall be glorified in him and with him. May God help us to bear much fruit, and so be indeed disciples of Jesus.

I remain your brother, in hope of life,
F. A. CHICK.

Reisterstown, Md., June 21, 1889.

TRIBULATIONS.

And she was in bitterness of soul and prayed unto the Lord and wept sore, and she vowed a vow with the Lord and said, O Lord of hosts if thou wilt indeed look on the affliction of thine handmaid and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.—1 Sam i. 10. 11.

These are the words of Hannah, and are expressive of deep grief and bitterness of soul, which things all God's people have to experience more or less; we all have to taste of the bitter cup which the captain of our salvation drank, to the full; but a mere taste is enough

for us and more than we are willing to take, except as we are made willing in the day of his power. But if we suffer with him we shall also reign with him; and there is this consolation, that those who suffer most with him in this world are favored as John was, to sit nearest to him at the feast and to lean on his bosom. When in Alabama some years ago I attended a communion meeting, at which meeting they washed feet. Some days before this meeting I had been, as a beloved brother writes me, in the midst of the sea, and I went to this meeting humble enough to wash a negro's feet had I believed Christ was in him, and we ought to be willing at all times to do it. At this meeting I was, as I then felt, permitted to sit very close to my Master; I had engaged in the lowly act before and have since, but never had I before, nor have I since, seen Christ so plainly at that kind of a meeting. Hannah was unfruitful while her adversary was fruitful, like the adversaries of the church are to this day; they are strong, self confident and thrifty like Hagar was, while Sarah was helpless in this respect, and when Hagar saw she had conceived, his mistress was despised in his eyes. It seems to be natural for the strong and rich to look down with contempt on the weakly and poor like the self righteous Pharisee did as he stood praying with uplifted eyes to heaven and as the self righteous do yet; yes, while the self loathing sinner is begging for the crumbs of pity the self righteous Arminian is feasting on his own supposed worthy deeds, and scorning the crumbs of mercy as the strong and rich would have scorned to have picked up the leavings in the field of Boaz. Even Christians are not at all times free from pride, for sometimes we think we can see it in them when they are unusually blessed with liberty to preach, or in any way exhibit the gifts which God has bestowed on them. And Paul declared it was necessary for him to have a thorn in the flesh, the messenger of Satan to buffet him, lest said he, "I should be exalted above measure." Hannah's adversary reproached her from year to year, continuing all the while to increase, while Hannah remained about the same as she does yet, and no doubt but this very harlot thought she was the only fit and worthy wife, because she was so fruitful, as she does yet. But we have noticed that hogs, dogs and

other unclean beasts multiply much faster than sheep, and so do frogs in the summer. Hannah finally becomes deeply distressed over her barrenness; the time had come for her to be distressed, she could not become so distressed before the time; there is a time to weep and a time to rejoice, and one is sure to follow the other with the Christian; but though weeping may endure for a night, joy cometh in the morning; and the joy is always in proportion to the grief; and when our captivity is turned we like Job, have twice as much as we had before we went through the ordeal; and we are not sorry we fought the lion, because now we have the honey; but strange to say we dread to fight the next lion because he appears in a different shape, and perhaps when we have not half a grain of faith, and besides the lion sometimes conquers us and then we get no honey. But like Christ, we have to taste the gall; but we are sure to conquer in the end as he did, and then the honey seems sweeter, and we ought to take some of it to our father and mother (the church) as he did. Hannah desired to be blessed with offspring; it was natural for her to have such desire, and we cannot reverse nature, if we could we could cause water to run up hill or the unregenerated to love Jesus. It is natural for us to hate sin, to repent, pray and love God and his people, but it is not of the nature we received from the first Adam, but from the second; and we can no more change the desires of our Christ nature than we can those of the flesh, and the desire of the righteous shall be granted; but we are sometimes at a loss to know which Adam is moving us, the first or the second Adam, the fallen or the triumphant, the earthly, sensual and devilish, or the heavenly, holy and divine Adam. When the first Adam predominates we, like Martha, are careful and troubled about many things, but when Christ reigns in our hearts we, like Mary, sit at the feet of Jesus and hear his words. But Hannah's desires were perhaps just such as Eve had before she sinned, not satanic, but simply natural; the mere desire to be blessed with offspring was like one's desire to eat and drink and sleep, neither spiritual nor sinful; but had she desired this thing merely to gratify some vain, proud or sensual appetite of hers, she would have been wrong in her desires, like Israel was when they desired

to have a king in order to be like other people. And God gave Israel her request, but sent leanness into their souls. I guess some of us would agree to have leanness of soul provided we could have our fleshly desires gratified; how is it with you reader? But Hannah's desires were not merely selfish, and if gratified would make her no less devoted to God's service, but she was like Solomon when he desired to have more wisdom to better qualify him to fill the place which God had assigned him. Such requests God is willing to grant as says the Apostle, "if we ask anything according to his will he heareth us." But God may not be willing to raise this or that suffering saint from his bed of sickness, for it may be their field of labor, and we ought to submit if we can and not murmur at our lot, let it be what it may. I have now in my mind an afflicted sister, a preacher's wife, who has been confined to her bed perhaps about eighteen years. I heard her say she was only filling the place her master had assigned her, and like a true and faithful soldier of Christ she patiently submitted to her lot; and I believe she cheerfully suffers the little for him who suffered so much. It was a feast to see her and talk with her; yes, we could see Jesus at the feast; sir, we would see Jesus, and such a feast lasts us as many days as one of Elijah's did him forty days. The Lord have mercy on us and pardon our murmurings, and may he enable us to say as one of old, "Though he slay me, yet will I trust him," and to remember that he in faithfulness afflicts us, as is said,

In the mountain of the Lord, in the glorious heights above,
 All the things which now seem hard will be seen the works of love;
 All the trials and hardships here will seem blessings on yon sphere.

Hannah had become thread bare so to speak, her mental sufferings were intense, she was, as it were, in the midst of the sea, in the long weary night tossed upon the waves; why does he not come and deliver me as said his disciples: Master, carest not thou that we perish! He did not come to deliver them the first watch of the night, nor the second, nor the third, nor until they had probably concluded he was not coming at all, and perhaps they had concluded it was useless to pray to him any way, as one of old hath said, "when I cry and shout he shutteth out my prayer," as the Jews said of Moses,

“as for this Moses we know not what is become of him.” Sarah, Abraham’s wife, waited and waited until she perhaps became fretted over his long delay; he did not come to Mary and Martha until their patience and confidence in his coming had failed and Lazarus was dead and buried, and their hopes fled and their hearts broken. Perhaps they had wrung their hands in grief and anxiety watching for and expecting him, but he knows best; he never fails to come at the proper time, and had he come sooner it would not have been so much for his own glory nor would they have been so much humbled. Lord, if thou hadst been here my brother had not died. Well, I am here now. Oh, but he is dead and buried, and by this time he stinketh. After Jesus had raised him, Martha and Mary saw that he knew best when to come to their relief, and they could see it was more to his praise that he waited so long, and also their impatience was shown them and their unworthiness and lack of faith. The meekness of the most meek gives out in time of severe trial, as Moses did when he threw down the tables of stone in anger, and his humility gave place to pride at the rock in Horeb; and Abraham’s faithfulness gave way when he turned aside and went down into Egypt and deceived the king by making a false impression on him, pretending that his wife was not his wife, but only his sister; and David who had so many times refused to do wrong although greatly provoked by Saul, turned aside in the time of fleshly exultation and took Uriah’s wife and killed Uriah with the sword of the Ammonites. God preserves the meek and lowly, but he that exalteth himself shall be abased; if we ascend to the mountain of pride we are sure to fall to the valley of humiliation; so the devil wallowed David in the mud until no doubt he felt like he was the most unworthy man in all Israel, and his thoughts were not then so much, “who can I fellowship,” as they were “who can fellowship me.” No Israelite could afford to do it while the mud was on him, but any one could after it was washed off. “Purge me with hysop and I shall be clean; wash me and I shall be whiter than snow.” (Psa. 51.) Hannah said in her prayer, “if thou wilt give unto thine handmaid a man child, I will give him unto the Lord all the days of his life,” and if our prayers are like Hannah’s in spirit,

they will be answered. Paul says "I will pray with the spirit," but often we are like the Apostle James says, "we ask and receive not because we ask amiss that we may consume it upon our lust." Some time ago while traveling and preaching I was fatigued, almost exhausted, being of a very weakly constitution; I thought if I was only stout how much more service I could render to my Master, and if he would only fill the basket which I had so often sent to his full store only to be returned empty as I sent it, I could and would serve him more, and I would give it all to him again in faithful service; and then I began thinking how much such blessings might stimulate my fleshly desires and become afraid to say like Hannah, "I will give him to the Lord all the days of his life," so I concluded it was more becoming in me to thank him that it was no worse with me, and so hobble along like Gideon's men, though faint yet still pursuing. (Judg. viii. 4.) And I am satisfied that some of us spend much time and much thinking over our, as we think, sad condition, which should have been spent in our Master's service. Without such a spirit as Hannah had we cannot pray such a prayer as she prayed, although we may use such words as she did, but God looks at the heart, and such a spirit is not of mankind; it was a prayer of uncommon meekness, humility and love to God and his people, it was the fruit of the spirit, and being a prayer of faith it was as much the gift of God as faith is; and if people can exercise faith as some say, why don't they remove all their obstacles at once, and why not use a little faith and less money, and why protract a meeting a month to do what faith can do in a moment? The Apostle says if we ask anything according to his will he heareth us, so if he is willing to regenerate all the world why not ask him in faith to do it? But the Arminian answer to this is, "Oh, we must have faith and works too, for faith without works is dead, being alone." Well, then I suppose they mean that one with faith as a grain of mustard seed can ask that a mountain be removed, and it will be removed provided we dig the mountain down and haul it away while we are praying for its removal. The Arminians will protract a meeting for weeks and beg, tease, persuade, scare and excite a number into the profession of being born again, and

then tell what a glorious work they have done for the Lord through faith. Well, I think such things may be done without any faith at all, and why may not Robert Ingersoll or any other infidel do such works without giving up a particle of their infidelity?

Hannah's prayer was answered because she asked for the blessing which the spirit dictated to her to ask, for otherwise she would not have received it; but one may cry to God for help not being moved by the spirit nor the flesh that is not by the lust of the flesh; he may cry as a suffering creature to his Creator, for there is that relationship existing between us and God. The son of Mary cried on the cross, "My God, my God, why hast thou forsaken me," and in the garden, "Father, if it be possible let this cup pass from me nevertheless, not my will but thy will," and he was heard, not in that that his mountain of torments were removed, but he was heard in the sense that God sent an angel to him to comfort him; and so we may go to God in prayer at all times in distress and ask him to remove our troubles or give us strength to bear them, and if we are humble he will hear us. And how sweet are those words, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." He will not always raise us from our sick bed, but as David says, "He will make our bed in sickness." A mother may not make it comfortable to the body scorched with fever or racked with pain, but God can make it comfortable. "Though I walk through the valley of the shadow of death I will fear no evil because thou art with me, thy rod and thy staff they comfort me." (Psa. xxiii.) Then with the poet we may say, "What a friend we have in Jesus," enabling us our griefs to bear. What a privilege to carry every thing to God in prayer.

I. J. TAYLOR.

La Grange, N. C.

John the Baptist "was a burning and shining light." To shine is not enough, a *glow-worm* will do so; to burn is not enough, a *firebrand* will do so. Light without heat, does but little good; and heat without light, does much harm. Give me those Christians who are burning lamps, as well as shining lights.

(2)

EXPERIENCE.

Dear Brethren and Sisters:—By reference to October, 1888, MESSENGER you will see I attempted, in my weak way, to describe some of the dealings of the Lord with me, a poor sinner. The Lord had been so good to me! Yes, dear saints, He has been merciful to my righteousness, and I suppose there never was a witness sworn to tell the truth, the whole truth and nothing but the truth, who felt the weight of the oath more than I did to “pay my vows to the Most High.”

I got along very well until I read what I had written in the MESSENGER, and then I saw what I knew before, that I had kept back part; I felt that I had told the truth but not the whole truth, and my object now in writing more is to try, if the Lord's will be so, to relieve my mind. It is such a cross for me to write that I fear it is not of the Lord's direction; but it seems I can't live this way, for I feel so condemned and can't rest day or night. Then, relying on the strong arm of Him who has all power, I will proceed.

Last summer, when I was in so much darkness and trouble that I shall never be able to describe, and the Lord was so good and kind as to remove the dark cloud so that I could once more see the light of his countenance, I vowed to Him to do all that was impressed upon my mind to do, and that was to write of His dealings with me. But in order to be short as possible, left off writing some things which I feared some would think incredible. As I have told you before, while I was refusing to write I was all the time fearing something bad would come upon me, and it was just one trouble after another, and, I thought, all for my disobedience. In August, 1886, my sweet little two-year-babe was taken sick, and I felt like she was going to be taken from me for my disobedience, and I tried to pray the good Lord to spare her. I felt so condemned, and I could see she was the idol of my heart. Alas, the dear one's time soon came that she must go, and still I felt it was for my disobedience. I never will be able to tell how I felt. Finally this trouble rather moved off, but another arose, and trouble after trouble would come upon me, until I felt like I was a trouble to myself and to everybody else, and that the Lord had forsaken me

and that I hadn't a friend on earth. I went to my brother's one evening to tell him of my trouble, but could not, and went home next morning worse than before. No human tongue can tell my feelings. I prepared dinner for the family and told them to go and eat, as I could not; and they all wanted to know what ailed me, but I could not tell them. I fell across the bed, feeling like my heart would break, and it seemed that I never would rise from that bed again. After awhile they all left me in the room alone, and while in this forsaken condition it seemed to me some one spoke and said, "Thou dost show forth the death and suffering of our Lord and Saviour Jesus Christ." I got up and looked around, but could see no one, and I went on trying to attend to my domestic affairs in this forsaken condition, and I really feared to call upon the Lord, but I could not help it. I went to bed that night thinking surely no one else ever was in the fix I was. I could not see how the Lord could have mercy on me any more; I had refused to write of what great things I hoped he had done for my soul, and I had gone contrary to his will. Late in the night my pillow was wet with tears, and in the midst of my groans and cries I saw a little light on the other side of the room; it moved a little, and I saw Jesus on the cross pouring out His blood for my sins; His head was bowed and the blood was running from His side, and oh! I never can tell how I felt; I wept for joy, and blessed His holy name, for he had been merciful to my unrighteousness, and I will try to tell His dear people what great things He has done for my poor soul. This was in November, 1886. I have followed father and mother, three dear children and many friends to their graves; why it is so I can't tell, but I have seen more trouble and lost more sleep about writing than anything that ever came before me, and I have had many sore trials and troubles, but thanks be to the name of the Lord, He has enabled me to bear them all and to rejoice in tribulation.

" When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood;
His loving kindness, oh, how good!"

When I am enabled to think of him and what he has done for me in forgiving the multitude of sins and of

taking care of me all my life, should I not try to be willing to try to live to the honor and glory of his high and adorable name? I feel entirely dependent upon him, and all my trust is in him. Oh, that he may enable me to feel more and more the need of him every day of my life. It seems to me I owe a debt to him I never can pay. He is entitled to all the praise that ever could be given him. Dear brethren and sisters, how sweet the name of Jesus sounds! Sweetest name on mortal tongues. I now feel willing to forsake all for his dear name's sake. I have been so disobedient that I can't see how I have been spared to live, and my trials and troubles have been great, but nothing like what I deserve, and I can now see they were all for my good. In the darkest hours light shines brightest, and some of the happiest moments of my life have been when alone. But surely I have more doubts and fears than any one, and the night so long it seems day will come no more, but when the bright light shines it drives all fear away. My soul leaps for joy and I think I will doubt no more. I was thinking over what I had written last Thursday night and I could not see where it could be of any comfort to anyone of the dear people of God whom I love so well.

My whole heart's desire to the good Lord was for him to give me a few words for them in conclusion, and this scripture come in my mind: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climeth up some other way, the same is a thief and a robber." I don't know when I had ever read or thought of this scripture, and don't know that I ever had with any understanding, and don't know that I had a correct view of anything contained in it then, but it seemed I could see a great deal I had never seen before. I had tried so hard to climb up some other way than what the Lord said (in an experimental sense) that I felt like I was a thief and a robber. I felt that I had robbed myself of the enjoyments of this life, not eternal life, for I feel that it is secure in Jesus. Jesus will put his love in our minds and write them in our hearts. He says again follow me, and I understand we do this by doing his commandments, and when we do not we suffer for it. I don't believe we would be clear of troubles and trials by keeping his

commandments, but would be more able to bear them and rejoice in tribulation. I would therefore admonish any dear one who feels that the Lord tells them to go to the church, to speak in his name, or to do anything else, not to do as I have done, but go along in humble discharge of the duty required of you, for such he has promised to be with, and, dear child of his, his promises are sure. I hope this that I have written will do no harm to any one; writing, to me, has been like going to the church. I never felt worthy a place in the church, though I have been an unworthy member twenty-one years I never could see that I was of any benefit to any one.

SUSIE A. STEPHEN.

THE LORD'S WORK UPON THE HEART.

[CONTINUED FROM AUGUST NO. MESSENGER.]

The speaker under review, informed his audience that a gentleman had recently brought to his notice, the incident of Belshazzar seeing the fingers write upon the wall, as an instance of a supernatural impression upon the king's mind. His answer was, that it was the words after all that bore so heavily upon his mind as they were interpreted by Daniel. But to have made his reasoning successful, he should have carried it farther and explained from whence Daniel received wisdom, that he could thus give interpretations and dissolve doubts. The history of Daniel and his associates, affords the most convincing testimony that God, according to his sovereign will, visits the hearts of his servants with skill and knowledge in a way surprising to our natural conceptions, for they were found ten times better in understanding than the wisest magicians and astrologers in all the king's realm. The great heathen monarch, wise and powerful by nature, but ignorant of God's work, supposed that Daniel possessed the spirit of the holy gods, but Daniel, who declared that God had in miraculous manner closed the lions' mouths from harming him, knew that the same God had opened his understanding. "There is," said he, "a God in Heaven that revealeth secrets and giveth wisdom and might." Time would fail to speak of all the wonderful impressions made upon this man of God, not

by words written or spoken, but vouchsafed to him alone; and as we follow him through the rehearsal of these wondrous communings with his God, our hearts, when touched by the power of truth, thrill with emotion, and we feel and know, that the Lord is glorious in holiness, fearful in praises, doing wonders.

When Elijah, after mourning over the sins of Israel, went forth at God's command and stood upon the mount, what a wonderful panorama did he see! As the Lord passed by a great and strong wind rent the mountains, and broke in pieces the rocks; the wind was succeeded by an earthquake, and the earthquake by a fire, but the Lord's assuring presence was in none of these demonstrations of outward power, but afterward came the *still* small voice, which we believe was a mysterious, intangible assurance of divine comfort and favor such as words could not convey. The prophet's heart was quieted by knowing that the Lord had reserved to himself seven thousand that had not bent the knee to Baal nor kissed his image. Elisha, receiving the prophetic spirit of Elijah, was enabled through revelations from God, to warn Israel again and again of danger from the King of Syria. The king stirred with anger, determined to destroy the prophet, and sent against the city where he tarried, with his servant, a great host, with horses and chariots to encompass it. The poor servant was palsied with fear at the threatening host. Elisha prayed that the eyes of the young man might be opened to see. Instead of books or voices or other natural means the Lord's direct power opened his eyes, and he saw what was before invisible, the whole mountain full of horses and chariots of fire round about Elisha. Such a sweet revelation of God's hidden power being always near, is an antidote in every extremity of fear. Angels have charge concerning his remnant, and are ever ready to do his bidding. When he inspires faith and trust, the reeling earth cannot intimidate them; when he gives peace, the powers of darkness flee away, and his felt presence becomes to them a harbor of undisturbed repose.

Truly did the Lord communicate and deal with his people in divers manners, impressing their hearts with instruction and wisdom, revealing deep and hidden things, by the working of his mighty power, giving

them living faith as an anchor to the soul sure and steadfast, blessing them with ability to perform miracles, to foretell events, to preach righteousness, to suffer for his sake and to triumph in his grace, enabling one to chase a thousand, and two to put ten thousand to flight. Faith, that wondrous gift of God in the heart, has exemplified its power, and proved in every age its divine origin. By it Abel yet speaks to the believing soul. By faith Enoch was translated, that he should not see death, and Noah, being warned of God, prepared an ark to the saving of his house. This faith in the heart, enabled the fathers, patriarchs and prophets, to receive and trust in the promises of God, holding his favor to be the true riches of life. They walked by faith and died in its embrace, leaving their testimony strong as the everlasting hills, that only the God of peace can rule the heart to good and work by his own secret power that which is well pleasing in his sight.

The speaker that has been referred to, was bold enough to declare that neither the Old Testament nor the New, afforded any instance of the Lord having impressed the mind or moved any one to action or belief, but by language addressed to the understanding, as one man reasoneth with another. A glance, however, at the later testimony will reveal the same truth that is so conspicuous in the old scriptures, that God is not restricted by metes and bounds. Darkness and light are both alike to him. What barrier shall vain man prescribe for Him who searcheth the heart and trieth the reins? What fetters shall restrain the spirit which searcheth all things, yea, the deep things of God? Joseph was instructed in a dream, concerning the Virgin Mary. The wise men being warned of God in a dream that they should not return to Herod, departed into their own country another way. Joseph receives warning from the Lord, in a dream, to leave Bethlehem and go into Egypt to escape the wrath of Herod; then again in a dream is sent back to Israel, and by another vision from the Lord is turned aside into the parts of Galilee. All these could only be impressions by the spirit of God. Men can neither read language nor hear words in sleep, but he who giveth sleep can also give instruction and impressions of mind during slumber,

and his children can join in the song of songs, and say, "I sleep but my heart waketh." One of old says, "for God speaketh once yea, twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instruction." The Lord's servants have testified of his secret communion with them and his inward power, but even more clearly is this precious truth affirmed by him who spake as man never did. In preparing his disciples for the withdrawal of his personal intercourse, he gave them the blessed assurance that if he went away he would send the Comforter, the spirit of truth, whom, saith he, the world cannot receive, but this comforter, the Holy Ghost, would be in the disciples. Teach them in all things and bring to their remembrance whatsoever Christ had said unto them, show them things to come, guide them into all truth and abide with them forever. He told them that when brought before kings and governors for his sake, to take no thought how or what they should speak, for it should be given them in that *same hour* what they should speak.

Paul says: "Let the prophets speak two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace." Paul did not speak at random or incorrectly. He spoke by authority and from an experimental knowledge of the Lord's wonderful and secret communion in the hearts of his children. He was, as it were, the child of revelation. The blessed gospel had not come to him in word only—a message from types or pen; for he certified his brethren that he received it not of man, neither was he taught it but by the revelation of Jesus Christ. It was the same God who separated him from his mother's womb, and called him by his grace, that was pleased to reveal his son in him. It was this mighty God who commanded the light to shine out of darkness that shined in his heart, and in all hearts who receive the light of the knowledge of the glory of God in the face of Jesus Christ. If there were only Paul to speak of God's secret, revealing power, it is enough. There could be no one more familiar with the scriptures than himself, and yet, with all his natural knowledge, sagacity and zeal, of what avail to him was the written

word, till God met him with supernatural power and translated him into the kingdom of his dear son. Then, without conferring with flesh and blood, he was ready to proclaim on the housetops what he had learned in the hidden chamber of his soul. He was not afraid, in his writings, to come to visions and revelations. So great was his own abundance of this mysterious experience there was given him a thorn in the flesh to prevent his exaltation, and thus he learned anew how weak and helpless he was in himself, and how dependent on the grace of God. In sorrow he prayed the removal of his infirmity; but instead of this the Lord came into his heart, to strengthen him with might by his spirit in the inner man with the sweet whispers of peace, "My grace is sufficient for thee, for my strength is made perfect in weakness." By the kisses of God's mouth, and the visits of his love, Paul is enabled to glory in his infirmities, knowing that when weak in himself he is strong in the Lord.

If the Lord only impresses the mind through the ordinary channels of reason, what shall we think of the vision of Cornelius, by which he was directed to Peter to learn what he ought to do. And as Peter was sent to Cornelius in such a miraculous manner, so was Cornelius, in a way equally strange, prepared to receive him, and soon, upon these Gentile visitors was poured the gift of the Holy Ghost, whereby they spoke with tongues they never knew before, and magnified the Lord. And what shall we think of that rushing, mighty wind that filled all the house where the disciples were once sitting, so that they were filled with the Holy Ghost and began to speak as the spirit gave them utterance, while the dwellers at Jerusalem, out of every nation under heaven, heard them speak in all tongues the wonderful works of God. Now was come to pass the prophecy of Joel, that God would pour out of his spirit upon all flesh, when their sons and daughters should prophesy, and the young men see visions, and the old men dream dreams and wonders in heaven above and signs in the earth beneath, reveal some of the invisible workings of the Lord.

[TO BE CONCLUDED IN OCTOBER MESSENGER.]

A question proposed, 'What do ye more than others?'

EDITORIAL.

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

DEATH OF JESUS.

Of all the deaths ever announced the death of Jesus is the most wonderful. More wonderful things cluster around and are embraced in it, than any death that ever has been recorded since the world began. And surely there never will occur another such even when time shall be no more and death shall be swallowed up in victory.

The death of Jesus is mysterious as well as wonderful. It was no ordinary death that come upon him according to the regular laws of nature. As a man, he was in the vigor of constitutional health and manhood. No disease preyed upon him and no moral pollution attached to him. Guile and deceit were never found in his heart or mouth. The manner of his death was by violence of wicked men with wicked hands and also by the appointment of God the Father. How wonderful and how mysterious it is to us, and yet the truth itself we cannot deny. We can neither deny nor explain the mystery, and yet we embrace it by faith as a revealed truth.

And to add still more to this wonderful mystery, the death of Jesus was not only by wicked hands and by the appointment of God, but it was a voluntary death. The spotless victim offered himself, without spot to God. He gave himself for our sins, the just for the unjust. "No man taketh my life from me, I have power to lay it down and power to take it again," said the Son of God. How strange, mysterious and wonderful are these things.

And now to sum up a few things of this great mystery of godliness, let us consider that though Satan, Judas, Jews, and Romans, acted most freely and by wicked hearts and hands betrayed, slew and murdered Jesus, yet the decree of God, that Jesus should thus die, was irresistible and eternal, while Jesus himself testifieth that "no man taketh my life from me, but I lay it down of myself." "This commandment have I received of my Father." John, x. 18.

And now though this death of Jesus is so wonderful

and so strangely mysterious to us, yet Jesus himself says:—"Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.

These are facts which are merely stated without dwelling upon them. "Great is the Lord, and greatly to be feared and had in reverence by all them who are round about Him." "Great things doeth he which we cannot comprehend." Job, xxxvii. 5. And yet while we cannot comprehend them we joyfully believe them upon the authority of His word, and our own experience of their truth.

M.

Beware of Men. Mat. x. 17.

Know no Man after the Flesh. 2 Cor. v. 16.

It is not our intention to comment at length upon the above texts, but as they embrace the substance of what is in mind to say at this time, they are deemed an appropriate heading for this article.

Nothing was ever spoken by our Lord Jesus Christ in a vain, idle or unmeaning way, as is too often the case with men. In his teaching there is no mere flourish of words to create levity, fun or carnal sensation among his hearers. All his words are pure—no guile or deceit was ever found in his mouth, but every word in its true meaning is spirit and life imparting useful gospel instruction to all who have ears to hear what the spirit saith.

Immediately after his baptism by John in the River Jordan, and after his sore temptations in the wilderness he entered upon his public ministry, returning to Nazareth in the "power of the spirit," and his fame as a great teacher went throughout the region round about. It appears from the record given in Luke iv that his custom had been to enter the Jewish synagogues on Sabbath days, while others were there assembled, and read the scriptures; and on the occasion there recorded he read from lxi chapter of Isaiah that "the spirit of the Lord is upon me"—after which he began to comment upon and apply what he had read, and such was the effect upon his hearers that the "eyes of all were fastened upon him" with the utmost attention to every

word, bearing "witness to the gracious words which proceeded out of his mouth." O, what a lovely sight and what a lovely occasion was this! In it we see a perfect model of preaching and also a model of order in the congregation. There is no foolish talking, idling, slang, fun or jesting to produce carnal levity,—stamping, cheering or clapping of hands in the audience. But all was order, attention and wonder at the "gracious words" of his mouth. He spoke of the grace of God as every true gospel minister should do in preaching in the name of Jesus. Everything he done and every word he spoke, whether of reproof or warning, was nothing more or less than to do the will of the Father who had sent him. His meat and his drink was to do the will of Him that sent him and to finish his work, and in his fervent and pathetic prayer just before his crucifixion, he says, "I have glorified thee upon the earth; I have finished the work which thou gavest me to do." John, xvii. 4. And a part of that work may be seen in the words heading this article "beware of men." As evidence of this read the following text, "my Father gave me a commandment what I should say and what I should speak, and I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak." John, xii. 49.

It is not possible therefore that there could be any higher authority for everything which Jesus did and taught than to know that it is the will, the purpose and commandment of God the Father. Even the officers of the law when sent to take Jesus returned with this answer to the Pharisees. "Never man spake like this man." John, vii. 46.

And now, dear reader, knowing that every word of God is pure, should not our hearts and minds be solemnly impressed with the cautionary words of warning which fell from the lips of Jesus when he warned his chosen Apostles to "beware of men." Were there no liability to be hurt or ensnared, religiously, by the logic, customs, manners, deception or cunning craftiness of men of corrupt minds, would our blessed Lord ever have given these words of warning to "beware of men," and "beware of false prophets which come to you in sheep's clothing." Mat. v. The idea of their coming

to the disciples of Jesus in sheep's clothing shows that they have the outward appearance of true piety, and as touching good moral deportment they are regarded as blameless and innocent as Saul was when he persecuted the church of God and wasted it. The outward appearance and profession of men and their inward desires and principles are not always in harmony. This is specially true with regard to false prophets and teachers. Sheep's clothing, innocent and lamb-like, moral and self-denying apparently, but inwardly ravaging wolves." *Beware* of them.

But as we design brevity we only drop a few hints to the unwary Christian and pass on to say, that if our Lord and Saviour who knows the hearts and thoughts of all men, saw that his own chosen and inspired apostles needed these words of warning to "beware of men," how much more needful is it that the church and ministry of the present day heed such warning.

The apostles had extraordinary and supernatural gifts. They had, at the very time they were cautioned to "beware of men," the gift to cast out devils, to heal the sick, and restore the blind to sight. Yet they needed these cautionary words from the mouth of the Son of God, lest when men should mistreat, betray, deceive, falsely accuse or deliver them up to be punished as criminals, they should be discouraged in their apostolic and ministerial work.

But it is not only the apostles who are warned to beware of false prophets, but the whole church of God, and each member thereof. "Beware of evil workers," and "beware lest ye also are led away by the error of the wicked."

When men of corrupt minds and corrupting principles put on the form of godliness and deny the inward power of God's spirit to form the character and regulate the appetites, passions, manners and morals of men, these are the sure scriptural signs of perilous times to the church and people of God. For proof of this read carefully thirteen verses, iii chapter 2d Timothy.

Inasmuch as it is evident that even gospel ministers are sometimes ensnared by the ingenuity, cunning, craftiness and seeming piety of those shrewd, false teachers, does it not become us at this time to "know

no man after the flesh?" We should never be so tied on to any man that we cannot see his errors, nor should we ever follow the teachings of any man any further than he follows Christ.

And in this connection it may not be amiss to remind our brethren that while even natural or acquired abilities should be properly regarded, yet we are not to account of, or estimate a man's worth or usefulness as a gospel minister, because of these things, but as saith the apostle: "Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God." 1 Cor. iv. 1. And unless found faithful in the duties of his stewardship, no matter how high he may stand as a man of moral worth or of shining talents, *Beware of him and know him not after the flesh.*

And further, we now take occasion to say to our brethren, that while it is proper, right and scriptural to esteem the elders or ministers that rule well "very highly in love for their work's sake," yet we should also know that as men they are but men of like passions, infirmities and weakness with other men. It is said by some author which we have read (and our own observation agrees thereto) that "men of the strongest minds and most extensive literature have often committed the grossest blunders in their religious speculations, and then employed all their learning and abilities to maintain and propagate them." And we may also add that erroneous religious sentiments propagated by men who already have a high reputation as correct exponents of the word, often pass more currently, and are therefore more dangerous, than if they were introduced and propagated by more obscure brethren of far less reputation or ability.

And it may be that many of our readers, especially the older brethren and sisters, were it proper to personate, could now identify more than one or two speculative points among Primitive Baptists that have in the last forty years alienated the fellowship of brethren, which things, if they had been introduced and propagated only by some other man of less notoriety would never have found but few to favor or endorse them. In this it might well be said of all such as Paul said to the church at Corinth: "Are ye not carnal and

walk as men?" That is the way men of this world do, but it should not be so among Christians.

But it may be asked "where is the remedy against all this evil?" To this, as a reply, we quote—"Mark them which cause diversions and offenses contrary to the doctrine ye have learned, and *avoid* them; for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Rom. xvi. 17, 18. In recent conversation with a brother who has traveled considerably of late among the brethren in parts of Georgia, we learn that in some places there is much vain jangling and striving about many things which the great majority of the brethren and sisters know but little about. It is among the ministry, mostly, though not exclusively, the younger ones. They seize upon some deep doctrinal point of the gospel such as predestination, election, the absolute sovereignty of God, and the resurrection of the dead, each of which is true of itself, but the speculative theories, deductions and inferences which they draw from those points of doctrine and seek to enforce as the doctrine itself, are frequently as foreign from the doctrine of the Bible as the east is from the west. Yet if one does not agree with their expositions he is put down as either unsound in the faith or absolutely heretical. Again we say "*mark them.*"

(Above was written more than two years ago). M.

EXTRACTS FROM LETTERS.

LAKE CITY, FLA.—*Dear Brother:*—Most of the time of late I have been in much darkness of mind; it has appeared as if I was shut off from the enjoyment of any refreshing season from the presence of the Lord, my mind being in a cold and barren state, feeling that I am not a fit subject to keep the company of the brethren and sisters, and that I am bringing a reproach upon the cause of my dear Redeemer, to assemble with them at the house of worship, and join with them in singing and prayer. I often ask myself the question, have I any part in this matter or am I deceiving myself and the church, and is not all my pretended devotion

but solemn mockery. It would be impossible for me to describe the anguish and sorrow of soul that I feel while in the condition described above, often making me cry out O, wretched man that I am, and again

'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.

But occasionally I think a crumb of comfort falls from the Master's table. I then feel that I can say with Job, "All the days of my appointed time will I wait till my charge come," and that I am enjoying the fruits so beautifully prefigured by the milk and honey enjoyed by the children of Israel in the land of Canaan. Then I can say

Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints,
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at Home.

While enjoying these blissful exercises of mind I love the saints with a pure devotion, but above all things the worship of and blissful presence felt of my dear Redeemer, Saviour and God, is the most delightful.

I feel that to worship him and contemplate his loving kindness is pleasure beyond description and that I am his throughout time and eternity, and that in the morning of the resurrection I shall be awaked in his likeness to enjoy eternal felicity in his presence. Dear Brother, the above are some of the exercises of mind I have to pass through, can you see any of the waymarks of a Christian in them or are they the foolish imaginations of a disordered mind. I am as ever a poor hobbling sinner, with love to the household of faith.

L. W. RIVERS.

COMANCHE, TEXAS, April 24, 1889.—We receive the MESSENGER regularly, and are much comforted by its contents, for which, we feel to be under many obligations to you, and thankful to our Heavenly Father. The churches in Comanche county, "four in number," are in peace and harmony. Constituted one last Friday. Have received and baptized several members lately from the Missionary Baptist denomination, and six others, one preacher among them, and probably more, are to be baptized on the first Sunday in May.

There is manifestly much dissatisfaction in their ranks in this county. The children of God, "many of them," are obeying the injunction: Awake thou that sleepest, and arise from the dead and Christ shall give thee light. There seems to be a shaking amongst the dry bones of the valley. The Lord, "as we have reason to believe," is carrying on his work of love and mercy, and that a work of grace is being revived in the hearts of his dear children in this vicinity, and that he is raising up several profitable young gifts, in our midst, is being made manifest, to take the places of his old servants, some of whom will soon be called home, that they may receive that crown of righteousness, which the Lord, the righteous Judge, shall give them in that day, and not to them only, but also, to all them that love his appearing. May he revive his work of grace in the hearts of his dear children wherever they may be, that they may do his commandments in spirit and in truth; that they may let brotherly love continue.

Your brother in hope of immortality.

M. H. HUTCHISON.

OBITUARIES.

JOHNNIE MOORE.

Born in Homerville, Clinch county, Ga., April 20, 1874, Johnnie Moore, eldest son of Mr. and Mrs. Elias L. Moore. January 25, 1889, he died in Valdosta, Ga., at his father's residence. Johnnie was a bright, healthy boy. His father is growing feeble with advancing years, and looked upon his son as one upon whom he could rely as his successor in business; consequently had mapped out for him a brilliant and useful career in life. At school he was a pupil who rewarded his teachers with obedience and marked improvement in study, and stood first in his classes with those much older than himself. Among his mates he was a favorite, and as a brother, kind, thoughtful, for one so young. As a son, obedient and affectionate, ever watching for an opportunity to aid his mother at home, or his father in his business. On the evening before his death the happy family gathered around the supper table, at the same time the dark angel was hovering near. At 7 o'clock, after tea, the son took leave of his loved ones to meet his debating club. Learning two of his mates were going off to school and desiring to see the last of them, he accompanied them to the train, went in, took a seat and when the train was well started leaped off and was badly crushed in the fall. This was at 10 o'clock at night, January 24. At 5 o'clock on the morning of the 25th his soul took its flight to the God who gave it. Bereaved friends, it is God's hand that smites, and his alone can heal. Say not he took the loan he gave you too soon. Then weep not, but adore a taking and giving God, and may this trial rivet your souls to Heaven.

COUSIN ALICE.

(3)

MRS. LEVINCEY JANE SAWYER.

MRS. LEVINCEY JANE SAWYER was born 18th February, 1855, and died March 30, 1888, aged 33 years, one month and twelve days. She was the daughter of John Jordan and Lowrey Ann Aulds. She was married to Mr. Asa Sawyer January 1, 1873, by whom she had five children. The same year she professed a hope in Christ and united with the Episcopal Methodist Church, where she lived an orderly member till she united with the Primitive Baptist Church at Liberty Hill, Union Parish, La., September 25, 1886. She left us an undoubted evidence that she is now with Jesus. She left a little babe two weeks old; it was four days old when she was taken seriously bad. She bore with Christian fortitude great bodily suffering. I had not heard she was so low till two days before she died. I went to see her the next day and early in the morning the day she died; she commenced singing the sweetest songs I ever heard; they were all her own composition. She never possessed the gift of singing, but her voice on her dying bed was extremely sweet, and her compositions seemed perfect till about one hour and a half before she died. She sang and exhorted and preached to the people. She would ask all that were around her bedside, "Why don't you all be happy with me?" She would talk to the world how some were doing and give all advice; she would sing and preach and shout and exhort to the people and she would say "let me rest a little and I will finish;" she asked me if any of her church was there, my church she said, the Primitive Baptist she meant. I told her no; and she asked if Bro. Archer was there. I said no (the minister that baptized her). I asked her if she wanted to send for him. She said not now, though I wanted to see him and talk with him. She said tell all her church and everybody to try to meet her in Heaven. She threw her arms around my neck and said, "oh, my dear sister, we are traveling on together to that happy home above in Heaven! Oh won't we be happy." She then sang a song of her own composition, how happy we would be. She told us all not to grieve after her. Father asked her if she was willing to die, and she said "why yes, Pa, you don't expect me to stay here always do you?" and it seemed that her poor, sick mother was on her mind; she did not want her mother to know how sick she was. As long as she could her hand was always ready with all her heart to give her sick mother all the attention a dear child could. But we all should not grieve, but try to meet her in Heaven as she said, where no more parting will come. The time has been but a little while since we were buds here together, but we are parted for awhile to meet I pray in sweeter lands. Oh, that the gracious Lord would prepare us to meet her in that bright world where parting is no more, is the prayer of her sister.

ELIZABETH H. McQUEEN.

Farmerville, La.

MRS. LOURY ANN AULD.

MRS. LOURY ANN AULD was born October 6, 1837, in Wilcox county, Ala., and died of consumption April 24, 1888, aged fifty years, six months and eighteen days. She was the daughter of M. B. and Lavincey Lee, and was married to John Jordan Auld August 5, 1853, by whom she had twelve children, of whom seven are living, five girls and two boys. In 1856 she professed a hope in Christ and united with the Episcopal Methodist, among whom she lived an exemplary member till she and her husband united with the Primitive Baptist Church at Liberty Hill, Union Parish, La., May 26, 1866, where they lived together to the day of her death. In consequence of her disease, she was able to visit her church but seldom, yet it was her joy to meet her dear friends and talk of the mercies and goodness of God. As is common in this disease, she was sometimes up and then again confined to her bed, yet she bore all her suffering with Christian fortitude and resignation to the divine will. But

she is gone, leaving a kind and loving husband and children to mourn their loss. All that could be done by medical aid was done to restore her health again, but it could not be done. Two months before she died she so greatly desired to hear preaching once more that Elder H. Archer, by request, had an appointment at her house and she was much comforted. It would be wrong to wish her back in this sin-stricken world. Our dear mother has left a good example before her children, and I do pray that we all will grow and live and be blessed by the grace of God to walk and live as she did. She was confined to her bed five months and sixteen days, not able to sit up any only as she was helped up, a few minutes at a time, but her sufferings is done here on this earth and may the grace of God prepare us all to meet our dear mother on that blissful shore where parting is no more. She now enjoys a Heavenly life beyond this vale of tears. She can sing and shout around God's throne and dwell with Jesus there.

Written by her daughter.

Farmerville, La.

ELIZABETH H. McQUEEN.

MRS. FRANCIS McRAE.

We, your committee, beg leave to make this report: Sister FRANCIS McRAE, wife of M. R. McRae, who preceded her to the grave about six months, was born in Anson county, North Carolina, March 16th, 1823, and died at her home in Boston, Thomas county, Georgia, April 1st, 1889, aged sixty-six years and fifteen days. She was afflicted several years. Sister McRae joined the Primitive Baptist church and was baptized the 9th day of August, 1858, by Elder Wiley Massey. She was a faithful member and consistent Christian for nearly thirty years. She leaves four children, two boys and two girls, all grown, to mourn their irreparable loss. May God bless and comfort them in this time of sorrow.

In the death of Sister McRae the church has lost a devoted member, the children a loving mother. May the Lord help them and us as a church, in the midst of our weepings, to say, Not my will, but Thine be done. Therefore,

Resolved, That the church at Little Flock, in token of its affectionate remembrance of Sister McRae, declare its sense of loss in her death, and sharing the usual esteem of her as a Christian, we will tenderly cherish her memory by inserting this obituary in our church book, and that our Clerk be requested to transmit a copy to the bereaved family as a memorial of our love and esteem, and that a blank page be left in church book for inserting, and a copy be sent editors of GOSPEL MESSENGER and ask its publication.

Approved in Conference Saturday, 25th of May, 1889.

ELDER R. M. GILBERT, Moderator,

CALVIN SURLS, Church Clerk,

Little Flock Church, Thomas County, Ga.

Committee.

SARAH R. BOSTRUM.

Our beloved sister, SARAH R. BOSTRUM, departed this life January 10th, 1889, aged twenty-nine years, nine months and seventeen days. She was baptized by the writer September 29, 1888, into fellowship with the church at Mt. Paran, Walton Co., Ga., and by her well ordered life and conversation proved that she was truly born from above. She was at her meeting Sunday before she died Thursday, and though she was a member with us so short a time, we greatly miss her. She leaves a widowed mother, husband, and three little children, besides a host of friends to mourn her loss, but we feel that our loss is her gain, and therefore desire to bow in humble submission to the will of our heavenly Father. The space allowed for obituaries in your valuable paper will not allow us to speak of her many virtues, and therefore will simply say she was all that it takes to constitute a true and useful woman in all the walks of life, and may the God of all comfort be with to comfort and sustain the dear mother, husband, and children, is the desire of the unworthy writer.

M. F. HURST.

MRS. NANNIE A. DICKEY.

MRS. NANNIE A. DICKEY, daughter of James and Aesah Andrews, was born June 18, 1858. She never knew a mother's love. Her mother having died when she was but an infant. Aunt Bina was ever gentle, kind and loving. She professed a hope in Christ when young and united with the M. E. Church, where she lived for several years. She was married to my uncle, H. C. Dickey, youngest son of Elder John Dickey, December 19, 1878. It may be truly said of them, "and the twain were made one flesh." She united with the Primitive Baptists at Ebenezer church, Upson county, Ga., on Saturday before the second Sunday in July, 1887, and was baptized the day following by my grandfather, Elder John Dickey. She was a kind and affectionate wife, a loving mother and an ever obliging neighbor. She was so cheerful and lively that she was a favorite of both old and young. But, alas! she is no more on earth, having passed away on the evening of July 30, 1888, and, she is, we believe now with her Saviour, who doeth all things well. Her remains were carried on the train to Thomaston, Ga., and, there, with her babe in the same coffin, was laid away to await the coming of the Saviour. She leaves a husband and three children, a father, stepmother, brothers, sisters and many other relatives and friends to mourn the loss. Oh, that we could say, "The Lord's will be done."

Barnesville, Ga.

M. E. W.

MRS. MARY DUKE.

Died at the residence of Elder John E. Duke, her husband, MRS. MARY DUKE. She was born October 25th, 1818, and departed this life on the 30th day of May, 1889. She was married to Brother Duke the 8th of September, 1836, and joined the Primitive Baptists and was baptized with her husband the fourth Sunday in October, 1839, of which faith she remained steadfast, and lived a consistent member of the church until her death. Leaving her dear husband and a large family of children and many grandchildren to mourn their loss, but her eternal gain. All her children having grown up and married, and left the parental home, leaving their aged father, for the present, no one to attend to the duties of house-keeping. It is a sad hour with you dear Brother Duke, but the Lord will provide, and you will be satisfied. It is useless for us to speak of her many virtues, of mother, wife and member of the church. The writer had known her for a score of years, and can truly say a more quiet, meek, patient and careful lady we never knew; and was so esteemed by all that knew her, as the large concourse of people will testify that attended her funeral, which was preached by the writer on the day of her burial. I would say to the sorrowing ones, weep not for "mother," she has gone to her reward, to be with Jesus. May we all meet her in the sweet bye and bye, is the prayer of one who loves you all.

T. J. HEAD.

PHILIP KOONTZ.

It becomes my painful duty to record the death of our dear Brother PHILIP KOONTZ, who departed this life, June 15, 1889. He leaves an afflicted and heart-stricken widow and seven living children, (five having preceded him to the other shore), with the dear church at Naked Creek, of which for long years, he had been a member, and served as deacon, to mourn his loss—as none but those that knew him best can mourn. "His was a noble soul," honest, and true and good. "A thousand deaths in every nerve he'd rather suffer than deceive." The deserving poor always found in him a friend, ready and willing, and the needy of Naked Creek testified by hot tears at his grave that *their friend had died*, but chiefly in his gentle family was exhibited by him, all the kind and loving husband, all the tender and indulgent father. "It has been truly

said that some die like conquerors, to whom death comes as a welcome messenger, whose departure is as beautiful as their lives have been good and useful. Who lay themselves down after the rude blasts of life have passed over them, and God grants them to gently and quietly pass away from all the cares and vanities of earthly existence? even so has it been with my beloved Brother, who was with us as it were yesterday in his usual health, to-day he is gone, where the good never die. Nevertheless how sad the remembrance *that he is gone*, we miss him, *yes we miss him*, and his dear companion, in view of death's doings in her family can truly say, "Death's shaft flew thrice, and thrice my peace was slain."

Lord, resign us to thy will.

BENJAMIN LAMPTON.

WILLIAM AVERY SMITH.

WILLIAM AVERY SMITH, infant son of Brother John and Sister Lou Smith, was born January 1, 1888, and died July 1, 1889, after an illness of only a few hours. How solemn the thought that the little flower that had just began to bud, must be chilled by the icy hand of death! The little tongue that had just began to lisp the name of papa and mamma, now lies paralyzed in death, never more to be heard by its fond parents. While the allotted time of man is three-score and ten years, yet we see that no age or condition is exempt from the "Grim Monster." From the king on his imperial throne, to the poorest peasant that walks upon the face of God's green earth must yield to the sharp sickle that will sooner or later be thrust in, and the harvest gathered. While it is heart-rending for the grief-stricken parents to give up their only child, yet the Saviour, while here, pronounced an everlasting blessing upon little children. Those dying in infancy are freed from all the cares, afflictions and turmoils of this life, and have the assurance of reigning with Christ above. The writer delivered a funeral discourse to a large audience of weeping relatives and friends, (for its our nature to weep with those that weep) after which the body of little Willie was laid quietly away in Mt. Pisgah cemetery, there to await the final summons that is to wake the sleeping millions. The just to reign with Christ in the bright elysian, and the unjust in the regions of eternal night. May we be prepared by grace divine for the great change that awaits us all.

Not many years their rounds shall run,
When all our labors will be done,
To have a crown of glory given,
To wear with Willie in the Heavens.

Yours in hope of eternal life.
Stroud, Ala., July 4, 1889.

WM. R. AVERY.

FANNIE WINNIE HASSELL.

My dear, bright, sweet babe, FANNIE WINNIE HASSELL, who was born December 9, 1888, and whose mother died January 6, 1889, was, after two months of great suffering, released from her prison-house of clay, May 30, 1889, and borne, I believe, by ministering angels, to the arms of a Saviour's love. After the death of her mother, Sister Cordelia Slade, the daughter of my father by his second wife, and her husband, Brother William Slade, took her to their pleasant home, and loved and cared for her as though she were their own. The Lord gave my precious darling a warm place in their hearts, and with the greatest pleasure they ministered to her every want. They employed Sister Louisa Respass, a colored member of the church at Skewarkey, and the most loving and tender of nurses, to be with her by day and by night. Louisa attended her most tenderly and faithfully, as did also another excellent nurse, Jane Hassell, and Brother and Sister Slade, and I myself, all the time that I could get from my manifold duties, and was distressed because I could not be every moment with her, and greatly desired my summer vacation to come so that I might nurse her all the time myself; and both of our town

physicians visited her, but her short race on earth was run, and the little lamb was gathered into the Heavenly fold, where sin and sickness and pain and fear and restlessness and death are forever unknown. "Suffer little children," says Jesus, "to come unto me, and forbid them not, for of such is the kingdom of God." Luke, xviii. 16.

Innocence, humanity, and peace were written upon the features of my dear babe in death. Her remains were deposited near those of her beloved mother, on Friday afternoon, May 31, in the cemetery at Skewarkey.

SYLVESTER HASSELL.

Williamston, N. C., June 1, 1889.

WILLIAM STOKES.

Died March 21st at his home in Williamson county, Tenn., WILLIAM STOKES, in his seventy-sixth year. He had been afflicted for some time with paralysis. He always seemed cheerful and was ever ready to talk of the goodness of God and of his prospects for Heaven. He seemed so willing to serve the church in any way he could. Brother Stokes was a strong believer in the doctrine taught by the Primitive Baptists for a long time and obtained a hope some three years or more before he joined the church. He and his wife united with Wilson's Creek Church, Triune, Tenn., September 1886, and were baptized by Elder J. E. Frost. W. miss Brother Stokes, for it was his delight to engage in divine worship and always filled his seat unless providentially hindered. His life was replete with deeds of kindness. I don't believe he ever turned any away empty handed; he was even thoughtful of the little children who were in his room a few hours before he fell asleep in the embrace of his loving Saviour, no more to suffer. We believe he has entered into that rest that remaineth only for the people of God, that he has received that crown of glory that fadeth not away, for we read "precious in the sight of the Lord is the death of His saints." He had no children, but had one step daughter and always thought he loved her and the grandchildren as if they were his own. His only regret was leaving his companion; she told him she always had been cared for and that the separation would be short, as she too was old. What a blessed thing to be resigned to the will of the Lord. He says "my grace is sufficient."

May God, who alone can heal the broken-hearted and comfort the mourner, remember the bereaved family and give them grace to bear every trial, believing that "God who worketh all things after the counsel of his own will" hath taken him hence for a purpose known only to himself. May they be enabled to meet him in the bright beyond, where there is no more parting, no more sorrow, but one eternal bliss. Oh, what must it be to be there?

ALICE E. PETTUS.

CATHERINE C. LESTER

Was born August 22, 1825, and departed this life March 14, 1889, aged sixty-six years, six months and twenty-two days. She was married to Charles S. Lester, September, 1868, and both joined the Primitive Baptist church at Triune, and was baptized by Elder James King, September, 1872, where she has ever since lived a dutiful member; always went to her meetings regular. She lived but a short time after taken sick. She often expressed herself, that if it was the Lord's will she hoped she would not be sick long, that she would not be a trouble to any one. She lived only six days. She always seemed devoted to her church and pastor, ever putting her trust in the Lord. She died in the triumph of one true and living God. The day she died she sang a song which was, "There is rest for the weary." She was perfectly resigned to her death, said she was going to rest, her troubles would soon be over. Her Sister,

SARAH B. MARABLE.

ABBIE FLEMINGS.

Dear Brethren and Sisters—I feel like I wanted to tell you of the death of my beloved daughter, who died the 3d of January, 1888, aged eighteen years and one month. She was born in Caldwell county. Our dear ABBIE was a noble child, and made friends wherever she went by her innocent, lively and child-like disposition, and her love for her parents and brothers and sisters made her a favorite with all. The day she was taken sick she was to start to Beard, a little town, to spend Christmas with some friends, but was taken with a hard chill, which terminated in typhoid pneumonia. We called in a doctor, who did all in his power; but it seemed that her time had come. About the third day of her sickness she was taken with hemorrhage of the nose, which lasted nearly an hour, and weakened her very much. She told the doctor then that she would die, and he tried to cheer her up, and told her that he didn't think so; but she said she knew she would never get well, and from that she began to pray to the Lord to have mercy on her. Oh! it was distressing to hear her; she would say to me, "Mother, I will burn forever and ever." So she prayed and plead with the Lord to forgive her for four or five days, and one morning I was standing by her bed and she looked up and smiled, and said, "I was so happy last night; I just twinkled like a star, and I felt like I could dance like a top and the little birds were flying all around," and then she began to think about not being baptized, and seemed to think without that she could never be saved, as she had never heard a Primitive preacher since she was a mere child. She was troubled until a few days before she died, and a lady sitting up with her told her of the thief on the cross, who looked on the Lord and said, "Lord, remember me," and the Lord said, "This day shalt thou be with me in Paradise," and that we had no account of his ever being baptized. So she became reconciled about that, and the day before she died she sang, "Who is knocking at my door?" and the morning she died she sang the first verse of "I am bound for the promise land," and the same morning she said to me, "Listen, mother; the Lord is calling me home." I said to her, "Abbie, are you willing to go?" and she answered, "Yes; though you will miss me when I am gone," and one morning she called for water; when Sister Abernathy handed her a drink, she took it, smiled and said, "You can't give the water that I drank of last night, for the Lord gave me water to drink that you can't give." She also called her little brother, James, as he started to school, and told him good-bye.

I will never forget my kind friends and neighbors around Palo Pinto for their kind attention to my dear child, who, I believe, is better off. Although she has been dead over a year, I am always thinking of her, and I miss her, oh! so much.

Now, dear brethren and sisters, pray for me and mine. I am very low-spirited, as I have heard but few gospel sermons since I left Caldwell county. I do not live near enough to any church to join. I get to read the GOSPEL MESSENGER, and that does my soul good. I feel like one of the lost sheep of Israel. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord!

Palo Pinto, Texas.

ANN AND ROBERT FLEMINGS.

SARAH JANE BRINSON.

It makes me feel very sad to give notice of the death of our beloved sister, SARAH JANE BRINSON. She was the daughter of William and Annie Lester, two beloved followers of Christ. She was born in Bulloch county, Ga., February 10th, 1844; was married to D. J. Brinson October 18th, 1865, and joined the Primitive Baptist at Upper Black Creek, Bulloch county, Ga., Saturday before the third Sunday in April, 1880, and was baptized by Elder M. F. Stubbs, and lived a consistent member until

the day of her death, which came on April 10th, 1889, after a long illness of four or five years with consumption.

I had a personal acquaintance with her of eight years, and visited her at times, and though weak and feeble, she was always bright and cheerful, with a kind word of welcome to all that came about her, and the nearer she approached the Valley of Death, the more she relied on what her blessed Saviour had done for her. I remember well the last time that I ever saw her until I was summoned to attend her funeral, that she said she had no worth or merit in herself; Christ was her only stay. Such were the Christian virtues and lady-like character of our dear sister, and the star that once so brilliantly shone in the camps of Israel is now set in glory, and our sister is gone to that house not made with hands, whose builder and maker is God.

She left in this world of sorrow a kind but broken-hearted husband, two bright children, a grief-stricken, widowed mother, brothers and sisters, together with a host of relatives and friends, to mourn her death. May God in his mercy lead her bereft husband to Christ, direct her children, and comfort her aged mother and all that sorrow after her memory, is our prayers, for Christ's sake.

Laston, Ga.

J. L. SMITH.

MRS. SALINA BRADFIELD

Was born October 6, 1812, in Edgefield District, South Carolina, and died May 30, 1889, being seventy-six years, seven months and twenty-four days old. She was the daughter of Spencer and Elizabeth Sudduth. She moved with her parents to Lincoln county, Ga., when about twenty years old; there she obtained a hope and united with the Methodists at Double Branch Church. She was married to William Van, who joined the same church, and was baptized by immersion in the Savannah river. In the fall of 1846, she with her husband and three small children moved to Troup county, Ga., where shortly after, her husband died, leaving her alone in a strange land. But she put her trust in God, who has promised to be a father to the fatherless and a husband to the widow. In the year 1856, she was married to Lewis Bradfield, with whom she lived until near the close of the war. Since that time she has made her home with her daughter and son-in-law, William F. Thompson, in Lee county, Ala. In her Christian walk she had few equals. She believed in salvation by grace, and delighted to talk of the goodness of God and of her hopes and fears. She had many friends and was always ready and willing to wait on the sick. During her long and painful illness she was always patient, bearing her suffering with Christian fortitude. She requested to be buried at Mt. Olive and that Elder Mitchell should preach her funeral, saying at the same time that she wanted to be baptized, that she loved the Primitive Baptists, they were her best friends. She leaves one daughter, eight grandchildren and five great-grandchildren to mourn her loss, besides five grandchildren in Tyler county, Texas, whom we have not heard from in several years. But while we grieve at the loss of our dear mother, yet we have the comforting assurance that her happy spirit now rests in the bosom of Jesus in whom she so hopefully trusted even down to her last moments. The Lord giveth and the Lord taketh away.

Her daughter,

ELIZA J. THOMPSON.

Since the above was written, the writer, Sister Eliza J. Thompson, has been received into the fellowship of the Primitive Baptists at Mt. Olive, though she had been with the Methodists from her youth. M.

HENRY W. WRIGHT.

HENRY W. WRIGHT was born September 12, 1880, and was found dead in bed on the morning of November 2, 1880.

OWEN STUCKEY

Was born in Hanover county, N. C., April 15, 1806. He was married to E. J. Kennedy, February, 1829, and then moved to Harwood county, Tennessee, where he and his wife were both baptized in to the fellowship of the Primitive Baptists, she in Dec., 1831 and he in February, 1832. In West Tennessee they had born to them nine children, two of them, a son and a daughter, died in infancy. In January, 1851, they moved to Barbour county, Alabama, where was born to them another daughter, making ten children in all, eight of them, as far as I know, still survive them. After moving to Alabama they were received into the church at Oaky Grove, Barbour county, and afterwards joined the church at Bethesda in 1853, and in 1854 or 1855 he was ordained deacon, which office he filled in faithfulness till age and infirmity caused him to retire. His devoted wife, my mother, preceded him to the grave and was buried on her seventy-fourth birthday, which was August 20, 1885. She having lived an humble and exemplary Christian life up to her departure. On May 4th. I learned of the illness of my father, the subject of this notice, and on the sixth reached his bedside, when and where I felt it as a privilege indeed to nurse him, which I did to the best of my ability until the cold hand of death took him away, which occurred at 9:40 o'clock, May 20, 1889. And during the two weeks that I was at his bedside he retained rationality and often spoke of his hope of salvation by grace, saying at one time, that his sins had been "forgiven" him "sixty years, both past, present and to come." Again he said to me, "Lewis, the Lord don't give grace and then take it away." He suffered greatly in his last sickness, but he bore it with the meekness of a dying Christian, saying "I hope my sufferings will soon be over." He said to a friend that was by his bedside on the night of the 19th, "Jack, I'll soon go home, not this earthly home but my home in Heaven." And after death had begun its work he raised his hands upwards and said, "Oh, that my blessed Saviour would come after me." And when he could no longer speak, and I was wetting his dying lips with water, he smiled and a ray of glory shined over his face, when I was made to feel that Heaven had opened to his view. Thus he calmly and peacefully breathed his last. And as a shock of corn fully ripe, came to the grave at the good old age of eighty-three years, one month and five days; having left behind him to mourn their loss of both father and mother, eight children, five sons and three daughters, fifty grandchildren, eighteen great-grandchildren and one great-great-grandchild. The church at Piney Grove has also lost a strong pillar, which she will mourn many days. But dear, bereaved ones, let us cease to mourn when our loss is his eternal gain.

LEWIS H. STUCKEY.

ELLEN L. PARISH.

Our half sister, ELLEN L. PARISH, died January 28, 1889, with consumption, at her home in Bulloch county, Ga. She was born July 29, 1857, being thirty-one years, five months and twenty-nine days old. She suffered very much during her sickness, but seemed to be perfectly rational all the while. We were with her only a short time before she died, and speaking of her disease to her little brother, she would say if you ever have my disease do not take any medicine, it will not do you any good. Oh, that the last moment would come, I feel like I would be much better off. There has been a time when I hated to die and leave my husband and little children, but we should be resigned to the will of the Lord. He is able to take care of them as he did me. She leaves a devoted companion and four dear little children, three girls and a baby boy, and a host of relatives and friends to mourn their loss; but we feel to hope that our loss is her eternal gain. We deeply sympathize with her husband and children, and would say to the little children, "Remember the admonition of your dear mother" and try to follow in her footsteps. She cannot come back here, but you may go to her and forever dwell in that house not made with hands, eternal in the Heavens.

Her brother,

J. W. ROUNTREE.

MINNIE L. WRIGHT.

MINNIE LEE WRIGHT was born March 25, 1882, and after three days suffering of cholera infantum, departed this life August 28, 1883.

ASSOCIATIONS.

THE OCHMULGEE Association is appointed to convene with Crooked Creek Church, seven miles from Eatonton, Ga., on Friday before the second Sunday in September, 1889. Conveyances will be at Eatonton Thursday for visitors.
T. J. BRANAN.

THE ECHECONNA is appointed to convene on Friday before the third Sunday in September, 1889, with Salem Church, two miles east of Knoxville, Crawford county, Ga. Brethren coming by the Atlanta and Florida Railroad will be met at Knoxville and Ceres on Thursday morning and evening and Friday morning of the meeting.
WILDE C. CLEVELAND.

THE YELLOW RIVER, is appointed to convene with the Church at Harris Spring, three miles south of Social Circle, Ga., on Friday before the fourth Sunday in September, 1889. Those coming by rail will be met at Social Circle on Thursday evening. We shall expect Elders M. and R.
W. M. ADAMS.

BOOKS BY PRIMITIVE BAPTISTS.

We advertise books of our brethren and sisters, and it should be borne in mind that they issue them on their own personal responsibility, or that the church is not responsible for them; and the reader must be his own judge as to the soundness of the views of the writers.

ON THE RESURRECTION.—The only book devoted to this crowning glory of man's salvation. Plain print, well bound, at 75 cents, postpaid. Address D. Bartley, New Castle, Henry County, Ind

COLLECTIONS OF GEMS, of Letters Written by Mary Parker. Price, bound in cloth, 75 cents, paper 60 cents. Send money orders on Lancaster, O., or registered letter or any safe way. Address Alma F. McNaughten, Pleasantville, Fairfield Co., Ohio. It will be an act of charity to Sister Parker to buy this book, as she is poor and has been confined to her bed many years.

THE NEW HYMN BOOK, contains 245 hymns, and is a good selection and very cheap. Price of cloth, \$2.50 per dozen. Address all orders to D. H. Goble, Greenfield, Ind.

REGENERATION, by Elder J. H. Oliphant, Buena Vista, Monroe Co., Ind., is now 25 cents a copy.

PREDESTINATION, by Elder John Rowe, Fourth Avenue, Columbus, Ga., has been revised and enlarged, and is now 25 cents a copy. Address as above.

LIFE'S JOURNEY AND LESSONS BY THE WAY, by Sister Kate Swartout (a frequent writer in the MESSENGER), is 75 cents a copy. Send money order or registered letter to Mrs. Andrew J. Swartout, Woodstock, Lenawane Co., Michigan; but money orders must be got on Brooklyn, Michigan.

INFANT SALVATION.—A pamphlet of sixteen pages, will be sent to any address, post paid, on receipt of price. Single copy 3 cents; 4 copies 10 cents. Address
FRED W. KERNE,
Sutherlands Corners, Ontario, Canada.

Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: **Brethren and Sisters, REMEMBER Bro. HASSELL!**
ISAAC M. WILKINSON,
Pelham, Tenn.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

—••—
PUBLISHED MONTHLY.

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

OCTOBER, 1889.

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 me copy of the Messenger for one year free.

Mrs C B Hassell

MARY JANE LEDBETTER-ELGIN.

On December 9, 1849, in Madison county, Ala., was born unto G. C. and E. C. Ledbetter, a daughter, who was christened MARY JANE. She was a fragile creature of delicate constitution. In May, 1866, she joined the Primitive Baptist church at Brown's Creek, in Marshall county, Ala., just after turning into her seventeenth year. Just as she budded into womanhood, being one of the most gentle, modest, retiring and amiable of her sex, she became on January 12, 1868, the bride of W. M. Elgin. As wife and mother she filled her sphere with all the gentle womanly modesty and maternal devotion attainable in the flesh. Her's was a life of moral and Christian excellence. By her humble walk, chaste conversation, uniformly gentle demeanor and Christian faith, she was a striking example of moral rectitude to all with whom she came in contact. None knew her but to love her and speak her praise. Truly the world was better by her having lived in it.

Through life her physical and spiritual strength was greatly tested by the cares of her family and caring for her father and mother and the aged members of the family of her husband, some of whom she almost always had with her, and three of whom she nursed during their last illness.

While in life she was dutiful and loving and self-sacrificing as possible for humanity to be, yet, when death called away a mother, a child, or other loved one, she would humbly bow to the sore dispensation of Providence and say, "He doeth all things right. I will trust him though he slay me or take from me all my loved ones. Heavenly Father enable me in spirit to say 'Thy will be done.'" She was so discrete and circumspect that the motive of any action of her life was never called in question even by the most exacting. She lived as nearly a life of spotless purity as is attainable by human beings. Though always of delicate health yet, she was ever busy in some useful employ or administering to the necessities of the poor or afflicted. Of her it can truly be said "She immolated herself upon the altar of her devotion to her family and loved ones. She was a lady of fair literary attainments and of rare excellence of gentleness of soul and of deep, diffusing and all-pervading piety. On May 12, 1889, on Sunday morning at 7 o'clock, surrounded by all of her own family and father and brother and numerous friends, she resigned her soul to God who gave it without a struggle or even a gasp. Her illness was short (only one week) and very painful, but borne patiently with Christian fortitude without a murmur. She was conscious to the last and knew the hour of dissolution was at hand, and passed through the valley of the shadow of death trusting in God in whom she had so implicitly trusted through life. She said she had no fears of death and her only regret was leaving her husband and children. She called her family around her and told them she was summoned to go hence, and for each one to kiss her good-bye. Without any emotion she kissed each one down to her eighteen months old babe, as if retiring for the night. Then she gave general instructions for her aged (eighty-one years) father, still manifesting her thoughtful watchcare even in dying. She said God had never forsaken her. "He worketh and none can hinder. Lord enable us to understand this dispensation of thy Providence?" "Loved ones you will miss me, but your loss will be my gain." A short time before she breathed her last she reached her right hand to her weeping heart-broken husband as if for bidding farewell, and said "Willie I will soon be there." We know she is forever at rest, but it is hard for us in the flesh to consent to give up one so pure in heart, gentle in disposition, so amiable in every relation of life, so spotless in life and so resigned in the hour of death, yet we desire to be resigned to the will of Him that is too wise to err, or afflict without cause.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

"God in His wisdom has recalled,
The boon His love had given;
And though the body moulders here,
The soul is safe in Heaven."

HER HUSBAND.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 10. BUTLER, GA., OCTOBER, 1889. Vol. 11

THE WITHDRAWAL OF MR. C. H. SPURGEON FROM THE BAPTIST UNION OF ENGLAND AND WALES.

In Appleton's *Annual Cyclopaedia* for 1887-'88, I find the following very interesting and instructive account of Mr. C. H. Spurgeon's withdrawal from the Baptist Union of England and Wales:

"The Rev. C. H. Spurgeon gave notice of his withdrawal from the Baptist Union, by publication in his journal, *The Sword and Trowel*, for November, 1887, and in a letter to the Secretary of that body dated October 28th. As a reason for taking this step, he affirmed that the Union was tolerating error, and permitting a downward tendency of ministers in points of doctrine, in that some persons were allowed to remain in it who make light of the atonement, deny the personality of the Holy Ghost, call the fall of man a fable, speak slightingly of justification by faith, refuse credence to the dogma of the plenary inspiration of the Holy Scriptures, and hold that there is another probation after death, with possibilities of a future retribution of the lost. While efforts to induce him to reconsider his decision were without avail, he declared that he remained as much a Baptist as ever—his denominationalism not being affected by his relations with the Union, a voluntary, unofficial body.

"In December, 1887, the Council of the Union, a kind of Executive Committee, consisting of one hundred members, appointed a committee to visit Mr. Spurgeon and deliberate with him as to how the unity of our denomination in true love and good works may best be maintained? The committee reported to a subsequent

meeting of the Council, January 18, 1888, that Mr. Spurgeon had declined to discuss the question of his action toward the Union, and that he could not see his way clear to withdraw his resignation; but that he had furnished a statement embodying the following conditions: 'In answer to the question what I would advise as likely to promote permanent union in truth, love and good works? I should answer: (1) Let the Union have a simple basis of Bible truths; these are usually described as 'evangelical doctrine.' (2) I know of no better summary of these than that adopted by the Evangelical Alliance' [see Church History, page 596] 'and subscribed by members of so many religious communities for several years. The exact words need not be used, of course, but that formula indicates the run of truth which is most generally followed among us and should be so followed.' He had, however, declared that he would not undertake, on these conditions being complied with by the Union, to rejoin it, but would await results. The question was again considered at subsequent meetings of the Council, and a declaration was adopted (at the annual spring meeting in April 1888,) which was intended to define the attitude of the Union in relation to the question at issue, in terms that would be acceptable to Mr. Spurgeon. In this declaration, 'while expressly disavowing any power to control belief or restrict inquiry, yet, in view of the uneasiness produced in the churches by recent discussions, and to show their agreement with one another and with their fellow Christians on the great truths of the gospel,' the Council affirmed that the great majority of the Union accepted substantially the doctrinal basis of the Evangelical Alliance in the usual sense; but that, 'from the first, some, while reverently accepting all divine teaching, have accepted other interpretations, which seem to them consistent with it, and that the Union have had no difficulty in working with them.' 'This action was not accepted by Mr. Spurgeon, who declared himself 'one outside of the Union,' and having no right to have anything further to do with its creeds or its declarations. 'All has been done that can be done,' he said, 'and yet, without violence we cannot unite; let us not attempt it any more; but each one go his own way in quietness, each striving honestly for that which he believes to be

the revealed truth of God. I could have wished that, instead of saving the Union, or even purifying it, the more prominent thought had been to conform everything to the word of the Lord.”

Thus, with all their new nineteenth century means, and methods, and institutions, and machinery, we see that the people known as “Missionary Baptists” in England and Wales, are affiliating with the leaven of infidelity, and are tolerating such a corruption of doctrine that their most famous, and most able, and most nearly scriptural minister has publicly and finally withdrawn from them. And there is sad evidence to believe that a similar declension in doctrine has extensively affected the people known as “Missionary Baptists” in the United States.

SYLVESTER HASSELL.

Williamston, N. C.

THE LORD'S WORK UPON THE HEART.

[CONTINUED FROM SEPTEMBER NO. MESSENGER.]

It is admitted that the old covenant, “I will if ye will,” was addressed to the outward senses, to the common understanding of nature; but the result proved, like the trial of our progenitors at first, the weakness and insufficiency of the will of man. This covenant, having but the power of a carnal commandment, made nothing perfect. It imparted no strength, gave no life, but treasured up its penalty for all offenders. The covenant of works was broken, and, waxing old, it vanisheth away. But, blessed be the God of all grace, its displacement made room for the new and better covenant, established upon better promises, upheld by the Son of God as Mediator, and made efficacious through the shedding of his precious blood. The provisions of the new covenant of grace repose no trust in the depraved mind, the seared conscience and the deceitful heart; no confidence in the dead, dark understanding and the captivated will, but rest wholly upon the purposes, guided by the everlasting love of God the Father. This is the way in which Jehovah will make his new covenant with his spiritual Israel: “I will put my law in their inward parts, and write it in their hearts; and I will be to them a God, and they shall be to me a peo-

ple; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This is the way the King of Zion manifests salvation. His writing is not with ink, but with the Spirit of the living God; not in tables of stone, such as was hewn by Moses, but in fleshly tables of the heart. This is the everlasting covenant, ordered in all things and sure, and its promises are yea and amen to the glory of God. Blessed be the name of our wonder-working God, the conditions of this covenant rest not for fulfillment upon man's puny, rebellious arm, else would the strong man of sin forever keep his palace in the heart; but the Lord, mighty in battle, will supply the blood of the covenant by which the prisoners go free. Immanuel's veins send forth a cleansing fountain for the children of Jerusalem. In this, their crimson sins become white like snow. They are taken from the mirey clay to sing with joy upon the Rock of truth. They are removed from the dunghill to sit with princes—from the power of darkness to the kingdom of God's dear Son. The leprosy of sin disappears, through the washing of regeneration. From the gall of bitterness and bondage of corruption, from the parentage of wrath and destruction, yea from the regions of death and darkness—death in trespasses and sins—they are quickened into life that never ends. Think you this marvelous change, this wonderful transformation, this being born again proceeds from the feeble assent given by man's corrupt and sinful powers to the proclamation of the gospel. As easily can the Ethiopian change his skin or the leopard his spots as the heart of man, by its native powers, forsake its thralldom and emerge into the light of truth. It requires the same effulgence that met Paul on his journey to Damascus, to shine in our hearts, to give a knowledge of our necessitous condition, and form within us a hope of glory. None but the same Lord who openeth the blind eyes, and bringeth out his prisoners from the prison, who opened the heart of Lydia, can open our benighted understanding to know the mystery of redemption. It is the Spirit that quickeneth, the flesh profiteth nothing. The first Adam was made a living soul, the last a quickening Spirit, and as the Father raiseth up the dead and quickeneth them so the Son quickeneth whom he will. And this inward

quickenings of the heart, this renewing of the Holy Ghost, this writing of God in the inward parts, is finding the way of holiness, the path not known before, where the unclean shall not pass, nor ravenous beast; which no fowl or vulture's eye hath seen, nor lion's whelp hath trodden, but where the ransomed of the Lord, recovered from the waste howling wilderness, find life and light and liberty in the gospel of eternal love.

How can we deride the doctrine of the new birth, or discredit the operations of God's Holy Spirit, if we have faith in the word of revelation? O, my soul! before engaging in this unholy work, pray with David, "Keep back thy servant from presumptuous sins," for surely it is presumption, when encompassed by so great a cloud of witnesses, to disregard and pervert the plain teaching of the Lord. All flesh is grass, and the grass withereth and the flower fadeth, but the word of our God shall stand forever. What is written by the Spirit of the living God on the tables of the heart may be called by men enthusiasm, delusion, or what they will, but it shall yield peaceable fruit to them that are exercised thereby. If some believe not, shall that make the word of God of none effect? Is there not danger lest that come upon some which is spoken of in the prophets? "Behold, ye despisers, and wonder and perish: for I work a work in your days; a work which ye shall in no wise believe, though a man declare it unto you." The work of the gospel day is wonderful; for the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness, and the poor among men shall rejoice in the Holy One of Israel. But the disputer of this word must come to naught. The world of wisdom knoweth not God. The veil of unbelief upon the heart can only be done away through Christ. Human nature is ever carping at the sovereignty of God, disdaining what it cannot understand, proving conclusively that the natural man, however wise, receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned. But the children of the kingdom can say with Paul, "But God hath revealed them to us *by his Spirit*, for the Spirit searcheth all things, yea, the deep things of God." The kingdom of God cometh

not with observation; it is an implantation of divine life. His subjects are not won by words which man's wisdom teacheth, but by the wisdom which the Holy Ghost inspires. They are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The faith of God's elect is not received according to the preceptive faculties of the mind, but according to the working of His mighty power. It is not our province, nor have we power to unravel the hidden mystery of God. Jesus says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." The moving power, the process, the reasons for all, and the glory, belong unto God. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. Listen to the prayer of Jesus: "I thank thee, O, Father, Lord of heaven and earth, because thou hast hid these things from the wise and the prudent, and hath revealed them unto babes. Even so, Father, for so it seemed good in thy sight;" afterward adding, "Neither knoweth any man the Father, save the Son, and to whomsoever the Son will reveal him."

Poor pilgrims of mortality! How prone we are to forget our weakness, our ignorance and sin! Black as the tents of Kedar, the whole head is sick and the heart is faint, while wounds, bruises and putrefying sores attest there is no soundness from the foot to the head. The heart deceitful and desperately wicked, the feet swift in the ways of destruction and misery, the throat an open sepulchre, and under the lips the poison of asps; this is the portraiture of sinful man, who at his best estate is altogether vanity! And yet, behold him dependent, helpless, fallen as he is, ready to speak great, swelling words, his imagination towering to the skies, supposing himself rich, increased in goods and in need of nothing, and knowing that he is wretched, and

miserable, and poor, and blind, and naked! Man, unacquainted with the grace of God, may aspire to lofty heights of earthly greatness; may traverse the fields of science and research, and even essay to set his nest among the stars; yet, his wisdom being foolishness with God, he knoweth nothing as he ought to know, and happy would he be to become a fool, that he might be wise.

In conclusion, let every heaven-born child hold fast the testimony of the Lord, the inexpressible glory of his visits and communion, and let him beware lest any man spoil him through philosophy and vain deceit, and opposition of science, falsely so-called.

Crawfordsville, Ind.

SAMUEL B. LUCKETT.

GOSPEL MESSENGER.

GOSPEL—A revelation of the grace of God to fallen man, through a mediator which is sent; MESSENGER—one who bears a message; then a revelation of the grace of God, sent to fallen man through this paper. What a title! What a responsible position both editors and contributors occupy! God's will revealed and accepted as a law—a rule of action—is man's highest good. This will, being spiritual, is conveyed, or sent, only by a spirit, and to a spirit, hence from faith to faith. Faith is a spiritual substance, a fruit or product of the grace of God; spirit, or eternal life given, opening, uncovering, revealing. Therefore, whatever is certain is revealed, showing the power of light, therefore, the work of God's grace to fallen man, begetting in the heart thanksgiving and praise. Whatever is uncertain, exhibits the appearance of evil, since it is the spirit of evil that hides, covers, and therefore renders uncertain, producing fear in the heart of man before God. It shall be well with them that fear God.—Eecl. viii. 12. Thus leading through loving kindness to the penitence and humility so prominent in prayer, and such prayer truly availeth much; not that, as generally taught, it brings God under obligation to perform, but does avail to produce carefulness to note the spirit of prayer in the heart indited, that we may keep his commandments thus understood, being ministered

by ministering spirits, angels, sent to minister to such as are heirs to the salvation which is of God. To illustrate, prayer is a desire of the heart unuttered or expressed; this desire being distinct and separate from the appetite of the flesh, (lusts) so denying and therefore crucifying them, testifies that these desires are begotten in the heart by that spirit (grace) sent into the heart, which saves from a sowing to the flesh, and insures the richest imaginable harvest, viz.: it insures that the inditing of the spirit is the will of God; and this work, thus done in the heart, is but a revelation of God's purpose to perform; therefore, in such prayer he who prays knows that God hears him, and also that the petition in his heart is performed. What a grace, then, and what a great favor that it produces such a faith, (creature or fruit of that grace) as is able to receive it. Truly are such blessed, receiving the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Is this the spirit in THE GOSPEL MESSENGER running through its pages; also contributors and editors; making a demonstrator of its distinguishing power, by producing a fear in the heart before God to write or publish anything untried, undecided whether it is of God's Spirit sent, or of that spirit that blinds the eye as scales, supports indecision except by fleshly emotion, and thus producing a sowing to the flesh? If so, then as a light truly it shineth in darkness, and the darkness comprehendeth it not; and if so, what a task for its editors, whose sacred duty compel them to sort out and publish only that which clearly testifies of this glorious grace to fallen man. Yet, how consoling and remunerative the rich assurance that their labor is, indeed, a labor of love, acceptable to God and man's highest good. Their paper, as Cushi, going forth by commandment, burdened with the richest of God's providence to his children, testifying his vigilant care and abounding mercy to his sons and daughters while in a strange land, before the court of an opposing king. If so, what a blessing to its readers. What of greater importance can claim our attention and support?

I have lived sixty years—or would it not be more expressive of the idea to say I have been dying sixty years—and but just now, so to speak, begin to observe the monster death; to understand clearly that whatever

darkens, obscures, hides, covers, is the power of death—Satan, the prince of death; and whatever reveals, opens, uncovers, renders certain, therefore saves, is God's grace, gift to man. To observe and abide in this distinguishing grace, is honoring to God, man's highest good, his whole duty, affording necessary decision under any condition, is true and proper worship.

May God seal instruction to the brethren and sisters, readers of the G. M., enabling each to act in all faithfulness to the other, is my sincere desire.

Yours in bonds,

Emmet, Ark.

B. L. LANDERS.

CAPTIVITY TURNED.

"The harvest is past, the summer is ended, and we are not saved."—Jev. riii. 20.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16.

In the first chapter of Jeremiah we read, "The word of the Lord came," etc., and further on we find the declaration, "Before thou camest forth out of the womb I sanctified thee and ordained thee a prophet unto the nation." And the Lord said unto me, "Behold, I have put my words in thy mouth." In the second chapter, we read this word of the Lord came to Jeremiah, "Go and cry in the ears of Jerusalem, saying, 'Thus saith the Lord, I remember thee the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown; Israel was holiness unto the Lord, and the first fruits of his increase.'" So Israel was brought out of the land of Egypt, led through a land of deserts and of pits, through a land of drought and of the shadow of death, and brought into a plentiful country, to eat the fruit thereof, and the goodness thereof. This is what was promised to the nation of Israel: "If ye be willing and obedient, ye shall eat the good of the land," etc. But instead of being obedient, how often do we find them turning away from the Lord their God who brought them forth out of Egypt with a mighty hand, and with an outstretched arm, and brought them into, and gave

them a land flowing with milk and honey. And instead of obeying the voice of the Lord their God, and doing his commandments as he commanded them by the mouth of Moses, his servant, we find them turning away from the Lord their God, every man to his own way, serving the gods of the nations round and about them, defiling the land and making the goodly heritage an abomination.

“The house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord.” “Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, an ancient nation, a nation whose language thou knowest not, neither understandest what they say. And they shall eat up thy harvests and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thy herds; they shall eat up thy vines and thy fig trees; they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.” It seems to be about the time of the captivity of the people of Israel, that the Lord put forth his hand and touched the lips of the prophet, and put His words in his mouth, among which are the words at the head of this article. Harvest time was a time of gladness and rejoicing among the people of Israel, and a time of feasting and thanksgiving. No doubt the captive Israelites oftentimes took a retrospective view of their past lives, remembering the time when they were sitting every man under his vine and fig tree; when they were blessed in their basket and in their store. But now! O, how different; they have become “a reproach and a proverb, a taunt and a curse, in the place where they have been driven,” on account of their gross idolatry and disobedience. No doubt they oftentimes besought the Lord to pardon them for their transgressions, forgive their iniquities and restore them again unto their own land. They may have hoped He was soon about to do so; and as human nature is ever ready to set times for the Lord in which to accomplish his purposes, they may have persuaded themselves that at the time of harvest, they would be restored to their own beloved land, and have a time of joy and rejoicing in gathering in the first ripe fruits of their harvest. But the Lord’s time had not yet come. “My thoughts are not your

thoughts, neither are your ways my ways, saith the Lord." The time they had set has come and has gone, and now the doleful cry arises from their inmost souls, "The harvest is past, the summer is ended, and we are not saved."

But in the Lord's own time they shall be delivered. "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." And O, what a happy restoration; a day of joy and rejoicing; a day when the planters shall plant vines and eat the fruit thereof; a day when the watchmen shall cry, arise ye, and let us go up to Zion, to the Lord our God. "For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."

But there is another people—another house of Israel—a spiritual chosen people, of which the other is the type. Briefly let us turn our attention to that people. Daniel, I think, had a prophetic view of that people. He says: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Isaiah, too, foretold of the coming of that kingdom: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This law, this word of the Lord, is written not on tables of stone, but in the hearts of the people of that spiritual kingdom. The apostle Paul calls it the law of the spirit of life in Christ Jesus, and hath made me free from the law of sin and death. And the Lord, by David says, "His seed will I make to endure forever, and his throne as the days of heaven. 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 transgressions 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 dear spiritual children of God are very prone to forget the wonderful things their Lord has done for them and in them; forget the ecstatic joy, the happy seasons of refreshing from the presence of the Lord in their early experience, and they sometimes inquire:

“Where is the blessedness I knew
When first I saw the Lord;
Where is the soul refreshing view
Of Jesus and his word?”

But God comes by his spirit again to the soul, sealing grace and pardon to the conscience, testifying that our sins are pardoned and freely forgiven for the sake of the blood of Christ, and now the soul has joy and comfort; now it can feed upon the promises; now it can eat and drink the flesh and blood of Jesus Christ by faith; now it can thank God for the forgiveness of sins, and the hope of an inheritance among them that are sanctified; now it has a calm and a sunshine; and now it can sing, “The winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle dove is heard in the land.” But again and again the soul grows cold, forgetful of the grace received; waxes carnal, hankers after the things of the world; loses the life and savor of heavenly things, and Christian duties become but a formality, and are but a reproach to the cause of Christ. But at times, when in this deplorable condition, the poor captive soul remembers its former joys, and tries to console itself with the thought that at such and such a time deliverance will surely come; but the time passes, the poor captive soul cannot come forth, and his cry in substance is: “The harvest is past, the summer is ended, and I am not saved.” “O, that I knew where I might find Him, that I might come even to His seat.” But the Lord does not leave him here to recover himself, by any strength of his own, for he says, “Behold I, even I, will both search my sheep and seek them out, as a shepherd seeketh out his flock in the day that he is among the sheep that are scattered.”

The very fact that they are looking for deliverance shows that they are truly spiritual Israelites, for none

others do look and long for deliverance from this bondage of corruption. And though their enemies may require of them mirth, saying, "Sing us one of the songs of Zion," their answer will be, "How shall we sing the Lord's song in a strange land?" I cannot forget thee, O, Jerusalem; I prefer Jerusalem above my chief joy.

Some poor souls, when first enabled to rejoice on account of the love of God shed abroad in their hearts, are led to believe, in the first sweet joys of their early love, that thus it will always be; that they will always go on singing "T is a heaven below my Redeemer to know," but how little they know of the sore trials and manifold temptations through which they are to pass. Perhaps before they have made mention with their lips of the sweet joys of their soul, the tempter approaches them with the suggestion that it is all a delusion—a fancy of the brain—and in many cases the poor soul gives heed to his suggestion, grows cold and lifeless and unbelieving; perhaps goes the more deeply into sin and folly; but being a true Israelite, he feels that he is in bondage; this world is not his home; he remembers the joys of his first early love, longs to be delivered from the thralldom of sin, and he, too, begins to set times when again the Lord will "restore unto him the joys of his salvation." Perhaps having enjoyed some sweet seasons of refreshing from the presence of the Lord while sitting under the sound of the proclamation of the gospel by the servants of the Lord, he may fancy that at some appointment for preaching, some Association or some Union meeting, the dear Lord will again appear unto him "the fairest among ten thousand and the one altogether lovely." Well, the time comes and with it brings no release to the captive soul, and he, too, sets up the plaintive cry, "The harvest is past, the summer is ended, and I am not saved." And now he is brought very low, and his cry is unto the Lord, "Thou art my refuge and portion in the land of the living. O, bring my soul out of prison, that I may praise thy name." And all such praying ones shall be delivered, although their desolation may seem to forbid the hope that deliverance should come; yet their God will bring them out in his own appointed time. Then with the sweet singer they can say: "When the Lord turned our captivity we were like them that dream;

our mouth was filled with laughter and our tongues with singing. The Lord hath done great things for us, whereof we are glad." And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. But these conflicts and deliverances will soon be over, and then, O, happy thought, to be ever with the Lord.

"A few more days on earth to spend,
Then all my doubts and fears shall end,
Then I shall see my God and friend,
And praise His name on high."

JOHN P. KELLY.

Black Rock, Baltimore Co., Md.

"And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord."—Josh. xxiv. 15.

We know this language has been, and is always quoted in proof of the doctrine of "free moral agency," and I have never heard it used by any one except in proof or denial of that doctrine; but our mind has not viewed it in that light, and whether our thoughts are profitable or not, you may judge. We understand this language to be given by the inspiration of God to his people, and it seems they had been somewhat inclined to leave the Lord God and go after other gods; doing service to them that are no gods, and in order to show to them that the Lord was the Almighty God of Jacob. Joshua calls their minds back to circumstances that would make them acknowledge that He was the Omnipotent Jehovah; first going back to their fathers, Abraham, Isaac and Jacob, giving an account of how the children of Israel came to be in bondage in Egypt, and how the Lord had delivered them from under the oppressive hands of Pharaoh, laying upon him the ten plagues before he would let them go to serve the Lord, and bringing that wonderful deliverance of them at the Red Sea; how his hand had intervened between them and their enemies, destroying them in the midst of the sea, showing that the Lord was strong to deliver; tracing that journey of forty years in the wilderness, where the unmistakable hand of the Lord was mani-

festes to them both in blessing and cursing, and how he had given their enemies, more powerful than they, up into their hands; giving them cities to live in which they had not builded; vineyards and olive-yards which they had not planted; neither was it by any power of their own but it was alone of His almighty power, and now only asks them to serve Him. In consideration of all these things, it would be asking but very little of them, and not only this, but he had promised to still bless them if they would be obedient. Put away from you now these other gods, and in sincerity serve ye the Lord. "But, if it seems evil unto you to serve the Lord, choose ye this day whom ye will serve;" the time had come when there must be a dividing—the line must be drawn—the true worshippers of God must be separated from the worshippers of idols, and it seems to me this language is applicable to us as a denomination to-day. There are some among us that, as the apostle says, "are not of us," and I think the time has come that it should be proclaimed from our pulpits, in the language of our text, "if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve." And we mean this, if you think the Lord has become weak, and the world has so advanced that the plan the Lord established over eighteen hundred years ago, fails to accomplish the end for which it was designed, and we must add on some improvements in the shape of Sunday-schools, Bible Societies, and all the other religious inventions of the day, which, as they say, are means of salvation, and by which we are going to gather all our own children and a great many more into the church, have large crowds at our meetings and make a wonderful display to the world, show them that the Old Baptists are not going to die out, as has been prophesied of them years and years ago.

Dear brethren, let us stop for one moment and consider, is not this the very thing that the prophet in our text is teaching to not do; if it is not, what then? But one says, are you not in favor of teaching the young, and reading the Bible? Certainly we are, but do it as the Bible says; and we would say right here, we believe from the teaching of the Word of God, it is the duty of every parent to teach their children that God is a God of purpose, working all things after the counsel of his own

will, asking the counsel of no "board" or "synod," but speaks and it is done, commands and it will stand fast. And he says "ye must be born again" in order to see the kingdom of God or heaven; so that when our children become grown, they will look upon the people and service of God as a very sacred thing. And as for getting our children into the church, if I do not have the evidence that they have been "born again," I say positively I do not want them, for it will do them no good, but they will be deceived and dissatisfied; and as for the crowds, I can say with Solomon, "I would rather dwell in the corner of a housetop than in a wide house with a brawling woman." But whenever I begin to see the religion of Jesus Christ getting popular with the world, I begin to look for something wrong, because they are opposite to each other. And as far as the Old Baptists are concerned, that is the only way you could kill them if you had the power; for if it were possible to get these things adopted universally into the churches, they would be New Baptists instead of Old Baptists; therefore the Old Baptists would be extinct, for the Old Baptists, as a denomination, never advocated such things, although they have had to take the blame of some things that were practiced among some churches that were in fellowship with us; yet, as a denomination, they did not sanction it. But there has been deceivers in the church from its infancy, and I suppose there will be until it is brought before the Judge and the sheep are divided from the goats.

Then, in the language of the prophet, after you have brought up before your minds all the way the Lord your God had brought you, and the many times he has had compassion upon you, delivering you from the hands of your enemies and making you to triumph in the mercy and grace of the omnipotent God, "if so be you have tasted that the Lord is gracious," and "have been taught by him as the truth is in Jesus," and have been made to rejoice in his forgiving love; if, after you have considered these things, "it seems evil to you to serve the Lord" in simplicity and truthfulness, we would say make your choice, then, between the other gods, not between God and the others, but among the others; for it makes no difference which you fall in with, for if you are not serving the true God and Jesus Christ, you are

-serving the devil. But as for me and my house—that embraces all that are willing to have no other gods but the one only and true God omnipotent—we will serve the Lord. We speak plainly, if you are not of us we ask you to go out from us, that it may be manifest that you are not of us.

May the blessing of God rest on the true Israel of God. Pray for one of the least.

Danville, Ind.

E. W. THOMAS.

FROM NATURE TO GRACE.

My youthful days were spent chiefly in amusements. I was naturally of a very gay disposition, and my greatest pleasure was in dancing, and, in fact, I enjoyed everything that pertained to worldly amusements. When fully grown, I had the misfortune, while sitting near the fire, to fall with my face into a bed of live coals, as I was sitting by the fire with my sister's baby on my lap warming him, as the weather was intensely cold. An older brother began fretting the little fellow, and I threw my hand out to shove him off, when my elbow struck against the brick chimney, causing a tingling sensation to flash through my body, and then all was darkness. I had fainted and fallen with my face into the bed of angry coals, which would have consumed me in a few moments had not our blessed Father been watching over me; yes, he was even mindful of the little one, as he fell in the opposite corner unhurt. One side of my face was badly burned—so much so that my life was despaired of for several days, and I was confined to my room five months. The preachers called to see me and admonished me to lead a different life, and that in order to do this I must get religion and join the church, and so I began my work. I knew my face was so badly disfigured, and that I could not enjoy myself in gay society any more, and I believed it was a judgment sent upon me for my wayward life. I read the Bible a good portion of my time, and besought the Lord day and night to remove sin far from me, and to let me not even have an evil thought. I determined to give up everything that pertained to ungodliness, and

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be as zealous in serving God as I had been in serving Satan heretofore.

I remember, one evening as a crowd of my young associates were leaving my room for preaching at the Methodist church, apparently so happy, while I was so miserable, and as their merry peals of laughter died out, I thought I could commune with God as well in the bed as they could at church, and so I began praying; and I feel assured now that my prayers did not ascend higher than my head; but, nevertheless, I was moved to tears while praying, and I felt so humble that I really thought God had pardoned my sins, and as soon as I was able I started to Sunday-school and was a regular attendant at preaching, and in a short time my mind was directed to a home in the church, and, as my mother was a member of the Missionary Baptist, of course that was my choice. One day I approached a younger sister, who was of a very mild disposition, and proposed to her to join the church, and her response was that she did not feel worthy; but in a few weeks she came to me, and told me she was ready to comply with my wish, and so the following Sunday we went up before a vast crowd and related our experience and were received, and next day being Monday, we were baptized, and all my friends thought that the Master had so richly blessed me to spare my life until I became a Christian. I lived in that church about ten years, and was very well satisfied with their mode of worship, as I was entirely ignorant of salvation by grace.

During this time I accompanied a sister, her husband and a single brother to Milam county, Texas, and not being very well pleased with the country, I decided not to put my letter in the church there, and I became cold. After leaving my old home at Monticello, Ark., and being cut off from the influence of the preachers and the old members, I became so indifferent that I concluded that possibly I might be deceived, and I went to my Bible for comfort, and this scripture impressed me very forcibly, Search the Scriptures, for in them ye think ye have eternal life, for they are they that testify of me. Right here my troubles began, and every chapter I read seemed to condemn me; every offense I had committed through life, seemed to rise up, like a mountain before me. While my mind was much exercised

with this scripture, the third chapter of St. John came with much force upon my mind, and I was as utterly astonished as Nicodemus was when he was told of the second birth. I thought surely I could not have been born again. I had hardly recovered from this new revelation before Paul's conviction came upon me, and by this time I began to believe I was losing my mind. I read my Bible every spare moment I had; I had no heart to work, for I verily believed I was going crazy and would have to be sent to the asylum. I went to keep house for a single brother about this time, who lived about four miles from a Primitive Baptist Church, and seven miles from a Missionary Church, so we attended regular each church. I attributed my coldness to staying out of the church so long, so I put my letter in, thinking I would feel better, but to my surprise my troubles increased, and I found that their preaching did not satisfy me. In the meantime I had been to hear Brother Miley, the pastor of the Primitive Church, and his preaching accorded with the late scriptures that had impressed me so much, and in fact, every time I heard him preach, I thought I could see the beauty in the scriptures that salvation was of the Lord. As soon as he knew that I was in so much trouble, I invited him to go home with me, and he went and stayed all night, and spoke words of comfort, such as I will never forget. I had a sister that was under conviction at the same time, and Brother Miley and Sister Lucy H. Culp were our comforters, and how our hearts would burn within us when they unfolded the riches of free grace to us. After being burdened with this great trouble that was almost unbearable, and had given up all hope of ever being relieved for months—seeing that all creature help had failed, and all my works were as nothing, although my almost every breath was "Lord have mercy upon me, a sinner," unworthily as I felt to take his holy name in my sin-polluted lips, and not long after this I went to the Primitive Baptist Church to hear Brother Miley preach. His text was, If ye be risen with Christ, seek those things which are above, etc. The Lord must have spoken peace to my troubled soul that day while under the sound of the gospel, as I felt very happy, and my burden seemed to grow less weighty, and ever after that the scriptures seemed plainer, and I could read

them with a different understanding than ever before, and I felt then like I wanted the remainder of my days to be spent in praising God. It was now about the time for the Little Flock Association, and we went, my brother and sister and myself, which was about fifty miles, and I had never gone that distance to preaching before, though I felt like I was richly repaid; for Friday morning, when we walked in, Bro. Adkins had already taken his stand—"My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her," etc. Certainly it was one of the most powerful sermons I ever heard, and the reason I thought so, I suppose, I was wandering around in search of a home, and this sermon fully convinced me that the Primitive Baptist was the church of Christ. I heard many other good sermons while there, and we returned home, and the next regular meeting day my sister and myself went to the church and related what we hoped the Lord had done for us, were received and baptized Sunday morning by Bro. A. B. Miley; and I thought then I would never doubt again, but alas! I have many doubts and fears, and at times seasons of rejoicing. I have been a member nearly four years.

THE GOSPEL MESSENGER has been a source of great comfort to me, and I hope sincerely that our dear Bro. Editors may live long to carry on the good work.

I will close by asking an interest in the prayers of all the readers of THE GOSPEL MESSENGER.

Your unworthy sister,

Temple, Bell Co., Texas.

ANNIE GODWIN.



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EDITORIAL.

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

COMMUNICATE UNTO HIM THAT TEACHETH.

Let him that is taught in the word communicate unto him that teacheth in all good things.—Gal. vi. 6.

In the immediate connection of this text is shown that the burdens, duties and responsibilities of church members are so intimately connected and distributed that while each member is to bear his own burden and fill his own place in the church, they are also collectively to "Bear one another's burdens and so fulfill the law of Christ." Nothing short of mutually partaking of each other's burdens, and mutually assisting in bearing them, will come up to the full measure of the requirements of the law of Christ. And is it not abundantly evident that when, as individual members, or as churches, we are measured by the standard of God's word we shall be found wanting in many things, and may be also in the things required in the above text.

"Let him that is taught in the word communicate unto him that teacheth in all good things." Here is an intimate relation between him who is taught in the word of the Lord and him who teacheth. While each one has his separate work, there is also a mutual dependence of one upon the other. He that teacheth is to attend to his teaching, watch in all things, and give himself wholly to the things required of him as a minister and pastor of the church. And on the other hand, "Let him that is taught in the word" be faithful in his duty to communicate unto him that teacheth in all good things.

Now, it is evident that while the words "all good things," as embraced in the above text, may include other things besides temporal things, they certainly do include these things also. To communicate unto others in the sense of the word as used in this and some other texts, is to let them share in common with us of such good things as God hath given us, so far as their necessities or as justice and equity require of us, according to the relation we sustain to them. There is a sense in

which Christians are to do good unto all men, but especially unto the household of faith. The relation which the household of faith sustain to the Lord and one another is greater and stronger than any other relation, and, therefore, there is special obligation resting upon them to do good to the household of faith. This is the first, the most sacredly binding and strongest obligation that rests upon a believer in Christ. "Seek first the kingdom of God and his righteousness." "Let the dead bury their dead, but follow thou me," saith Christ. No other thing is to come in ahead of our duty to God and to one another as Christians.

But let us for a moment notice the sense in which the word "communicate" is used by an inspired writer: "Ye have well done that ye did communicate with my afflictions. Now, ye Phillippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only." * * "Not that I desire a gift, but I desire fruit that may abound to your account."—Phil. iv. 15.

In this connection reference is had to temporal things, such as food and raiment, and the joy of the apostle was greatly increased by the kind manner in which the liberality of the church was bestowed. The things given were sent by a beloved brother, and not like that cold liberality which says, "If you will come after it, I will give you a bushel of wheat or a fifty pound sack of flour or a hat or a coat." That way of communicating unto him that teacheth in all good things falls far short of the divine standard. And instead of bearing our own burden, or bearing one another's burden, it is putting an additional burden upon our brother.

But the liberality of the church to the apostle was bestowed in such a way as to cause him to say, "I rejoiced in the Lord greatly, that now at the last your *care* of me hath flourished again." Yes, flourished again, for it was not only bestowed once, but again and again.

The office work of the gospel ministry, especially the office of pastor of a church, embraces greater obligations and responsibilities than any other position ever committed to man upon this earth. Hence Christ saith of his apostles and other ministers of the word, "He

that receiveth you receiveth me.”—Mat. x. 40. The apostles, as men, are no more with us. They are dead. But their testimony abides all the same with the church of God, and he that rejecteth their testimony, rejecteth Him who hath sent them. Their testimony is, “Let him that is taught in the word communicate unto him that teacheth in all good things.”

The pastor has “*care* of the church of God.” “If a man know not how to rule his own house, how shall he take *care* of the church of God?” These are words big with meaning. “Take *care* of the church of God.” O what a holy, high and responsible calling it is to “take care of the church of God!” Who is sufficient for these things without the gift of the spirit of God?

But we notice also that while the minister of Christ is to “Take care of the church of God” and of “all the flock over which the Holy Ghost hath made him overseer,” to teach, instruct, feed, comfort, admonish, reprove and exhort with all long-suffering and doctrine—they who are thus taught in the word are to have a *care* for him and to “communicate unto him in all good things.” “Your *care of me* hath flourished again,” says the apostle. The care should be mutually felt and enjoyed by both the minister and the church.

But in setting aside a contribution for the ministry or for the poor of the flock, there is a sacred principle involved of far more importance than many brethren perhaps have considered. To give as God hath prospered us is to recognize the fact that what we have of things, either temporal or spiritual, is not our own. All that we are, as Christians, and all that we have is the Lord's. We are but stewards put in trust, to use those things according to his word. And when any one hath purposed in his heart to give as God hath prospered him, that money or goods thus set apart is no longer his own to be used for any other purpose. It is, as a consecrated or devoted thing, set apart to the service of God, and to use it for any other purpose would be as though we had desecrated or defiled a devoted thing. “Pay thy vows,” for it is “better not to vow than to vow and not pay.” If we have vowed or resolved in our heart, let us not defer to pay our vows as the word of the Lord requires.—Ecc. v. 4.

We have never heard of but one brother who inva-

riably acts upon this gospel principle. There may be many others, but we have not heard them speak of it. This brother says that the first money that he gets in the fall, when he sells cotton or other produce, he lays aside a certain amount for his pastor, and never takes that for any other purpose, no matter what other claims may be upon him. He considers that the first claim and the strongest obligation, and if he should use it for any other purpose, he would feel as though he was taking without authority what belonged to another. How different is this from the brother who has purposed and laid aside an amount to give his pastor, and tells another brother that it was for that purpose; but his brother, instead of encouraging him to pay his vows, says, "Loan it to me; I need it worse than our pastor does." "To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. xiii. 16.—M.

ESTHER—CHAPTER IX.

(Read 12, 13, 14 verses of ix chapter.)

The regeneration of the house of Haman under Mordecai was not yet completed. (The word regeneration is used here in the sense it seems to be used in Matt. xix 28, as meaning renovation, restoration and restitution). The triumph of the Jews over their enemies on the 13th day of the month Adar did not complete it. On that day the Jews in the provinces made a clean sweep of their foes, slaying 75,000, and the Jews in Shushan the palace slew 500; but the Jews in Shushan had enemies that the Jews in the provinces were not called to contend with, and these enemies were not slain on the first day's struggle, and therefore Esther besought the king that it might be granted to the Jews in the palace to do on the 14th day according to the decree of the 13th day, and that Haman's ten sons might be hanged on the gallows; and the king commanded it so to be done. Therefore the Jews in Shushan the palace gathered themselves together on the 14th day and slew 300 men in Shushan, and on the 15th day they rested.

The enemies slain on the 13th day were enemies common to all the Jews and to the "people of the land"

in sympathy with them or in the spirit of the Jews. It was a day in which they all, official and unofficial, stood for their lives against the decree of death devised against them by Haman, and which had been sealed with the king's ring and published in the king's name, and could not therefore be reversed, and which may be illustrated by the struggle and triumph of faith over the decree of sin and death. This struggle was pre-eminent in Christ; death was made inconceivably horrible to him, as involving not only physical death, but eternal separation from the Father; but he was stayed in the struggle by hope, for David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved; therefore did my heart rejoice and my tongue was glad; moreover, also, my flesh shall rest in hope, because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.—Acts ii.

Esther's prayer for the Jews in Shushan was inspired by necessity; it was not a desire of the flesh, but one contrary to it; her faith forbade slackness of hand against her enemies, the enemies of her people and her God. God had cursed Amalek, and commanded Israel to exterminate him; to slay him, root and branch, father and son, little and big, oxen and sheep, and to spare none and nothing of him; to spare neither him nor his wealth, which is the same as to say now that neither the doctrine nor the works of Arminianism shall be spared, little nor big, oxen nor ass, good nor bad. And Esther had by grace the spirit to do the commandment in the simple faith that it was right to do it because God had commanded it. The Jews had realized it in their captivity. Amalek had been exalted in Haman and his ten sons to the highest pitch of eminence in the empire until his doctrine dominated it and threatened the subversion or the destruction of the Jews. It had been resisted first by Mordecai in the king's gate, and drove him in sackcloth into the street of the city, crying with a loud and bitter cry, so that it reached Esther in the king's house, and spread out as a mantle of sorrow over all the Jews to the remotest province of the empire.

And it was so under Saul, the first king of Israel; he was a carnal king, and slew only such enemies as would

glorify the flesh in slaying, and was therefore the nearer destruction in every one slain; as all are in works prompted by the Arminian spirit, for the more of them they do the further they go from God. He slew the Amalekites, but spared Agag, the king, and a few of the best of the cattle for the Lord, which was as if we should say that salvation was wholly of grace, and yet spare some of the best works of men as conducive of grace, or as means of grace, making salvation at last in some unseen way hinge upon them instead of grace. There is as much difference in doing things as means of grace and in doing them as obligations of grace as there is between life and death and light and darkness. Baptism done as an obligation of grace is acceptable to God; but done as a means of grace is an abomination in his sight, and so of all other duties of Christians. All, therefore, slain by Saul were slain in the wrong spirit, and it would have been better to have done nothing at all than what he did, for what he did was disobedience to God. During all his long reign Israel was confused and distressed, as she always is under a fleshly spirit or rule. David, the anointed of God, with a price upon his head, fled from him for his life, hiding in dens and caves with a little band of followers, and was pursued by Saul, who sacrificed the peace and unity of God's people to his envy and hatred of David and his fleshly ambition.

But there were many thousands of Israel under Saul in sympathy with David as there were of the "people of the land" in sympathy with Mordecai and the Jews. Some of these helped David against a band of rovers that spoiled him; and the number multiplied as the distresses and disorders increased, so that when Saul at last destroyed himself a great host, like the host of God, of armed men that could keep rank fell to him out of all Israel, and came to Hebron to turn the kingdom of Saul to David according to the word of the Lord. In all these years of distress God was preparing his people out of their sight for the righteous reign of David, so that when the time for the renovation of the kingdom came it was renovated almost before they knew it. And in this is foreshadowed the regeneration when the Son of man sat in the throne of his glory in the gospel day.

And the captains of the little band that companied with David, who had been distressed in all his distresses, were fit for leaders and judges in the regenerated kingdom as the apostles were in the regeneration to sit as judges upon twelve thrones, judging the twelve tribes of Israel. In that kingdom the Gentiles were made to sit down in the same faith with Abraham, Isaac and Jacob.

There had been no doubt much worldly conformity to Haman whilst he was in power, so that it at last became a struggle of life and death to the Jews to free themselves of it, and the 75,000 slain was a good riddance to them; and though it diminished their number, it increased their strength by consolidating it; and the loss in number was no doubt more than regained in "the people of the land" added to them by the struggle in cutting them off. In this way a door was opened for the "people of the land" to become identified with the Jews, as a way was opened by the fall of the Jews for the "people of the land," or the Gentiles, to be brought into the kingdom of Christ in the gospel day. The dead branches were taken off, and the living ones purged to bear more fruit. This was done in the breaking off of the carnal Jews and the grafting in of the Gentiles into the same root (Rom. xi.), so that the same root bears the gospel church that bore the church in the wilderness; and the gates of hell have never prevailed against it in the past, and never will in the future. If ye be Christ's, then are ye Abraham's seed; and know ye not that they which are of faith the same are the children of Abraham? (Gal.) The Jews that were cast away in the regeneration of the Son of man were as the 75,000 slain under Mordecai, and their loss was more than supplied by the bringing in of God's elect from amongst the Gentiles. And if in God's purpose the fullness of the Gentiles shall arrive, or when all of the elect amongst them shall have been called, then if there shall be a remnant of the elect amongst the Jews, the Gentiles themselves shall fall or be broken off through fleshly pride and unbelief, as the carnal Jews were, and the elect Jews be grafted in again into their own olive tree. So that whatever changes, disorders and distresses may arise, and whatever the number of nominal Israel be cut off and cast away, God hath not and

will not cast away his people which he foreknew whether they be Jews or Gentiles, for there has been and will be a remnant, according to the election of grace, and it will be saved.

No change of dispensation will add one to or diminish one from the elect number.

In connection with the foregoing subject, Elder Harper, of Alabama, asks the following questions, and we answer them in this place as a continuance of the subject we are treating on. We realize that the questions are hard to answer, hard for us at least to do it and beg that wherein we may err or come short of satisfaction to ourself or others, that our brother or some other brother may give us the benefit of his light on the subject, and show us our error:

(1) If there was regeneration under the law dispensation, was not the law of God written in their hearts? and if so, why was the second covenant called a new one, and in what sense was it better, or established upon better promises?

(2) What was meant by the Jews' own olive tree?

(3) Why must the Jews be broken off that the Gentiles might be grafted in; and what was it that grafted them in?

(1) I suppose from the form of his question that Brother Harper means by regeneration the new birth and if he does, I should say that there was personal or individual regeneration under the old covenant, not by it, but during its existence. Strictly speaking, regeneration seems to me to mean more than the new birth; it means, in my mind, a continuance of the new birth to the perfect day of faith in which the new born man is freed from the old covenant. Now, a man may be born again, and yet not freed from it perfectly; may be born again, and be like the lame man at the Beautiful gate of the temple, unable to walk and enter into it. And this is even now the condition, perhaps, of many who have been born of the Spirit, and was the condition of those born of the Spirit under the old covenant and before it was given. The apostles were born of the Spirit, and were following Christ in the regeneration, but it was not completed in them until after the day of Pentecost, and the church was freed from the old covenant service and established upon the better promises, or the promises of the covenant of grace that was older in purpose than the Sinaiatic covenant, but the latter was first in time, as it is first in the Christian

experience. The apostles were very ignorant of the nature of Christ's kingdom, though born again; so ignorant of it that they supposed that the exclusion of the Gentiles from salvation was to be perpetuated under it; and Peter, after the resurrection and ascension of Christ, was taught better by the vision of the sheet let down from heaven in preparation for his going to the house of Cornelius, a Gentile, to preach to him and baptize him.—Acts x.

The reason I say that there was regeneration in the sense of the birth of the Spirit during the old or Sinaiatic covenant, and even before it, is because there were many throughout all these ages, from Abel down, who had faith and believed in Christ; and this no man in the past or present could have done except by revelation of the Spirit of God, which comprehends the new birth. God's truths are eternal truths; as true before they were revealed or taught to man as they were afterward; and if it is true under the gospel that none can be saved without the new birth, it was true under the law. It is not to be understood that the principles of eternal salvation differ in one age or dispensation from another dispensation; eternal salvation is made no more certain or easy under the gospel than it was under the old covenant; for it required the same election of grace then that it does now, but it is brought to light under the gospel, whilst then it was hidden, in a great measure, but it was the same truth then that it is now.

Abel offered to God an acceptable offering by faith, and to do this now, the same spirit of faith is required that was given to Abel. See xi chapter of Hebrews, wherein many saints are named as having faith and doing the works of faith. Abraham, Isaac and Jacob sojourned in the land of promise as in a strange country, looking for a city which hath foundations whose builder and maker is God. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. By faith Moses esteemed the reproach of Christ as greater riches than the treasures of Egypt. And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they, without

us, should not be made perfect. They were as the lame man at the gate, but unable to enter within the temple.

The service under the old covenant was a letter service, as it is now in the so-called churches of the world that teach and expect salvation by works. There is no difference in the spirit of the work done now, if baptism or any other gospel work be done in the letter only, than when the kid or the bullock was offered in the letter under the old covenant. Their religion was taught them as it is now in the Sunday-school and church, and as grammar and arithmetic is taught. Every child born was a Jew by nature, and entitled to citizenship in the commonwealth by natural birth, claiming heaven and God's favor from their natural advantages, as people do now; and they were amazed when Christ taught them that even if they were born of Abraham, that they must be born again to get to heaven.

The service under the old covenant was burdensome; it was exacting, unrelenting and inflexible; there was no mercy in it. It was like our civil law, which is based in a great measure upon it; it cannot forgive sin. If one was guilty of murder, adultery or idolatry, penitence and confession would not relieve him of the penalty; he must be stoned to death, crying for mercy. Achan confessed his guilt in stealing the golden wedge and hiding it and the Babylonish garment, but he was stoned to death with the confession on his lips. It was an eye for an eye, and a tooth for a tooth; there was no mercy to unrighteousness in it; the yoke was grievous and the burden heavy.

But under the new covenant, there is mercy and forgiveness of sin. The penitent adulteress that was brought to Jesus was sent away in peace; the woman that was a sinner washed the feet of Jesus with her tears and kissed them in love; penitent publicans and harlots entered into the kingdom of heaven, whilst the self-righteous pharisees were thrust out. The yoke of Jesus is easy and the burden is light.

Many under the old covenant, and before it was given, rejoiced in the mercy and love of the gospel; the prophets spake of it and rejoiced in it; and to have done this they must have felt the need of it. The scribe that came to Jesus (Mark xii) and said, Master, thou hast said the truth: for there is one God; and there is

none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. Jesus said to him, Thou art not far from the kingdom of heaven. It is righteousness, and joy, and peace in the Holy Ghost.

It is old in purpose, but new in development; it is better because it takes hold of Christ as fulfilling the law and as extending mercy and pardon to those condemned under the law. In the law there was no hope for them, but in the gospel there was mercy for the helpless under the law. For a sinner to confess his sins under the law was to invite death, but to confess them with penitence under the gospel is to find favor. It is infinitely superior and more perfect as adapted to the lost, the penitent and helpless, the lame, halt, deaf and blind; it lifts them up, binds up their wounds and pours in oil and wine; it makes the ankle bones of the lame man strong so that he leaps up and stands and enters into the temple rejoicing in Christ.

(2) What is meant by the Jews' own Olive Tree?

I think Christ is meant, because he was of the natural seed of Abraham, and it is Christ into which we are all grafted by the spirit and which bears us all, both Jews and Gentiles. The graft is not according to natural grafting because it is grafting a bad branch into a good stock, the natural method being to graft a good branch into a bad stock. And thus the Jew and Gentile are made one in Christ.

(3) Why must the Jews be broken off?

They were broken off because of unbelief; they believed in the shadow instead of the substance because they were—the great mass of them—destitute of the true spiritual design of the covenant they were under. But there was a remnant that did believe and were not cast away. Simeon and Anna believed in the holy child as God's salvation. The remnant that was saved were brought to experience the necessity of grace as much as any Gentile was. They had as we might say a double experience; they had to be converted from the law and converted to Christ whilst the Gentile who had never been under the law did not have that struggle. It is illustrated in the case of Naomi and Ruth;

Naomi had a double travail of soul; she went from Bethlehem to Moab and returned from Moab to Bethlehem, whilst Ruth only left Moab for Bethlehem. In Bethlehem they were made one in Ruth's son, and he became Naomi's son and the nourisher of her old age; and thus whilst she could no longer bear in herself she bore in Ruth; and thus the fall of her family became the riches of Ruth, and Ruth's son inheriting Elimelech's estate.

So did the Jews experience in captivity; their return enabled them to rebuild the temple in a spirit that the first temple was not built in. It was rebuilt in a spirit of humility, unworthiness, and a sense of God's mercy to their unrighteousness that was unknown to them before the captivity. It was now a temple of praise to God for mercy to their sins.

So it was with the Jews saved in the gospel day; they had a deeper sense of the failure of the law than the Gentiles did who had never been under the law; and this is why Paul could proclaim with zeal and sincerity that salvation was by grace without the deeds of the law, and count all his fleshly righteousness as loss for the excellency of the knowledge of Christ—and it was no doubt the reason why the Jews in the palace required another's days struggle that the Jews "afar off," the Gentiles—did not have, and why they were enabled to hang Haman's ten sons on the gallows as accursed of God. They had keenly and bitterly felt it.

R.

EXTRACTS FROM LETTERS.

REDDICK, TENN., Aug. 21, 1889.—DEAR BRO. RESPESS: I attended Red River Association, which included the second Sunday in this month. An entirely harmonious session, with preaching altogether in harmony; presenting salvation by grace. Eld. L. F. Evans preached the introductory discourse, followed by Elds. J. G. Woods, W. H. Dyer and John Croy. On Sunday the stand was occupied by Elds. B. A. McLain, P. G. Byars and J. G. Woods. On Monday, by H. Smith, J. A. Barnfield and the writer. On Monday morning three willing subjects were baptized by the pastor of the

church (Providence, Logan county, Ky.), Elder T. C. Herndon, with another invalid sister to be baptized Monday evening at her residence.

At the July meeting of my home church, I had the pleasure of baptizing a brother in his seventy-fifth year of age, who had recently professed a hope in Christ.

Last Sunday at Friendship, this county, I baptized a son, daughter-in-law and grand-daughter of the late Elder Joseph Pitt, who preached for the Baptists over fifty years.

The Lord be praised for his wonderful works to the children of men. Yours in hope of eternal life.

J. W. REDDICK.

McCONDY, CHICKASAW CO., MISS., April 30, 1887.—ELECTION is both absolute and unconditional, for it is so declared by the voice of inspiration. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Do we not see in this, first, that the apostle was under obligation, or, in his own words, bound (obliged) to give thanks, and that always not to any one, neither man, angel, or spirit, but to God only, for the reason that he hath chosen you to salvation? And not to the exclusion of sanctification and belief of the truth, but rather his choice includes all that is necessary to make good the choice, or to attain the end to which they were chosen, namely, salvation, sanctification and belief of the truth are given. Is repentance necessary? He is exalted to give it, and in connection therewith the forgiveness of sins, and faith, together with every other grace that is required. So by all this we see that salvation is absolutely certain; there is no possibility of a failure. I could as soon be brought to doubt the existence of God as to doubt the certainty of success with him in all things pertaining to the salvation of the chosen objects of his love, or his vessels of mercy, who are prepared unto glory. They were foreknown, predestinated, elected, saved, and called with an holy calling, not according to their works, but according to his own purpose (decree) and grace which was given to them (us) in Christ Jesus before the world began. For God, to save his people, does not

(3)

damn others any more than to forgive their sins make others sinners; for it is by grace that some are saved so it is not by the giving of grace to some that damn others; but sin is that which damns, and it is from sin and its consequent damnation that grace saves, and that according to election, for whatever he does, he does of choice. He chooses to save, and therefore saves though not without the means necessary thereto, which means are of his own choice, or ordination also. There is not a gift, nor a blessing, however ancient or modern however great or small, but that it is the certain result of his divine choice. He chose Abraham and his seed from among his kindred to be a special people unto himself, and of his own choice gave to him and his seed the land of Canaan for an everlasting possession; and that his choice of him and his seed was not because of their being greater in numbers than other nations, but they were the fewest of all people upon the earth, and because he delighted in them to do them good. I know the thoughts that I think towards you, saith the Lord thoughts of peace, and not evil, to give you an expected end; and as I have thought, so shall it come to pass and as I have purposed, so shall it stand.

For want of space, I will close for the present.

W. M. LITTLE.

A RECENT TOUR OF ELDER PURIFOY

IN THE WETUMPKA AND HILLABEE ASSOCIATIONS, IN ELMORE, COOSA, TALLAPOOSA, CLAY, TALLADEGA, AND SHELBY COUNTIES, ALABAMA.

The Hillabee and Wetumpka Associations are full of sound Primitive Baptists, and I am glad of it, because they are my own native Alabamians. There are some individual members who have a leaning towards the institutions of men, and some have been cut off for going with such. When a church member shows more love and preference for a worldly institution than for the church it is better for that church to get rid of him as quickly as possible. The church is not the place for a man that has not the love of God in him. "If any man love the world, the love of the Father is not in him."—1 John, ii. 15. The man who can quit the church for worldly institutions reminds me of the man who will desert his wife or kill her before he will give up his concubine. "All things work together for good to them that love God, to them who are the called according to his purpose," and the good that the institutions of the world work for the church is to fan the chaff out of her. I am glad, therefore, that we have the multiplied institutions of men in close proximity to the church of Christ. The first church I visited is located in the town of Tallassee, which is a manufacturing town on the Tallapoosa river. That night (Saturday) I preached to a good sized audience at the church in the town, after preaching I lodged for the night with Brother

J. E. Kindrick, who lives near by the meeting house. On Sunday we had a large congregation of quiet, orderly people, except some youngsters, who did not behave well. And I venture to say that their conduct was in keeping with their raising. People who are raised to behave at home generally behave well away from home. The name of the church at Tallassee is Salem, I believe, and has a membership of thirty-two, according to the last minutes of the Wetumpka Association. The pastor is R. B. Smith, T. J. Kittrel is clerk; post office Tallassee, Elmore county, Ala. I failed to obtain a full historical sketch of Salem. Three or four brethren from Chana Creek Church met me at Tallassee to convey me on. I met a large congregation there, and had a pleasant meeting indeed with them. This church is located in Elmore county, Ala., ten miles north of Tallassee, and was constituted Oct. 1, 1841, with ten members, by Elders Daniel Rowe and Ebenezer Nelson, the first of whom was their first pastor. First deacon was Benjamin Lacy; first clerk Henry Taunton; present pastor, Elder R. B. Smith; present deacon, B. F. Kelly; and present clerk, G. H. Parker, who is also a member of the State Legislature from Elmore county. Present membership about 93. Regular meeting time, the first Sunday in each month and Saturday before. Post-office Eclectic. Next morning Bro. Parker conveyed me to Mt. Gilead, a small church of twenty-one members, where a small congregation met me, but had a pleasant meeting. Elder Joel P. Sayers, the pastor, was present with me, and it was my privilege and pleasure to have him with me for the next three days. At Mt. Gilead Bro. D. J. Sayers took charge of me to convey me on to Bethel. Bethel Church is located in Coosa county. Elder J. H. Suttle is pastor, J. H. Johnson clerk; post-office Equality; present membership, as reported to last Association, sixty-five; regular meeting time, 4th Sundays. I should have stated before now that Mt. Gilead Church was constituted June 18, 1850, with eleven members, by Elders E. Nelson, J. W. Carter and Daniel Rowe; Elder Nelson was the first pastor, Bro. Allen Chappel first deacon, and Jackson Milner first clerk. Elder Joel P. Sayers is her present pastor, and the present clerk is L. M. Parker. Mt. Gilead's post office is Equality; regular meeting time, 2d Sundays. From Bethel I was conveyed by brethren to Fish Pond Church, where I met a large congregation for a week day. This is the home church of Brother A. G. Holloway, our sweet singer in Israel. He has no superior in singing in our ranks, perhaps; none that I have ever seen or heard. At his annual singing, which is every spring, in May, there are, I was told, generally two thousand or more in attendance. Knowing that Bro. H. is a fine singer and teacher, I longed to visit Fish Pond, expecting to find a church full of trained singers, and hear the best singing of the whole tour; but how astonished and disappointed I was to find that the whole church had about turned all the singing over to Bro. Holloway. It seems that they so love Bro. H. and his singing, that they had much rather hear him sing than to take any part in it themselves, and have, therefore, gladly turned the church singing entirely over to him. Elder J. A. Suttle is the pastor of Fish Pond Church; post-office is Fish Pond, Coosa county, Ala.; the membership is forty; regular meetings, 3d Sundays. Bro. B. D. Towns met me with conveyance to Pleasant Hill Church. The turn-out at Pleasant Hill was not very large, but I hope some practical good was accomplished. For some time this church has been under the weather, so to speak, with internal trouble, but I hope that all will be well soon. May the Lord in great mercy visit Pleasant Hill and command order and peace, and restore unto them the joys of salvation. From Tallassee to Pleasant Hill I was in the bounds of the Wetumpka Association. The next twenty churches are all in the Hillabee Association. Bro. Warren took me in charge at Pleasant Hill, and carried me home with him. Next day Bro. Warren conveyed me to Fellowship. Fellowship Church

was constituted Feb. 26, 1837, by the presbytery composed of Elder Helm Roberson and Deacon William Powell. Their first pastor was J. G. Eden, the next was J. Harlen, then R. W. Carlisle, then E. J. Wilson, (now excluded from the Primitive Baptist Church) then Benj. Jowers, then J. J. Cleveland and A. J. Whitten. The last two named have been serving the church since 1874. Total membership, as reported to last Association, is thirty-five; present clerk is A. F. Whitten; regular meeting time, 4th Sundays; yearly meetings, 4th Sunday in July; post-office, Alexander City, Tallapoosa county, Ala.

I will here state, for the information of the general reader, that our churches, as a general thing, in the South, meet only once a month, holding their conference for church business, and the reception of members, on Saturdays immediately preceding the Sunday of their regular meeting time. Their annual and semi-annual meetings are their Communion and feet-washing meetings. The most of our churches commune and wash feet once a year, some twice a year, while others commune quarterly and wash feet once a year, and that at their annual meeting. Some Associations are divided into districts, so many churches to a district, and each district has a district meeting for appointing the time and place of the meeting of the Association a year hence; especially is this the case in the district which in rotation is entitled to the Association the following year. The other business of a district meeting is similar to the business of an Association. These district meetings have no connection with the annual or semi-annual church meetings. In some places, however, where the Associations are not divided into districts, they have what are called union meetings, which are similar to district meetings, and are conducted pretty much on the same plan, except that union meetings usually close with communion and feet washing.

From Fellowship Bro. Cleveland conveyed me to Ephesus, which is located in Tallapoosa county, and has thirty-four members; post-office Forsleeton. A large congregation met me there, and we had a good meeting. I failed to get a historical sketch of any extent of this church. Bro. Jackson brought me near Bethlehem, my next appointment. The audience was not as large at Bethlehem as I expected it to be, but we had a pleasant meeting. Bethlehem was constituted Feb. 19, 1845, with seventeen members, by Elders John M. Person and James I. Dickson, the latter was their first pastor; their first deacons were William Brooks and V. D. Whatley; first clerk was William J. Salley. Since constituted has excluded 29; dismissed by letter 184; restored 6; died 88; present membership 56. Present pastor, N. M. Cook; present deacons, L. R. Jackson and R. L. Hamlet; and Bro. T. J. Hamlet, jr., is now their clerk; their post-office is New Site, Tallapoosa county Ala. Bro. J. M. Blankenship conveyed me on to Bethany, after spending the night with him. Bethany was constituted May 20, 1876, by Elders N. B. and E. Garrett with five members; first pastor, A. R. Triple; first deacons, James Cardwell and Henry P. Lacy; first clerk, A. M. Conner. Since constituted excluded to date, 12; dismissed by letter, 19; died, 7; present membership 18; present pastor, N. M. Cook; present deacon, W. M. Phillips; present clerk, J. M. Blankenship; has had four pastors; post-office Ayrshire, Clay county, Ala. Bro. F. M. Nelson conveyed me from Bethany to my next appointment, Valley Grove. We passed by, or near by, a gold mine. After a good night's rest at Bro. Nelson's, I went on to Valley Grove much refreshed in my feelings, and found a large congregation waiting for us. As this church, as well as others in the region, had been troubled by some of her members joining the Farmers Alliance, I preached about idolatry that day, from the text, "Little children, keep yourselves from idols." Trusting in anything but God for eternal salvation, is idolatry, hence the idolatry of the day, in that particular, is in trusting in saying prayers, making a profession of religion

morality, etc., all are idolized, hoping to reach heaven thereby. Then to trust in anything but God to bless the labor of our hands, and give us success in temporal things, is idolatry, for God has laid down the rule for his people to work by to secure their temporal good. To ignore that and take up with something else is idolatry and rebellion, and stubbornness, which are as the sin of witchcraft, iniquity and idolatry.—1 Sam. xv. 22, 23. God's rule is "Honor the Lord with thy substance," etc., "so shall thy barns be filled with plenty." "Trust in the Lord and do good, so shalt thou dwell in the land and verily shalt thou be fed." "Not slothful in business, fervent in spirit, serving the Lord." God demands obedience to him, and him alone, for both the temporal and spiritual good of his people in this world. They are to work out their own salvation from every false and idolatrous way; from error, and every way of disobedience, that they may see good and be blessed of the Lord in this world. No blessing is promised to the disobedient, idolatrous child of God. He will destroy all that go a whoring from Him. Their temporal peace will be destroyed, both in and out of the church; fellowship and communion with the saints will be destroyed, and the very way that seems right to them, the end thereof they will find to be the ways of death to their spiritual peace and joy, and to their temporal success and enjoyment. The Lord will surely stand by his faithful children who cannot endure idolatry and departures from his wise, unerring commands.

Valley Grove Church was constituted Nov. 13, 1873, with six members, by Elders R. W. Carlisle, R. J. Cowser and J. J. Cleveland. Their first pastor was Elder John T. Pace; first clerk, Irvin Jones; first deacon, D. M. Mosely. Since constituted five have died; dismissed by letter, 76; excluded 15. Most of those dismissed by letter went into the constitution of other churches. J. A. Nix is their present pastor; F. M. Nelson deacon; and B. F. Jarvis clerk; present membership twenty-four. Bro. John F. Brown was with me to convey me on to Pleasant Grove, some ten miles from Valley Grove. They have no meeting house yet, but are about to build. Their meetings are held in a school house. That day the school house was full of people, and we had a good meeting. Bro. N. M. Cook is the pastor of Pleasant Grove. The church numbers twenty-nine; post-office is Bluff Springs, Clay county, Ala.; regular meeting time, 2d Sundays. I thought I had a full sketch of this church, but find I have not. Bro. D. M. Sparks conveyed me on to his house for the night, on the way to Providence church for a two day's meeting, Saturday and Sunday. On Sunday the audience was so large that the meeting-house would not hold the people, so the meeting was held outside of the house. Providence Church was constituted Dec. 16, 1859, with fourteen members, by Elders G. W. Lowery and J. M. Duke; W. L. Taylor was their first pastor; J. Stephens, W. H. Miller, first deacons; and J. R. Waldrop, first clerk. Since constituted, excluded 9; dismissed by letter 24; died 8; present number 26. Elder H. G. Harris is now the pastor; Bro. Morris, R. L. Duke and George Strother the deacons; and Hiram Duke clerk; post-office is Mellow Valley, Clay county, Ala.; time of meeting, 3d Sundays. Bro. S. W. Pruet conveyed me on to Macedonia, where I was met by a large congregation, and all seemed to enjoy the meeting. The brethren here have built them a large new frame meeting-house. I saw very few good comfortable meeting houses anywhere on the entire tour. This church is one of the oldest in the Hillabee Association, and now the largest is number, having sixty-five members, according to last minutes of that Association. I tried to obtain a full historical sketch of Macedonia, but could not, on account of the loss of some of her records. Elder H. G. Harris is their pastor, and S. W. Pruet clerk; post-office is Ashland, Clay Co., Ala.; regular day of meeting, 2d Sundays. Bro. John L. Carpenter, of Macedonia, conveyed me, in company with Elder Cook and Bro. C.'s daughter, to Poplar Springs.

This church, once the largest in the Association, and apparently the most flourishing, is now in the worst condition of any of them. Jesus said that the "gates of hell shall not prevail against" his church, but Poplar Springs has suffered the Farmers' Alliance to so far prevail against her as to capture quite a number of her members. No interest was manifested in my appointment there, very few of the members were present, no one went from there to meet me, and altogether it was, to me, a sad visit. I hope there are enough true Primitive Baptists there to save the church from total ruin; if not, God will spew them out of his mouth, and Poplar Springs will soon be no more as a Primitive Baptist Church. Bro. Ray, of Mt. Zion, met me at Poplar Springs to convey me on to Mt. Zion, in company with Bro. Cook. Had a very large congregation at Mt. Zion, for a week day, and we had a good meeting. This church was constituted August 17, 1842, with sixteen members, by Elders John Blackston and Thomas Britton. First pastor, Silas Monk; first deacon, Wiley Wyatt; first clerk, D. E. Elison. Since constituted, excluded 28; dismissed by letter 143; died 29; present membership 37. Elder N. M. Cook is now the pastor; M. W. Ray deacon; and J. T. Willis clerk; post-office Ashland, Clay county, Ala.; regular meeting day, 1st Sunday. Brethren A. J. Blair and W. E. Garrett met me at Mt. Zion and conveyed me to Shiloh, a distance of twelve miles. Spent the night near Shiloh with Elder M. B. Garrett. Preached to a good sized congregation at Shiloh. There they had excellent singing, which I greatly enjoyed. Shiloh has thirty-seven members; Elder M. B. Garrett is her pastor; the 4th Sunday is their meeting day; their post-office is Hatchet Creek, Clay county, Ala. Bro. John T. Jackson conveyed me to New Prospect. There was a good turn-out at New Prospect, and we had a pleasant meeting. New Prospect has twenty-two members; N. M. Cook is their pastor; their post-office is Elias, Clay county, Ala. Bro. J. T. Crenshaw conveyed me to Hillabee Creek Church, where we had a two days' meeting, Saturday and Sunday, May 11th and 12th. It was their regular meeting time and Communion season, with other preachers present. They have a large, good meeting house at Hillabee Creek, and it was well filled with an intelligent, orderly and quiet congregation on Sunday, who gave good attention to the preaching. This church was constituted Dec. 9, 1881, with nine members; presbytery Elder J. J. Cleveland and Deacon A. C. House. Elder Cleveland was their first, and is their present pastor; J. C. Goza and H. C. Wells first deacons; Bro. Goza was also their first clerk. Since constituted, excluded 5; dismissed by letter 34; died 2; present number 35. Present deacons, J. C. Goza and J. T. Crenshaw; Brother Crenshaw is now their clerk; regular meeting day, 2d Sunday; semi-annual meetings, 2d Sunday in May and August; post-office, Hackneyville, Tallapoosa county, Ala. I failed to procure a historical sketch of Smyrna, but it is the next largest church in the Hillabee Association, according to the last minutes of that body, having a membership of sixty. Elder M. B. Garrett is their pastor; post-office is Kelleyton, Coosa county, Ala.; the 3d Sunday is their meeting day. Bro. J. L. Lecray conveyed me to Midway, where I met a large congregation, and had an enjoyable meeting. There I heard fine singing again. Midway was constituted Feb. 27, 1885, with eleven members, by a large presbytery, as follows: Elders R. W. Carlisle, J. J. Cleveland, J. A. Blackman, L. C. Peters, and Deacons J. B. Carlisle and A. J. Blair. First pastor R. W. Carlisle, present pastor, M. B. Garrett; first and present deacon, L. G. Blair; first clerk, J. L. Lecray; present clerk, J. H. House. Since constituted, excluded none, dismissed by letter, 5; present number, 14; regular meeting day, 1st Sunday; semi-annual, or communion meetings, in May and August, post-office is Mountain Meadow, Clay county, Ala. A young man, the son of Bro. Hand, conveyed me from Midway to New Hope Church. This is a newly constituted church, with only nine mem-

bers; was constituted with six members, April 28, 1888, by Elder R. W. Carlisle, and Deacons E. J. Blair and Benjamin Jarvis. Elder J. A. Blackman is their pastor, and Bro. Wm. Yancy clerk. We had a fair turn-out at New Hope, for a week day and a thinly settled neighborhood, and the meeting seemed to be enjoyed by all present. New Hope is in Clay county, near Holland, their post-office. Bro. J. B. Carlisle conveyed me from New Hope to Mt. Pleasant, a distance of about ten miles. Had a good large audience at Mt. Pleasant, and it was a pleasant meeting and a pleasant time generally. I have no historical notes of Mt. Pleasant, but find, on referring to the last minutes of the Hillabee Association, that the number of members is twenty-three. Mt. Olive, in Coosa county, is their post-office; Elder J. A. Suttles their pastor; and the 2d Sunday is their meeting day. Bro. Suttles met me at Mt. Pleasant, but Bro. Carlisle carried me on in his buggy to Liberty Hill Church. We had a large gathering at Liberty Hill, of many witnesses to the truth, who not only *know*, but who *love* the joyful sound thereof above all things in this world. The manifestation of that joy by them was a source of great joy to me, and always is. I never see such manifest knowledge and love of the truth when I preach to an Arminian church audience, and for that reason I do not relish preaching to them. Liberty Hill was constituted May 25, 1878, with eleven members, by Elders R. W. Carlisle, J. A. Blackman and L. C. Peters. Bro. Carlisle was their first pastor; T. A. Darman their first deacon; L. J. Gresham first clerk. Bro. John A. Suttle is now their pastor; A. J. Tarrel, deacon; and A. E. Jacks, clerk. Since constituted, three have been excluded, four dismissed by letter, and seven have died; the first Sunday is their meeting day; annual meeting, first Sunday in July; post-office, Rockford, Coosa county, Ala. After meeting at Liberty Hill, Bro. Jacks took the care and conveyance of me to Pleasant Hill. We had a two days' meeting at Pleasant Hill, and it was also the time of their semi-annual meeting. The attendance was small the first day, but the next the house could not hold all that came. Here I heard the best singing of the whole tour. The meeting closed with communion and feet washing, in remembrance of all that Jesus did, and all that he suffered to save his people from their sins. Pleasant Hill was constituted Oct. 27, 1871, with six members, by Elders R. W. Carlisle, J. M. Dykes, E. Garrett, J. P. Sayers and J. J. Cleveland. Elder Dykes was their first pastor; Francis Liveoak, first deacon; first and present clerk, John W. Liveoak; present deacons, Thos. J. Bazemore and Thomas Ezekiel. Since constituted, excluded 4; dismissed by letter 14; died 5; present number 9; meeting day, 3d Sunday; semi-annual meeting, 3d Sunday in May and September; post-office, Weogufka, Coosa county, Ala.; present supply, John Lecroy (licentiate). Brother, J. R. Upshaw had the care and conveyance of me to Antioch, a distance of twenty-three miles or more. I failed to gather a single historical note of the church, but their last Associational minute shows a membership of fifteen. I think Elder Compton is their pastor; their post-office is Fayetteville, Talladega county, Ala. Next morning Bro. Horton went on with me to Mt. Olive church, near Columbiana, my last appointment. We had a good meeting that day, and a good attendance. Mt. Olive is in the Wetumpka Association, and was constituted Sept. 20, 1851, with six members, by Elders Robert Martin and Sidney Chandler. First pastor was Hiram Tommee; first deacon, Ezekiel Simpson; first clerk, W. A. Seale. Elder J. E. W. Henderson is now their pastor; J. W. Thompson, deacon; and W. A. Tallent clerk. Number of pastors since constituted, 7; baptized, 49; received by letter, 58; received on confession of faith, 11; dismissed by letter 58; excluded 18; restored, 4; died, 22; present number, 30; meeting day, 3d Sunday; annual meeting time, July; post-office, Columbiana, Shelby county, Ala.

I closed my tour with a night appointment in Columbiana, and took the

train before day, and was with my family by breakfast time, at home. I shall ever remember this tour, and the kindness of the brethren to me, with satisfaction and pleasure. May the Lord's blessing rest upon them all; and I sincerely desire to be remembered by them in their prayers.

On looking over the notes of my tour I find that Pleasant Hill Church, of the Wetumpka Association, was constituted Sept. 28, 1878, with five members, by Elders, J. J. Cleveland, A. J. Whitten, J. H. Shirley and R. W. Carlisle. J. L. Lambert was their first pastor; R. Y. Williams their first and present deacon; and B. D. Towns their first and present clerk. They have no pastor now. Since constituted seven have been excluded, twelve dismissed by letter, four have died, and the present number is eighteen; post-office, Bulger's Mills, Tallapoosa county, Ala. Since I began writing up this tour, I have received a full historical sketch of Bethel Church, the most of which I will copy here: Bethel was constituted Sept. 22, 1838, with twenty-two members, by Elders Joseph Hill and James G. Eden. Have had six pastors in the following order of their names, viz.: Joseph Hill, Luke Haynie, Jas. G. Eden, R. W. Carlisle, Benjamin Jowers, and the present pastor, John A. Suttle. The first deacon was John D. Letcher; first clerk, William Blake. Present clerk, J. H. Johnson; present deacons, J. C. Blake and D. G. Willbanks. Have baptized since constituted, 114, received by letter, 144; received on confession of faith, 11; restored, 12; dismissed by letter, 139; excluded, 41; died, 42; present membership, 59; annual meetings 4th Sunday in July. Brother Johnson writes me that there is one thing remarkable about Bethel, and that is that during her fifty years' existence she has never raised a preacher. Well, if she failed in that, there is one thing she did not fail in, and that is, when she raised Bro. Blake to the office of deacon she raised a good *solid* one, to my certain knowledge.

J. H. PURIFOY.

MEDITATIONS UNDER BEREAVEMENT.

Life is but a transient flower,
The sweetest buds last but an hour,
Even so; the full blown rose
Knows but half of human woes.

'Tis only time and timely woes
Reveals the future of the rose;
When droughty winds and chilling frost
Begin their work, our hope is lost.

Then we behold, in sore dismay,
The rose did bud to pass away;
Thus we are taught that earthly ties,
Though born in buds, in blooming dies.

And while 'tis true and certain fate,
We realize it yet too late;
For had our hopes been wisely placed,
Then time would not have them erased.

Why were my pleasures born to die—
Others seem happy, why not I?
I hope 'tis for the best, at last,
When earthly sorrows all have passed.

But oh! 'tis strange that joys so sweet
Are given to perish at our feet,

And we required to plod our ways,
With only hope of better days

And stranger still, when hope is lost,
By blasting wind and killing frost,
That we lay hold on other joy,
When time reveals 'tis but alloy.

'Twas thus that time and timely things
Revealed true wisdom to a King;
Hence he declared that all was vain,
And earthly joys could not remain.

From hence we learn to turn away
From earth and every earthly ray,
Place our desires on things above,
And have a taste of real love.

When we arrive at heaven above,
And fears cast out by perfect love
We'll realize that God was wise
In what he did that caused our cries.

Then let us, in submission sweet,
Bow down at King Emanuel's feet,
And lip in love, "Thy Kingdom's come,
Thy will is ours and shall be done"

N. B. JONES.

USURPATION.

Dear Lord, I own, and freely own,
And here confess to thee,
Thy hand in usurpation here
I really cannot see.

Yet still thou art the King of kings,
Thy power doth ever shine;
The usurpation I behold,
Dear Lord, is none of thine.

Both good and evil onward roll,
Yet all are in thy hand;

The usurpation I behold
Belongs to sinful man.

Thou can'st usurp, the power's thine own
And must forever be;
In power thou standst, and standst alone,
And none can usurp thee.

And though an usurper rise,
As seems in sight of man,
Yet still by thee he lives or dies,
According to thy plan.

ELLIS MEARS.

OBITUARIES.

MRS. ELIZABETH WILLIAMS.

MRS. ELIZABETH WILLIAMS, consort of Isaac Williams, deceased, was born in Putnam county, Ga., February 3d, 1810; married December 20th, 1831; joined the Baptist church at Concord, Jasper county, Ga., and was baptized by Elder Tillman D. Oxford in 1835 or 1836, and continued steadfast in the faith and in constant fellowship with the saints until called from the church below to the church above. She died in peace on the 22d day of July, 1889, at which time she was a member of the church at Valley Grove, Covington county, Ala. Her mortal remains were buried at Pilgrim Rest cemetery, after appropriate burial service by Elder Stanlĕy.

"Blessed are the dead that die in the Lord."

H.

J. C. MARGAN

Died at his residence in Madison county, Texas, July 9th, 1889, after a lingering illness caused by cancerous disease of face and stomach. He was born April 13th, 1829, in Pike county, Ga.; went to Lee county in 1848; was married July 27th of that year to Mariah Heislar, by whom was born unto him ten children, eight sons and two daughters, only four of whom survive him. He served as a private soldier in the Twenty-ninth Georgia regiment in the civil war. Came to Texas in 1872; was converted in October, 1874, and joined the Missionary Baptists, but finding he was not at home among them, he joined the Primitive Baptists in November, 1883, and was baptized by the writer. BROTHER MARGAN was a devoted member of our church, never failing to fill his seat only when absolutely he could not do so, and he was one of those who seemed to "be ready unto every good work." Before conversion he was a very wicked man, being both profane and intemperate. But in him was shown the power of God's grace, as by it he became an earnest and devoted follower of the meek and lowly Jesus. He was very tender under preaching, and would sometimes get so full of the power and love of Christ that he could not fully control his feelings. He was buried at Madisonville July 10th, after some services at the grave by the writer, this being Brother M.'s request. His sorrowing widow, to whom he was very much devoted, his children, and brethren and sisters mourn his loss. Did not the limited space in the obituary department of our papers forbid it, I would like to say more in memory of dear Brother Margan. We loved him while he was with us; we cherish his memory now.

J. C. DENTON.

MRS. N. A. E. DUNN.

NANCY A. E. DUNN departed this life March 8th, 1889, at the advanced age of sixty-four years, one month and four days. She was the daughter of Tiercy and Thomas Sandefur, of Crawford county, Ga., and was born in Jefferson county February 4th, 1825; was married to Isaac Dunn, the writer's father, December 15th, 1842. She united with the Primitive Baptist church in 1849 at Bethel Church, Houston county, and was baptized by Elder James Murray; and there she lived a consistent member two years; then, with our father, moved her membership to Fellowship Church, Houston county, where they abode good and useful members for a year; and they then moved to Dooly county, and removed their membership to Mountbeazer, where she remained strong in that faith until her death. She leaves our dear old father (who has been a cripple with chronic rheumatism for fourteen years) and seven children to mourn our loss. But she lived, thank the good Lord, to see four of us members of the old Primitive Baptist church, which she so dearly loved. One son died in the late war in 1863, aged nineteen years, and one in infancy. She had thirty-eight grandchildren, thirty-four living when she died.

She worked until almost the last hour she lived, and was very busy at the morning sewing, and ate dinner as heartily as usual, and as usual lay down to rest a little while. Company came in and she got up, and, after being asked how she was feeling, said that she was not feeling very well, but sat down and laughed and talked, and seemed to enjoy herself and her company for about half an hour, when she dropped her head and raised it up again, and all around her knew that something was the matter with her, and they picked her up immediately and put her on the bed, but all life was extinguished. In less than two minutes after she was talking she closed her eyes herself and fell asleep in her Saviour.

So, dear father, brothers and sisters, let us not grieve, but rejoice that she has gone from the evil to come, and may we all bow in humble submission to the will of Him who doeth all things well, and may we all live to imitate her virtues and share her eternal bliss, is the sincere prayer of the unworthy writer,

L. A. A. DUNN.

Turkey Creek, Ga.

ISMA BURNETT

Was born March 5, 1804, in North Carolina and moved to Georgia and joined the Baptist church in Burk county, Georgia, before the division in the church. He was a faithful Baptist, a dear brother, an affectionate father, and a model man in the community where he lived. He had for a long time been a member of the church at Canoochee, Emanuel county, Georgia, near his home. He labored for what he had of this world's goods and was blessed with a great constitution and good health generally. He was able to labor for his living up to a short time before his departure. We have been informed that he went to see a physician about his condition the day before he died. We also learn from a brother Baptist, who lived near him, that he had on hand the first four dollars that he ever made for himself. A wonderful man indeed was Brother Burnett, and a nobler man we don't think we ever knew, faithful and true. He left his dear and afflicted wife with eight living children, and many brethren and friends to mourn their loss, but we feel that it is well with him. May those who survive the deceased live the life that Brother Burnett did in point of morality and Christianity.

This was written by order of the church at Canoochee, Emanuel county, Georgia.

August 4, 1888.

H. TEMPLES,

R. H. BARWICK,

J. W. ROUNTREE,

Committee.

MRS. MARY F. MURPHY.

SISTER MARY F. MURPHY, wife of Brother James Murphy, died May 4, 1889, at her home in Harris county, Georgia, in the thirty-ninth year of her age, leaving seven children, a disconsolate husband, two brothers and one sister, with numerous other relatives and friends, to mourn the sad event.

Sister Murphy was a pious, devoted and spiritual-minded Christian. Her hardships and trials in life were many and severe, but in the midst of them all the God of all grace was her support, refuge and trust, even unto and in death, so that she died resignedly and happily. Please publish the above in the GOSPEL MESSENGER and send one copy of the number containing it to James M. Jackson, Nevada, Collin county, Texas, and one to James F. Murphy, Mountain Hill, Harris county, Georgia, and the money for the same will be forwarded.

M.

R. N. PARRISH.

R. N. PARRISH was born in Emanuel county, Georgia, July 17, 1806 and died February 4, 1889. He married Nancy McCranie February 14, 1828, by whom he had twelve children, six sons and six daughters. He was raised in Bulloch county, Georgia, until about grown, when in 1825 he came to Irwin county, now Berrien county, and joined the church called Midway, long since dissolved. Thence he moved his membership to Pleasant Church, then Lowndes county, Georgia. When the war of 1836 with the Indians broke out he was one of the first to take up arms in the defence of his country, and I believe in August of that year in what was known as the Bruskey creek fight, he received a dreadful wound breaking his arm above the elbow, with which he suffered a great deal, but with care and the goodness of God he recovered and raised his family.

After living for many years in Pleasant church, he with others got letters of dismission and was constituted into a church in Berrien county, of which he remained a beloved member until his death. Many things might be written of his good character, but space forbids. We believe he was one of the blessed that die in the Lord. He died at his son's, J. J. Parrish, near Adel, Georgia, aged eighty-two years, six months and seventeen days, his wife having long since preceded him to the grave, and was interred in the cemetery at his church to await God's time in the resurrection.

ANSEL PARRISH.

August 6, 1889.

MRS. MOLLIE L. WILSON,

Wife of Brother David Wilson, was born November 22, 1862, was married to Brother Wilson March 20, 1881, died April 30, 1889, aged twenty-six years, five months and eight days, leaving her beloved husband and three little children weeping after her. Her little babe, only a few weeks old, is very feeble.

SISTER WILSON made a profession some time past, and at times since would speak of joining the church, but failed to do so when in health, as many have done and are still doing. During her sickness, which was of a lingering nature, she often talked of the goodness of God and the love of Jesus, in hope of a blessed home in heaven. May the good Lord bless you, my brother, and enable you to raise your little children up in the nurture and admonition of the Lord, and enable you to meet them again in glory.

A funeral sermon was preached before her remains were interred by Elder J. P. Spain, from these words: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Death! O, how solemn the thought. O, Lord, give us life, that we may live with thee forever.

J. E. FROST.

DANIEL BLACKMON.

DANIEL BLACKMON was born November 19th, 1810, in Johnson county N. C., and came to Georgia in the early part of his life, and in August, 1836, he was married to Miss Nancy Hartley, who was born in Washington county, Ga., December 15th, 1815, and who survives him. They had eight children, seven living and one dead. He joined the Baptist church in 1840 or 1841 at Flat Shoals church, and died a member of Macedoni church, Haralson county, Ga., which occurred March 29th, 1889, after an illness of 174 days. He was stricken with paralysis October 17th, 1888, and was almost helpless from then on.

He was truly an exemplary Christian, one that always tried, to the best of his ability, to do justice to all men, and laying good examples before his children. And he has raised a respectable family; four of his children are Primitive Baptists. It is hard to give the darling one of our nature up, but we must be submissive to the will of Him that does all things right, for he is God, and besides him there is no Saviour. If Uncle Daniel had any enemies in this world, they are those that hated Christ and his people, for he was surrounded with the men-made institutions of the day; the things which he held to did not suit all that lived around him. Nevertheless, the foundation of God standeth sure, having this seal, "The Lord knoweth them that are his."

The funeral services were held by Elders E. Philips and R. T. Speight. Text, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13. They spoke words of great comfort to a large congregation, after which he was buried in the graveyard at Holl Springs Church.

W. M. HOLCOMBE.

JOHN PARKER.

Our aged and beloved brother, JOHN PARKER, died June 14, 1889, at his humble home in Lee county, Alabama, in the eighty-third year of his age. He was a native of North Carolina, but principally raised in Georgia. Married in Meriwether county, Ga., to Miss Mary E. Owens, by whom he had fourteen children born unto him, four dying in infancy.

Bro. Parker was baptized and received among the Baptists before the division, more than fifty years ago, but when the division came he remained steadfast on the old principles of faith and practice up to the very last moments of his life. His last days were days of the most excruciating suffering, but the sustaining grace of God never shone more brilliantly in all the life of this dear brother than in his last days of suffering. His mind, even in the midst of torture, seemed to be even more active and clear in the Scriptures than ever before; though he was totally blind and had not read a line for some years. At one time a few days before death he became exceedingly happy and shouted the praises of God. The grace of God that had brought salvation to him had also taught him through life to live soberly, righteously and godly, and we have never known any man exemplify these fruits more fully in every relation of life, whether in the church or in his dealings with men of the world, than did our dear Brother John Parker. He was strictly honest and paid to all their dues. In his last days, when deprived of sight and to a great extent of hearing, he would exhort brethren to be prompt to attend their meetings, to treat their pastor right and give him all needful encouragement in his responsible calling. He admonished his children, some of whom are worthy members of the church, and all kind and dutiful, never to neglect going to meeting for the sake of worldly gain.

But he is at rest. After a very fatiguing travel of 20 or more miles over bad roads in the hot sun, we reached there in time to offer some words of gospel comfort to the family and to the large congregation assembled, after which Brother John Parker was buried in the family graveyard, near his old home, by the side of his dear wife who, twenty-one years before had been laid in the silent tomb.

M.

ASSOCIATIONS.

THE EBENEZER ASSOCIATION is appointed to convene with Cool Springs Church, Crenshaw County, Alabama, on Saturday before the first Sunday in October, 1889, seven miles west of Lapine station on the Montgomery and Florida Railroad. Visitors will be met at Lapine. N. R. DANIELL.

THE CONECH RIVER is appointed with Darien Church, Crenshaw County, Alabama, on Saturday before the third Sunday in October. Brethren coming by rail should come via Montgomery to Luverne on N. West and Florida Railroad where they will be met Friday night. W. P. MOUNT.

THE FLINT RIVER is appointed to meet with Mt. Fork Church, Madison County, Alabama, October 5, 1889, and continue three days. The church is near the Railroad leading from Elora, Tennessee, to Huntsville, Alabama. Any coming by rail can get off at crossing near Deposit. Elder J. W. Bragg is Moderator and A. B. Crutcher, Clerk.

THE OLIVE is appointed to meet with the church at Brownville, (at Columbus, Ga.,) Alabama, on Friday, 10 a. m. before the third Sunday in October, 1889.

THE BEULAH with Mt. Hickory Church, Chambers County, Alabama, 12 miles north of LaFayette, on Friday before the third Sunday in Sept 1889.

THE MT. ENON ASSOCIATION will convene with Elim Church, Polk county, Fla., fourteen miles south of Bartow, on Friday before the second Sunday in November. J. W. FUTCH.

According to appointment, the Primitive Baptist Church at Bald Rock met for the purpose of ordaining Brother Eli McDaniel to the gospel ministry. After preaching by Elder Wm. D. Almand from 2 Tim iv 2, the church proceeded with the ordination. The presbytery was organized by appointing Elder Isaac Hamby moderator. Brother Arnold Whitaker was appointed to speak for the church, Elder W. D. Almand conducting the examination on the Articles of Faith, Elder Wm. Adams giving the charge, Elder John F. Almand making the ordination prayer, Elder Hamby, on behalf of the church and the presbytery, giving Brother McDaniel the right hand of fellowship.

PATRICK H WHITE,
Church Clerk.
July 26, 1889.

ELDER ISAAC HAMBY,
Moderator.

DISTRESS.

Beans Creek, Franklin County, Tennessee. To all the beloved people of God, fortunate or unfortunate as the case may be, I wish to let you know that I am still alive and trying to be submissive to the dealings of a just, gracious and loving God. And I ask one and all who feel like you are in a condition to help me a little, to do so, and I hope to be blest with a thankful heart for the same. I would be glad of a home with some Primitive Baptist. I have no family, am sixty-six years old and few and evil have been the days of my pilgrimage. A poor sinner, ANDREW WOODS.

IN NEED OF HELP.—Sister Sarah Delk is in need of help. Her daughter is having fits and she wants means to have her treated by a physician. I would be glad to get the brethren to help her. JASPER MATHIS, Valdosta, Ga.

Brother John Post, of Troy, Alabama, asks for Associational Minutes to print. He is a good printer.

Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: **Brethren and Sisters, REMEMBER Bro. HASSELL !** ISAAC M. WILKINSON, Pelham, Tenn.

THOS. GILBERT,

Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

APPOINTMENTS.

Elder J. H. Purifoy is to preach (D. V.,) 5th, 6th and 7th of October, at Ebenezer Association, (Ala.); Black Rock, Crehshaw county, Alabama, on 9th; Ivey Creek 10th; Rutledge 11th and 12th; 13th and 14th at Conecuh River Association; Harmony 15th; Pisgah 16th; Union, (Bullock county,) 17th; Pleasant Hill, (Pike) 18th; Parau 19th and 20th; Baptist Rest 21st; Union Springs 22nd; Hopeful 23rd; Antioch (Coffee) 24th; Beaverdam 25th; Clay Bank Association 26th, 27th and 28th; Bethlehem 30th; Bethany 31st; Evergreen (Elba) November, 1st; Mt. Pleasant 2nd and 3rd; Corinth 4th; Mt. Olive (Dale) 5th; Hop-ful 6th; Bulah 7th; at night at Lee Hancks 8th; Pleasant Grove 9th and 10th; Macedonia 11th; Bethlehem 12th; Dothan 13th; Pine Grove 14th; New Bethsaida 16th and 17th; County Line 18th; New Hope 19th; Antioch 20th; Mt. Enon 21st; Corinth 22nd; Bethel 23rd and 24th; Beersheba 25th; Pleasant Grove 26th; Pilgrims Rest 27th; Ephesus 28th; Old Bethsaida 29th; Ramah 30th and December 1st. He will then want to go to the bounds of the Ebenezer Association with eight appointments, to be in Montgomery December 15th. Will Elders Henderson and Lewis arrange them. He will need conveyance.

LEE HANCKS.

BOOKS BY PRIMITIVE BAPTISTS.

We advertise books of our brethren and sisters, and it should be borne in mind that they issue them on their own personal responsibility, or that the church is not responsible for them; and the reader must be his own judge as to the soundness of the views of the writers.

ON THE RESURRECTION —The only book devoted to this crowning glory of man's salvation. Plain print, well bound, at 75 cents, postpaid. Address D. Bartley, New Castle, Henry County, Ind

COLLECTIONS OF GEMS, or Letters Written by Mary Parker. Price, bound in cloth, 75 cents, paper 60 cents. Send money orders on Lancaster, O., or registered letter or any safe way. Address Alma F. McNaughten, Pleasantville, Fairfield Co., Ohio. It will be an act of charity to Sister Parker to buy this book, as she is poor and has been confined to her bed many years.

THE NEW HYMN BOOK, contains 245 hymns, and is a good selection and very cheap. Price of cloth, \$2.50 per dozen. Address all orders to D. H. Goble, Greenfield, Ind.

REGENERATION, by Elder J. H. Oliphant, Buena Vista, Monroe Co., Ind., is now 25 cents a copy.

PREDESTINATION, by Elder John Rowe, Fourth Avenue, Columbus, Ga., has been revised and enlarged, and is now 25 cents a copy. Address as above.

LIFE'S JOURNEY AND LESSONS BY THE WAY, by Sister Kate Swartout (a frequent writer in the MESSENGER), is 75 cents a copy. Send money order or registered letter to Mrs. Andrew J. Swartout, Woodstock, Lenawee Co., Michigan; but money orders must be got on Brooklyn, Michigan.

INFANT SALVATION. —A pamphlet of sixteen pages, will be sent to any address, post paid, on receipt of price. Single copy 3 cents; 4 copies 10 cents.

Address

FRED W. KEENE,

Sutherlands Corners, Ontario, Canada.

Dear Brother Respass —I have a book of 400 pages now in press, entitled "Meditations on Portions of the Word," which will be ready by or before October 10. It contains selected articles which I have published in the *Signs of the Times* and other periodicals since 1864, and which brethren have from time to time suggested that I should publish in book form. Price \$1.00, on receipt of which the book will be sent to any address

Your brother in the hope of the gospel,
August 20, 1889.

SILAS H. DURAND,
Southampton, Burks Co., Pa.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

NOVEMBER, 1889.

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one copy of the Messenger for one year free.

Apr 90
W. A. Worsham
Stronds X Roads Ga

MRS. FANNIE M'RAE.

DEAR BROTHER RESPES—It becomes my painful duty to request you to publish the death of Mrs. FANNIE McRAE, wife of Sheriff C. D. McRae, of this county, which occurred at her home in Quitman, Ga., on Monday, September 16th. She was a daughter of Sister Jincy and the late Brother John Strickland, and was born June 10, 1868, and married January, 16, 1889. She had never made a profession of religion, but it was evident that the light of grace had shone in her heart, and the Lord of light and life had been made manifest to her in the pardon of her sins, for her walk indicated that her affections were set on things above. Although she had medical attention, and the best nursing that loving hands prompted by yearning hearts could bestow, that malignant destroyer, typhoid fever, overcame her delicate frame, and while her body sank to the earth, we have reason to believe and hope that her raptured soul released from a tenement of pain and sorrow, took its happy flight to the realms of eternal bliss, to feast on the love of a Saviour and the smiles of a God who has happiness in store for all his people. Then rest on, dear Fannie, for while we deplore thy departure and mourn for the smiles of thy dear face, we rejoice in thy happiness, and console ourselves with the thought that thy soul is happy amid the joys of heaven.

May God in his mercy comfort the bereaved family and friends, especially the heart-broken husband, who, though a young man, loses in Fannie his second wife. Yours in hope,

Tallockas, Brooks County, Ga.

J. N. GIBSON.

JOHN R. FURGERSON.

Our beloved brother, J. R. FURGERSON, departed this life March 20, 1889, at the home of his sister Amanda and brother-in-law James Gray, in Williamson county, Tenn. This child of God was born 14th March, 1820, and died aged sixty-nine years and five days. He joined the Primitive Baptists in Franklin, Tenn., July, 1856, and was baptized by Elder Jesse Cox, ordained a deacon in the Lynoville Church, Giles county, Tenn., by Elder B. E. Mullens and the writer, which he filled with honor and satisfaction, and in which church he died a member, loved and esteemed by the entire body. He died of paralysis. Deceased was a native of Virginia, Culpepper county, and came to Tennessee, near Cornersville, Giles county, 1831. He was the son of Francis and Elizabeth Roxey Furgerson, and was married to Susan A. Gray, December, 1842, and it can be truthfully said, lived a happy life. But Bro. Furgerson is dead. When the scythe falls and cuts down one in our midst, by our very side, we tremblingly inquire who is to be the next victim; and with that weapon suspended above us, may we not profitably ask, who next?

Fresh grow the sod o'er his tomb,
And still be his green wood repose,
Around may sweet flowers bloom,
And light be the tread of his foes.

In the death of Brother Furgerson the church has lost a pillar, the community a worthy member, his acquaintances a friend. But there is one—the disconsolate wife—how shall I approach her? She has received the deepest wound. By her side he walked, his eyes were ever upon her path to detect the dangers of the way; his heart beat in unison with her own; but cold is that heart—still its pulsations; the tongue, the glory of man, is paralyzed in death. Thus has passed away from earth forever, J. R. Furgerson. He has gone; all the excellencies of character which were his, could not keep him here, for his mission on earth was accomplished. In reviewing his life we can confidently say that as a friend he was sincere, as the writer can well affirm. His house was a home for the weary minister of Christ; and in conclusion, in the language of the prophet, thy bones shall flourish like the grass, O, my brother, thy bones shall flourish like the grass, and grow like the green herb.

Written by his pastor,

J. F. HOLT.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 11. BUTLER, GA., NOVEMBER, 1889. Vol. 11.

THE OLD PATHS.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16. "Remove not the ancient landmark which thy fathers have set."—Prov. xxii. 28. "The truth of the Lord endureth forever."—Psalm cxvii. 2. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered unto the saints."—Jude 3. "When the Son of man cometh, shall He find faith on the earth?"—Luke xxiii. 8. "Now the Spirit speaketh expressly that in the latter times some should depart from the faith."—1 Tim. iv. 1. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 30. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."—Rom. xvi. 17. "God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. xiv. 33. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, 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.

In this busy, restless, degenerate, conceited and unbelieving century, which has swung away from the moorings of the past, there seems to be a lamentable and growing tendency, even among some of our own churches, to depart from "the old paths," "the ancient landmark," "the everlasting truth of the Lord," "the faith once delivered unto the saints;" and, therefore, as one called by Providence to be the historian of the church of God, and the Moderator of our oldest Association, I feel constrained, utterly regardless of the temporal consequences to myself, delivered from the fear of the face of clay soon to moulder into dust, in the fear of the living God, before whom I shall shortly appear, and with an eye single to his glory, the promotion of his eternal truth, and the peace and prosperity of Zion, to lift my warning voice against the rapidly multiplying, confusing, and unscriptural innovations sought to be introduced among us during the present century, and to emphasize anew the momentous scriptural principles that I have sought to inculcate in the Church History. While the strong currents of religious rationalism, radicalism, and pseudo-spiritualism are sweeping multitudes towards the shipwreck of their faith and the maelstrom of destruction, I would, by the grace of God, stand unmoved upon the Rock of Ages, with the patriarchs, prophets and apostles, and the saints of the olden times, no matter what dazzling theorist may attempt to lure me to follow him to ruin, and no matter how foolish and ignorant and

unsound and heretical and bigoted and unprogressive others may esteem me to be. Upon the eternal Rock of his own perfect word and truth, Christ will build his church, and the gates of hell shall not prevail against it.—Matt. xvi. 18.

Next to the first century of the Christian era, I believe that the sixteenth century on the continent of Europe, but in England the seventeenth century was the most intellectual and the most spiritual period in human history. Certainly, in the firmament of the English-speaking world, never before or since has there shone such a galaxy of brilliant minds as those of Shakespeare, Milton, Cromwell, Bacon, Newton, Locke, Owen, and Bunyan, who lived in the seventeenth century; and I believe that never, since the death of the apostles, have there existed men more fully, thoroughly and truly acquainted with the Scriptures than the translators of the King James or Authorized version of the Bible of 1611, and the authors of the Westminster (Presbyterian) Confession of 1647, the Savoy (Independent) Declaration of 1658, and the old London (Baptist) Confession of Faith of 1689, all of which Confessions teach the same system of doctrine in reference to God, Man, Salvation, and the Lost Things. Much of the seventeenth century was a time of great persecution of the believers of the truth; and, as always in such periods, it was therefore a time of the great outpouring of Divine grace upon the people of God. I have no sort of an idea, either from history or from Scripture, that the people of the nineteenth century have either more sense or more grace than the people of the seventeenth century.

The old London Confession of Faith of 1689 (given in full with all the Scripture proofs, in the Church History, pages 663 to 695), "the ancient landmark" set by the (Baptist) fathers, in accordance with the word of God, was the same in doctrine as the English Baptist Confessions of 1643, 1644, 1656, 1677 and 1688 (see pages 524, 525 and 664 of the Church History), and was re-affirmed in the eighteenth century by all the oldest Baptist Associations and churches in America, including the Philadelphia Association (which embraced the Old School Baptist churches of Welsh Tract, Hopewell, Kingwood, Southampton, Warwick, Cross Marsh, London Tract, Bryn Zion and Wilmington), and the Kehukee, the oldest Primitive Baptist Association (which, at its formation in 1765, embraced the churches of Kehukee, Toisnot—now called Wilson—Falls of Tar River, Fishing Creek, Sandy Creek, Sandy Run and a church in Camden county). The same substance of doctrine was in 1777 again re-affirmed by the Kehukee Association, but more briefly in seventeen Articles of Faith (given on the 699th and 700th pages of the Church History), which are to-day the Articles of Faith of most of the Primitive Baptist churches in North Carolina with which I am acquainted.

On the 837th page of the Church History, father remarks: "Primitive Baptists stand by their Articles; they read them, they believe them to be true, and they preach the doctrine contained in

them; and hope that themselves and their successors will continue to do so, even to the end of the world. And this they do with great pleasure, though well aware that such a course is disapproved by nearly all other professed Christians in America. While some denominations have creeds more or less orthodox, yet it is lamentably true that they are almost universally disregarded by the ministers and members of nearly all the religious sects and societies in the land. In this awful day of degeneracy, Baptists should adhere more steadfastly to the apostles' doctrine, which induces to fellowship in Christ, to communion and prayers; in order that the distinction between the church and the world might appear greater than ever before, if possible." Father believed, and I believe, that the old London Confession taught the apostles' doctrine more accurately, comprehensively and thoroughly than any other uninspired production; and therefore it is that I deeply regret the increasing tendency in our midst to ignore and to deny its teachings. The London Confession of Faith is, to be sure, not inspired nor infallible; but no other document that I have ever read, so fully and impartially summarizes, in my judgment, "the truth, the whole truth, and nothing but the truth," contained in the Scriptures of the Old and New Testaments. Those Scriptures are, of course, the only infallible and authoritative standard of faith and practice. I endorse the London Confession only because it seems to me to follow the Scriptures, and to follow them more fully, faithfully and wisely than does any other uninspired enunciation of religious truth. And I am satisfied that the highest benefit would redound to the believers of the present day if, in deep humility, and an earnest desire to know the pure and entire truth, and in sincere dependence upon the Spirit of God, they would study the old London Confession, and *especially the Scriptures to which it refers, and compare these teachings with those of all the other Scriptures.* "Let God be true, but every man a liar."—Rom. iii. 4. The difficulty with some of our brethren, and that which tends to confusion and division among us, seems to me to be their habitual tendency to dwell upon one class of Scriptures to the exclusion of others, and either to unduly exaggerate or to untruly explain away (they call it spiritualizing) their meaning, so as to make them plainly conflict with other Scriptures. One class of Scriptures must not be continually dwelt upon to the exclusion and contradiction of others (1 Sam. iii. 9; 2 Tim. iii. 16, 17); and while the *true spiritual* meaning of Scripture is more important than the literal meaning, a so-called spiritualizing that denies the literal truth of Scripture, or that makes one Scripture deny another, is false spiritualizing, and proceeds from a false spirit.—1 John iv. 1; 2 Tim. ii. 13.

The London Confession is remarkable for its *omissions* as well as for its declarations; and I would first briefly allude to the former. Like the Bible, the old Confession does not say one word about the manifold societies and institutions of the modern relig-

ious world, although these societies and institutions have almost utterly absorbed all the so-called churches of the nineteenth century. It contains no doctrine of an eternal devil, no dualism, no two-seedism, no anti-trinitarianism, no rationalism, no Arminianism, no accidentalism, no fatalism, no pantheism, no reduction of the creature to a mere involuntary, irresponsible machine, no unscriptural anti-nomianism, no non-resurrectionism, and no denial of a general judgment. It does not represent God as the author or cause, or approver, of sin in angels or men; nor does it attempt to explain the philosophy of the new birth. It does not define the procedure in public worship or in church conferences, nor the attitude in prayer. It makes no allusion to the laying on of hands on all baptized believers, although this was made by some a test of fellowship; nor does it refer even to feet-washing, which lowly rite (practiced and enjoined by Christ, in connection with the Lord's Supper, in the 13th chapter of John, but alluded to only once more in the New Testament, in Paul's first letter to Timothy v. 10, in connection, not with baptism or the Lord's Supper, but with the good works of aged and destitute widows, such as bringing up children, lodging strangers, and relieving the afflicted) was never, before the present generation, thought of being made a test of fellowship. (See Church History, pages 505, 527, 616, 830, 845, 846 and 847). These omissions seem to me to be eminently scriptural, wise and proper.

The Confession comprises thirty-two chapters, and expresses the belief to-day, according to my information, of the great majority of Primitive Baptists. But there are several of these chapters partially, and some of them almost totally, denied by a few of our brethren. I will, as briefly as I well can, recapitulate the substance of this most elaborate and approved of all Baptist creeds.

The heading or preamble of the London Confession states that its authors were representatives of more than a hundred baptized congregations in England and Wales, and that *they denied Arminianism*. Those who think that the Confession teaches Arminianism either do not understand its language, or do not know what Arminianism is. It is a plain misrepresentation of historical facts to maintain that the authors of the Westminster Confession, the Savoy Declaration, and the London Confession, were Arminians, or believers in a conditional salvation; it would be just as true, and no more true than, to declare the Primitive Baptists of to-day Arminians. But, like the vast majority of the predestinarians of past ages, and the vast majority of the Primitive Baptists of to-day, the authors of the London Confession were sublapsarians, and not supralapsarians, believing in the doctrine of the Divine voluntary permission, but not the doctrine of the Divine efficiency, in reference to sin. Fourteen times in the Scriptures (as I have shown on the 650th page of the Church History, and in the note on the 963d page of the second edition of the

History—2 Chron. xxxii. 31; Psalm lxxxii. 12; Mark i. 34; v. 13; Luke iv. 41; viii. 32; Acts ii. 23; vii. 42; xiii. 18; xiv. 16; Rom. i. 24, 26, 28; ix. 23) the Holy Spirit declares that God *permits*, or bears, or suffers, or endures sin; and, to my mind, the argument is perfectly unanswerable that, if there is but one God, and he is unchangeable, and if he permits sin in time, then he certainly predestinated to permit it in eternity; at the same time he controls and overrules sin for the good of his people and the glory of his name. God's word says that He permits sin, and though all the creatures in the universe say differently, I would not believe it. All Calvinistic Confessions of Faith trace the fall to a permissive decree, represent man as voluntary, responsible, and justly punishable for sin, and reject, as a blasphemous slander, the charge that God is the author of sin.

The first chapter of the London Confession affirms that the Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith and obedience; that nothing is to be added to it by new revelations or traditions; that the inward illumination of the Spirit of God is indispensable to the saving understanding of it; that everything necessary to be known, believed and observed may be understood by the unlearned as well as by the learned; that, in all religious controversies, the church is finally to appeal to the original Hebrew of the Old Testament and the original Greek of the New Testament; and that the infallible rule or interpretation of Scripture is Scripture itself, so that when there is a question about the true and full sense of any Scripture, it may be searched by other places that speak more clearly. Thus human opinions are not to be substituted for the written word of God. [Church History, pages vii., viii., 5, 6, 263, 579, 586, 596, 644, 666-9].

The second chapter declares that there is only one living and true God, and that he is a pure Spirit, infinite in being and perfection, invisible, immutable, eternal, incomprehensible, almighty, most holy, most wise, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory, most loving, gracious and merciful, forgiving sin and rewarding those that diligently seek him, but withal most just and terrible in his judgment, hating all sin, and will by no means clear the guilty; that he is the independent sovereign of the universe, to whom are due the worship, service and obedience of every creature; and that in this Divine and infinite Being there are three subsistences, the Father, the Son, and the Holy Spirit, of one substance, power and eternity, each having the whole Divine essence and yet the essence undivided, but distinguished by several peculiar, relative properties and personal relations—this doctrine of the Trinity being the foundation of all our communion with God and comfortable dependence on him. [See titles, God, and Trinity, in index of Church History].

The third chapter asserts that God decreed in himself, eternally

and unchangeably, all things that come to pass; yet so as thereby God is not the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature; that He predestinated or foreordained, without anything in the creature as a condition or cause moving Him thereunto, some men and angels to eternal life, through Jesus Christ, to the praise of his glorious grace, and left others to act in their sin to their just condemnation, to the praise of his glorious justice; and that the doctrine of this high mystery of predestination is to be handled with special prudence and care, that men, attending the will of God revealed in His word, and yielding obedience thereunto, may from the certainty of their effectual vocation be assured of their eternal election, so that this doctrine shall afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the gospel. [See titles Predestination, and Election, in Church History].

The fourth chapter declares that, for the manifestation of the glory of His eternal power, wisdom and goodness, God in six days created all things, visible and invisible, and all very good; and that, last of all, He made man in the image of God, in knowledge, righteousness and true holiness, having the law of God written in his heart, and power to fulfill it, and yet under a possibility of transgressing, being left to the liberty of his own will, which was subject to changes [and thus that God did not compel Adam to sin, for the Most Holy does not even tempt any one to sin; see titles Creation, and Man, in index of Church History].

The fifth chapter affirms that God, by his most wise and holy providence, and for his own glory, doth direct, dispose and govern all creatures and things, from the greatest even unto the least, so that nothing occurs by chance; that his determinate counsel extendeth even to the first fall and all other sinful actions both of angels and men, and that not by a bare permission (but by a voluntary permission, as Mr. John Gill well explains this phrase on the 651st and 652d pages of the Church History), and that He most wisely and powerfully boundeth sin, and otherwise ordereth and governeth it to His most holy ends, yet so as the sinfulness of their acts proceedeth only from the creatures and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin; that He often leaves His own children for a season to temptations and the corruptions of their own hearts, to chastise them for former sins, or to make them more humble, watchful and prayerful; and that, as a righteous Judge, God, for their former sins, blinds and hardens the wicked and ungodly, and gives them over to their own lusts and the temptations of the world and the power of Satan, so that they harden themselves even under those means which God useth for the softening of others. [See titles, Providence, Chance, and Permission of Sin, in index of Church History].

The sixth chapter asserts that God created man upright and perfect, and that Adam, through the seduction of Satan in the serpent, and of Eve, without any compulsion, did wilfully transgress the righteous law of his Creator in eating the forbidden fruit, which transgression God was pleased to permit, according to His wise and holy counsel, having purpose to order it to His own glory. [“If evil had never been permitted,” it has been well said, “the wisdom of God could not have appeared in overruling it, nor His justice in punishing it, nor His mercy in forgiving it, nor His power in subduing it”]; and that our first parents by this sin fell from their original righteousness and communion with God, and involved themselves and their posterity in sin, corruption and death. [See titles, God, holiness of; Sin, origin of; Sin cursed by God; Depravity, total; in Index of Church History.] The next twelve chapters declare (7) that God the Father and God the Son entered into an eternal covenant for the salvation of the elect; (8) that the Son, by His incarnation, obedience, suffering, death, resurrection, ascension, and intercession, became the Mediator and Surety of this covenant for all his people, their Prophet to teach, their Priest to atone, and their King to convince, subdue, draw, uphold, deliver, and preserve them to his heavenly kingdom; (9) that man, by his fall, lost his freedom of will to do good, and God alone, by His grace, enables him freely to will and to do that which is spiritually good, but that the will of man is made perfect and immutably free to good alone in the state of glory only; (10) that all the elect, and none others, are in God’s time effectually called by his word and Spirit out of sin and death to grace and salvation; (11) that they are freely justified by the imputation of the active and passive obedience of Christ; which is their whole and sole righteousness, and can never fall from that state, though they may, by their sins, fall under God’s fatherly displeasure, and then do not usually have the light of his countenance restored to them until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance; (12) that all the justified are adopted into the family of God, and enjoy the liberties and privileges of his children, have access to his throne of grace, and cry Abba, Father, and are pitied, protected, provided for, and chastened by him as by a father, yet never cast off, but sealed to the day of redemption; (13) that the saints of Christ, by his word and Spirit dwelling in them, grow in grace and in the practice of all true holiness, but never attain perfect sanctification in this life, so that there is in them a continual and irreconcilable war between the flesh and the Spirit; (14) that saving faith is the work of the Spirit of Christ in the hearts of the elect, and exalts the word of God above the word of all others, and accepts, receives, and rests upon Christ alone for salvation, and, whether strong or weak, differs in kind or nature from the faith of temporary believers, and though many times assailed and weakened, it gains the final victory; (15) that God

gives his people repentance unto life and salvation, and this repentance, on account of the motions of sin in our members, continues through the whole course of our lives; (16) that good works are only such as God hath commanded in his holy word, and not such as, without such warrant, are devised by men, out of blind zeal, or upon any pretense of good intentions, and can be done only by the regenerate, and are the fruits and evidences of a true and lively faith, the willing and the doing being wrought in us by the Holy Spirit, and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, but that our best works are imperfect and short of our duty, and cannot merit pardon of sin or eternal life at the hands of God, but are accepted only in Christ; (17) that the elect, though they may fall into grievous sins, whereby they incur God's displeasure and temporal judgment, and grieve His Holy Spirit, harden their own hearts, wound their own conscience, and hurt and scandalize others, shall be brought back again to repentance, and shall be kept by the power of God unto salvation; and (18) that true believers may at times, by the Spirit of adoption witnessing with their spirits that they are the children of God, have an assurance that they are in a state of grace, and that every one should give all diligence to make his calling and election sure.

The nineteenth chapter affirms that, while the ceremonial law of types and figures was fulfilled and abrogated by Christ, and the judicial or civil law given the Jews was of limited national use, the moral law of the Ten Commandments, written in substance in the heart of Adam, who, while he was upright and in the image of God, was endued with power and ability to keep it, and delivered by God on Mount Sinai, and written in two tables, the first four commandments containing our duty to God, and the last six our duty to man, is of universal and perpetual obligation for all persons, both regenerate and unregenerate, Christ in the gospel in no way dissolving, but much strengthening this obligation [see Church History, pages 191, 192, 449, 450 and 542]; and that, while true believers are not under the law as a covenant of works, to be thereby justified or condemned, yet it is of great use to them, as well as to others, as a rule of life, and to show them their sinfulness and their need of Christ and the perfection of his obedience, and to restrain their corruptions, and teach them what their sins deserve; and that these uses of the law are not contrary to the grace of the gospel, but sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done. [See titles, Law and Gospel, in Index of Church History.] The next eleven chapters assert (20) that the covenant of works being broken by sin and made unprofitable unto life, God, of his sovereign grace, gave his Son for the salva-

tion of the elect, and his Holy Spirit to quicken them from the death of sin, and to effectually produce in them a new spiritual life; (21) that true Christian liberty is not a liberty to sin, but a freedom from the guilt and all the consequence of sin, and from the doctrines and commandments of men, that we may all our lives yield obedience to God, not out of a slavish fear, but with a child-like love and willing mind; (22) that the Triune God alone is to be worshipped, and in spirit and truth, and only through the mediation of Christ, by prayer, reading the Scriptures, preaching, bearing the word of God, singing, baptism, the Lord's Supper, fasting and thanksgiving, and that one day in seven, which from the creation of the world to the resurrection of Christ was the last day of the week, but since the resurrection of Christ, has been the first day of the week, and is called the Lord's day, should be kept free from worldly employments and recreations, and devoted to the public and private worship of God and to the duties of necessity and charity; [see Church History, pages 44, 45 and 46;] (23) that for the solemn confirmation of the truth and ending of strife, a lawful oath, imposed by lawful authority, may be taken, but only in the name of God, and in the common sense of the word, without equivocation or mental reservation, and that vows of service and offering may be made to God alone, and should be faithfully kept; (24) that civil magistrates, being set up by God should be obeyed in all lawful things commanded by them; (25) that marriage should be between one man and one woman, and not within the degree of consanguinity or affinity forbidden in the word, and that Christians should marry in the Lord, that is, should not marry infidels or idolaters, or those who are wicked in their life or maintain damnable heresy; (26) that all orderly-walking believers in Christ ought to be gathered in particular churches, having Christ as their only Head, and having power and authority to carry on that order in worship and discipline which He requireth, their officers being Elders and Deacons, qualified by the Holy Spirit, and chosen by the common suffrage of their church, and set apart by fasting and prayer with imposition of hands of the Eldership, the work of pastors being to give themselves to the ministry of the word and prayer and watching for souls, and it being incumbent on the church which they serve to communicate to them of their natural substance according to their ability, and that churches ought to hold communion among themselves for their peace, increase of love, and mutual edification, and that, in cases of difficulty in doctrine and practice, churches should, if necessary, seek the advice of other churches, but no decision of messengers can be imposed upon any church; [see titles, Church, the true; Church Conferences; Discipline, Church; Elders; Deacons; Pastors; Support of the Ministry; and Associations, in Index of Church History;] (27) that all saints have fellowship in the graces, sufferings, death, resurrection, and glory of Christ, and in each other's gifts and graces, and should lovingly labor for the

mutual good of each other, both in the inward and the outward man; (28) that baptism and the Lord's Supper are ordinances of Christ to be continued in his church to the end of the world, and to be administered only by those qualified and thereunto called according to his commission; (29) that baptism is a sign of the fellowship of believers in Christ with him in his death and resurrection, and should be administered only to believers, and by immersion in water in the name of the Father, of the Son, and of the Holy Spirit; [see title, Baptism, in Index of Church History;] and (30) that the supper of the Lord Jesus was not meant by him to be a sacrifice for sin, but only as a perpetual memorial of that one offering up of himself by himself upon the cross for all the sins of the elect, that the bread and wine are only emblems of his body and blood, and are to be given to all the communicants, that worthy receivers spiritually receive and feed upon Christ crucified and all the benefits of his death, and that those who receive the elements unworthily eat and drink damnation to themselves. [See titles, Lord's Supper; Transubstantiation; and Consubstantiation, in Index of Church History.] The thirty-first chapter affirms that, while after death, the bodies of men return to dust and corruption, their souls return at once to God who gave them, the souls of the righteous being made perfect in holiness and received into Paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day; that at the last day, such of the saints as are found alive shall not sleep, but be changed, and all the dead shall be raised up with the self-same bodies and none other, although with different qualities, which shall be united again to their souls forever; and that the bodies of the unjust shall, by the power of Christ, be raised to dishonor; and the bodies of the just, by His Spirit, unto honor, and be made conformable to His own glorious body. [Church History, pages 55, 94, 260, 266, 590, 634, 635, 709, 932 and 933.] And finally, the thirty-second chapter declares that God hath appointed a day of general and final judgment, unknown to men, when apostate angels and all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil; and the object of God in the appointment of this day is to manifest the glory of his mercy in the eternal salvation of the elect, and of his justice in the eternal damnation of the reprobate, who are wicked and disobedient, and then the righteous shall go into everlasting life, but the wicked into eternal torment. [Church History, pages 20, 191, 203, 248, 251, 260, 261, 262, 590, 694, 695 and 700.]

By this "ancient landmark," I would wish to abide; in these "good old paths" of eternal truth I would desire to walk, and find

rest to my soul, along with the poor, old, ignorant and despised saints of by-gone centuries, who lived and died in the faith of God's elect, and with the bulk of the Primitive Baptists of the present century, even though a few of my wiser, and abler, and better brethren have left me far behind them, and swept on to what they think grander, deeper and fuller revelations. My head and heart find a sweet repose in the old-fashioned religion of our fathers; as for new things in religion, the inventions and the theories of men, I have no use for them whatever. Those who like them are perfectly welcome, so far as I am concerned, to all these religious novelties.

In their preliminary address "to the judicious and impartial reader," the authors of the old London Confession say: "Our earnest desire is that all into whose hands this may come, would follow that (never enough commended) example of the noble Bereans, who searched the *Scriptures* daily that they might find out whether the things preached to them were so or not. Oh! that other contentions being laid asleep, the only care and contention of all upon whom the name of our blessed Redeemer is called, might for the future be to walk humbly with their God in the exercise of all love and meekness toward each other; to perfect holiness in the fear of the Lord, each one endeavoring to have his conversation such as becometh the gospel, and also suitable to his place and capacity, vigorously to promote in others the practice of true religion and undefiled in the sight of God our Father; and that, in this backsliding day, we might not spend our breath in fruitless complaints of the evils of others, but may every one begin at home to reform in the first place our own hearts and ways, and then to quicken all that we may have influence upon to the same work; that if the will of God were so, none might deceive themselves by resting in and trusting to a form of godliness without the power of it, and inward experience of the efficacy of those truths that are professed by them." And in the concluding paragraph of their Confession of 1644, the old English Baptists wisely, faithfully, and undauntedly say: "We confess that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the word of God that we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in His strength rather embrace all reproaches and tortures of men, to be stripped of all outward comforts, and, if it were possible, to die a thousand deaths rather than to do anything against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the apostle a knowledge that 'after the way which they call heresy, worship we the God of our fathers;' disclaiming all heresies (rightly so called), because they are against Christ, and desiring to be steadfast and

immovable, always abounding in obedience to Christ, as knowing our labor shall not be in vain in the Lord."

Remembering the declarations of God's word, that we should not be wise in our own conceit; that God hath respect unto the lowly, but knoweth the proud afar off; that He dwells in the humble, broken and contrite heart; that the most child-like and the humblest in his kingdom are the greatest; that we are but of yesterday, and know nothing; that if any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know; that Moses, the most useful and honored servant of God in the Old Testament, was very meek, above all the men that were upon the face of the earth; that David did not exercise himself in great matters, or in things too high for him; that Isaiah confessed that he was a man of unclean lips; and that Jeremiah realized that he was only a child, not able to speak; that Paul, the most useful and honored servant of God in the New Testament, felt himself less than the least of all saints; that even inspired apostles knew only in part, and saw through a glass darkly; that Jesus, the incarnate and glorious and adorable Son of God, did not, in his humanity, know all things, but was the meekest and lowliest of all, and even called himself a worm and no man, prostrating himself on his face in the garden of Gethsemane in his amazing humiliation, and bids us to learn humility of him; remembering, I say, these great truths, let us seek, by the Spirit of God, to be wise, not *above* what is written, but *in* what is written; let us keep within the ancient land mark which our fathers set by the straight-edge of Bible truth, and walk in the good old paths trodden by them; let us search the Scriptures of eternal truth, and try to conform our doctrine and life to the perfect standard of Divine Revelation; let us do nothing through strife or vainglory, but let each esteem others better than themselves; let us, by Divine grace, walk worthy of the vocation wherewith we are called, with all lowliness and meekness, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace, feeling that there is one body, and one spirit, even as we are called in one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. And may the God of peace keep the hearts and minds of all his people, and cause them to dwell together in unity, humility and love, that the Lord may be glorified, and that others may know that they are the disciples of Jesus.

SYLVESTER HASSELL.

If honor be not the Lord's due, let him not have it: if it be his due, let him not be denied it. As man was born to serve God, he had better never have been born than to refuse him that service.

THE SONS OF GOD.

TEXT—"For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14.

Dear Brethren: To be the sons of God is a blessing and honor everlasting and infinite. It is the richest and fullest manner and measure of his love. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii. 1. For his sons are the heirs of his kingdom of life and glory, and the joint heirs with his beloved and glorified Son, and they shall behold his glory and be with and like him, world without end.—Rom. viii. 17.

The text teaches that it is in the Spirit of God, but not in the flesh, that any are his sons. "God is a Spirit, and they that worship him must worship him in spirit and in truth."—John iv. 24. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. Therefore, it is evidently true that "as many as are led by the Spirit of God," they are "born of the Spirit," and are the sons and heirs of God.

Then the doctrines of men, that God is the Father of all men; that as many as are the sons of Adam are the sons of God, are false; for then as many as are born of the life of Adam, and are led by the spirit of his flesh, they would be the sons of God. But at the ninth verse, above the text, our apostle says, "Now if any man have not the Spirit of Christ, he is none of His." This excludes all men who have not the Spirit of Christ, and confirms the doctrine of the text, that the sons of God are they only who are led by his Spirit. As many as are thus led are born of the Spirit, and the Spirit of God dwells in them. They are, therefore, reckoned and known after the Spirit, but not after the flesh, as they were before they were born of God.

Let us next notice who they are that are the sons of God; that is, whether they are *angels*, or *spirits*, or *men*. Does our beloved Paul mean "as many (angels) as are led by the Spirit of God," or "as many (spirits) as are led by the Spirit of God," or "as many (men) as are led by the Spirit of God, *they* are the sons of God?" Does not the personal pronoun "they" in the text certainly refer to men? Yes; for the context affirms "Now, if

any *man* have not the Spirit of Christ, *he* is none of His." Therefore as many men as have the Spirit of Christ, they are his; his members, his brethren, and his joint heirs; for they are the sons of God.

"But as many as received him (Christ) to them, gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13. This is said of the Jews who believed on Jesus as the Christ, "Whosoever believeth that Jesus is the Christ is born of God."—1 John v. 1. Not whosoever of a generation of spirits, but whosoever of men. Therefore if *any man* be in Christ, he is a new creature."—2 Cor. v. 17. Paul does not teach the wild idea that a new creature is in that man, but that that man is *himself* a new creature in Christ. "Wherefore thou art no more a *servant*, but a *son*; and if a son, then an heir of God through Christ."—Gal. iv. 7. This was said to men who were servants under the law, but whom Christ had redeemed from the bondage and curse of the law, and into whose hearts God had sent forth the Spirit of his Son, crying, Abba, Father. Therefore, Paul said to men of Rome, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby *we* cry, Abba, Father. The Spirit itself beareth witness with *our spirit* that *we* are the children of God."—Rom. viii. 15, 16. The children of men, poor, sinful creatures, are redeemed, born again, receive the spirit of adoption, are led by the Spirit of God, and are the sons of God. "Except a man (not an angel, not a spirit) be born again, he (man) cannot see the kingdom of God.—Jno. iii. 3. It was not to spirits, but men, that Peter wrote, saying, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Pet. i. 22, 23.

Now, let us notice some of the scriptural evidences which prove that we are the sons of God: And first is *love*. "The fruit of the Spirit is love," etc.—Gal. v. 22. "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.”—1 Jno. iv. 7, 8. “By this shall all men know that ye are my disciples,” says Jesus, “if ye have love one to another.”—Jno. xiii. 35.

Another evidence is, *faith* in Jesus. “He that believeth on the Son hath everlasting life.”—Jno. iii. 36. “Whosoever believeth that Jesus is the Christ is born of God.” “He that believeth on the Son of God hath the witness in himself.” “These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.”—1 Jno. v. 1, 10, 13.

Joined to and following faith are *confession* and *baptism*, as evidences of sonship and salvation. For said Jesus, “He that believeth and is baptized shall be saved.”—Mark xvi. 16. “And the Lord added to the church daily such as shall be saved.”—Acts ii. 47. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” “For whosoever shall call upon the name of the Lord shall be saved.”—Rom. x. 9, 13.

Heartfelt sorrow for sin, and repentance of it, are good scriptural evidences that we are of the people and children of God, whom Jesus shall save from their sins.

Hope in the Lord is an abiding and true evidence of sonship to God. “Blessed is the man that trusteth in the Lord, and whose hope the Lord is.”—Jer. xvii 7. “For we are saved by hope.”—Rom. viii. 24. “In hope of eternal life, which God, that cannot lie, promised before the world began.”—Tit. i. 2.

Finally, the perfect manifestation of the sons of God, and their entrance into eternal glory, shall be in their resurrection in the image of the Son of God, when they shall see him as he is, and be forever with him. “Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.”—Luke xx. 36.

In this hope yours,

D. BARTLEY.

The glory of God is the golden butt at which all the arrows of obedience are shot, otherwise they fall short of their mark.

CANTON, Miss., Aug. 31, 1889.

ELDER RESPESS—I send you my annual subscription, \$1.00. I had subscribed for the MESSENGER in Jackson, Arkansas, and here too. I would have them (the colored people) read my MESSENGER, and they were well pleased with it. As it gave full explanation on all the topics discussed, they promised to subscribe. They asked if there were any colored people in your churches. I told them O, yes; but I find I was mistaken—I told them wrong. [You were not wrong; there are two colored churches in our—the Upatoie—Association.] I continued to have them read the MESSENGER, and they soon found how the colored people stood in your estimation. They did not care to hurt my feelings, so they told me they did not want to read the MESSENGER any more. I knew what was the matter; they don't approve of my subscription, as you all (I mean you white Primitive Baptists) are so scornful, and refer only to the negro in some slang way, or in some example of degradation, "The old negro and the lightwood knots," "Cursed Ham;" the negro language, "dis," "dat," "gwine." Is this gospel news that the MESSENGER is bearing? Elders Mitchell, Bartley, Chick, Respass, Keene, Potter, Lockett—I know that these are men, and if anything of mocking the negro is in their hearts they keep it; they have not put it in the MESSENGER and called it gospel, as I have seen yet, nor have I seen where they have spoken anything, good or bad, for them; if they have good in their hearts for the negro, they keep it, and if it is evil they know how to keep it. I learn, also, in the Church History, 23d chapter, page 827, where the colored people were thrown out of the Kehukee Association. What did you think would become of them? They had no learning—a great many of them did not know right from left—could not as much as read the Bible—yet, thrown out of the churches and Associations without anything to start with. They had no statute, and you've shown since that you did not care what became of them. I see every denomination looking up their colored members, and taking account of them; if they need aid they get it; but I have not known the Primitive Baptists to ask if there are any colored members of their denomination where the MESSENGER reaches, much less to aid us in a spiritual way. I do say, and have said, the Primitive Baptists are of the strongest faith of any people that I know of, or have ever known, of any kind. I am of that faith—the same belief—but I cannot say the same practice. I must tell the truth from the heart—that you have an evil eye and a dark heart towards we colored people; I am sorry, too, but can I help it? What consoles me, we never did you any harm, but at all times tried to do all the good we could.

If I have said anything amiss, it is in good feeling, and I hope the Lord will pardon me, and I hope you will pardon me also.

I assume this privilege from the MESSENGER, that if any of the readers of the MESSENGER see any thing that prompts them to write, let them do so.

I will continue to take the MESSENGER as long as you send it, as it comes regular and has not failed.

I am a Primitive Baptist.

SARAH BARTLEY, (Colored.)

There are many colored members in our churches here; and they are treated as brothers. We have three colored ministers in our Association. There are a great many so-called Primitive Baptists of color that we do not recognize.—R.

Where does that fish swim that will not nibble at that hook on which there hangs a golden bait? How many perish for trusting to that which perishes in the using!

FROM NATURE TO GRACE.

My parents were Baptists before I was born, or at least from my earliest recollection. Since I can first remember I had occasional alarms of conscience which caused me to have serious thoughts for awhile, but they would pass away and then return again. It made me afraid to do wrong and yet I felt that I was doing wrong all the time, which gave me great trouble at times when a mere child. But much of the time I lived without much concern. I often felt as if I would try to get good as the Methodist preacher told us. He advised and exhorted us all to come to the "mourner's bench," but I could hardly see how it could be done in this way. As I said my parents were Baptists and they took me to their meetings sometimes, but it was a dry, dull place for me; but I felt a kind of veneration for them I could not understand. My father seemed lothe to see his children entangled in an Armenian delusion and often talked to us about these things, and tell us we could go sometimes to Methodist meetings, but told us plainly that if they (the Methodists) prayed for sinners as they claimed to, they would pray for us too, for we were sinners as all our race was—that their prayers for sinners would do us as much good away from the "bench" as at it, and if we felt like praying for ourselves to go to our closets as the Scriptures directed—or some other secret place—and God who sees in secret would hear our prayers as well as at a mourner's bench, so-called. This seemed reasonable to me then and does yet, and I determined to begin at once to get good, for I felt that I was not good, but believed the Methodist preacher this far, that if I would set about it in earnest I would get good; so I would get on my knees at night when about to retire, but did not want any one to know it, would try to live without sinning in any way, but never got through one day satisfactorily to myself, but would determine to commence the next morning afresh, but always with the same result, which began to alarm me more and more; for if my best works were imperfect in my own eyes how must they appear in the eyes of that just and holy God, whose eyes are too pure to look on sin with any degree of allowance. All this time I felt an impression that I would be a christian

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and a preacher. At the same time I knew no more what it was to preach than a dumb brute. I had many dreams, or visions, some of which I will relate. I got impatient, so I felt that it could not be possible that I could ever be a christian. I got no better and I felt sometimes that I would give anything if I could get rid of the subject entirely as it began to occupy my mind to the exclusion of almost everything else. I would sometimes think if I had tried sooner I could have succeeded, but it had a fast hold on me now and I hoped and prayed, as far as I could pray, that God would make it known to me in a dream or some way what the result was to be; so one night it seemed to me that I was in a place that filled me with wonder. A most glorious light shone around and everything appeared glorious. I felt so unfit to be there that I was afraid every moment would be my last. As I lay prostrate—for in my fear I had fallen—I was told I must look up and see what my fate was to be, but I durst not look up but begged to be forgiven for desiring to know what God had kept from me. I awoke up greatly alarmed, for although it was a dream, I felt more than ever that I was a sinner and instead of getting good my case was more and more desperate. Another dream or vision followed (or indeed many of them.) I saw again this glorious light which illuminated everything I could see in every direction. And I saw a ladder that reached from the ground up as far as I could see, and it was so wide that I could not see either side, but it was like a stairway of gold, and this light came streaming down this stairway and the sweetest and most powerful music came floating down this same stairway, and shining characters that I cannot describe were walking up and down this glorious stairway and everything in this world contrasted so miserably with this glorious sight; and it seemed to me that thousands were hastening on toward this glorious place, and at the foot of the ladder the shining characters whom I will call angels were giving them that came a change of raiment and indeed a change of appearance, for they looked like the angels themselves and went up the stairs with them toward the source of the music and the light. Then I heard the most dismal groans and awful shrieks and I could not tell where

they came from, but it was in the opposite direction from the music. The position I occupied was prostrate on the ground a short distance from the foot of the stairs. Oh, I felt so unworthy, so sinful and I could see what my sin had done. It had shut me out of this glorious place; but oh, such a desire, I cannot express, as I had to go where the angels and changed ones were going; but I would not dare raise my guilty face much less make my request known, but with my face in a position that I could see others going, and in secret be moaning my lost condition. At length one of the angels turned to me and with a sweet smile said: "We will come for you after awhile." Oh, the thrill of joy I felt; but I awoke and behold it was a dream and I was still a miserable sinner. But one thing I learned, that if I and all of Adam's guilty race were doomed to everlasting punishment, God's justice would shine in it, and if any were saved it would be boundless mercy, and I had such a view of our helpless condition in a state of nature that I ask forever to be excused from believing in a conditional salvation. And I now, after this vision, believed as much in God's sovereign right to dispose of his creatures as seemed good in his sight as I do now, though at that time I felt to be without hope and without God in the world. But I never wanted from this time on (and a long time before) to sin any more. In this way I went on till I was sixteen years of age, when it seemed to me my sins became a still greater burden. I witnessed first one of my aunts, a dear sister Catherine Hielt, baptized. They gathered on the bank of Capon River and stood, Eld. P. McInturff and about twelve or fifteen members and a considerable congregation besides, and as they sang and prayed it seemed to me they bore a strong resemblance to the angels I saw in the vision. I stood a piece off, felt that my highest aspiration was to be fit to be with them and like them, but it seemed to me this could never be, or at least I could see no way it could be. Then my sister was baptized in July, 1866, and the day she was baptized and till the next day in the afternoon, I spent the time in anguish of heart. It seemed to me as we went home from the meeting that the leaves and trees reflected my condemnation and miserable condition. The language of Eld. Peter Long was my feel-

ing exactly, "The trees and leaves appeared to say, 'thou poor abandoned sinner.'" How I spent the night I can't tell. I often looked in a testament I kept handy, hoping against hope that there might be something for me. I was engaged in ploughing corn and I hardly knew what I was doing, especially at times I would wonder how the work was done as my mind was so abstracted that I could not give the ploughing much attention. I remembered having read about a class that would call for the rocks and mountains to fall on them and hide them. Surely thought I, I am one of this class, but there seemed to be no hiding place for me; but as I said, in the afternoon I was somewhat relieved by these words being spoken to me as plainly as though in an audible voice: I am the Lord thy God, when thou passest through the fire it shall not burn you, through the waters they shall not overflow.—Isaiah. This calmed my troubled mind, and I felt surely this is the voice of God; and his word will surely come to pass, but the question how can he save me a vile sinner and his justice remain untarnished. I will not go into further details, but simply say that for five months, or thereabouts, this question, "how can man be just with God?" occupied my thoughts, and the more I thought about it the less I could see how God could save me without my sins being first put away, and I knew no more how that could be done than a horse. I went to sleep thinking about it and begging God to show me how it could be done and awoke in the same way. All this I tried to keep concealed from the notice of others. I say *tried* for I did not fully succeed, for I once heard my father say to mother, "that there was something the matter with Thomas, he stays by himself whenever he can and seems to be in a kind of study, and pays but little attention to anything going on." He further added, "I hope it is the Lord's work; if it is it will all come right." About the last of December, 1866, I went to bed as usual, I don't know how soon I went to sleep, but I had another most heavenly vision. The same glorious light shone around (yes, dear sister, the same light I expect to see when Jesus comes in the clouds,) and I saw many things, but among the rest, I saw the Saviour. He seemed to stand in the midst of a small crowd of people. After awhile he turned to me,

and it seemed to me he had a stern, stately look that I could not understand. He began to talk and I felt certain that my fate hung on what he would say, and it was with the greatest fear mingled with hope that I listened for his words as they came, which were: "Behold, I go to prepare a place for you; and if I go to prepare a place for you I will come again and receive you to myself, that where I am you may be also." I felt like I was in a new world and wondered why I didn't see before, *Jesus* bore my sins that I might go free, he died that I might escape death; he suffered the vengeance of God's wrath that I might rejoice in the hope of the glory; in short, he was my Saviour, my Friend, my Brother, my Deliverer, my everlasting portion forever. Such were my feelings then, and as I had asked to be excused from believing that sinful man was able to perform any conditions, so now I saw plainly that the plan of salvation as I now beheld it, needed nothing added. When I awoke the bed could hold me no longer. I wanted to know whether the language I heard was in the Bible. I went down stairs and made on a fire, got the Bible and hymn book, and would read and sing alternately. I opened at once to the language of my Saviour, 14th chap. of St. John, and as I read, each word was sweet as honey to my taste. As I read along I came to the 15th and the 23d verses, oh, how I certainly do love him. Yes, dear sister, at that time I could fully adopt the language in "Solomon's Songs," "My beloved is mine and I am his." My whole heart went out to him and his people, as I thought then and think yet, the old order of Baptists are. "If ye love me keep my commandments." What are they? In a moment I could see that baptism was one, and if I then would have had the opportunity I would have gone before the church and told them what I felt God had done for me a sinful creature; but I didn't have an opportunity for some time and I began to fear that I might be mistaken and take a wrong step, but I asked the Lord to guide and open the way. The following July when Eld. Philip McInturff came through and held a meeting at an old brother's house near Enon (there was no organized church there then, but a good many members of Timber Ridge and Little Capon) in a weak and very unsatisfactory way to myself I tried

to tell what I had experienced, and was received for baptism. I have passed over much of my exercises of mind. I had many dreams on the subject of baptism. I often dreamed of preaching and telling God's power to save sinners, and even thought it was so plain to me that I could explain it to others, but soon learned that others must receive an understanding of it by revelation as I did. The next morning after I was received I was baptized, also an aunt who died in March, '87. Oh what a privilege! What joy filled my soul! I truly felt that I could never doubt my interest in Christ, for had not he promised and could I not confide in him? But I will now tell you that I have passed through some dark seasons since that; not only doubts and fears but sometimes on the borders of despair—then again rejoicing in hope of the glory of God. So I continued on until Eld. J. A. Corder's death; all the time more or less, deeply impressed that I must preach, and did preach often, but no mortal ever heard me till the next meeting day after brother Corder was buried, some of the members of Enon sent me word to come over meeting day as they wanted to meet as usual. I had never told a living soul of my impressions to preach, and determined to keep it a secret till I was certain I had a call from God, but I went to the meeting and after we gathered an old brother asked me to sing and offer prayer, read a chapter and talk a little, if I felt like it. Then came the struggle. Oh my unworthiness and lack of everything that would qualify me for so great a work; but I felt that some awful judgment awaited me if I refused, so trembling and lame I went on, sang and prayed, and then read the 84th Psalm and tried to explain it, and so went on for a time; then another church sent for me, and another, till now I have the care of four churches in our Association and calls to more than that, many more, and I feel my whole soul drawn out in trying to search out the lost sheep of the house of Israel, and try in my poor way to point out the way of life and salvation as I learned from my heavenly Master.

I have traveled a good deal, and the more I go the more calls I have to go, and feel my heart stirred up when I hear poor sinners inquiring the way to Zion. But I don't *know* yet whether I had a call from the

right source. Sometimes fear I had not, and again I feel the Saviour's presence and enjoy his smiles, and think I can see his kind hand leading me.

Now, my dear sister, I have tried to comply with your request and tell you how Jesus saved a poor sinner as I hope. I am afraid it will tire you, but I tried to be brief and pointed; so you will excuse bad writing and other imperfections; and oh will you remember me in your supplications at a throne of grace, that God will keep me in the path of duty and use me to his name's glory and the up-building of his kingdom here on earth; and finally give me a home among that people that I love so well, in that beautiful world on high.

Now, dear sister, may God bless you and be with you in all your trials and tribulations in this world of sin and sorrow. Remember me to your poor afflicted husband. I have so often thought of you and him. Somehow I had poor hopes of his getting well; but I have great hopes that God is preparing him for a better world than this, where there will be no more sickness, sorrow or death forever. I owe sister Laura a letter and will try to answer it soon. I love to hear from my friends and would be glad to see you all again if it is the Lord's will. Farewell for the present.

T. N. ALDERTON.

Paw Paw, West Va.

LOUVALE, GA., Sept. 6, 1889.

DEAR BRO. RESPESS—On my return from the Upatoie Association, I felt an impression to write of it through the MESSENGER. Through conflicts, trials, and much gloom, I decided to try to go, and on Tuesday morning, Sept. 3d, I left with Bro. Battle from his home, and after a long drive of about twenty-eight miles, with a severe spell of sore eyes, we reached the Association grounds about 11 o'clock. When we came in hearing, I remarked to Bro. Battle that "Bro. Respass was preaching," and he said he thought not; but soon I heard him use the name of Ruth, and said I, "that is him; I heard him speak of Ruth," and sure enough, when we unhitched and went to the stand, I was right. When we reached the stand he was preaching about the king and the (xlv Psalm) king's daughter, and it was indeed comforting to the writer. There was a large turn-out and a good representation by all the churches. Able preachers were also present, and it seemed

to me that I never heard better preaching. Elder Respass preached the Introductory, and after the sermon the Association was organized, and adjourned till the next morning. After intermission, Bro. Jennings, of the Harmony, occupied the stand, followed by Elder J. C. Williams, of the New Beulah, in Appling county, Ga. The discourses were timely and able, and tended to comfort and instruct the saints. The Association met next morning and transacted the business in order, after which, at 10 o'clock, Elder A. V. Sims, of the Union Association, of Brooks county, spoke comfortably from the words: "We are the circumcision which worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." We much enjoyed the word preached, and felt to thank God for the gift of Bro. Sims to minister in things pertaining to the sanctuary of God. He was followed by Elder A. W. Patterson, from the Primitive Ebenezer, from the words of Jesus, "Learn of me." His discourse was both practical and experimental, and clothed with zeal, as we hope, according to knowledge. We regard Bro. Patterson an able and zealous minister of Jesus. After an intermission of an hour, the stand was occupied by Elder T. J. Head, of the Primitive Western, from the words of Paul to Timothy, "Take heed to thyself and the doctrine, continue in them, for in doing this thou shalt save thyself and them that hear thee." We regarded it a timely, able, and appropriate discourse. The writer followed and spoke from the words of Daniel, "There is a God in heaven that revealeth secrets."

The next morning they met at 9 o'clock, and after attending to the business of the Association, the stand was occupied by Elder W. C. Cleaveland, of the Echeconne Association, followed by Elder S. T. Bently. Elder Cleaveland came forth, as we think, in the strength of the Lord, and preached about the covenant and the birth of Isaac, and the Jews. It was a profound, deep, doctrinal, practical and spiritual sermon; he had the undivided attention of the audience. Elder Thomas Bently, of the same Association, followed with these words: "Comfort ye, comfort ye my people, saith your God." His discourse was very comforting, and we thanked God for these precious, able gifts in the ministry. The writer was called upon to offer the closing prayer. When they were extending the hand, it was a melting, precious time with us; we had something to farewell on, and I wonder if I shall ever be in another such a meeting, where all was harmony and love; and truly could we say, "Behold how good and how pleasant it is for brethren to dwell together in unity." It was a precious meeting to me, and it was the general expression of those present. It was to me "a feast of fat things—wine on the lees well refined." The precious fragments now make my soul say "Bless the Lord, oh, my soul, and all that is within me bless his holy name."

The brethren had made ample provision, and large houses and

hearts received the visitors; and now I take occasion to say that I do thank the dear brethren who so cheerfully received us. May the Lord bless them and prosper them as they love Zion and the courts of our God. If Bro. Battle had not somewhat urged me, I should have turned back, but thank the Lord I went, and although I was in pain most of the time and could not sleep, I trust my heart was awake, and I enjoyed the glorious assembly of the saints.

May the Lord bless the Upatoie, with her able ministers, and make them glorious by the shining of his light upon them. I felt to say and feel while I was there, that this is none other than the house of God and the gate of heaven. I was made also to realize that though we pass through the valley of Baca, he maketh it a well and also filleth the pools with rain from heaven, in the preached word. For indeed, "His doctrine" did "drop as the rain, his speech distilled as the dew, as the small rain upon the tender herb, and as showers upon the grass." If you see fit you can publish this. Yours in hope,

W. LIVELY.

ELDER J. R. RESPESS—*Dear Brother in much Tribulation*: If it were possible for me to write anything that would be edifying to the Lord's poor, afflicted people, I would cheerfully do so; knowing my inability, I decline and will just speak of some of the pleasant meetings we have had in the past few weeks. Our Associational meeting was held with the church at Mt. Moriah, Lincoln county, Tenn., embracing the second Sunday, inst., which was a very pleasant meeting; all in peace and much good feeling prevailed. During the meeting there were four additions to the church, and all seemed much revived. The good Lord be praised! his mercy endureth forever!

Saturday before the third Sunday, by mutual agreement, a number of brethren met at Stephens Grove meeting house for the purpose of constituting themselves into a church. Elders T. J. Taylor, T. M. Ezell, J. E. Frost, and Deacons G. W. Ezell, J. W. Shuffield and W. W. Vest, formed a presbytery, Frost, Moderator, W. W. Vest, Clerk. After due and solemn examination by the Moderator, and prayer by Elder T. J. Taylor, and charge and presentation of the Bible by the Moderator, then the right hand of fellowship by the presbytery and all the brethren and sisters present. It was a happy time indeed. Thus organized on the principles and

Articles of Faith of the Stephens Grove Church of Primitive Baptists, to be known as the Primive Baptist Church at Eagleville, Tenn., where their meetings will be held, they constituted with fourteen members. The door of the church was opened for the reception of members; one received by experience and was baptized Sunday morning. This meeting is one long to be remembered. O, may the good Lord protect this little vine, which we hope is of his own right hand's planting, for Christ's sake, is our sincere prayer, if we know our own heart, and continue to add to her such as shall be saved. And may she live together in the love of Jesus and the fellowship of each other, in the spirit of meekness. Amen.

J. E. FROST.

Shelbyville, Tenn.

EDITORIAL.

J. R. RESPESS, Wm. M. MITCHELL, J. E. W. HENDERSON.....EDITORS.

THOSE DAYS SHALL BE SHORTENED.

Except those days should be shortened, no flesh should be saved; but for the elect's sake, those days shall be shortened.—Matt. xxiv. 22.

In compliance with the request of Brother J. G. Moore, of Okapelco, Ga., we will by the Lord's help, offer a few remarks on the above text.

1. "Those days" mentioned in the text refer to a period of time and a state of things in opposition to Christ and his chosen people, which should far transcend in wickedness and religious deception, anything that had ever before been known in the world, or that should ever again be manifested among men. False prophets, and false Christs should delude the people, and array them against the truth to such extent as to result in murder and bloodshed, trials and tribulations, so that if those days of tribulation should not be stopped and cut short by the sovereign power of God, no flesh should be saved from literal, temporal death.

2. Among the many instructive things which may be drawn from the text, let us not fail to notice how forcibly and clearly the unlimited sovereignty of God

is set forth in controlling and restraining both the wickedness of men and the tribulations of his people. For the elect's sake, those days of trial, bloodshed, murder and death shall be shortened. No weapon that is formed against them shall prosper, and every tongue that shall rise in judgment against them shall be condemned, for this is the word of the Lord and the heritage of the saints.—Isa. liv. 17.

3. It is written in the Psalms that "Surely the wrath of man shall praise thee, the remainder shalt thou restrain."—Psa. lxxvi, 10 There is a limit to sin and wickedness. God, in his sovereign power and infinite wisdom has set its bounds over which it cannot go. Like the bounds of the sea, the decree of God saith, "Hitherto shalt thou come, *but no further* and *here* shall thy proud waves be stayed."—Job xxxviii. It is thus he limits and restrains the wrath of sinful and wicked men. For the glory of his sovereignty and the honor of his own name, he will restrain men from their wrathful designs and cut the days of their wicked purposes short for the Elect's sake.

4. But before proceeding further let us pause to notice that notwithstanding all the religious ravings and wrath of men against the doctrine of election, that the loving care and tender mercy of God is over his elect people under all circumstances by day or by night. And if it had not been the Lord who was on their side when wicked men rose up against them, they would have been swallowed up long ago when the wrath of man was kindled against them.—Psa. cxxiv. There is evidently more wrath in the heart of men against the Lord and his elect people than has ever yet been turned loose upon them. The sovereign power of God hath restrained it for the "Elect's sake." For their sake those days of tribulation shall be shortened, and thereby the wicked themselves will partake of mercies and temporal preservation.

5. The wicked men of the world, false prophets and false christs, would, if in their power, banish the doctrine of the election of grace from the earth; yet the poor deluded creatures do not know how many blessings they enjoy for the Elect's sake. The elect are the "salt of the earth." For their sake the world is preserved from utter destruction. And for their sake Christ saith

"I sanctify myself, that they also might be sanctified through the truth."—John xvii. 19. For their sakes also the gospel is preached, and for their sake gospel ministers suffer, enduring all things for the "Elect's sake, that they may obtain the salvation that is in Jesus Christ, with eternal glory."—2 Tim. ii. 10.

6. Now in the face of all these things which God hath done and will do for the elect's sake, and in the face of all that Christ hath done and all that gospel ministers are called of God to do and suffer for the elect's sake, how heaven-daring and how wicked it is for false teachers to deny and fight against the doctrine of election!

7. But the doctrine of election is said by many seemingly good and pious people, not to be a Bible doctrine. But if this were so, how could it be said by our Lord that those days of tribulation, which if unchecked by the sovereign power of God would sweep all flesh from the earth, should be stopped or shortened for the elect's sake? And how could it be said in truth, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"—Luke xvii. 6. This, and numerous other texts establish the fact that God has a chosen and elect people which he claims as "His *own* elect," in a special and peculiar sense in distinction from all others of Adam's race. He loves them in Christ with an everlasting love, and at his own appointed time he brings them to a knowledge of this truth, and with loving kindness draws them unto himself. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Mat. xxiv. 31. Not one of them, old or young, rich or poor, of any age or country is to be forgotten of God. They all shall know him, whom to know is life eternal, from the least of them to the greatest. In conclusion, we say to brother J. G. Moore that sickness of several weeks has delayed a reply to his request, and even now (Aug. 22, '89) we are quite feeble.—M.

The earth is our work-house, but heaven is our store house. The one is a place to *run* in, and the other is a place to *rest* in.

A TREATISE ON THE BOOK OF JOSHUA.

BY ELD. P. D. GOLD.

We have been furnished by the author with a copy of the above book; and we have been edified and instructed in its perusal. It is written in plain and simple language that may be understood by the most unlearned reader, and therefore well adapted to all of God's people, both learned and unlearned. We give some (page 55) extracts.

THE GIBEONITES.—“What may the Gibeonites typify in the people of God? they symbolize certain traits and dispositions found in the land of promise; they are not sons of God, yet something connected with Israel. For instance Joab was a bloody warrior and needful for David in fighting his battles, and was with David in all his wars, yet his hoary head was not to go down to the grave in peace. * * * When we are entering the land of promise in our first bright days of joy and triumph, we conclude that everything about us and of us is all an Israelite without guile and that we shall have no more trouble. We are ready then to make a league with all that offers itself; nor are old clothes or clouty shoes in the way. We have a disposition in us to be greater than others; we have anger, ambition, envy, &c., and they appear all right at this time for they are disguised; and not until we know more of these things we discover that all these things are of the earth. The word of the Lord declares this to be so, but we have to learn this another way than by simply reading the letter of the word; but after we learn by experience that this is so, then we read it in the word with much better understanding. For instance, often our pride if nothing better, would make us strive to do the best we can in serving God; and one said that he had pride enough if not grace enough to make him try as hard as he could to preach. You would prefer to meet your brethren in worship because you loved them, and if you are led by no better motive than to go and see them because you are ashamed to stay away, that is better than not to go at all. You have a bad temper that often gets you into trouble; but this temper is in a sense needful to provoke you at times to resent wrong, though it may be hard to keep under and it must be put under tribute, for it is not an Israelite, it cannot enter heaven, yet it is good to draw water and hew wood or do the menial outside work of the temple. There is a principle about us that is often ashamed of Jesus; for instance a poor brother ignorant and badly dressed, awkward in manners comes to you in the presence of the learned, polite, fashionable worldly people, you are somewhat ashamed of him; now this lust of pride that makes you ashamed of him is a Gibeonite; it will not do for a master, but sometimes when the love of Jesus might not constrain you to serve the Lord from the highest motive, but the thought of the scandal and shame that would be on you if you neglected certain duties, might spur you up to what is proper in itself. If we fail to do right at any time from the best motive or are not deterred from doing always from the purest promptings, still if we from a less pure motive do what is right—or are kept from wrong doing even by slavish fear, that is as a Gibeonite who is bound to hew wood and draw water for the temple.”

Now this is candid and refreshing, and meets the condition of many of us, or at least it does of the writer of these lines. We were consoled once with

this thought, that as we were troubled because fear of death seemed to have been the chief prompting in our joining the church and in all our service, that fear of death was made to serve in overcoming our pride, because it was stronger than our pride, and thus it was as Midianite against Midianite, fear overcoming pride, and thus Gideon or the Israelite got the victory and God was glorified, and we were cut off from boasting.

On page 112:

“HOW LONG ARE YE SLACK—Often the answer of reproof is on the toes and heels of those that boast, for it is not for him to boast that puts his armor on as him that takes it off. They that think they stand are often quickest to fall, while those that with fear and trembling give diligence to business, are sure of reaping a golden reward.

‘The children of Joseph say, ‘We are a great people, yet you have given us but one lot,’ and Joshua answered, ‘If ye be a great people, get you to the wood country and cut down and take possession and occupy, and go to the mountains and cast out the Canaanites, though they have chariots of iron.’ We must not demand more than we are able to occupy. How many men want positions they are not able to fill, and if they are entrusted with them are embarrassed, and found unequal to the emergency. If you claim more, show yourself worthy by going forward and occupying the land; but to do this you must encounter the Canaanites; you must fight. When riches increase, they that eat them increase, and he that increaseth knowledge increaseth sorrow. While this land was given to Israel, and while the Lord fought their battles and subdued their enemies before them, yet Israel must go to the battle, and each must stand in his lot and fight, and be valiant, or he was no richer, and obtained no spoils of war. Those who do not love the doctrine of grace, say that our view of it and our profession of faith dismisses all concern about good works, or watchfulness, or the obedience of faith. But what is the type here? does it not teach that he that will not work shall not eat, and he that will not sow shall not reap? The good and the obedient Israelite eats the good fruit of the land of Canaan; the faithful and devoted Christian dwells in a goodly land of promise, while the disobedient dwell in a barren land. They that are faithful in serving the Lord are strong, and overcome. If we should boast and say ‘I can do so and so; and my lot is a hard one, and I am not appreciated as I deserve, and my deserts call for more than has been awarded me; my brethren do not remember how much I have labored for them, or what sacrifices I have made to be a Baptist, and what good I have done them,’ then we may say to such, if you are worthy, show worthiness and strength by bearing the infirmities of the weak and so fulfill the law of Christ. How can one prove he is worthy by repining because others do not value him high enough? How can one show he is strong by scolding others, or can one show he is meek by finding fault with other? How can one show that he has good vision by seeing motes in others’, and yet cannot see near enough home even to discover a beam in his own eye? If one has not enough, let him go to the woods and cut down, and build, and occupy, and not live on other men’s labor; or let him enter the mountains and destroy the enemy, and dwell there in their strongholds. But to repine or boast, to complain at others or exult in your own prowess, is not good in Israel. How long are ye slack to go and possess the land which the Lord giveth you? God hath given you *all* that you may ever possess; he has *already* given it to you; never be afraid that you will possess too much of the goodly land; nor should you

expect that it will come to you except the sole of your feet tread upon it. You must enter into this land or you will not dwell there. The diligent hand maketh rich. Suppose Israel had said to Joshua, 'There is no need of our going up against this enemy, for the Lord has given us the land; therefore, to rise up and possess the land would be to distrust Providence—to go and fight and contend for this land would be to ignore all the promises of God, and to distrust him, declaring that we believe not his word; let us lie still, it does not matter what we do.' Does Joshua thus speak to them? And Joshua said unto the children of Israel, 'How long are ye slack to go to possess the land which the Lord God of our fathers hath given you?' There is great danger of slackness on our part in maintaining good works which are good and profitable unto men. How easy and natural to be slack and careless; how few strive to enter at the strait gate. Remember Lot's wife; how many fearful warnings stand as pillars in Absalom's place, or Achor's valley, or at the crossings of Ephraim. We may be disputing about tithing herbs, and yet neglecting the weightier matters of judgment, truth and mercy. We may dispute about some abstruse question that we can never understand, to the neglect of things needful to be observed every day. He that is faithful in preaching repentance toward God and faith towards our Lord Jesus Christ, yields not a whit of the doctrine of election, but is entering more fully into the land. He that preaches that believers should be careful to keep their bodies under, and denying ungodliness and worldly lusts, should live soberly and godly in this present world, surrenders no part of truth, but only more fully defends it."

We have not space for more extracts from this timely and interesting work, but we trust such as we have given will serve to commend the work to all of our spiritual readers. We wish that it could be circulated among our people by the thousands.

It is a book of 172 pages and may be had for 50 cents a single copy, or 12 copies for \$5 00, by addressing Eld. P. D. Gold, Wilson, N. C.—R.

PLEASE ALL MEN IN ALL THINGS.

DEAR BROTHER MITCHELL—I feel inclined to ask for your views of the following text: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jew nor to the Gentiles, nor to the Church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.—1 Cor. x. 31-33. Your brother, T. W.

REPLY.—Whatever may be the peculiar habits, customs or manners of Jews, Gentiles, Greeks or barbarians, in matters pertaining to worship, God hath concluded them all under sin, and the glory of their salvation from its reigning power and dominion, is due to God alone. And whatever may be the social standing—whether wise or ignorant, learned or unlearned, rich or poor—in this world, the gospel of God knows no

such distinction as giving one class a preference above another. For this reason the apostle hath said and all gospel ministers should say, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise; so that, as much as in me is, I am ready to preach the gospel to you that are in Rome also."—Rom. i. 14. It is to the glory of God thus to do, and thus to preach the same gospel everywhere, at all times and places, and to all ranks, classes and stations in life, wherever God in his providence and grace shall send his ministers, and open the door of faith and utterance, to make known the mystery of salvation through our Lord Jesus Christ. This is what the apostle in the text calls "seeking the profit of many that they may be saved."

We may gather from the above text and its connection, that the *design* of gospel preaching is not to give any just cause of offence to any class of men; but to the contrary, to profit them and glorify God. And further we may also learn that there is nothing carnal, selfish or worldly in view, neither for the minister himself nor for those to whom he is sent. "He seeketh not his own profit" in carnal, or earthly things, but the profit of many in heavenly things, that they may be saved from errors and abominable idolatries. "Let no man," whether Jew or Gentile, in the church or out of it, "seek his own, but another man's wealth." The plain meaning of this is, that every man should seek to profit or be profitable to, every other man. This is to the glory of God and to the good of men. It tends to promote peace and love, both in the church and out of it. "None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."—Rom. xiv. 7.

We may also gather from the above text, as well as from the scriptures generally, that in things indifferent, that is, where there is no sacrifice of gospel principles, Christians may conform to the manners and customs of either Jew or Greek—their whole design being the glory of God and the profit of their fellow men. The well-instructed Christian knows that an idol is nothing, and that the things offered in sacrifice, or in honor, to an idol, is nothing, whether it be meat, bread or wine

He knows, also, that so far as he is individually concerned, he could partake of these refreshments as thankfully at the idol's temple as he could in his own house, at his own table. But would it be right to do so? Would it be to the profit of others? Would it not be giving the weight of his influence and example to lead weak brethren into error, and encourage and confirm idolatrous worship? This would be living for himself and seeking his own worldly profit, and not the profit of others, that they might be saved from such things. It is from considerations of this kind that Primitive Baptists cannot, consistently with the principles of the gospel, unite with other sects, and with the world, in secret, worldly institutions. It would not be to the glory of God, and is therefore forbidden. But it is evident that the sense in which gospel ministers or other Christians should give no offence to either Jew, Gentile or to the Church of God, is that nothing shall be done to lead them astray, or to encourage them in wrong doing. It is in this sense that the word offence is used by our Lord when he so pointedly rebuked Peter, saying, "Thou art an *offence* unto me; for thou savorest not the things that be of God, but those that be of men."—Matt. xxiii.

Our Lord had taught his disciples that he must go unto Jerusalem and suffer many things of the chief priests, the scribes and the elders, and be killed, and that he would be raised to life again on the third day. But this was so repugnant to the idea that the apostle Peter had formed of Christ's kingdom, that he had the daring presumption to rebuke the Son of God by saying, "This shall not be." This was giving offence, because it was contrary to Christ's teaching, and therefore contrary to the truth of the gospel. To give none offence, therefore, to Jews, Gentiles or Christians, is to speak the truth in love, and seek by word and deed to save all classes from delusion and error; not seeking our own profit, but the profit of many, that they may be saved from vain deceit and delusive customs and doctrines. This is what the apostle calls "pleasing all men in all things," because it is to the good and profit of all classes of men, in every relation of life, to be taught right, and to cease from wrong doing. But it is clearly evident that the apostle did not seek to please

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men by adapting his preaching or practice to the corrupt doctrines or practices of any class of men, whether in the church or in the world. But he says of himself, and all other faithful gospel ministers, that "we are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."—2 Cor. ii. 17. "Not as *pleasing* men, but God, that trieth our hearts."—1 Thess. ii. 4. And still again, he affirms that "if I yet pleased men, I should not be the servant of Christ."—Gal. i. 10.

Now we may learn from these scriptures, and from the text submitted for consideration by our brother, that to give no offence to Jews, Greeks, or to the Church of God, and to please all men in all things, refers to the *design* of the ministry rather than to the effect or what may result. If the minister of Christ preaches the truth, not only in the letter of the word, but in the spirit of Christ, and his walk is orderly, and he is living soberly, righteously and godly in this present world, he is not responsible for the bad use that others may make of his preaching or of his example. He has done all to the glory of God, though to some, it has been the savor of death unto death, to others, it has been the savor of life unto life. "Paul plants, Appolus waters, but God giveth the increase." "Not seeking mine own profit, but the profit of many, that they may be saved."

We submit these views to our unknown brother "T. W.," with a hope that he feels the weight and importance of that part of the text which enjoins on all disciples of Christ to do all things "to the glory of God."—M.

MISSIONARY WORK IN CHINA.

LIEUT. WOOD DECLARES IT HAS BEEN AN UTTER FAILURE.

Washington *Post*: Lieut. Wood, U. S. N., of the United States Coast and Geodetic Survey, now stationed in this city, has had excellent opportunities to observe the work of American missionaries stationed in China and Corea, having made a trip to those countries in 1884 on board the Trenton.

"It is not extravagant to say," he said to a *Post* reporter yesterday, "that the work of the missionaries in China and Corea has been absolutely without any result, except to hold them up to the ridicule of the natives. It has before been stated, and I concur in the belief, that there is not a

Chinese convert to Christianity of sound mind to-day within the entire extent of China."

"What about the lists of converts we hear of in this country?" he was asked.

"They are merely the menials employed about the quarters of the missionaries, who, for a salary of \$4 per month, become converts. But when they are discharged, there is no further evidence of their change of mind.' The missionaries do not mix with the natives to any considerable extent, and many of their meetings are not only in English, but with the missionaries themselves as an audience. As for a nobleman of Corea or a mandarin of China ever acknowledging the Christian faith, such a thing was never heard of."

"How do the missionaries bring themselves into ridicule?"

"As a matter of fact, they are looked upon about as is the salvation army in America, only to a degree ten times as great."

FUNNY ANECDOTES.

One among the most disgusting and out-of-place things we have ever been called to witness, is to see and hear a professed minister of the meek and lowly Jesus, make a clown of himself in the pulpit, by telling foolish tales, and what is generally called "Funny Anecdotes." It is such a perversion of the holy, sacred calling of a faithful gospel minister as to make the heart of any lover of gospel truth feel sad. And it has been really astonishing that churches of Christ have allowed ministers to abuse their sacred calling and pervert the time for preaching to such unholy and demoralizing purposes. What can the effect of such preaching be but to take the mind away from the contemplation of sacred things? Every christian has a carnal and earthly nature always inclining to evil, and he needs no encouragement in that direction, but rather he needs to be admonished and exhorted to "mortify his members which are upon the earth," such as "foolish talking and jesting," which are not proper things to enter into the worship of God, whether in conversation, in prayer, in praise, or in preaching the gospel of Christ. "Let no corrupt communication proceed out of your mouth," is the divine rule. And is it not to our shame, as professed christians, when we wantonly and persistently violate this heavenly standard of worship? We should often weep and mourn in contrition and sorrow over the very things in which we carnally rejoice. Through the carnality of a minister in the pulpit telling funny tales and making sharp and sarcastic cuts at

other sects, his brethren partake of the same spirit, and to give encouragement to his clownish talk, they will often laugh, and nod their head, as if heartily approving of this sinful waste of time and sacriligious perversion of the ministerial calling.

Now, brethren, we know that all of us are more or less liable to be caught in this "snare of the devil," and possibly none can plead entire innocence; but that is no reason why attention should not be called to it, nor is it any reason why we should continue therein. The apostle once said to a church, "Now, ye are puffed up, and have not rather mourned."—1 Cor. v. 2. It is truly lamentable for christians to be puffed up about the very thing that should cause mourning, and would do it, if they were spiritually minded. And to see and hear brethren and sisters employ their whole time, when together, in bragging and laughing over the Funny Tales their preacher dealt out from the pulpit, is enough to remind any Bible reader of the sharp rebuke of the apostle, "Ye are puffed up and have not rather mourned that he that hath done this deed might be *taken away from among you.*" Better to have no preaching at all than that which "defiles the temple of God."—1 Cor. iii. 17. We have more than once heard a few brethren speak of being greatly disappointed, when they, at some sacrifice, would go to meet and convey along some visiting minister, perhaps from a distance, just to see and hear him make a clown of himself, by telling something in the pulpit to make the giddy laugh. Can we not, dear brethren, all of us, whether in the ministry or out of it, try to divest ourselves of these trashy things? "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.—Col. iii. 17.—M.

OBITUARIES.

MRS. M. R. BUTLER.

My mother was born 29th September, 1812, and died of cancer 19th May, 1889. Her maiden name was McLahana; the date of her marriage I do not remember. She had been a professor of religion for fifty years, and was a great lover of THE GOSPEL MESSENGER. She was willing to die and meet her blessed Saviour. She suffered a great deal with the cancer before she died.

Honey Grove, Texas.

M. A. GOIN.

MRS. ELIZABETH A. POWELL

Departed this life suddenly in Reynolds county, Texas, on July 13, 1889, aged sixty-two years, six months and seven days. Sister POWELL was the daughter of William and M. C. Howell, formerly M. C. Craig, and was born in Early county, Ga., January 6, 1827, and was married to Reuben H. Edwards, in 1843 or '44, who died about the year 1864. Nine children were born unto them—five sons and four daughters. She was married to Wm. J. Powell, January 2, 1879, who survives her. She was baptized in 1846 or '47, by Elder Emanuel Britton, of Troup county, Ga., and at the time of her death was a member of Friendship Church, Brown county, Texas. The writer had a limited acquaintance with her during the life of her first husband, in Troup county, Ga., but did not meet her again for many years, until we met in Brown county, Texas, in February, 1888, soon after which time she was united with Friendship Church, of which the writer was then, and is still, the pastor. She was prompt in attending her church meetings, and manifested great pleasure in the society of the brethren and sisters; loved to visit them and have them visit her; was kind and hospitable, and manifested great delight in hearing the gospel of God our Saviour preached, and loved to converse upon the subject of God's wonderful love and mercy to poor, helpless, depraved and justly condemned sinners. All those who knew her, knew her but to love her. She was a good, affectionate wife and mother, a kind and generous neighbor, and one who gave evidence by her walk and conversation that she was born of God. But she has been called hence by him who worketh all things after the counsel of his own will, that she might receive that crown of righteousness which the Lord, the righteous judge, shall give to her in that day. So, then, we can say with joy to the dear, bereaved husband, children and grandchildren, and to the dear old mother, Sister Wilder, that they should mourn not as those who are without hope, believing as we do, that our loss is her eternal gain.

And may God in his infinite love and mercy reconcile us to all the dispensations of his providence, and that we may be made to feel and say, "The Lord gave and the Lord taketh away, blessed be the name of the Lord."

Comanche, Texas.

M. H. HUTCHISON.

HAZEL GERTRUDE MILLER.

"There is a Reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath
And the flowers that grow between."

Again death has plucked from our midst a flower, the absence of which will be sadly felt and noticed by all. HAZEL GERTRUDE, (known among her playmates as little Tott,) the daughter of Henry A. and Clara C. Miller, was born April 4, 1883, and died August 11th, 1889. Aged six years, four months and seven days. She was a very winning and affectionate child; ever pleasant and kind to all who knew her. Her friends and playmates knew her but to love her, ever admiring her kind and pleasant disposition. There is a vacant place in the family circle which no earthly power can fill; but then, we know that—

"Our Lord hath need of these flowerets gay.
The Reaper said and smiled:
Dear tokens of the earth are they,
Where he was once a child.

"And the parents gave in tears and pain
The flower they much did love.
They knew they should find it once again,
In the fields of light above.

"O, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took this flower away."

BY HER COUSIN, CLINTON BELL.

LITTLE RACHIE MAY STEVENS.

A precious babe has gone to rest,
To reign with God forever blest.

Yes, on April 5th, 1889, death visited the once happy home of John A. and Sallie Stephens, and removed therefrom their most precious jewel and only little girl. Age, sixteen months and eighteen days; being born November 18th, 1887. She suffered untold agony for more than six weeks with catarrhal bronchitis, when her precious soul was borne on the snowy wings of angels to the paradise of God. Thus, a spirit too bright for this vale of tears, ere sin had tarnished or sorrow clouded her innocent heart, has passed away. She will never know the trials and disappointments of this life, which for some are many. Cold and still are the baby hands, and hushed forever is the sweet voice that had just learned to lisp the name of mama and papa. How my heart goes out in sympathy for the parents who sustain the loss of their sweet and innocent babe; who, by her sweet, child-like ways had won the love of all she met. No more when the shadows are lengthened and the day's work is o'er, will that little form run to meet her father at the door, as she was accustomed to do. But Christ said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Then, knowing she is at rest, and will never know sin nor sorrow, it is sinful and selfish to wish her back for our happiness and pleasure. So, may we feel that she is not dead, but gone before; and may we be enabled to exclaim—

"Sleep on in thy beauty
Thou sweet angel child;
By sorrow unblighted—
By sin undefiled.

Wartrace, Tenn.

RACHIE RIPPY.

ELDER J. H. DAVIS.

ELDER J. H. DAVIS was born September 22d, 1834, and departed this life May 12th, 1888. Brother Davis was born in Houston county, Ga., and moved from there with his father, Pleasant Davis, to Terrell county, Ga., where he resided until his death. He was married to Amanda Daniel November 15th, 1857, and to them were born seven children, four of whom preceded their father to the grave, while three are still living. Brother Davis united with the Primitive Baptists at Beulah church, near which he lived, July 8th, 1872, and was baptized by Elder T. K. Pursley, and ordained to the work of the ministry December 6th, 1873, by Elders W. Hubbard and J. J. Davis. The writer of this notice was acquainted with Brother Davis for a number of years, and knew him to be a sound, doctrinal preacher—always contending for free and sovereign grace. He served his home church from the time of his ordination until his death; he also served other churches. As a man, he was highly esteemed by the people of his community. He was a good and loving husband, a kind and affectionate father, an humble and devoted christian. He loved the truth as believed and preached by Primitive Baptists, and was a strong believer in the doctrine of election and the covenant of grace. He expressed a willingness to die and be with Jesus his Saviour. May the Lord sanctify this dispensation of his providence to the comfort and consolation of his dear companion, children and friends. Now, we would say to Sister Davis and the children, sorrow not, as others who have no hope; for if we believe that Jesus died and rose again, even so those who sleep in Jesus will God bring with him, for this we would say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, and the voice of the arch-angel, with the trumpet of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up

together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words. In affliction,

JAS. M. WOODALL.

HIMMUEL TIMMERMAN.

BROTHER TIMMERMAN was born November 20th, 1824, in Edgfield, S. C., and moved with his parents to Georgia in 1836, where he resided until his death. He married Eliza Jane Tendly in 1847, and was the father of ten children, who were all living at the time of his death. He united with the Old School Baptists February 28th, 1874, and remained a Baptist until his departure, May 26th, 1889. At the time he joined the church he did not come up before the Moderator's seat as others do, but while the last two lines were being sung for dismission, he was heard to speak, off in a corner of the building, and said he would have to try to talk, and he commenced to do so, and I never saw more rejoicing at the reception of a member. I baptize him on the following morning. He told us after he was baptized that fifty years ago, while a plow boy, he felt to be condemned before God. He lived out all his time as much devoted to the cause of the Primitive Baptists and the doctrine of God, our Saviour, and the order of God's house as any member I ever knew in my life. If he ever missed a conference in the fifteen years I don't remember it, and I was pastor all the time of his church. He suffered intensely eight days from stricture of the bladder, and the day before his death he told Brother Taylor to tell me that he should die in triumphs of a living faith when his time came. He wanted these words as recorded in Mark ix. 24, "Lord, I believe; help thou mine unbelief" written on his headboard at the grave. May the Lord bless and remember in his tender mercies his heart-stricken widow, Sister Timmerman, together with his dear children, and may their hearts swell with joy and gladness when they remember that he has gone from evils to come.

T. W. STALLINS.

MRS. MARY TIPTON.

My dear sister in the flock departed this life August 23d, 1889, at her home in Jackson county, Ala., after three months of great suffering with the liver complaint, which she bore with great patience. The family and three physicians did all that could be done for her, but nothing could reach her case. When God calls us we must go. She had not joined the church, but had received a hope in Christ. I talked with her while she was sick, and she wanted to get well so she could be baptized. She felt so unworthy, she was afraid she was wrong. She was a strong believer in the doctrine of the Primitive Baptists. She leaves a husband and two children, (one daughter and one little son) three sisters and two brothers, and a large number of friends to weep for her; but we must not weep as those that have no hope, for we believe God has taken her home to rest with him and the saints forever.

On earth we will see her face no more,
Our thoughts of her all upward go.
For above poor mortal reach
She is free from suffering pain and death.

Garth, Jackson Co., Ala.

O Lord, be pleased to bless us all—
Prepare us for the solemn call;
Then, on the wings of faith and love,
Take us to our sweet home above

E. B. ST. CLAIR.

WILL TOM BAZEMORE.

DEAR BROTHER RESPASS: After parting with you at the Echaconne Association, I got the sad news of the death of one of my children, but did not get the news until I was within a few miles of home on Wednesday morning. My wife had sent me two telegrams, but I failed to get them, having left Knoxville before they were sent.

Our sweet little boy, WILL TOM, was born December 5, 1887, and fell asleep in Jesus about sun-set on Sunday, September 15, 1889. He was a stout and beautiful little boy, very intelligent and full of promise, and

his dear mother and myself had our earthly hopes built up in him. On Saturday evening, the day before he died, he seemed to be quite well, and was unusually lively and sweet, helping his mamma to feed the hogs, and carrying in some stove wood for her. On Saturday night, after he had been put in his little crib, he looked at his ma and said, "Peep-eye, mamma." On Sunday morning he woke up with a fever and asked for water, and while his sister was gone to the well for some fresh water for him, he said, "Come on, Lela!" These were his last words. He looked to the east and pointed his sweet little hand to the sun that was just rising. In a short while he began to have convulsions, and suffered intensely during the day, and was released from his prison house of clay about sun-set. He was buried at Sardis meeting house, Harris county, Ga., in the cemetery, on Tuesday morning, September 17th, the day before my daughter Emma and myself arrived home, my wife having kept him out as long as she could. The physician pronounced his disease congestion of the brain, and said that he could do him no good. When I left home my little boy was the very picture of health and beauty. How sweet he was when he kissed me and said in his childish voice, "Good bye, papa." But, alas! on my return home he was not, for God had taken him. It is very hard for us to give him up, but we "sorrow not, even 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."—1 Thes. iv. 13, 14. David said that his babe that died could not come to him, but that he could go to it. Job said: "Oh, that I had died when I was young! then would I have been where the wicked cease from troubling, and the weary are at rest." Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." From such scriptures we believe that we are taught that little children that die in their childhood are saved, and that they are saved by grace in Christ, and not because of their innocency, for they are born sinners. The evidence we have that they are saved is that God takes them away in their childhood, in connection with what he says on the subject in his word. My little boy is taken from the evil to come; is to suffer no more; and is perfectly happy in the paradise of God; and I desire to be submissive. Pray for us, dear brother, and I ask my brethren and sisters generally to pray for us. Yours in affliction,

West Point, Ga.

T. J. BAZEMORE.

JOHN W. JONES.

BROTHER JOHN W. JONES departed this life Aug. 15, 1889, in the 74th year of his age, in Jones county, Ga. He was born in Wayne county, N. C., and came with his parents to Jones county when quite a child. He was well known in Southwest Georgia, also in Campbell county, where he had lived several years; he found true friends wherever he went. He was a member of the Primitive Baptist Church; was baptized by Elder Burnett, in 1845. He was a faithful Christian, and death found him with his armor on and ready for the summons that called him home. As a citizen he was honored and respected, and as a Christian he was worthy of his calling. He had been twice married, first, to Miss Mary I. Simmons, in 1838, who died in 1868; second, to Mrs. Ethelia Culpepper, *nee* Fears, who survives him. He leaves one daughter (by first wife), four sisters and a host of friends and relatives to mourn our loss. Bro. Jones was a true friend, an affectionate husband, kind and indulgent father, an obliging and agreeable neighbor, a useful, high-toned, Christian gentleman. He led an exemplary life, well worthy of imitation. We sorrow not, therefore, as those who have no hope, but trust the departed is gone to that happy clime where

"No chilling winds nor poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death
Are felt and feared no more."

C. P. HARPER.

IN MEMORY OF RALPH CASEY,

Infant son of James E. and Maud Casey, died August 3, 1889, age one year and thirteen days :

Although so young and tender,
A lovely little babe,
Our hearts were knit together
In bonds of love unfeigned.
And as we saw him suffering,
Most innocent, lovely and dear,
We asked ourselves the question,
O, why must he suffer so?
No guile from his precious lips
As a babe, did ever proceed;
Its little tongue ne'er did lisp
A vain word of deceit;

Yet death passed upon him,
And suffer he must,
For as in Adam he sinned,
Which reigns unto death—
But through Jesus our Saviour,
Grace reigns in righteousness
For babes of all nations,
On principles of Justice.
Then most holy and righteous,
Is Jesus Christ our Lord
Who blessed little children
To bring them to God.

Adairsville, Ga.

F. M. CASEY.

ST. JOHN, XIII CHAPTER. L. M.

1. That solemn hour before his death,
Jesus, the mighty God on earth,
To show his love unto the end,
His garments there aside did lay.
2. The water then in meekness poured,
An emblem of his cleansing blood,
Stooped to the feet of mortal men,
And washed them all, most fair and clean.
3. His garments then again he took,
Sat in their midst and them he taught,
That he, their Master and their Lord,
Had washed their feet as Saviour, God.
4. Then brethren, dear, why should we fear,
Since Christ, the mighty King of kings
Has give the example in his name,
And bid us follow in the same.
5. In meekness, then, we all will go,
As Christ, the Lord, has bade us to.
Our garments here aside we lay,
And follow Christ the living way.
6. Then let us walk in meekness here,
And love and serve him without fear.
So keep our garments fair and clean,
And soon we reign with Christ, our King.

Adairsville, Ga.

F. M. CASEY.

ASSOCIATIONS.

MT. ENON ASSOCIATION.—Brethren visiting the Mt. Enon Association will get off the cars at Bartow, Fla., where they will be met with conveyance on Thursday, November 7th, and should any get there earlier they will be cared for by friends in the place. We will try to arrange it. L. REGISTER.

COMMUNION.—Bro. J. N. Hutchinson, of Salem, Ala., disapproves of the practice of some churches on Communion day, viz: of having a feast of the luxuries of this life after a sermon, and then going in the house and holding Communion. It seems to him to lead the mind of the saints from the solemnity of the occasion. Lest he should be mistaken, he asks the views of brethren and of us about it. And we are inclined to agree with him.—R.

Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: **Brethren and Sisters, REMEMBER Bro. HASSELL:**
ISAAC M. WILKINSON,
Pelham, Tenn.

—THOS. GILBERT,—

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

COLUMBUS, GEORGIA.

BOOKS BY PRIMITIVE BAPTISTS.

We advertise books of our brethren and sisters, and it should be borne in mind that they issue them on their own personal responsibility, or that the church is not responsible for them; and the reader must be his own judge as to the soundness of the views of the writers.

Dear Brother Respass—I have a book of 400 pages now in press, entitled "Meditations on Portions of the Word," which will be ready by or before October 10. It contains selected articles which I have published in the *Sign of the Times* and other periodicals since 1864, and which brethren have from time to time suggested that I should publish in book form. Price \$1.00, or receipt of which the book will be sent to any address.

Your brother in the hope of the gospel,
August 20, 1889.

SILAS H. DURAND,
Southampton, Burks Co., Pa.

I have Elders Durand's and Lester's Tune and Hymn Book at \$1.25 single copy, and \$12.00 a dozen, the buyer paying expressage. It is a valuable work.

A TREATISE ON THE BOOK OF JOSHUA, by P. D. Gold. This Treatise contains 172 pages on these subjects in the Book of Joshua: 1st chap. Moses; 2d, Joshua. 3d chap. Arise; 4th chap. Unity; 5th, Jordan—Ark; 6th, Gilgal; 7th, Captain; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balaam; 15th, Caleb; 16th, Faith—Unbelief; 17th, The Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed; 23d, Snares and Traps; 24th, What Choice? 25th, Joseph's Bones.

This matter I trust will be of benefit to the household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50 cents; 3 copies, \$1.40; 6 copies, \$2.75; 12 copies, \$5.00. Address P. D. Gold, Wilson, N. C.

NEWSPAPER FREE.—Send your own name and address and those of five or ten of your friends or neighbors, on a postal card, or otherwise, and a copy of the *Savannah Weekly News* will be sent to each address free. The *Weekly News* is a Business and Family Newspaper for country readers. It is the largest weekly published in the South—16 large pages. It is splendidly gotten up and carefully edited. If you have never seen a copy of it, send for one and you will pronounce it to be the biggest and best newspaper you ever read. Address.

THE WEEKLY NEWS,
Savannah, Ga.

THE GOSPEL MESSENGER and THE WEEKLY NEWS will be sent to any address for \$2.00 a year.

WOODSTOCK, MICHIGAN.—*Dear Brother*: I have about sold all my book and therefore you need not continue the notice in the MESSENGER.

Yours in truth, KATE SWARTOUT.

A SAD CASE FOR BRETHREN ABOUT GREENVILLE, ALA., TO SEE AFTER.—A man writes us from Greenville, Ala., about a sister named Della Smith who is in the poor house and is, he says, dying of grief. The writer is not Baptist, but brethren there know whether his statement is true or not. He says of us (Primitive Baptists) that he is afraid that many of us will see her as the rich man saw Lazarus in the day of eternity. Certainly if his statement is true, and she is suffering for food or raiment, or christain sympathy and society, the brethren in Alabama will see to it. We will send her the MESSENGER if we can get her address.—R.

Will some brother in the neighboring county of Rustin, La., give me his full address?
T. E. McCLENNY, Columbia, Ala.

RECEIPTS FOR ELDER HASSELL.—James Smith, La., \$1; Eld. J. E. Frost, Tenn., \$1; Mrs. Jane Bishop, Miss., \$1; T. J. Poss, Esq., Ga., \$1; Mrs. E. L. Crichlow, Tenn., \$1; Mrs. C. A. Rogers, Ga., \$1; J. H. Lawler, Ala., \$1; J. D. Smith, Ga., \$1; Mt. Carmel Church, Ga., \$2; Wm. Burdette, Ia., \$1.—Total, \$375 14

THE GOSPEL MESSENGER
 AND
 PRIMITIVE PATHWAY,
 BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

DECEMBER, 1889.

Albert N Durden
June 89

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.

MR. JAMES BEVERLY.

MR. JAMES BEVERLY, son of John and Mary Beverly, and brother of Mr. A. W. Beverly, of Union Springs, was born in Georgia, 3d day of September, 1811, and died at Inverness, Bullock county, Ala., September 16, 1889, after a protracted spell of complicated afflictions. He was twice married. His first wife was Miss Mary A. Whaley, of Georgia, who died about ten years ago, leaving one son, now residing in Texas, and two daughters, Mrs. Sellers and Mrs. Dr. Darnell, who reside at Inverness. His second wife was Miss Fannie Terrell, who still survives and who had no children. At an early age Mr. Beverly joined the church and through a long life remained in the fellowship of the Primitive, or anti-missionary Baptist church, until his death. Mr. Beverly was a good and kind neighbor, noted for honesty; devoted and generous as a friend, public-spirited and law-abiding as a citizen; warm-hearted and considerate as a husband, and tender and loving as a father. He has gone to return no more! Honor to his name, rest to his body and peace to his immortal spirit. May blessings divine be given to all the bereaved family.

A FRIEND.

From the Union Springs Herald, Union Springs, Ala.

ABRAHAM SPITLER

Was born in Rockingham county, Virginia, February 5, 1808. He emigrated with his parents to Fairfield county, Ohio, when but three years old, and settled upon the farm upon which he died, where he had lived all his life. He was the last of his father's family, two brothers and six sisters having preceded him to the spirit world. He was married to Elizabeth Pence, September 29, 1836. This union was blessed with six children (one dying in infancy), ten grandchildren and five great grandchildren. He united with the Primitive Baptist Church at Pleasant Run, July 28, 1871. Was a firm believer in the doctrine of salvation by grace; justification through the imputed righteousness of Jesus Christ; rejoiced in Christ Jesus having no confidence in the flesh. Was a worthy and faithful member of the church, faithful in attendance at his meeting. His example was worthy for his brethren to follow. During his sickness he was perfectly resigned to the will of the Lord and was wonderfully blessed with the presence of the Lord, so much so that he was enabled to rejoice in affliction, saying, "It is good for me to be afflicted;" and during his sickness expressed himself as being perfectly happy and ready to leave this sin-cursed world, and on the morning of September 29, 1889, quietly fell asleep in Jesus.

"Asleep in Jesus, Oh! how sweet,
To be for such a slumber meet;
With holy confidence to sing,
That death hath lost its sting."

"Asleep in Jesus, Oh! for me,
May such a blissful refuge be;
Securely shall my ashes lie,
And wait the summons from on high."

We mourn not as those who 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." For this we say by the word of the Lord, for he has declared if I go away I will come again and receive you unto myself; that where I am, there ye may be also." So, whether the bodies of the saints have mouldered back to mother earth, or have been destroyed by the wild beasts of the field, or have been burned to ashes and scattered to the four winds of the earth, Jesus, who declared that "I am the resurrection and the life," will raise the sleeping dust, quicken it by His Spirit, change it from mortal to immortal, from corruption to incorruption. "So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, 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!' The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ." A funeral discourse was preached by Elder Z. K. Holliday on the occasion, to a large and attentive congregation, from 2. Cor. iv. 17, 18, to comfort of the believe in Christ, after which the body was placed in the vault, to be soon laid away in its last resting place, to await the summons from on high.

Millersport, O.

LEWIS T. RUFFNER.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 12. BUTLER, GA., DECEMBER, 1889. Vol. 11.

A DREAM.

ELDER I. J. TAYLOR—*Very Dear Brother:* Your request to write out that dream is remembered, and with the remembrance comes the inquisitive earnestness imprinted on your countenance when you made the request, which made me, without hesitation, consent to your request, and now attempt to write that dream, of all others in a life of 62 years, the most remarkable. And while I write I wish you, and others who may read, to distinctly understand that I consider the only value resulting from dreams consists in the suggestions furnished by them as food for the mind.

Having been requested by the parents of a twelve-year-old girl to write an obituary to be published in our GOSPEL MESSENGER, edited by J. R. Respass, at Butler, Ga., my mind was exercising about suitable words, appropriate to the occasion. I fell asleep and dreamed that before me was a large diamond shaped web-work, very much in appearance like the net-work of a common sein, being much longer from top to bottom than from right to left, from which you will understand that in appearance it was a long diamond; then imagine that this was double, or bag-like, and inclosed were innumerable human shapes, making regular and simultaneous motions as if marking time to the music they were engaged in singing, all in perfect harmony, and you have a faint idea of my observation. Now the music and harmony of action, and forcible expression all combined, had an indescribable charm to me. Their phrases, though ever varying and never repeated, contained but two ideas, viz.: praises to the

covenant maker and to the covenant fulfiller. This was strange and admirable to me. While thus admiring in amazement, my eye was taken off the strange picture, and I observed a little girl, and at once recognized the features of the little girl whose obituary I had agreed to write, even the distinct little dimple in her cheek was noted, and she observing my notice, said: "You don't know me, do you?" I answered, "Yes, that's Ola." I then advanced toward her and extended my hand as if to shake hands with her, but she remarked, "Why, you can't touch—notwithstanding you can discern with familiarity my features and form, you can't touch me; and you are mistaken in another thing; you have been, all your life, dreading death, the agony, the struggle for breath. Why, that is all a mistake. Don't you remember that the Bible says of that covenant fulfiller of whom these (pointing to the network figures) so sweetly sing, he has taken away the sting of death, therefore will not let you die until you are prepared, and that that dying daily of which you are so familiar, will go on until so thoroughly dead to this world, and the things of it, the article of death will be but a moving out of that body into another, suitable to the change of sphere and nature. Also, there is another thing about which you are all very much mistaken; that is about knowing what is going on in the world. You have imagined that after death you can know absolutely nothing about that world, nor the things of it, but think how inconsistent. If that covenant fulfiller knew nothing of you and your necessities, how could he, as an advocate, present you before the Father? And that he, as such advocate, does so, is apparent from the fact that he helpeth our infirmities, and by his spirit in our hearts, indicts that groaning which is so unutterable in the heart in earnest appeals to the Father, called prayer; so availeth much in us even the turning away from ourselves, and to God—the very repentance he, as covenant fulfiller, was exalted a Prince and a Saviour to give. Then again it is said, you remember, that 'when that which is perfect is come, that which is in part shall be done away,' because imperfection, which impedes and limits our knowledge in that state, is all left there in that state, and we put on that which qualifies and fits us for that new and

glorious state, even such qualifications as the wisdom of that covenant fulfiller sees necessary to fit us for occupation of that state. Therefore, what is there that can hinder?

“I suppose I loved pa and ma as much as any child, and I used to think I loved you, but I did not know you then, so I suppose I loved you only because ma and pa loved you, but now I know you. I also know all they are doing better than ever while there, yet I have different feelings, and so I come to you to get you to carry a message to ma, and you will think it strange that I did not go directly to ma myself, but the reason is ma is too proud, and so I have come to you; and I want you to see ma and tell her you have seen Ola, and she told you all these things; also, tell her that Ola said that she (ma) had the sick headache while she was talking, and ma will know at once that you have seen Ola, and take comfort.” Just at this time I was listening in amazement at the music, which was still incessantly going on in the net-work figure. She remarked: “You think you will remember the words and tune that they sing, but you are mistaken in this also, for although you hear and can repeat both, you will lose them before day;” just as if I had met her in the night and was talking with her, and I should forget all before day.

So I awoke, called my wife and told her all, and sang the song, or part of it, and thought Ola was mistaken—if I forgot it, my wife would not; but sure enough, while the truths by this dream suggested to my mind are remembered, and my very soul endorses them most heartily, and while the evidences are distinct and clearly called to memory, all seemingly declaratory of a purpose, and effectually working that purpose, yet I cannot call to memory, nor my wife, the sweetest air and the best selected words to answer the end, that I have ever in a long life, had suggested to my mind. They are mysteries which science nor human power is sufficient to solve, and I will, therefore, leave the reader to make such other conclusions as the suggestions make to his mind, with this additional remark alone, and that is, I assure you, reader, where the words were distinctly remembered, I have repeated them *verbatim*, and where

indistinct, I have endeavored not to permit myself to depart from that sensible impression which, while writing, I was enabled to feel. Very truly yours,
Emmet, Ark. B. L. LANDERS.

FROM NATURE TO GRACE.

DEAR KINDRED IN CHRIST: Says the Apostle Peter: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

Knowing my imperfections, and feeling so sensibly my utter unworthiness, I hesitate to comply with a request so frequently made of me to write a reason of my hope. I can hardly date my first impressions: from my very earliest recollection, I have believed in an invisible, infinite, all-wise Ruler and Creator of the universe; and when a mere child, many were my conjectures in regard to the wonderful works of the great Architect. I would hear the preacher tell of a place of eternal felicity of the righteous and eternal woe of the wicked, and how it would make me shudder. I remember of often crying after my parents had put me in my little bed, to think that any one should be lost, and I thought that every body ought to be good and be saved. I was a very strong Arminian; my parents were Primitive Baptists. When I was eight years old, my kind, indulgent and sainted mother died, after several years of suffering with that dreadful disease consumption, and as I stood by the open grave, encircled in the arms of my dear father, and saw her precious remains descend to their last resting place, I wanted the Lord to take me too, but when I looked around at my almost broken hearted little brother, nearly three years younger than I, I felt that I had something to live for. We were two little motherless children, and I thought we should comfort each other. I resolved, at the death of my mother, that just as soon as I was old enough, I would get religion and join the Presbyterian Church, and so prepare myself to meet my dear mother in a world of bliss. But as I grew older, I felt less concern

about my future, and being naturally of a cheerful disposition, I took great delight in youthful pleasure and worldly amusements. But when I would hear of a sudden death, or attend protracted meetings, I would think of my promises, but would as soon forget them. In the year 1861—I was then in my sixteenth year—I was boarding from home, going to school in the spring; suddenly there came over me such a feeling sense of condemnation, my sins seemed to rise like mountains before me, and seemed to weigh me down, and I fled to the law, hoping to be justified by the deeds of the law, and I thought I had a great work to do to ingratiate myself into favor with the great I Am, and I felt that I had but a short time to live; I was in so much trouble I did not know what to do. My schoolmaster would laugh at me and tell me I was just like an old woman. I was taken sick with chills, and there was so much excitement about the war, my father wrote me to come home, and after I returned home, as soon as my health would admit, I sought cheerful company, thinking it would be some relief to me; but let me be where I would, the same burden would be pressing me down. At times I was so troubled I would gladly have exchanged places with the beasts of the field; or with the birds of the air. I read the Bible when I could do so without being seen by any one, but it only seemed to condemn me; for I read that God was pure and holy; that he could not look upon sin with the least allowance, and that even the thought of foolishness is sin. If ye offend in one point ye are guilty of the whole law, and I could not control my thoughts; and it seemed to me I was just as prone to evil as the sparks to fly upward; the more I tried to do good the worse I would get. I felt to be so sinful I dared not utter the name of God even in supplication. But it would have been just as easy for me to check the course of a river as to stop the sincere desire and breathings of my heart, which were, "God be merciful to me, a sinner." The Saviour said, I leave in the midst of thee a poor and afflicted people; and as I was forced to drink deeply of the bitter waters of Mara, I would sometimes take comfort in the thought that perhaps I was one of the afflicted poor, and that physical pain was sent upon me to wean me from the

allurements of the world, and I would often try to sing:

Afflictions, though they seem severe,
Are oft in mercy sent.

Also—

When by afflictions sharply tried,
I view the gaping tomb;
Although I dread death's chilling tide,
Yet still I sigh for home.

I loved to read of the poor woman who had spent all her living upon physicians and was not bettered, and if I, like her, could only touch the hem of His garment; but no, I was too great a sinner; I did not see how he could be just and save me. When I would see a dark cloud arising and hear the thunder rolling, I would think that God was angry with me, and that the lightning would strike me, and sometimes I would feel like the earth would open and swallow me up, and several times I would watch the sun set, as I thought, for the last time, thinking before the morning light I would be sunk in endless woe. I was burdened for four long, weary years, and it would be impossible to tell of all my troubles. It was war times, and there was but very little preaching of any kind, but when I went at all, it was to hear the Methodists, and in fact, I never cared to hear any others preach, except the Presbyterians; I could not tell any difference in them, and although my father was a strict member of the Baptist Church, and always attended his meetings regular, except during the war, I never cared to go with him, and often wished he would join the Methodists, with my stepmother. But after trying, as the preacher had told me, for four long years to give my heart to God and to confess him before men, I found I could not do it, and gave up all hope of getting any better, and I lost confidence in the preachers; I thought they did not know, or else mine was an outside case. In the spring of 1865 my troubles became almost unbearable; I had exhausted my own strength, and on the night of the 7th of July, I went to my room with a heavy heart, and I felt that I could not live to see the light of another day; I walked the floor until I was so weary I was compelled to lie down. O, it was so awful to think I was doomed to die so young and so unprepared; but at 2 o'clock on the morning of the 8th, I became perfectly reconciled to

the will of God, and I felt that if it was his will for me to die in my sins and be banished eternally from his peaceful presence, I was perfectly willing, and so I cried out, O, God, thy will, not mine, be done! Just then my Saviour appeared to me, nailed to the cross; I could see him so plain just above the foot of the bed on which I was lying. In an instant all his sufferings were presented to my view, and I wept to think he had suffered so much, when the lines of the poet came into my mind:

Ye who weep for Jesus' sake,
He will wipe your tears away.

My burden was all gone, and I can never tell the sweet peace and comfort I felt. I could but exclaim, Jesus is the way, and I could then see how God could be just and save poor, lost sinners such as I; for Jesus suffered in my room and stead, and it was my sins that helped to nail him to the cross. I felt then that I loved everybody, and that I could tell to all that Jesus was the way, and that I could make it so plain that all could see and feel as I did. I had never told any one of my troubles, neither did I tell of my sweet deliverance. For six weeks not a wave of trouble rolled across my peaceful breast. But the tempter then came and made me believe that I was deceived. I was at the time attending a Methodist protracted meeting, and they held about three weeks. So many of my young friends and associates made professions, and they would come to me and want me to make a public profession. It all seemed but mockery to me, and I hardly know what kind of a spirit I was in; I told them I did not believe there was any reality in religion, and worse still, I denied the Bible, and told them I did not believe that there was any Bible that was true; that the book we claimed was written by designing men to humbug the people; and O, such a season of darkness, and I felt that I had grasped the shadow and missed the substance, and I tried to get my burden back so I could tell more about it, and I did not think any one was ever like me.

The Mississippi River Association convened at Mt. Pisgah in October, on Saturday before the first Sunday, and my father's membership was there, and as I had not been to a Baptist meeting in about six years, I was very desirous to go. When we arrived at the place of

meeting Elder W. W. Sammons was preaching the Introductory. His text was Rev. ii. 5: Remember therefore, from whence thou art fallen, and repent and do the first works, etc. He was an entire stranger to me; I did not even know his name, and it was so strange to me that he could tell my feelings and even my thoughts and actions better than I could myself. I did not dare to look up, for it seemed to me that he was making me conspicuous, and that all the congregation was looking at me. But before he was through I thought I loved him better than any one I ever saw. That was the first preaching I ever really heard in my life. Other brethren followed, and their preaching all sounded alike to me, and I thought they were the best people I ever saw, and I felt that I wanted to stay with them always. I had never heard of any young person joining the Old Baptists; I did not think they would receive any except very old people, and old-fashioned, and it caused me great trouble. On Sunday evening at a dear old brother's house, Elder S. Harris, (a dear, aged minister I had often seen at my father's when a child) noticed that I seemed distressed and commenced talking to me; asked me a few questions; somehow, before I knew it or what I was doing, I had unburdened my heart to him. When I saw the tears trickling down the dear old man's face, I thought I had done wrong, and that he knew there was no chance for me, and was sympathizing with me; but he spoke so kindly to me and said, Dear child, go home to your friends and tell them what great things the Lord hath done for you. He said if I would talk to the church the next day, and tell the brethren what I had told him, I would feel better, and I was willing to talk to any of them for relief; so next day at the close of the meeting the invitation was extended to any wishing membership. I could not stay away; my stepmother and I went forward and were received; and right then and there I felt that peace which passeth all understanding. We were baptized three weeks afterward by Elder P. Culp. I came out of the water rejoicing, I felt so happy in the discharge of duty. Just two years from that time I was married to a good and kind husband; we have passed through many trying vicissitudes, and I find myself so often walking in forbidden paths; I sometimes sigh for

the flesh-pot of Egypt, often murmur because the waters of Mara are bitter, and so often chained by Giant Despair in Doubting Castle, and so much of my time am groping in darkness so thick that I almost lose sight of the anchor to the soul. But the Lord is good, a stronghold in the day of trouble. I sometimes feel to say with the Psalmist: When I am o'erwhelmed in trouble, lead me to the rock that is higher than I.

Dear Brother Respass, I submit what I have written to your better judgment. If you should publish, please correct mistakes. It is still a matter of doubt with me whether I am one of the redeemed or not, but this much I do know, if I am saved it will be by sovereign grace, unmerited by me. I desire the prayers of all the saints, for the most needy of all.

MRS. ADDIE YOUNG.

Collierville, Shelby Co., Tenn.

DEAR BROTHER RESPASS:—With your permission, I will comply with the request of Sister Louisa S. Pyron, of Byrdsville, Va., for my views of Acts xviii. 1-5, through the MESSENGER.

I suppose, she wants my ideas more particularly of the baptisms involved. In order to which, remember that the events herein recorded, transpired some years, perhaps, after the ministry and mission of John the Baptist ceased. Also, before which Apollas, "an eloquent man and mighty in the Scriptures," came to Ephesus and preached there a time. "And this man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught the things of the Lord, knowing *only the baptism of John*."—Acts xviii. 24, 25. Whom, when "Aquila and Priscilla had heard, they took him unto them and expounded the way of God more perfectly."—Acts xviii. 26. From the reading we gather, that to know "only the baptism of John" was an error; and that this was his only error; and doubtless wherein Aquilla and Priscilla taught him.

For you will notice that Paul had left Aquilla and Priscilla at Ephesus a short time before this.—Acts xviii. 19. And also, that Apollas, when thus taught, "was disposed to pass into Achaia," and probably from thence to Corinth, where he tarried when Paul visited

Ephesus. Therefore, my opinion is, that Apollas had baptized those brethren at Ephesus, before he was taught the way of God perfectly, or when he knew "only the baptism of John."

And so "it came to pass that while Apollas was at Corinth, Paul having passed through the upper coasts, came to Ephesus. And finding certain disciples there, he said unto them, 'Have ye received the Holy Ghost since ye believed?' And they said unto him, 'We have not so much as heard whether there be any Holy Ghost.' And he said unto them, 'Unto what then were ye baptized?' And they said, 'Unto John's baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him; that is, on Christ Jesus.' When they heard this, they were baptized in the name of the Lord Jesus."—Acts xix. 1-5. So reads the Scriptures on which my views are requested.

You will notice the first question was "Have ye received the Holy Ghost since ye believed?" As taking it for granted that—as baptized at all—they were baptized with believers, or gospel baptism in the name of the Lord Jesus, wherein they would have heard of the Holy Ghost. Then what must have been Paul's surprise when they answered they had not so much as heard of the Holy Ghost? "Unto what then were ye baptized?" As not so much as thinking of—at least, not supposing they had been baptized with John's baptism, so long abrogated and made void. As much as to say since ye were not baptized in the gospel way—necessarily preceding which is personal belief—unto what *were* ye baptized? And they said "Unto John's baptism." Doubtless Paul's spirit was stirred within him when he saw those brethren so complacently walking and resting in this great error. No doubt but he fully explained the nature and design of John's baptism—that it was not the way, but a preparation for the way, and kingdom of God so closely following upon it; and that it practically ended—by divine authority made void, when Jesus, as the Way, Truth and Life, had come and established the gospel system in the kingdom of God, and fulfilled the prophecy of John to baptize with the Holy Ghost and with fire. "John," said he, "verily

baptized with the baptism of repentance, saying to those baptized that they *should* believe;" but this gospel baptism superceding John's, not only required "repentance toward God," but also belief, or "faith in our Lord Jesus Christ," as necessarily preceding it.

The very fact that Paul thus condemned and invalidated John's baptism, and re-baptized, or rather re-immersed them—for it was their first reception of gospel baptism—or demanded, and had it done, is proof that not only was John's baptism different in design, and as fulfilling that design, was made void forever as giving place to gospel baptism, but also that since this baptism—nearer right than any other can be, aside from gospel baptism—was invalidated and rejected by the church, so must all alien baptism, even though lacking in but one essential, be rejected forever.

Yet, I have heard brethren contend that John's baptism was not superseded—was not void—was gospel baptism as practiced by the church to-day. But it seems to me that a careful reading of the Scriptures in connection will convince one that this is a mistake; and that John's baptism, thought good and valid for the time, was not transferred to the gospel system. With John's ministry, ceased all his official works. Indeed, John's baptism, though the same in mode, was essentially different as nature and design; even as John himself was not Jesus. John was sent, not the way, but to prepare the way of the Lord. The Lord said, "I send my messenger before thy face, to prepare thy way before thee."—Matt. xi. 10. And he "preached the baptism of repentance to *all* the people of Israel." Acts xiii. 24: he "baptized with *water unto repentance*;" and preached "the baptism of repentance for the remission of sins."—Luke iii. 3. While the gospel said "Repent and believe, every one of you, in the *name* of Jesus for the remission of sins."—Acts ii. 28. Also, "believe in Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;" also through his (Jesus) name, whosoever believeth on him, shall receive the remission of sins."—Acts x. 43.

Hence, John's baptism was unto repentance as fulfilling a time work of righteousness in earth or body; and that as preparing the way for the heavenly or spiritual. For John was of the earth, and spake of the

earth. While Jesus was from above, and above all, an spake of things above.”—John iv. 28.

That of Jesus, or gospel baptism as unto faith—new and spiritual principle—implies a new creature, new kingdom and laws; hence, also death to the old; hence, also, as this was accomplished as made one within the death and resurrection of Jesus, it was, and is, a baptism into his death, and raising up in the likeness of his resurrection. John’s baptism could not fulfill this. For it was unto repentance as looking to belief in Christ, or faith in his blood to remit sin. Gospel baptism took a step in advance and required repentance and belief. Therefore John’s baptism implied, not only a department of law, and that as violated—for how repent without sin? and how sin without a knowledge of law? as coming before; but also a department of gospel coming after. And thus as the central department, linked the three together, in a sense, and for a time; as that the former demands upon for a violation; and the latter for a preparation. Yet all agree in one as looking to, and speaking of the “death of Jesus to be accomplished at Jerusalem.” Even as our personal experience agrees with that of the disciples present at the transfiguration; that is, when under the law’s condemnation, and overwhelmed with, or as it were, baptized unto repentance, and begging for mercy, pardon and peace; we, as scarcely knowing what we did, proposed to build three tabernacles, one to Moses, one to Elias, and one to Jesus; that is, we would build to Moses as believing it essential to salvation that we keep the law; and to Elias or John, in believing if we could only repent after a godly sort, and mourn, we would as certainly for it, be comforted; and to Jesus as looking to his death and resurrection as making the way possible. In this extremity, a cloud overshadowed us, and greatly fearing we saw but darkness, and hence fell as dead. The cloud passed, and lo, we “saw none save Jesus only,” and cried, “Salvation is of the Lord!” Moses as schoolmaster, and John as preparer of the way, had brought to Christ, and then vanished away; Moses of Sinai, and John of the Wilderness. Thus, as redeemed from the curse Sinai, and brought in from the “wasteful howling wilderness” in the city of Zion, behold *old* things have passed away; all things are *new!* One

Lord, one faith, one baptism! and that as baptized into the death of Jesus Christ and raised up to newness of life in the likeness of his resurrection; so unlike John's baptism now old, and passed away.

Thus the three departments represented by Moses, John and Jesus, though practically linked together and agreeing as one as to the shedding the blood of Jesus for the remission of sins, are yet separate and distinct, as witnessed by our experience, and as testified by the Scriptures. For "the law and the prophets were until John; since that time the kingdom of God is preached."—Luke xvi. 16. "From the days of John the Baptist until now the kingdom of heaven suffereth violence," &c.—Matt. xi. 12. "From that time (temptation after baptism) Jesus began to preach and say the kingdom of heaven is at hand."—Matt. iv. 43. "John fulfilled his course."—Acts xiii. 43. "The time is fulfilled," &c.—Mark i. 14.

One more idea and argument. Jesus said of John, of all those born of woman none were greater than John the Baptist. "Nevertheless he that least in the kingdom of heaven is greater than he." This separates him as representing that central department or repentance, from the kingdom of heaven. And yet we know that, as "sent of God" and "filled with the Holy Ghost from his mother's womb," he as an individual, was in this kingdom. But the fact of the above separation, is proof that he did represent repentance. And though repentance, as to acceptance with God, is greater than that of the gift prophecy; (as John was greater than a prophet)—thought it were greater than any other work of earth, (as *born of woman* represents) or possible to be done by man, nevertheless, the least spiritual gift—the least particle of faith is greater than that. This is proof, not only that John answered to repentance toward God; but also that since he, as thus personally representing his works, however greater than all others, is excluded from the kingdoms of God on earth, that so was not his baptism transferred to the gospel kingdom.

R. ANNA PHILLIPS.

The reader will judge for himself as to the correctness of the views of the writer; to our mind they are questionable. Some of the apostles were John's disciples, and we have no account of their re-baptism. See John i. 36-42.—R.

“AS THY DAYS, SO SHALL THY STRENGTH BE.”—DEUT. xxxiii, 25.

It is a doctrine stated by Paul to the Corinthians that “the natural man receiveth not the things of the Spirit of God,” for profitable purposes to the Lord’s people; and if all Scripture is inspired, then the text must be also.

In these words Moses is the speaker. He was appointed by Jehovah to lead Israel out of Egypt into the land of which he had told them; but he had seen much in the children of Israel to cast him down. The people had been brought out of Egypt by signs and wonders and a mighty hand, and they had been fed with manna in the desert and water from the rock, both of which were miraculous. Their feet swelled not, their garments waxed not old, and yet they had murmured, rebelled, and fretted against the Lord, so much so that God said unto Moses, “Let me alone, that my wrath may wax hot against them, and that I may consume them.” (Exod. xxxii, 10.) But when Moses pleaded the Lord’s faithfulness to his covenant made to Abraham, then “the Lord repented of the evil which he thought to do unto them;” and after proving again and again the faithfulness, goodness, and mercy of the Lord during forty years’ journey in a barren desert, Moses comes to die, and amongst the precious words that God, through him, spake to the people the text is none of the meanest, which will appear if we consider first, that there is appointed to the people of God tribulation or days of trouble. This truth is attested by our Lord, for he has said, “In the world ye shall have tribulation.” Second, their weakness and helplessness. Third, the dreadful enemies that they have to contend with. Fourth, the sweet and comfortable assurance “As thy days, so shall thy strength be.”

We will first notice the day of conviction, and that is a day of trouble, when God brings that law into the conscience which is a schoolmaster to bring us unto Christ. He convinces us of sin. Paul said, “I had not known lust, except the law had said, Thou shalt not covet.” It is this righteous and holy law that brings trouble. By nature we are quite at ease; but when the

Eternal Spirit quickens us and brings us out of the grave of sin, then we are made to feel our dreadful state of rebellion against God; and just in proportion as Jehovah reveals the purity of his law and our dreadful transgressions of it, just so is our trouble. The operations of the Holy Spirit are very sovereign in this work, for Zion has great soul-travail with some, and with others she has a very easy time; but all these things are appointed according to covenant purpose and according to the counsels of the Eternal Three, who works all things after the counsel of his own will. The jailor at Phillippi was brought into great trouble, also the publican; while Lydia, the seller of purple, had her heart sweetly opened, and at once had peace spoken there.

I know not but some of you may have had great trouble because you have not experienced such a deep law-work as others have; but you ought not to be troubled at that, but rather be thankful that you have had an easier time than some of God's children. The question that should alone trouble you is this, "Am I condemned by the law? Is the vileness of my nature apparent? Am I left totally without hope or help from law-performances?" If so, the schoolmaster has taught you this lesson; but if you think that you can yet do anything or possess anything whereby you can bring peace to your own conscience, you may look for more trouble, either here in this world if you are God's elect or in hell forever.

There is, secondly, a day of trouble because of backsliding. When God the Holy Ghost has convinced a vessel of mercy and then brought pardon into the soul there is great joy, and it is a good day, a day of gladness, wherein we can say, "He brought me to the banqueting house, and his banner over me was love. I sat down under his shadow with great delight, and his fruit was sweet to my taste." He brings us from execution to liberty, from sentence of death to the enjoyment of pardon, from a revelation of our poverty and vileness by nature to a knowledge of our wealth in Christ Jegus by grace, from reading our desert in the law to reading our names in the Book of Life and our heirship by grace to God's everlasting favor and eternal life; but instead of looking to our feet and

remembering that we are in the wilderness, we are apt to boast of our portion and get proud and high-minded, and sometimes think that many of the long-tried saints of God possess little or no religion at all, for they seem so cold, so dead, and seem to possess so little of that savour with which we are so bountifully supplied. But Ahab's message to Benhadad is very suitable to us under such circumstances: "Let not him that girdeth on his harness boast himself as he that putteth it off." (1 Kings xx, 11.) Again: "Let him that thinketh he standeth take heed lest he fall." (1 Cor. x, 12.)

One day of trouble is past, but another day comes. "Pride goeth before destruction, and a haughty spirit before a fall."—Prov. xvi, 18. Some subtle lust, some cruel devil is watching the infant in grace, but his heavenly Father watches too, and "as his days his strength shall be." Is Mr. High-minded sought after? Then the number of Israel must be taken and God displeased. Do we leave our first love to embrace Madame Wanton and grieve the Holy Spirit? It will be a day of trouble if we sow to the flesh and reap corruption. God the Holy Ghost is grieved and withdraws his sensible presence. I think I may say that every child of God can sometimes look back and see that his dear Lord's sensible presence was not withdrawn until there was offence given by that child to the Holy Spirit.—Hos. v. 15. When the day of sifting comes of which our Lord told Peter, saying "Simon, Simon, Satan hath desired to have you that he may sift you as wheat," it is a day of trouble.

We have not only to pass under a fiery law, but we have to experience the fiery temptations, and our faith has to be subjected to the furnace to make it manifest of what kind it is; and if it be not the precious faith of God's elect, it will be consumed. There are also days of persecution; for it is written "All that will live godly in Christ Jesus shall suffer persecution," (2 Tim. iii. 12.) The apostle says, "As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." (Gal. iv, 29.) It is under the power of these enemies that we are made to feel that we have no strength in ourselves, but are made to cry unto him that is able to save, and experimentally to

feel that our Redeemer is strong, the Lord of hosts is his name.

From the time we leave our first love, with the exception of our love-tokens, signs, love-smiles, and firm faith grips, we may be said to experience trouble. The Psalmist said, "Thou hidest thy face, they are troubled."—Ps. civ. 29. Ah! it is a sad time when God hides his blessed face and our tenderness of conscience departs; when our sweet, Godly fear is not in exercise, our peace is marred, our lust works, and Satan tempts us that all our past experience is nothing but the work of imagination; and if he does not overpower us upon that, he comes in like a flood with the hypocrite's portrait (Heb. vi), and charges us with the unpardonable sin, or the sin unto death. If there be any fear of God, if there be any tenderness of conscience, this accusation, accompanied with our knowledge of allowed sin, will cause the belly to tremble, the lips to quiver, and rottenness to enter into the bones. Nevertheless, this is only to sift, not to destroy; only to winnow, not to grind; only to heat, not to consume; for the faithful, unchangeable God hath said, "As thy days, so shall thy strength be." We wonder and are astonished to find that still we are preserved with a little life and a little hope; and that God again reveals himself as our God in a small degree, either through his providence or the lattice of his ordinances, and gives a slight cessation from this war.

What complaints have been wrung from great warriors during this war! The Psalmist said, "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace."—Ps. cxx. 5. 6. Paul said, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would," (Gal. v. 17), and this made him exclaim, "O, wretched man that I am! Who shall deliver me from the body of this death?" One smile from his blessed Majesty under these circumstances would give peace; but it is withheld. Christ is known to be touched with the feeling of our infirmities and in all our afflictions to be afflicted, but there is no sensible appearance for our deliverance.

But how are we kept up? Is not faith secretly

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strengthened? Are we not often brought to our wit's end, and to our final resolution, so that we say, like Jonah of old, "I am cast out of thy sight; yet I will look again toward thy holy temple," and with Esther, "If I perish, I perish?" And do we not prove again and again, just as Moses did, that as our days our strength has been? May we not say truly, as did the Psalmist, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick?"—Ps. cxxiv. 2, 3. And are we not sometimes led to exclaim with the poet:

"This God is the God we adore,
Our faithful, unchangeable Friend,
Whose love is as great as his power,
And knows neither measure nor end."

I know there are many poor souls trembling for fear of the Pope and his devilish priesthood. But beloved, will you look back and show me, either from this blessed Book, or from history, or from your own experience, where Jehovah, Father, Son and Holy Ghost, left his people for want of strength, or, in reality, forgot them? Have you been bending your steps to hell, and did he display strength to rescue you? Did you wander far from him, and did he bring you nigh? Have you sometimes been shut up, both in providence and grace, and did his own strength open a way and send you deliverance? Then you have cause to believe that all the days that are to come will bring corresponding strength, and God shall be glorified in your election, in your quickening, calling, justifying and glorifying; and when before the throne you shall own it was true that as your days, your strength has been, to the glory of sovereign grace which made you accepted in the Beloved.—*Gospel Standard*.

He that knocks at the creature's door for supplies, will find an empty house kept there. "All the rivers run into the sea, yet the sea is not full." Though all the rising streams of worldly profits may run into the hearts of men, yet they cannot fill up the hearts of men.

FROM NATURE TO GRACE.

DEAR BRETHREN IN HOPE OF ETERNAL GLORY:—I have been solicited to give a short sketch of the dealings of the Lord with me. I cannot tell the exact day when I first saw myself a sinner, but I was very young. I often thought of death and where, if I died, I should go without a change; for surely, I was as bad a boy as ever made tracks on this earth. About the year 1877 I was, if ever, awakened to see my true condition, as I stood related to a fallen parent. I thought the world was soon to come to an end, and oh! if it did, what would become of me? for all my wickedness came up before me as a high mountain, and I now saw that all I had done that was good, was altogether vanity. I began to cry to God to have mercy on me, if it could be possible. I was then about fourteen years old, and my father had just started out in the ministry, and when he would be gone I would do very bad, and would often get correction when he returned home, and in my heart I would wish that he and all the rest of the old Hardshells were dead. When I was in the meeting house and he would rise to preach, I very often got up and went out of the house and off with some bad boys. But even in this depraved condition, my mind was at times burdened down so that I would plead for mercy, then my conduct would seem to forbid God's mercy. One day while I and my little brother were out after some wood, I could not help telling him to do better, "for I thought that if he would do right there was a chance for him to be saved, but for me, there was no chance, for I had sinned away my day of grace, and if I could recall the past time I would do better, but it is too late now;" and wished that I was a bird or beast of the field, for then I would have no soul to be lost. Sometimes I would use the name of God in vain when in company to keep them from thinking there was anything the matter; but when I used bad words, even before they would come out they would condemn me, and make me feel wretched. At times I sought for hours through briar patches and thickets to find a good place where I could not be seen to pray, for I thought if I could find a secluded place, I would get down and ask God to have mercy on me; but my prayers did not

seem to rise above my head. I went on in this condition some time, and my father sold out and moved to Carroll county. I was well pleased with the move, for I thought with change of place I would feel better; but when we got moved I found I was mistaken—God could see me there. I, by this time, felt I could not live long in this condition—that my time would soon come and death was my portion, and “O, Lord, have mercy,” was my cry day and night. At night I had frightful dreams of death, and the world ending, and the devil was after me wherever I went, and, at every opportunity, I would slip the Bible and read it; but all condemned me. What shall I do? One morning I went to plowing, not expecting to see the sun any more, for it was a dark, cloudy day, and while I was plowing I thought my time had come and I was sinking down, and my father and the children were hoeing a little piece behind the plow, when I thought I would call him and ask him to pray for me, and then, I thought he knew how bad I was and he would know that I was bound to go to hell; so I thought I would plow on and drop dead as I went and while I was sinking down, I cried out, Lord, save or I perish! when the next thing I knew, I thought the sun was a shining, and looking round, I hope I saw the Son of God at the gate of the new Jerusalem, and I saw a path that looked like gold, reaching from earth to heaven. My soul was full of his praises and I thought it was enough. But I could not stay in that happy condition long—doubts and fears soon arose, and I tried then to get my burden back again, but I could not; for I thought if I could I would know more about how it went off. My prayer here changed, “O, Lord, if I am deceived, undeceive me.” Baptism was now on my mind, but I am not fit. I will have to close; but I was baptized into the fellowship of Little Vine church two years after I hope God, for what the blessed Son had done, pardoned my sins and put a new song in my mouth, even praises to him who does all things well. It seems now that my road is most of the time in the dark and thorny desert.

It seems at times, when I look round
I find myself low on the ground;
Then to him I turn my eyes,
And view him up above the skies.

If I could write like the brethren and sisters I would write all the time. Pray for me and family when it goes well with you.

Your poor unworthy brother, if one at all,

Waco, Ga.

W. M. HOLCOMBE.

DEAR BRETHREN:—I have just been reading the MESSENGER for November, and feel like saying a few words of approval which I have felt while reading it. I have in general felt to approve the contents of the MESSENGER ever since I have been reading it; but this number has seemed especially good from beginning to end, and I have felt my faith revived, and my disposition to contend earnestly for the faith, stirred up while reading it. Sometimes it seems to me right when we feel to approve any writing or preaching, to say so. The tone and spirit and general drift of the opening article by Eld. Hassell is all excellent; and the article itself is full of instruction, caution and earnest reasoning for old-fashioned gospel truth. While I never have felt, and do not now feel to base my faith upon any creeds written by man since the volume of inspiration was closed, yet I have ever felt that any departure from the general lines of doctrine as held by our fathers, who were the pioneer Baptists of this country, and by their fathers, the Welsh and English Baptists, should be taken with extreme deliberation, and after careful comparison with the Scriptures. I am not one of those who believe that we are wiser religiously than our fathers. I do not believe in that sort of "*new light*" that is all the time urging forward some new thing as an essential principle of that doctrine which is according to godliness. I believe in new light being given from God *along the same lines of truth that have before been shown us*; but in this each believer must learn for himself, by daily experience. And the experience of grace brings oneness and not division, peace and not strife, among all who have it. There is a disposition among men, and I doubt not that it exists in all of us, to want to pose as a leader in some way. We are not satisfied to just have Christ as a leader, and that we each may just be his humble follower and a fellow-disciple with the rest, but we want to start out by ourselves, and so lead

a party. It is easy, when this spirit rules, to fancy that we have made some wonderful discovery in the Scriptures, that has been revealed to no one else, and that we are constituted the special champions of that idea. I must say that I have ever felt afraid of new notions in doctrine. And if in anything I have been changed in mind about any doctrine that I held when I first believed, it has been after long thought and careful deliberation. Like Bro. Hassel, the simple, yet profound truth that Baptists held one, two or three hundred years ago is good enough for me, and as he has said, my soul feeds upon it. If I have ever gone out upon the road of new ideas, for a time, I have soon become confused and my heart and mind have both become weary, and I have been glad to give the speculation up, and just say all that I know is, that I am a great sinner and Jesus is a great Saviour. The longer I live, the more I am sure the whole gospel is summed up in Jesus, and the more I care for his person and work, and the less I delight in reasonings and fine spun speculations. Just that plain, simple gospel message that the most feeble and ignorant person on earth can understand and rejoice in is good enough for me. I do not like to hear it said of a sermon or an article, "Oh! what a profound and deep sermon or letter that was. I could not understand it." Nine times out of ten, instead of the sermon being deep it is MUDDY, and of course no one can see bottom, not even the brother who preached or wrote it. I am glad that Bro. Hassel has spoken with no uncertain sound in this matter. Brethren, let us ask after and strive to walk in the old and well-worn paths, where the sheep have been treading in all generations. I give Bro. Hassel my hand in all the general drift of his article, and rejoice that he is growing through many trials and heart sorrows in the knowledge of Jesus, his Redeemer.

Eld. Bartley's article is good and timely. I am sure that no one ever told an experience in this way, "my new man" was convicted of sin, repented, believed, hoped in the mercy of God, &c., &c.; but all say "I" felt thus and so from beginning to end. Eld. Bartley has brought out the truth that "MEN" and not "spirits" are the subjects of regenerating grace. An aged brother in the ministry wrote me some time since, "It

ought never to have been needful among Old School Baptists to contend that the sinner is the subject of the new birth." I give Bro. Bartley my hand cordially in this truth he has enforced. I want to say to the colored sister Bartley, that some of the churches here have colored members, and they are esteemed according to their walk just as the white members are. I think that many things she has said are well worthy our consideration, especially as to the brotherly watch-care and helpfulness we should show toward them. In Christ all are one, and the love of God in the heart will take in all his people and make us strive for the good of all. It is good and pleasing to God to RECEIVE them that are weak in the faith, but not to doubtful disputations. I do not know that we have always shown the gentle, faithful, helpful, spirit toward our colored brethren that we should.

I have often heard of Eld. Alderton, but have never met him. His narration of experience brought him near to me. I don't know that we shall ever meet, or that the barriers, that SEEM to exist between his people and mine ever will be broken down, but I do have fellowship for his experience, and think it right to say so. I should be glad to talk with him face to face.

Eld. Mitchell's editorials are good and full of strong meat as they generally are. I would be glad to express my approval in detail. I desire also to join in the commendation of Eld. Gold's treatise on the Book of Joshua by Eld. Respass. It takes up untrodden ground very largely, and many a handful of gleanings it contains. As I have been reading it, little by little, as I had time, I found it growing better and better. I think such spiritual suggestions worth more in building up Zion than volumes of controversy or long-drawn-out reasonings and speculations. I have no doubt that many a saint of God will be glad and grateful that the book has been written. Some brethren object to writing or reading books because they say it draws one away from the Bible. The main objection would also silence preaching or writing letters. Besides, my observation is, that brethren who seek after good books the most, also read the Bible most, while those who do not care to read good books are not given to over much reading of the Scriptures. Bro. Gold's book has done me good.

Passing by other things I want to speak a hearty amen to Eld. Mitchell's timely strictures upon funny anecdotes in the pulpit. They are irreverent, and calculated to cast a blighting influence upon any feelings of solemnity that may be among the people. We speak in the presence of God. Were Jehovah present in some visible manner, as when he was manifest in the flesh of Jesus, would any of us then indulge in such vain talking? BUT HE IS PRESENT, FOR GOD WALKS AMONG HIS CHURCHES ALWAYS. Chaste language and solemnity of manner become the pulpit. No affectation, but real solemnity is to be earnestly desired. O, that we all might heed Eld. Mitchell's words of warning!

I might say many things more, but must close.

I remain your brother in Christ,

Reistertown, Oct. 22.

F. A. CHICK.

ELDER J. R. RESPESS—*Dear Brother*: Seeing that the editors of THE GOSPEL MESSENGER have published both their own and the views of other brethren on the subject of Associational discipline, and therefore supposing that they are interested in that, as well as every other subject that pertains to the welfare of the Zion of our God, I thought to write you in regard to the action of the South Arkansas Association, the Forty-seventh Annual Session of which was held with Center Church, at Leard, Clark county, Arkansas. A request was sent up by Chapel Hill Church that the "Association be so re-organized as to forever and effectually exclude church difficulties" from the Association. After a lengthy consideration and discussion of the subject, during which Elder D. Bartley's communication in the August number of the MESSENGER, together with Elder Mitchell's remarks upon the same, were read, on motion, agreed to discard the Constitution and Rules of Decorum of the Association, and return to the Scriptures as our guide and the rule of our council, believing as per our Articles of Faith, that "The scriptures of the Old and New Testaments are of divine authority, and are a sufficient and only rule for our faith and practice." Also adopted the following resolution offered by Elder B. D. Landers, of the Ouachita Association, to wit:

"This body, feeling it an indispensable duty by all her acts to express her faith; and whereas, we, by adopting or enacting a Constitution and laws by which she shall be governed, constitute her a body for which we have no authority in God's word; therefore, be it

"*Resolved*, That we henceforth appoint, as usual, a place of meeting for our Association as churches in spiritual communion with each other annually, desiring to solely submit ourselves to the law of the Spirit, which Peter calls 'A more sure word of prophecy,' for our guidance,

witnessed by the word of God, and the meeting retain the name of The South Arkansas Primitive Baptist Association."

Upon this action being taken, the brethren present from three churches, made known to us that they were not in accord with us, and they still claimed and retained the Constitution. With this single exception, I think I have never attended a better or more enjoyable meeting than that of our Association above spoken of, held September 14th, 15th and 16th, 1889.

May God deliver Zion from every man-made rule and invention of men, and enable us to delight in the law of the Lord.

Your brother, I hope,

Dalark, Ark.

T. PETERSON, JR

DEAR BRO. RESPESS:—You still continue to send the MESSENGER to the scattered of the flock, and there are many of them who are dependent upon such messengers as you send for all the gospel privileges that they can have. Still, reading accounts of good meetings and of companionship and joyful greetings in gospel fellowship, of those who have the privilege of assembling themselves together, is not quite partaking thereof. With the facilities that preachers now have for traveling everywhere, and the number of good papers that are now being distributed in every corner of the land, we might suppose that the needy would all be served, all doubts removed, and every want be supplied. But there still remains work in the Master's vineyard. In former times when the nominal church was clothed with civil power, and reigned over kings and kingdoms, it is said that all the world wondered after this monster beastly power, *whose names were not written in the Lamb's book of life*. All false worship seems to be condensed and embodied in this worship of the beast, and all classes of worship and of worshipers included, except those who belong to the Lamb's company, and who worship God. The spirit of anti-christ may develop itself in various systems and organizations among men, and constitute their vitality, and characterize them. It may be no fault of theirs that they are not clothed with the power of civil government. It may be nothing to their credit that they do not prescribe and persecute, when it is out of their power to do either. It is not said that all follow the Lamb and obey him whose names are on his record; while on the other hand all

are said to be engaged in worshipping the beast. It is this negative recognition that I wish particularly to notice. In this general profligacy and corruption all the world is borne along as by a resistless tide, except those who bear the seal of God in their foreheads. It does not say that all these worship God, or follow the Lamb; but they do not and will not worship the beast, and all those who thus stand aloof are corrected. As they are written among the living in Jerusalem, their abhorance of idolatrous worship is traceable to this source. They have heard the voice of the Son of God and have lived. The blessing is pronounced upon "Whosoever is *not offended* in me." So, "Blessed is the man that walketh *not* in the counsel of the ungodly, that standeth *not* in the way of sinners and sitteth *not* in the seat of the scornful." Such is the propensity of the human mind to error, and so strong the current to be withstood, that all those whose names are not written in the book of life will be likely to go wondering after the beast. It was comparatively a small number out of that innumerable multitude that no man could number out of every kindred and tongue and people under heaven that stood upon the Mount with the Lamb standing where he stood, and as he stood, bearing his name. Yet all that uncountable host is found at last in the same company, and uniting in the same song of adoration and praise with the hundred and forty and four thousand redeemed from the earth. Because "Thou wast slain and hast redeemed us" is why they are not deceived and carried away by those pretended miracles which deceive those that dwell on the earth. One of old said, "So did not I because of the fear of the Lord." We are in the flesh, and it is easier for the flesh to glide with the current than to resist it. But the willing spirit is recognized by the compassionate Redeemer as we heard him saying, "The spirit is willing, but the flesh is weak." Elijah seems to have stood alone in acknowledgement of the true God and the true worship, and perhaps did not know of another solitary individual in all Israel as a worshipper of God. He says: "I only am left." Yet he is informed that the Lord had counted up seven thousand in Israel, "Every knee that had *not bowed to Baal* and every mouth that had *not kissed him.*" These non-conforming, non-bow-

ing characters are all counted on the Lord's side. But not one of Baal's worshipers are counted. The ministry may have come short somewhat in this respect, in not extending and applying the blessings of the gospel to whosoever is not offended in him. If all this is correct we very naturally wonder why so many can only be counted in this negative way. From the days of Abraham the question stands unsolved, "Why standest thou without?" There were ten cleansed, but there was not found but one out of the ten that returned to give glory to God, and he was not an Israelite, but a stranger. He was the one from whom the least was to be expected. The church for the Lord's people is a provision made for their need. It is a home for the outcast. A nest or place of rest for the laborer and heavy laden. It is a well spread table for the hungry, and a ministry of comfort to mourners, and joy to the sorrowing, in which a name and a place is given better than that of sons and of daughters. Can it be that where the love of God is there can be indifference to his church? Can it be that those who will not bow to the works of men's hands can be indifferent to the worship of him to whom all praise is due? I sometimes feel sad, not for the cause of God and truth, or any misgiving, because the prophets of Baal are so many, but because of the wounds wherewith he is wounded in the house of his friends. There is much work needed in the vineyard. The garden may not be as well watered as it should be. The spices, with their fragrant odors, do not flow forth. The mandate may not be entirely fulfilled. "Arise, and shine, for thy light is come." We have been going in the way of the Gentiles, and entering into cities of the Samaritans to reprove their idolatries, and seeking after all the thorns and briars of the desert, instead of going rather after the lost sheep and lambs of the House of Israel.

Yours to serve in the gospel,

E. RITTENHOUSE.

As Seneca said to Polybius, "Never complain of thy hard fortune so long as Cæsar is thy friend;" so say I to thee, "Never complain of thy hard fortune, Christian, so long as Jesus is thy friend."

EDITORIAL.

J. R. RESPESS, Wm M. MITCHELL, J. E. W. HENDERSON.....EDITORS.

CLOSE OF VOLUME XI.

This issue of THE GOSPEL MESSENGER will close another year of its existence. Whether it has accomplished any good, and been of any comfort to the children of God or not, is left with them to judge. Perfection we know does not belong to it, nor to any other publication of the kind. It has its defects just as its proprietors, editors and correspondents have; and, therefore, it calls for, and should receive, the same forbearance from its friends and readers that they have a right to expect from one another as christians.

During the year that is now closing upon us, who can tell the sorrows, sadness, afflictions and bereavements that have come more or less to every household in the land?

In making up the Index for the *Eleventh Volume*, we were forcibly reminded by the number of obituaries that many of our brethren, sisters and friends, both old and young, are gone to their long and eternal home. The home and family circle that once knew them, knows them now no more forever as members there. They have been given up by fathers, mothers, sisters, brothers and friends, and sorrow now fills many hearts. Our love for them could not retain them in this world when the messenger of death came for them. But may it not be that many wholesome lessons have been learned by these sad things? "All things work together for good to them that love God, to them who are the called according to his purpose."—Rom viii. It is a good thing, though hard for us to learn, that the Most High God rules in the armies of heaven and among the inhabitants of the earth. It is a good thing for us to know and to feel assured of, that "He that exalteth himself, God is able to abase."

But, while this, like all the years that have gone before us, has been a year of sadness and death to many, it has also been a year of many wonderful blessings, both in temporal and spiritual things. The earth has drank in the rain of heaven, and its toiling millions

have reaped an abundant harvest. There is seed for the sower and bread to the eater. And in spiritual things many precious hungry souls have been bountifully fed by the preaching of the blessed gospel of the Son of God. Thousands have been born of the Spirit and have seen and entered into the kingdom of God. Many have put on Christ by baptism, and thus the Lord has added to the church daily such as should be saved.

And now, dear readers of the MESSENGER, we bid you adieu for the year 1889; but before a final close of this hasty article, we will ask if we have not many things to be thankful for to God, our Father. Have we, and will we make a proper use of the many good things with which the Lord has blessed us? Will those whom God hath prospered in worldly things remember the poor and needy, and will they lay by them in store to give, and thereby cause the heart of needy ones to rejoice? or will we forget God, forsake his worship, and sacrifice time and money to our vanity and greed? Remember to look at the printed slip on each MESSENGER, and send on what is due.—M.

ESTHER.—CHAPTER IX.

THE JEWS IN SHUSHAN.

The Jews in Shushan arose on the 14th day of the month Adar, and slew their enemies (300 men) and hanged Haman's ten sons on the gallows. The power or faith to do this work was granted them by the King, at the petition of Esther. It was a work that pertained exclusively to the Jews in Shushan. No other Jews could do it, nor could they do it, only as power was granted them by the King. Because they, as Jews in Shushan, living near Mordecai and Esther and of the Queen's household by authority of the King, had enemies unknown to Jews in the Provinces, and such enemies as could only be overcome by faith, or by the Spirit, according to the word or law. The work of a minister of the gospel can be done only by faith, or an additional grant of power from the great King. Certain members of the church are called by the Spirit to

this work. They are not called nor qualified by the church for this work, but the power, or qualification to do it, is granted them by the Lord. It is a spiritual work, but it is also a work authorized by, or according to the word, and is contrary to the flesh. It is like Jacob's work in blessing Joseph's sons (Gen. xlviii.); it is a cross-handed one, or a work contrary to the flesh. If Jacob had guided his hands by his fleshly feelings, he would not have crossed them so as to lay his right hand upon Ephraim's head and his left upon Manasseh's, the first born, because he knew that Joseph wished his right hand laid upon Manasseh's head; and he loved Joseph and it was a cross or a great self-denial to displease him; but by faith he overcame self to the glory of God and the good of Joseph. Jacob had grace to do it—he was on his death-bed and near the great King upon the Throne and was, therefore, able to do it. It was a trial that pertained exclusively to him as the head, or patriarch, of his family; it could not possibly pertain to any other human being. Whilst his father, Isaac lived, it pertained to him, as the head of his family, and Jacob could not then have done the work he did in giving the blessing of the first born to his seed that should succeed him. But, when in the providence and purpose of God, he, himself, was called to succeed his father, then the works that none other but he could do were required of him; and, like his father, Isaac, bestowed the blessing of the first born, contrary to his fleshy inclinations. And it is so with the ministers of God to this day. They are servants of the church by the will, or authority, of God, as the Jews were servants of the Queen by authority of the King; and have labors and responsibilities that none but they can have; and their labors and responsibilities are not all to the same or equal extent. A young minister cannot possibly have the same degree of responsibility that an older one has, and when one assumes it, it is most likely of the flesh, and not a cross-handed and self-denying work. My father used to tell me when a boy how great a parent's love for a child was, but I could not understand it then. I knew how I loved my parents, but not how they loved me, for God had not yet revealed it to me, but He did in time reveal it to me. He revealed it to me when He gave me children

of my own, and then I knew how my father loved me. And so with Jacob—there pertained a work to be done and that could be done by him only and in his old age and last hours.

The work of the minister is a special work that requires special grace to do it. Like the Jews in Shushan, living near Merdecas and Esther, who were next to the King and, therefore, the least of all and the servants of all, so the Jews in Shushan were more conformed to Merdecas and Esther, for the nearer the throne the greater the humility and self-denial, and the greater the humility the greater the wisdom and the greater the sense of need and insufficiency, and also the greater the temptation to exaltation through the abundance of the revelations. This Paul experienced when he says of himself, "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan, to buffet me lest I should be exalted above measure."—2 Cor. xii. It is not at all likely that other Christians, nor even the other Apostles, had this buffeting to the extent that Paul did, for none could have it without the same measure of revelations. Paul was the greatest of all the Apostles, but made himself, or God's grace did, the least of all, and, therefore, the servant of all. "For," said he, "I am the least of the Apostles, but by the grace of God, I am what I am. I labored more abundantly than they all, yet not I, but the grace of God which was with me."—1 Cor. xv. That is to say grace was given him to do it, and, therefore, it was required of him, and in doing it he did no more than the others did who did all that was required of them. And so it was with the Jews in Shushan and the Jews in the Provinces, and so it is in the church. The minister does his work and so the least member—the one offers a kid, the other a dove, and one does as much as the other, for each does all that is required of him. The sacrifice is the same, whether the offering be big or little; if it be little, the sacrifice is great, and if it be an ox, it is great. The Jew who offered a bullock made no greater sacrifice than he did who offered a dove—the dove was a confession of poverty and the bullock a sacrifice of riches. The effect was to humble each of them. The learned minister sacrifices worldly aspira-

tions and opportunities of worldly honor, and the unlearned one's sacrifice is to expose his ignorance; the temptation to the learned one is to become exalted from his learning, and to the unlearned one to be cast down from lack of it and to envy his learned brother. But they are made equal in position, if not in gifts; the learned is made low, the other is lifted up, nor should they despise and envy one the other, for both are God's servants and are brethren. Paul preached and labored in writing more than they all, but none of the other Apostles and ministers found fault with him for it. It was a necessity God laid upon him and woe was to him if he did it not.—1 Cor. viii. 16. Paul, himself, was "glad the gospel was preached, whether in pretense or in truth, and I therein do rejoice, yea and will rejoice."—Phil. i. 18. But some, brethren, seem to be afraid it will be preached too much. The minister is charged to take heed to the ministry he has received in the Lord to fulfill it (Col. iv. 17), and to take heed unto himself and to all the flock over which the Holy Ghost hath made him overseer, to feed the church of God which He hath purchased with His own blood (Acts xx.), and to take heed to himself and unto the doctrine. Continue in them, for in so doing he shall save both himself and them that hear him.—1 Tim. iv. 16. He is commanded to be an example to the flock, in word, in conversation, in charity, in spirit, in faith, in purity; and to give attendance to reading, to exhortation, to doctrine, and to meditate upon these things and give himself wholly to them that his profiting may appear to all; and not to entangle himself with the affairs of this life, that he may praise Him who hath chosen him to be a soldier.—2. Tim. ii. He has a double work to do, and such a work to do that no Christian can do without special grace; as a soldier, he has a warfare; as a minister, that which none but ministers have, as the Jews in Shushan had. Paul was absorbed in his work, and if he made tents, it was that his ministry should not be hindered, and not to make money by tent-making. He subordinated everything to his ministry, as ministers are commanded to do, and to this end the church should assist them. The Jews in the Provinces did not obstruct the work of the Jews in Shushan. They were resting and rejoicing in faith whilst their

brethren were fighting and hanging Haman's ten sons on the gallows in Shushan. Esther prayed for this grace upon the Jews in Shushan; it was a prayer of faith and, therefore, according to the King's will. To the carnal it might seem that Esther's petition was inspired by hatred and fleshy revenge upon Haman and his sons; that it was enough that they should be slain and needless to hang them upon the gallows. But she was inspired by the same spirit that Paul was when he said, "Though I, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1.), or hanged upon the tree. Paul was not ashamed of the gospel of Christ; neither was Esther. She was not ashamed that Haman and his ten sons, with all their moral and mental excellence, should be slain, but that they should also be accursed and be made odious as enemies of God, His truth and of mankind. It was not in her to slay them and hurry them off in secret burial as if ashamed of God's truth, as though an injustice in God. There is, at times, a disposition to apologize for God's discriminating grace, as if there was something in it to be ashamed of, but not when we are spiritual, for then we rejoice in it. Esther proclaimed the King's justice and mercy in hanging Haman's sons as the accursed of the King. God's hatred of sin is proclaimed in the crucifixion of Christ; that he has no league with sin any more than Ahasuerus had with Haman and his sons, but that he execrated them as enemies of his law and his throne. God's hatred of sin cannot be exaggerated. His only begotten son He did not shield from the execration of His holy law, because the sins of His people were upon him. He was delivered up to a death of agony and shame to make his grave with the wicked in death, forsaken of God in the hour of his extreme agony. In his humiliation and death, the Father's justice and mercy were glorified and his people redeemed from the curse, he being made a curse for them. Thus they passed from under the law.

And now came to the Jews, as we may say, a new dispensation. There is now no mixing and mingling of Mordecai with Haman. The old garment was not sewn on to the new cloth; the new wine was not put

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into old bottles.—Matt. ix. Haman and his sons had passed away; old things had passed away and all things had become new.—R.

REPLY TO H. F. STEVENS.

Brother H. F. Stevens, of LaGrange, Ga., having requested us to write on the following text, we will try to do so according to the limited time and ability given us. "I am glad for your sakes that I was not there to the intent you may believe; nevertheless, let us go unto him."—John xi. 15.

It will be seen, by referring to this chapter, that it contains an account of the sickness and death of Lazarus, which occurred in his native town, Bethany. His two sisters, Mary and Martha, and himself, constituted the family so far as we know. They were a family of wonderful riches—riches beyond anything this world could bestow—even the riches of God's love and mercy. "Jesus loved Martha and her sister and Lazarus."—John xi. 5. The riches of Jesus' love is heavenly wealth, which neither sickness, sorrow nor death, can take away. Nothing in life or death, things present or things to come, can separate a soul from the love of Christ the Lord."—Rom. viii. 35. Whom he loves, he loves to the end."—John xiii. 1.

But the love of Jesus to his people bears fruit. It is the cause of their love to him. "We love him because he first loved us," is the sentiment of all who have had the love of God shed abroad in their hearts by the Holy Ghost, which is given unto them.—1 John iv. and Rom. v. 5. Yea, there is not a single fruit manifested in the disciples of Christ, but what is the result of Jesus' love to them. Hence, in the text to which Bro. Stevens calls attention, Jesus says to his disciples, "I am glad for your sakes." Jesus sought the good of those for whom he suffered and for whom he died. "His divine power," saith the apostle, "hath given us all things that pertain to life and godliness."—2 Peter i. 4. Nothing more than this is needful. But we must hasten to notice briefly a few other things in this connection. And for the comfort and consolation of the poor and

afflicted children of God, let it be noted here that though Jesus loved Martha, Mary and Lazarus, and though they loved him as the result of his love to them, this love did not exempt them from sickness, sorrows, bereavements and death. They loved Jesus. No greater thing could ever truthfully be said of any poor sinner, than to say, "he loves Jesus," and we know if he loves Jesus, Jesus loves him, and will love him forever, and under all circumstances, in sickness or health, life or death. Mary had anointed the head of Jesus with precious ointment, and humbly fell at his feet and wiped them with the hairs of her head. And when her precious brother, Lazarus, was sick, it was very reasonable that she and her sister Martha, should desire, above all others, to have the company and personal presence of Jesus. His very name signifies Saviour. It is a Name above every name and most precious to the believer in him. "Thy name is as ointment poured forth."—Song i. 3.

But though Mary and Martha loved Jesus and longed for his personal presence at that time of trial, it was not for the glory of God, nor for the good of his people, for Jesus to be there. They must wait. Therefore, he says to his disciples, "I am glad for your sakes that I was not there, to the *intent* you may believe." Jesus does nothing at random. There is a wise purpose, design or intent in all he does, and all he says. His meat and drink was to do the will of him that sent him and to finish his work.—John iv. 34. His whole soul was swallowed up in this glorious work of salvation to lost and ruined sinners. "I came down from heaven, not to do mine own will, but the will of him that sent me."—John vi. 38. He came to save the people from their sins. "It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners."—1 Tim. i. 15. And, unless the sinful will of man prevails and the will of God is defeated, Christ Jesus will save all that the Father hath given him to save; for, says Jesus, "This is the Father's will that 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. In this great work of salvation we see that the Lord Jesus Christ took great delight. It was the joy of his heart. "I delight," saith he, "to do

thy will, O, God; thy law is within my heart." For the "joy that was set before him, he endured the cross and despised the shame."—Heb. xii. 2. Anything and everything that was given him to do, to say or to suffer to the intent that his people should believe and joy and rejoice with him, was joy and gladness to him. "I am glad for your sakes."

The disciples of Jesus were in their infancy, so to speak, with regard to the kingdom and reigning power of Jesus. Their faith needed enlargement, and among other things designed, purposed and predestinated of God, by the sickness, death and resurrection of Lazarus, was an increase of their faith. I am glad for your sakes that I was not there, to the *intent* you may believe." Here is the intention, design and predestination of God, even in this seemingly small matter of not being at Bethany during the sickness and death of Lazarus.

The absence of Jesus from Bethany and the death of Lazarus had caused much distress to Mary, Martha and their Jewish friends. All hope of Lazarus' recovery from sickness had fled. Death had come and all the distressing consequences of bereavement had come up before these two lonely sisters. Many friends had come to comfort them concerning their brother. At length Martha heard that Jesus was coming and went out to meet him, saying, "Lord, if thou hast been here, my brother had not died." Mary also soon came and fell at his feet weeping, and saying the same words. Here was a time of trial. It was a time to sow in tears that they might reap in joy. Jesus mingled his groans and tears with them, for when he saw Mary weeping and the Jewish friends also weeping, "he groaned in the Spirit and was troubled."—John xi. 33. Their troubles were his troubles, and it is a blessed thing that we have a High Priest who can be touched with, and feel sympathy and compassion for our infirmities, our weakness and our ignorance. This circumstance concerning Lazarus' death furnished an occasion for a glorious display of the life-giving power of Jesus, to the *intent* that his disciples might believe and have their faith increased with regard to the divine character and Godhead of our Lord Jesus.

We are aware that self-righteous persons, who know

not God and hate Jesus, place all the power of believing in the will of the helpless and dead sinner. But the word of the Lord and the experience of all who are born of God has it in this way "It is not of him that willeth, or of him that runneth, but of God that showeth mercy."—Rom. ix. 15. And again, in speaking of those who received Christ and believed on his name, the inspired writers say they "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 15. Surely, none can have the face to insist that any one ever believed in Jesus to the saving of the soul, before he has born of God. The new and spiritual birth is not the result of belief or of faith, but belief in the name and character of Jesus, the Son of God, is the result of being begotten and born of God. Thus the apostle tells us in so many words that "Whosoever believeth that Jesus is the Christ, is born of God."—1 John v. 7. His believing is the evidence that he is born of God, and not the cause of it. On this point many are bewildered by Arminian teaching and take the effect for the cause, and make the turning point of the eternal salvation of sinners to rest upon the depraved will of man instead of the sovereign grace and mercy of God.

We are aware that there is a disposition in the corrupt heart of men to have the honor of doing that which none but God can do. Some of the people who thronged about Jesus, once asked him, "What shall we do that we might work the works of God?" This is a bold question, and the answer to it fully settles the matter by what power or by whose work we believe on the Lord Jesus. He answered and said, "This is the work of God, that ye believe on him whom he hath sent."—John vi. 29. Now, if faith, or believing on the name of the Son of God, in a saving sense, were by the strivings, workings and willings of men, why should our Saviour Jesus, have so far misled the people as to say it is the work of God? No, he hath not misled his people, but hath led them in the right way. Every step in the christian experience is in harmony with the teachings of the Bible. They know assuredly that every step from their first heart convictions for sin up to the moment they were enabled by faith to receive Jesus as their Saviour, they believed "according to the

working of the mighty power of God, which he wrought in Christ, when he raised him from the dead."

If indeed, we believe that the mighty power of God was necessary to raise up our Lord Jesus from the dead, we may know assuredly that the same mighty power is necessary to bring any sinner to a knowledge of the truth, as it is in Jesus, and enable him to believe. Hence, it is written by inspiration of God, that the saints of Ephesus believed "according to the mighty power of God, which he wrought in Christ when he raised him from the dead."—Eph. i. 20. This is called the "exceeding greatness" of God's "mighty power," because it exceeds in greatness all other powers.

It will be seen in the text that the intent, purpose or predestination of God is that his disciples believe, and no stone is to be left unturned or any part of his work left undone till that result is accomplished, for they are chosen of God unto salvation, through sanctification of the Spirit and belief of the truth. They are God's elect people for whom Christ died, and he has chosen and ordained that they believe in Jesus. For this reason, and according to this scriptural plan of salvation, it is written of Gentile sinners, that "As many as were ordained to eternal life, believed."—Acts xiii. 48. Had they not been ordained of God unto eternal life through Jesus Christ, our Lord, would they ever have believed, and would they ever have been "glad and glorified the word of the Lord," as the text in Acts xiii. 48, says they did?

We know of no religious sect on earth, save the Primitive Baptists, that hold that the eternal salvation of sinners is wholly and entirely by the sovereign power and grace of God. All other sects, though many of them may agree with us in many things, make the turning point of salvation to depend upon the sinner himself. But we have not so learned Christ or his word as to believe that God hath saved and called us according to our works and not according to his own purpose and grace, which was given us in Christ Jesus before the world began. May God ever save and preserve us from becoming wise above what is written in his word.—1 Tim. i. 9.

Having thus hurriedly written, we submit it for the

consideration of Bro. Stevens and all others who may read it, and trust that God will incline their hearts daily to search the Scriptures to see whether these things are so or not.—Acts xvii. 11.—M.

OLIVE ASSOCIATION.

After a pleasant meeting of three days, the Olive Association, of Alabama, closed its seventh annual session with the church at Bethel in Phenix City, Lee county, Ala., Sunday, October 20th, 1889. All of the ten churches were well represented with messengers sent by the churches, and the correspondence from thirteen sister Associations was very cheering, both by messengers and letters, bringing the good tidings of peace, love and fellowship abounding among them. Seventeen ministers were present, and services were held in the large and commodious Summersgill Hall and also in Bethel meeting house, during the day and also at night. There were eighteen or twenty sermons preached during the meeting, and excellent order and attention given by the unusually large audience in attendance. And, so far as we are informed, all the messengers, visitors, brethren, sisters and friends were well cared for during the meeting, free of charge, by brethren and friends in the city of Brownville and Columbus. Ga. After the 1st of January, 1890, the name of Brownville, Lee county, Ala., and the post-office Lively, will be known as Phenix City. The next session of the Olive Association is appointed to be held with the church at Bethlehem, near Notasulga, Macon county, Ala.

OBITUARIES.

MRS. L. L. CARNAHAN.

Departed this life December 5th, 1887, at her home in Indian Territory, Mrs. L. L. CARNAHAN, wife of E. R. Carnahan. She was born March 26, 1857, in Iowa, and her parents moved with her to Illinois in 1871. On the 16th of September, 1873, she was married to E. R. Carnahan, and in September, 1878, moved to Texas. She professed a hope in Christ and joined the Primitive Baptists at Macedonia. In 1880, she, in company with her husband, moved back to Illinois, and she then joined Cottage Grove Church of Primitive Baptists, where she still retained her membership, notwithstanding they moved to the Indian Territory in 1883, where she lived an humble Christian life till called to her eternal home. She leaves one son, ten years old, with husband and loving friends to mourn her departure. But let us look forward with pleasing anticipations to the glorious resurrection morning, when the righteous shall shine forth as the Son in the kingdom of his Father.

E. R. CARNAHAN.

SARAH M. LONG.

SARAH MARGARET LONG was born June 6, 1845, in Henderson county, Tennessee, and moved with her parents to Texas in the fall of the same year, and has remained near the same place ever since. She was never married, but remained with, and was a faithful and devoted child to her aged parents, and especially her mother (my oldest sister in the flesh). She was stout, able and willing, which made her the most useful, being the oldest child. She lay sick nearly four weeks with slow fever, congestion and hemorrhage. Tuesday, October 1, 1889, the doctors said the

symptoms were better, but that evening she was taken worse and died at 10 o'clock that night. She had good attention from physicians and loving friends to the last. She was laid to rest at Providence Church, of which her parents are respected members, of the Primitive faith and order. She had never made a public profession, and was a member of no visible church, but I confidently hope and believe that she has gone to rest. And while the loss to her fond parents, loving brothers and sisters, is truly great, we can, we do, hope her gain is far greater. The writer has known her all her useful life. She leaves her aged parents, three loving sisters and four brothers to mourn, but not without hope. She was raised, with the rest of her brothers and sisters, about six miles south of Mt. Vernon, Franklin county, Texas. The children are all grown and were with her, except the youngest (in his twenty-first year). He was at Nashville, in the normal school, and a promising boy. May we all bow in humble submission and ever be ready to say thy will be done and not ours. Written by
HER UNCLE.

Sulphur Springs, Texas.

WILLIS S. COLLINS.

WILLIS S. COLLINS was born in Wilkinson county, Ga., December 6, 1820, and moved with his father to Talbot county when about ten years old. He was united in marriage to Miss Nancy Woodall, August 24, 1848. He never united with the church, but was a strong believer in the doctrine of the Primitive Baptists, having received a hope in October, 1854. He was paralyzed in June, 1887, and died August 31, 1889, aged sixty-seven years, eight months and twenty-five days. He left a kind companion and nine children to mourn his death. He was a kind husband, an indulgent father, and a good citizen. In his last days he regretted that he had not discharged his duty in joining the church and being baptized. He was a great sufferer for several years from neuralgia, but he did not murmur, saying it was right for him to suffer. May the mercy and goodness of a gracious God attend his stricken widow and children all their days, and bring them all at last to their long home in peace with Him, as we believe He did the departed husband and father.

Talbot County, Ga.

JOHN PYE.

MRS. ELIZA PATTERSON.

MRS. ELIZA PATTERSON was born in North Carolina, March 12, 1808, and when about twenty years of age moved to Florida, and somewhere about that time became concerned about her condition, and sometime between that time and 1844 professed a hope and joined the church in July of the same year, and was baptized in September afterwards by Elder J. G. Eden. She was an exemplary Christian, a good and lovely mother, a kind neighbor, and, indeed, was loved by all who knew her. In her latter days she was very much afflicted, and in the last year of her life she became paralyzed and blind, which was quite a grief to me when I heard of it, and on December 30, 1888, at her home at Central Institute, Ala., she departed this life, aged eighty years, nine months and eighteen days. Although it grieves me to know my mother is no more, I have a hope she is resting in the arms of her Saviour, for which I think she has been prepared for years, and only awaiting the summons. She was buried beside her husband, and my father, who preceded her to the grave twenty years, in the cemetery at Old Bethlehem, the church of her membership. I have one thing to regret: I could not be with mother all of her life; but that could not be. I left her in December, 1876, and came to Texas, made her one visit in 1882, and have not seen her since. She left eight children, all belonging to the Primitive Baptist Church, except two. Dear brethren, pray for them, and all of us, that we may walk in the footsteps of our parents. Your unworthy sister,

S. A. ATKINS.

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In last issue, under "Receipts for Elder Hassell," J. D. Smith, Georgia, should have been \$2.25, instead of \$1.00, as it is.—R.

DEAR BROTHER RESPESS: I saw the notice in THE MESSENGER in regard to Sister Della Smith, and she is a member of Black Rock Church, Conecuh River Association, Alabama. I learned, about one year ago, she was in the poor-house, and Mt. Zion Church helped her some at that time. The first of this year she went to her sisters, in the southern portion of this county, and I did not know that she had gotten back; nor had she been back long, having returned the last of the summer, or the first of fall. I do not know who wrote you in regard to her, but I don't think he intended any good. But I am by that like the old lady was by the bread: "The Lord sent it if the Devil carried it." I have been to see her since I saw the notice in THE MESSENGER, and she is badly afflicted with spinal affliction and cannot sit up nor move about but little, and has to stay on bed all the time. She seems to be strong in the faith. I found her with her testament on her bed. She said she read a great deal of her time, and asked me to come and preach for her, and I have given them an appointment and will go and try to preach there. If you want to send her THE MESSENGER, you can send it to Greenville, Ala. She gets her mail here. So I will close. Your unworthy brother,
Greenville, Ala. W. W. LEWIS.

THE OLD PATHS.

Elder Hassell has published THE OLD PATHS, (as in November MESSENGER), in neat pamphlet form of fifteen pages, and they may be had of him, post paid, as follows: One copy, 5 cents; three copies, 10 cents; eight copies, 25 cents; eighteen copies, 50 cents, and forty copies, \$1.00. Address him, Elder Sylvester Hassell, Williamston, Martin county, N. C.

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Bro. Respass: Keep in some corner of every number of the Messenger, this sentence: **Brethren and Sisters, REMEMBER Bro. HASSELL !** ISAAC M. WILKINSON,
Pelham, Tenn.

—THOS. GILBERT,—

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We advertise books of our brethren and sisters, and it should be borne in mind that they issue them on their own personal responsibility, or that the church is not responsible for them; and the reader must be his own judge as to the soundness of the views of the writers.

Dear Brother Respass—I have a book of 400 pages now in press, entitled "Meditations on Portions of the Word," which will be ready by or before October 10. It contains selected articles which I have published in the *Signs of the Times* and other periodicals since 1864, and which brethren have from time to time suggested that I should publish in book form. Price \$1.00, on receipt of which the book will be sent to any address.

Your brother in the hope of the gospel,
August 20, 1889.

SILAS H. DURAND,
Southampton, Burks Co., Pa.

I have Elders Durand's and Lester's Tune and Hymn Book at \$1.25 single copy, and \$12.00 a dozen, the buyer paying expressage. It is a valuable work.

A TREATISE ON THE BOOK OF JOSHUA, by P. D. Gold. This Treatise contains 172 pages on these subjects in the Book of Joshua: 1st chap. Moses; 2d, Joshua. 3d chap. Arise; 4th chap. Unity; 5th, Jordan—Ark; 6th, Gilgal; 7th, Captain; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balaam; 15th, Caleb; 16th, Faith—Unbelief; 17th, The Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed; 23d, Snares and Traps; 24th, What Choice? 25th, Joseph's Bones.

This matter I trust will be of benefit to the household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy, 50 cents; 3 copies, \$1.40; 6 copies, \$2.75; 12 copies, \$5.00. Address P. D. Gold, Wilson, N. C.

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Savannah, Ga.

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THE NEW HYMN BOOK, contains 245 hymns, and is a good selection and very cheap. Price of cloth, \$2.50 per dozen. Address all orders to D. H. Goble, Greenfield, Ind.

REGENERATION, by Elder J. H. Oliphant, Buena Vista, Monroe Co., Ind., is now 25 cents a copy.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY, 1890. Vol. 12.

EXPERIENCE.

no fruit comes when received
DEAR BROTHER RESPESS:—Your letters are a peculiar comfort to me, especially when you are inclined to “write bitter things against yourself.” At such times I read in what you say many of my own feelings which few tell, and which I am not myself able to express. Did you ever notice that, when another tells your own exercises, your fellowship for him is increased, even though what he has told are the very things that made you ready to give up hope for yourself? It is always a comfort to hear one’s own experience told by another.

I conclude the expression, “killed to the love of sin,” is not quite correct. I think I am “dead to sin by the body of Christ,” so that it can never exercise a legal dominion over me. But my carnal nature has its same loves and desires that it ever had, and if I had not another nature, the life of God in my soul, I should still “follow the desires of the flesh and of the mind.” The divine nature of which all the people of God are partakers, is ever opposed to all that is evil, and it is by that nature that we hate sin. If I could say in the full meaning of the expression, “I am killed to the love of sin,” then I would never need to watch against the deceitful lusts of the old man; for if I am killed to the love of sin, I could no more sin than a dead man could. But the flesh is ever lusting against the spirit, so that the command is still needful to be obeyed—“Watch and pray lest ye enter into temptation.”

I have heard it asserted and insisted upon, that the body is the “old man.” If that were so, I do not think

I would be as much troubled to “put off the old man” as I seem to be. But “a vain, deceitful heart and wretched, wandering mind” are my principal troubles. I find it more than I can do of myself to put off, so as never to be ruled by them in my words and actions. And, even when I am favored to keep from expressing in word or action the evil that is within me, there is the terrible distress of knowing that “my thoughts are often gone astray,” and my affections set on vain, earthly things.

You say, “If I could settle *one* thing I would be easy: if I could be certain that the Lord *ever* loved me, I could rest. It need not be proved to me that the Lord will continue to love those he once loved; that is clear enough. The thing I want to know is, has he ever loved *me*? Did Christ love *me*, and give himself for *me*? That settled, all is settled.” So many times my mind has run along in this same channel, and over and over again asked these questions. Therefore I want to tell you some things I have thought about it. There have been times in my life, and in yours, too, I know, when we were sure that we were feeling the blessedness of the love of God in our hearts. At such a time, no matter how brief, there could be no question with us but that it was the love of God. Whatever doubts we might have at other times, at such a season we are not disturbed by them. We know then in an absolute sense that admits of no doubt, that we do love the dear Saviour. Now, such an experience means a great deal, for we are told that we love him because he first loved us. As the sunlight falling upon the earth is reflected back to the sun, so God’s love falling into our heart, returns to him. It is not a love originating with us, but it is the love of God shed abroad in our hearts. Such experiences are the revelation of God’s love to us, the evidence he gives that he loves us. Abel did not and could not know that he was righteous until the Lord gave him the testimony.—Heb. xi. 4. So no one can know that the love of God is his until this evidence is given. At other times we cannot seem to know in an absolute sense that we love God, and we cannot have an evidence that will satisfy our natural minds. But when that love is exercising us, when its glorious power is drawing out our hearts in praise and adoration to his

dear name, *then* we know. It is not then a question to be settled, for we are in the sunlight of his love and are satisfied. Once I had an experience of that perfect love which casteth out fear. I may never feel it to that extent again while I remain in this tabernacle, but I can never lose the remembrance of that supreme hour, when I experienced the revelation of the power of perfect love.

I conclude such seasons are given us as a kind of earnest of the inheritance in glory. The confidence given us at such times is to be kept, even when we cannot feel the power of the love that brought it to us. This must be the confidence which the apostle tells his brethren not to cast away, because it hath great recompense of reward. In fact, I do not believe that either you or I can ever cast away that confidence until we can cast away our hope; and that we cannot do until a vessel can cast off its own anchor. One token for good from the Lord is enough for that confidence to rest upon. What I want to say is that we cannot now be allowed to prove to ourselves that the token was from the Lord. We are only allowed to remember the confidence we had at the time, and that confidence is to be sufficient proof. I have days and weeks and months, when I seem to myself to be destitute of everything spiritual, so that I seem to walk in darkness and have no light; but I cannot forget the sweet confidence that was given me the time when I had that wonderful experience of the love of God. And sometimes I seem enabled to trust in the name of the Lord, and to stay upon my God, even when walking in darkness, and having no light.

This confidence we did not build up ourselves. It was a surprise to us. It is not a confidence in ourselves, nor in any arm of flesh, but in the Lord. And we cannot cast it away until we believe that we have some merit of our own for which we can expect God's favor. As long as we feel that we are vile sinners, we shall hold fast that confidence and rejoicing of our hope firm unto the end. We cannot let it go.

When I began I thought of writing only a few lines to you personally. But if you think any of this will be of any use to comfort any one, you may let others see it.

I have been suffering a good deal for near three months. Am now regaining my health. I have not felt like writing, but have been enabled to attend my appointments for preaching, speaking some of the time daily, considering my deep and pervading sense of unworthiness, and my depression and anguish of spirit on account of it. I cannot but wonder at the tokens given me from the Lord, that he is pleased to send messages of love to his dear people by me. It is comforting to know that the apostle said, "We have this treasure in earthen vessels that the excellency of power may be of God and not of us."

With love to you and all the saints,

Your brother in hope of the gospel,
Southampton, Pa.

SILAS H. DURAND.

LETTER FROM MRS. KATE SWARTOUT.

DEAR SISTERS AND KINDRED IN CHRIST: It is in my thoughts to try to write you something about Him who went about doing good, and especially about his most tender care for those who were sick. We read that he healed all manner of diseases, of mind and body, and I know it is common to say all this was a representation of his wondrous power to heal the worst of maladies—even the leprosy of sin. But as my portion in this life is not only that of a sinner, as it is that of all others in general, so also it is my portion to be afflicted with sickness of body, and that an almost life-long infirmity, such as is not common to all. It is more particularly of this kind of sickness that I am inclined to write. One who has never been illuminated within by that light which reveals the plague of the heart, can never know the miseries of that plague—how it unfits him for the enjoyments that would be all around him, if it were not for that deadly plague that is working within; so those who have never been sick with sore and distressing sickness, can never know what it is, nor how it unfits and deprives them of the enjoyments and blessings which are possessed by the favorites of health. Little do they know what it is in truth to say "I am sick." Even in speaking of the better land it was not forgotten to tell us poor, suffering ones that "the inhabi-

tants shall no more say 'I am sick,' and those who are well cannot know how sweet and precious this assurance is to those who have misery and pain for companions here.

All this last summer have I been unusually disheartened. Twice was I attacked with fever, which, added to my continual state of affliction, made me most miserable indeed. But towards autumn I hoped to revive, with the clear, cool air, and especially so at the time of our yearly, or visitation meeting, which always occurs the first Saturday and Sunday in October. Being at some distance from the churches of our order, we are seldom visited by brethren, only at this time. Elder McGlade, of Ohio, was appointed by our Association to visit us, and as the time drew near, we learned that Elder Curry, of Kentucky, was to also be with us, and with sweet anticipation I was looking forward to the time when we were to be favored with a visit from two such young and promising ministers. But one week before the time, the dreadful fever returned, and I was too sick to even think about the meeting; so sick was I that I questioned whether I was to go hence or not, and all I could think of was the words of our Master to Judas when He said to him, "That thou doest, do quickly." So I felt "if this is death doing its work, do it quickly." But it was not so to be. The fever was soon broke, and I began to come to myself and to realize that the dear ones had come, and that the meeting was going on only a few rods from my home, and I not there. Tossing upon my bed in my sick room, alone, I began to reflect whether it was not because I was unfit for the assemblies of the saints—not worthy to be there. All the year long I had thought of this time, and now I could not have it. There seemed just nothing for me—nothing but distress—when there came a sweetness in my little room by these words: "Himself bore our sickness." So precious to think this was for me—all for me. It would not suit the rest, even those who were sitting together in the heavenly place, rejoicing in the truth proclaimed by the servants of God, and I was reconciled, and when they began to come in to see me, telling me of the pleasant meeting, I somehow felt the spirit of it, and on Monday morning Elder Curry preached for me from the Psalm commencing

“The Lord is my shepherd, I shall not want,” with remarks by Bro. McGlade; and if I had not been sick, there would not have been preaching at my house. There will be something for me—something to remember and gather up the sweetness that memory gives us. Some years ago I was also sick at the same time of year, and an aged elder from Ohio (Lewis Seitz) remained with us for a visit, and talked and prayed and sang for me—especially for me. So you will see I am not forgotten, and I wish I could tell of the preciousness of the words to me: “Himself bore our sickness.” Swiftly my thoughts ran back over the much sickness I had borne, or thought I had, but never before had I realized that “Himself bore” it all. What a burden-bearer he was; all our infirmities and afflictions of every kind—He bore them all. I am yet unable to go out, and yet have in remembrance the sadness and solemnity, the sorrowful surroundings of this past summer. A dear nephew of Mr. Swartout’s was taken in early spring with consumption, and all summer he has been before my eyes. A young man but a few years married, a young wife and little babe, and, naturally, he did so wish to live. He would pass my door in his feeble walks, and often came in to see me. His sad, pale face told me that he knew he must soon die, and I thought what a sad heart it must be to make such a sad face, and I found comfort in the words, “sorrow may endure for a night, but joy cometh in the morning;” and just so sure as there is night, just so sure there will be morning; and just so sure as we mourn, just so sure we will be comforted. And at last he acknowledged a hope and passed quietly and peacefully away, a few days after our meeting. I could not attend the burial, but when I saw the many friends gathering for the sad event, I felt inexpressibly sorrowful. It was a sad, sweet autumn day, for our northern clime, when they laid him away, and I thought of these words:

“In the cold, moist earth we laid him,
 When the forest cast the leaf,
 And we wept that one so lovely,
 Should have a lot so brief.

“Yet, not unmeet it was that one
 Like that young friend of ours,
 So cherished and so beautiful,
 Should perish with the flowers.”

He was the eldest son of a widowed and heart-broken mother, and O, how sad life can be made to us sometimes, and how short the time is; how quickly we can all pass away, as a falling leaf. "Seeing that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness?"

Your sister in affliction,
Woodstock, Mich.

KATE SWARTOUT.

DEAR BROTHER IN CHRIST JESUS:—I wish you health and peace in the gospel. I received your letter with pleasure, and esteem it to be another proof of your kind regard for a poor, unworthy creature. Your letter contains things that we are painful to know. But, dear brother, I have learned by bitter lessons that our God, who is righteous and gracious in all his ways, has designed that, while we are sojourned in the world, we must taste of the bitters as well as the sweets, and I would that I might be blessed with the same mind that was in Job when he said "What! shall we receive good at the hand of God, and shall we not receive evil?"—Job ii. 10. O, what a relief it is to be able to look above and beyond mere creature, things and circumstances to the glorious God who wields all things in the universe and carries out his own eternal purposes according to the good pleasure of his will. Sometimes I have looked at the ax that hacked me, and the saw that cut me asunder—such havoc have they made in my poor soul, and I have said of the ax and the saw, you are cruel and ugly instruments. I have cried out against them, but have forgotten the hand, the almighty and gracious hand, that handled and controlled the ax and saw. God saith, "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy.—Isaiah liv. 17. Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood.—Isaiah x. 15. O, Assyrians, the rod of mine anger, and the staff in their hand is mine indignation. Again, in Psalm xvii. 13, 14, "Arise, O Lord, disappoint

him, cast him down; deliver my soul from the wicked which is thy sword; from men which are thy hand, O Lord, from men of the world which have their portion in this life." All these quotations from the sacred scriptures of truth, show that God is the One who worketh all things after the counsel of his own will. Yes, therein we are taught that all afflictions from without and within, all tribulation of whatever nature it may be is embraced in the predestination of Jehovah and his wisdom is such that no errors arise, no mistakes are made; there is no miscarrying of his purposes, no failure in the least degree attends the consummation designed by him who saith "My counsel shall stand and I will do all my pleasure." I am comforted, dear brother, in the thought that all things pertaining to a poor sinner like me, and to all things in the universe are in the grasp of God, whose dominion is supreme. "The Lord God omnipotent reigneth." And I believe and desire to rest in precious truth recorded in Isaiah x. 22: "The consumption decreed shall overflow with righteousness." Then all the winds that blow, all the afflictions that arise, all the devastations that prey upon me "must all *begin and last and end, as best shall please my God and Friend.*" And what I could desire is, that God's grace might so abound in me, a poor sinner, that I might bear and suffer, and be found in sweet acquiescence to all that my God sees fit that I shall endure. Oh! that the patience, meekness and gentleness of the dear Saviour might be portrayed in me! To my soul's grief I find I am fretful, rebellious, often murmuring, sometimes exclaiming why is this stroke? Why do these things befall me? And sometimes like some of old in bitterness of soul I have cried out, "How doth God know, and is there knowledge in the Most High?"—Psalm lxxiii. 10, 11. But when the blessed God reveals himself as my God, smiles in sweet mercy upon me, and tells me that all will end well, then it is that I think I can truly say I know something of what is declared by the apostle Paul: "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us." Amidst all the adversities that we are caused to pass through, the trial of our faith

is found to be unto the praise and honor, and glory of our God. Our time state will before long be o'er, and eternity's dawn draweth nigh. Our life is but a vapor, soon to pass away, and I feel more and more, dear brother, as I am brought to feel the deceitfulness of men, the vanity of earth's pleasures, how infinitely more precious is the knowledge of Christ Jesus our Lord. O, that my life were in all things as becometh the gospel of Christ, that all I say or do might shew forth the praises of Him whom I hope hath called me from darkness to light, and from the power of Satan unto God. O, what a wonder of redeeming grace am I that God hath translated me from the kingdom of darkness into the kingdom of his dear Son, and hath indulged me with communion and fellowship with the blessed God in Christ Jesus our Lord. Hart, in one of his hymns, says,

“Let us ask the important question,
Brethren, be not too secure,
What it is to be a christian,
How we may our hearts assure,
Vain is all our best devotion,
If on false foundation built.
True religion's more than notion—
Something must be known and felt.”

Upon examination, I find in me so much that is unchristlike that I am distressed with fears assailing my soul, that I am not one of Christ's. I know that to be a christian is something more than the letter of the doctrine in one's head. What I want is to feast upon it, live upon it, clothe myself with it. I want to feel the power and comfort of the truth, and to walk therein to the glory of Jehovah, and I feel that I shall not be wrong in saying that your own heart is exercised in the same way. Thus, my brother, though we are forced at times to cry out against ourselves, yea, to loathe ourselves in our own sight, (Ezek. xx. 43—ix. 4) to sigh over the abominations we find within us; yet, what is all this but the unmistakable sign that Jehovah, the Holy Ghost, has sealed us as heirs of promise, the seal of the New Testament, for saith God, “I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.”—Jer. xxxi. 33. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.”—

Matt. v. 6. When the Holy Spirit leads us in contemplation upon our infinite indebtedness to the love, mercy and grace of the covenant of God, the Father, Word and Holy Ghost, how far short is all our love and devotion, and praise, of what is "the glory due unto his name," (Psa. xxix. 2) for the unspeakable riches of his grace in his kindness toward us through Christ Jesus. So insignificant is all our returns, that it seems to me I daily sigh over and confess before the Lord the smallness of my love and gratitude; and not only this, but often with shame that causes us to blush (Ezra ix. 6) before God our ingratitude, our murmurings, and sin is so evident; and were it not, dear brother, that the indulgent God has said, "Cast thy burden on the Lord and he shall sustain thee," and "My grace is sufficient for thee." I, for one, would be in despair, but all my hope and trust is in him, so when everything fails, God my everlasting strength (margin Rock of Ages—Isaiah xxvi. 4) never fails.

With love to you in our Lord Jesus Christ, hoping to hear from you again, I am, I hope, your brother and companion in the afflictions of the gospel,

FRED. W. KEENE.

Sutherland's Corners, Ontario, Canada.

THE WARFARE.

In the Scriptures we find much said about war and warfare. There is always a *cause* of the conflict, and always something to contend for; a prize or reward is hoped for at the end of the conflict. Almost every body is engaged in some kind of warfare: the kingdoms of this world have their wars, and carnage, and bloodshed, and they have their commanders that are prompted by a carnal ambition, and are seeking worldly honors, wealth and glory, and a corruptible crown. All their promptings, and all their weapons of warfare are carnal, and when one wins or achieves a victory, it is only in course to be dethroned or displaced by another equally as carnal. The children of God are often compelled to take part in this kind of warfare, and perhaps this may be right, for they are told to "be subject to the powers that be," as citizens of the kingdoms of this world.

But, while this is true, they (I mean the children of God) are engaged in another warfare as subjects of a spiritual kingdom, and in this contest there are none others engaged but spiritual subjects, and unlike the kingdoms of this world, each and *every one*

of these spiritual subjects are engaged. While there is a similarity between the warfares of this world and that of the kingdom of Christ in some respects, there is a marked and essential difference in other particulars. I have thought of Isaiah xl. in connection with this subject, "Comfort ye, comfort ye my people, saith your God" The servant of God is commanded to comfort God's people, for he evidently has a people differing in some respects from other people, even as the grace of God, in the display of his power, makes them to differ. All are the same by nature; children of wrath even as other, and Jesus "shall save *his people* from their sins." They are "a peculiar people, a royal priesthood, a holy nation," and "as lively stones, are built up a spiritual house, to offer up spiritual sacrifices acceptable to God by Jesus Christ."—1 Peter ii. 5. Then comfort my people; it is God that speaks; and not only has he a peculiar people, but he is also their God, and the God of the servants whom he commands to comfort his people; and he enables them to speak words of comfort, and the same spirit that moved the prophets to write words of comfort, and to proclaim the salvation of God, even the gospel of Christ hundreds of years before his advent into this world, must and does enable his servants in this day to speak words of comfort to his people, hundreds of years after his sojourn in this world and his ascension to glory.

Now, while God qualifies his servants in all ages to comfort, he also must and does qualify his people to receive comfort and none others can be comforted with the consolations of the gospel of Christ.

None but the hungry want the bread of life—none but the thirsty want the water of life, and none others are commanded to come and eat and drink; but when *these* are commanded, they are ready to obey, for it is just what they want; and when they are thus brought, being drawn by the everlasting love of God—and he brings that life and immortality to light through the gospel (the power of God) which he promised before the world began, and Jesus is revealed to him as the chiefest among ten thousand and altogether lovely, he is enabled to rejoice with joy unspeakable and full of glory. He now feels that all is well—that his "iniquity is pardoned" and he realizes that he received it all of the Lord's hand; and many feel at that moment that they will never have any more trouble, or conflicts with sin and in the world. But soon they find they are in a *warfare*—that they can't do the things they would; and that they would not, they do, and this causes doubts and fears, that they have not been changed by grace; but we should rather take encouragement from this, for if there was not principle of holiness, and love to God, and hatred to sin implanted within, there would be no two antagonistic principles causing a warfare. "Speak comfortably to Jerusalem, to my people; tell her that her warfare is accomplished, that her iniquity

is pardoned, that she has received of the Lord's hand double for all her sins."

No words better calculated to comfort this character than these: "His sins and iniquities which have been crushing him down as that the pains of hell got hold upon him, all pardoned, put away from him, remembered against him no more." Jesus has done this for him and the law is satisfied and can't curse nor condemn any more; the Father is well pleased with the sacrifice of his Son; and not only is pardoned extended, but justification. Also through the mediation and resurrection of Jesus they are presented justified, and the Father accepts them clothed in the unsullied righteousness of Christ; a righteousness which is not of the law at all. If the redeemed were only relieved from the curse of the law and placed back in a state of innocence where Adam was placed in his creation, it could not be said that they had received *double*, nor that they are *more* than conquerors through Christ. But they are clothed with that intrinsic righteousness which Christ brought from heaven, and they elevated to a state of bliss and perfection, being as the angels, seeing Christ as he is and being like him, and having a crown of glory given; this I say, lifts him as much above the state of innocence in which he was before transgression, as he sunk himself below that state by transgression. Then we are made to exclaim, O, the depth of the riches of God's grace—sure enough, this is double.

"For your shame ye shall have double and for confusion, they shall rejoice in their portion; therefore, in their land they shall possess the double—everlasting joy shall be unto them."—Isa. lxi. 7. Her iniquity *is* pardoned, her warfare *is* accomplished already in the present tense. "One day is as a thousand years and a thousand years as one day."

With the Lord it is an eternal present and he speaks of things not yet come to pass, as though they were, and with him all is finished and complete. Although the people of God are in a warfare, deliverance and victory is sure and already "accomplished" in Christ for, and in behalf each and every subject of his kingdom—Jesus, the Captain of our salvation, never loses a victory, not one of his subjects or soldiers; not one. "His work is before him and his reward is with him" and "he shall feed his flock like a shepherd;" they are too dear to him and cost him too much to lose one. And besides, he has all power in heaven and earth and he has as full and complete control of the enemy as of his own command; he knows their strength, and their numbers, and all their maneuverings; indeed, he gives them all the power they possess—thus far shalt thou go and no further. "There is no power but of God, the powers that be are ordained of God."—Rom. xiii. 1. But those in this warfare realize that they are weak; and like David said, "Had it not been that the Lord was on our side, then our enemies would have swallowed us up quick. They often feel like the turbid waters of trouble will drown them

and to fear that the fiery trials through which they are passing will consume them, and that their enemies which are too strong for them, will yet triumph over them; but dear little one, fear not; the promises are, the floods shall not drown thee. "Many waters cannot even quench this love of God" The fires shall not kindle upon thee and will only consume the dross and burn off the dross, as with the three Hebrew children, and make the gold to shine but the brighter, and you thus better prepared to reflect the image of Jesus in your walk and conversation, and as one of the sons of Levi, enabled to offer an offering in righteousness. Neither need you fear your enemies, for no weapon that is formed against thee shall prosper, and every tongue that rises against thee the Lord will condemn; then fear not, be not dismayed—rest in these "great and precious promises" "Every subject loves his king and commander and his cause, and the commandments and judgments of the Lord are more to be desired than gold, yea, than much fine gold."—Psalms xix. They have unbounded confidence in the love, power and wisdom of King Jesus; he arms and equips them with all the armor they need wherewith to quench the fiery darts of the devil. David said, "He teacheth my fingers to war" and "he maketh wars to cease," &c.

The subjects of this kingdom engaged in this warfare are sometimes subjected to trial and hardship, and this is necessary that they make better soldiers; and sometimes they are not as loyal to their king and commander as they should be, then the Lord uses the enemy as a sword in his hand to chastise them. (Psa. cvii. 12.) Peter was once delivered to Satan to sift him; the devil was let loose on Job once to test him. By trial and labor these soldiers, instead of fainting and giving way as with the soldiers of worldly governments, grow stronger and stronger; their strength is renewed, and they are thus prepared to judge whether their faith rests in the wisdom of men or in the power of God. Paul was in this warfare, and just before he laid his armor by he said, "He had fought a good fight, had kept the faith, and that there was a crown of righteousness laid up for him and for all who loved Jesus at his appearing." O, that all who are engaged in this warfare might be enabled to do "the work of faith, and labor of love, and patience of hope," that all might mutually comfort and keep one another along and bear one another's burdens, and fulfill the law of Christ and glorify God, in thy desire for Christ's sake.

O land of rest, for thee I sigh—
When will the moments come
When I shall lay my armor by
And dwell with Christ at home?

"I should at once have quit the field
Where foes and fury roam;
But ah! my passport was not sealed,
I could not yet go home."

JOHN N. HURST.

Lively, Ala., May 17, 1889.

FROM NATURE TO GRACE.

ESTEEMED BROTHER:—I thought I would again write you a few lines in regard to my travels from nature to grace, if so be, that I have ever been thus changed. One thing I know, there has been a change, and whether it is of the good Lord or not, is my constant enquiry. I was born into this wicked world in 1839, of very poor parentage; and the first time that I recollect of having serious thoughts of death or a future state was in 1850. The cause of this I don't now recollect; but my thoughts were of a serious nature; but they soon passed off, and I continued the same bad boy and grew worse all the time until in 1854. I attended a protracted meeting some distance from home, where, the year before, I had gone to school. The meeting had been in progress some time before I arrived, and the most of my schoolmates were attending the mourners' bench and some had professed. The excitement was at a high pitch and I soon caught it, and was in the meeting day and night for two days. The second night I stayed at one of the member's house a part of the night and got some refreshing sleep. Two of the preachers stayed at the same place, and the next morning they asked me how I felt and I told them I felt calm and refreshed and they stated that I had religion and must join the church, which I did that day. In a short time I saw there was no reality in my profession, but I kept it to myself for some time, and the more I studied about it the worse I got. I had been brought up by moral parents, and they had joined the same church that I had. I was a Sunday School scholar and had read a large portion of the Bible, and so on, but now had arrived to a point I can hardly describe. I knew I had a name to live, but there was no reality in it, and next I came to the conclusion that there was no reality in any body else's religion, and the Bible was a forgery—that all religion was a farce and the Bible a mass of contradictions and unfit for women to read. I was now in my eighteenth year and had grown worse all the time; but I married in a respectable family of Primitive Baptists. My father-in-law was as good to me as if he had been his own son, but the wicked spirit had full control of me, so that I would curse in his presence and

make fun of his profession and call them hard names. But the good old man would bear with my manners and talk to me in a fatherly manner, but it was all the same to me. I was now a man of my own and would argue that there was no God, nor no hereafter, and that it was all imagination and so on, until in the month of July, 1858, I was plowing, and had just had a fight with my mule, and had cursed myself hoarse, and was about the middle of the field when I heard a voice call me by my name, "Joe!" I stopped, looked around and saw no one, and the thought entered my mind, "you are going to die and are you prepared?" I there saw what a sinner I was and I saw the perfections of God, that he could not be just and not condemn me. I had often laughed at my good old father-in-law about an experience "that they must hear a voice from heaven and see a light brighter than the sun, and so on," and now I had heard a voice, and had seen a light, and this earth had been shaken from center to circumference. But the voice did appear to me to be a natural voice, whether so or not can't tell, and the light that appeared had shined into the dark recess of my heart and did make manifest the inbred corruptions of the same and this earth, not this mundane sphere, but this man of sin, did shake and tremble, and oh! the anguish of my soul! No friend on earth, no friend in heaven, and not fit to die and not fit to live! I was sick. I now knew there was a God and there was a hell, and that hell was my portion. This all occurred as it were in a twinkling of an eye, and I took my mule out and went to the house sick, sick unto death. My wife met me and asked me if I was sick, and I told her I was and would not live until the sun went down, which I did verily believe would be the case. Time rolled on and I grew more troubled each day, and I got afraid to go into the woods lest the trees should fall upon me; I was afraid to sleep lest I should awake in hell; I could not eat, and I had tried to pray, but all I could say was, "Lord, be merciful to me, a sinner condemned to die." I had been taught that we would have to go to judgment, but behold, judgment had come to me and I had condemned myself. I had sinned; I was the guilty one and my prayers seemed to sink in the ground and God was too just to hear such a sinner pray; and that it

would be adding sin to sin for me to try to pray any more. So I would resolved to quit, but would catch myself saying, "Lord, be merciful to me, a sinner." I did not realize that the breathing of my soul was prayer. I tried every effort that I could think of, and instead of getting relief, grew worse, and oh! that I could have exchanged conditions with anything, and if it had been a beast, its condition was far better than mine. I was told that all I had to do was only to believe and I did believe that Jesus was a Saviour, but not one for me, for I had sinned my day of grace away, and that perhaps there had been a time that I could have repented, but now it was too late, too late! I would have given ten thousand such worlds as this if they had been mine, that I could believe; it was impossible with me to believe; but at a time unexpected, and when I had in my mind bidden my dear wife and little babe a long farewell, and never more expected to see their lovely faces, and had betaken myself to the forest to one more time ask the good Lord to have mercy, right there in my extremity was God's opportunity to reveal himself to me as the chiefest among ten thousand and the one altogether lovely, and right there and then I was enabled to see how that God was in Christ reconciled to me a poor, hell-deserving sinner, and that he had paid my debt on calvary, and that he was made to be sin for me who knew no sin, that I might be made the righteousness of God in him, and that my sins were imputed to him and his righteousness imputed to me. So, my dear old brother and fellow servant, this is the reason of my hope, if it be a hope. I often fear that it will "Tekell" with me; but if I ever realize my hope, it will be a sinner saved by the grace of God. I am now in the far West, where some are for Paul and some for Apollos, and often fear there are not many for Christ. Pray for poor me when it goes well with thee, and may the good Lord keep you in his fear; and enable you to edit our paper to his honor and glory.

Your brother,

Sweet Home, Tex.

J. G. CURINGTON.

A singular action of a Christian is, to prefer the duty he owes to God, to the danger he fears from man.

MILLERTON, LA., Sept. 8, 1889.

DEAR BRO. RESPESS: I wish to ask your views on some points of church order: If a church member becomes disorderly, does that put the whole church in disorder? A goodly number of Baptists in this country hold that it does. Does it disqualify the church from communing and washing one another's feet, or should the disorderly member only be debarred from it? Does it disqualify the church for receiving members? If the disorder of one or two members puts the whole church in disorder, how is the church to try those erring members? In such case, all the acts and doings of the church would partake of the disorder of the church. I know the scripture says when one member suffers the whole body suffers with it, but it does not say the whole body or church sins and becomes disorderly when one member sins.

If there is a trouble between two brethren, and they agree to leave it to two or three brethren to decide between them, is it right for either one of them, or their friends, to go and tell one side of the case before the time set for investigation, and thereby bias the mind in favor or against either side?

I desire the views of yourself or Bro. Mitchell, or both, on the above points, and you will very much oblige a poor old sinner saved by grace, if saved at all. I desire to be set right, if I am wrong in my views, and I desire to be guided by a proper spirit. If this is published, please correct errors. Your brother,

S. BANCUM.

REPLY TO BRO. BANCUM.

We always feel reluctant to have anything to say in regard to those local troubles in churches, lest we might make matters worse, rather than better. As a general rule, the church where the trouble exists, if its members are in the right spirit of love and fellowship, is much more competent to decide correctly on the merits of the the question than those at a distance, who know but little or nothing, save as written by one side or the other. If a member of the church has sinned and become in disorder, and the church of which he is a member is in the line of her duty, seeking to reclaim, restore and save the brother from his disorder, we have not

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thought such a course would place the church in disorder also; nor have we thought it would disqualify a church for receiving members. It is true, if the church is divided, and parties are formed, this would change the features of the thing, and under such circumstances they should set things in order among themselves before passing upon order in others, or receiving others among them.—M.

DEAR BROTHER:—I was requested by the brethren in Texas to give some mention of my trip among them. I promised them that I would do so as soon as I could.

My trip was made pleasant by finding friends that I had not seen in a long time, and by conversing with them of things of the past, and beside them I found a social people generally, who seemed to enjoy being kind to strangers. The disappointment, in one sense, made me rejoice, for I must admit that from what I had heard about the Texas Baptists, I was fearful that I would not enjoy their Associations. Well, there may be places that I could not enjoy with the Baptists they have, but I want to write about the ones I was with, that is the Village Creek and Brazos River Associations, and will make the article short. I want the brethren and sisters of both Associations to know that they occupy a conspicuous place in my fond memories of the past, and their kindness will never be forgotten. I love to meditate about their humble, Christian-like manners, and how beautiful to behold their good order, and how careful they are to maintain the dignity and honor of the Redeemer's cause! As to their soundness in doctrine, I have no questions—their preachers and myself agreeing in these things; and I must here say that I am satisfied that those Associations have a safe, sound and able ministry. I delivered to them more than twenty discourses, and heard their preaching quite a number of times, and there was but one difference, and that was their superiority over me. I cannot reproduce their language, but think I can still remember what they believe. In summing up their belief, we have that they believe there is one God, true and living, the Father, Son and Holy Spirit; that God, the Father, chose the church in Christ before the world began; and that it was chosen from among the mass of creature-ship that himself did create and form from the dust of the earth; that Christ did, by the sacrifice of himself, redeem all that the Father gave him, and that without the aid of preaching, or any creature means; all those thus chosen and redeemed shall be quickened by the Holy Spirit and thus make the grand display of his Divine Grace in evidencing to them the free pardon of their sins; that those chosen, redeemed and quickened shall never finally perish or fall away, but by the grace of God to persevere and finally be housed up in the region of glory. And there is no question in my mind but what they do believe that these bodies of ours will be raised at the great day, and those of his people be capacitated to enjoy heaven with all that heaven means. They believe that our obedience can never give us life, but that it is an evidence that God has given us life, and by obedience we show our respect for the gift, and the Giver, also. I promised this to be short; pardon me for going to this length. Let it suffice to say that I enjoyed the visit among the Baptists in Texas immensely, and could go on more about their faith and good order, but must close this part by asking them and all saints to

pray for me and mine. I went from Texas to Illinois to the Muddy River Association, which was another enjoyable meeting. I also enjoyed the West Tennessee Association and our own Soldier Creek Association, and these I now consider one people. Dear brethren, farewell, in the bonds of love.

T. F. HARRISON.

Oak Level, Ky.

DEAR BROTHER:—The Forked Deer River Association convened at Mill Creek Church, Crocket county, Tenn., Saturday before the second Sunday in September, and there were fourteen ministers present, who came from Kentucky and Middle and West Tennessee. We had good preaching—kindness and brotherly love prevailed throughout the entire meeting. On Monday there were eight willing souls laid beneath the yielding waters by their beloved pastor, Elder H. W. Thomas. The Association adjourned on Monday evening, although we had preaching on Tuesday and at night, when nine more joined, making seventeen in all, eight of whom came over from the Missionary ranks. The Mississippi River Association convened on Friday before the first Sunday in October, with eight ministers present, who were from Texas, Mississippi and Tennessee. Five willing souls came forward and told what the Lord had done for them. They were all quite young. So you see that the prediction that the old Baptists will soon be extinct is false. Yours,

J. D. HUFFMAN.

Brighton, Tenn., Nov. 21.

DEAR BRO. RESPESS: I was much surprised at some assertions in a communication in the last number of the MESSENGER. The article is signed Sarah Bartley, who it is stated, is a colored woman, and who makes serious complaints of the treatment of colored members by Primitive Baptists. The aim of the hardest charges seems to be at yourself personally, but it may not be so intended. I do not know anything of her or any others that are badly treated, but will make it the occasion to write a few lines in relation to the question involved. Although I am in what is classed as a Southern State, colored folks are not numerous here, as they are farther south. We have always had a few in our Baptist Churches, and some of them have proved to be sound, orderly and faithful members. Those of them who have shown the best understanding, have been very diffident and backward, not inclining to take part in business matters, but always allowed to vote if they would. There is a difference in their capacity for church government, as there is among their white brethren. They have generally got along better as members where the whites had control, not seeming to understand order and discipline very well. I know of

a church not very far away, of entirely colored members. It is recognized by us, though not connected with any Association, and preachers have visited them, and they attend our Associational meetings when they will, and are entertained and cared for with the rest. They have their own preachers. I have heard colored preachers preach at different times. When in good standing they have been well received and kindly treated. Very few of that race incline to the Primitive Baptists. They seem to enjoy their meetings better by themselves. Their churches are quite numerous in this section of the country, and their manner of conducting their exercises is with much noise and excitement. They resemble the Methodists more than any other denomination, though I have been told the Methodists did not own them. They hold camp meetings frequently but entirely under control of colored people. I fail to see anything of prejudice, or of that *dark heart* or *evil eye* toward any race, on account of race, among Primitive Baptists. Instead of this, with us as with the Lord himself, "In every nation, he that feareth God and worketh righteousness," is accepted with us. The standing of people in gospel churches is not subject to our control; but they stand and are held in esteem and fellowship upon their own merits. Those who would prejudice the minds of the colored people against the whites for political effect, are doing serious injury to both races. Yours to serve in love,

State Road, Del.

E. RITTENHOUSE.

WILLIAMSTON, N. C., Nov. 25, 1889.

ELD. W. M. MITCHELL—*Dear aged Brother in Christ:* As I was this day quietly seated in my room looking over some letters I found your precious letter of April 2d, and as I have been thinking of the Lord's mercies and goodness to me I take my pen to write a little to you.

Time in its unwearied course is bringing us to experience new trials and to pass through new scenes which sometimes make us feel weary by the way. But as it rolls along we are only brought nearer and nearer to our eternal home in heaven away from all the sins, sorrows and trials of this mortal life. "For now is our salvation nearer than when we first believed." When we look back on all the way in which the Lord has led us and contemplate his wonderful providences toward us, we are lost in wonder

and amazement at his delivering mercies which increase in multitude and cannot be numbered. The greatness of God's power and goodness is unsearchable, reaching beyond all power of language or thought to express. "What shall I render unto the Lord for all his benefits?" "I will take the cup of salvation and render praise to his holy name." May we not, dear brother, trust in the Lord for all that is to come, for He is a strong tower in which the righteous run and are safe. "Let us exalt his name together" with all saints. What a blessed Saviour is Jesus to his people; deep and unfathomable is his love. He is their Prophet, Priest, King and Advocate, their surety and great atoning sacrifice for their sins, their sanctification and redemption, their elder brother, born for adversity, so that in all their afflictions he is afflicted, and the angel of his presence sustains them under all their afflictions, tribulations and sore temptations.

Was there ever such a friend as Jesus? such an almighty and loving Saviour! Well might the stones cry out if the humble recipients of such love and mercy should hold their peace. He is dear to us in prosperity, but gloriously precious in the hour of temptation and trials when adversity presses hard upon us, and dark clouds gather thick and fast around us, and dear ones are removed from us.

"O, for such love, let rocks and hills
Their lasting silence break,
And all harmonious tongues
Their Saviour's praises speak."

How oft has this precious Saviour come to his afflicted ones and shown his tender love and compassion for them? He cheers their desponding hearts with the sweet voice of his love, and thereby strengthens their faith to press forward and endure as seeing him who is invisible. And by the power of faith that is given them they will all endure to the end. Truly Jesus is the Saviour, and should he not be exalted in our hearts above everything else? Can his dear people talk too much about him and his glorious work in behalf of poor lost sinners?

My dear brother, I have for many years professed the name of Jesus and a hope in him, and yet it seems that my whole life has been almost a blank, and that I have not shown that I have been quickened from the death of trespasses and sins by making manifest the fruits of the spirit in my life and walk. But Jesus and his perfect work for poor lost sinners is all my hope, and I trust I can say in truth that he is all my desire. He is the only one in whom I can trust and in whom I can glory and rejoice. Let his name and praise ever be exalted in my heart. I do feel some assurance of faith that he is my glorious High Priest who has entered within the veil for me, and glory be to his name, that though I am nothing but poverty and weakness, my Redeemer is strong and mighty to save.

You, my dear brother, are still kept and sustained by the power

and grace of God to cry aloud and spare not, and proclaim the gospel of God our Saviour and, therefore, you realize the promise good that "As thy days thy strength shall be." Besides your ministerial and editorial labors, you of course have other cares and duties as you have justly remarked in your letter to me, saying: "There are certain responsibilities devolving upon us in our various relations of life as individuals which none others can fill." Yes, truly we often feel that we are alone, but the good shepherd is always near to every weary soul as the shadow of a great rock in a weary land.

May an abundance of grace rest upon you, my dear aged brother, and may your last days be your best days. THE MESSENGER comes regularly as a messenger of love to the household of faith. I feel much indebted to you and Elder Respass for sending it to me, and pray that the riches of Israel's God may rest upon you both.

I hope you will excuse this letter. With much love to your dear family, may I hope to have your prayers for me as a lonely widow who still feels lonely and bereaved.

In the hope of the gospel, I am your humble sister.

M. M. HASSELL.

P. S. Dear Brother, you will see from my letter that it is hastily written, and now I feel half inclined not to send it. But as it may be my last I send it along. I often feel that I will not try again to write, but ere I am aware my heart is drawn out toward first one and another and again and again I write. My eyesight is poor and I know that I cannot half write. Time with us all is short at best. I long to be resigned to God's holy will.

Elder S. Hassell and his little ones are well. His trials are many.

M. M. H.

Remarks. I feel inclined to say to our dear aged Sister Hassell, that no apology is needed for her writing. Her letter is a precious spiritual breathing of an humble Christian. It has come to me in a time of adversity, affliction and trial, and has been as refreshing to my spirit as cold water to a thirsty soul. Yes, my sister, your sight is dim by reason of age, but your heavenly vision is strong and clear, for the Lord is your light and salvation.

Opelika, Ala.

W. M. M.

We have Eld. Durand's Meditations, as advertised on cover, at \$1.00. It is a good book, as his writings generally are.

Also, we have Eld. Gold's treatise on the Book of Joshua, at 50 cents. Also, Eld. Durand's Tune and Hymn Books.

EDITORS OF THE GOSPEL MESSENGER—*Dear Brethren:* I wish to make some statements and ask some questions respecting a point of order which is causing a great deal of confusion throughout Northwest Alabama. The churches composing the Mt. Zion Association in the division of the Baptists in 1832, came out against all missionary operations and went on in this way for a number of years. But, eventually, the churches laid down the rein of discipline and received Missionaries on the credit of their baptism, and other institutions, into their fellowship, even going far enough to mix and mingle with them in their protracted meetings at some of the churches, and went on for a number of years in this condition. During this time they received one Brother Ballew on the credit of his Missionary baptism, and he afterwards went to preaching and was ordained by Salem Church, of the Mt. Zion Association, and he served this and other churches of the same Association, and was a man of high standing among them. Now, in 1878, the churches resolved to return to the old landmarks by putting away all whom they had received upon the credit of their Missionary baptism, and all who belonged to any institution, secret or otherwise, declaring a non-fellowship for the same. The church, now, thinking they had complied with gospel law. This put out Elder Ballew and all whom he had baptized; and Salem Church, while in conference, extended an opportunity for the reception of members, and Elder Ballew and the majority of those whom he had baptized before came forward and joined by an experience of Grace, and were baptized as though they had never been dipped before.

Before the churches went into the disorder above mentioned, they had some five or six preachers who had been legally set apart to the work of the ministry, who went into the disorder with the churches. The churches, in their return to order, retained all the work done by those preachers during the time of the disorder.

After the churches of the Mt. Zion Association had put out the disorder, as above mentioned, they were then received into correspondence with the regular order of Baptists. Since this time there has been men moved into the bounds of this Association and joined some of the churches by letter, and have gone to preaching and have been ordained to the work of the ministry, and have been serving churches and baptizing people, and helping to ordain preachers and constituting churches, and believing that they were doing what the Lord required at their hands, who have stood aloof and have not been contaminated with any of the above disorders, and believing, when they joined, that they were joining an orderly Baptist church. Seeing they were sound in doctrine and orderly in practice—seeing they had neither Missionary baptisms nor institutions among them, and was in correspondence with other orderly Baptist Associations. There have been some brethren moved into the bounds of this Association that claim that all the work done since the churches laid down the rein of

discipline is in disorder, because the churches failed to put out the work of these preachers that was legally set apart to the work of the ministry when they put out Elder Ballew and his work. Consequently, they claim that everything that has been done since the churches laid down the rein of discipline is in disorder, and they are, therefore, constituting churches and refusing to recognize any one who has been baptized or ordained in the midst of these churches of the Mt. Zion Association.

Question, 1st. Did the churches do right in 1878 in putting out all Missionary baptisms and institutions, and retaining the work of those preachers that went into the disorder with them?

Question, 2d. If not, do you think it would be right to go back and baptize all of those people over, or reject them as heretics?

Question, 3d. Would not such a course involve the Baptists into an endless confusion, seeing that the most of our churches and Associations have had more or less irregularity among them?

Question, 4th. To require those brethren to go back and be baptized again, would it not be punishing the innocent for what some one else had done? besides it would be impossible for them to know that the second administrator, himself, would be right, and that there was no disorder underlying of his standing; and to pursue this course will bring hundreds of the Baptists of Alabama into confusion, and will serve to divide them into factions

Please give this a place in THE MESSENGER, as the brethren are deeply interested, and it will concern many of the Associations of Alabama, as some of the Associations of Georgia have dropped correspondence already, without an investigation. We wish the views of the editors of THE MESSENGER; also, Elder Hassell, of North Carolina, Elders Rowe and Purifoy, and as many others as feel to have a word, as information is what we want. Please publish as soon as possible. Those brethren herein mentioned will give their views as soon as possible, either through THE MESSENGER or by private letter.

Yours, to serve in gospel bonds, J. F. STEWART.

Lincoln, Ala.

The *Landmark* please copy.

NAAMAN THE SYRIAN.

There having been repeated calls for this work, I have now published the ninth thousand, and will send them, post paid, to any ordering them for \$1.00 a dozen and 10 cents a single copy.—R.

We will send *The Landmark* and MESSENGER for \$2.25 a year, in advance.

EDITORIAL.

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

INTRODUCTORY TO VOLUME XII.

DEAR READERS:—We are spared to offer you the salutations of another new year, it being the first month of the twelfth year of THE GOSPEL MESSENGER. Many whom we saluted one year ago have been clothed upon and mortality has, with them, been swallowed up of life; and, no doubt, before the expiration of the present year, it will be the case with some of us who now groan in this tabernacle, being burdened. But whilst we are permitted to sojourn here, it is certainly a happy privilege afforded us by our Heavenly Father to speak, monthly, one to another, as we do in THE GOSPEL MESSENGER. It does us good; it is cheering, like the visit of a spiritual brother or sister, in our gloom and loneliness. There are times when we are so carnal as to care but little for such visits, but the probability is that at such a time a visit of that sort would be fully as profitable to us, if not so acceptable. We know there is a class of you to whom such monthly visitations are especially welcome and refreshing—those of you who are too old and feeble to get out to your places of worship, and whose lives are, more or less, sad and lonely. And there is yet another class to whom the visits of THE MESSENGER are peculiarly welcome—those of you whose lot is cast in places so remote from Christian companionship and church privileges that you could not, save by such mediums as this, speak often to those you love in the Spirit.

There are brethren who are adverse to all such publications as papers, books and pamphlets; but whilst they do not care for them, or feel the need of them, they should not forget that many whom they love do care for and feel the need of them.

The Jews who lived round about Jerusalem and near the temple, had no need to buy doves and oxen for the temple worship, but those of their brethren whose needs were greater were not forbidden doing it; it was their privilege and they violated no law in indulging it. These Jews whose lots were cast in distant lands, found

it a great convenience and accommodation to exchange their money for the offerings necessary for the worship of God in their annual visits to Jerusalem. God had provided for them in His word, "If the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee which the Lord, thy God, shall choose to set His name there, thou shalt turn it into money and go unto the place which the Lord shall choose, and thou shalt bestow that money for whatsoever thy soul lusteth (desires) after, for oxen, or for sheep or wine, and thou shalt eat them before the Lord, thy God, and thou shalt rejoice, thou and thy household."—Deut. xiv.

In this way and for this reason, no doubt, the stalls for oxen and sheep and the cotes for doves began first outside the precincts of the temple. It was not wrong to provide these accommodations for the visit of distant brethren, nor was it wrong that those making such provision should expect and ask a reasonable reward for their time and labor. But, like all good things, they were liable to be carried to excess; and, after awhile, they had almost taken possession of the temple with their tables and seats, and in the time of Christ, it had, no doubt, almost become a babel in the temple on Feast days. They had abused the privileges God had given them. They were covetous and loved money better than they did God, or their brethren. Had we been in some corner of the temple it is probable that we could hardly have heard our ears for the crying on this hand and that hand in every part of the house, crying up and praising their wares as better and cheaper than anybody else's. Such zeal was not inspired by the love of God, or His people, but by the love of money. And I may not have been free from the spirit of covetousness; in fact, I believe I have been covetous, and I am ashamed to say it, but I hope God has forgiven me, and I trust that I am now, in a great measure, free from it. Brethren who are finding fault with papers, books and traveling preachers may have some ground for it for all I know, for there may be excess in it. If they preach or publish heresy, charge them with it before their church and get rid of such; and if a church does not wish the visit of a traveling minister, give him notice that he is not wanted, and I expect he would stay at home; or, if he

comes and does not minister in spirit to you, then do not you minister to him money. And if you do not want a brother's book, you are not obliged to buy it, but you should not, in love, forbid my buying it if I want it. I fear that too much fault-finding indicates little love.

But, dear readers, I trust that we shall get along in peace and love, and that it may be a blessed monthly re-union with us during the year dawning upon us. May not all of us join in constant prayer to God daily for the peace and prosperity of the church of God. God help us all, and may the peace that passeth understanding be ours for all time and eternity.—R.

WHAT IS THE GOSPEL?

DEAR BRO. MITCHELL: I desire your views through the MESSENGER on the subject of the gospel:

First—What is the gospel? *Second*—What effect has it on man? It is believed by some that the gospel is the ordained means to develop the Church of Christ, and to bring about conviction and conversion to the elect sinners who are dead in sins, and that they are quickened and brought from nature to grace through the gospel, though according to the election and predestination of God. *Third*—Does the gospel both make and feed sheep, or does it feed them only? I give it as my opinion that the gospel is to the living, and not to the dead.

W. C. ROGERS.

Kellyton, Ala., Sept. 22, 1889.

REPLY—In reply to Bro. Rogers as to "What is the the gospel?" it is only necessary to say that the whole sum and substance of the gospel of our salvation is embodied in Jesus Christ. And if we would know what the gospel is, we must be brought by its mighty power to see and feel and know our wretched condition as sinners. The gospel is life. There is no death or condemnation unto eternal death in it. In this respect it differs from the law, which ministers nothing but condemnation and death. There is no life in it, nor can it point the guilty and helpless sinner to the source of life and salvation. But the gospel is life from death. It is the power of God unto salvation to every one that

believeth. It embraces the everlasting love of God, his mercy, truth, and righteousness through our Lord Jesus Christ, to all for whom Christ died. It embraces the atonement for sin, and a full and free redemption from the curse of the law. From these considerations we may safely conclude that the gospel gives life to the dead, puts away sin, gives repentance for it, and all other things that pertain to life and eternal glory. The inspired writers speak of the gospel as "the gospel of our salvation," "the gospel of the grace of God," "the gospel of Christ," and the "gospel of God our Saviour." If, therefore, it is the gospel of the grace of God, and salvation is by grace, it gives life to those who are dead in sins, and is the only well-grounded hope that any poor, perishing sinner can have of salvation. But to treat at large, or say all that could be said as to what the gospel is, would be a life-time work, and then the half could not be told. It embraces the Godhead and Manhood of our Lord Jesus Christ, for it pleased the Father that in him should all fulness dwell, and that the redeemed church of God should be complete in him, lacking nothing, so that at last it can be presented to God the father as a "glorious church," not "having spot or wrinkle, or any such thing." This is what the gospel is, and what it will do, but to tell all its wonders in its separate parts, is impossible.

But we presume that Bro. Rogers, in asking "What the gospel is," merely had in view the preaching of the gospel. Here is where brethren get things mixed up, and seem to differ, because they do not understand one another. One brother speaks of the gospel and says there is no eternal life or eternal salvation in it, alluding only to the preaching of the gospel. But another brother says his only hope of eternal glory is in the gospel. He alludes to the plan of salvation as well as to the preaching.

In our meditations and researches with regard to the gospel, there are four things that it would be well for us to bear in mind. These are the gospel, the preaching of the gospel, its reception in the heart by faith, and the fruits that follow.

All our hope of eternal salvation is in the gospel plan of salvation through our Lord Jesus Christ. This plan is of itself all-sufficient to save sinners with an ever-

asting salvation, even though they should never hear the gospel preached. Our God has but one plan or way of saving sinners, and if we believe the Bible we must believe thousands of sinners of Adam's race were saved by the very same plan, and in the same way they now are, even before there was a Bible, or any Bible preaching in the world. Who preached to Abel, or taught him by faith in our Lord Jesus Christ, to offer unto God a more acceptable sacrifice than Cain offered? Were there any Bibles then in the world, or any preachers to expound it to the people in order to their eternal salvation?

We may learn, therefore, that while there is eternal salvation in the gospel plan, the preaching of the gospel is quite another thing. It is to proclaim to every creature, without regard to his race or color, what God hath wrought. It is to tell of this plan and how and by whom the plan is executed and made effectual. It is to preach Christ as the way, the truth and the life, and that no man, white or black, can come unto God, the Father, in peace but by him. Our colored sister, Bartley, whose letter appears in THE MESSENGER of November, 1889, page 428, says she has not seen where "Elders Mitchell, Chick, Bartley, Respass, Keen, Potter or Luckett have spoken anything for the negro, good or bad." Now, it appears from this that our sister in Christ needs a little gospel instruction, that she may know that neither God or His gospel is any respecter of persons. No one rank, class or color is chosen, called and blessed of God with all spiritual blessings in Christ, over and above, and to the exclusion of any other class, rank or color. If we preach or write the gospel and thus proclaim abroad what God hath done, and she, or any other person, either rich or poor, white or black, does not receive it in his or her heart, the poor ministers of Jesus, who have faithfully proclaimed it, should not be blamed. Though they teach faithfully the things concerning our Lord Jesus, and his gospel, as they are solemnly charged and commanded to do, yet they have no authority or power to send the word preached home to the heart of any mortal, white or colored, saint or sinner. Paul may plant and Apollus may water by their faithful preaching, but God must give the increase.

The ministers of our Lord Jesus Christ are not called and sent to preach to the *skins* of men and women, but to their hearts, and so they do not know whose heart the Lord will open to receive the word preached or to attend to the things spoken, as Lydia did, (Acts xvi). It is their business and duty to preach the gospel wherever God, in His providence, shall cast their lot, and to leave the result with the Lord. The gospel plan of salvation quickens the dead sinner into life, and brings him to eternal glory in heaven, but the *preaching* of the gospel never was designed for any such purpose, if we have understood it. Gospel preaching will find out its own friends and manifest its own enemies; a saviour of life to one and death to the other. Gospel promises all belong to Christians.—M.

ESTHER.—CHAPTERS IX. AND X.

THE FEAST OF PURIM.

The Feast of Purim grew, as we might say, out of the very circumstances that preceded and surrounded it. As the day of peace and rejoicing in the Christian's experience springs out of the trials and afflictions that preceded it; and as night gives place to the light of day, making the light so much the brighter from the darkness that prevailed before. It was as the harvest-time to the Jews, when the grain had been gathered into the threshing-floor; the grain that had been sown and had been watered with the cold rains and snows of winter; that had been at first but the tender blade, that had seemed to wither in the frozen ground, but grew, though the snow covered it, and took root downward until the stalk appeared, and then the full corn in the ear ripened into the golden grain and was gathered into the barns. It was harvest time! There was rejoicing, for there was something to live upon—it was a feasting time and a time of giving gifts to the poor. All hearts were softened and humbled and filled with love—the stingiest man was made liberal. As my father said to me years ago, The season had come when the hickory bark could be stripped from bottom to top, that before

could only be gotten off in little strips, for God had said to the hickory to yield his bark, and it yielded it freely. And God had said to the Jews, Rejoice, and they rejoiced. So they kept the Feast of Purim. It was established among them by Esther and Mordecai, as an ordinance to be observed in all their generations, and is a memorial of God's goodness in turning the wicked device of Haman against the Jews upon his own head and his sons. This Feast, instituted nearly 2,500 years ago, is still observed by the literal Jews, though it was not one of the Feasts of the law that required them to go up to Jerusalem to keep, as the Passover and other Feasts were. The fact that it is kept to this day by the fleshly Jews is a strong confirmation of the inspiration of the Book of Esther, as well as of the whole of the Old Testament, as is also the fact of the dispersion of the Jews a fulfillment of the prophecies concerning them. Mordecai did not, therefore, lay upon them a burden in instituting this Feast, but something to do that was a delight to do when in the Spirit. It was like the yoke of Jesus to his people when they are in his Spirit—the yoke is easy and the burden is light.

CHAPTER X.

Mordecai, the Jew, was next unto the King and great among the Jews, and accepted by the multitude of his brethren, seeking the wealth of his people and speaking peace to all his seed. What a fit type is here presented in Mordecai of Christ, whom God highly exalted and gave him a name which is above every name! And how necessary such a friend and Saviour is to us; one whose business and delight it is to seek the good of his brethren and speak peace to all his seed; a friend who, with the will, has the power to get all things for them that they need, in time and in eternity! What Jew was too poor and obscure to escape the love and care of Mordecai! what wandering sheep had strayed too far to be sought and found by the Good Shepherd whose own he was! The Jews had come to the day of Christ; they had left the mount that might be touched and that burned with fire and blackness, and darkness

and tempest, and the sound of the trumpet and the voice of words; they had come unto Mt. Zion, unto the city of the living God, the Heavenly Jerusalem, and to Jesus, the Mediator of the new covenant. No longer are there burdens put upon them; no longer is there any charge against them, and no longer an enemy to intervene between them and the Throne, but it is their happy and blessed lot to look to and trust in Him whose love, power and wisdom are exercised in their behalf, so that they may, with the confidence of the babe, commit their ways to Him and trust also, in Him, knowing that He will bring it to pass.

So thus ended the troubles of the Jews, shadowing forth the happy ending of the troubles of all of God's true people. And so it shall be with us, if we are His.—R.

G. B. ATKINS AND LONE STAR CHURCH, TEX.

We have received a letter from G. B. Atkins, once a member of Lone Star Church, in North Texas, which church has seen fit to exclude him, as he says, for not submitting to the act of a certain Church Conference, when, in his absence, the church elected a treasurer to take up collections at each regular meeting, or conference, to pay the railroad fare of such preachers as the pastor of the church should see fit to invite to come among them. He says he told the church that the Deacons were the appointed servants of the church to see after that business, and, also, after the poor of the church. A vote was taken for his exclusion and carried by a majority, the minority agreeing to acquiesce in the vote of the majority, with the *proviso* that one month be given him to see his error, and then, if he had not repented and turned from it, his exclusion was ratified and sealed.

After this meeting, Brother Atkins says, "I came home with a heavy heart, desiring the Lord to show me if I was in error. I did not sleep till 1 o'clock that night, and while I was sleeping—from 1 till 3—I dreamed that all the brethren were present at conference, and a fine cloak was presented and put on by each of them. I told them I would like to examine

mine before I put it on, and, when I had taken the cloak and opened it, behold! it was made of green hides and badly spoiled on the inside, and I was unwilling to wear the cloak."

And so when the month which had been given Deacon Atkins for repentance expired, he felt that he could not wear that new cloak of the treasurer system that had been adopted by the church, and he was, therefore, declared excluded. He says: "I asked the brethren if they had aught against my Christian character, and they could find nothing, save the opposing element."

We know nothing of the case, save what G. B. Atkins and one other brother have written, the substance of which is given above in an abridged form, except that part embraced within the quotation marks, which is in Deacon Atkins' own words. It is to be regretted that this trouble in Lone Star Church could not have been amicably settled and brotherly love continued without cutting off any of her members from fellowship, especially an aged brother of forty-five years standing, without a blot upon his moral or Christian character. For many years we had a personal acquaintance with Brother Atkins, as a useful member of the church at Bethlehem, in Notasulga, Ala., and we feel greatly to desire, if the will of God be so, that every root of bitterness could be removed, and that the brethren once more could embrace each other in the bonds and fellowship of the gospel of peace. Knowing that every question of church trouble has two sides to it, we forbear saying anything with regard to the merits or demerits of the question at issue.—M.

THE MT. ZION ASSOCIATION.

The questions asked by Elder Stewart in his letter of the present month's MESSENGER we leave, after a few general remarks, to be answered by Elders Mitchell and Henderson, and the other brethren mentioned in his request, if they see fit to do so. But we especially wish that Elder Mitchell should answer them, as his age, experience and wisdom entitle his views to great respect.

Because we have become much more afraid than we used to be to express our opinion on any disputed point

(3)

amongst brethren, lest we should be wrong and but add fuel to the contention; and also, because, as we grow older, we have learned to distrust ourself more than we formerly did. It is a good way that an old brother of our boyhood's day did, and that was, he said, when any view that was disputed and unsettled presented itself to him, he always put it up and chunked it, and if after all his chunking he couldn't knock it down, he accepted it. And it is well to reject all views that can't be sustained by the Scriptures, and that is what we request at all times in regard to ours; we wish to teach nothing that is false, and if we do, we wish none to receive it.

In reference to the troubles of the churches of the Mt. Zion Association, we are apprehensive that too much has already been done, as has probably been done to no profit in other sections of Zion. It will not do to incorporate the gospel with the law, with its endless ceremonies and washings. It is one of the chief glories of the gospel over the law, that repentance, confession, and doing so no more, puts away all manner of sin, not only of individuals but also of churches. The woman that was brought to Christ for judgment (John viii.) was sent away with the blessed words of the adorable Master, Go and sin no more! She was not required to undo her adulteries, but to do them no more. It is, of course, proper and right to undo all sins that can be undone; but nothing should be unlawfully undone, for that would be but to exchange one sin for another, and to leave the transgressor still under guilt.

We, as Primitive Baptists, have no grounds to expect any greater church purity than our fathers had; and the apostles had hardly died before many churches had gone astray in one thing or another; some in doctrine and some in order, and were commanded to repent. Nor can we trace the church back to the apostles any more by its purity than by its impurity; we trace it by its departures from and its returns to the Lord. These features characterize the church of Christ, as they do no other religious organization; and were it otherwise, we should have in this day no gospel church at all.

Under the law, there was no space given for repentance. The law did not admit of repentance, and that is why the gates of hell could and did prevail against Israel under the law, and why they perished as a

nation. But the gates of hell cannot prevail against the gospel church, because there is forgiveness of sins. Apply this rule to an individual Christian and what would have been his fate long ago, if there had not been forgiveness for the sins he had committed since his regeneration? His sins are visited with the rod and he repents and is forgiven, and thus he is preserved against the powers of hell; and so is the church; and it is why the gospel kingdom is one that shall never be destroyed.

Israel built altars upon the hills and under the green trees, but the worshippers at those altars were not destroyed in her repentance, but the altars were; they turned away from them to use them no more.

If the church sins she should not visit her own sins upon the heads of the innocent members baptized by her authority, because that would be a violation of the law of God as laid down in xxiv. 16 of Deuteronomy, wherein it is written "That the fathers shall not be put to death for the children, nor the children for the fathers, but every man shall be put to death for his own sin." If a church sins to be purged of it, she must confess it with penitence, not by force, ask forgiveness and do it no more, and that is the end of the gospel law. As said before, such things as she can, righteously, she should and will undo, and she will know by the spirit what they are, and there will be peace. We think the churches erred in expelling those members baptized by her authority and re-baptizing them. They were as lawfully baptized the first time as they were the second time. If the church authorized an improper person to do it, that was her sin, and could not attain the innocent members baptized by her authorized agent. But we may be wrong, and, if we are, we beg to be shown it. And have these works brought peace there or elsewhere? and if they had been of God, would there not have been peace, instead of increased confusion?—R.

Beloved, we have not longer enjoyed the blessings of the earth, than we have abused them; which gives too much cause to fear, that though the child of mercy, like Jacob, has put forth his hand, yet the child of judgment, like Esau, may supersede him.

EXTRACTS FROM LETTERS.

HIGHLAND, TEXAS.—Dear readers of THE MESSENGER: As my days are near to a close on earth—my winters are now eighty-eight—and my prayer is that I may keep my eyesight, that I may read the gospel truths as I find them in the MESSENGER, as it opens up my Bible truths so plain. Dear readers, pray for me that my last days may be my best ones.

Your sister in Christ, MRS. E. BURNETT.

LITTLE ROCK, ARK.—Dear Brother: Your GOSPEL MESSENGER and *Landmark* are a source of great pleasure to me, and I cannot do without well, since we fail to have preaching regularly at our church. I feel sometimes that there must be something wrong with myself, or our church, or the Lord would impress some of our preaching brethren to attend us oftener than they do. I know we are not a *popular people* with the world. We need not expect much attention to be paid to us "old fogies," as the world calls. I had the pleasure of attending (only) the Mountain Springs Primitive Baptist Association and our own, the Point Remove Primitive Baptist Association, this fall, where I met brethren from Salem, New Hope and Rich Mountain Primitive Baptist Associations, and I can say, truly, the presence of the Lord of Hosts seemed to be in our midst. Peace, union and love abound toward another, the churches, generally, reporting peace and love and considerable ingathering, and we pray the Lord to continue to pour out His spirit in Zion, that all men may know that there is a God in Israel. I sometimes feel that I can say, Certainly all men are as grass, and the glory of men are as the flower of grass—the grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever.

Is not the Lord gone out before us? Certainly, He has in many ways beyond our comprehension, and blessed us, yea! much more than we deserved. Yet we seem so easily to forget God and run greedily after Balaam and the gainsaying of Core. Oh! that the Lord would, once again, restore unto us the joys of His salvation, that all might know Him, whom to know aright is life eternal! Is this the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few?—Ezek. xii. 35.

Brethren, when it goes well with you, do, I pray you, remember at a throne of grace this poor old sinner saved by grace, if saved at all. Now, may the Lord bless you and yours, together with all the household of faith, with all needed blessings, both temporal and spiritual is my prayer. Your brother, in hope,

ANDERSON GORDON.

ELD. JAS. L. JONES.

ELD. JAMES LOSSEN JONES, son of John Stanson and Martha Jones, was born in Dale county, Ala., July 16, 1848. He remained a faithful and well-beloved son to his father, his mother dying whilst he was young, and his father being poor, and he had to work hard to help his parents support the family and he, therefore, received but little schooling. But he grew up to mature years and was loved and respected by all who knew him. On January 27, 1869, he was married to Miss Amanda C. Alums, of Barbour county, Ala., by whom he had six children. In 1872, he left Dale county, Ala., for Texas, and finally coming into Mason county, where he obtained himself a good home by his honest toil. In 1878 or 1879, he joined the Missionary Baptist church, he being a man of firmness and zealous for the truth, and feeling in his mind impressions to preach the unsearchable riches of Christ to his fellow-man, he was, by them, licensed to preach their doctrine. But he being a man called of God and given to know the truth of salvation by grace alone, without creature merit, his preaching became an offense to them, and, being a man who was likely to be very useful and profitable, they labored hard with him to lay aside the doctrine he was preaching, but all their counselling and admonitions to him availed them nothing. These things caused him much study and deep research, which only the more confirmed him in the things he was preaching to be the truth, he being a man of truth and having no fellowship for anything else but what is truth. His steps were finally directed to hear a people preach calling themselves Primitive Baptists, and he found a people that could and did believe with him; and in August, 1884, on Saturday before the third Sunday he related his experience to Valley Springs Church, Llano county, Texas, and was gladly received into her fellowship, and on Sunday was baptized by Eld. Samie R. Woods and licensed to preach the doctrine he had so earnestly been contending for. The church, seeing the profitable-ness of his gift, his ordination was called for, and on November 14, 1885, a presbytery was called, consisting of Eld. Samie R. Woods, Eld. John F. Richardson and Deacon N. R. Jeffrey, who ordained him to the full work of the ministry, which he faithfully performed to the comfort and consolation of all that he visited, never failing to be at his appointments, unless providentially hindered. He was faithful to him who had called him to be a soldier in setting forth the doctrine of God, our Saviour, to the comfort and consolation of his brethren who appreciated him very highly for the work's sake whereunto he was called. It seemed that his whole mind was given over to the things whereunto he was called, and he desired to be so situated that he might give his whole time to preaching the gospel. Soon after his ordination, he and a few others were constituted a church, near where he lived, calling themselves Comfort Church, where his membership remained to his death. He was chosen by Friendship Association to preach their next introductory sermon on Friday before the fourth Sunday in October, 1888, but on the third Sunday in November, 1887, he preached his last sermon at Pleasant Hill School-house, using for a text Heb. x. 1. He preached for two hours and a half, showing the difference between the services under the law and that of the gospel, and every one that was there that knew the truth could testify that he preached to them the truth on that occasion. From here he went home not feeling well, but was full of rejoicing from the little meeting he had that day, and spoke a great deal to Sister Jones about it. Though full of pain he could rejoice and tell to her how he was comforted and consoled in meeting with the little few that day, not knowing that he had that day finished his work, or labor, in the gospel; that he had fought his last battle for the truth and must, in a few more fleeting hours, lay his armour by and enter into that joy and peace of every faithful and tried soldier. He was taken with pneumonia, which he bore with all Christian fortitude for several days. Believing his time was short with his wife and little children, he gave to his wife and son instructions how to manage their affairs in the future, and a settlement of

[Concluded on Fourth Page Cover.]

ELD. JAS. L. JONES.

[Concluded From Third Page Cover.]

all her worldly affairs, and finally, on the night of December 1, 1887, after singing hymn No. 681 (Loyed's selection), he quietly passed away.

Dear sister and children and brethren, bereaved as we are of a husband, father and brother, let us only think our bereavement is his eternal gain, but think, dear bereaved ones, of the lines of poetry sung by our dear dying brother—he could, with his last breath, in full assurance of his departure from time and time things, feel and realize in his breast what every line of the following piece of poetry expresses in itself. To him, surely, were these lines given for his comfort and consolation in the trying hour of death, to make his dying bed as soft as downy pillows are, and could, with his last expiring breath, raise his dying, trembling voice and sing—

How happy is every child of grace
Who feels his sins forgiven!
This earth, he cries, is not my place,
I seek a place in Heaven, Etc.

Mason, Texas.

LEM JOINER.

RECEIPTS FOR ELD. HASSELL.—Mrs. Cornelia Lowe, Ga., \$1; Mrs. M. J. Nutt, Ga., \$1; Isaiah Beaman, Fla., \$1; Mrs. Lucinda Richardson, Ky., \$1; Eld. E. Stephens, Ky., \$1; J. B. Green, Texas, \$1. Total, \$382.39.

APPOINTMENTS.

Elder Lee Hanks requests me to have published in the MESSENGER the following appointments: High Shoals, the second Sunday in January; Monday, at Harmony; Tuesday, at Enon; Thursday, Antioch; Friday, Ebenezer; Saturday and Sunday, Ephesus; Monday, Emaus; Tuesday, Mt. Carmel.

Pray for me. Yours in love,

T J. HEAD.

MEDITATIONS ON PORTIONS OF THE WORD.

By Silas H. Durand.

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DEAR BROTHER RESPASS:—The December number of THE MESSENGER has come to hand, and in it I find a communication with my signature. Two or three trifling errors occur, one of which I think it would be well to correct in your next issue. In the sentence, "But they do not, and will not, worship the beast, and all those who thus stand aloof are *corrected*." This last word is incorrect; it should be *recognized*. You give us good paper and good, plain print and good reading matter, and I hope your readers so appreciate it as to recompense you. In love and fellowship.

State Road, Del. Nov. 27, 1889.

E. RITTENHOUSE.

THE OLD PATHS.

Elder Hassell has published THE OLD PATHS, (as in November MESSENGER), in neat pamphlet form of fifteen pages, and they may be had of him, post paid, as follows: One copy, 5 cents; three copies, 10 cents; eight copies, 25 cents; eighteen copies, 50 cents, and forty copies, \$1.00. Address him, Elder Sylvester Hassell, Williamston, Martin county, N. C.

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FRED W. KEENE,
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Vol. 12.

No. 2.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

—••—
PUBLISHED MONTHLY.

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

FEBRUARY, 1890.

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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.

ELIZABETH WHITE.

SISTER ELIZABETH WHITE was born December 16th, 1801. Her maiden name was Willis, and married Wm. W. White December 19th, 1821, in Franklin county, this state, and moved to this county then DeKalb, now Fulton, in 1824, and united with the Baptist at Utoy Church, July 11th, 1829, and was baptized by Elder Radford Gunn, where she lived a consistent and devoted member to her death on April 3d, 1883. She was all that makes a good woman; she was ever at place upon her meeting days until her afflictions prevented her. She was loved and esteemed by all that knew her; she was good and kind to all, and as a wife she was faithful and devoted, a kind and affectionate mother and good neighbor. But she is gone and has left an aged and grief-stricken and loving husband, three daughters and one son, several grandchildren and great-grandchildren, relatives and friends, with the church to mourn their loss. Her body now lies at Utoy burying ground; her spirit is with God who gave it, and may God in his infinite mercy sanctify this dispensation of his providence to all of our good, especially his poor and afflicted people, and comfort and sustain our aged brother and family.

SARAH A. WHITE.

SARAH A. WHITE, daughter of Elizabeth and Wm. W. White, was born May 8th, 1832, and died December 19th, 1888, after a life-time of affliction and suffering. She had been confined to her bed about thirty-two years, but bore her affliction with remarkable patience and fortitude. She had good mind and a remarkable memory, and left a satisfactory evidence of a good hope through grace in Christ, though she never united with the church. The writer of this attended the burial and tried to speak some words of comfort to the sorrowing relatives and friends, and her remains were deposited in the burial ground at Utoy Church. The family has our sincere sympathy and may God, that tempers the wind for the shorn lambs, bless this dispensation of his providence to spiritual good of the bereaved is our prayer.

J. H. COOK.

Atlanta, Ga.

JOHN A. BURNS.

DEACON JOHN A. BURNS was born in Campbell county, Ga., in 1824. Moved to Arkansas and joined the Primitive Baptist Church at New Hope in Hemstead county, and from the death of his father, B. C. Burns, served that church as deacon, meriting the approval of all the brotherhood, proving indeed that gifts and callings are of God. That a vast difference exists between deacons after the people's choice and the Lord's, and proving that the church's interest was his great joy, by prompt attention and intense concern, nothing being neglected because a sacrifice of time or money at his control was demanded. Thus giving diligence to make his calling and election sure; honest, substantial, and observant of popular good, was a most useful citizen. Therefore by his death which took place at his residence on the morning of October 15th, 1889, the church has lost a most valuable servant, the community a model citizen, his wife a loving husband and his children a kind and beloved parent. But praised be the Lord for the gift of sovereign grace whereby though we are caused to mourn, yet we are enabled to rejoice, that though our loss is grievous, yet evidences abound that it is his great gain, wherefore let mother, children, brethren and friends take comfort and give glory to the Lord, for it is in mercy sent.

B. L. LANDERS.

MR. JOHN C. CLOUD,

Son of Joseph C. and S. A. Cloud, and grandson of Nathan and Icy S. Fowler, was born in Crawford county, Ga., March 27, 1858, and died March 11, 1889. He never made a public profession of religion, but I have a hope that God, for Christ's sake, had pardoned his sins. He was a devoted husband and an affectionate father, and a good citizen. He leaves a wife and five children, and a brother, three sisters and an aged mother to mourn his loss, and a host of friends. The Lord giveth and the Lord taketh away, and we bless His name, because we know that He doth all things well. May the Lord comfort the bereaved relatives and friends, and prepare them for a happy meeting in the Beyond.

Soon shall we meet again, mate, ne'r to sever,
Soon will Peace wreath her chain 'round us forever.

Crawford County, Ga.

I. R. VICK.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 2. BUTLER, GA., FEBRUARY, 1890. Vol. 12.

DEARLY BELOVED: We cheerfully speak and write one to another, if thereby we may hope to be profitable, and impart to each other some spiritual gift, to our mutual furtherance in the divine life and the knowledge of divine things. From among the various subjects that abound in divine revelation as profitable for the instruction and comfort of the saints, we propose to select one, and offer such reflections upon it as the limits of a letter of this kind will admit of. The theme to which your attention is invited is the being, attributes and perfections of Jehovah.

It may seem presumptuous in us to attempt to deal with the perfections of this great and fearful name; but if we remember that he is glorified in his saints, and admired in all them that believe, and that he has been pleased to make known all that is or can be known of him, we perhaps need not shrink from the undertaking. He has revealed himself to men, to be not only admired, but loved and revered. It is said that "In Judah is God known, and his name is great in Israel." But he is known both in Israel and Judah by the judgments which he executeth. It is difficult for creatures who are altogether imperfect, to comprehend perfection, or the terms necessary to be used in setting it forth. So we find even the inspired writers, in addressing the children of men, frequently using terms and phrases which, as understood among men, and as used between man and man, would not only imply imperfection, but absolute weakness and folly.

The Scriptures abundantly expound their own terms, and vindicate themselves from any imputation of de-

tracting from the harmony and perfection of the divine attributes. In a few instances, such terms as "repented" and "grieved" are to be met with in reference to the dealings of God with men. It is said that "He repented of the evil that he had said he would do unto them, and he did it not." Again, "It repented the Lord that he had made man on the earth, and it grieved him at his heart." If these and other such like terms were taken as they are understood in reference to the affairs of men, they would imply an utter want of foresight, a failure to accomplish the end designed, and serious grief and disappointment at the result. If we understand that "his work is perfect," all terms of expression implying in any sense the contrary, must be taken in a figurative or qualified sense. The terms referred to are used among men to designate the shortsightedness of mortals, and the mistakes, errors and disappointments to which the children of men are always liable. If we were to allow at all their application in the same sense to the divine being, we would discard and set at naught all those attributes that are essential to Deity. His immutability, his omniscience, the supremacy of his power, the perfection of his wisdom, and the illimitable nature of his government, would all be set at naught. Without these, he could not be the Jehovah. If we undertake to assume that he is altogether such an one as ourselves, he will reprove us, and set these things in order before our eyes. There is another class of words used sometimes in the Scriptures, when treating of the dealings of God with men, which, as used among men, and in reference to their conduct one toward another, are expressive of wicked and base passions, the outgrowth of depravity, and that appertain exclusively to a fallen, sinful state. A moment's reflection must satisfy us that such terms as anger, wrath, hatred, jealousy, etc., when used in relation to the Supreme Being, and his all-wise and all-gracious government over men, must be understood in a restricted and qualified sense, and not in the same sense in which they are used to express the basest passions of bad men. Even in men the display of anger or hatred is condemned, and held to be censurable, and no amount of provocation is allowed to excuse it. The man of grace is expected to rise above these fleshly passions, and, as things vile and

base, and appertaining to the body, keep them in subjection. They are always traceable to the flesh, and not to the Spirit. If it were possible for us to tolerate an idea that Jehovah could be swayed and controlled in the administration of his government as weak, depraved mortals are in temporal affairs, we would be repeatedly reproved by the strongest declarations of Scripture. "God is not a man, that he should lie; neither the son of man, that he should repent." "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." "I am God, I change not." "Jesus Christ, the same yesterday, to-day and forever." Not only is it true as declared that he does not repent or change, and that with him is no variableness or shadow of turning, but there is no reason why there should be. "His work is perfect." He has never made any mistakes. As there is no variableness with him, so there can be no variableness with the work of his hands. "I know," says one, "that what God doeth, it shall be forever; nothing can be put to it, neither anything taken from it." Passages might be multiplied, but let these suffice for the present. Men have need not only to read the passages, but to understand them and see the force of them, in order to any profit. That Being who is righteous in all his ways, and holy in all his works, may be sought unto by his creatures; for all his works praise him, and his saints shall bless him. It will not be expected that the finite will comprehend the infinite, or attain unto an exhibition of the glory and perfection of the Holy One. Nevertheless, we may speak of the fact that he is both holy and infinite, and that if he is known at all, he is known to be so. He has declared himself to be a Spirit, hence a holy and infinite Spirit; and unless he is worshipped and adored as such, he cannot be worshipped at all. If we know him, we know him to be the Lord which exerciseth loving-kindness, judgment, and righteousness in the earth, for in these things he declares is his delight. If we know this, it is something to rejoice and glory in.—See Jer. ix. 24. A holy spirit even in man, is averse to evil. Lot could hate the wickedness of Sodom, while he pitied the doomed people. The Psalmist says, "I hate every false way." "The Lord loved righteousness and hated iniquity." Purity abhors defilement. We should ob-

serve the distinction between hating evil, and hating the persons of those who commit evil. While a pure and holy spirit must necessarily feel an aversion to the wickedness of evil doers, we should not confound this with a hatred of their persons. Cain, when he complained of the judgment pronounced against him, was challenged as to whether if he did well, he would not be accepted; and if he was not accepted, it was because sin lieth at the door. If what may be known of God is at all manifest unto us, we might understand that there was no such thing as hatred with God toward his creatures, separately considered from sin. But we have the positive declarations of the apostle that God is love. "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." Nothing, then, in conflict with the principle of love, can emanate from him. Hatred, wrath, strife, evil speaking, anger, etc., are all born of the flesh. This love of God is like himself—it is immutable; it is perpetual. It is not the fickle, selfish, changing passion called love among men; but it is sovereign, it is independent. What the Spirit of the Lord is was shown in the Redeemer when he was sent to preach good tidings to the meek, to bind up the broken-hearted, etc. When he was reviled, he reviled not again; when he suffered, he threatened not.

"Not one revengeful, angry word,
The dear Redeemer spoke."

The Spirit is known by the fruit it bears. Anger, hatred, revenge, etc., are not among them. What then shall we understand by such declarations as "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," and "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction?" We understand that if the righteousness of God is revealed, its beauty and excellency will be made to appear, and the blessed and happy estate of those to whom it is revealed, even as David describeth the blessedness of the man to whom the Lord imputeth righteousness without works. The revelation of righteousness from heaven necessarily discloses the sinfulness of sin, and the wretched state of those who are involved in it. Such revelation is against all ungodliness and unrighteousness of men. It declares that as many as are of the works of the law are under the curse. The word of the Lord does not make it so. It simply declares the truth; and it would be and remain the truth, even if it had not been declared. It is written, "Cursed be the man that trusteth in man, and maketh flesh his arm." And then the prophet goes on to state what the blight and curse is that rests upon such. It is not that God will inflict a curse or penalty upon them for their error. There is no need that he should. The curse is in the evil. They are already under it. The terrible

blight and mildew and curse of trusting in man, of loving darkness, and vanity, and every other evil, is revealed whenever the righteousness of God is revealed. The vessels of wrath are fitted to destruction. They have all the elements of that wrath in them. The Lord bears and endures with much long-suffering; and by so doing he shows his power to protect his people, to sustain and preserve his own cause and truth, while the wickedness of the wicked hurries him on to perdition. It is their own iniquity that shall come upon them, and in their own wickedness they shall be cut off.—Ps. xciv. 23. "The wicked shall be driven away in their wickedness." But where shall they be driven from, and where shall they be driven to? They shall be driven from the congregation of the saints, and from a dwelling place in his holy hill. They shall be driven from the things that God hath prepared for them that love him. And while they do not love him, nor the blessings of his gospel, how can it be otherwise? While their depravity is such that they love darkness and hate the light, what will the light of the Sun of Righteousness do but drive them to their own place and company? Into the fellowship of the Spirit, and those heavenly places where the saints sit together, they cannot come. The perfections of Jehovah are as high above the depraved and fallen state of the sinner, as the heavens are high above the earth; and to that height he raises the subjects of his grace, and they shall live in his sight. There is, perhaps, no better pathway by which our minds can be led up to a contemplation of the majesty and glory of God than by a contemplation of the evil and deformity of the vices and base passions which are born of sin. We can hardly have a consistent view of them in their wretchedness, without some conception of the purity and blessedness of that light by which the blackness and darkness is discovered. Holiness, purity, light and life can condemn and drive away darkness, depravity, sin and death. But light does not and need not hate darkness, neither does life hate death. Truth is superior to error, as light is superior to darkness, and both are destined to triumph. There is no indignation or wrath in that light that shines in darkness and drives it away; neither is there any in a ministration of righteousness, though it make manifest the condemned state of the wicked. Nothing but purity and holiness can ever be developed from the pure fountain, and nothing can ever mar the beauty or detract from the perfection of that name, the name of the Lord. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

E. RITTENHOUSE.

As mercy lets no service pass unregarded, so justice lets no sin pass unrevenged. He who makes no account of his coming, will have a sad account to give at his coming.

NO BEING BUT GOD.

DEAR BROTHER RESPESS: Without much thought as to diction or style, I wish to write you and the brethren generally, a little letter, not in an editorial way, but in my individual capacity. Somehow I feel as though I could write with a little more freedom, when I know that neither you, nor THE GOSPEL MESSENGER, nor any brother, is responsible for what I write, or what you may publish for me.

I have always had a strange and mysterious travail of mind in religious matters as far back as I can remember; and now, when I am old and feeble-minded, there are still many strange things occurring with me which no human being will ever know, because I am not able to tell or express them intelligibly to any being save God alone. He knoweth them all, and understands all my ways. He knoweth my down-sittings and my up-risings; and it has been but a day or two since I was traveling on the cars, feeling sad and lonely, as I had left my wife one hundred miles from home to stay with an afflicted daughter, while I sped my way along to our humble and lonely room, not knowing what should befall either myself, my dear companion or our children, when all of a sudden I felt lifted in spirit above all created things of earth or heaven—feeling that there was no Being in heaven or earth, or under the earth, or in infinite space, but God alone. He was ALL and *all*—God alone—and besides Him there is no God. He fills immensity, and is everywhere present at the same time, and pervades everything. While in this state of mind I was very calm. Not one word did I speak to any being save to God, and that only in my heart, or mentally, for I felt there was none other to whom I could speak, because all beings and things were swallowed up in God. Never before did I so clearly understand how the inspired man of God could say, “Thou shalt guide me by thy counsel, and afterward receive me unto glory.” And under the sweet power of such heavenly meditations, I did feel very small indeed before God! But while I felt to be so extremely small, poor and ignorant, it seemed the more marvelous that I could say in my heart, with the assurance of faith, “Thou shalt guide me by thy counsel.” Could I lose

my way with such a Guide? But my mind and heart gently moved along in the same channel to the next verse of the lxxiii. Psalm, "Whom have I in heaven but thee? and there is none on earth I desire besides thee." What force and power there are in these words when the Comforter and Spirit of Truth applies them to the heart! How blessed to feel cut loose from all things save God, and to know that He is God alone! Thus, when all things shall be subdued, and Christ himself be subject to Him who shall put all things under him, then God will indeed be to his people "ALL IN ALL."—1 Cor. xv. 28.

W. M. MITCHELL.

DEAR BROTHER RESPESS: The year 1889 is nearing a close. Whether the year has been well or ill spent, we that are alive and remain, are near its end, and how near we are the end of life's journey, is known to the all-wise God only. Elder Chick's article approving the November number of THE GOSPEL MESSENGER in particular, and the MESSENGER and other books in general, I must say I admired. I heard him preach at Tonoloway Church, in Fulton county, Penn., and enjoyed and believed his preaching; I can remember the text, though it was several years ago—over twenty I think. I have also been a reader of THE GOSPEL MESSENGER for several years, and have read his articles, which in the main I regard as sound and correct; in fact, I could follow him in everything except his views on predestination, and even in that he seemed disposed to be mild and courteous. I can, however, follow the editors of THE GOSPEL MESSENGER on that and all other subjects, as far as I understand them. I believe in absolute predestination as far and as much as I understand the Bible to teach it—no more, no less. I can and do recommend THE GOSPEL MESSENGER as a good, instructive, sound, safe paper, and in fact, I at one time recommended it in place of *Zion's Advocate*, which at that time seemed to be gradually drifting into the popular current of new school institutions; but since that time it has taken a square stand on the platform of Christ and his apostles, as it was in the days of its founder, Elder John Clark, and I am now doing all I

can to increase its circulation among the truth-loving people, as well as THE GOSPEL MESSENGER.

I like Elder Chick, and don't know whether the barrier that now exists between our people will be removed in our time or not, and all he and I can do is to do all we can to drive out and keep out errors, doctrinal and practical, and then the barrier can exist only in name. I would love to see all God's spiritual people walk in the truth, and discard everything else.

With love to all who love the Lord, I wish you all a happy new year.

Paw Paw, W. Va.

T. N. ALDERTON.

DEAR BRETHREN AND SISTERS IN HOPE THROUGH OUR LORD JESUS CHRIST: It has been some time since I have written anything for publication, and I do not write now because I have anything new, strange, or specially edifying to communicate, but because I do hope I love the people of God, and especially those who have been "weaned from the breast," and love the strong meat of the gospel, as I believe most of the readers of the MESSENGER do. If I love and admire any particular people on earth, I know it is those who believe and get comfort from such literature as constitutes the make-up of THE GOSPEL MESSENGER. If I have any people, they are my people. I want to love God's children. I know it is good and profitable to do so. "Whosoever hateth his brother is a murderer, and ye know no murderer hath eternal life dwelling in him." I do not hate any brother; I feel satisfied I do not, and I thank the Lord I feel to say so much. I catch myself feeling a little rasped sometimes because of a difference of opinion, and I sometimes feel discouraged to see some so indifferent, but we are in the flesh, and while that is the case, we may not expect to see eye to eye, nor speak the same thing. I am often disappointed in expecting great strength of Christian character in some of those I come in contact with, hoping I may get support from them, but I find many as weak and helpless as myself, and I then try to look to God, realizing all his children are weak in themselves when the Spirit and power of the Lord is withheld. It seems we go stumbling and falling, despairing and hoping, living and dying, while here

in this wilderness, and the Lord's children, it seems, have little time for hatred and strife, as it is surely unprofitable, and no pleasure can come from such things. But, "If we love one another, God dwelleth in us, and his love is perfected in us." Oh, that the Lord would bless us with a spirit of love. How poor, how needy, how helpless God's children feel themselves to be! A little sunshine to-day and clouds for a month; but he has told us, "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me." If we pray, God gives us the spirit of prayer, if we believe, it is because the Lord blesses us with the spirit of faith, and if we love, it is God who gives us the spirit of love; in other words, we live in the Lord, "He is our life," without him we can do nothing. I often wish to appropriate that scripture that says, "The Lord thinketh on me." How desirous at times I feel to know that all my changes are appointed by the Lord, but oh, what darkness surrounds the children of God at times. I am of opinion the ungodly know nothing of the deep darkness and heart sorrows that God's children are acquainted with. "They are of the world;" they are at home here, but God's people are not. Surely we are pilgrims—we are in a strange land, and things are out of joint with us, and will be while in the flesh, but I do believe it is as God has told us: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him." Oh, that I knew I loved the Lord!

Your unworthy brother,

Stowers, Ky.

J. W. STOWERS.

ELDER J. R. RESPESS—*My Dear Brother:* Yours of the 5th is at hand, and I feel that I ought to reply briefly at once. Your request for me to write often; that my letters were good to you and many others, &c., melted my hard heart, and I could but shed tears. O, could you but know how unprofitable I feel; how poor in heart and spirit; how weak and barren of any good, and withal less than the least of all saints I be, surely you could regard me as of but little use—a tree that cumbereth the ground. But, dear brother, I have many and great reasons to be humble and thankful—the

daily mercies of our covenant-keeping God, the love and fellowship of our adorable Redeemer, the long forbearance, love and fellowship of his dear people—all, all, make me bow low to the earth in humble recognition of such wonderful grace and mercies to me, the chief of sinners.

Dear brother, you say in your letter that "your spiritual health does not improve, although you felt stronger after visiting with many brethren." I feel to rejoice with you in that the society of God's people has been good for you. I trust you have many tokens and evidences of good with the brethren.

My physical health has much improved. For two years my health was very bad—much of the time benumbed by paralysis, so to not be able to dress myself, but now am measurably restored, so as to suffer no inconvenience—feel as well as ever. Under the blessings of God, I owe my recovery to the skill of Elder J. M. Jaillite, M. D., of Pella, Iowa.

In closing I will say, dear brother, that when loosed from "these bonds," if the Lord will, I designed to write some things of the way the Lord has led me in the past. Last October marked the 30th year of my connection with the church. It has been through much forbearance on the part of the brethren, that I can thus write. I feel that my labors in these parts are now done. God will lead me to other fields, and I pray for a resigning spirit, and in his time to rest in peace.

New Hampton, Mo.

I. J. CLABAUGH.

ELDER J. R. RESPESS—*My Dear Brother*: I often think of my own experience, if I have any, and how I long to tell it to the brethren everywhere, to try to find another case like my own—an outside case, as I thought it was, and very often think so now. But when I am permitted to hear or read the travels from nature to grace of some of the "scattered flock," I feel to rejoice in the hope that I have been permitted to "touch the hem of his garment." My mind runs back to a picture I once saw, and, with all my sins, have never been able to erase it. But I have not the time nor space to tell you all of it now. It was a beautiful sight, not to my natural eyes, for they were cast

down, but to my sin-smitten soul. How often in the dark hours of despair have I looked and longed for another glimpse of that beautiful, smiling face, though nailed to the rugged tree of the cross!—that face wore a smile for poor me to gaze at.

My brother, I feel at liberty to address you as much so as I would my own natural brother, for we are of the same household, believe alike that to God belongs all the praise, all the honor, and all the glory forever. I believe we have been taught by the same Spirit; I believe that Grace and Grace alone can save the soul, for the Scriptures plainly teach that—"For by Grace are ye saved, through faith, that not of yourselves; it is the gift of God, not of works, lest any man should boast." We have nothing to boast of, or to "thank God that we are not as other men," but all that we can do or say is to smite upon the breast and say, "Lord, be merciful to me, a sinner."

I must not worry you longer. May the Lord prosper his Zion, and "add to the church daily such as shall be saved," is the prayer of your unworthy brother, if one at all. God bless you all.

W. J. COVINGTON.

College Grove, Tenn.

FAITH.

The Apostle defines faith to be the substance of things hoped for; the evidence of things not seen. This is as good a definition as we shall be able to find, and those who have learned faith in its exercise in them can appreciate the definition. I am satisfied that this is one of the sublime things of God which the natural man is unable to know or receive, for he cannot know nor receive it, and, therefore, we understand that faith is a precious gift to the spiritual man, for the Scriptures make this distinction. This kind of faith differs materially from all other kinds of faith, for its author and furnisher is Jesus Christ. The promise of God to His Son opened up the idea of faith, and by this only can we be saved; it is by Grace through faith. God justified the heathen through faith. Abraham was once a heathen; he was called out from among his own kindred, and by faith he obeyed the Lord, going

out, not knowing whither he went. He was led by the Lord, hence he did not walk by sight, but by faith. "The just shall live by faith." Those only who are justified by Jesus Christ can live by faith, hence they are styled just, not by virtue of their own acts, but by the work and merit of Jesus Christ, his blood and righteousness; hence we can clearly see how the subjects of Grace have a righteousness that exceeds the righteousness of the Scribes and Pharisees. Jesus, the Lord, our righteousness is the by-word of the Saint of God, and the called of Jesus Christ. We have no merit, but do say and profess that our own righteousness is filthy rags.

Faith is a principle; now abideth Faith, Hope and Charity; faith is the hand that grasps the promise of God; faith is the eye that enables us to behold His glory; faith is the wing with which we fly above the world. By faith we understand the worlds were made by faith we see Him who is invisible; we can be still and by faith we can please God. By faith we can walk we can sit down and say though the mountains be cast into the midst of the sea, we will not fear. Faith cometh by hearing, and hearing by the Word of God; the Word of God is quick and powerful, sharper than any two-edged sword, neither is there any creature which is not manifested in His sight, the word, or voice, of the Lord quickening us into divine life by the Spirit of His word, for the Son quickened whom he will. The idea of a man's preaching quickening a dead sinner into divine life is more than we can admit, when we are governed by the Word of God, for no such things are taught in the Scriptures, and all Scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Faith gives us the ability to choose that which is well pleasing in the sight of God. It enabled Abel to see a sacrifice acceptable to God. Faith made Moses forsake the Throne of Egypt (or the court of Pharaoh) and find contentment and joy among God's despised people. Faith satisfies us as to the perfection of God. It enables us to see the justice of all His ways. It enables us to see Him in His sovereign character, as

God, besides whom there is none else. It enables us to see Jesus, the Messiah, the Son of God. By faith we see the beauty in him; he is gracious, merciful, and the glorious Redeemer of his people. It enables us to go back and see him as a babe, and to follow him to the cross and through death and the resurrection, and looks into the veil and sees that within the veil—the great High Priest of our profession. The subject is inexhaustible. Lord, increase our faith.

Yours in hope,

W. LIVELY.

Camp Hill, Ala.

DEAR BROTHER:—Our much beloved brother Eld. C. B. Spivey, of Spivey, Ga., has recently visited some of the churches in the western bounds of our (the Yellow River) Association. Eld. Spivey is not known to the extent of the circulation of the ever welcome MESSENGER, as he is but a boy in age, and also in the gospel, but the power of God seems clearly demonstrated in him, so much so that he is a man full grown in the gospel of Christ. It seems from what he told the writer and others that he was deeply impressed to leave his temporal affairs and his beloved wife and little one, which will outweigh every other earthly consideration, and go; “but go where?” said he. “I know not.” But he desired to go where God’s children were, and speak of the goodness, power and love of God—how their redemption was wrought out by Jesus Christ and how he is manifesting it to the heirs of salvation in this, the Nineteenth Century. “But,” said he, “O, how rebellious I was! for I am not sufficient for these things, and could never, never, do such a thing; and in the midst of my rebellion it pleased God to take one of our children (having taken one of them previously, when I did not intend to submit to my ordination). It seems that the good Lord has afflicted me for my disobedience, having had two strokes of paralysis this present year, the last of which came while at my plow, and I took my horse loose and went to the house. My wife met me to ascertain what was the matter, and it was with difficulty I could make her understand, as my tongue was paralyzed. My dear wife, who is a helpmeet, indeed, desired me to go and do my duty, and I here felt resigned and was made willing to do anything or be anything the Lord would have me be. But I did not have an invitation to go anywhere, and to go where I was not invited I could not consent to do so, and felt at the same time that the King’s business required haste. While pondering over these things the mail brought me two letters—one informing me that appointments had been arranged for me in Southeast Georgia, the other that appointments had been made in the western bounds of the Yellow River Association.” And as the time did not conflict

he attended both, though in much weakness, fear and trembling, as well as bodily affliction, yet he was highly favored with the presence of the Spirit of his Heavenly Master in every effort.

When he came to his first appointment he was met by Brother M. F. Lang, of East Point, and spent the night with his family, and they became much endeared to Brother Spivey. He preached at their church (Utoy), also at Shoal Creek; met with Eld. J. H. Cook, spent the night with old friend Stevy Dodson, thence preached at Elam. Here he was met by the writer and conveyed to Brother Jas. B. Ragsdale's, where he preached at night, and preached next day at Flat Shoals, and a night at the residence of Deacon J. E. White, and next day at Rock Spring, where he met Elds. W. D. Almand and J. F. Almand; also Brother Willie Almand, who has been liberated to speak in public. Thence he was conveyed to Lithonia and had preaching at night in the spacious Missionary church to a large audience. Next day he preached at Bald Rock Church, in the city of Conyers; met the two Elders whom he had met the day before, and met the old Father in Israel, Elder Isaac Hamby. Brother Spivey then took the train for Decatur, Ga., and was met by some of the members of Hardeman's Church, preached at this church Saturday and Sunday; met Elder E. Webb, who is pastor of this church, and was conveyed to the Atlanta Old School Church by Eld. Webb, and preached on Monday and closed his appointments.

I know that Brother Spivey would like to express his gratitude to the brethren, sisters and friends, and, if possible, name each one whom he met, but space forbids. At some of the churches he met with some young members, two of whom are smooth-faced boys, and at Rock Spring two young ladies that are members, viz.: Sister Fannie Ragsdale and Sister Olim Hollingsworth, the latter not twenty years old and yet unmarried. has, since the death of her parents, assumed the maternal governorship of the smaller children. Brother Spivey is much endeared to us, being kind and tender-hearted, oftentimes moved to tears. May God abundantly bless him, together with his dear family, is our desire, for Christ's sake.

Panola, Ga.

Yours in hope,

JOHN B. KEEN.

Christian reader, remember that the gospel purity of your life shews to worldlings the impurity of theirs. The usual prejudices which the world has against religion is, that it makes no man better, though it make some men stricter.

“Who is like unto thee, O Lord, among the gods? who is like thee glorious in holiness, fearful in praises, doing wonders?”—Exo. xvi. 11.

If Moses and the children of Israel could thus chant the praises of God for a temporal deliverance, and that, too, under a shadowy or fleshly covenant, much more may his children set forth the glories of his character and wonderful works in this day of gospel light, for his deliverance from a state of sin and death. This, in a short or very limited way, will try to do by referring to the inspired word. God is eternal and incomprehensible; thus says Job: “Canst thou, by searching, find out God? canst thou find out the Almighty to perfection? It is as high as

heaven, what canst thou do? deeper than hell, what canst thou know? Hell is naked before him, and destruction hath no covering; he stretcheth out the north over the empty place; he bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it; he hath compassed the waters with bounds until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? the thunder of his power who can understand? There is no searching of his understanding."—Job xxvi; Isaiah xl. 28. "O, the depth of the riches both of the wisdom and knowledge of God; how unanswerable are his judgments, and his ways past finding out; he is the only potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; which no man hath seen, nor can see; to whom be power and honor everlasting. Amen."—Rom. xi. 33; 1 Tim. vi. 15, 16. In God's dominion and government, all nature in silent accents speak his praise. "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all."—Psa. cxlv. 10; cv. 19; xix. 1, 2, 3, 4. "Thou, even, thou art Lord alone; thou hast made the heaven, even the heaven of heavens, with all their host; the earth, and all things that are therein; the sea, and all things that are therein; and thou preservest them all; and the hosts of heaven worshipeth thee."—Neh. ix. 6. God is everywhere, both in person and providence. "O Lord, thou hast searched me, and knowest me; thou knowest my down-sittings and mine up-risings; thou understandest my thoughts afar off; thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue but lo! O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me; such knowledge is too wonderful for me; it is high; I cannot attain unto it; whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well. I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety. Thou holdest mine eyes waking."—Psa. 4, 7, 77, 11 and 139. "O Lord, I know the way of man is not in himself; it is not in man that walketh to direct his steps." "A man's heart deviseth his way, but the Lord deviseth his steps." "The preparation of the heart in man, and the answer of the tongue is from the Lord."—Jer. x. 25; Prov. xvi. 1, 9. "O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches. God's creatures all wait upon him, and he gives them their meat" (or food) "in due season." "Thou openest thine hand" (or providence) "and satisfiest the desire of every living thing." "The glory of the Lord shall endure forever; the Lord shall rejoice in his works."—Psa. cvi, 24.

By way of comment upon the foregoing texts, wherein the glorious character and wonderful works of God are set forth in all the glare of livine illumination, I will give some short extracts from poets, whose souls or minds, it seems, were imbued with the same spirit that gave

birth to the Scriptures. Thus Watts writes on the being and perfections of God:

"The lowest step around his seat
Rises too high for Gabriel's feet.
He dwells, concealed in radiant flame,
Where neither eyes nor thoughts can reach.
Who can behold the blazing light?
Who can approach consuming flame?"

"None but thy wisdom knows thy might,
None but thy word can speak thy name,
From thy great self thy being springs,
Thou art thy own original.

"And his own sufficiency bears
The weight of his own glories up;
Through eternity he reigns,
In unbounded realms of light.
He the Universe sustains
As an atom in his sight.

"Nature, through all her ample round,
Thy boundless powers proclaim,
And in melodious accents sound
The goodness of thy name."—*Steele*.

"Infinite leagues beyond the sky
The great eternal reigns alone,
Where neither wings nor souls can fly,
Nor angels climb the topless throne."—*Watts*.

"Nature and time quite naked lie
To thine immensity survey,
From the formation of the sky
To the great burning day.

"Our lives through various scenes are drawn,
And vexed with trifling cares,
While thine eternal thoughts move on
Thine undisturbed affairs."—*Watts*.

"My thoughts, before they are my own,
Are to my God distinctly known;
He knows the words I mean to speak,
Ere from my opening lips they break.

Within thy circling power I stand,
On every side I find thy hand;
Awake, asleep, at home, abroad,
I am surrounded still with God."—*Watts*.

"Teeming with life, air, earth and sea
Obey the Almighty's high decree.
To every tribe he gives their food,
Then speaks the whole divinely good."—*Needham*.

"Where e're we turn our gazing eyes,
Thy radiant footsteps shine,
Ten thousand pleasing wonders rise
And speak their source divine.
The living tribes of countless form,
The meanest flies, the smallest worm,
Almighty power declare."—*Steele*.

"Deep in unfathomable mines,
Of never-failing skill,
God treasures up his bright designs,
And works his sovereign will."—*Cooper*.

"Our life contains a thousand springs,
And dies if one be gone,
Strange, that a harp of thousand strings
Should keep in tune so long.
But 'tis our God supports our frame—
The God who built us first—
Salvation to his name,
That reared us from the dust.

"Lord, we adore thy vast designs,
The obscure abyss of Providence,
Too deep to sound with mortal lines,
Too dark to view with feeble sense.
Space and duration God doth fill,
And orders all things by his will."—*Clark*.

"In heaven and earth, and air and seas,
God executes his firm decrees."—*Beddome*.

How aptly these extracts from the poets coincide and harmonize with the inspired word of God, in exhibition of his glorious perfections and wonderful works. Although God has set his glory above the heavens, and dwells alone in radiant light, infinite lengths beyond the scope of human thought, yet we poor mortals, from our obscure retreat, may reverence the glories of his perfection, and admire the wonders of his works, and sing, with Watts:

"O, may these thoughts possess my breast,
Where e're I rove, where e're I rest:
To thee, by all the hosts of heaven,
Be everlasting honors given."

Now, Bro. Mitchell, reflections arising from a consideration of the sentiments contained in the above and other similar texts, in connection with the poetical extracts, are very comforting and consoling to me. For what is more consoling to the poor, way-worn and afflicted pilgrim than to be fully persuaded that though he is a poor, weak and variable creature, he has an almighty and unchangeable God to protect, guide and preserve him amid all the trials and conflicts of life? Hoping that a consideration of what this contains may prove beneficial to your readers, I send it for your inspection and disposal. Your brother in gospel bonds,

Blanco, Texas.

JAMES WAGNER.

DEAR BRETHREN:—It is drawing near the close of the old year, and another is just ready to be ushered in. I have just finished reading THE MESSENGER for January, 1890, and feel like writing you a few lines of greeting. I wish, first, to express my commendation, Bro. Respass, of your reply to Bro. J. F. Stewart, of Lincoln, Ala., with regard to the confusion in Mt. Zion Association. I do not feel competent to advise brethren and churches in their difficulties, especially when I cannot know all the ins and outs of the trouble; and, besides, I would not even seem to intrude my opinion among older and wiser brethren. But I do feel like saying, emphatically, that I approve of your view of the matter altogether. It has long seemed to me that we cannot straighten out the crooked paths made by our fathers; I do not think we are called upon to attempt it. Of one thing I am sure, that if scrutiny were to be made close enough, there is not a church in the whole United States that could show a clean record—somewhere back in the past will be found some irregularities which now would throw a church into disorder. The past is past; it matters not what was done one, two, ten, twenty or fifty years ago, but what is going on now. If, one year ago, or fifty, some members were received in a disorderly manner, it is to be deplored, but the important thing is, that henceforth such disorder be avoided. The past cannot be recalled, but the future may be kept free from past errors; and it seems to me that is enough.

I know of a church, sound in doctrine, and generally careful and sound in practice, which, two or three years ago, under a certain temptation, received a brother and sister, one upon a New School Baptist baptism, and the other upon Free Will Baptist baptism. It was certainly disorderly and censurable, but when it came to be known, what was to be done? The churches felt that they could not require that this act should be undone, but that the church which had done this thing should be admonished to avoid such an act in the future. I think this was right. If the case be as Bro. Stewart states it, to declare all these churches and brethren in disorder, would practically unchurch almost every church in the United States, and even the very churches ministered to by the Apostles, themselves.

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No doubt the brethren who are stirring up this matter are sincere and honest and believe that they are doing God's service, but they will learn that it is not their's to set other children of God straight, nor to undo the past. It would be right, it seems to me, for them to insist that such disorders shall not again occur; but the past cannot be helped. But I cannot improve upon what Bro. Respass has said, and will say no more, except to entreat the brethren who are urging this matter to pause and not disturb the peace of good brethren any further. As Bro. Respass has said, we are not under the law, but under the gospel. The Spirit is more than the form—to maintain a form we should not destroy the brethren for whom Christ died.

I desire to send you the greetings of the New Year. I have been thinking much of the past year, and much of the one before us. For myself I have much to regret, much to be ashamed of, and much to mourn over; and I am sure the coming year will see no improvement in my life, except the Holy Spirit of God shall guide me and keep me back from sin and wandering. I hardly know how to express my view of my life in the year now closing. I have had manifold mercies, for which I have not been thankful; I have tried to preach many times, and am astonished at the frequent seasons of comfort which I have enjoyed. And yet I am surprised again that I should be able to speak of such precious, heavenly things with so little earnestness of feeling. Oh, how hard my heart must be, since it is so little sensible of the love of God, and the agony of a gracious and long-suffering Redeemer! I have been like the prodigal son at times, and again I have been churlish, like the elder brother.

Standing at the close of the old year, I see more and more directly that I, at least, *must* be saved through that grace which abounds to the chief of sinners. The longer I live the more I am sure that the whole of the experience of salvation is summed up in more clearly seeing that we are sinners, and that Grace alone saves. Sin abounds more and more, is the Saint's daily experience, but where sin abounds Grace does much more abound. What a glorious truth this is! It has always been glorious to me, since I knew that I was a sinner at all, but it now seems more glorious than ever. I can

only say, the corner stone must be brought forth with shoutings, crying grace, grace unto it. How wonderful it is that the sin which makes us ashamed exalts Emanuel!

For the coming year I can make no promises, but I feel that I have much to ask. I need and I want, first of all, greater nearness to God. Oh, for more communion with Him! I want more conformity to His will, more devotedness to His service, more understanding of His word. I need more sorrow for my own sins, more patience with the sins of others. I need to have more of a spirit to be strict with myself and more lenient and patient with others. I want to labor more abundantly than I have ever done, and yet to feel that it is not I, but the Grace of God which is with me. I want ability to talk and preach experimentally the doctrine and practice of the Word of God. Oh, that the New Year may find me instant in season, out of season always abounding in the work of the Lord.

For our Zion at large I feel to pray that peace and prosperity may be in all her borders. May all roots of bitterness be eradicated in every section. May we all seek not our own wills, but the will of God and the union and peace of Zion. May peace be within her walls and prosperity in all her palaces. May her priests be clothed with salvation and her inhabitants all be healed. Oh, that among all the churches in our land there might be a true revival of the work of God! Oh, that Saints might be confirmed in their life and profession as believers, and many who are now ignorant of God be brought to know Him in the face of Jesus Christ. May God grant that love and zeal may abound; then Saints would not forsake the assembling of themselves together; then politics, business cares and social ambitions would be put under, and the house of God would see many assembled at the solemn feasts, and be filled with the voice of joy and praise. I have had of late such a longing desire to see a great reviving in all the churches of the Saints. I need to be revived first of all; the church needs to be revived. Oh, that I might see it in my day, and that it might be given me to share in it. If the Lord shall come at *this* midnight hour, may our lamps be trimmed and burning, and we ready to welcome his coming.

I often think of you, Bro. Respass, and of those associated with you in the conduct of THE MESSENGER. You and Bro. Mitchell have met, I know, many trials. I need not say to old soldiers of the cross what such trials mean. I know, also, that the lot of a conscientious editor is not an easy one. The mental care and strain is very great. But, in addition to that, there are so many to contend with, who know so much better how to run a paper than the editor, himself. I have never felt competent to advise the editors of any of our papers as to how they should conduct it. I have felt more than satisfied to write for them as best I could upon spiritual themes, and leave the management of the paper to those called to the work. I am not an editor, and I don't know how to be, and it is sure that I have never desired to be. May God grant you, Brethren Respass, Mitchell and Henderson, great grace this New Year.

THE MESSENGER is, to my house, always a welcome visitor. May it be blessed to many in the future, as it has been in the past.

This is very far from what I would like it to be, but I trust that the editors and readers of THE MESSENGER will accept it as a token of fellowship from me.

I remain you brother in the precious hope of the gospel,

F. A. CHICK.

Reisterstown, Baltimore Co., Md.

EDITORIAL.

J. R. RESPASS, Wm. M. MITCHELL, J. E. W. HENDERSON.....EDITORS.

SPECIAL NOTICE.

If, after you have sent money, the date on your MESSENGER is not changed within three months, please let me know. This will be a great favor to me, as it is almost impossible that a mistake now and then by the printer should not occur. A few notices have been sent to subscribers as delinquents, from mistakes made by the printer in the dates, who were not delinquents. But we wish it impressed on your minds that we are *always* ready to correct any such mistakes; and had

rather lose than for you to lose. Please believe us when we make this statement. None who know us could be made to believe that we would defraud any body; of that we are guiltless. If we have ever defrauded any man, white or black, in all our life, we do not know it.—R.

A MODERATOR.

All deliberative bodies, whether legislative, political or religious, have a presiding officer, who, according to long-established custom, is distinguished by some appropriate title designating his office and authority—as President of the Senate, Speaker of the House, Chairman of the Convention, Bishop of the Conference, Moderator of a Church, or Association, etc. It is usual and necessary, also, for the sake of order, that if any one wish to speak, that he rise to his feet and address the presiding officer, according to his official title, as Mr. President, Mr. Speaker, Mr. Chairman, Brother Bishop, Brother Moderator, etc.

But as Primitive Baptists, in their Church Conferences and Associations, are the only deliberative bodies that apply exclusively the name *Moderator* to their presiding officer, and as they are the only religious sect with whom we have ever been identified, and for whom we very naturally feel the greatest and most peculiar interest, we shall pass by the consideration of all other names and titles of presiding officers, and confine our remarks mainly to the name and office work of “A Moderator.”

It is presumable that our brethren generally, who have given the name *Moderator* any careful consideration, will agree with us that it is a very important and highly responsible position to be the Moderator of a Church Conference. Such an assembly of brethren and sisters in Christ are gathered together in his name and by his authority, not for the purpose of considering or advancing their worldly interests, but to represent the meek and lowly character of Jesus by being perfectly joined together in the same mind, and the same judgment, and all speaking the same things as a band of

loving brethren who have fellowship one with another, and with the Father, and with the Son, Jesus Christ.

When the Church of our Lord Jesus Christ is assembled for business in his name, it is a worshipping assembly, and the spirit and order should be such as becomes the name and character of Christ. It is thus enjoined upon them, and the Moderator is to see to it that "all things be done decently and in order."—1 Cor. xiv. He is the presiding officer, and is to moderate, not only himself, but others also, and restrain them from excess of any kind; so that whatever is done, in word or deed, be done in the name of the Lord Jesus, giving thanks to God and the Father by him—Col. iii. 17.

We are aware that while in this world, "It is impossible but that offenses must come" into the church. Troubles will come, even to wars and fightings, evil speaking and back-biting among brethren, who are born of an incorruptible seed by the word of God that liveth and abideth forever. During such a state of things, a suitable Moderator is greatly needful to the church—one who is blessed with the grace of meekness and humility to restrain, not only himself from excess, but also, with "all long-suffering," to remain calm and keep others in their proper bounds. If a brother is placed in the position of a Moderator of a church, and he cannot, or does not, keep himself within the bounds of his office work, it is a misnomer to call him a Moderator. He is deficient in everything as a presiding officer for good to the church. And just how many Old Baptist ministers are deficient in many things as a Moderator, it is not for us to know, or who they are we cannot tell, but it is certain that the writer of this article has often felt to be one that is lacking, and we presume there are others also. And after serving our brethren as best we could for about forty-five years in that particular office, we hesitate not to say that churches and Associations should carefully consider what they are doing, or design to do, before they place any minister or brother in such a responsible position. They should consider and have good reason to believe that he is indeed a Moderator whose "moderation is known to all men."—Phil. iv. 5. Can he moderate himself and refrain from becoming a mere partisan instead of a calm presiding officer in the church? Can he, and

does he, keep himself in the bounds of gospel order, by not introducing, nor suffering others to introduce, any foreign matter into the church that has no proper bearing upon the subject under consideration?

Sometimes brethren in the midst of their deliberations on some particular and important subject, will spring other matters and questions which have no connection or bearing upon what is properly before the church. Such things are out of order, because they are calculated to confuse or divert the mind away entirely from the subject under consideration. And not only this, they are introduced perhaps in a way and manner that is entirely contrary to gospel order. There are many things that may be necessary for a church to notice and dispose of, but there is also a Scriptural rule of order necessary to be observed before any brother has a right to "Tell it to the church." And if it is thrust into and before the church in the midst of the consideration of some other question, and designed to become a part of it, it will have a tendency to perplex the mind and prejudice the judgment of the church in coming to correct conclusions on the question before them. Here, then, is a use for the watchful discernment of the Moderator. He should not suffer such things, nor allow the church to thus become entangled in her proper deliberations. He has rights and duties conferred and imposed upon him as a presiding officer in the church, that require him to rule such things out of order.

But it should be observed here, that there have been times in the experience of a few who have served their brethren as Moderator, when it was scarcely possible for them to preserve order, for the want of the co-operation and assistance of their brethren, by whose request and choice they had been invested with the office. No Moderator can successfully serve his brethren in that capacity, unless he has their cheerful and willing assistance. Each and every member of the church should feel a degree of interest and responsibility in all that is done in the church and by the church; and when the Moderator is in the line of his duty, each member of the body or church over which he presides, should cheerfully sustain and assist him. In this connection, there is quite a number of texts that could be quoted

to sustain the point we are presenting, but we refrain from quoting them now.

There are times in church troubles when it is evident that a bad spirit has been engendered among the members. They do not speak in a kind, loving and courteous manner to one another. What they say may be truth and all right in the letter and form of it, but it has been said or done in harshness and ambition. They have spoken in a bad spirit, and it has provoked a like spirit in other brethren. It is thus that a factious or party spirit springs up in the church. Under circumstances of this kind, the Moderator is in danger of partaking of a like spirit with his angry and erring brethren. Moderation and discernment are necessary, lest he become a mere partisan to promote strife instead of moderation.

The church of Christ, in her organized capacity, is to "Try the spirits, whether they be of God, for many false prophets (or teachers) are gone out into the world."—1 John iv. 1 For this purpose, as well as others, there are a diversity of gifts by the same Spirit given to the church.—1 Cor. xii. To one of her members, we will say for illustration, "is given by the Spirit the word of wisdom; to another, knowledge by the same Spirit; to another, *discerning* of spirits."—1 Cor. xii. Now this spiritual gift to the church of discerning of spirits, enables her to test or try the different spirits by which brethren say or do anything in the church. Without this discernment, the church is liable to be carried away unto these dumb idols of a bad spirit even as they are led by some partisan leader. How important, then, that the Moderator of a Church Conference should have the gift of a "discerner of spirits!" It is one of God's gracious gifts to the church, and is found in the church and for the church. It is not a gift for private use or for mere individual benefit, but it is for the church or body at large. If the brother who is chosen to preside as Moderator has not the gift to discern between a good spirit and a bad one, a right one and a wrong one in the church, he can be of but little or no use to the church as a Moderator. What brethren say some times is right and true of itself, but the spirit in which they have said it is wrong. They have spoken in anger, envy or malice, and not in a

spirit of meekness, gentleness or love. Now if the Moderator has, on the part of the church, the gift of a discerner of spirits, he will at once detect the breach of good order, and he will seek to restrain the erring ones from these excesses, or stop the proceedings altogether, by gently informing the brethren that they are not in a condition to confer one with another in the name of Christ.

But when two or more parties are formed in the church, each of which being under the influence of a bad spirit, and some are for Paul, some for Apollos and some for Cephas—or in other words, some for Jones, some for Clark and some for Smith, and the Moderator has no more discernment than to espouse the cause of one or the other of these men, and fall in with Jones, Clark or Smith, he certainly falls far short of filling the position that his name implies. He is but the servant of men, and is striving over men and for men, rather than to maintain any wholesome principle of gospel doctrine or order.

And now, in concluding our remarks upon this subject, we feel deeply conscious of our weakness and ignorance in the investigation of such an important subject, but if what is here written shall call forth an investigation and careful consideration of churches and brethren to what the necessary qualifications and duties of a Moderator should be, we hope it may be of some service, and result in good.—M.

COVETOUSNESS.

Six years thou shalt sow thy fields, and six years thou shalt prune thy vineyard and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord; thou shalt neither sow thy field nor prune thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vines undressed; for it is a year of rest unto the land. And if ye shall say, what shall we eat the seventh year? behold we shall not sow, nor gather in our increase; then will I command my blessing upon you in the sixth year, and it shall bring forth fruit for three years; and ye shall sow the eighth year and eat yet of the old fruit until the ninth year; until her fruits come in ye shall eat of the old store.—Levit. xxv.

THE SABBATH OF REST TO THE LAND.

This, like all the laws God ever gave his people, was good for them. It was one they could have kept, and for the violation of which there was no excuse. It

required faith to keep it, and that God had given them. He had given them evidence after evidence of his love for them, and of his unlimited power in their behalf. He had redeemed them from Egypt, had passed them dry-shod through the Red Sea; had fed them in the desert with food from heaven, had given them water out of the flinty rock, had guided and preserved them in the wilderness, and put them into possession of the promised land. They had no reason to distrust either his love or power; and none to think that he would impose a law upon them too hard to keep, or that would not be for their good to keep. And when he commanded them to rest the land he had given them every seventh year, they had no grounds to surmise that he was a hard master, reaping where he had not sown, or requiring more than he had given them the ability to render; but on the contrary, they had reason to know that his command was given in love, as a father commands a son. And if the command seemed hard to obey, it arose from their perverse nature, and not from the command itself; and if it was mortifying to their carnality, it was because it was good for it to be mortified. Because the more they were deadened to their carnality the more they were conformed to God; the more they were crucified with Christ, the more they lived to God, or the more Christ lived in them. But God added his blessing in commanding it upon them in the sixth year, so that the land brought forth in that year fruit for three years. But so great was the depravity of their covetous hearts that the wonderful fruitfulness of the sixth year stimulated them to disobedience and forgetfulness of God.

We may illustrate this feature of human depravity by the conduct of not a few of us in the South immediately after the close of the late war. We were greatly impoverished, but in God's good providence, cotton, our chief money product, was very high—so high in price that one bale brought as much money as three did before the war, though it required no more labor to make it than before. This was a great blessing to us, but we perverted it and turned it into a curse through our greed or covetousness. The higher it was, the fewer bales we needed, and the less, therefore, we should have planted; but instead of planting less, we greedily

increased the acreage of cotton, and thus the less we needed the greater the number of bales we produced, until we made little else than cotton. In this way our covetousness involved us in great loss by increasing the production of cotton and lessening the price, until it was reduced below the cost of production, and we got poorer and poorer in our efforts to get rich. For making all cotton and buying nearly everything else was a two-edged sword—it cut both ways—it lessened the price of cotton by increasing the supply, and enhanced the price of provisions by increasing the demand, so that between these two mill-stones we were ground to poverty, and got in debt, and fell, like the Jew on the road from Jerusalem to Jericho, into the hands of usurers and extortioners, who stripped us, beat us, robbed us, and left us half dead on the road-side.

So it was with our Jewish brethren. God had been mighty good to them, and they had been mighty disobedient to Him, as we all have been. God did more for them than he had done for any other people, because he loved them, and that they might honor him as no other people could for whom he had not done so much. And if he tested their faith as he had tested no other people, it was because he had given them more than he had any other people; as he tested Abraham to whom he had given Isaac as he had given a son to no other man, and therefore he tried him as no other man was.

And it was such a good law for Israel! and what peace would have been theirs if they had but kept it! The fertility of the soil would have continued, and no worn-out old fields would have disfigured the face of the country; nor would there have been any prematurely old and enfeebled men and women from excessive toil and want; no Jew waxing rich at the expense of his poor brother; none suffering want and destitution and others faring sumptuously every day; no sick and starving brother dying neglected at the gate of his rich brother. And that it is so in this day is a disgrace to Christianity, and the cause, no doubt, of the judgments of God upon the nations.

God had been good to them; he had given them everything they needed; he gave them good lands and a healthful climate, and good laws, and he was their King. But this law in particular was a dead letter

upon Israel's statute-book for 490 years. But it was not repealed, and though the judgment slumbered long it came up against them after awhile. No doubt, at the first violation of it, they were pricked more or less in conscience; but the crops being so wonderfully good in the sixth year, they could not forego the loss of the seventh year's crop; it would be too great a loss! and thus by degrees they became hardened in disobedience, notwithstanding God warned them by his servants; but they would not hear them, and even misused his prophets. They became more and more covetous, and were given up to covetous practices until, like Samson, they lost their strength, and had, no doubt, a greater dread of losing a crop than of God's wrath. The more they had the more they wanted, until their wants became their needs, from which they could no longer free themselves. They had gone into captivity.

There is not a worse sin with which the people of God can be afflicted than covetousness. Briefly defined, it is the love of money, and the love of money, says the book of God, is the root of ALL evil. Drunkenness, fornication and theft, are bad sins; but in evils, covetousness has the pre-eminence. The Sam Jonesites make whisky drinking THE sin of the world; they make it the hydra-headed monster of iniquity, but it is a mere suckling to covetousness, the giant of all iniquity. And from all accounts, whilst Sam Jones hates whisky, his love for money is fervent; and though giving whisky sledge-hammer blows, he falls down to the sweet music of the flute, dulcimer and harp, and worships the golden image that Nebuchadnezzar has set up in the plain of Dura. None can serve both God and mammon. No man can work a miracle for love of money. If the apostles had healed the sick, cast out devils and raised the dead for love of money, they could never have healed another after that devil had entered into them. It matters not how strong Achilles is if he has a vulnerable heel; for no man can be stronger than his weakest part.—R.

[TO BE CONTINUED.]

A singular action of a sanctified Christian, is to take up his atonement in God's appointment.

SOME SHALL DEPART FROM THE FAITH.

Our blessed Lord has warned his followers that not every one that saith, "Lord, Lord," shall enter the Kingdom. And the Apostle, through the Spirit, tells us that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. These things are written as truthful warnings that the faithful servants of God should not be alarmed thereby, or moved away from the hope of the gospel.

In various parts of the United States we hear of divisions and factions, each of which claims to be Primitive Baptists, and built up as churches on the foundation of the Apostles and Prophets; but unfortunately for their profession, as factions they cannot justly claim that Jesus Christ is the chief corner stone, by whom all these organized factions are fitly framed together, so as to grow up together as a holy temple in the Lord, for a habitation of God, through the spirit of love and fellowship one for the other.

The name of "Hard Shells," or Primitive Baptists, for many years was considered contemptible with a great many people, and is till this day, but still, as it is generally understood to signify honesty, firmness and stability, many other sects and individuals, when they wish to express their firmness and honesty in their particular creed, will say, "I am a real '*Hard Shell*' Methodist," "A '*Hard Shell*' Missionary," and such like, to show that they are honest, firm and immovable Methodists, Missionaries or Presbyterians.

Now, this reminds us of what we heard a brother once say, that "no matter how bad a name of derision you may give any body of men, if they would live and act right their bad name would, in ten years, become so honorable and popular that others who had hated the name would be trying to steal it." This seems to be true with regard to the name "*Hard Shell*" and Primitive Baptists. It is also true with regard to the name Christian. It was first given the disciples at Antioch, because they were followers of Christ in doctrine and order.

In THE GOSPEL MESSENGER of July, 1889, and page 256, will be seen some remarks from Eld. Hankins, of Virginia, saying that his church had been seduced

from the faith, and since that time Eld. Hankins hears that the seducer denies the statement, but whether his denial is correct or not, some one has sent us a paper from which we learn that a new Association was organized in September, 1889, in Bland county, Virginia, claiming to be Primitive Baptists, and saying, "So far as its business features are concerned, we only claim it to be a man-made institution." The paper we refer to is a Missionary paper and contains an article from one J. N. Harmon, who claims to be a Primitive Baptist, but says of this missionary paper that "We hope the people will appreciate the enterprise by responding liberally to its aid." It is likely that this "*Rev. J. N. Harmon*," as he is styled, is the man Eld. J. Hankins alludes to as the seducer of the churches. "But the foundation of God standeth sure, having this seal: 'The Lord knoweth them that are his.'"—M.

• ABUSES.

There is nothing that sinful man hath ever put his hand to but what has in some way been perverted and abused. He is a sinner in heart, soul, mind and work, and all that he says or does is like himself—nothing is pure. In his original creation he was created good, as all other creatures were, but it was a creature goodness in which he did not long abide. He sinned against his God who made him, and became so desperately wicked that the Lord saw that every imagination of his heart was only evil continually. Since that first sin by which man perverted, abused and forfeited every privilege and comfort that was given him, he has continued to go on in the same direction, perverting every blessing and mercy bestowed upon him and turning them all into thorns to pierce and curses to fall upon his own guilty head. Until this very day and hour he is manifesting the enormity of his heart, either by fault-finding with all that is good and right, or laying claims to superior goodness to anything which God has established.

Some have recently discovered that it is sinfully wrong to publish papers, write for them, or read and pay for them. Now, if some men have abused the

privilege of publishing papers and perverted the blessing of written or printed correspondence, is that any reason why God should not bestow upon man the gift to speak and learn to read and write? Shall we never send our children to school, or suffer them to see a printed book because somebody has written and printed bad books? Shall we never read the Bible because it could not be printed, bound and put in circulation without labor or money? And if some men have made merchandise of the Bible, as the American Bible Society has, and turned it into a very lucrative business, is that any reason why we should never buy a Bible? If some men speak and write for fame or for money, must those who are unwilling to do such things hold their peace and neither speak nor write? And if some teach for hire and divine for money, must all teachers whom God hath sent shut their mouths and be silent? And if some have abused the gift and privilege of writing and printing, must all writing and printing be stopped? And because some men and women are gluttons and drunkards, must all men and women quit eating and drinking?

What folly it is for pettish-hearted and envious men to rail out against all papers and printed correspondence, when they also are availing themselves of the medium of written and printed correspondence to tell to the world who they are, where they are, and what they think of other people, matters and things, when they are not just as they would have them be! Can we not judge righteous judgment between evil and good, between the proper use of anything and the abuse of it?—M.

EXTRACTS FROM LETTERS.

FROST, TEXAS.—*Bros. Respass and Mitchell*:—My health has improved a great deal. I feel better than I have for twenty years. I visited three Associations in Western Texas—all in peace. I visited one in Parker county—the Village Creek Association. Quite a number of preaching brethren present; Elder Harrison, from Kentucky, Elders Wagner and McAdam, from Southern Texas, were there. Bro. Wagner's health is failing very fast; not able to preach but once while at the Association. Not a discordant note in all the preaching while I was there. I also visited Brazos

River and Basque River Associations; three of the most harmonious meetings, or as much so, as I ever visited in my life. I have been in Texas thirty-five years. Prospects seem to be brighter with the Primitive Baptists than they have been since I have been here. Correspondence is more general, and efforts are on foot to get rid of the element that has been troubling the Baptists for many years. I hope, in a few years, the Old School in Texas will be as one family, and of one spirit, all tending to peace of the body. I am striving to gather the brethren in this vicinity. The church was torn to pieces a few years ago by the Non-Resurrection and Two-Seed doctrine, or more properly Three-Seed doctrine—fifteen or twenty of them. I hope soon to see them organized into a church. Wishing you great success in your work, your brother in gospel bonds,

JNO. H. MILLER.

DENVER, FLA., Dec. 8, 1889—*Editor Gospel Messenger*: Dear Christian people, I feel impressed to write to you to-day, to let you know that there is one woman, of the Primitive Baptist denomination living in Florida that has not heard a primitive sermon preached in about five years, as there is not any Primitive Baptists living in this part of Putnam county. I first met with the MESSENGER about five years ago in Georgia, and read some very comforting and consolatory communications, and in my lonely isolated condition would like to read it again, but I must confess to you that I am old and very poor. I live as a domestic in a family of eight, they are my relatives. We are all poor together. I have not the means of paying for the book.

SARAH A. WILLIS.

SOAPSTONE, N. C., Dec. 8, 1889—*Bro. Respass*: I have just finished reading the December number of THE MESSENGER, which is full of instruction and profitable reading. Eld. Chick's piece had such a tone of humility in it I was forcibly impressed with it. It seemed to bespeak "little I and big you," which was so agreeable to my feelings at this time. Eld. Mitchell's "Close of Volume" was timely.

I have lost a precious mother since the close of last year's volume who greatly delighted in reading THE MESSENGER. The obituary which appeared in *The Landmark*, Mrs. Esther Reece. She was eighty-three years old, and could read any print without the use of glasses, and could thread her needle to sew, as I wrote in her obituary. But our poor little church has suffered a great loss, as well as our family, in the death of so useful a mother in Israel. When you, Bro. Respass, was losing your children and dear companion, it seemed her heart went out in sympathy towards you. She would say, "If I only could write as I think, I would write to Bro. Respass and tell him he was not alone in his losses and sorrowings. I, too, have lost a husband and six grown children and one infant. I can sympathize with and feel his trouble."

Well, now, there is nothing published in our papers that interests me more (and I have heard quite a number say the same), than the life of trials and temptations and sorrows which was overcome by faith and ended in joy by dear old brethren and sisters who have borne the heat and burden of the day. (For young people and infants it is not necessary to make long obituaries.) Those dear old soldiers are very near my heart, and I love to meet with them here on earth, and when they are gone I love to read the details of their lives and their dying testimony. Eld. Dameron once said to me, looking at my dear old mother, "How, I do love these dear old sisters and brethren, too," which raised him mighty high in my estimation, and mother spoke of the great love she had for Eld. Dameron in her dying hours. We have had old members in our church ever since I can remember, and sometimes I notice when young preachers and young members visit us they hardly pay any attention to these old ones. I judge from their ways they think they are too ignorant and too far behind the times to attract attention, when, at the same time, the dear old souls have forgotten more than "they" ever knew, or ever will know of some things. When I see this I never insist on their coming back to visit us.

V. E. JONES.

SEWARD, NEB., Dec. 30, 1889.—*Dear Bro. Respass:* It is, I hope, with a heart full of gratitude to God, that I am brought to the close of another year of time, as we reckon days, months and years. Oh, how good and precious has the Lord been to me, a poor, undeserving creature. Among other blessings that I have enjoyed, has been the reading of your valued and ably-conducted MESSENGER. I have just finished reading over the first number of Volume XII., and find it starts the new year in the same even and sound course that has ever been its custom. I have never had the pleasure of meeting either of its editors, but I feel to say to each of you that I am compelled by love to call you brother. Elder Durand anticipated my feelings, in his letter published in this first number for the new year. I had, on one or two occasions, taken my pen to write just about the same in substance, though he has put it in better form than I could have done. Some of the brethren and sisters seem to think these periodicals, as published by the brethren, are not in accordance with anything authorized in the Bible. That may be true, but I do not so understand it. We might bring many portions of Scripture to sustain this view, but deem it unnecessary. But I am leading off from what I had in mind to say when I commenced to write; I only wanted to thank you for your continued remembrance of so poor a creature as I am. Circumstances have kept me more at home the last year than usual, and it has seemed to me that we (wife and self) have enjoyed in a fuller degree the reading of the MESSENGER and the other periodicals we have seen, than we ever

(3)

before have done. We can only say to all the correspondents that write to our comfort and instruction, write on. To you, dear editors, we feel specially thankful, and if not deluded in our mind, we desire to pray God to still bless you in spirit and prosper you financially in the cause. I wish it was so that I could procure you more subscribers, but I can do but little in that way. I realize that I am but a poor, unprofitable servant at best, but my desire is to serve the Lord and comfort my brethren. "Comfort ye, comfort ye my people, saith your God." This is, or should be, the desire of every true servant of God. But oh, my brethren, how many do we find not doing this, but rather sowing seeds of discord and confusion among the Israel of God. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman awaketh but in vain."

May God in mercy keep us all, and enable each to examine ourselves, and bear each others burdens, and so fulfill the law of Christ.

JAMES M. TRUE.

OBITUARIES.

JOHN L. JORDAN.

JOHN L. JORDAN, son of J. J. Jordan, of Montgomery, Ala., died in that city September 24th, 1889, in the eighteenth year of his age. He died of apoplexy, and had some nervous affliction nearly all his life which had impaired his mind, and on account of his afflictions he was the more endeared to the family.

¶ If any one sees or hears of this notice can tell anything of the whereabouts of Sister Rebecca Wright, please write to Mrs. N. E. Jordan, 12, North Court street, Montgomery, Ala. We are not informed as to where Sister Wright has formerly lived. M.

S. J. BLOODWORTH.

BRO. S. J. BLOODWORTH departed this life at the residence of his parents in Columbus, Ga., on the 3d Sunday in August last. He was born in Taylor county, Ga., April 28th, 1866, where he spent the most of his time after arriving at age. In 1886 he became much concerned about his condition as a sinner, and after obtaining a good hope through grace of the pardon of his sins, he united with the church at Mount Nebo, and was baptized by the writer in September, 1887. He was in poor health for about two years previous to his death, but about two months before his death his afflictions grew worse and finally he died of slow fever the date above mentioned.

¶ His mother informed me that he bore his afflictions with great Christian fortitude and expressed bright evidences of his acceptance beyond the grave. No youth within my knowledge lived a more exemplary life than Seaborn, and after making a public profession, he certainly adorned it by an orderly walk and Godly conversation. So in his death his relatives and the community have lost a model youth, the church a promising and devoted member, his brothers and sisters a loving brother, and his parents a devoted son. But God has called him hence, and He doeth all things well, and may He sanctify this dispensation of His Providence to the good of the church, the surviving relatives, and to the youths of this community, is my prayer.

J. G. MURRAY.

JOHN C. CARTER

Died at his residence in Crenshaw county, Ala., on the 23d of November, 1889, after a lingering illness of four months' duration. Brother CARTER was born in Crawford county, Ga., April 9, 1824. He was son of Samuel and Catherine Carter. At what date he came from Georgia I am not informed, but he was for many years a resident of Tallapoosa county, Ala., where he joined the church and was baptized by Elder H. Barron, at Darien in said county. He was ordained to the deacon's office in 1867, which office he filled with great faithfulness to the end. He was truly a good man, faithful, true and trustworthy. He was twice married; his first wife's maiden name was Norman, that of the second, Bozeman, who still survives the tomb.

At the time of his death he was a member of the church at New Providence, Crenshaw county, Ala., but was buried at Darien, same county. He leaves a lonely widow, one son and four daughters and a large circle of friends and relatives to mourn their loss. But we are consoled with the thought that he is forever at rest. We should endeavor to profit by his worthy example, and bow with submission to the will of God. H.

LINES BY MRS. JULIA A. FLOYD, IN MEMORY OF HER FATHER, DEACON JOHN C. CARTER.

Dearest Father, thou hast left us,
Thy loss we feel and deeply mourn;
To think thou art gone forever,
Never, never to return.

Affliction's hand was laid upon you,
Sickness did waste thy precious frame;
Yet thy faith and hope grew stronger,
And thy love for Jesus' name.

Why, dear papa, must you leave us?
Why, oh! why must you now die?
Surely we do need thy counsel,
Yet the echo answers, why!

Gone forever, that sweet counsel,
That precious voice forever hushed;
That form we loved lies in the grave,
There to moulder into dust.

Yet, O Lord, we would not murmur,
Nor rebel against thy law;
We would bow us in submission,
And would comfort from thee draw.

Give us grace that will sustain us,
In submission to thy will;
Though it takes our precious father,
And our hearts with sorrow fill.

Rest, sweet papa, free from sorrow,
Rest thee in the silent tomb;
Sickness there can never reach thee,
Enters there no pain nor gloom.

Then farewell, dear precious father,
We shall see thee here no more;
Thou'rt gone to meet our Sainted Mother,
Who left us many years before.

Grant, O Lord, thou gracious Saviour,
Grant that when life's trials o'er;
We may join with them to praise thee,
On the bright eternal shore.

NANCY AMANDA HOLLINGSWORTH.

Mrs. NANCY AMANDA HOLLINGSWORTH, daughter of Willington and Letha Duke, died at her residence in Newton county, Mississippi, September 5, 1889, aged twenty-nine years, two months and twenty days. She was married to Mr. I. Hollingsworth January 1, 1880, and to this union were born six children, three of whom are dead, and infant twins followed soon after her death, passing from time into eternity to be with their mother in the home of the blest. She was amiable and industrious, working with her own hands for the necessaries of life. She was affectionate and kind to her friends, especially to her husband and parents. The writer visited and talked with her on the subject of religion before she died, and her expressions to me and others by were of such firmness that we could not help believing that she was one of God's poor and afflicted children. She said repeatedly that she was not afraid to die; also having much to say about her love and confidence in the Primitive Baptists, and of her unworthiness to be with them. The day before she died she saw heavenly visions, which were wonderful to her, while she

rejoiced in spirit and was happy. Then her friends do not sorrow as those who have no hope, but feel that Amanda died in the full assurance of Christian faith and hope. May God comfort the bereaved.

Unworthily,

T. J. STAMPER.

J. C. HARDEGREE

Was born in Clark county, Ga., August 10th, 1814, and died in Clay county, Ala., September 3d, 1889. He obtained a hope in Christ fifty-three years ago at Bethel church in Coweta county, Ga., and he always lived a quiet and Christian life, but he never united with the church of Christ until 1871, and then united with the Primitive Baptist Church, of which he was a true and faithful member and held fast to the faith. He was a good neighbor and liked by all who knew him; he was a kind husband and a tender and loving father. When he departed he left evidence that he never died but fell asleep in Jesus to arise in the last day and live with him forever. He left an aged wife and eight children and many friends to mourn his loss, but their loss is his eternal gain, for we believe he is now with Jesus. Written by his son,

J. F. HARDEGREE.

MRS. N. A. MORGAN.

Died at her home in Opelika, Ala., Mrs. NANCY ANGELINE MORGAN, on October 11th, 1889, in the twenty-eighth year of her age, leaving four children, a disconsolate husband, father and other relatives to mourn the loss. She was not a member of any church, but it is hoped and believed that she was a subject of saving grace and a lover of the truth, as it is in Jesus. She had been taking the MESSENGER for some time, which may be continued to her father, W. H. Maynor, as directed in the enclosed instructions.

M.

MARTHA J. LOFTIN

Was the daughter of George and Mary Baker, and was born August 31st, 1822, and died September 15th, 1889. Grandmother was one of those women whose manner of life and piety justly entitled her to the name "a mother in Israel." At an early period in life she made a public profession of that new born love, and united with the church, living a consistent member to the time of her death. None knew her but to love her. Her daily walk and conversation was the guide and consoler of many dear ones who are yet left to mourn her departure.

In the twenty-fifth year of her age she was united in marriage to H. C. Loftin with a heart and mind well prepared for the position: she became at once, the partner and helpmeet in his trials and labors of life. Thus she continued to strive and toil for the interest of her husband, until the Master bid him cross the river of death and rest in the paradise of God's unchanging love. Then was she left, but not alone, for her (step-children though they were), never ceased to care for her. Their affection for her had developed into pure and holy regard for her future welfare and interest. All that medical aid could do failed at last, and God called her home. In regard to her departure she said but little, yet what she did say was very satisfactory. O, if we would but know the Lord in the marvelous riches of his grace.

She hath "fought a good fight." She hath kept the faith, henceforth there is laid up for her a crown of righteousness.

Calm on the bosom of thy God fair Spirit rest thee now,

Even while with ours thy footstep trod, his seal was on thy brow;

Dust to its narrow house, beneath soul to its home on high,

They that did see thy looks in death, no more need fear to die.

Her grand-daughter,
Reed's Store, Tenn.

ANNIE LOFTIN.

MRS. SARAH E. PITT

Was born February 1st, 1828, and died of cancer, in the head, September 10th, 1889, at the residence of her daughter, Mrs. Mary Jackson, in Parham, Tennessee, Sumner county, near the place of her birth.

She was married to James B. Pitt February 20th, 1844, to whom she bore five children, four of whom survive her, two sons and two daughters; all married.

She received a hope of the pardon of her sins through Christ Jesus immediately preceding her marriage, and soon, with her husband joined the Primitive Baptist Church at Friendship, Sumner county, Tenn., and remained a faithful member until her death.

She was fully aware of her approaching dissolution, and a few days before her death, called her children to her bedside and told us that she was going to die, and that she wanted us to meet her in heaven, and that she was not afraid to die; that she craved to die and be released from her pain. It seemed that her prayer was answered.

We miss her much, but cannot mourn as for those who have no hope. "Blessed are the dead that die in the Lord." Pray for me, her son,
Parham, Tenn. Oct. 1889. J. N. PITT.

I knew Sister Pitt for a number of years intimately, and can truly say that a more devoted Christian is seldom found. She bore her sufferings with great fortitude. I saw her last, but a few days before her death, when she spoke, in great confidence, of her hope in the Saviour.

Oh children, imitate the example of your mother in faithfulness to the cause of your Saviour. J. W. REDDICK.

Reddick, Tenn., Nov. 2, 1889.

MRS. SAMANTHA A. WALTERN.

MRS. SAMANTHA A. WALTERN, consort of Mr. J. E. Waltern, Killeen, Bell county, Texas, was born February 18th, 1845, in Tallapoosa county, Ala., and married August 2d, 1864, near Notasulga, Ala., and died September 28th, 1889, at her home in Bell county, Texas.

She was the daughter of G. W. and Mrs. Matilda H. Robinson, deceased, formerly of Notasulga, Macon county, Ala. It was our privilege to know Samantha, as we familiarly called her, from childhood to the tomb, being one of those most highly esteemed of our first school mates, and other social relations. We have ever esteemed her as a model of piety, and her life was ever adorned with that gentleness and modesty so becoming one of her sex.

They moved in 1865 to Pike county, Ala., afterwards back to Tallapoosa county in 1868 and from thence to Bell county, Texas, in 1876. She was the mother of four children, three girls and one boy, all of whom she leaves together with her devoted husband to mourn her loss, but not as those who have no hope, for she gave unmistakable evidence of her acceptance with God. She spoke of her departure as going home. She did not make a public profession, but manifested the life of Jesus in all her journey, and talked calmly of her change, entering the land of the dead, fearing no evil. A funeral discourse was preached by Elder Jesse Downing last Sunday, followed by the writer, by request, at Bethel Church, Bell county. May Heaven's blessings rest on the bereaved family is our humble prayer. A. V. ATKINS.

[Primitive Baptist and Herald of Truth, please copy].

The obituaries of John Richard Scaiff, Nicy Danell, and Brother George and Sister Margaret Paulk, are unavoidably crowded out this issue. They will appear in March number.

—THOS. GILBERT,—

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

COLUMBUS, GEORGIA.

DEAR BRO RESPASS: Eld. J. H. Oliphant closed a tour of appointment in the bounds of North District Association last Tuesday, with nineteen additions to the churches. Quite a successful tour for an anti-means Baptist preacher, in the face of the charges of our new departure means brethren that the old Baptists are dying out under the preaching of all anti-means preachers. The only success I see attending the "new departure means" is in drawing away a few disciples into the new school ranks.

Yours to serve,

J. J. GILBERT.

Winchester, Ky., Dec. 27.

On Saturday, October 19, 1889, a presbytery composed of Eld. Wm. Thomas, of Bell county, Eld. Wm. Lagow, of Dallas county, Eld. Henry Archer, of Union Parish, La., with the undersigned, constituted a Primitive Baptist church in the city of Dallas. Brethren passing through this way are requested to stop with us. We desire the prayers of all of God's people that we may be built up and faithful in our duty.

W. H. HARRELL.

Box 277, Dallas, Tex.

BRO. RESPASS:—If you see any preachers of our order that are contemplating moving to Eastern Texas, tell them to fall in this county (Panola). They will find a good county and cheap lands, plenty of railroads, convenient and good markets. Coming from Georgia to Woods, they would get off at Teneha, in five miles of me. I would be pleased to meet them there and take them home with me. I will do all I can in assisting them in getting home. As ever, your brother in love,

SIM DEAN.

Woods, Texas.

APPOINTMENTS.

EDITORS OF MESSENGER: Please publish appointments for Elder W. N. Tharp, of Greenfield, Ind., as follows:

February 12, at County Line; 13, Buelah; 14, Pleasant Grove; 15, Wehadka Ala; 17, Mt. Pisgah; 18, Mt. Hickory; 19, Macedonia; 20, Canaan; 21, Bethlehem; 22 and 23, Mt. Olive; 24, Hepzibah; 25, Sardis, Harris county, Ga.

It will be seen that the above appointments commence at County Line Heard county, Ga., Wednesday after 2nd Sunday in February. Elder Tharp is in good standing. Brethren will please see that he has conveyance, by promptly meeting him, if they desire his visit among them.

Hogansville, Ga., Dec. 25, '89.

A. B. WHATLEY.

Elder I. J. Taylor, of North Carolina: At Lebanon, Brooks county, February 19; Bethany, 20; Bethel, 21; Sardis, Colquitt county, 22 and 23; Pleasant Grove, 24; Live Oak, 25; Bridge Creek, 26; Mt. Zion, (Thomas), 27; Providence, 28; Hopewell, March 1 and 2; Misby, (Decatur), 3; Union, 4; Prosperity, 5; Pisgah, 6; Poplar Springs, 7; Tired Creek, 8 and 9. Elder Hollinsworth will please continue in the Chipola Association. Please publish in MESSENGER.

Affectionately,

J. C. ROGERS.

MEDITATIONS ON PORTIONS OF THE WORD.

By Silas H. Durand.

400 pages, Cloth Bound. Price \$1.00; will be sent, post paid, on receipt of price. Send orders to ELDER SILAS H. DURAND, Southampton, Bucks Co. Pa., or to the publisher of this Magazine.

THE OLD PATHS.

Elder Hassell has published THE OLD PATHS, (as in MESSENGER) in neat pamphlet form of fifteen pages, and they may be had of him, post paid, as follows: One copy, 5 cents; three copies, 10 cents; eight copies, 20 cents; eighteen copies, 50 cents, and forty copies, \$1.00. Address him, Elder Sylvester Hassell, Williamston, Martin county, N. C.

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Vol. 12.

No. 3.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

MARCH, 1890.

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.

MATILDA JANE DARDEN.

Matilda Jane, daughter of James M. and Matilda Darden, was born May 11, 1881, in Wood county, Texas, and died in Wood county, Texas, October 22, 1888, age 7 years, 5 months and 11 days. The body of the deceased was laid away in the cemetery at Mount Tisga Missionary Baptist church on the 23rd of October, 1888. All the aid that could be rendered by the skill of physicians was rendered and kind friends and neighbors to nurse the dear little sufferer were given, but the Lord called her to his kind embrace, home to heaven. May he bless the dear brother and sister and surviving relatives.

T. E. HARRISON.

Texas.

ELVIRA DARDEN.

Elvira Darden, daughter of James M. and Matilda Darden, was born January 31, 1861, and departed this life June 14, 1863. She was born in Russell county, Alabama, and died in the same county at the above time, age 2 years, 4 months and 14 days. The little babe was the first born of our dear brother and sister, and like the rose in the spring of the year was soon plucked by the scythe of death, but the sweet comfort is that the Lord giveth and the Lord taketh away, blessed be the name of the Lord. The remains of the deceased was deposited in the cemetery at old Shilo Missionary Baptist church, on the 15th day of June, 1863.

Texas.

T. E. HARRISON.

GIDEON SCALLORN.

Gideon Scallorn was born in Fayette county, Texas, November 26, 1874, and after an illness of five days died in Bastrop county, Texas, September 29, 1889, aged 14 years, 10 months and 3 days. He leaves three brothers, five sisters, a father and a mother and a host of relatives and friends to mourn his death.

Gideon is gone, but not forgotten.
We feel assured he is now in heaven,
Oh! why then yield to bitter tears.

Gideon is gone, peace be still,
'Twas his heavenly Father's will.
Nor should we lisp a murmuring word,
But be submissive to the Lord.

Texas.

E. S.

DANIEL MARION DAVIS.

DEAR BRO. RESPESS:—I will relate to you and the many readers of the MESSENGER what sorrow I have had of late. God has sent his chastening rod in the way of typhoid malarial fever among the family of my children, which has resulted in three deaths and several more sick at this writing. God only knows the final result. I send you a short obituary of two of the children of my oldest daughter.

Daniel Marion Davis, son of Henry and Katherine Davis, was born the 18th of July, 1882, and died the 20th of December, 1889, after twenty-one days suffering with fever. His little body was conveyed to the cemetery at Bulah church, Graham, Ga., Sunday the 22nd, and after some appropriate remarks and singing and humble prayer by brother James Hartley, by kind hands his body was laid to rest in the grave to await the call of the great God to arise.

J. W. LOARD.

WILEY SIKES DAVIS.

Wiley Sikes Davis, son of Henry and Katherine Davis, was born the 9th of March, 1880, and departed this life at 6 o'clock Sunday morning, the 12th of January, 1890. Sikes was a smart and interesting boy and promised to make a smart man. Alas! he is gone. He was also on Monday evening, the 13th, after singing and prayer by brother James Hartley, laid in the grave by his brother Daniel, who had gone before him. Sikes lingered two weeks while Daniel was sick, on the 25th of December he was taken bad with the same fever which resulted as above stated. Remember me and mine in your prayers when it goes well with you.

J. W. LOARD.

Graham, Ga., Jan. 16, 1890.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 3. BUTLER, GA., MARCH, 1890. Vol. 12.

THE NEW COVENANT.

God who comforteth those that are cast down, and who comforted Paul and his brethren by the coming of Titus, hath comforted our little church by the coming of dear Elder Nowels, of Rensselaer. Indeed we may say that we have had a feast of fat things, full of marrow, of wines on the lees, well refined. We feel to thank our covenant-keeping God, and to rejoice in his everlasting name.

In one of his discourses, our dear brother dwelt on the new covenant of life and peace, and our hearts burned within us while he spoke of that wonderful scripture. We felt that we had eaten as it were of angels' food, sweeter than honey and the honey-comb, and nourishing as the old corn of the land, and the oil from the flinty rock. Our brother did not hesitate to read the full provisions of the new and everlasting covenant. There is but one people upon earth that will do this. As for others, this better covenant, would seem to be the one that had vanished away. It is not displayed before the people; its living sentences are never named; its glory lies undiscovered, its blessed fruit untasted, and men live and die in so-called churches by thousands, strangers to the sound of this covenant of promise, which is the heart and soul of the gospel of the Son of God.

Elder Nowels spoke of the significance of the term covenant, and the incorrect views entertained by some, maintaining that it does not necessarily imply a contract or agreement between different parties. In its Bible import, it is more properly synonymous with will or testament and often an expression of God's will or purpose in dealing with his creatures. Call to mind the covenant he established with Noah and his sons, and every living creature of the earth, that the waters should no more become a flood to destroy all flesh. He set his bow in the clouds for a token of this covenant, so that when it was seen there, the Lord would remember his covenant which himself had ordained, and which his faithfulness would keep in force forever. This covenant is with all the earth and when its jeweled token spans the heavens, we are to

consider it an emblem of the earth's security from destroying floods. The fulfillment of this covenant rests not on man but on the Lord.

It is true there was a covenant of old with conditions for man to fill, but it was the Lord who prescribed both the conditions and the promises of this covenant, and Israel, like Adam in the world's beginning, did not observe these conditions a single day. Paul refers to this covenant as being weak and unprofitable, and evidently it might as well have been written on the sands of the desert, as upon the stones that God provided, so quickly was it broken in every part. No covenant that reposes confidence in man has proven satisfactory. Had this old covenant with the house of Israel proven faultless, then should no place have been sought for the new and better covenant which we now desire to contemplate. "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant and I regarded them not, saith the Lord" These coming days refer to the gospel period, when "the Messenger of the covenant," without particular warning, should suddenly come to his temple. By this negative expression the Lord begins to define his new covenant. Whatever it should be, it would not be according to the first covenant which decayeth and is ready to vanish away. Knowing then that God is declaring his new covenant of salvation to his people, what care and interest it should awaken in our minds. How intensely should we desire to comprehend this great document itself and learn its provisions. Then let us seek to study each line and word with solemn interest, knowing that where the word of a king is, there is power. It becomes us to dismiss our own pre-conceived opinions, and come with open hearts to the Lord's statement of his own covenant, if we would know how sinners obtained a knowledge of God, and find peace and pardon, and righteousness to cover their iniquities. This covenant then, first, the Lord declares, *shall not* be according to the covenant of old. That covenant made with the fathers, contained conditions for them to perform, and upon the fulfillment of these conditions, rested all the blessings the Lord had promised to bestow. If Israel would render certain acts of obedience, the Lord would secure to them certain favors, but if they failed in their obedience, then curses would come in the place of blessings.

Dear brethren, may we turn aside for a moment, to ask if this principle as governing human action, has passed from the minds of men? The Lord only said it was ready to vanish away. There is no place for it in that grace that bringeth salvation, but the religious world is not ready to discard it. Does not just such a theory constitute the almost universal religious belief of our fellow-men? Do we not hear on every hand of the conditions of

salvation? The common understanding of the day is, that it rests with the choice and agency of man whether he is saved or lost. The one general sentiment is, that the Redeemer gave his life as a ransom for our race, but that this great sacrifice has spent its force in rendering salvation possible. It has only brought salvation within the reach of man, and becomes effectual when he chooses to accept it. It is the popular sentiment of man, that Jesus has made salvation accessible to all upon conditions; in short, that the Lord has done his part and if the sinner will only do the little that God has left him to perform, all will be well. We are sometimes assured that Jesus is doing more than his part, that he has not only redeemed us, but he is striving to persuade men to accept salvation; that he stands at the door of our hearts, knocking, asking, waiting, even imploring admission. He sends the Holy Spirit to woo, and plead, and beseech men to accept the offered terms and be saved. In this great salvation, which you may have for a breath, and is yet so precarious, no device is left untried. Man's pity is enlisted, his strength employed. Wise schools are established and the best wisdom of the world imparted to men that they may be able to induce others to be saved. Ministers are trained in elocution, logic, philosophy, polite literature and every branch of science, and are assured that the souls they win shall be stars in their heavenly crown. They are said to be co-workers with God in trying to save the souls of men. These, and a thousand other agencies are set in motion to persuade men to comply with the offered terms and requirements of the gospel. The Sunday School is looked to with confidence, revival and protracted meetings are appointed, the sensational preacher is sought for, the inquiry room and mourner's bench are instituted. Societies, festivals, social gatherings, that cannot be named or numbered, are now the order of the day, and are all based upon a belief in a covenant of works. The lament is made, "O if men would only turn and be saved!" How essential is that little word "if." If you will comply with the amicable terms of the gospel; if you will fall in with the overtures of mercy, if you will accept Christ and his offered salvation, if you will exercise faith, reform your lives and become better. Upon this little word hinges the future destiny of the human race.

[Concluded in April Number.]

When Saul was made a sovereign he had another spirit poured out upon him; a spirit of government, for a place of government: and when a sinner is made a saint, *he* has also another spirit poured out upon him. And he is what he was not, and he does what he did not.

LAST LETTER EVER WRITTEN BY ELDER F. M. CASEY.

ADAIRSVILLE, GA., Nov. 14, 1889.

I. N. MOON—*Dear Bro. in Christ:* Once more I am able to write a little, and as such I will spend a few moments in addressing you. Tongue would fail to tell, pen to write, or the mind to conceive what I have passed through since October 31. On that day I was found by a passing neighbor lying in an unconscious state and was brought to the house. After some two hours, consciousness returned, and then I began to realize my condition and have been suffering ever since. I am now able to sit up a good portion of the day, read some, and have written some to-day for the first. I received your last letter on the 4th Saturday in October, while at meeting at New Hope, and was glad to hear that you were so highly favored in health, together with your beloved family, as, also, your enjoyment in your recent trip. "Truly, the Lord is good to Israel even to such as are of a clean heart." And again, "He will give grace and glory, and no good thing will be withheld from them that walk uprightly." But it seems that bonds and afflictions abide me in every place. One thing I think I know, that the judgments of God are true and righteous altogether, and I want to drink all the dregs of his cup that he puts or suffers put upon me and humbly kiss the rod that smites me. But still I believe the Lord is very merciful to me. But sometimes I take my afflictions as evidences that the hand of the Lord is against me, and that I am none of his. Can it be so that I am a child of God, and that my sufferings have to be so great? Yet I feel to say, that "Though he slay me I will trust in him;" and I want every rebellious principle destroyed in me.

I think, sometimes, that the enmity of the carnal mind in some of the Lord's people is greater than in others. Yet the Lord trieth the hearts and knoweth our thoughts afar off. And again, I know that the Lord has all power over all things, and not a sparrow can fall without his notice. So that while some have joy, some have sorrow, some good health, some are sick, some are being born, some are dying in youth, some in middle age, some live to be old, some are wise, some

ignorant, some rich, some are poor, some are loved and some are hated, some are saved and some are lost. But Holy, Holy, Holy, is the Lord God of the whole earth, and all his works shall praise him! And all nations are nothing before him, and yet he is mindful of man. Then let us sit in the dust and praise his holy name; O, that I could praise him, for his mercy endureth forever. I desire above all things to think, talk and hear of the name of Jesus, the Saviour of sinners. I do hope the Lord, if it is his will, will send you to preach good tidings to the meek, and that he will bind up the broken-hearted and comfort all that mourn.

If you go West and see Brother S. C. J., remember me to him, for surely the Lord has blessed him, even down to old age. Come to see us if you can. Write me a good long letter and try and give me some word of comfort in my trials, for it seems I have to live on crumbs while others have a feast of fat things on the lees.

Yours in hope, F. M. CASEY.

REMARKS.—[This last letter of our dear and lamented brother, Eld. F. M. Casey, and also the letter of our bereaved Sister Casey, will be read with deep interest by all who love and serve our Lord Jesus, and they will weep with those who weep and rejoice with those who rejoice. It will be seen that those letters were written to Eld. I. N. Moon, of Powder Springs, Ga., in the plainness, simplicity and confidence of private correspondence; but we think the readers of THE MESSENGER will agree with us that they are too good to be lost, and, therefore, we cheerfully comply with the request of Eld. Moon to publish and send them forth to the household of faith.

Some eighteen months before Eld. Casey's death, he was thrown from a buggy, injuring his spine, and though he traveled and preached afterwards, he was a great sufferer till Nov. 25, 1889,—just ten days after writing his last letter he died of apoplexy. And how blessed are they who thus die in the Lord, as we have reason to believe he has! Before closing this last letter which he was ever to write to a fellow laborer in the gospel, and while contemplating his entire nothingness and his great sufferings, he, all at once, seems to have

been lifted by the power of faith above the world and all its conflicts, lusts or glories, and the heavens were so opened to him to see the sovereignty and purity of God's Throne, that he cries out, "Holy, Holy, Holy, is the Lord God of the whole earth, and all his works shall praise him." No wonder then, after such a blessed and glorious manifestation of God's mercy and grace to him, that he should, toward the close of his letter, have written these emphatic words, wherein he said: "*I desire, above all things, to think, to talk and hear of the name of Jesus, the Saviour of sinners.*" What a precious and heavenly desire! And where did this beloved and afflicted brother and servant of God get such a desire? Is it a desire of our carnal nature "to think, to talk and hear of the name of Jesus?" No, surely; but it is God's gracious gift through our Lord Jesus Christ to all who have it. It is a desire that is imparted by the spirit of truth, the Holy Ghost and Comforter, a holy and pure desire that is not to be disappointed. And now, dear readers, how many of us have this desire, above all others, to think, talk and hear of the name, character and work of Jesus, the Saviour of sinners? Our time is short here and it may be that he who now writes, and some who may read, have fewer days left us than our brother had when he wrote his last letter.]—M.

EXPERIENCE.

DEAR BRETHREN AND SISTERS AND FRIENDS: I feel like I want to tell you something of how I hope the Lord has led me. From my earliest recollections I had serious thoughts about death and eternity, and when quite young I borrowed a Baptist hymn book of an aunt of mine and would carry it to my playhouse and read and meditate upon it. I read the precious promises to the righteous and felt to hope that I would, some day, share with that blessed number. Reading the judgment hymns made me feel very solemn; I felt that I was not prepared to meet that great and terrible day, but I thought I could prepare and had time enough; but when I would hear of a death it would much affect me and make me think, Oh, if that had been me,

hell would have been my portion. Then I would think I would quit sinning and turn and seek the Lord, and thus I would promise him. I was very fond of dancing and this I thought to be the greatest sin I committed, and I often thought I would never attend another, but my young friends would so insist that it seemed I could but go. So I went on making and breaking promises until in my twenty-first year—in the Spring of 1877—I became more seriously concerned about my soul's eternal welfare. I had never read the Bible much or felt much interest in it, except one verse in the 31st chapter of Proverbs. I had heard it said that the verses in that chapter belonged to the females, according to their birthdays. The 26th reads, "She openeth her mouth with wisdom, and in her tongue is the law of kindness." Poor, deluded woman! some said I was good and I thought I was wise. I now began to read my Bible and my young friends, with whom I had spent so many pleasant hours, ceased to be any pleasure to me. About this time I resolved never to marry, and dismissed a young man whom I had intended to marry. I loved him and had evidence that he loved me. I was a wretched and undone sinner, but was not as miserable and cast down as some express themselves. I didn't feel like I was soon to die, but there was a continual restlessness and anxious desire to know the truth. I now read the Bible every opportunity, but could not believe it all to be the inspired word of God; this seemed to be a great sin. I read this saying of the Saviour to Thomas: "Thomas, because thou hast seen me, thou hast believed; blest are they that have not seen and yet have believed;" and Oh, how earnestly I prayed the Lord to enable me to believe. I read of fasting and this I tried, also, but my burden seemed to grow heavier for about two weeks, when one morning I sought a secret spot to try to pray the Lord one more time to forgive my many sins. I kneeled, but don't remember uttering one word, and there and then my burden left me and I arose and returned to the house singing the beautiful hymn, "How happy are they who their Saviour obey."

My mind was soon impressed with baptism, and was directed to a Primitive Baptist church, the nearest one to us at that time—Hopewell, Ala.,—about three

miles distant, where I had said it was too far to walk to hear the old man Lipham preach; but it did not now seem too far, nor the way too rough. This scripture satisfied me that the Primitive Baptist was the church of Christ—one Lord, one faith and one baptism. In a few weeks I offered myself and was received and baptized by T. N. Lipham, and when I came up out of the water I tried to express in words some of my happy feelings and the deep concern I felt for poor, unconcerned sinners. I didn't yet understand the way and plan of life and salvation; I thought it depended on the works of the creature to be saved. My mother and her people, all I knew of them, were of the Primitive faith, and they didn't teach that way, but I thought surely they did not understand, for I thought this scripture applicable to everybody: "Seek and ye shall find, knock and it shall be opened unto you." I also read these scriptures: "No man can come unto me except the father who sent me draw him, and all that the father hath given me shall come unto me, and they that come I will in no wise cast out." These were mysterious words to me. I thought, too, that I could live free from sin, but soon found that I could not, which caused me increasing trouble. I desired that the Lord would take me home to himself, for I feared I would fall from grace. I went on in this way some months, until it pleased my Heavenly Father, as I humbly trust, to show me in whom my righteousness dwells, even in his son. Jesus—blessed Jesus, lovely lamb! I am to-day thirty-two years old, and yet unmarried, "only betrothed to Christ am I; I wait his coming from the sky to wed my happy soul." I would be happy could I live as I desire, in honor to his great and adorable name "who paid what ere his people owed and canceled all their debt," but the things that I would I do not, and things that I would not, that do I. I have but very little of this world's goods and am not content, but my humble desire is that the Lord would enable me to be content with such things as I have, both spiritually and temporally. "How hard and rugged is the way to some poor pilgrim's feet," etc. Now, I believe this is the way to the feet of many of God's humble poor, all for their good and his glory; but so very unworthy as I feel, I believe

I am one of the blessed number embraced in the next verse—

“Others again more smoothly go,
Secured from hurts and harms;
The Saviour leads them gently through
Or bears them in his arms.”

Dear brethren and sisters and friends, do not be deceived, and don't think I merit the least degree of such favor, “for I am imperfect and cannot do good for sins present with me, when freely I would.” When I was baptized I did not feel unworthy of the solemn ordinance. As the minister led me down into the water he said he felt unworthy to baptize me, which seemed strange to me, that as good a man as I then thought him to be would feel so; neither did I esteem others as good as myself, but I believe this was caused partly on account of failure of duty on the part of the dear children of God, for when we would meet they would often seem cold and unconcerned, except in this world's affairs, and if the minister didn't come they sometimes would not even assemble themselves in the house, the place appointed for worship, and sing an hymn, which I so much desired they would. And, dear brothers and sisters, could we rightly appreciate the blessings bestowed on us by our Heavenly Father, there would be more singing of praise and thanksgiving than is. Before closing I want to tell you something more of what I hope to be a growth in grace and knowledge of the truth with me. For seven years after I joined the church I could not understand the gospel from any one but Eld. T. N. Lipham; but, thanks to the Giver of every good and perfect gift, he has enabled me to hear his gospel in its purity from many, as I humbly trust. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!

Your little sister in Christ, I hope,
Randolph Co., Ala.

MARY E. STEWART.

A true hope of heaven excites an utter dislike to the earth. “And every man that hath this hope in him, purifieth himself, even as he is pure.” Hope is too pure a plant to flourish or grow in an impure soil.

TO THE EDITORS OF THE GOSPEL MESSENGER: By request of our much esteemed brother, Eld. Vanhorn, I now write, feeling my unworthiness of such privileges. I think, at times, it's wrong for me to attempt to write to any of the dear children of God, feeling so sinful and imperfect as I do, that my writings are the same. A few weeks ago Bro. Vanhorn, with Bro. Brown, had a week's meeting at our two churches, which I attended and heard thirteen able discourses, and was made to feast upon the gospel that was delivered to us poor, tempted, tossed and tried ones. During that week I was enabled to rejoice and sing aloud the praises of God from whom all blessings flow. I was upon the mountain top most of the time for nearly two weeks; but alas! we must be brought down, and great is the fall. We next find ourselves with David—down, down, very low in the valley, in the depths of darkness, and we cry, Is his mercy clear gone forever? Will the Lord be favorable no more? And thus I have lived, and am still living, in doubts and fears, feeling, at the present time, that I am not worthy to be called one of the least of his children, as I feel that I am nothing, yea, less than nothing! But I know if God withholds his presence for a season it is for our good; we may not see how it can be, but it is, nevertheless, true. And it seems that I am always doing that which I should not do, and leaving undone things that I should do, and am made to mourn on account of sin. I am unable to tell the sadness of my poor heart and my troubled mind since that heavenly meeting we had, when those two brethren were with us. Brother Vanhorn, I often think of the visit we had with you and the pleasant conversation we had on the subject of religion, which I always enjoy when I am in the frame of mind as I was then. I hope you enjoyed yourself and that you will feel like coming again; also, hope that you arrived safely at home and well in body and mind. You must come again to see us if the Lord spares you, and the way is open so that you can. I look back to the pleasant meeting we had and it shall be long remembered by me, and it will not be long with you until you will be called up higher to the meeting above, where storms cannot come, and you will be forever with the Lord, and I hope when I am

called to die, which cannot be long, I may reach that happy place, but my only trust is in and through Jesus.
Connersville, Ind. FLORA BROWN.

MA IS TOO PROUD.

DEAR BRO. RESPESS: I wish to call attention to the expression in Eld. B. L. Landers' article in the December number of THE GOSPEL MESSENGER, "*But ma is too proud*" Bro. Landers is relating a dream he had of meeting a little twelve-year-old girl who had departed this life, and her mother was in trouble in regard to the child's eternal state, not having satisfactory evidence that it was changed. So God comforted the mother, and also Bro. Landers in the dream that the little girl was in Paradise. Luke 23, 43; 2 Cor. xii. 4.—"Paradise is called the third heaven, (2 Cor., xii. 2.) into which Paul was caught up in a vision, and where the thief who died on the cross went, and where all justified sinners go after leaving the body." But why did not the little girl appear to her mother, instead of Eld. Landers? Why, "*Because ma is too proud!*"

While I was in Arkansas last summer, I met the little girl's mother. She is a Primitive Baptist in good standing and a lady of refinement, and is, by no means, as dressy as some Baptists, but she dresses, perhaps, more finely than most Baptists in her section. She wears jewelry, which, I think, the scriptures pointedly condemn, as well as all other vain and costly ornamentation, in proof of which I will call attention to some scriptures—Isaiah iii. 16, 26:

"Moreover, the Lord said because the daughters of Zion are haughty and walk with stretched forth necks and wanton eyes, walking and mincing as they go and making a tinkling with their feet, therefore I will smite with a scab the crown of the head of the daughters of Zion."

In the beginning of this chapter the Lord pronounces his judgments against Israel because of their rebellion. Read first of the chapter, then, in verse 16, says: "Moreover, because the daughters of Zion are haughty," etc., which shows he is going to send additional punishment upon the women in Israel, because of their vain and haughty apparel. Also, in 1. Tim., 11, 9, Paul charges Timothy to teach the women to adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair or gold or pearls or costly array. That the Apostle is here condemning vain display of wealth, vain show, costly apparel and external fleshly ornamentation, such as gold watches, chains, finger rings and ear rings, cannot, with any show of scripture or reason, be disputed. Then why will the people of God wear them? One reason is because some were accustomed to wearing them before they were born again, and, from long habit, their use seemed not improper.

Eld. Respass once related that when he first went to a certain school, he one day saw some people playing at cards, and as his parents had taught him it was wrong, he was almost horrified at the first sight of it, but, having to pass that way often, he soon became so accustomed to seeing it that it so much lost its sinful appearance that he soon could not only look on with pleasure, but could take a hand, himself, in the game. Just so it is with us in going into any wrong thing—we soon loose sight of what at first stung our sensitive consciences, but now seared through our failing to heed their warnings. But whether we can see anything wrong in vain worldly ornamentation or not, we ought to leave it off, because our Saviour requires it of us, and can we not do that little for him who did so much for us? We should not trust our feelings as proper guides, for our sins may have benumbed them. Paul speaks of some being hardened through the deceitfulness of sin; see, also, 1. Peter, iii. 3: "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold and of putting on of apparel." Peter is condemning, like Paul, the outward display of the flesh, and exhorting them to let that meekness and humility of the spirit shine forth by submitting to all that their heavenly Master requires of them, and practically saying what we so often say in words, "thy will be done." As a dear brother once said, "If we cannot obey God from the very best motive, still, if we can from a less pure motive, it is acceptable with him; and even if I am, in my flesh, proud enough to dress as a 'dandy,' I ought to crucify my pride, because Jesus commands it." Ever since I have been a member of the church I have desired to do what the scriptures taught, even if my flesh condemned it ever so much. When I saw footwashing mentioned in the scriptures, and that Jesus said we ought to wash one another's feet, I then believed, and yet do, that he knew what his disciples ought to do. I will here relate a dream I had some years ago on the subject of the display of pride. One day, in conversing with my mother and condemning vain and costly ornaments, etc., she charged me to be cautious, "for," said she "you may be mistaken about it," whereupon I read the scriptures to her on the subject, but she still insisted that I might not have a proper understanding of those scriptures. So on retiring that night I asked the Lord to show me what was right in regard to it, and as the scriptures say, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him," and as the scriptures say, so I found it, and I have never failed to get a satisfactory answer to my inquiries of God, when I have fasted from sin and gone in unto the King. That night I dreamed of being in a room with two preachers, and one of them (the younger one) was dressed finely, with much jewelry, also. I asked the older preacher if it was right for Christians to wear very fine clothes, gold watches, fine gold chains, gold finger and ear rings, whereupon the younger preacher offered to give me

an answer, but I hindered him by saying: "I had asked the older preacher his opinion;" and then the older preacher, after hesitating a moment, answered that we read in the scriptures of a beast that has six horns that wants to push. After he related the dream my attention was called off a moment, and when I looked around at the finely dressed preacher he had changed his dress and had laid aside his jewelry. So the younger preacher took the older one's reply to me as a rebuke to him, and when I awoke I was satisfied I was right; also, I was confirmed in what I have always believed—that the finely dressed preacher is a good man at heart. I wrote the brother my dream, and he answered about as follows: "If one's religion consisted in his dress, his religion is vain." I suppose he meant that if one was right at heart, it made no difference what he wore. But I call the attention of the reader to the scriptures I have quoted in this article, which will plainly show that such a conclusion is unscriptural. Perhaps the dear brother had not then, nor has yet, given the subject much or any thought, for I think he is a very lovely Christian. I would not have related the dream had not the scriptures abounded so much in Godly instruction through dreams, both in the Old and New Testaments. I do not know what the beast in the dream means, or that it means anything, but I do know that our flesh is beast-like in many respects, and that when it is not restrained it horns and crushes the feelings of God's people. I know that pride, figuratively speaking, is a beast that puts forth such horns as the following to gore the feelings of God's people—covetousness, extortion, envy, jealousy, scorn and such like.

We expect more of preachers and deacons than of even the old members who are not in those offices, and more of old lay members than young ones, hence that which would be objectionable in a young member would be more so in older ones. We would hardly notice in young members what would be deserving of rebuke in old ones—I mean to say it would be more deserving of rebuke; also, the best way to reprove, rebuke and exhort is to so conduct ourselves that our examples will be a standing pointer to the right road to travel. Christ said, "Ye are the salt of the earth"—Mat. x. 13; and as salt saves or preserves meat, so Christians ought to save the world, not, however, in an eternal life sense, but save people from wrongs in a time sense; but when members of the church float down the popular current like dead fish, they lose their saving or restraining qualities and are as salt that has lost its savor. To illustrate: I once heard of a number of young men who started into a liquor shop to get something to drink, but one said it would not do, as there were a number of old Baptists who would see them, so the presence of the old Baptists restrained them; but soon some old Baptists went in, which, when the young men saw, they felt no longer restrained; so the salt had lost its savor. The good deportment of Christians will save people not only from drunkenness, but from

many evils, and how often have whole families been restrained from this or that evil by the godly conversation and example of it may be, one member of a family; and it is certainly the duty of all Christians to save people, both in and out of the church, from all manner of excesses, as much as in them is. I have heard of some of our brethren who, when going into localities where people were aristocratic and dressed finely, putting on an extra suit, but when going where Baptists were common they would dress plainly. It is true, Paul said, I am made all things unto all men, if by any means I might save some, but he did not mean he would violate any commandment, precept or example, but he meant he could, conscientiously, eat and drink with the Gentiles or Jews and join in with them in those things which the scriptures did not condemn. In Mark xii. 37, we are told that the common people heard him gladly, and the Apostle James tells that God has chosen the poor of this world; he means God has chosen such to be members of his church. There are three classes of people—first, the common; second, the learned and aristocratic; and third, the degraded and licentious. When those of the third class are regenerated they become better in morals, intelligence and industry; when those of the second class are regenerated they seldom come to the old Baptist—they have much cattle on this side the River Jordan, and it takes much of their time to see after them, so they will not cross over. They have to make such sacrifices as will subject them to reproach, as we are told in John xii. 42: “Nevertheless among the chief rulers, also many believed on him, but because of the Pharisees they did not confess him lest they should be put out of the synagogue.” “For they loved the praise of men more than the praise of God.”—43 verse. In ii. Kings 4, we are told of a great woman being asked by Elisha if she should be spoke for to the King or the captain of the host? “Nay,” said she, “I dwell among mine own people.” Moses chose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season.

In conclusion, I will say I am not so much concerned about what one puts on if he is right at heart; also, if one is right at heart it will, more or less, correct and restrain him. Still we are commanded to reprove, rebuke and exhort with all long-suffering and doctrine and to cry aloud and spare not. “Lift up thy voice like a trumpet; show my people their transgressions.”—Isaiah 58. But though I am not so much concerned about the outward dress as I am about the inward being, still, I am very much concerned about it. It is none of my business who God will regenerate—I am certain he will regenerate all the chosen whom he has not regenerated—but, first of all, I desire to have satisfactory evidences that one is changed; then I desire to see them fed on the sincere milk of the word and on strong meat; next, I desire to see them meekly submit to him who died for us and rose again. We may like Huntington, be so much absorbed in experimental religion as

to pay but little attention to some literal observances of Christ's laws or ordinances, or we may become Pharisaic and give but little heed to anything else than outward observances. Mary said to some: "Whatsoever he says unto you, do it, not merely be it, but do it." Oh, it is our duty to save one another from errors and to save the world from wrongs as much as is in us; and it is required in stewards that a man be found faithful.—1 Cor. iv. 12. What will become of us if we are not constantly reformed, rebuked and exorted? Why, we would be destroyed, as to the time salvation.—Isaiah 59; and withered vines.—John 15, etc.

Affectionately,

LaGrange, N. C.

I. J. TAYLOR.

UNCTION OF THE HOLY ONE.

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.—1 John ii. 27.

"Truth as it is in Jesus" is given to saints by the Holy One. Their souls are anointed with the oil of truth; holy oil proceeds only from the Holy One; this truth remains in and continues its effects and fruits in those anointed; it is truth. Truth in the souls or hearts of God's people teaches them. Its teaching is extensive; it teaches all anointed with truth, and teaches them "of all things;" it is perfect teaching of its kind; it does one kind of teaching sufficiently. All souls taught by it are so perfectly taught by their anointing, that it supersedes the necessity of any man's teaching them; for says the text: "Ye need not that any man teach you, as the same anointing teacheth of all things," etc. Man cannot better, improve or correct this teaching from the Holy One; for it is truth, and no lie mixed with it; nor is it a delusion—a whim of the brain—it is a God-given reality in Christians. David said: "Thou desiredst truth in the inward parts." It abides in those anointed, and they are commanded to abide in him, *i. e.*: in the truth, even as they are taught. No lie is of the truth, or taught by it, hence, all who abide in the truth are saved from lies and heresy.

It must be agreed to by all that there is more than one kind of teaching that saints can and do receive. Now, one kind is this, that they need not that any man

teach them. What is this perfect teaching of all things from the Holy One? Look in his covenant or New Testament for it. In the new covenant he has given this order: "They shall not teach every man his neighbor, and every man his brother, saying, know the Lord," and the reason is given there why men shall not do so. "For they shall know me, from the least of them to the greatest of them." Their knowledge of God, in a covenant sense, makes it unnecessary for men to teach each other that one matter. That teaching is, to know the Lord. Anointing teaches a knowledge of God. It is truth, and furnishes a true knowledge of God—a revealed knowledge of him. "No man knoweth the Son, save the Father, and no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xii. Only the man to whom the Son reveals God, truly knows God, then. This revelation is well done, that man may not aid or assist in the matter. "This is eternal life, that they may know thee the only true God, and Jesus Christ whom thou hast sent." Truth revealed is both eternal life and knowledge of the true God. True life and true knowledge is possessed by those who have truth; truth of a thing is its genuine reality, aside from counterfeits or imitations of it any way. Pilate asked Jesus: "What is truth?" Poor, ignorant governor! Every little saint is more wise than Pilate, by this anointing and its teachings. Sum up what is truth; it is eternal life; it is a covenant knowledge of God; anointing is truth; "The Spirit is truth;" Jesus is the way, the truth and the life. Truth is all this in a Bible sense. How much truth comprehends! In Jesus the way, God reveals and makes both himself and all his good things known to men—comes down into their souls, enriches and fills them with the perfections of his own Spirit, its life and gracious fullness. And in Jesus the way, these men come to God—draw nigh, approach, and gain holy fellowship with their Father and his Son, Jesus Christ. Then, in him they live of his life, are wise of his wisdom, are made righteous of his righteousness; derive of his Spirit strength, energy and valor to be strong in the Lord and the power of his might; and derive light of his light, so as to be light in the Lord, and reflect it to other men, by their example and teachings. But

men out of Christ are out of the way to have and enjoy all this, are ignorant of the whole matter, nor can they know these affairs and things of God but by his Holy Spirit in them. O, what riches of blessing this is to even man, to be filled, anointed in soul with his Spirit, its graces, fruits, all, all goodness to any degree, so that they can believe it, know the reality and truth of it all, while the ignorant infidel denies the truth of it all and scoffs at it! Scoffers and persecutors of Christ and his people who have no revealed experimental grace, have no "unction from the Holy One," by which to know all things, (1 Jno. ii. 20) as saints have. And men "who have a form of Godliness, but denying the power thereof," (Paul) are willingly ignorant of the reality and truth of that same power. But why are they so? I answer, it is because they have never received the divine anointing of the Holy Spirit in their souls, which God hath put in his dear, humble children. This anointing is a reality—it is truth; it is not imaginary, not a fabled theory of false philosophy, not a vain speculation imposed by God's grace-made preachers on the people, for our text sayeth it "is no lie." Oh, if experimental religion revealed grace—if the hope, the life, the light, the love, joy, peace and riches we are filled with when anointed by the Holy Comforter in our Saviour had been a lie, a very falsehood in us, then how horrible and ruinous to society and its happiness must have been the Christian religion! Only think of it—saints all deceived by a lie! All labors, sufferings, toils, sacrifices and losses to possess, enjoy and maintain our dear religion is for what—a lie? Martyrs for Jesus have bled, burned and died most cruel deaths for ages, for what—only a lie? According to infidelity and its scoffers and persecutors, God and heaven have mocked and spoiled us with what they term a lie. But we answer no; all heaven and eternity echoes to us the answer, No! The same anointing teacheth you of all things, and is truth and is no lie. Saints learn of all things by this teaching—they know, then, its reality and its truth. Surely they are the best judges of the sweet and living reality of their holy religion, or its falsehood and worthlessness. The ungodly have it not in them, are ignorant of it, cannot know it, and how can they be good judges of whether

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it is truth or a lie—a reality or imaginary? Can they judge rightly of its powerful grace, its melting love, its renewing, regenerating, cleansing, sanctifying spirit of holiness, when it does not abide in them? We say No. They are not competent judges nor witnesses, either for or against this holy reality—the TRUTH. “No man can say that Jesus is the Lord but by the Holy Ghost.”—Paul. And only sons of God have that holy spirit. “For as many as are led by the spirit of God, they are the sons of God.” These sons, led by the spirit, are led to know and be witnesses for Jesus, to believe, know and testify his truth. The un-Godly world have another spirit in them—the wicked spirit. The spirit in the world is a spirit of unbelief, enmity and persecution of Jesus and his truth. It is said to be the spirit of anti-christ—i. John, iv. 3: “And this is that spirit of anti-christ, whereof ye have heard that it should come; and even now, already, is it in the world. Also, in verse 6 it is called “the spirit of error. Hence the need of the command to his beloved in verse 1: “Believe not every spirit, but try the spirits whether they are of God,” etc. If all men were in possession of but one spirit, and it was the spirit of Christ and his holy anointing, then there would be no need of this careful trial of the spirits in our teachers and all men. I. Cor., ii. 12: “Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God.” Here we are again told of both spirits, one of the world, the other of God; and told of the use and benefit we have of God’s spirit. It affords us a knowledge a man cannot have without it; it reveals to us the things God has prepared for his lovers, and are freely given to them of God. The Holy Spirit takes the things of God and shows or reveals them to those who love God. Their souls experience this revelation till joy fills to overflowing the mind of such souls at times, and they shout the high praises of Him who enriches them with these good things—the things of his kingdom; the things of their salvation; the things of grace, and the things of glory; the things of this world, and the things of heaven. Surely, then, as says our text, this “Anointing teacheth you of all things.” What experience is

his for God's little child! They are little, then, but very wise—wise unto salvation. They have some experience of God in the soul; experience something heavenly and “all spiritual blessings in heavenly places in Christ.” They are poor in themselves, but rich in all things in Christ. The world knoweth them not, but God knoweth them and they know God and his Son; and they know all things by his Holy Spirit in them. They have the reality, even the very truth, then.

J. T. OLIPHANT.

Ft. Branch, Ind.

Poetry, or a song, composed by our brother, Jay Kinman, of Tenneson, Ind., after hearing, with much comfort to his mind, a sermon at Little Zion Church, four miles north of Tenneson, on Sabbath. While his mind was occupied with the subject set forth in the preaching, he, during the evening, wrote said verses.

The subject treated of was “How certain it is the sinner will be eternally saved, whom Christ loved and gave himself for, personally.” The preacher affirmed Christ's love to poor sinners was personal. He personally loved Paul (the Saul of Tarsus.)—Gal. ii. 20. Here Paul said: “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.” God's Son loved Paul and gave himself for Paul; Jesus' love to him moved him to give himself for Paul. Paul, then, was one individual who was an object of Jesus' love, and of his offering in death. So it is of each sinner who goes to heaven—Jesus loved that sinner and gave himself for that same sinner on the very cross. He loved the sinner with covenant love, and each particular sinner he so loved, he also certainly gave himself for, just as he did for Paul, for the same cause must produce the same effect in like cases. Jesus' love is a cause, his offering himself a gift to God is its effect. As we read in Rev. i. 5: “Unto him who loved us and washed us from our sins in his own blood.” Also, Eph. v. 25: “Christ loved the church and gave himself for it.” But bear in mind yet, how personal this is. As Paul was its object and one man in it sharing its effects and benefits

personally, so it must be of us here to-day. Agree that he did and does love this brother, J. Kinman personally, and gave himself for him, then it is true Jesus loved this poor sinner (Bro. J. K.) with the love of the Father.—(John xv. 9)., and died in sacrifice for this man, as for Paul. Yes, more, on the cross he prayed, or interceded, for this sinner, saying, "Father forgive them, for they know not what they do." The man's sins were part of Jesus' load. "He hath suffered for sins, the just for the unjust, that he might bring us to God." Then, also, Jesus was buried and arose from the dead, for Bro. Kinman's justification, then ascended to God, "entered with his own blood," (Heb. ix. 12, 24), "into heaven, itself, to appear in the presence of God for us"—especially for this sinner—and for Bro. J. K., Jesus has since officiated as his High Priest, his Mediator, his Intercessory Advocate with God.

Next, see, God did receive Jesus with full approval of him and all he did and all he suffered on the earth at the moment he admitted him into heaven, to the seat and holy throne he now occupies. "This is my beloved Son, in whom I am well pleased." This unalterable mind of approval of the Son the Father always had and has forever—was and is well-pleased, satisfied and even delighted in all Jesus ever did, does and will do for the poor sinner. Therefore, God delights to give to the sinner, and bestow in this same sinner Jesus and full salvation. Now, if Bro. Jay K. be interested in all this, in Jesus' approved life, sufferings, death and finished work on earth, and interested in Jesus' official work in heaven now, where he is employed yet before God, the Father, interceding and pleading his blood and merits for this sinner, in a way the Father is well pleased with, and delighted in it all, as it is managed by his own pleasing Son—all this being for Bro. J. K. personally,—then he must be sure of its benefits and effects, *i. e.*, he is made sure of, or certain to, obtain and enjoy full salvation to God. Christ's sufferings and finished work on earth, united to his work now for you in heaven, makes it certain and sure to this sort of a sinner. The sinner he loved and gave himself for, prayed for, did and yet does his work for, personally

s, and must be, sure and certain of his personal calling, conviction and conversion from sin to holiness, and to be saved in Christ forever. J. T. OLIPHANT.

Fort Branch, Ind.

Tune—"The gate ajar for me."

Twas on the cross the Saviour bled
To set poor sinners free,
And not one drop was shed in vain
Upon that cursed tree.

CHORUS.

O, depths of mercy, can it be,
The Saviour shed his blood for me?
For me? For me?

Oh! was it shed for me?

O, blessed Jesus, give me faith
To trust in Thee alone;
For all my strength must come from Thee—
I've nothing of my own.

Cho.—O, depths of mercy, Etc.

For when I come to view my sins,
They are like mountain's height;
I know it takes the blood of Christ
To wash and make me white.

Cho.—O, depths of mercy, Etc.

Dear Saviour, grant that I may love
Thy precepts to obey;
And may I not from duty rove
While on this earth I stay.

Cho.—O, depths of mercy, Etc.

And when I'm done with things of time,
And spent the life that's given,
O, may I lay my armor by
And meet the saints in heaven.

Cho.—O, depths of mercy, Etc.

DEAR BROTHER RESPESS: I have read all that the brethren have written about Associations, their power and authority. Inasmuch as I have had, for some time, very grave doubts as to the authority for their constitution, I desire, by your permission, to write a few lines in my weak way. I propose to raise no objection to holding Associations, but leave that for older and able brethren, but do object, and always have, to incorporating anything in a constitution that would, upon a strict construction, admit church difficulties being brought before an Association for adjustment. Almost all the constitutions I am acquainted with have in them an article which is construed in such a manner as to admit of difficulties being brought before the Association, that alone, according to the word of God, can be adjusted by the church. Let us, beloved brethren, come direct to the landmarks, and totally expunge from associational constitutions every word that would, under any pretense, admit of matters pertaining entirely to the church being presented to Associations for settlement.

I wish now to present to the readers of THE MESSENGER what the constitution of the Olive Primitive Baptist Association, of Alabama, contains relative to the points:

"ARTICLE 3. It is also understood that no church, in 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.”

“ART. 4. It is further understood that all disciplinary power 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, nor exercise any disciplinary power further than is necessary for its government while in session.”

I admire these two articles, and would be pleased if it was the mind of the brethren to adopt them and make them a part of every constitution, for, to my mind, they provide for all that is wanting. I now will quote the sixth article:

“Any church may be dropped from this Associational compact on the request of two or more churches; but this, nor any other act of the Association, shall not, of itself, be regarded as officially impairing or breaking church fellowship among the churches of this union, nor the members of 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.”

Associations have no power to interfere in any way with church matters, for the fact is, their decisions are not, nor cannot be made, binding on the church. Associations were formed expressly for the purpose of cultivating acquaintance and for the promotion of unity and correspondence among Primitive Baptists, like precious faith and order, and when they transcend these bounds they assume prerogatives to which they are *not* entitled.

I am inclined to the opinion that the action of the South Arkansas Association was, to say the least, ultra in its nature, for I have not yet seen any reason why an Association may not adopt and have such rules as they may think proper for their own government while in session, excluding anything therefrom which would admit of church matters being brought before them for settlement. My weakness forbids the idea of me dictating to the brethren, therefore I feel confident that the brethren will not view what I have written in this light, but simply some of my thoughts on this very important subject, and if, while reading, they should be enabled to gather a crumb that is of any benefit, give the honor to Him, to whom all glory, honor and dominion belongs.

W. J. PARISH.

Abbeville, Ala.

ELD. W. M. MITCHELL—*Beloved Bro. in the Lord:* I have felt, for some time, a desire to write you and, if possible, to say something that would comfort you in your afflictions and trials, which, I learn, are many and varied. But what can I say more than you already know? Yet I know from experience that it is sometimes needful that we be reminded of the precious promises of the Lord, that he has left on record for our instruction and learning that we, through patience and comfort of the scriptures, might have hope. Job, in his afflictions, when he felt that even to-day my stroke is heavier than my groanings, was enabled, by faith in Jesus, to say, "When I am tried I shall come forth as gold." And why? Because the Lord had said, in his word, that "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." And while Job felt that in himself he was unclean, and that he dwelt among a people of unclean lips, he also had evidence that the Lord loved him, and that he was able and would make every sorrow yield him, good; so that when he was sufficiently tried, he should come forth as gold. Now it seems, from the word of the Lord to Satan, that Job's sufferings were not for any sins he had done, as he calls him his righteous servant, but that he suffered for an example for the benefit of others; and I am persuaded that it is the case now—that we are called upon to suffer for the good of others, and I feel, my dear brother, that you are one of his servants that have suffered much for the good of the Lord's people; and, therefore, you are a living witness to the truth, that it is better, if the will of God be so, to suffer for well-doing than for evil. I feel that I can truthfully say, from my long acquaintance with you as a brother and servant of the Lord, that I never knew or heard of a brother that lived more the life of a Christian, and that was armed more with the mind of Christ when he made himself of no reputation and took upon him the form of a servant, and it was thus that he glorified his Father which is in heaven and finished the work he gave him to do; and, therefore, he prayed the Father to glorify him with the glory he had with him before the world began. And we learn that God hath highly exalted him and given him a name above every name, and we also learn that this exalted

Jesus is at the right hand of the Father, making intercessions for us, and that those intercessions are according to the will of God, and, therefore, they are heard and answered; and this being the case, coupled with his exceeding great and precious promises never to leave nor forsake us, and that he will withhold no good thing from them that walk uprightly, can't we, then, like Moses, esteem the reproaches of Christ greater riches than the treasures of Egypt, and feel that "Blessed are ye when men shall persecute you and say all manner of evil against you falsely, for Christ's sake."

I am persuaded, dear brother, that you have fought a good fight; that you have kept the faith, and that there is a crown of glory laid up for you, that the Lord, the Righteous Judge, will give you. Amen!

I might write much more on this line of thought that is comforting to me, but don't wish to make my letter too long. I wish to say to you that I, and the brethren generally, are very anxious for you, if you get able, to visit us and have some appointments. All the churches of my charge are in peace, for which the Lord be praised. Some churches above here are having trouble on the Alliance question. May the Lord deliver them.

Bro. Respass' preaching out here was well received and I hope it done much good; hope he will come again. Tell Bro. Nute we are to meet to-morrow to see about constituting a church of our faith and order at Rutledge, five miles from me. No church of our order in that (Morgan) county. My wife joins in much love to you and family, and all inquiring friends. I would be glad to hear from you at any time, but know your labors are great and can only ask you to write when you can. As ever, your brother in hope,

Social Circle, Ga., Jan. 22, 1890. M. F. HURST.

The cup that now overflows with wine, may be filled up to the brim with water. When the sun of earthly happiness is in its meridian rays, it may be eclipsed. A man rejoices in health, and an ague shakes him; in honour, and a cloud shadows him; in riches, and a thief robs him; in peace, and a rumor disturbs him; in life, and death disappoints him.

EDITORIAL.

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

HAVING A PART WITH JESUS.

Will Bro. Mitchell please give his views on these words of Jesus: "If I wash thee not, thou hast no part with me?"—John xiii. 8.

Milam, Texas, Dec. 14, 1889.

ALEX HARRIS.

REPLY.—Some delay in answering the above request has been caused by its being sent to Butler, Ga., instead of to my address, Opelika, Ala. But this is not the only cause, for the older we get and the more we see, feel and know of our own weakness, ignorance and inability to understand and expound the scriptures, the less we feel inclined to undertake so grand a work, lest we should darken, obscure and mystify the precious word, instead of unfolding and explaining to the understanding and comfort of Christians.

With regard to the words of Jesus to Peter, "If I wash thee not, thou hast no part with me"—they are solemn words, and should stir up a solemn inquiry in the heart of every humble believer, if not in the heart of every man or woman who reads them. If there is any one thing that is a worse indication than another for a person that has no part in or with Jesus, it is for that person to feel no concern about it. We should not, therefore, marvel greatly at the sudden change in the views and expressions of the apostle Peter upon this subject. When Jesus came to wash his feet, he could not bear the thought of such a humble service being done to him by his Lord and Master. O, he could not think of such a thing, and he spake of it almost with disgust and abhorrence, saying, "*Thou shalt never wash my feet.*" But how little did he then know how much greater service was signified by this simple service of Jesus, in washing his disciples' feet! And when Jesus told him plainly that "If I wash thee not, thou hast no part with me," how soon his mind and words changed, and he exclaimed: "Lord, not my feet only, but also my hands and my head." Notwithstanding his quick and impulsive nature, Peter loved Jesus, and the very thought of having no part with him was more than he could bear. He would submit to any-

thing rather than to have no part with Jesus, though, at that time, he neither knew what was signified by his Lord in washing his feet nor what was the full meaning of having no part with Jesus if he washed him not. Both of these things were then unknown to Peter, or to any of the apostles. "What I do," says Jesus, "thou knowest not now, but thou shalt know hereafter."

Now, it is quite certain that so far as related to the literal act and simple form of pouring water into a bason and washing their feet, the disciples understood and knew all that Jesus was doing, as well then as they ever could know "hereafter," but the full intention and meaning of that literal act of washing their feet and enjoining on them to "wash one another's feet," was not then understood by them. Their faith rested on the promise of Jesus—"Thou shalt know hereafter." On another occasion, Jesus said to his apostles that the spirit of truth, the "Comforter which is the Holy Ghost, shall teach you all things, and shall bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26. In this manner and by this teaching of the Holy Ghost they were to know, not merely the letter and form of the word of truth, but its spirit and power. "By the spirit of truth" they were to be taught the true spiritual meaning of what Jesus did when he "poured water into a basin, girded himself with a towel and washed his disciples' feet."

And now let us try to consider more directly, if we can, what is taught us by the words of Jesus—"If I wash thee not, thou hast no part with me." And, first, let it be distinctly noted that Jesus did not say: "If I wash not thy feet, thou hast no part with me." But he did say, "If I wash *thee* not, *thou* hast no part with me." These are solemn words and have often had our solemn attention, though we have never attempted a comment upon them, and even now we can only give a brief outline of some of our meditations.

The use of water and the work of washing is frequently mentioned in the scriptures, not only as natural and literal, but as ceremonial, moral and spiritual. And as water is used to cleanse, purify and wash away filth, it is a fit emblem or figure of the cleansing virtue of the great work of Jesus when he offered himself, without spot, unto God, to put away

sin by the sacrifice of himself, and purge the conscience from dead works to serve the true and living God.

The putting away of sin by the merits of an atonement is, more than once, in the scriptures termed a washing. In Isaiah iv. 4, the Lord speaks of "washing away the filth of the daughter of Zion," and in the 36th chapter of Ezekiel, he speaks of "sprinkling clear water upon them to cleanse from all their filthiness and all their sins; and the apostle Paul says, "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word," and then, again, in his letter to Titus, he speaks of the "washing of regeneration," and, finally, John says: "The blood of Jesus cleanses from all sin;" and that he has "loved us and washed us from our sins and made us kings and priests unto God and his Father."—Rev. i, 5; 1 John, i, 7.

Now, in all this blessed and glorious work of Jesus in bearing our sins in his own body, and suffering death upon the cross, his people had a part with him; and it is by this atonement that they are washed and cleansed from sin, so that they can, in spirit and truth, have a part with him in all the ordinances and joys of his household. The mere *outward form* of feet washing, in the church or out of it, cannot give any one a part with Jesus. The pointed words of Jesus stare us in the face, "If I wash *thee* not, *thou* hast *no part* with me." The ordinances, the duties, the privileges, the fellowship of the saints, and the blessed promises of the gospel belong to none but those whom Jesus hath washed, cleansed and purified unto himself, and hath, by this washing and cleansing, distinguished them from all others, as a "peculiar people, zealous of good works." Titus. ii. 14: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God," or have any part with Jesus in any of the joys or sorrows of that kingdom. Yea, he cannot, without this washing from sin by the merits of Jesus' blood, so much as see the kingdom of God, much less is it possible for him to enter therein.—John iii. 3.

It is a wonderful and precious thing to have a part with Jesus, to know the fellowship of his sufferings and the power of his resurrection. This is to have a

part in him as the First Resurrection. And the Lord said that he that hath a part in the First Resurrection is both blessed and holy, and on such the second, death hath no power.—Rev. xx. The atonement for sin, so far as full satisfaction to the law and justice of God is concerned, hath made all the elect of God “every whit clean,” so that when they are brought, by the spirit and grace of God, to know these things experimentally, and have the law of the spirit of life and love written in their hearts, they can receive with joy the blessed promise that “Sin shall not have dominion over you, for ye are not under the law” (of sin and death), “but under grace.”—Rom. vi.

But it is not sufficient that the apostles, or any who have been born again, should simply hold this doctrine of cleansing from sin as a theory. They must manifest it in practice and exhibit it in their every day life, for so far is this precious doctrine of salvation by grace from encouraging or prompting any one to sin who has felt its power in their heart, that the mere suggestion of such a horrid thing is the most disgusting and loathsome thing the tempter ever presents to their mind. Shall we continue in sin that grace may abound? Horrid thought! and God forbid that any Christian should ever entertain it for a moment. How much more congenial it is with their inward desire and with the law of God that is written in their hearts, to walk worthy of the vocation wherewith they are called, and by their faith, love and obedience, to show forth the “praises of God, who hath called them out of darkness into his marvelous light!”

But as walking is a progressive action, or going forward in the same direction, Christians must continue steadfastly and progressively to walk worthy of God. Their walk, or general course, should be orderly, and that it should be so, they often feel the need of their feet, as well as their whole person, being washed in the fountain that is open to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness.

How often, in our practical life, does some sin, uncleanness or defilement attach to us? How are we, as individual members, or as churches, to be washed and cleansed from these things, but by the merits of Christ and the healing virtue of his word and spirit? “If any

man sin, we have an advocate with the Father, Jesus Christ, the Righteous.”—1 John ii. To have a part with Jesus in the washing of regeneration prepares us for membership in his church, and, also, to have a part with him in “washing one another’s feet,” not only formally and literally with water, but spiritually and brotherly as Christians—to have a care for that purity of character and uprightness of walk that will adorn the profession we have made, and thus adorn the doctrine of God, our Saviour. Says Jesus, “If I, then, your Lord and Master, have washed your feet, ye, also, ought to wash one another’s feet; for I have given you an example that ye should do as I have done to you.”—John xiii. 14.

Feetwashing, therefore, seems to set forth equality and oneness in the church, wherein all are visibly brought down to one common level. It also sets forth humility and self-denial, as well as the duty of each member and the whole church, to have a regard for the purity of one another. We submit what is written to the consideration of Bro. Harris, and others who may read it.—M.

COVETOUSNESS.

And He said unto them, take heed and beware of covetousness for a man’s life consisteth not in the abundance of the things which he possesseth.—Luke xii, 15.

For the love of money is the root of all evil which while some coveted after they have erred from the faith and pierced themselves through with many sorrows.—1 Tim. vi.

For men shall be lovers of their own selves, covetous, etc.—11 Tim. ii.

For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and of God.—Eph. v.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.—1 Cor. v.

For after all these things do the gentiles seek, for your heavenly Father knoweth that ye have need of all these things.—Matt. vi.

Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal.—Matt. vi. For where your treasure is, there will your heart be also.

The love of money is probably the most prevalent evil among men, especially in civilized and enlightened nations. When men covet after it, it becomes a species of idolatry. The man whose heart is set upon it,

making it the object of his chief love, service and trust, is a covetous man whether in the church or out of it. It is his god, for to it he devotes his time, thought and energy. Mammon is the god of riches, and he has his temples, priests, altars and offerings everywhere. No climate is too cold or hot for his devotees; no danger is too great to incur and no fatigue to endure in his service; to him ease and comfort are sacrificed, and in his behalf the poor are oppressed, the widow and orphan robbed, governments overturned and nations deluged in blood. The love of money is the root of all evil, and coveting after it hardens the heart blinds the eyes and sears the conscience. Nothing touches the covetous man like the loss of money, not even the loss of family; it often drives him into suicide. He is never satisfied with abundance and increase, but like the horse leech's daughter, he is insatiable. The city stricken with pestilence is his prey, and thither the devotees of mammon swarm like eagles gathering over the carcass; and upon the blood and carnage of the battle field they feast. In the temple of justice clothed in ermine are they found like Felix hoping money should be given him of Paul (Acts 24). They are in the chair of state, hall of legislation; and the temple of the living God has been infested with them making it a house of merchandise (John ii); and with their backs to the temple they have worshiped their god and as the women at the door of the gate have wept for Tammuz, the god they have renounced in word but not in heart.—Ezek. viii.

Money is the god of the children of this world. It was the god of all classes when Christ came into the world, of Jew and Gentile, Pharisee and Pagan. There was a great deal of religion then as now, and it was based upon the love and power of money then as now. Religion was and is a business as agriculture and merchandise, and is conducted upon similar worldly principles; and men are honored who attain to high salaries and acquire wealth by religion as they are in its acquisition by commerce and agriculture. Religion is regarded as the stepping stone to worldly honor and success, and young men are admonished to profess it as the readiest means of securing positions of trust and honor; and not a few have achieved political distinction by religious fer-

vor especially in Sunday-school and temperance work. It matters not what the creed may be, whether Jewish or Pagan, Christian or Mohammedan, the god they love, serve and trust in is the same; it is mammon.

There was little difference in spirit between the Pharisee worshipping in the temple at Jerusalem and the craftsmen worshipping in the temple of Diana at Ephesus. Demetrius and his fellow craftsmen were zealous in their devotions to Diana because by their religion they had their wealth; and in the same spirit the Pharisee made long prayers to devour widows houses. The more the craftsmen converted to Diana the more silver shrines they sold and the more money they made; and in the same spirit the Pharisee contributed his money in compassing sea and land with missionaries to make proselytes. It was a profitable religion and they loved it; it was a fashionable religion and men gave money to proselyte heathens and suffered the poor to die neglected at their own gates as it is now. It was no wonder therefore that Demetrius and his fellow craftsmen were stirred up with anger when Paul preached against their gods (Acts 10); and it was the same spirit that stirred up the wrath of the Pharisees against Christ. They derided his teaching because they were covetous'—Luke xvi.

But outwardly the Pharisee was without spot, he was as white and spotless as a white sepulcher, he was pious and benevolent and was regarded by the multitude as God's representative amongst men. The wretched publican who probably crept by stealth into the temple and cried in agony to God with head bowed in shame and grief "God be merciful to me the sinner," no doubt envied the seeming purity and holiness of the rich Pharisee who lifted his eyes to God in adoration of his own goodness; and it was probably the same rich man whose fields brought forth so plentifully and at whose gate suffering Lazarus was laid.

There has probably been no age of the world more covetous than the present, unless it was the time of Christ. Certainly there has been no time of greater religious darkness than the world is under now. Money was the god of all whose names were not written in the book of life from the foundation of the world. There are now trusts of all sorts; salt trusts, sugar trusts,

bagging trusts, and at last the farmers trust. There are masonic trusts and other secret society trusts, tract society trusts, Sunday-school trusts, and trust in all things but trust in God.

The times were hard in those days, as they generally are with the poor, and God's people are mostly poor people. The Jews had been subjugated and consequently all classes were more or less impoverished; but the religious masters of the people laid, in the general distress, heavy and grievous burdens upon the common people, shifting the burden from their own shoulders upon the shoulders of the poor; nor would they move them or aid in making them lighter, with one of their fingers (Matt. xxiii.) and thus while the masses of the people were groaning under unusual burdens, religious tyrants were faring sumptuously every day. Let the times be as they may religious assessments must not fall short; the tithes and offerings must come as of yore. The best means of raising money is the study of the hour, and the most successful religious financier is the most highly honored. All seemed to have been in the pursuit of money, the greater part for love of it and the poor from necessity. It seems to have been almost a frenzy. God had given the nation over to the oppressor, but none seemed to have asked the reason why; none seemed to have discerned the signs of the times. John the Baptist came as the voice of one crying in the wilderness, but none of the masters asked why he cried in the wilderness; none seem to have understood that God was calling them away from the temple, that the temple was forsaken.

In this hour of darkness and distress Jesus came into the ministry; he came to the distressed struggling with burdens; his people were poor, many of them diseased, halt, lame, and blind, and ail of them under a yoke from which they could not free themselves. Everything seemed to be against them; they no doubt felt their poverty and affliction to be signs of God's disfavor and that the rich were the favored of God. And therefore Jesus was the teacher they were prepared for and needed; the Master who taught them as no man had taught them before; the Master who moved their burdens from off of them and whose yoke was easy and his burden light.

As to wealth he set it at nought; it was not a thing to be sought for but a snare to be avoided. He taught them how hard it was for a rich man to be saved; he told them of a certain rich man who was clothed in purple and fine linen, and who fared sumptuously every day, and of a poor sick beggar at his gate and of how they died; the rich man going to torment and the beggar carried by angels to Abraham's bosom; that the rich man had in this life his good things and the poor man his evil things.—Luke xvi. Here was teaching for the poor, something to enable them to endure poverty and to make them rather pity than envy the rich. It was calculated to strengthen them in their light afflictions which are but for a moment and to direct their minds to the things unseen which are eternal.

Christ preached what he practiced; he taught poverty, self-denial and trust in God by his own life. He was poor, poorer than any of them, but trusted in the Father and was fed and clothed. Words in the mouth of the rich teaching the poor in his affliction to trust in God are but vain words; the man who teaches others to trust must first have trusted himself. Talmage may teach the poor to be content with the scanty crust, but his words, with a salary of \$10,000 a year, will be but stones for bread to the poor in hunger, cold and nakedness. If he suffered with and as they did, he may teach them in truth and be to them a teacher sent from God. Jesus had lived a life of toil, poverty and obscurity, and when he came teaching he taught from the heart, speaking the words the Father gave him and to the people the Father had given him. He was as they were. And so Jesus speaks to this day, or his ministers do, when sent from God. They speak the words the Spirit has given them, and to the people prepared by the spirit to receive them. Christ taught them to neither fear man nor trust in man, but to fear God and trust in him; that the Father had chosen them out of the world, had loved them before the world began and that the world hated them as it hated him; that they were not of the world and that what they needed would be given them of the Father. He never taught them to pray for riches but only for their daily bread. But he did not teach them idleness, but to work while it was day; he taught them by his life of untiring labor in his

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short ministry that he was no idler in the harvest field of the Lord and taught them to pray the Lord of the harvest to send laborers, not idlers into the field. He taught them to be faithful in all things committed to them, even the unrighteous mammon. He taught them economy, telling them to gather up the fragments that nothing be lost. He teaches us not to love the world nor the things of the world; that in the world we shall have tribulation and peace in him.

So we know that there is no excuse for covetousness in God's people; no excuse for idleness or extravagance, or ease or indolence, and none for distrusting his promises. For the Father loves them and knows all about them, has numbered the hairs of their heads, bottled up their tears, numbered their days and appointed their rest. Do we believe it? Lord help our unbelief.—R.

[TO BE CONTINUED.]

I SENT TO KNOW YOUR FAITH.—1 THESS. III. 5.

It is not our intention, at this time, to comment at any length upon the text wherein the Apostle says to the church of God, "When I could no longer forbear, I sent to know your faith."

In the first and primitive days of Christianity, the ministers of God loved the church dearly in the faith, and the churches of Christ dearly loved them for their work's sake. This mutual attachment and love in the spirit of the gospel caused them greatly to desire and enjoy each other's company; but this they could not always have. It was a time of trouble and a day of persecution. They were scattered abroad, often far from each other—the apostles and other gospel ministers were, at times, in prison, and could not see or hear from their brethren. The facilities of travel and means of printed correspondence, by printed letters, books and papers, were not as they are now, but they cheerfully and thankfully availed themselves of such facilities and opportunities to see and hear from one another, concerning their faith as God had given them.

Paul had great desire to hear of the affairs of his brethren, and John said, "I have no greater joy than to

hear that my children walk in the truth.”—iii. John 4. And such was the great desire of the apostle Peter, that he endeavored so to labor and write that even after he should be dead his brethren might have these precious things *always* in remembrance.—ii. Peter 1, 15.

Prompted by these spiritual emotions of love to God and to his afflicted people, Paul could no longer forbear sending Timothy to the church, and the church being moved by the same spirit, sent greetings of love back to him by Timothy, and his spirit and others with him was greatly refreshed and comforted in the midst of all his distresses. “He thanked God and took courage” again and again by these manifestations of Christian love and correspondence.

And now, dear brethren, sisters and friends, If we are of the same faith with these Primitive disciples of Jesus, and prompted by the same care and love for one another in the truth, should we not also desire often to hear from and speak one to another? And if we cannot do so face to face, should we not thankfully avail ourselves of such facilities as the Lord, in his providence, has put in our reach—to write and correspond with each other by the cheap and convenient medium of printed correspondence? Let us not pervert this medium of correspondence, nor use it for a bad purpose, and it will be a great blessing and comfort to many. And while we are all dependent upon God, we are, also, in a certain sense, materially dependent upon one another to such extent it is enjoined upon us, as brethren to “Look not every man on his own things,” as though others had no claim upon us; but “Look every man on the things of others.”

Now, in concluding this hasty note, we ask all our kindred in Christ to whom this may come, to aid in extending the circulation and usefulness of THE GOSPEL MESSENGER. Cannot many of our brethren and sisters procure one or more new subscribers? Who will be the first to let us hear from them in this particular? Through THE MESSENGER, as well as by other methods of correspondence, we may “Send to know the faith,” standing, doctrine and order of one another, and thus be “fellow-helpers to the truth.”—John 1, 8. Can you help?—M.

The appointments of Eld. I. J. Taylor, of North Carolina, are recalled.

EXTRACTS FROM LETTERS.

SOUTHERN, IND., Jan. 8, 1890—*Very Dear Brethren:* It is with deep humility of heart that I attempt to write you a few lines, as this is the only medium through which I can approach you, and I greatly desire to tell you how much we love and appreciate THE GOSPEL MESSENGER. It comes to us every month laden with good news, it seems from a far country. Its writers all seem to be of one spirit; no discord, no evil disputings about the right and just path. And dear brethren I think there is but one right way for the Christian to travel and that is the old path Elder Hassel spoke of in the November number. How my heart went out to Brother Hassel in love and fellowship when I read his communication! May the Lord bless him and keep him in the right path and help him to write many more such good and instructive letters.

Elder Durand's letter in January number was a great comfort to me; he spoke of some things in relating his experience, that as poor and unworthy as I am, I feel I have passed through; and while reading his letter I was made to cry out with great joy "bless the Lord O my soul!" Dear brethren permit me I pray you to relate to you one among the brightest evidences I ever received, that the Lord ever blessed, unworthy me; it was after I had received a hope, if I ever did, and had been received into the church and baptized. I was meditating on the goodness and mercy of God and the question appeared to my mind, "Do I love the Lord?" Well I could not answer the question satisfactorily to save my life; it worried and distressed me very much day after day. I was made to cry in the very bitterness of soul, "Lord if it be thy will decide this great and important question," and dear brethren I believe he did decide it. I was made to view him and O so beautiful and lovely the sight; if I had ten thousand tongues I would never be able to describe the joy and gladness that broke in upon my heart. This has since been to me the guiding star when I am in great distress and

affliction and sorrow, and have no heart to pray, my every groanings are "Lord thou knowest I love thee." It is an anchor of the soul that I hope some day will land me safe on the shores of the New Jerusalem.

Your unworthy sister in Christ, if one at all. S. M.

FORSYTH, GA., Jan. 27, 1890.—*Dear Bro:* I see in THE MESSENGER for February a communication from Sister Sarah A. Willis, of Denver, Fla., saying she desires to read THE MESSENGER, but was too poor to pay for it, and I send one dollar to pay for it for her.

Yours in brotherly love, J. H. CHILDS.

[That, Bro. Childs, I have no doubt is treasure laid up in heaven, that moth and rust will not corrupt and thieves break through and steal. It is lending to the Lord, and the pay is sure.]—R.

WELCH, RANDOLPH, CO., ALA., June 27, 1888: ELD W. M. MITCHELL—*Beloved Bro:* While I call you, and others, brother in Christ, I often fear I am deceived and have deceived the church; but, at other times, I feel that I have a blessed hope beyond this vale of sorrow, and that if I am saved it will be a sinner saved by the grace of God. Dear Bro. Mitchell, I am a poor orphan boy, and am hard run, financially, at the present time. We have neither Bible nor hymn-book to read. I send you ten cents for one number of THE GOSPEL MESSENGER, and hope I will be able to subscribe and pay for it one year by next fall. Yours to serve in the Lord,

JAMES SMITH.

[The above touching letter of our young brother has been mislaid. Cannot the brethren, sisters and friends assist this "poor orphan boy" with two or three dollars to get him a Bible and hymn-book? It is confidently believed that brethren in the vicinity of Welch Post-office only need to have their attention called to a case of this kind and they will cheerfully assist. It may be that our brother has obtained the desired books before this time.]—M.

WHATCOMB CO., WASH. TER., Jan. 8, 1890—*Dear Bro. Editor:* It is in much weakness that I try to write a few lines, and I feel like if I could tell a little of my troubled mind I would feel better. I am at a loss to

know if my own unworthiness is the reason why I am deprived of the pleasure of hearing the gospel preached. I feel that I can never turn away from the doctrine of the Primitive Baptists if I have to live the balance of my time in this country where it seems there are none for Christ. I joined the Baptist church at Pleasant Valley, in Limestone county, Texas, and I have felt ever since like I would be happy if I knew that I was worthy of a place with those good people, but I trusted that God would permit me to live with them as one of the least of his children. Pray for poor me when it goes well with thee, and bear with my weakness.

S. C. RIDDLE.

OBITUARIES.

BRO. GEORGE AND SISTER MARGARET PAULK.

This aged and worthy couple departed this life, the former July 11th, 1889, in his eighty-sixth year, and the latter October 1st, 1881, in her seventy-eighth year.

BROTHER PAULK was born in Laurens county, Ga., October 5th, 1803, was the fourth son of his parents, who were Micajah and Mollie Paulk, his mother being a Miss Young before marriage. About the year 1825 the family moved from Laurens to Irwin county and settled. Ten years afterwards Brother Paulk married and set about making a living, which by industry, perseverance, honesty and fair dealing he accomplished, living and dying upon the same homestead where he first settled down, embracing a period of about fifty years.

SISTER PAULK, whose maiden name was Cook, was born in Duplin county, North Carolina, May 12th, 1804. From the best information the writer can obtain, some where in the twenties the family emigrated from their native state and settled in Telfair county, Ga., soon after which the parents died, leaving only three children—Sister Paulk a twin sister and one brother. It was here that this venerable couple first met and their marriage ensued on May 14th, 1835. They were blessed with six children, all living until grown—five sons and one daughter. Four of the sons were lost in the late civil war, leaving the only daughter, now Mrs. J. H. Edenfield, of Emanuel county, Ga., and the youngest son, William, the latter living upon the same old homestead, and who kindly, tenderly, and faithfully cared for his aged and honored parents during their last days of pilgrimage on earth.

On June 21st, 1834, Brother Paulk joined the Primitive Baptist Church, then known as Dorminy's Meeting House, now Brushy Creek, Irwin county, Ga., and was baptized by Elder Archibald Odom. By his strict attention to and faithful performance of all his church and Christian duties he soon became, and continued to be, until dethroned of his reason by old age, a leading light in his church where his membership constantly remained from the date of his baptism until his death, a period of over fifty years. He served his church as clerk for a long period, and was often delegated to represent his church in the Associations.

He was an honest, upright and true citizen, generous to a fault, if possible, an indulgent father, a kind neighbor, exceedingly hospitable and a

good provider. In his church and Christian duties, he was prompt and faithful, and, in every respect until his mind failed him, was one of the brightest lights among the membership of Old Brushy Creek Church.

On July 21st, 1843, his wife, Sister Margaret Paulk joined the same church and was baptized by Elder Job E. W. Smith. She continued her membership there until her death. She was an exemplary lady, a devoted wife and a kind and loving mother.

Through the blessings of God this venerable couple was permitted to spend long and useful lives in this unfriendly world, and by their daily walk gave abundant evidence of their Christianity, and that this world was only serving them as a temporary abode. Honor to their names, rest to their bodies, and peace to their immortal souls.

M. HENDERSON.

JOHN RICHARD SCAIEF.

In memory of JOHN RICHARD, son of M. C. and Armetha Scaief. Departed this life December 20, 1889, being thirteen months old; a bright and pleasant child.

BY D. M. BEAUCHAMP.

A tiny flower born to bloom,
How short on earth his stay;
Oh, my soul, it seems so soon
For death, oh, death, to prey.

His lovely eyes, his smiling face,
How can we let them go!
Can we no more his form embrace?
How sad the truth to know.

Will we no more our Johnney see—
Must we forever part?
Such thoughts would such horror be,
To rend and break the heart.

And must he die, or is he dead?
Then will he die to me?
The little form my soul has wed,
In visions I shall see.

I'll weep and mourn, I'll grieve and cry;
So sad to bear my loss.
His spirit's gone to God on high,
And I must bear my cross.

This lifeless form, his house of clay,
Ah! yes; he's laid it by;
The time will come, oh, blessed day,
He'll live, no more to die.

Then arrayed in glorious grace,
O, what a hope is given!
We shall see our Johnney's face
In perfect bliss of heaven.

My soul, be still, such pinings flee,
God's will on earth be done;
By grace the flower was given thee,
Through grace he's taken home.

In meek submission let me kiss
The rod that smites in love.
Prepare us, Lord, for lasting bliss,
For greater joys above.

NICY DANELL.

Sister NICY DANELL was the daughter of Elijah and Sarah Martin, and was born in Jasper county, Georgia, November 27, 1814, and was married to Eld. J. J. Danell December 24, 1835, and she united with Liberty Church, in Newton county, Ga., in 1833 or '34. Brother and Sister Danell emigrated to Alabama in 1837 and live in several churches in the bounds of the Coosa River Association. They moved to Bibb county in 1866 and united with Mt. Nebo Church, near Blockton, Bibb county, and Sister Danell lived a faithful and consistent member until her death, August 7, 1889. She was much loved as a church member, and also as a neighbor and friend; her kind words and acts of charity won the high esteem of all who formed her acquaintance. Her fatal disease was paralysis, and for a time her mind was impaired and she seemed to know but little of temporal surroundings, but could, when permitted to speak, tell of that grace which still maintained her hope of rest and peace in the presence of Him who loved her and give himself for her. She related her experience to the family and friends that surrounded her couch only a short time before the sad messenger of death came to release her from all time suffering. She was the mother of nine children, seven of whom are left behind to miss her presence and kind sympathy for their needs, as she was, indeed, a mother to them. Bro. Danell is left tottering with

age and affliction, and will miss her as a helpmeet, indeed, to him, being the wife of his youth. The many long years of their pilgrimage together is sufficient to justify the belief that he will mourn her absence as long as he is permitted to stay behind. May the Lord grant them all "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

P. J. POWELL.

Pratt Mines, Ala.

ELD. C. W. HARRIS

Was born in Chambers county, Ala., on 12th of September, 1848, and died at Morgan, in Bosque county, Texas, on the 10th of May, 1889. He obtained a good hope through grace in Collin county, Texas, in the year 1868, and was baptized in the old Baptist church at Little Flock, by Eld. W. H. Price, the same year. He was soon impressed with the weight of the ministry and commenced exercising in public and was ordained in a few years, and was considered by his brethren as a faithful expounder of the Baptist faith—salvation by grace, as taught in the Bible. He was much devoted to the cause of Christ, and taught by precept and example that grace in the heart exemplified its fruits in the conduct. He was afflicted with pulmonary troubles for near two years, which finally culminated in consumption, which hastily led to his demise. His home was in Rockwall county, Texas, but he had come out to Hamilton county on a visit and as a change of climate; but finding that he was growing worse, I and his ma started to carry him home, but at Morgan he died, and we procured a casket and had his remains taken by railroad to his home in Rockwall county, where his beloved wife and six children awaited its arrival with heart-rending grief. His Christian wife could hardly survive the shock, although it was not much unexpected. Eld. W. H. Price, his father-in-law, spoke words of commendation for his faithfulness and Christian deportment, which was a source of condolence to his disconsolate parents and friends present.

Thus ends the life of our last son, out of three, all of them having lived until grown. We, in our old age, are still spared for some purpose, whilst our children have been called hence. O, may we be enabled to say, "Thy will, O, Lord, be done." We greatly desire the prayers of God's children everywhere, and may grace abound to the afflicted mother and children is the prayer of the writer.

WM. S. HARRIS.

BRO. H. N. C. FARRIOR

Was born June 11, 1823, and died the 11th of July, 1889, aged sixty-six years and one month. He was a native of Sampson county, North Carolina, and came to Alabama when a boy. He joined Cedar Creek Primitive Baptist Church, Willecox county, Alabama, on Saturday, the 5th of September, 1840, and was baptized the next day by Eld. Robert Warren. He was married to Miss E. A. Hill on the 24th of May, 1842, who survives him, together with three daughters and one son. They have eight children buried, two of whom were grown when they died. In the death of Bro. Farrior his dear companion has lost a faithful and devoted husband; his children an indulgent father; the Primitive Baptist church at Furman, Ala., a firm and faithful member, and the community a good and true citizen in every particular. For many years he was a deacon of the church. Bro. Farrior was sick about six weeks, which, though severe, was borne by him with great patience and fortitude. He seemed to have no fear nor dread of death, and many times during his illness he was heard to exclaim: "Bless the Lord, O, my soul!"

While the dear sister cannot help her grief over the loss of one so dear to her, she has the consolation to feel and believe that her loved one is now enjoying that eternal rest that remains to the people of God. "Precious in the sight of the Lord is the death of his saints." Ps. cxvi. 15

Selma, Ala.

J. H. PURIFOY.

DEACON I. B. CONRAD.

Our dear brother, I. B. Conrad, was born into this world of sin July 28, 1818, and called home to the inheritance of the saints in light March 29, 1889. Bro. Isaac was the oldest son of Elder William Conrad, who labored so long and so faithful in the gospel ministry. The blessed Lord began a work of grace in his heart and brought him savingly to a knowledge of the truth in early manhood; when he soon afterwards, with his dear and faithful companion, joined the church at Williamstown and was baptized by his father, where he remained a consistent member till his death. He was elected to the office of deacon by the church, which he endeavored to fulfill to the best of his ability. He had among the brightest evidences of God's work upon the heart in regeneration that I ever listened to. I often insisted upon his writing it out, but his fear of being egotistic prevented him. His name being upon the church book he considered as binding upon him to attend upon all his church meetings as his name to a plain note of hand bound him to the payment of it. Hence he was always found in his seat at church when not providentially hindered. No traveling minister of the gospel ever came to Williamstown church but what he found our dear brother Isaac at his post and always ready to "help him on after a Godly sort" liberally. I have been attending said church as her pastor since 1881, and as regular as I came so was he found ready to assist in my expenses freely, and as though it was a source of pleasure to him to do so. And so in all the expenses of our little church. No poor and needy person ever come to him and went empty handed away. Such was his devotion to the truth that he would have nothing to do with any other doctrine. Since first I went to Williamstown church, in 1872, I have never heard the first person say a harm word of him. But all would freely say "If our country was filled with such men as Uncle Ike what a good country we would have;" and yet he was as far as the apostle Paul from trusting in his own righteousness for salvation, but firmly believed in salvation by grace through the imputed righteousness of Jesus Christ, and that the sinner was the subject of regeneration. He died, as he had lived, at his post being blessed with the privilege of attending the last meeting of the church held on the 23 and 24 of March and he died the 29th. He left his dear afflicted companion and five children to mourn his absence as none but they can, yet he abundantly provided for their temporal needs. In him was fully demonstrated the Scripture, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine."—Prov. iii. 9, 10. Myself and Elders A. L. Thurston and E. Stephens were called on to preach at his funeral, but Bro. Stephens not getting the word in time failed to be there. The preaching was done at the court house but numbers of people were turned away for want of room, the gathering was so immense. No only does his family mourn his loss, but hosts of friends and relatives, and last though not least, in his church is a vacant seat that will not soon be filled. May the blessings of God's grace touch and tender the hearts of his children and bring them to a knowledge of the same truth that was the joy and comfort of their father through life, and bring them in to fill the seat made vacant by his being called hence, is they prayer of his pastor.

JAMES J. GILBERT.

Winchester, Ky.

MARY FULLWOOD.

DEAR BRO. RESPASS: I feel a desire to write a few words to you about our precious daughter, Mary, who was born May 4, 1868, and died of heart dropsy October 6, 1888, after a long and tedious illness. She was always a lovely child, always spoke the truth and ever admonishing her younger brothers and sisters and neighbors' children to always speak

the truth. I have often heard it remarked, "What a truthful child! As she grew up I could leave the whole household care with her, and would be done up just as well as if I was there.

It seemed that the fear of God was always before her. She wanted to be obedient and always obey his commands, and would say, "O, that I may feel a need of Him more and more every day." Though at times she would seem so distressed I would ask what was her trouble. She would say, "Mamma, I am so bad; I can't do nor think anything good—I do is mixed with sin." She seemed so distressed at times, we bought her an organ, thinking that would be some amusement for her, and it was, to some extent. She enjoyed many of the sacred pieces and would learn nothing but sacred music, yet sometimes, while at the organ, she would drop her head in her hands and say to me, "Mamma, all the pleasures and all the wisdom of this world are nothing to me. It is foolishness compared to the wisdom above, and I wish I could put it all hand out and drive it away, for it is nothing but sin, sin! and O, how I do desire to get away from it!" She had so much love for our people she would do all she could to make them comfortable when with us. She loved to be with them and hear them talk. Bro. Respass, if she would ever brought to a knowledge of the truth as it is in Christ properly, was in a gradual way, with here and there a little which left lasting impressions on her mind; though all last year she spoke of being ready to meet her Master's call. Four years ago she married Mr. Fullwood and a better or more affectionate husband can never be found. He was attentive, nursing her day and night and sleeping but little the whole year, as she was in very bad health all last year. She would try to get him to sleep more, and he would say, "Oh, honey, I am ashamed of sleeping what I do sleep." A little girl, Annie Lizzie, was born the second year after marriage, which lived only eleven months. Its death was a sore trial to her, but she said the Lord enabled her to rejoice in her sufferings and tribulations. When she was enabled to think of him and what he had done for her, she wanted to be willing to try to live, to live to the honor and glory of his great name. I know I can do nothing without him; my trust is in him, and Oh, that I may trust him more and more as long as I live. I may do all I can, but will never be able to put him for his goodness to me." All her life she never spoke of the future as being any time to her; that to-day might be the last, and felt impressed that way. When she was taken so very sick last winter she said that there was no use of getting medical aid, for she would not get well. But her husband got the best physician he could get and one who gave perfect satisfaction, so far as he could. The first Tuesday in October she was taken suddenly with pain in her side, which rendered her speechless for day and night. Her physician got to her in a little while after she was taken, but said there was no hope, but would give medicine and make her stay here as easy as possible. When she got so she could speak she told those around her, her time had come and she was ready—she only wanted to be patient until the Lord's call, and talked of spiritual things which she could talk. She said she wanted to be baptized, but as she had never been convenient to a church she would try to be content and die rejoicing in her Saviour, at 1 o'clock on the 6th of October last. In her daily walk, both spiritual and natural, few equalled her and none excelled her.

Her Bible, hymn-book and MESSENGER were her daily companions. She believed in salvation alone by grace and ever delighted to talk of the goodness and mercies of God. Oh! that I could only be as she was, but I have been so disobedient that I can't see how I have been spared to live, and my trials and troubles have been great, but nothing like what she deserve, and I can now see they are all for my good, and even while shedding tears of grief I have been made to shed tears of joy, and when I read Bro. B. L. Landers' dream I receive comfort from that, because

have had such dreams, and now sometimes think my darling Mary was taken from me to make me more mindful and submissive to his will. The night after we heard of her death, her father (J. W. Murray) said he had a great desire to know fully, in mind, that she was at rest. So he dreamed of taking a long journey, and after traveling for some time he saw a beautiful city, and as he got near it he saw a well and some one drawing water, and as he went nearer he saw that it was Mary and asked her why she was there, and she said, "Papa, this is a well of living water, and if you will come and drink of this water you will never thirst again." She said: "I have come here to stay forever and feast on this water. How cool and refreshing to drink from this fountain!" This is a great comfort to papa, if it is but a dream. When Mary died she also left a little girl (Bertha Ola) just eleven months old. May we all be prepared to join that happy throng, when done with this world, is the prayer of an unworthy sister.

ANNIE MURRAY,

Messina, Fla.

MARGARET E. TUGWELL.

MARGARET E. TUGWELL was born in Wilks county, Ga., March 18, 1825, and departed this life October 11, 1889. Her maiden name was Harris, and after the death of her parents she came to this country with some of her relations and at the age of 25 or 26 she married a Mr. Jones, by whom she had three children, one of whom died when small. Mr. Jones died and she remained a widow about three years. Then she married J. L. Tugwell, with whom she lived happily until he died last August was a year ago. Sister Tugwell was received into the fellowship of Liberty Hill church and baptized July 25, 1869, by Elder R. Toler, where she remained until the day of her death, a consistent Baptist, always filling her seat if not prevented by afflictions. Her house was a home for the brethren, and especially the ministry, as I very well know. She was a good neighbor and charitable to the poor. She leaves two daughters, together with many friends and with the church to weep over the sad demise. But we weep not as those who have no hope. We visited her in her afflictions and had some conversation with her. She seemed to be waiting for the blessed Lord to say child come home. T. J. FOSTER.

Farmerville, La.

JOSEPH H. BROWN

Died September 10, 1888, in Haralson county, aged about 45 years. He was a member of Pineywoods Primitive Baptist church and a good and faithful brother to the end. Leaving off all outside show and pretensions of the world, and holding fast to the faith first given him by God the Father. He was a good brother, a good husband and father, and a good, kind neighbor, and above all a good Christian. He leaves a wife and six children to mourn the loss of husband and father. May they be sustained and comforted by the same spirit and grace that carried him through this unfriendly world to a triumphant landing on the other shore, as we are fully satisfied he has landed safe. May the brethren and sisters be more watchful and diligent, knowing they will soon have to follow their brother that has gone before.

BY A FRIEND.

JUDA BLACKSTOCKS

Died on Sunday night March 4, 1888. She was a member of Pineywoods Primitive Baptist church in Haralson county, Ga., and a good Christian woman, a good wife, a good daughter, and a good neighbor. She was a daughter of Harrell Felton, of this county, and a member of the same church. May the God of all grace sustain and comfort the bereaved ones left behind. May they follow in the right track that she walked in.

A FRIEND.

ELDER I. N. MOON—*Dear Brother:* Your kind letter of December 20th came to hand finding us all well. I was truly glad to hear of your good meeting. O, do we not love to talk of Jesus, the way and plan of salvation. It never gets old with me, and I am much interested when the good Lord enables his servants to speak comforting words of gospel truth to his little trembling ones. You spoke of the blessing of getting home and finding all well. We should be thankful, for I sometimes feel that even these temporal blessings are far more than we deserve, and desire to praise God for his tender love and mercy to me, a poor vile sinner, for I often feel and know that I have never done anything good for myself, not even able to think a good thought, and yet I am left here a lonely widow for some purpose, I know not what. My nature has been so rebellious since the death of my dear companion, but I do desire to say, "Thy will, O God, be done, and not mine." I fear that I have done wrong in immoderately grieving after him, but when we go to the table day after day, and there is no one to ask God's blessing or at any time to read, talk to or pray with us, and for us, and then I feel lonely and sad and realize how much we have lost.

Dear Brother, I should have answered your letter sooner, but my sister from Indian Territory has been visiting us. I went to Rome to meet her. Mother is coming up to stay with me, she is very feeble.

You wrote me to send you all the particulars necessary for preparing an obituary of my lamented husband, Elder F. M. Casey, and you would send it to the *Signs*. We rather you would send it to the GOSPEL MESSENGER, as all the brethren here take the MESSENGER, and my sister in Indian Territory takes it, and Mr. Casey had been acting as agent ever since Elder Respass has been connected with it, and all our relatives think it would be best. You must bear with me in my manner of writing; I always have felt timid in writing to any gospel minister. Yet I believe that they can and will bear with me another more than any other people on earth. Give my love to your wife and children. Remember us in your prayers. Write often as you can, though you cannot get such letters from me as you have received from Mr. Casey, for he could write to the comfort of Christians. Your sister in Christ,

Adairsville, Ga., Jan. 5, 1890.

ELIZABETH CASEY.

ELDER. F. M. CASEY.

Eld. F. M. Casey died suddenly at his home in Adairsville, Ga., November 25, 1889, in the fifty-fifth year of his age, and the thirty-first year of his ministry. For many years he had the pastoral care of four churches and also served the Eucharley Association as clerk, and for six years before his death he was regularly chosen as Moderator. But his useful and model life of faithfulness is past and can only now live in memory, and in those blessed fruits that always follow a well spent life of devoted service to God and to his people. He was married in April, 1859, to Miss Elizabeth Aycock, who still survives him, and is a worthy Baptist. They had six sons and one daughter. But as we design in this issue of the MESSENGER to publish an extract from Sister Casey's letter to Elder I. N. Moon, and also the entire and last letter ever written by our lamented Brother Casey, we say no more now. M.

MRS. MARTHA PATTERSON.

Our aged sister, Martha Patterson, died March 12, 1888, in the 81st year of her age. As to where she was born, or raised, her parentage, and in what State or county she died we are not informed. She was married to G. B. Patterson, October, 1831, by whom she had nine children, eight of them now living, and five of them members of the church. She was baptized in Coosa county, Ala., by Elded J. G. Edon, April 1843, and lived an humble, pious and devoted Christian life. M.

ROBERT COX SMITH AND MOURNING WOODS SMITH.

Robert Cox Smith was born January 25, 1815, and united in marriage with Mourning Woods Miller June 4, 1839, and departed this life June 12, 1865. Mourning Woods Smith, wife of Robert Cox Smith, was born March 15, 1818, and departed this life March 16, 1889. There were born unto them ten children, four of whom died in infancy. The remaining six all attained to manhood and womanhood, and all married; two of whom crossed over the river before their mother. The first leaving one child, a daughter; the other leaving two daughters. Two sons and two daughters alone remain of the once happy family circle of the above named Robert and Mourning Smith. Surely there never was a happier family until the memorable 12th day of January, 1865, when a band of deserters from the confederate army, and cut-throats, thieves, and low down scoundrels came to his house and marched him off from his beautiful and pleasant home, his wife begging them not to take him away from her, but they heeded her not, but drove him about a mile and there shot him down as they would a sheep-killing dog. The devils in human shape returned by the house but Robert was not with them. Sister Smith being signaled by a neighbor colored man started to look for her dear husband and found him as above shown. This was a tragic death, but equally so have been the deaths of nearly all the villains who participated in the awful tragedy. There is only one of the murderous crew now living, and it is said that he lives a miserable life, barricading his house at night, etc. I am glad to say in this connection that the family and relatives of Brother Smith and Sister Smith did not have to avenge the death of Robert Smith. Others attended to that who were interested. Sister Smith united with the Primitive Baptist church at Bean's Creek the 3rd Saturday in August, 1833, and lived a steadfast, consistent and an exemplary member of the same until her death as above given. Bro. Smith united with the Primitive Baptist church at Bean's Creek the 2nd Saturday in November, 1843, making a good and much loved member of the same. His house was always open to his brethren and friends. They now lie side by side in the family graveyard on the waters of Bean's Creek. I feel that it is more than I am capable of doing to do full justice to dear Sister Smith and Brother Smith, but one thing I do feel certain of and that is, that there never was a better father or mother, none more kind, loving, high-toned, honorable and loved by almost every one who knew them. But they are gone, and we who now linger here will ere long follow them. It was said by Elder J. G. Woods at Sister Smith's funeral that "here lies one that if she has an enemy anywhere that she ought not or should not have it." If she had any we know not where to find them. I could write more but must close. May the good Lord at his own appointed time say to us as he did those gone before "Children your Father calls, come home."

Bean's Creek, Tenn.

ANDREW WOODS.

JOHN FRANKLIN DARDEN,

Son of James M. and Matilda Darden, was born the 20th of July, 1884, and died September 24, 1889, aged 5 years, 2 months and 4 days. The remains of the dear little boy was surrounded by many kind friends and nursed as tenderly as human aid could render, but, alas, the hour of death came, and in spite of all human skill the dear child fell asleep in Jesus. The unworthy writer met the bereaved parents and relatives and friends at the cemetery, Mount Tisga Missionary Baptist church, on the 25th day of September, where he tried to speak to the comfort of the bereaved brother and sister and relatives from the language of Christ, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." After which the body was deposited in the earth to await the resurrection morn. There was just eleven months and two days difference between the deaths of the last two children. The dear brother and sister wished to be remembered in the prayers of all the dear children of God. May the Lord bless and comfort them in their sad bereavement. Your unworthy Bro.

T. E. HARRISON.

EXTRACTS FROM PRIVATE LETTERS.

A few brethren, sisters and friends whose names seldom or never appear in the MESSENGER, occasionally write us cheering private letters, strongly manifesting their love in the truth and bearing witness to the same conflicts, joy and comforts that others speak of who write for the MESSENGER.

One beloved young minister says with regard to going forth to preach, "I know it is not in the power of any minister to go at the request of all who may call upon him, neither are all who request it very solicitous, but I do feel that I should devote more of my time to ministry. But even right now it comes in mind, 'What are you worth in the ministry?' The answer is nothing. But this answer may be of the flesh, for I have surely felt in the past that the Lord was with me in preaching his word. Yet, a few days ago I was greatly troubled about my feeble attempts to preach, and was comparing myself with some who have so much greater ability. While thinking over these things I went down—down—down, until I was made to inquire into the real cause of my going forth at all; and I do think I saw that it was not that I might equal others, but alone because the love of Christ constraineth me, and because necessity is laid upon me. When we come to die I see no difference between great and small. All are sown in weakness and all are raised in power. Great men with great gifts for usefulness have great trials of faith, cruel mockings, bonds and imprisonments, being destitute and afflicted in many ways that we who are weak do not have to the same extent. Dear Bro., these are some of my crosses in the way. What is it that makes one choose this narrow way? It must be the same grace of faith that caused Moses to choose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season."

An aged brother writes that, "I have in much weakness been a Primitive Baptist for 57 years. I have just read the February MESSENGER. Brother T. N. Alderton talks like one who had been with Jesus, and speaks in a lovely spirit. Bro. J. W. Stowers speaks so lovely on some important points as does also brother Chick." A lonely sister whose dear afflicted husband is off from home under medical treatment says: "I get much comfort and instruction from reading the MESSENGER. I am also glad to have letters from friends, and am very thankful for advice they give me, and the assistance given me and my little children."

In concluding this hasty article we wish to express our appreciation of these humble and loving expressions of Christian correspondence, and also to state that letters intended for Elder W. M. Mitchell, individually, should be addressed to him at *Opelika, Ala.*, and not to Butler, Ga., as some have been, thereby causing additional expense and delay in answering them.—M

The obituary of Mrs. Jennie Bradler is unavoidably crowded out; will appear in April number.

RECEIPTS FOR ELD. HASSELL.—Dora Saxon, Arkansas, \$1.00; A. J. Pickett, Alabama, \$1.00; J. A. Callaway, Georgia, \$1.00; Mrs. R. A. Mays, Virginia, \$1.00. Total, \$386.39.

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By Silas H. Durand.

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THE OLD PATHS.

Elder Hassell has published THE OLD PATHS, (as in November MESSENGER) in neat pamphlet form of fifteen pages, and they may be had of him, post paid, as follows: One copy, 5 cents; three copies, 10 cents; eight copies, 30 cents; eighteen copies, 50 cents, and forty copies, \$1.00. Address him, Elder Sylvester Hassell, Williamston, Martin county, N. C.

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THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

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McA APRIL, 1890.

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

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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 one copy of the Messenger for one year free.

MRS. JENNIE BRADLER,

Wife of P. N. Bradler and daughter of J. R. and M. E. Walker, Lowndes county, Ga., was born in Lowndes county January 6, 1859, and died in Valdosta, Ga., December 7, 1888, with yellow fever. She was sick about eight days, and for the last three or four days her sufferings were very great. None of her relatives were with her in her sufferings. Her parents were sent for, but ere they could reach her bedside her spirit had taken its flight. She was the mother of three children, one but only twelve hours before she died, which was buried in her arms. She also had four stepchildren, who loved her as if she had been their own mother. She had never made a public confession of faith, but we have reasons to believe that she now rests in the arms of Jesus, for the fruit that she bore for the last two years of her life did not grow in Nature's garden—nothing but the sweet spirit of grace in the heart could have illuminated her face with such peaceful, heavenly smiles. Oh, may God sanctify this seemingly untimely death to the good of all her brothers and sisters and her poor old grief-stricken parents. Her remains were buried in the family burying ground at old Union Church. Bro. Tomlinson, pastor of that church, delivered an able prayer at the grave. Pray for us, dear brothers and sisters, that we may be prepared to meet her in heaven.

Since it is so, let sorrows go,
My God hath sent His rod;
He doth His will, I must be still,
And know that He is good.

Yours in sorrow,

MATTIE LUKE

Nashville, Ga.

DEACON ANDERSON SEALE.

We, your committee, beg leave to report: Bro. ANDERSON SEALE was born in Edgefield district, S. C., January 25, 1803, and died at his home in Butler county, Ala., December 21, 1889, at the age of eighty-six years, ten months and twenty-eight days. He emigrated to this State at an early age, and settled in a county with his parents when quite young. He first united with the Methodist Church, but after many years he became dissatisfied and joined the Primitive Baptist Church at Shiloh, Butler county, Ala.; baptized by Elder W. C. Simmons, Sept. 5, 1871; soon after was ordained to the office of Deacon, which he filled well. He was a good citizen and a Christian gentleman; therefore

Resolved, That the Church at Shiloh express her sorrow in the loss she has sustained; but while we mourn our loss, we recognize the hand of our Allwise God, and bow in humble submission to this dispensation of His providence, believing that our loss is our brother's eternal gain.

Resolved, That we cherish his memory by inserting his obituary in our church book, and present a copy of this to his family; also, send a copy to THE GOSPEL MESSENGER for publication.

W. C. SIMMONS, }
J. A. SIMMONS, } Committee.
L. A. SIMMONS, }
W. A. NORRIS, }

Read and adopted in Conference Feb. 1, 1890.

W. C. SIMMONS, *Moderator*.

J. M. SIMMONS, *Clerk*.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer

COLUMBUS, GEORGIA.

THE GOSPEL MESSENGER.

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THE INCENSE OF THE SANCTUARY.

Ex. xxx. 34, 36; Ex. xxxvii. 29; Lev. x. 18; Lev. xvi. 12, 13; Num. xvi. 46.

DEAR BRETHREN: The theme named above has been very sweetly in my mind for a day or two past, and if the Lord will, I desire to pen down for your readers some of the things concerning it that have seemed so pleasant and precious to me. Under the old covenant Jehovah made use of a multiplicity of signs and figures to present to the people some faint view of the real heavenly things that were to be revealed at the coming of the Son of man. In the worship of the sanctuary, first in the tabernacle and afterwards in the temple, forms and ceremonies were used which appealed to the eyes and ears of the worshipers, attracting their attention to the sign or symbol, and through this, which was outward, leading them to consider the divine things therein set forth. Not only were emblems used that could be seen and heard, but, also, the sense of smell was used, and emblems which appealed to it, also, were provided, setting forth in this way the glories of the Redeemer's kingdom. The burning incense appealed to this sense, and set forth divine truth, which, now, is revealed in the hearts of the true Israel of God.

In the scriptures referred to at the head of this letter the composition of the incense—the material of which it was composed, the manner of its making, the purpose for which it was made, the altar upon which it was to be burned, the penalty for burning it in a manner contrary to God's appointment at the time of its offering,—are all plainly set forth. Three things I will

notice especially, with regard to it. It was to be made according to the exact mode and of the exact materials prescribed by the God of Israel, himself. It was never to be made for any other purpose nor put to any other use than for the worship of God in the sanctuary, (that is, it was not to be put to any secular use among them); and no one was to offer it upon strange fire before the Lord. It must be offered only upon the specially prepared altar of incense in the sanctuary, where the fire was kept continually supplied from the altar of burnt offering. The clouds of burning incense ascending in the sanctuary before the mercy-seat, when the high priest went in to make his accustomed offering, and which covered the mercy-seat and partially veiled the divine glory from his view, that he should not die, and which filled the whole place with its pleasant odors, it seems to me are a type of the merits and intercession of our crucified and risen Redeemer, which always are before the throne of God, and which are always pleasing to Him, and through which, when we come before God, we are accepted and die not. We are told in Revelations that an angel came and stood at the altar, having a golden censer, and there was given to him much incense that he should offer it with the prayers of all the saints upon the golden altar, which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand. Is it not because they are mingled with the merit and intercession of Christ that the prayers of saints ascend before God at all? The fire to kindle the incense was always taken from the altar of burnt offering, whose every sacrifice set forth him who kept back nothing, but offered himself a whole burnt offering to God for our sins. And so all the sweet incense of the intercession and advocacy of Jesus, in heaven, is based upon the wonderful truth that he gave himself, without spot and without reserve, to God in the sacrifice upon the cross of Calvary. And if our prayers and praises go up before God with acceptance, we have no other confession to make than that their imperfectness is covered and shielded by the perfectness of the atonement and intercession of our Lord. As the sweet incense was a reminder in the holy place that the burnt offering had been made and

accepted with God, so now, the intercession of Jesus is based alone upon his atoning sacrifice, and is effectual for us upon this, and upon no other ground. Incense offered with fire taken from no other altar could be accepted, and the offerer of such strange fire must be cut off from the people, or must die, as witness the case of Nadab and Abihu, sons of Aaron, recorded in Leviticus x. Here the priesthood was all right, and the incense was all right, but the fire was strange; it was not taken from the proper place. No prayer or intercession of any one of the priests of God, though they be truly his priests, though, also, the matter of their intercession be right, can ever be accepted before God, unless it be based upon the offering of our Lord Jesus Christ. Our intercessions must be kindled from that altar; when we pray there is no room for any creature merit.

Every worshiper in the sanctuary would smell this sweet savor and could delight himself in it. As it was true that no one could offer sacrifice acceptable to God except it was mingled with the sweet savor of the incense of the sanctuary, so, on the other hand, the incense was burnt in the sanctuary, and the worshipers always found it there. No matter how poor or rich, high or low the condition of the worshipers might be, no matter how unworthy of the divine favor they might be, no matter how feeble the voice, nor how broken the petition of the suppliant might be, the prayer was always mingled with the incense, and was lifted and borne up with it before the mercy seat. It is the strength and the encouragement of the child of God to-day that, while all his acts of devotion are mingled with sin and full of infirmity, yet it is his privilege to come with holy boldness, because the merit of the intercession of Jesus is always mingled with his imperfect offerings, and, therefore, they are accepted. What is there in us; what is there in anything that we bring that can command the approbation of the holiness of God? But in Jesus Christ all is accepted; to his blessed name be praise for ever, and his intercession always avails. His is a perfect righteousness, a perfect obedience; in him God is well pleased. As the voice from heaven said to men, "Hear ye him," so Jesus, on the other hand, said, "I know that thou always hearest me." Jehovah is

well pleased in his beloved son and hears him. How blessed are we if we can, also, say, each for himself, "I, also, am well pleased in Jesus and delight to hear him." But we never appreciate the value of the incense with which our prayers are mingled until we have learned the worthlessness of our prayers. We shall never hear Jesus and be pleased in him until we are no longer pleased with ourselves, and our prayers seem to us but a chattering noise.

It seems to me that in the precious spices of which this incense was composed, we have all the heavenly graces and affections which filled the life and beautified the person of our dear Redeemer, set forth. In him and in his life these graces existed and appeared in all perfectness. What wonderful descriptions of the personal character of our Redeemer do the scriptures contain! "My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy and black as a raven; his eyes are as the eyes of doves by the rivers of waters washed with milk and fitly set; his cheeks are as a bed of spices, as sweet flowers; his lips like lillies, dropping sweet smelling myrrh; his hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires; his legs are as pillars of marble, set upon sockets of fine gold; his countenance is as Lebanon, excellent as the cedars; his mouth is most sweet; ye, he is altogether lovely. This is my beloved, and this is my friend, O, daughters of Jerusalem." With such figures of language as this do the scriptures delight to set forth the beauties of the person of our Emanuel. Of his character, what can be said, but that no language can fitly set forth all his love, obedience to God, patience, humility, pity, forgiveness, gentleness, compassion, long suffering, wisdom, power and truth! All the scriptures were written for the express purpose of exalting our blessed Lord on high, by setting forth his unspeakable glory. All this and infinitely more was represented in the spices of which the incense was composed

Still, once more let us remember that sweet and precious as were these spices their savor was largely confined within themselves until they were burned in fire upon the censor. First of all the command was to

beat these spices small, and afterwards the fire. Is there not here a striking figure of the suffering and death of our adorable Redeemer? The beating small of these spices may represent all the temptation and persecution and trial which he endured in all his ministry on earth, in which his divine patience and meekness and pity and forbearance were made manifest in the sight of men, while burning them in fire may represent the scenes of his last day on earth, when all the powers of darkness were let loose, and he said, "This is your hour, and the power of darkness;" and "my soul is exceeding sorrowful, even unto death," and then, when in his supremest agony, he cried, "My God! My God! why hast thou forsaken me!" Be this as it may, we know how that, by all the sorrows of the way, and by his agony and death at last, all the sweet odors of the heavenly life which he bore in his body were revealed to men, and the sweet incense ascending to God secured for sinners, such as we, the blessing of a present acceptance with God, and the promise of a future life of eternal glory. While the open sepulcher tells us of justification full and complete, in a risen Redeemer, yet, in all ages, the people of God have sung and preached of the cross as the center and ground of their hope. The beating of the incense small and the burning in the fire are chief in the thoughts of a child of God. The angel said: "He is not here; he is risen. Come see the place where the Lord lay." And this we must, by faith, often do. But yet the words of Jesus—"And I, if I be lifted up, will draw all men unto me"—are still heard and their power felt wherever there is a sin-sticken soul who feels his need of a full redemption. As when we listen to the music of some grand organ played by a master hand, at first the bright melody played upon the upper keys may arrest and charm us most, but after a time the deep bass undertone makes itself heard and felt, and will abide with us after the higher melody is dim in memory, so we rejoice as we think of the gladness clustered around that open tomb where Jesus was laid, and filling the message of the angel, who said, "He is risen;" but after all we remember most the cross and the agony and the death of the beloved Master. This is the deep bass,

without which there could be no joyous song of resurrection power and life.

Still one more reflection is in my mind and has been most pleasant to me for some days past. No one could enter the sanctuary and abide there, when the incense was burning and filling the tabernacle, without having his garments filled with the odor also, and so becoming, himself, in some sense, a censer to all with whom he might meet. As such an one went out from the offering of his sacrifice in the sanctuary, and from the manifest presence of his God, he would carry with him the evidence that he had been in the holy place, and in communion with God there. The fragrance of the incense would abide with him. He might be able to say but little, but his garments, bearing abroad the savor of the incense, would speak for him and bear testimony that he had been with God. He might meet some who had never been in the house of God, and who, therefore, would not know what this sweet savor meant, but all who had communed with God there would recognize that here was a fellow-worshiper, and be drawn to him as one who had passed through a similar experience with themselves. This would be true, whether he engaged in his accustomed business, visited his friends, or went about telling of the wondrous things which he had seen and heard. The sweet smell upon his garments would be better evidence that he had been in the presence of God than any words of his. For, according to the law of God, in the sanctuary only was this incense to be burned. He could not always be engaged in public worship, nor always stay in the sanctuary, but this sweet fragrance abided with him, a grateful smell in his own nostrils, and a testimony to all with whom he might meet. So the face of Moses shone when he came out from the presence of God. He had caught a measure of the divine glory. That his face shone may not at first have been known to him, but all who looked could see it.

I have been thinking of these things, and in my heart there has arisen the earnest desire that I might, also, often be permitted to visit the sanctuary and commune with God and see His face; and that always, wherever I go, I might carry with me the fragrance of that name, that is as ointment poured forth. I go out

preaching and talking about all these things, and hope to still enjoy that privilege while life shall last, but I want to do more than this. I want to have in my whole life the savor of the incense that is in the sanctuary. I not only want the gift to talk about it, but I want it to be mine and go with me everywhere. If upon me has been wafted this heavenly incense which embraces all the graces of the spirit, and which Jesus exhibited in all his life, then there will appear in me, in some measure, the meekness, the gentleness, the lowliness of spirit, which so adorn a believer, and in the sight of God is of great price. This, I believe, has been my desire for myself, as I have thought this subject over. In my brethren who have shared in the fellowship of the sufferings of Jesus, I can detect this sweet savor; and in this very fact I find some ground of assurance that I, also, have sometimes been in the sanctuary as a true worshiper. Thus this theme has been pleasant to me; if God will, it will be so to others. I trust that I may not have written in vain. I remain your brother in a precious hope through Christ.

F. A. CHICK.

THE NEW COVENANT.

[Continued from March Number].

Brethren, is all the foregoing a fancy sketch—is it overdrawn? You know it is not. Ten thousand times ten thousand has the covenant and means of salvation been thus proclaimed. Is it not constantly done in city, town and country, all over this broad land? Millions have been paid to men to preach these sentiments; millions expended to erect fine houses and imposing temples for this very purpose; millions to compass sea and land, to make proselytes to such a faith. They lavish gold out of the bag and weigh silver in the balance to establish an effective system of saving men from perdition. The salvation mainly preached in this day is as completely conditional as was that of Moses, which proved of no avail. Why do men cling to an unavailing covenant of works when the great Jehovah expressly declares that in the gospel day he will make a new covenant that is not according to the old? And why should it be the same? If it was violated in Eden, ere man had learned to love iniquity, or sin was inwoven in his nature; if it was broken at Sinai, after the miracle of deliverance from the house of bondage, men would fail to keep the same covenant in the Nineteenth Century. They

would fail for ever and ever. Then, thanks be to the blessed Lord, this unfruitful covenant ministered by Moses was taken out of the way, and Jesus having obtained a more excellent ministry, becomes the surety of a better testament, the Mediator of a better covenant, which was established upon better promises. And O my friends, what are these promises? "Failure" has, so far, been written on the works of man. Is there hope in this promise-covenant for those without strength, the helpless and the poor? As has been said, if we would know its sweet provisions, we must go to the covenant, itself; and though it might seem to be covered a thousand fathoms deep with the traditions and delusions of men, God's covenant cannot be destroyed. It lives in his blessed word, a beacon of hope to the outcasts of every land who are ready to perish.

Let us now turn from these things with which it does not accord and solace our hearts with the words of eternal truth: "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 teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This, dear brethren, is the Lord's new covenant of the gospel day, proclaimed by both prophet and apostle. Study it carefully as from his mighty hand. Ponder well its provisions and see wherein it differs from the covenant of works. There is not an "if" recorded in all its wondrous sentences, but it is filled with "wills" and "shalls." No jot or tittle is found for man to do in the great work of redemption. The finest Arminian microscope that was ever constructed can find no shadow of one poor interference in this covenant, of man's part, or of conditions to be performed by him. Blessed news! God's part means all of it, or we had been lost for ever. Paul calls it the unsearchable riches of Christ's redemption through his blood, salvation in his name, bringing joy that is unspeakable and full of glory.

What estimate then shall we, as human beings, place upon a covenant made by the Eternal King? Let us not forget what may be represented by a written instrument, even in a temporary view. See how a written deed conveys a land estate; how binding is the indenture of a mortgage! Behold how a will determines an inheritance! Why, brethren, though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. It stands as the measure of a nation's power. If we thus respect the decree of man, how shall we regard a covenant made by the everlasting Father and confirmed by two immutable things, his counsel and his oath, that the heirs of promise might have strong consolation, who flee for refuge to this glorious hope

O, my brethren, see that ye refuse not him that spake from heaven, or count the word and blood of the covenant an unholy thing.

This covenant, then, contains the fundamental, underlying method of salvation. It is all of grace, and not in the least by works of righteousness which we have done. There will be details and incidentals when Jehovah writes his law, not with ink, but with the spirit of the living God, in fleshly tables of the heart. Then will be the sinner's part; he will feel the sting and cry for mercy. Touch the heart and death ensues. We may lose our limbs and yet live, but touch the heart with the finest instrument and the sinner will die; he will die to all hope of fulfilling conditions and become dead, indeed, unto sin, but alive unto God. When the diamond of God's pen commenced to write in the heart of Paul, he fell at the footstool of mercy a changed man, and afterwards loved to write of the time when it pleased God to reveal his sin in him. When he touched Lydia's heart she turned to God. Thousands have felt this wounding and have cried out, Men and brethren, what must we do? But these exercises are no part of the redemption price, but the effect of it. It may take place under the preached word, as on the day of Pentecost, or on the highway of persecution, as with Paul, or even when gibbeted as a criminal to the cross, like the dying thief. The redemption price was paid alone by Emmanuel. God's people are not their own; they are bought with a price, a very great price, and they become what Paul calls the purchased possession. How wonderful was the work of the Lord Jesus which was founded upon the decree, "Without the shedding of blood, there is no remission." But from whence came the crimson fluid upon which may rest the covenant of free salvation? The blood of Abel was not sufficient; that which reddened the altars of Israel would not answer, for it only carried the remembrance of sin from year to year, while the debt increased. If there is a solvent surety, long-deferred justice will have its own. The Surety of the better covenant was fully able—able to lay down his life, and able to take it up again. When the fulness of time had come, Jesus met the claim of justice on the heights of Calvary. The dread hour of Jesus dawned as the cry rang out, "Awake, O, sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones." Jesus was smitten, but the flock was scattered from the stroke, and God's mighty hand was turned upon the little ones. Jesus, the High Priest of good things to come, by his own blood entered once into the holy place and offered himself, without spot, to God. By that one offering he obtained eternal redemption, and forever perfected them that are sanctified or set apart. Christ was once offered to bear the sins of many. What the Lord doeth it shall be forever, and there remains no more sacrifice for sin. If Jesus did not put away

every vestige of our sins on Calvary, we will never be redeemed, our works are futile, and we are lost.

Could my zeal no respite know,
 Could my tears forever flow,
 All for sin could not atone—
 Thou must cleanse, and Thou alone.

Would the Lord be pleased with ten thousand rivers of oil? Shall I give my first-born for my transgression—the fruit of my body for the sin of my soul? Can any man redeem his brother, or give to God a ransom for him? The answer will be forever, no! If our names were not on the breast-plate of Jesus when he cried, It is finished, even as in the antitype the names of the children of Israel were upon Aaron's heart when he went into the holy place before the Lord, we are lost forever. If we cannot say with Paul personally, He loved me, and gave himself for me, where is our hope? If Jesus loved the church, and gave himself for it, that he might sanctify and cleanse it, and present it to himself, a glorious church, not having spot or wrinkle, or any such thing, shall the gates of hell so far prevail as to rob him of the feeblest member? Blessed be the Lord forever, his mighty work was effectual. Surely he hath borne our griefs and carried our sorrows. He was bruised for our iniquities, and by his stripes we are healed. A fit man has carried our sins into the wilderness, and God will remember them no more. It remains to publish these glad tidings abroad; to cry unto Jerusalem that her warfare is accomplished; that her iniquity is pardoned. The Lord hath saved his people by his own strong arm; the gospel will gather them together, and great shall be their peace in Zion.

Does the poor soul fear to trust such a gospel as this? Do you doubt God's word, or his power? Did he not proclaim that Jesus should save his people from their sins? Will you disbelieve Jesus when he declares he came to seek and to save them that are lost? and when he said, This is the Father's will which hath sent me, that of all which he hath given me, I shall lose nothing? O, can you doubt when he solemnly declares, I have finished the work which thou gavest me to do? O, poor soul, you who have tasted the good word of life and the powers of the world to come, why not trust the Captain of your salvation? The glory of the Father's house hangs upon him; the government is upon his shoulders, and he goeth forth conquering and to conquer. He will finally exclaim in victory, Behold I and the children God hath given me. Every one that hath heard and hath learned of the Father, through the heart-work of the covenant, cometh unto Jesus, and not one shall be cast out. Not a single one will fall away or perish. Tribulation, nakedness, sword or peril, and all things else that can be named, will fail to separate one single child for whom he died. Only when the sun, and moon, and stars shall depart from before the Lord, the covenant of day and night shall

ase, when the heavens above can be measured, and the foundations of earth searched out; when the great, the mighty and the terrible God who keepeth covenant and mercy, shall be dethroned—not till then shall one of his little ones be plucked out of the father's hand.

I must forbear. These thoughts but poorly delineate the sermon of our esteemed brother. They are but as fragments taken up after the feast. The discourse was many fold richer and more comforting to us, and may Israel's God send his servant blessings. May the dear Lord grant that the minds of his people be not corrupted from the simplicity of the old-time gospel by extreme gilded theorists, and may many peace-makers be found in Zion. In the best of bonds, but unworthily,
Crawfordsville, Ind.

S. B. LUCKETT.

REISTERSTOWN, BALTIMORE Co. Md. }
January 27, 1890. }

ELDER S. H. DURAND—*My Dear Brother in Christ*: I have been especially interested, and I trust edified, by your last article in the MESSENGER, and your last article in the *Signs*, and for several days have felt like saying so to you. They seem to me very full of matter that it is profitable to consider, and I thought the tone or temper of both letters was excellent and spiritual. I am not aware that I differ from anything presented in either letter. There were one or two things that I felt like suggesting a few questions about, and if you can feel so inclined, I would be glad for you to write further upon those things. In your article in the MESSENGER you said something to this effect, that you "questioned the propriety of saying that we are killed or dead to the love of sin." I suppose that this has been the view of nearly all Old School Baptists. It has been my feeling also. I have not felt like saying at any time "I am killed to the love of sin." But your remark has called up some questions that (in the same form at least,) had not occurred to my mind before. I will state them in this way: The apostle declares that we are dead to sin; "how shall we that are *dead to sin* live any longer therein?" Yet in the same epistle he complains of the power and presence of sin after such a fashion that he cannot do the good that he would. In a certain sense he was dead to sin, and in a certain other sense he felt its power within. Now, is it not lawful to say we are dead to the LOVE of sin, while yet, in another sense, we know that there is still that within us that welcomes it as a guest and a friend? Is it not right to say "I hate sin," even though we find a willing mind toward it, which mind, however, we loathe, and long to be free from? I do not think it would be true if I should say, without any qualification, I love sin. I think it is true that I used to love it, but that now I hate it. And still I should hesitate

to use the expression, "I am killed to the love of sin." I should not hesitate to say "I am dead to sin, and if dead, I suppose killed to it." and yet I am conscious of its presence every hour. May I not lawfully say "I am dead to the love of sin" in the same sense "that I am dead to sin?" These questions have arisen in my mind. I would be more than glad if you would take up this subject further through the MESSENGER. Some things in this subject appear clear to my mind, and some do not.

F. A. CHICK.

SOUTHAMPTON, BUCKS CO., PA. Feb. 6, 1890.

DEAR BROTHER CHICK: The questions you suggest in regard to the expressions, "killed to the love of sin," and "dead to sin," cover a ground which I have looked over some, and I should have spoken of that part of the subject in my letter to Bro. Respass to which you refer, but for fear of occupying too much space. As you have very clearly stated the apparent difficulties that will arise in considering the subject, I will ask you to send that portion of your kind and very interesting letter to be published with this in THE GOSPEL MESSENGER. I regard a conference of brethren upon scriptural subjects as a profitable exercise. There need not be any other than the kindest and most brotherly feelings between those engaged in such a conference. If it were certain that the views of any one person must be absolutely correct upon every part of the written word, then no conference would be necessary for edification or comfort, but only a reference to him for his views. But since this is not so, it will continue to be the desire of those who are spiritually-minded, who know that we see only in part, to speak often one to another for mutual benefit; and each will desire to express in meekness and faithfulness his own understanding, and consider with careful and candid attention what is expressed by his brethren.

I understand the phrase, "Killed to the love of sin," to mean that the evil propensities and inclinations to that which is sinful which we had while in a natural state, are destroyed, eradicated from our nature, by the Spirit of Christ which quickened us. If this were the case, one could not sin after having been thus quickened, and no exhortations to guard against these things, and to deny them, would be made by him. To me it seems very clear that all "the desires of the flesh and the mind" which we had by nature when "children of wrath," are in our carnal nature yet, but the great difference is, that then we fulfilled them, while now we have another Spirit, which forbids their fulfillment. Does not every Christian painfully realize that anger, envy, lust, emulation, strife, and the like are still in our flesh, and that to gratify them is sin? The apostle says, "If we walk in the Spirit, we shall not fulfill the lusts of the flesh." Some have been so powerfully wrought upon by the grace that brought them salvation, and have

been so long held under that sweet control, that they have thought for awhile that all sinful inclinations had been destroyed within them, and could easily accept the declaration as true that "we are killed to the love of sin." But sooner or later they cannot fail to see again the evil desires and wicked principles which have been lurking all the time within them; and then these very words, "killed to the love of sin," become a cause for doubting their call by grace. For they find that their nature loves what it always did, as is just as much opposed to the will of God as it ever was. How many a poor soul has been brought to the borders of despair because he found that his heart would not and could not say, "Thy will be done." If one concludes that he is so killed to the love of sin that there is no need of careful guarding, and watching, and denying himself, he will some time find out his mistake in some such terribly painful way as David and Peter did, and learn that his heart is still "deceitful, and desperately wicked."

But if I cannot say that I am "killed to the love of sin," does it follow that I must say I love sin? I think not. That little pronoun, *I*, means more than it did once. It once meant only the flesh—the life and nature of the first Adam, which is of the earth earthy. Now it means both flesh and Spirit, including both the life of the first Adam, and the life of the second Adam, who is the Lord from heaven. If I have not the Spirit of Christ I am none of his. If I have that Spirit, it is mine—my life. By that Spirit I hate sin and love holiness. This new life is the stronger. Not that sin, and sinful desires, and lusts are killed out of the old Adamic life, but that a stronger man has bound the strong man. If these cords with which the binding is done are ever loosened for a moment, the poor soul finds that all the vile loves and hates are there still. It cannot be that a disciple of Christ can get along in such a way as not to hate his own life.—Luke xiv. 26. But the life of Christ he cannot hate. This new life is their joy and comfort. It is full of love for all that is pure and holy, and of hatred for all that is vile. And this complex being, this one in whom is seen "as it were, the company of two armies," this one composed of both flesh and spirit, is the *I* that says, "What I hate, that do I," "For the good that I would, I do not; but the evil that I would not, that I do."

In the fifth and sixth chapters of the epistle to the Romans, the apostle shows how the people of God have been delivered from the legal power and dominion of sin by the very death unto which the law caused sin to reign. In doing so, he uses the forcible expression, "Dead to sin," which is very different from the one we have been considering. Those who have suffered the penalty of the law are dead to the law, and to the sin or crime which received its strength from the law. "He that is dead is freed from sin." Now wherever sin has reigned unto death, there grace has reigned unto eternal life. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How

shall we that are dead to sin live any longer therein?" The apostle then shows that it was not in and by ourselves that we became dead to sin, but in and by Christ our Redeemer; and that it is through righteousness, and by our Lord Jesus Christ, that grace reigns unto eternal life. We are buried with him by baptism into death, and we are raised up together with him to eternal life. "Our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. Our new man was never under sin, and so cannot be spoken of as crucified. It is that man who was under the sentence of death who is crucified—the old, or first man. But it is with Christ that we (our old man) are crucified, or our death would have been eternal. The expression, "body of sin," has about the same meaning as "the body of the law." Some times we hear the expression "*this* body of sin" applied to our mortal bodies. I do not understand that application as according to scripture; neither the same application which is some times made of the phrase "the body of this death." In each case it appears to me that the word "body" is used as it is when a code of laws is spoken of as a body, to show its individual character and substance. If the law were fulfilled and taken away, then sin, as a body or substance would be destroyed, and so also would death. Jesus died to fulfill and remove the law from over us, and whenever faith shows us this, we can see through him a glorious deliverance from the body of sin, and from "the body of this death."

"We thus judge, that if one died for all, then were all dead and that he died for all that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again."—2 Cor. v. 14, 15. "Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Upon this ground the apostle urges the exhortation not to let sin reign in our mortal bodies, not to obey it in the lusts thereof. The love for that which is sinful is still in our mortal body, or, as I understand it, our Adamic nature. The literal body of flesh, the corporeal frame cannot love, or lust, or hate apart from the life or soul. The apostle's solemn teachings and warnings are now addressed to us as "alive unto God." He does not hesitate to say, and to assure us, that "sin shall not have dominion over you; for ye are not under the law, but under grace." He is not afraid that the effect of that blessed truth will be to make the Lord's people take liberty to sin, as though they were hungering for sin, and were only restrained by fear of punishment. Knowing the power of that divine life which is in them against the lusts of the flesh; knowing the superior power of grace to that of sin, he proclaims to his

brethren the true principles of the freedom from sin and liberty in Christ, and is not afraid of the result. Hypocrites may want liberty to sin, but not the Lord's free men. "What then? Shall we sin because we are not under the law, but under grace? God forbid."

The dear Redeemer took the servitude of sin under the law, and obeyed it unto death, receiving the full wages. We, in our experience as being called to follow Christ, must know something of that fearful servitude; and the apostle thanks God that we were the servants of sin, that we know its reigning power unto death. But he also includes in the subject of that thanksgiving what is, or will be, true of every one who has become a servant of sin in this legal sense, that we have obeyed *from the heart* that form of doctrine which was delivered unto us, and have thus made it manifest that we have risen with Christ, and are free from sin, and have become the joyful servants of righteousness.

Undoubtedly some do think that if one could be made sure of absolute deliverance from the legal power and dominion of sin, so that he could never possibly be again under its curse, he would then want to go on in sin; but it cannot be possible, it seems to me, that such can have known baptism unto death—that crucifixion of the old man—by which this holy freedom from sin has been brought to our knowledge; nor can they have experienced the sweet power of the life that we live unto God, and the superior attractions of heavenly things for all who have that divine life. To them, these loving and solemn exhortations and admonitions of inspired men are very important and precious; for they know the power of that sin which still lives in them, although they cannot live in it; and they distrust their own strength, and can only look to the Lord to uphold them, and to manifest the saving power of Christ, who is their life within them. When their hearts are filled with the heavenly fragrance of Jesus' name, and they lie in the arms of love, looking in prayer and praise to him, then is this safety experienced, and they are assured of final deliverance "from the bondage of corruption into the glorious liberty of the children of God."

I have gone over the subject as briefly as possible, and hope I have presented nothing contrary to the meaning of the apostle. May its consideration be for our spiritual edification and comfort.

Your brother, in the hope of the gospel,

SILAS H. DURAND.

None do more sing in the possession of Christ than such as most lament the departure of Christ; usually their joys are commensurate to their sorrows. A tender heart is like melting wax; ah, what choice impressions are made upon such dispositions!

DEAR BROTHER RESPESS: Upon receiving the MESSENGER for February, 1890, and reading Elder Mitchell's letter, where he said he had a wish to write as a correspondent to the MESSENGER, I felt that I had a right to write the dear brother a private letter and tell him how much I appreciated his contribution; but I have never felt very much freedom in addressing the brethren in the ministry, and it is very seldom I do so; and with many cares, toils and pains to occupy my time, I have failed to do the things that I would. Well do I remember the first short letter dear Brother Mitchell sent me, and with it came a copy of THE GOSPEL MESSENGER. I was so pleased with the letter—so pleased that he should write to me—but the pamphlet I regarded in somewhat of a suspicious light. There always seems to come about a time for me to confess my faults. I read the paper over and then gave it to our pastor, and we could find no fault with it, but were so prejudiced about there being so many papers among our people. The editors and editorials were held in high esteem, but there was a fear that it might not be right, in particulars not necessary to name, to patronize it; and not until the kind brother sent me the third copy, did I get conscience subdued so as to be a subscriber. And in all my ways how truly have I learned that one so strangely willful as I, does so much need a strong and overruling hand to guide them. And how changed has my mind grown since that time, and what a source of comfort and instruction the MESSENGER has been to me since then; not losing in its value, but growing more precious. And truly loved and appreciated have been the short letters sent me by the editors; yet we know that the choicest things must necessarily be rare. Also, I feel indebted to Brother Mitchell for the kind advice he once felt called upon to give me, and though I generally love whatever the dear ones are pleased to write, yet a message from a tried and afflicted heart is always sure to reach me; for trifling as I may, sometimes, yet I know what trials and sorrows are. When I read Elder Hassell's letter some time ago, telling us of the great wave of sorrow that had gone over him, I truly felt to say, He is my brother; and when one is telling, as Brother Mitchell did, of being so highly favored with the Divine presence that he felt there was no being but God, strangely as it may appear, again I felt to say, He is my brother. I have been there too. It was some few years ago, and until that time I had never passed a night all alone, but now it seemed, possibly, I would have to do so, and how afraid I was as the night came on, and also time to retire. Those who are brave and strong cannot know how I started at every sound, how my weak heart beat as I laid myself away, and tried not to be childish. When in the midst of strange fears, the same words came to me, "Thou wilt guide me with thy counsel and afterward receive me to glory." Truly I felt the glory of the Lord all around me. There is none on earth I desire beside Thee, and whom have I in heaven but Thee, filled my room, filled my

trembling heart, and there was no more fear. I wanted no other being but God then, and the sound of home-coming footsteps seemed to almost spoil the sweet visitation of my Lord to me. I had often been led to pray, "Guide me, O thou great Jehovah;" often had begged for the Lord to lead me, to not leave me to my own ways, but felt no answer of peace. But now, at an hour when I looked for nothing but fear and trembling, came this great promise—this wonderful presence. And through ways that have seemed most doubtful to my faltering heart, I have been cheered by the light of this most weighty promise. O, wonderful it is that the presence of the Lord should come down to helpless ones like me. At another time this verse, "For the angel of the Lord encampeth round about those that fear the Lord, and delivereth them," gave to me the sweetest of assurance. It is so precious to feel assured of Divine care, protection and love.

I have reflected much since reading Elder Mitchell's letter, of the many times and ways in which I have been brought so near the Lord; sometimes by joys that are unspeakable and full of glory, sometimes by the deepest sorrows. Only a few days ago I went to see a dying sister of our faith. I went hurriedly, having no time to think of what I might see and hear. I found her sleeping an unnatural sleep, induced by narcotics. She did not know when I sat down beside her. She had always been poor in this life, and her surroundings were so gloomy, but she was tenderly cared for by two faithful sons, who were doing all they could for her. But the gloom and the dying one did so oppress me, and as I thought she could not know me, I was almost sorry I went to see her. But finally the youngest boy aroused her, and when she saw me she took my hand so gladly, and then her eyes were beaming as with the light of another world. She began talking with me about the bright prospect before her, saying she was ready, all ready, to go, and could say, "Come, Lord Jesus, come quickly." I felt truly "His bride hath made herself ready." But how sinful I felt in that presence, for I could feel that the Lord was there, and I there so out of place in that presence, but as she kept on talking, I felt more at home, and could begin to feel to say in my heart of the departing one, she is my sister. I, too, could rejoice in the presence of the Lord when he comes here to make up his jewels and take them to himself.

It is nearly two years ago when I stood by my aged father and saw him die. When they were arranging him for his last rest, I felt so weak I went away by myself, and when he was ready, and the family were called upon to see him, I was asked to go with the rest, but I said I could not, and when I felt a little strength, I went into the parlor, where he lay alone, and never can I tell of the experience of that sweet, sad hour, nor of the heavenly presence I felt to be there as I stood alone by my honored dead. Father never seemed so near me before. Not now a suffering, but a glorified presence. I could almost feel the spirit of the

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eternal world, could realize that there was only a veil between and that was this sinful body of mine, and that was almost lost sight of, I felt so surrounded by the sweet influences of the better world. These remembrances are most precious to me, and often as I grow weary of the things of earth, my thoughts turn toward them like one who is so weary of the long, dark night that has settled over him, and almost feels that he can see the light breaking around the edge of the darkened horizon, or like a traveler in desert lands, thirsty and faint, feels his heart revive as by a breath from the cooling waters of the harbor of eternal day, to which he feels himself approaching. "There shall be no night there, neither shall the sun light on them, nor any heat."

Your sister,

Woodstock, Mich.

KATE SWARTOUT.

EXPERIENCE.

ELD. A. B. MORRIS—DEAR BROTHER: AS I have promised you to write out my experience, I will try to do so. I do not remember how long I was made to mourn over my lost condition, for all along at times I felt to be a sinner. I was spending the night with one of my lady friends and some young people, and I imagined I would have a gay time, but not so. Some of them spoke of a great light seen in the elements, and how badly they were frightened, thinking it was the end of time; and one said if it was the end of time, Maggie would be lost. This remark made a deep and lasting impression on my mind. Oh, how miserable I felt. I could see how wicked and wretched I had been. I soon left my gay company and went in to talk with the old people, and I would have given anything to have been at home. Instead of light and joy, all was darkness. I tried to pray, and all I could say was "Lord have mercy upon me, a vile sinner." I returned home and tried to read my Bible, and tried so hard to get rid of my wretched feeling, but alas, I could not throw it off. I disliked so much to give up my worldly pleasures, but soon found I could have no pleasure in any former amusements, so my cry was still "oh Lord, have mercy upon me." But these cries would ascend no higher than my head, it seemed. One night I had a very hard chill; I was so very cold I thought I would never get warm, and I thought to go to sleep I would

only awake to find myself in an awful ruin. I gave up all for lost—forever lost—without a ray of hope, and just here, when I felt I was undone forever, Jesus revealed himself in his love to me, between eleven and twelve o'clock. I had been so restless I knew not what to do. I opened my eyes, and to my surprise, I thought I saw Jesus in a beautiful robe; oh, how lovely he appeared! He said to me, "Your sins are forgiven and washed as white as snow." Oh, Jesus, sweet Jesus, how happy I felt! I soon fell asleep and slept sweetly. I felt that Jesus was with me even while I slept. My burden and troubles were all gone, and oh, how happy I felt. I thought very little about joining the church until I heard you preach at our Association on Sunday more than twelve months after I had received my little hope. Whilst you were preaching, my heart was made to rejoice in a Saviour's love; I could hardly contain myself. After services I asked you when you would be back, and you said in November, and I felt surely I cannot wait that long to be baptized. The day you were to come was very cold, and I thought you would not come, but we all met, and I thought I never heard such preaching, and I thought I could not wait until the door was open. When the opportunity was offered I went forward and told, as best I could, what the Lord had done for me, and to my surprise, the church received me. That evening you and Bro. Sammons went to our home. That night was the darkest of my life; I could not sleep; I thought the good Baptists had taken me in through pity, or because ma and pa were Baptists. I felt too very unworthy to come in where you and Bro. Sammons were. I thought you had no confidence in me. I remained in this state of feeling until you raised me up out of the water, and here I have no words to express my joy. Oh, my soul, I was so happy I could not tell it fast enough. I was even so happy I could not sleep that night. If you had been there then, I could have enjoyed your company. I arose in the night to tell ma and pa and brother Tom how happy I was. As I walked into the room it seemed that a great cloud separated and passed back behind me, and a great light shined around and through me. I do not mean a candle or lamp light, but the light of Jesus. My words came faster than I could utter them.

I loved every body, and I wanted to write and tell some of my friends what the Lord had done for me, and show them how nice it was to walk in obedience to Christ. But this good feeling did not last long, then doubts and fears arose, and I have had them more or less ever since.

Bro. Morris, do as you wish with this. Pray for me.
Your unworthy sister, in hope of eternal glory.
Mt. Pleasant, Miss. MAGGIE HOWARD.

DEAR BRO. RESPESS: It seems to me that I am continually neglecting or doing something causing me regrets. I have been meditating of late upon the vast difference between creature goodness and the goodness of God. Paul's admonition to his son Timothy, was to study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Natural obedience makes us good men and women in a natural sense; but our righteousness, our goodness, only endures for a time, and we, as natural creatures, only exist for a time. Everything brings forth after its kind. And, dear brethren and sisters, in the sense in which God, the sovereign Creator, is righteous, we as men and women are unrighteous, and in the sense that he is good we are evil, and in the sense that he is pure and perfect, we are impure and imperfect. He is a Divine being, and we are natural beings; he is infinite and we are finite. Jehovah is eternal and self-existent, and we only exist by his permission; and He is as far superior to his creatures as the potter is to the vessel. If, therefore, we have been made partakers of the divine nature, we have been made so by the power of our divine Master. And his children are his, according to his predestination; for whom he did foreknow, them he did predestinate to be conformed to the image of his Son. Natural obedience is something that the natural law requires of every natural being; and we, as natural beings, can only obey or work in that element that we are capacitated for. All that man ever did do in a state of nature, was to disobey a holy and divine law, and we see from the scriptures that man broke a law that he (man) never could mend. So it took our blessed Jesus, who was

equal to the law in every respect. It was a divine law that man broke, and Jesus was a divine being. Jesus says God is his Father; He is from above; and he that hath seen me hath seen the Father; so Jesus was equal to the law, and to the Father. God the Father is eternal, and therefore, if the Son is equal to the Father he (the Son) must of necessity be eternal also.

I will say in conclusion, that the subject that I desire to write and speak upon, seems to be out of my reach at this time, that is, it seems that I lack language to express my mind as fully as I desire; but will say as our blessed Master has fully complied with all the requirements of that law, has paid our just dues and therefore, says the apostle, ye are no more under the law, but under grace. And, dear kindred in Christ, if the above language applies to us, I would, if according to the will of our Heavenly Master, admonish you to obey the law of Zion, which is a gracious law. By obeying this law of grace we receive all the blessings that the Master has promised in this time-world. So, let us run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith. The children of God are the ones that are under grace and can run the race, for they are the only ones that have faith, and they possess it as a gracious gift from God. So we, if so be that we are his, have nothing to boast of, and if we are obedient in a spiritual sense, it is the fruit of faith, or in other words, of the Spirit. If we are obedient in a natural sense, it is evidence that we are good in a natural sense. So, dear readers, there is just as much difference in Spiritual goodness and natural goodness as there is in the heavens and the earth, and this is such a vast difference that it is beyond our comprehension.

In conclusion, will say, with the apostle, that we only see in part, and prophesy and know in part; but the hope of every heaven born soul is that when that which is perfect is come, that which is in part will be done away, and then we shall see even as we are seen, and know as we are known.

Your unworthy brother, if one at all, in hope of eternal life, which God, that cannot lie, promised before the world began.

Bell Co., Texas.

J. H. GUTHRIE.

DEAR BROTHER IN CHRIST: Through the chequered scenes of life's uneven way, we as subjects of God's grace, love and mercy, are permitted to behold his glorious presence, and realize his preserving care to us poor, frail mortals, but in retrospecting the past, what can we behold in ourselves meritorious of God's favors? Methinks I can hear the inquiry in every breast, Do I love the Lord? What evidence have I that I am a child of God? Would a Christian have such doubts and fears as I have? Is not this imagination? Could not I have imagined all this, and been mistaken in the whole? Would not I be rid of sin and evil thoughts if I were a child?

“'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?

When I turn my eyes within,
All is dark, and vain, and wild:
Filled with unbelief and sin,
Can I deem myself a child?”

If these things did not trouble you, what evidence would you have that Jesus is your Saviour? All these things are evidences of life. Did you ever know a dead man to mourn and lament? The Christian is in possession of two contending armies. “The flesh lusts against the spirit and the spirit against the flesh, and these contrary the one to the other, so that you CANNOT do the things that ye would.” “O, wretched man that I am, who shall deliver me from the body of this death?” All these troubles come upon the poor child of God. But here is one great evidence that we are his: We may know that we have passed from death unto life because we love the brethren. Did you use to be troubled on the account of sin? Surely not; hence that life illuminates our dark and benighted souls and makes us mourn and weep on the account of sin. You will have that thorn in the flesh, the messenger of Satan, to buffet you and trouble you while you live; but now and then you will find a sweet crumb which falls for you from the Master's table. If you have ever been made to eat one crumb of heavenly food, you are a child of God. If you have ever felt his sweet presence for one moment, you are born of God, and he will keep and preserve

you by his grace, and ultimately save you with an everlasting salvation. "While in the world you shall have tribulation, but be of good cheer, I have overcome the world." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." What a sure refuge and dwelling place we have in Jesus. Bless his holy name. Yours in gospel bonds,

LEE HANCKS.

EDITORIAL.

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

A PLACE PREPARED FOR YOU.—JOHN XIV. 2.

Brother J. S. Smith, of Texas, requests Eld. Respass to write on John xiv. 2, and as he declines, with a request that we write upon it, we will, by the help of the Lord, try to do so. The text reads:

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

That there are mysteries embraced in this and many other texts, which have never been given to men or angels to explain, is quite certain, but the truth of the declaration itself we most heartily receive, and rejoice in it. How it is that Jesus Christ is God, and that God is his God and Father, is beyond our ability to comprehend or explain. This is one of the great mysteries of godliness, that in the person and character of Jesus, "God was manifest in the flesh," and still further this mystery is increased, when we consider that it is declared of him that he is a child born, a Son given, and that his name shall be called the Mighty God, and the Everlasting Father.—Isa. ix. 6. O, wonderful and marvelous! How can these things be? We can no more understand and explain them than Nicodemus could understand and explain how a man could be born again. But surely we can believe it on the testimony that God has given in his word, and by his Spirit in our hearts.

IN MY FATHER'S HOUSE—It will be seen in this and many other texts, that Jesus claims God as his Father. And not only is God the Father of our Lord Jesus

Christ, but he is the Father of all who are heirs of God and joint heirs with Jesus. "I ascend," says Jesus, "to my Father and to your Father, to my God and to your God." To know Jesus and to see him by faith in his true character as God and man, or as God manifest in the flesh, is to see and know God. "He that hath seen me," says Jesus, "hath seen the Father." The power and wisdom, the love and mercy, truth and righteousness of God are all displayed and manifested in Jesus. Hence, no man "knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." The character and attributes of God the Father are manifested to us through Jesus as the Son of God. It pleased the Father that in him should all fulness dwell, even the fulness of the Godhead, as Father, Son and Holy Ghost, as well as the fulness of all spiritual blessings of life and salvation for the chosen and redeemed of God.

But we must forbear to dwell more upon this rich and inexhaustible mystery, and will pass to consider something with regard to the words, "*My Father's house.*" There can be no question but that the Father's house here and elsewhere, refers to the Church of the living God. The Psalmist speaks of going to the house of God with the voice of joy and praise, with the multitude that kept the holy day. And in this House of God he had such comfort and joy that he exclaimed, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness!"—Psa. lxxxiv. 10. But Paul, in his first letter to Timothy, comes in more direct terms and says the "House of God, which is the Church of the living God, the pillar and ground of the truth."—1 Tim. iii. 14. This is the Father's house, where he dwells and walks, and where he dispenses blessings, mercies, prayer and praise. Here are all the gifts and graces of his Spirit, sending forth a sweet savor of Christ in his atoning sacrifice, who is arrayed and adorned in his priestly garments of salvation, as the Great High Priest over the house of God.—Heb. x. 21. Christ Jesus is not only a Great High Priest over this house of God, by whose merits every member of the household have boldness to enter, but God has given him this house as his own, that he may preside over it as a Son over his own house.—Heb. iii. 6. O, what a glorious and wonderful house this build-

ing of God is! Was there ever such a house built before, or will there ever be another such a glorious building? No, never; never! It is God's workmanship in every particular, and cannot be improved upon. He is the Rock of our salvation; a sure Foundation, and his work is perfect.

But here we might do well to pause a moment and take into consideration the very bad material in its crude and natural state, out of which the Builder chose and predestinated to make this glorious house. He had it all before him, and he had counted up all the cost of completing and adorning this house of God, even before he spake the heavens and the earth into existence. In the Book of his eternal purpose every member and material of this house was written which should ever be brought into, or form any part of the house, even when there were none of them in actual or manifest existence. See Psalms cxxxix. 16. The plan, material, dimensions and cost of this wonderful and glorious house of God, were all counted up long before the work commenced, and long before the materials are brought together and the purpose of the Almighty Builder fully accomplished. When this is done, death shall be conquered and swallowed up in victory, and one grand universal shout will go spontaneously up from every redeemed sinner's heart, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." The whole plan, the execution and cost of completing this house of God, being the work of God from first to last, no ground is left for one member of this house to glory, save in the wisdom, love, power and mercy of the Builder. No such house could ever be built, save by the Lord. And all who attempt it are but showing their folly, and laboring in vain. "Except the Lord build the house, they labor in vain who build it."—Psa. cxxvii. 1.

But as time and space are limited, we must pass on to say something of the "Many Mansions" of this glorious house of God.

"IN MY FATHER'S HOUSE ARE MANY MANSIONS"—How many mansions there are we cannot tell, but we may feel assured they are in the Father's house, for Jesus hath said, "If it were not so, I would have told you." Jesus will never deceive his distressed people, nor inspire in them false hopes. There are mansions of

bliss, and glory, and comfort for each one of them in the house of God. Every one has a place assigned to him, and the work of Jesus is to prepare the place. "I go to prepare a place for you."

A mansion, in its most literal sense as applied to natural things, is a place to rest, to stay, or to dwell. And where can any poor, perishing and penitent sinner rest in spirit, in faith and hope, save in those mansions of God's grace and love that are opened up to his faith in the "exceeding great and precious promises" of God which are given him in the gospel of Christ. "Sin shall not have dominion over you, for ye are not under the law, but under grace."—Rom. vi. This promise, received by faith in God, presents one of the blessed mansions of rest to the sin-sick and needy soul. It is in the Father's house, and in no other house, and for no other people, save the inmates and members of his household. This heavenly mansion of rest is given to none but to those for whom it is prepared of the Father. This promised mansion of rest cannot be entered or enjoyed till one is prepared of God to receive it. But it shall be given to those for whom it is prepared of the Father. This is the word of Jesus; and the work the Father has given him to do, he hath done it freely, saying, "My meat and my drink is to do the will of him that sent me, and to finish his work."—John iv. And although a bitter cup of dreadful sufferings and death were given him to drink when he went to prepare a place for his people, he did not refuse; but in humble submission says, "The cup which my Father giveth me, shall I not drink it?" What a lesson of humility and resignation is here taught the disciples of Jesus! My Father gives the cup, he has prepared the mixture of joys and sorrows and mingled them so well together that "they that sow in tears shall reap in joy." And another mansion of rest to the poor, afflicted and tempted child of God is found in the admonition to "Count it all joy when ye fall into divers temptations, knowing that the trials of your faith worketh patience."—James i. 2.

Jesus goes to prepare a place for each and every one of his humble followers. The members are set in the body as it hath pleased him, and "unto every one of them is given grace according to the measure of the gift of Christ."—Eph. iv. 7. The gift of Christ that is

proportioned and measured out to him, fits him for the "place" that Jesus hath prepared for him. And while they all feel to be poor, needy and worthless in and of themselves, even as fruitless in anything meritorious or good as the poor eunuch, who says, "Behold, I am a dry tree."—Isa. lvi. 3. How poor and unfruitful is a dry tree! There is neither life nor fruit in it. But Jesus has by his suffering, death, resurrection and intercession at God's right hand, prepared a place in his Father's house for those who are made thus to mourn and feel that they are a dry and fruitless tree. "Thus saith the Lord unto the eunuch": "Even unto them will I give in mine house, and within my walls, a *place* and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off—even them will I bring to my mountain and make them joyful in my house of prayer." Is not this a wonderful, glorious and blessed mansion? It is an exceeding great and precious promise to every poor, hungry, thirsty and longing soul, who hungers after righteousness. All the promises of God in Christ are yea and amen, that is, they are true, sure and faithful. And to have any of these promises applied by the Spirit of truth, it will make one feel that he has a blessed mansion of rest in the Father's house of prayer. To have the blessed assurance of faith and hope that God hath given us a name and a *place* "within the walls of his house," is indeed a 'heavenly mansion of joy, peace and comfort. These walls of God's house can never be broken down; and therefore every child of God who hath a name and a place given him within these walls of salvation may say, "We have a strong city; salvation will God appoint for walls and for bulwarks."—Isa. xxvi. O, what a strong city is that city which hath deliverance and victory for its walls and for its bulwarks!

When Jesus was here in the flesh with his chosen disciples, they were made to love him, though they knew but little or nothing of the nature of the kingdom over which he came to reign in righteousness. And when he indicated to them anything about going away from them, they were sad and sorrowful. But he tells them things as they were able to bear them, though many things told them were not understood by them

till after the resurrection. He tells them in the midst of their sadness, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him."—John xvi. 7. This Comforter is the Holy Ghost, the Spirit of Truth that receives of the things of Christ and applies them to his heirs of promise, so that they are enabled at times to view him as their "*hiding place* from the winds, a covert from the tempest, as rivers of water in a dry place, and the shadow of a great rock in a weary land. We feel glad the brother called attention to the text, John xiv. 2.—M.

COVETOUSNESS.

[Continued from March Number].

It has seemed to me, at times, to be inexpressibly foolish to covet after the vain things of this life, seeing that they increase vanity; for who knoweth what is good for man all the days of his vain life which he spendeth as a shadow? For who can tell a man what shall be after him under the sun?—Ecc. vi. But at other times it has seemed to me to be necessary and right to seek after them. This scripture was impressed on my mind in my early ministry: "For the iniquity of his covetousness was I wroth and smote him. * * * I have seen his ways and will heal him."—Is. lvii. It seemed to me, therefore, that I was afflicted for my covetousness. When I did not seek wealth it came to me, and when I sought it, it fled from me. When I had it I cared but little for it, but when it made itself wings and flew away I wanted wings to recapture it. I had opportunities to make great sums of money, for, to use an expression of Swedenborg, "it was given me to know" how the late war would end when it began, and I had the means to have bought a great deal of cotton and land, knowing at the same time that the Confederate money would be worthless at the end, and the land and cotton valuable. I had strong temptations to do it, and advised with friends who encouraged me in it, especially as my object, in part, was to assist needy kindred and brethren. But somehow it was in me that it would be wrong, and I, therefore, sought

counsel of the Lord, so that one day, after a good deal of thought on the matter, and being much concerned and inclined to do it, I took up the Bible with a desire that I might open it at some verse that would direct me, and opened at this scripture, "Is it a time to receive money, and to receive garments and vineyards and sheep and oxen and men servants and maid servants? The leprosy of Naaman, therefore, shall cleave to thee."—ii. Kings 5. I closed the book, satisfied that the Lord had spoken to me; and it saved me, for by that revelation, together with the grace of great bodily affliction that came upon me at the time and continued until the war closed, I passed through the years of the war unspotted with the leprosy of using my means and opportunities in accumulating money out of the distress of the people. But on the contrary, as far as was in my power, God gave me the grace to feed the hungry and clothe the naked. Some of my neighbors came to me to sell their land, as it was high, but I told them to keep it, for it would be about all they would have left when the war ended. At such times this scripture was given me, "Devise not evil against thy neighbor, seeing he dwelleth securely by thee." (Prov. iii.), that is, had confidence in me. I did buy one man's land, but I gave his widow the price in greenbacks after the war ended. I also bought two or three hundred bales of cotton, not for myself, but mainly because my neighbors needed the money to pay taxes, and had no bagging to pack it in for market, bringing it to me mostly covered with boards. A widow brought some cotton one day and told me she had another bale that I must buy, and I told her to keep it, for the war would soon be over and the cotton would be valuable, because it represented hard work, but she did not believe me, and in paying her I lacked paying her for forty pounds, and after the war I paid her twenty dollars in gold for it.

When the war ended and the poor came to me for help, these scriptures were given me for direction, "Say not unto thy neighbor, go and come again and to-morrow I will give, when thou hast it by thee," (Prov. iii.); and, also, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."—Matt. v. It was a time of great destitution, and if

God had given it to me it was not for myself alone, and when they came for it I was taught how to dispense it. But I did take notes, and have got them yet, I reckon, if they have not been destroyed; but it would have been better for me "not to have expected it again." I may have been imposed upon at times, but I felt that all I had was the Lord's and was to be used as he directed. A friend said to me one day, "You see if the devil don't get some of the Lord's money that you have got," and it may be that he did, for I began to have, at times, thoughts that I deserved well of the Lord, and it is no wonder, therefore, that I soon fell into error. For cotton being very high, I bought lands and mules and ran several farms, and was not long in reducing my "surplus," and the more I lost the more eager I became to recover my loss, but only lost the more in every venture I made. And I apprehended it would get with me as it was with the prophet when the brook dried up—that where there had been an abundance there would soon be nothing. It seemed to me that I would come to my "stick and wallet," that my father once warned me of when I was a spendthrift boy. Revered be the memory of my blessed father!

I had losses on every hand—losses by fire, fraud and mismanagement—until there was no peace in going out, nor peace in coming in. I became fretful, impatient and distrustful, until the blessed Spirit one morning took the words of Jesus and brought them to me (as I hoped) and made them savory meat to my soul: "The Lord knoweth you have need of these things; the morrow shall take thought for the things of itself," etc.—Matt. vi. I felt very trustful for several days and hoped that I should never be so distrustful any more. And whether my acts in those days were inspired by mere mental and bodily weakness or not, I have now this consolation: that I have something I shall never lose—something laid up in heaven that I can't waste myself and that moth and rust cannot corrupt and thieves break through and steal. That which I have given to the poor and needy for Christ's sake I shall never lose; and God may give it to my children as an inheritance in tender remembrance when the sod is green over my grave.

I was vexed with great adversity, as I thought, and

in this hour it was proposed to me to start a religious paper. Similar propositions had been made to me before, but I now made it a subject of thought, and the Lord presented it to me, as I thought, as a privilege in which there was a blessing. After I had consented, I then drew back, lest it should injure papers already published by brethren, so that Eld. Bazemore started THE MESSENGER and published a few numbers. In the mean time I had moved to Butler, and when Eld. Bazemore informed me that it would be suspended unless I took charge of it, I did so, gathering that the indications were that the Lord would accept it, as his providences seemed to indicate by my removal to Butler and separation from business, and believing, also, that it would be the means of keeping me out of politics and of giving me spiritual employment, and, also, of making me money, I engaged in it. That money-making part of it I regret, and am sorry it was in it at all; but I am making a clean breast of it and I trust God has forgiven me, because it was covetousness in me, for I was not needy.

Covetousness is not necessarily confined to the rich. A man may be poor and be covetous, and rich and not have his heart set upon riches, or not be covetous.

If I love any Christian one above another it is that one whose trust is in God for all things, who confides in and leaves it all to God, and who, like the poor widow, casts all she has in unto the Lord. Not because I am that sort of one, but because I would be and am glad that there are some who are, at least are so at times. I have in my mind now a poor colored man, who had been my tenant for years; who worked for me, not even asking me what I was giving him, but left it all to me. He did not do that wittingly to get a better bargain, no! but because he trusted in God, and thus acted wisely without knowing it, for he cast the whole responsibility upon me; and could I, if I should of any man, could I take advantage of that man who reposed in me as a child in its mother? No! no! but he was my peculiar care, and so are we to Christ—we are his special charge and he tells us to confide in him, and to cast our care upon him, for he careth for us—and feeling so, how can we wrong any man, and especially that man who dwells securely by us? How can we think it

right to get his property or labor, natural or spiritual, for less than it is worth, and at the same time say that we trust in the Lord? In this way we may err from the faith and pierce ourselves through with many sorrows. Erring from the faith means more than mere belief. Paul meant, when he said that he had kept the faith, that he had, also, lived the faith. Christ *saw* the faith of the four men who bore the palsied man to him on the bed. He saw it by what they did for their helpless brother—did it in a spirit of love to their helpless brother and of confidence in Christ's will and power to heal him. It matters not how little the thing done is, if it be done in a spirit of love and trust. It was little the poor widow did, but her trust was great; she cast herself upon the Lord. By our God that strengtheneth us, what is there that we can't do that God requires of us? Nothing, and yet without him we can do nothing.

But now we return to the first text—the violation by the Jews of the sabbatical year. They continued in this violation until the land required seventy years of rest, which was the length of their captivity in Babylon.

And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending them, because he had compassion on his people and on his dwelling place; but they mocked the messengers of God and despised his words and misused his prophets, until the wrath of the Lord arose against his people and there was no remedy. Therefore, he brought upon them the King of the Chaldees; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the King and of his princes; all these he brought to Babylon. And they burnt the house of God and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, etc. And them that had escaped the sword carried he away to Babylon, where they were servants to him and his sons, to fulfill the word of the Lord by Jeremiah until the land had enjoyed her Sabbaths, for as long as she lay desolate she kept Sabbath to fulfill three score years and ten.—ii. Chron. 36.

They had become so hardened in transgression that it made them mad to be reproved by the prophets of the Lord, and they misused them for it. It is a fearful state to be in when we hate reproof, for he that hateth reproof shall die. There is no remedy for such a Christian but to be brought down, for he sits in darkness and in the shadow of death, being bound in affliction and iron because he rebelled against the word of God and contemned the counsel of the most High. Therefore he brings him down with labor; he falls down and there is none to help him. Then he cries unto the

Lord in his trouble and he saves him out of his distress.—Ps. cvii.

They were deported to Babylon; were separated from their idolatries—their olive yards and vinyards in which they trusted—and were made very poor and servants in a strange land.

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 they that carried us 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? If I forget thee, O, Jerusalem, let my right hand forget her cunning; if I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.—Ps. cxxxvii.

They were humbled. They wept by the rivers of Babylon as they had never wept before. There was no complaint in their hearts now against God or his prophets. God was now their all in all; never before had Zion been so precious to them as now, when they had nothing else. Blessed be the name of God! He will not cast away his people which he foreknew, but will make every sorrow yield them good.—R.

[TO BE CONTINUED].

PRIVATE LETTERS.

Amidst the gloom that sometimes falls upon us, and the bitter herbs that we taste, there is also occasional sunshine and some sweet comforts of love and Christian fellowship to cheer us on our way. Some of these refreshing things come to us very timely, though unexpectedly, in the form of private letters from some beloved friend or Christian brother or sister, and almost every word of their letters seems to be adapted to our present need.

It has been the lot of this writer, the greater part of his life, to be in the furnace of affliction, and now in old age he is not exempt from adversity, even in new forms and ways which never before had been experienced. This has been quite depressing at times of late, and therefore a few words from one of our fellow-laborers in the gospel, who has also drank deeply of the cup of sorrow, has been so comforting and cheering that we are inclined to give a brief extract from his letter and send it abroad to the household

(3)

of faith. We hope our brother will excuse us for it, as we shall withhold his name. He says:

“DEAR BRO. MITCHELL: I deeply sympathize with you and your family in your afflictions, and wish you the Lord’s sustaining grace and the comfort of the Spirit. I am so very sorry for your son, Virgil, [our youngest child of eleven children—he is 20 years old.—M.] May the Lord sanctify his trying afflictions to his greatest good, and comfort him with his love and blessings. Remember me to him in love, and to all your household. Many are the afflictions of the righteous, and greatly do they need the presence of the Lord.

“This afternoon I was much comforted in your private letter in THE GOSPEL MESSENGER for February, 1890, under the heading, ‘No Being but God,’ page 42. I feel the deepest fellowship for you, for at times I have the like sweet assurances that ‘He leadeth me,’ and my soul safely trusts in him; but I am also often destitute in spirit, sorrowful and afflicted. My desire is for the circulation and success of the MESSENGER, and I would gladly obtain more subscribers to it.

“I often desire to go to see the brethren among whom I have traveled and preached, but there seems to be a strong prejudice against so many visiting ministers, and I fear it would be burdensome. And it is doubtless true that quite too many traveling preachers have been in the field. The Lord gave ‘some evangelists,’ though not all, or many. You, dear brother, have long labored diligently in the gospel of Christ, both with tongue and pen. May the Lord still bless and comfort you.”

We thank the dear brother for his manifestation of desire to administer to our comfort.

Another dear preaching brother writes: “I am sorry to hear of your afflictions. I often make mention of you and your family in my feeble petitions at a throne of grace. I often think of your son, Virgil. I have a special desire for him to recover, and have strong hope of it. Tell him to be of good comfort and wait patiently on the Lord, and He will abundantly bless him. I passed through much affliction the last year, and I think I know how to sympathize with you. May the Lord spare you long yet to the Baptists.”

Such tokens of sympathy from those we love in the truth are much appreciated, when we are prepared by adversity to receive them. The apostles and primitive ministers of the gospel comforted other Christians with the comforts wherewith God had comforted them (2 Cor. i. 4), and so it is now.—M.

The principle that Christians should walk by, is this, that inward purity is the ready road to outward plenty.

ELDER HASSELL.

DEAR BRETHREN, SISTERS AND FRIENDS: We lack about \$600 in paying the Church History debt. Eld. Hassell is, as we all know, a poor man—a preacher with a number of motherless children, whom he has to board. His work is almost incessant, working far into the night, besides serving the church as pastor. Let us who are willing, and can, let us add to our donation to him. I will give one more dollar in addition to what I have given.

J. R. RESPESS.

EXTRACTS FROM LETTERS.

HOGANSVILLE, GA., Feb. 1890.—*Eld J. R. Respass, Beloved Brother in the Lord*: Eld. C B Taylor, of Rock Mills, Ala, died February 8, 1890. I will send you a short sketch of his life soon.

A. B. WHATLEY.

REDDICK, TENN., Feb. 19, 1890.—*Dear Brother*: I am in very poor health, and have been for over one month. I think it extremely doubtful whether I ever get out again. About this I feel to have no choice. I feel very desirous to be ready when the summons comes, but I well know that all readiness and worthiness comes alone to us through faith in the finished work of the dear Saviour. Your unworthy brother in afflictions,

J. W. REDDICK.

LAKE COMO, MISS.—*Dear Brother in Christ*: THE GOSPEL MESSENGER has come regularly this year, and has, to my satisfaction, been richly laden with delicious food for God's humble poor, who are hungering and thirsting after righteousness. May God bless and comfort Zion everywhere, and give us all wisdom and understanding, with that humble desire which we believe should characterize his people everywhere, to seek for truth and things which make for peace, is my earnest desire, if not deceived. And may He, in a very special manner, bless the editors and corresponding editors of this wonderful MESSENGER, and enable them to continue sending it to his humble poor, is my prayer.

Your brother in Christ, I hope,

G. M. WALDRUP.

REEDSVILLE, GA., Jan. 26, 1890.—*Dear Bro. Respass*: I have been delayed in sending your remittance on account of sickness. A strange woman happened to stop at my house, from Montgomery county, Ala., very sick. I called a doctor for her, and she lived six days and died. Her name was Susan A. Brown, and she left

a six-weeks-old baby on our hands, and we had to be up with it at night, with it I and wife both took the pneumonia, which cost us a doctor's bill. Shortly after that, Bro. J. F. Jarriell happened to an accident by his gun falling from his shoulder and firing off, shot him through the right side, and he has been with us ever since. He is on the mend, and likely to recover. Brother, if you can, publish this in the MESSENGER. Dear brother I am doing the best I can. Yours truly,

JOHN L. LYNN.

WIMBERLY, TEXAS, Jan., 1890.—*Dear Brethren Respass and Mitchell*: I feel to be thankful to the Great Giver of all good that he has spared my almost unprofitable life to see my 72d Christmas; with all my shortcomings, disobedience and carnality, that God has been pleased to watch over and strengthen my faith in my declining years. My companion is near her 79th birth day. We have no preaching near that we can attend; our Bible and THE GOSPEL MESSENGER is all the preaching that we have. The MESSENGER comes regular, and we are well pleased with it. We are living in an out-of-the-way place, but God has promised that he will be with his people to the end; that he never will leave nor forsake them that worship in spirit and in truth. And now may the God of all grace watch over and protect us in our union and peace, is the prayer of the unworthy writer. L. G. BAILEY.

PRINCETON, MO., Feb. 4, 1890.—*Dear Brethren Editors*: I am very lonely; have not heard an Old Baptist preach for fifteen months. Just finished reading the February number of the MESSENGER, and pronounce it good, especially the first part of it. Brother Clabaugh's article, for instance, puts me so much in mind of myself. Poor old forsaken and afflicted sinner; yes, poor old sinner; I am saved by grace, if saved at all. I got my leg broke in October last, and have been laid up all winter, and in addition to that have had the Grip for the last three weeks, and am poorly yet. Now you may imagine that I think you are hard run for writers, but I just add this because I have no Old Baptist friends to talk to. Now wishing all good people well, everywhere, would say good-bye.

ZACH ROGERS, Poor Old Sinner.

MALCOM, N. Y., Feb., 1890.—*Dear Brother*: Jesus, when he had cried again with a loud voice, yielded up the ghost, and the veil of the temple was rent in twain from top to bottom; and the earth did quake, and the rocks were rent, and the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection and went unto the holy city and appeared unto many.—Matt. xxvii. 50, 51, 52, 53.

Now, my brother, what I want to ask is this: They appearing unto many, does it not signify that they disappeared? And now what became of them? As they were resurrected bodies they could not go back unto the grave. I think before Christ ascended

they arose and went with him to heaven. Now, you say, where is your proof? While they were gazing up into heaven there appeared two angels and said, Why are you gazing up unto heaven. This same Jesus that you have seen go away unto heaven shall come again in like manner.

There are some who do not believe that the body will ever be raised from the grave. Now I believe it will, but they will not be natural bodies, but spiritual bodies. I believe Christ will take care of his own, and that not one will be lost. Now, brethren, I wish some of you would write on this subject and let me see what others believe. Yours in fellowship, DAVID S. ODELL.

CRAWFORDSVILLE, IND., Dec. 15, 1889.—*My Dear Brother:* I wish to sustain the faithful servants of Christ who give me the evidence by a godly walk and conversation that they love God, his truth and people; by their fruits ye must know them. If I truly love God I love the fruits of the spirit of Christ. Love to God, a hatred to sin, a hungering and thirsting after spiritual meat and drink, a following after the Good Shepherd's voice, a fleeing from the stranger's voice. We cannot love the spirit of Cain if we truly love the spirit of Christ.

Dear Bro. Respass, I feel poor and needy, have nothing to boast of. If I am not captivated and led astray after the lo heres and the lo theres it is my loving Saviour that protects me and does not leave me to myself. Aside from Christ I have no strength, and yet I feel under obligations to try to obey my dear Saviour and follow those only who follow Christ. I did feel repaid when I read Bro. Hassell on the "Old Paths," in the November number of THE MESSENGER, and your writings on Esther are so sweet to my taste, and Bro. Gold's treatise on Joshua. The extracts in THE MESSENGER are all I have seen of them, but I have sent to Bro Gold for two numbers. The Good Shepherd fills the poor earthen vessels with great things from above to feed, encourage and give strength to the poor, weary pilgrim while on his journey through our enemies' land. How often have I been refreshed and made to feel repaid by reading the many precious communications of dear kindred in Christ, who speak the pure language of Canaan—a language that none can understand or love only those taught by the Holy Ghost. Our experience does not end until our ravel through our enemies' land are over. God's dear children ravel a peculiar path—they have many foes to encounter. Like poor Peter, at times they sink in deep waters and they cry Lord, save, I perish. When the floods and the torrents come and beat upon us, my brother, Oh, how we sink in deep waters, losing sight of our dear, loving Saviour; but when he appears, for our relief—how secure we feel from all harm! When Jesus gives peace, who can give trouble? My dear brother, is this not a time

when we must try the spirits, whether they be of God? Let him that hath an ear to hear, hear what the Spirit sayeth unto the churches. Please forgive all my errors.

As ever, your sister in Christ,

KATE BARTLEY.

EMUCKFAW, ALA., Feb. 16, 1890.—*Bro. J. R. Respass*: I have felt a long time that I wanted to let you know that I receive your MESSENGER every month. Oh, how sorry I am to think that I have not got the dollar to pay you at this time, and I have not had it, or I would have sent it to you. I hope you will bear with me and forgive me, and just as soon as I can work and get the dollar I will send it to you, for your MESSENGER has been a great comfort to me. I am always so glad to get it. I have been made to rejoice alone here at home, where I would read it. I find, in reading THE MESSENGER, that there are many good old fathers and mothers in Israel yet. I sometimes think that I have no hope and that I have been deceived for thirty years, but I will think back when I was but fifteen years old, the first I felt to be a condemned sinner in the sight of God. I was living in Georgia (Heard county), and there was a minister by the name of A. B. Alman that gave out a hymn, "As on the cross the Saviour hung," and when he came to that last verse, "To-day thou shalt be with me in Paradise," I was sitting back with my playmates, but I felt just like that would be the last day I would live, and Oh, what would my portion be? I went home and I could not eat dinner. The more I tried to pray the worse I felt. When I would go and try to pray I was so afraid that the Lord would call me away from this world and send my soul to h—, I was surely the wretched sinner. I then thought I would do as I pleased about that, my being a Christian, as the preacher called it, but I found I went just as far as the good Lord intended for me to go, and I give up at last. I went to the spring just before the sun set, and there I asked God to be merciful to a sinner, and when I got to where I was willing for his will to be done, the next I knew I was standing off from the spring rejoicing and everything seemed to be rejoicing with me, but that did not last long. Then it came to me that I was deceived; so that has been the way I have got along since. I then joined the Missionary Baptists and got along very well with them until I was married. My companion was a Primitive Baptist, and so I set out to read for myself and to ask God to direct me in the right; so he did, but I have not joined the Primitive Baptists yet.

I heard Bro. N. M. Cook preach a good gospel sermon a month back. He preached to a good congregation of Methodists and Missionary Baptists, at a school house in one-half mile of me, and he proved that salvation was of the Lord; that if we were saved it was by grace alone. O, how I wish that I could be so I could go to hear preaching. Pray for me that I may live right.

H. A. BURGESS.

BROWNSBORO, ALA., Jan. 27, 1890.—*Dear Bro. Respass:* Yesterday, while reading the last MESSENGER, I read Sister Sarah A. Willis' letter, of Denver, Fla., Putnam county, and I felt when I read it that if I had a dollar that I would order THE MESSENGER sent to her. So early this morning a colored woman sent me 75 cents that she had been owing me some time, which was enough, with what I had on hand. So I enclose it to you with the request that you send her THE MESSENGER one year. I send, dear brother, not, however, without a great many thoughts and suggestions revolving in my mind. I am trying to try the spirit by which I am moved, whether of pride or vain glory, to be called good, or whether in the name of my blessed Jesus to give a drink of water to a little one. May the dear, blessed One who knowest my thoughts and temptations forgive me if I give my offering in the wrong spirit, and take the praise and honor to himself if I have given in his name. Oh, could I but be lifted up above all created things, as our dear and precious Bro. Mitchell was, as he related in his letter, then all would be well with me, but I know I am not yet to be blessed as he was, so I dare not ask it. This last MESSENGER was so peculiarly sweet and interesting to me I felt that I could eat the words as I read them. May God keep you long at your post and give you strength and grace for every trial. Farewell, and may God give you the spirit of prayer for your poor, temptest-tossed, afflicted sister. SUE LAWLER.

[In addition, a subscriber in Louisiana has sent a dollar for Sister Willis, paying for her for three years. No more need be sent for her now.]—R.

OBITUARIES.

DEACON JONATHAN NIXON

Was born in the State of Virginia, February 11, 1812. Moved with his parents to Ohio in the year 1818, and settled in Perry county, in which he lived until his death. Was married to Miss Amy Dennison January 4, 1836, who died November 17, 1866. To this union was born two sons and two daughters, one son and one daughter having preceded them to the spirit world. He was again married to Mrs. Martha Wilson, April 1, 1868, who died October 5, 1888. Bro. Nixon professed a hope in Christ August 24, 1853. Was baptized and became a member of the Cott's Creek Primitive Baptist church, April 2, 1854. Was chosen deacon, which office he faithfully filled to the best of his ability until his death. He was faithful in the discharge of every duty enjoined upon him, and when ever able filling his seat in the church. He was uncompromising in his religious views with any of the new things of the day. Believed in salvation alone by grace; justification through the imputed righteousness of the Lord Jesus Christ; final preservation of the saints through grace to glory. On the 2d day of January, 1890, at the advanced age of seventy-seven years, ten months and twenty-one days, he quietly fell asleep in Jesus. The writer, assisted by Eld. J. J. Vanhorn, tried to preach a funeral discourse from ii. Cor. v., after which the remains were laid away until the resurrection morn. LEWIS T. RUFFNER.

HIS EXPERIENCE.

I was born in 1812. My parents emigrated from Virginia to Ohio in 1818. My mother was a Baptist member. I was married in 1836, and moved on a new farm in the wilderness again, where we lived as pleasantly as we could until the spring of 1853, when, in a way that I could not understand, (for "God moves in a mysterious way.") I was brought in my mind into a much darker wilderness than either of the two which I have spoken of. I could not work myself out of it, but had to wait the Lord's own time, which, I hope, was on the night of August 24, 1853. In a dream I thought I saw Jesus standing between me and God, and as I awoke I thought my sins and trouble rolled off into a deep abyss, and were borne away on a scape-goat, never to be remembered against me any more. Right here, my brethren and sisters, I am not able to describe what I felt; but you who have experienced the same know the love that flows to and is felt by a new born soul. Everything seemed to be praising God; even the birds seemed to be singing praises to his great and holy name. This joy continued about three days, after which doubts and fears arose, lest I might be deceived, and to this day I am subject to them, for I am still a helpless sinner. The subject of baptism was impressed on my mind. As to the mode, that was plain; but my trouble was in regard to myself. Was I a fit subject to follow the Saviour in that sacred ordinance? My love to the cause, and my trouble, brought me to make the attempt, but I went to the church the third time before I could say anything to them; but at the third time, while the pastor was selecting a hymn to close the meeting with, I felt that to go away without talking to the church was more than I could bear; but how to commence I did not know, for I was in a place I never was in before. To think of such a poor, unworthy one as I felt myself to be, to ask admittance into the family of the Most High God. At length I grasped the opportunity to speak to the preacher, and he told me to commence where the Lord commenced with me. I related some of what I have now written, and was received, and on the following day was baptized, which was April 2, 1854. There was some ice floating in the water, but the water did not seem cold to me.

Now, dear brethren and sisters, I am in the latter part of my sixty-fifth year. It seems to me that the older I get the more imperfections I see and feel in myself. And I know if I am saved it will be alone by the grace of God; "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast."

JONATHAN NIXON.

Maxville, Ohio, Nov. 26, 1876.

MRS. G. J. TATUM

Was born 18th of November, 1826, in Ware county, Ga. Her father's name was Henry Joyce, and her mother's Sarah Triplitt. She was married to George J. Tatum 27th of July, 1844, by whom she had twelve children, two of whom died in infancy, leaving ten more living. She received a hope in Christ in 1857 or '58, and not living near a church, she did not join for about eighteen years. She was a good child and loving wife and good provider for her household, and always made her home comfortable for all, especially ministers. Four of her daughters are members of the church. She leaves thirty-one grandchildren and two great grandchildren. She died from a third attack of apoplexy. Services were held at her burial by Eld. E. Hall from the text, Blessed are they that die in the Lord, there being a good congregation of relatives and friends present to pay their last respects to a child of God, called away from the evil to come. O, my dear brethren, I do beg to be remembered at a throne of grace, a heart-broken man left with only one daughter.

G. J. TATUM.

EVIN YAWN.

This good man, this faithful disciple of Jesus Christ, has been severed from the church on earth to swell the ranks of the church triumphant. The space allowed for such notices as this is far too inadequate to portray the excellent virtue of our deceased brother. He was born in Appling county, Ga., in the year 1865, thus being twenty-five years of age. His parents, Simon and Jane Yawn, were born and reared in this county, the latter preceding him to the grave several years. Deceased was joined in holy matrimony to Mary Ann Maloney Loard, youngest daughter of the writer, October 6, 1881. He was converted into the faith of Jesus Christ, and he, together with his wife, united with Beulah church Saturday before the third Sunday in September, 1884, and was baptized next day by the writer, and lived an orderly life and faithful member. He had many doubts and fears, of which he often spoke, but his heart's desire was to do his duty and not reproach the cause of his blessed Redeemer.

After three weeks' intense suffering with typho-malarial fever, on January 25, 1890, encircled by kind relatives, friends and loved ones, that noble heart ceased to beat—he fell asleep in Jesus. Our loss is his eternal gain. He left undoubtable evidence of a home in heaven. I was with him the night he died, and after being unable to speak for some days past, he called me to his bedside and talked freely. He said: "I have had a good time, the best time I have ever had—Jesus has been with me." He talked a great deal, clear and distinct. Oh, what cheering words from angelic lips in the hour of death! I feel sure Jesus prepared a bed of down for him. He leaves a wife and three small children, an aged father and stepmother, three kind brothers and four sisters, together with his wife's father and brothers, sisters and the church, and numerous friends to mourn their loss.

Dear Bro. Respass and kind readers, from this you learn some of my troubles of late. This is four obituaries in less than two months—two sons-in-law and two grandchildren, and more sick yet with same fever. Dear brethren, I desire your prayers and your sympathy. I am old and stricken in afflictions; but man that is born of a woman is of few days and full of trouble. Faithful old Job had learned this by like sore afflictions, but yet he could bless the name of the Lord. Good Lord, give us grace to surmount with fortitude all difficulties, and when time with us is no more may we sing around thy throne in glory, is the desire of your sorrow-stricken brother.

Graham, Ga., Feb. 14, 1890.

J. W. LOARD.

BEULAH CHURCH IN CONFERENCE, FEB. 15, 1890.

We, the Church at Beulah, do hereby give our assent and endorsement of the obituary of our deceased brother, Evin Yawn, as prepared by our esteemed pastor, Eld. J. W. Loard, and for our esteem for him, be it

Resolved, first, That we give our heartfelt sympathy to his wife, his dear old father, his brothers and sisters, in their bereavement.

Second, We, as a church, esteemed him as an exemplary member and humble Christian; hence we feel that our loss is his eternal gain.

Third, We, as a church, ask Bro. Respass, editor of GOSPEL MESSENGER, to publish this, and that we secure a copy of the same and present to his wife. By order of church in conference, as above stated.

L. F. LOARD, *Church Clerk.*

Rev. Sam Jones preached at Dalton Sunday. He took occasion to deny that he intended to move to Kentucky and farm. Said he: "I am making more money than any ten Bishops in the Methodist Church, and it would be foolish for me to go into anything like an experiment."—*Savannah Morning News.*

ROARING SPRING, TRIGG CO., KY.—*To the Readers of the Messenger:* We have had so much bad luck that my husband, who is a Primitive Baptist preacher, is almost destitute of a horse, and the brethren here are not able to buy him one, and we cannot, being in debt now. I have seen my husband shed tears when he could not go for the want of a horse. I do believe that if all of you knew our condition as it is, you would help us a little, even if it is no more than ten cents.

MRS. E. A. DYER.

DEACON ISAAC E. WEBB

Was born in Wilkinson county, Ga., January 12, 1849. His father died when ISAAC was a small boy, consequently he had a hard time in early life. He was first married to Miss Laura Collins, in February, 1872, who only lived about one year after their happy union. December 28, 1873, he was again joined in holy matrimony to Miss Laney Loard, who, together with five weeping children—four girls and one son—survive him and mourn their loss. He, together with his wife and two others, united with Beulah Church Saturday before the third Sunday in July, 1878, and was baptized the next day by our beloved pastor, Eld. M. Sikes. Soon after he was chosen to the office of Clerk, which he faithfully filled until the Church set him apart as Deacon, which was done on Friday before the third Sunday in November, 1888, Elds. J. W. Loard and J. C. Williams presbytery, which office he filled to the best ability that God gave him, until his death, which sad event occurred on the morning of December 26, 1889, after twenty days' intense suffering from typhoid malarial fever. On December 27th his body was, by kind hands, conveyed to the tomb, and after a short commendation of Bro. Webb's Christian life and noteworthiness as a citizen by a venerable old Christian, John Brauda, his body was interred in the cemetery at Beulah Church, Graham, Ga. The burial obsequies were attended by a large concourse of people, who had assembled to witness the last of an honest-hearted and noted Christian.

During his sickness Bro. Webb seemed to realize the fact that Jesus could make a dying bed feel soft as downy pillows. His whole theme was Christ and His goodness; his love for the church and the brethren, and his desire to see them. To know Bro. Webb was to love him, hence any further eulogy from me would be superfluous.

Bro. Respass, please give this a place in the MESSENGER at an early a date as possible, and oblige one in trouble.

I remain your brother in Christ, as I hope,

Graham, Ga., Jan. 17, 1890.

J. W. LOARD.

Beulah Church in Conference, January 18, 1890:

We, as a church, do hereby give our endorsement to the obituary of our beloved brother and Deacon, Isaac E. Webb, as prepared by Elder J. W. Loard; therefore be it

Resolved, That in the death of Bro. Webb the church has lost a devoted member, the children a kind father, the wife an affectionate husband, and the community a good citizen. May the Lord bless them; may He speak peace to troubled hearts; may He cause us, as a church, even in the midst of weeping, to say, not our will, oh Lord, but thine be done.

Resolved further, That the Church at Beulah, in token of its affectionate remembrance of Bro. Webb, declare its sense of loss in his death, and sharing the usual esteem of him as a Christian, we cherish a fond remembrance by inserting this upon our church book, and that our Clerk send a copy of the same to THE GOSPEL MESSENGER for publication; and a copy that contains it be presented to the widow and children as a memorial of our love and esteem for them.

Graham, Ga.

L. F. LOARD, Clerk Beulah Church.

MEDITATIONS ON PORTIONS OF THE WORD.

By Silas H. Durand.

400 pages, Cloth Bound. Price \$1.00; will be sent, post paid, on receipt of price. Send orders to ELDER SILAS H. DURAND, Southampton, Bucks Co., Pa., or to the publisher of this Magazine.

THE OLD PATHS.

Elder Hassell has published THE OLD PATHS, (as in November MESSENGER), in neat pamphlet form of fifteen pages, and they may be had of him, post paid, as follows: One copy, 5 cents; three copies, 10 cents; eight copies, 25 cents; eighteen copies, 50 cents, and forty copies, \$1.00. Address him, Elder Sylvester Hassell, Williamston, Martin county, N. C.

Vol. 12.

No. 5.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

MAY, 1890.

*All Letters, Remittances and Communications, should be addressed
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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.*

OBITUARIES.

BURWELL A. WATERS.

Bro. WATERS was born in Newton county, Ga., March 1, 1822, and was raised to manhood in Floyd, county Ga., and was there married Miss Fannie Amis September 10, 1846. He united with the Missionary Baptists, and on the 17th day of the same month he moved to Louisiana and settled in Claiborne parish in 1859. Becoming dissatisfied religiously he united with the Old School Baptists at New Ramah in 1876, and in 1877 was set apart to the office of deacon, which he filled with honor to himself, to the church and to the glory of his blessed Redeemer whom he so much delighted to honor above all things of earth. His health began to fail about two years ago, and his eyesight failed and he began to be much troubled in mind, but was always very patient. About two months before his death he took softening of the brain, which caused him to lose his mind to some extent, but not entirely, as he was ever ready to praise his Saviour, when spoken to on the subject of divine grace. I visited him a short time before his death and tried to speak some words of comfort for his special benefit, and he was much rejoiced and seemed to have unusual strength to sit up, with a clear mind to understand. I visited him about ten days before his death, and when I approached his bed and spoke to him he grasped my hand and said, "Glory to God! Glory to God!" was all that I could understand, as he was so very feeble. He had not taken any nourishment for several days and lived about thirty days without taking any food, except a few sips of coffee. All was done for him that could be done by his devoted wife and children and physician, but the Master's time had come and the Father called the child home. At 11 o'clock, January 24, 1890, he silently and sweetly fell asleep in Jesus, and on the 25th his remains were followed to the tomb by his dear aged companion, children and a large concourse of sorrowing friends, where I tried to speak a short time to the comfort of the sorrowing family and friends. Bro. Waters leaves a large family of children and grandchildren, of whom there are forty in number, to mourn his loss, but we sorrow not in a sense, for we know that our loss is his eternal gain. The church has lost one of her best members, the community one of her best citizens and the dear family a devoted husband and father. May the dear Lord bless the dear sisters and family, and may they all be enabled to say the Lord gave and the Lord hath taken away, blessed be the name of the Lord, and may they all be prepared to meet beyond the tomb, there to praise the Lord, for redeeming grace and never dying love. Oh, may all be resigned to his holy will.

J. E. KNIGHTEN.

MRS. MARY A. WESSON.

Our very dear Sister Wesson, daughter of Wm. and Mary A. Patton was born February 6th, 1830, and was married to J. A. Wesson February 9, 1854. She united with the church at Mt. Zion, Shelby county, Ala., in 1864, and then moved near and united with the church at Mt. Carmel, St. Clair county, Ala., where she remained a consistent member until death, February 4, 1890, at 7 P. M. She left sufficient evidence that she was conscious of her departure in her councils and admonitions to her children, which yet, and we believe will continue to, shine in years to come. She was eager to and did go to her meeting Saturday and Sunday and seemed to be in a rejoicing condition, and was taken on her return home Sunday and died Wednesday, as above shown. One son died before her that had not put on any profession publicly, but gave evidence of his calling and election being sure. She leaves two daughters—Sisters Roxy and Mary—who are humble believers in a meek and lowly Jesus, fast tracing the steps of mother. Divine services were held by Eld. John McElroy. Yours in hope of eternal life through Him that died for our offenses and arose for our justification.

Eden, Ala.

W. M. HUBBARD.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 5.

BUTLER, GA., MAY, 1890.

Vol. 12.

FROM NATURE TO GRACE.

DEAR KINDRED IN CHRIST: May one so sinful as I call on the name of the Lord to direct me, while I try to tell of some of His dealings with me, a poor sinner! My first recollection about any fears of death or eternal things was when I was eight years old. The folks that raised me would often tell me that if I was not a good girl, the devil would take me to a place of endless torment, and one night I went to my bed and became so much alarmed that they had to take me down stairs. The impression that I was about to die, and endless punishment was to be my portion, so distressed me that they thought I was sick, and spoke of giving me medicine, and I told them I was better, and my fears wore off in a measure, but the thought that I was bound to die sometime, and no way to escape eternal punishment, stayed with me. I often visited an old lady who was a member of the Primitive Baptist Church; there was something about her that was attractive to me, although I heard others say they could not enjoy her company, and that she was curious and peculiar in her notions, especially about religious matters. I found since, that that peculiarity about her that was unpleasant to some, was what drew me to her, and I have not yet forgotten her good, kind ways, and the advice she gave me, though at this time many miles of sea and land lie between us. Being an orphan made me long for such company as her's, and I often mourned the loss of my parents, and again tried to think that God knew best, and for some good purpose took them from me. Notwithstanding my serious impressions, I was a great lover of fun and

worldly pleasure, and as I look back over my pathway, I am made to wonder at the mercy of God in not banishing me from his presence eternally. I could mention many sinful amusements that I engaged in, such as attending dances, and other places of amusement. Such was my life up to the age of twenty years. At that time I began to think it was time for me to quiet down and think more about the increasing cares and duties of this life, as well as that which is to come, supposing that all would be easy when once I set myself about it. I was married in 1880, and one year later I was shown myself to be the greatest sinner on earth; surely there was none like me, and right here my troubles seemed to begin; and it seemed to me that my peace of mind and pleasure were forever at an end. I remember going out into the orchard one evening to get apples; I was tired, my health was poor, and my sins pressed me down, and I could but mourn my awful condition. I thought of the Bible; I never had read it, and I felt unfit to take that holy book in my hands, or look on its sacred pages with my sinful eyes. I seemed to have a view of the Christian, and oh, how happy, how blessed was their state! heaven is theirs, God's word with its promises are theirs, but something seemed to say, with them you have no place. I had an aunt that I had a desire to tell of my great trouble, but I feared it would be wrong, as it occurred to me she was a good woman and I was an outcast. I had attended Methodist meetings occasionally all the time, but their assertions and advice, and explanations of Scripture were so reckless, and so far from what I saw and felt to be the truth, that I was only the more confused. I could remember hearing old grandfather Jefferson preach, when a little girl, and I could live it over again in my imagination; his sermons and the good old hymns he used to sing so sweetly. Elder Philip McInturff preached at Rock Hill Church after Father Jefferson's death, and I attended the meetings and believed his preaching, and enjoyed it as much as I could, considering my condemned feeling, which remained with me all the time. I went to meeting in the autumn of 1874, with the intention of telling the pastor my feelings, but something seemed to forbid me. I would weep and cry over my forlorn condition when by

myself, and when in company would be oppressed with a heavy, aching heart. I have wished that I was anything else but a human being, and when I would hear of a death it would frighten me afresh. I heard Elder McInturff in 1884 for the last time, as we heard of his death afterwards, and this added to my sorrow, to think there would be no more preaching at the old Rock Hill Church was painful to me, and everything seemed against me; the thought that I must soon die, and my children would be left without a mother, as I had been. I found that I loved the members of the church at Rock Hill dearly, but would not be permitted to meet with them any more, as we did not know of another preacher of the Primitive Baptist faith anywhere near. But in June, 1888, the news was circulated round that Elder T. N. Alderton would be at Rock Hill, and he was coming a distance of over two hundred miles, and preached three days. At first I felt so condemned, but as he continued to tell about the love and power of Jesus, and the object of his coming into the world, and the characters he came to save—even sinners—and as he pointed out what sin had done, and our condition by nature, and the blood of Jesus as the only remedy, and that it was shed for sinners—vile sinners like me—and exhorted all such to trust in Him for life and salvation, I felt hope spring up, and as he pointed out the duty of those who believed in Christ, something seemed to say, that's for you, and oh! I wanted so much to tell him about my case, but I just felt I could not control my feelings nor keep back the tears, neither could I decide as to the propriety of my going to a stranger and telling what had been kept a secret till this time, and yet it was a burden. My impressions still continued, and many scriptures seemed impressed on my mind. I finally wrote out some of my thoughts and handed to one of the members (an aunt of mine), and I shall never forget the loving smile with which she met me after she read the letter, and the words of encouragement. I will just say I went home much relieved.

In October we had another three day's meeting, and I was received for baptism, but on account of the extreme bad weather and distance from the river, it was put off till the following June, when we had still

another meeting, and another dear sister came out and we were baptized together, and oh! how it comforted me to have her come out and take up the cross and go with me to the river that beautiful evening, and how happy I felt while being led down into the river and being permitted to follow the example of the blessed Saviour, whose blood, I felt, had washed my sins away, so that they would appear against me no more forever.

Now, all praise to the Lord, who is rich in mercy, for giving me an ear to hear, eyes to see and a heart to understand. I have read the letters of the children of God in the MESSENGER till I feel that I know them, and felt a desire to tell of the boundless love of the Saviour in saving a sinner like me. To Him be all the glory! Amen.

MARY V. HOLMES.

Rosby's Rock, W. Va.

ELDER S. H. DURAND—*Dear Brother*: I have read with care your recent article in the *Signs*, bearing upon the faith and practice of our people, and as the sentiments seem new to me, and at variance with long-established usages, I feel a desire to offer a few plain thoughts, in kindly spirit, I hope, on the behalf of the churches in the course they have so long pursued.

It is true you confess to no issue with the churches, nor make application of your arguments, yet it is seen they would affect the right and privilege of the churches to express, in their own way, their understanding of Bible truth, as the terms of union, communion and fellowship; or to observe rules and customs that have neither precept nor example in the scriptures. From reflecting upon the weak, fallible writings of man, you reach the conclusion that the inspired words of inspired men are the only form of sound words that we are to hold fast; that however good, true and comprehensive other words may be, they should not be made to the churches the rule, to any extent, of their faith and practice. As the scriptures furnish the only infallible rule (which none deny) you maintain that this rule cannot be thrown into any other form of language to be binding upon the churches. Holding scripture words and precedents, therefore, to be indispensable, you think it slavery to yield without this evidence, to any sentiment, doctrine, rule or custom, regardless of its long standing, or wide endorsement by others. A single glance at the practice of the churches will show that your position is untenable, or that they have departed from the right way. Where shall we find in the Bible the rules observed by the churches, or their method of administering church government? Is there precept or example to guide the churches in this important matter? Are there such official

stations in God's word as Moderator, Clerk, and Treasurer, and the method of choosing them? Are we directed to provide a book for the registry of church proceedings? Do the Scriptures discriminate between unanimous and majority decisions? or do they prescribe voting at all? Is the name and the station of Licentiate of the Bible? Have the churches the authority from God's Book to constitute Associations and to send letters and messengers once a year to these societies, and through them establish intricate lines of fellowship and correspondence? We cannot say these things are unimportant. Without these responsible officers and government, where would be the completeness and official character of the churches? Do not these things come down to us from the past—from those who died in the Lord, and whose works live on; as the Lord has said, other men labored, and ye have entered into their labors? Do they not show that the Lord has left important duties and responsibilities to the churches, and given them authority, privilege and judgment sufficient to preserve and continue their administrative and organic character? So, then, your test would forbid these well-known usages, and also deny the right of the churches to set forth, in language of their own, an understanding of the Bible as a ground of fellowship. No one can question your right, my dear brother, to think confessions of faith unnecessary to the churches, but is it generous to place them in an unfriendly light that a fair consideration of the facts will not sustain? In all your article you find no proper place for confessions of faith in the churches, but consider them only in the light of being harmful and detrimental. Do you not know, my dear brother, that in this, as before intimated, you take issue with all the Baptist churches in the country? We may suppose an instance, as you have done, of a church being established simply upon the Bible, but is there any force in this argument, unless we can find an example to sustain it? We must deal with circumstances as they are—with facts, and not with theory. Do you know of churches that have been constituted without Articles of Faith? Are there any in the East, or South, or West, or in foreign lands? Can we find them in the past, as far back as history will enable us to go? So it avails little to call this custom of the churches unnecessary, when it has been so universal and has been blessed of the Lord. This would be sufficient to justify the churches of to-day, but there are reasons, and consistent ones, why they should adopt these short and comprehensive statements of belief. Our Articles of Faith are not inspired, but why should they be, more than our rules and manner of church business? We cannot speak to each other in inspired language; our church officers and acts are not inspired, and yet we hold them valid. The Lord has given to one the word of wisdom, to another the word of knowledge; he has given rulers, and teachers, helps and governments; he has divided to some spiritual judgment and understanding, so it were passing strange if the Lord's believing children

could not set forth their understanding of Bible truth as principles of union. Unless there is uniformity of interpretation, how can there be true fellowship and agreement, even among those who acknowledge the scriptures as the rule of faith and practice? Our Articles of Faith are simply a statement of what we believe the scriptures teach. They show to every one the reason of our hope, for our belief can only be a reflection of our experience. Can there be any better way of being joined together in the same judgment and the same mind than in communicating to each other our understanding of God's holy word, and thus see wherein our hearts find a common rest? You seem to think it better to take the word without condensing into principles or throwing into another form of language. I know this seems very brave and loyal to the word of truth, but may not our zeal sometimes get the better of our discretion? Let us beware of a dilemma. Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith and vomit it.

To show that your view is extreme, and should be qualified, let me ask if you will accept the result of your own test in this all-important matter? Suppose one tells you that he, too, wants God's word just as it is, and that he reads in this word that the tares mean the children of the wicked one, and that our Saviour said to some, "Ye are of your father, the devil;" so that he must believe that there are two fathers, two origins of men. Another reads that the Lord declared the Sabbath to be a sign between himself and Israel forever—a perpetual covenant through all generations that the scriptures have not abrogated it. Desiring to hold fast this inspired word, he becomes a seventh day man. The Papist tells you, in the Saviour's words, "Except ye eat the flesh of the son of man and drink his blood, ye have no life in you; whosoever eateth my flesh and drinketh my blood, hath eternal life." Feeling that this unequivocal language cannot be thrown into any other form to be infallible, he believes his priest must change the bread and wine into the body and flesh of the Redeemer. Another reads that it repented the Lord that he had made man, and it grieved him at his heart—he wants no fleshly zeal to change this, and so refuses predestination. These are not imaginary cases, but real ones. I suppose the men are honest; they accept these scriptures unchanged. Will you have union and fellowship for them, or will you not say that these scriptures are to be interpreted, that we must compare scripture with scripture? This is what our brethren have done in the past. With prayerful hearts they have searched the "volume of the book," and faithful to the Lord and fearless of a gainsaying world, they confess their faith without reserve, and when they speak of predestination, unconditional election, total depravity, effectual calling and the final perseverance of the saints, not one of which terms is thus expressed in the Bible, we know they have done no violence in the use of these concise words.

Again, my brother, is that spirit friendly and impartial that so often connects confessions of faith with the words "binding," "enforcing," etc., as if these systems of belief were being imposed by some foreign or outside influence? The churches are constituted upon articles of faith, because they believe them to be true; they preach the sentiments to others, so that if any are like-minded a fellowship springs up. They are not forced upon any one; no uninspired man, nor any number of them, want to offer any guardianship in the matter. Those who love the cause as represented, and love the people who have embraced these symbols of faith, will, in that same love, warn and exhort them to continue in the faith and give earnest heed to these Bible principles, lest at any time they should let them slip.

Another objection implied against articles of faith is, that if brethren are bound by them, they will be dwarfed and all right growth stopped. In what, let me ask, can this objection consist? If through the world's ever-changing periods of thought, speculation and experiment, a clearly expressed understanding of Bible truth gives uniformity, stability of character and purpose to a body of people through successive ages, is not the influence you speak of for good, and not for evil? You could not name an objection that would please our enemies better than this one. The world, religious and profane, joins to call us a stand-still, do-nothing class of people; in the same old ruts with our fathers; a hundred or a thousand years behind the age; indifferent to man's expanding intellect, culture and desires, insensible to the world's march of improvement, and the increase of knowledge, science and refinement. We want to be dwarfed to the growth here contemplated; we want to be immovable, and yet always abounding in the work of the Lord. Shall the empty reproach of man, or some fancied acquisition of light and knowledge, engender in our hearts an uneasy, restless feeling, because of the old faith which has stood the frosts and storms of centuries, as though it had become threadbare and distasteful?

You introduce this argument by asking, "Shall we fear that if brethren are left thus at liberty, to think and feel and judge for themselves, they will likely start off on some ambitious path, away from the ancient landmark, each anxious to be a leader?" Important question! Should we not, in the light of those two wonderful lamps, the Bible and human experience, feel to pass the time of our sojourning in fear? Remember the number who, though they ate and drank of the same spiritual food that we have to day, were overthrown in the wilderness; and considering this great fallen host, Paul, the inspired, exclaims: "Wherefore let him that thinketh he standeth, take heed lest he fall." Paul was of the fearing kind; he feared lest he, himself, should be a castaway—he feared for his brethren, lest by any means, as the serpent beguiled Eve, their minds should be corrupted from the simplicity that is in Christ. He told them to beware lest any

man spoil them through philosophy and vain deceit, after the traditions of men, and not after Christ. Shall we think that the scriptures saith these things in vain? Let the history of such wandering stars as Fuller, Campbell, Judson, Boardman, Rice and Parker be the answer. How many, lured by the philosophy and divers and strange doctrines of these brilliant men, have been led from the steadfastness of their faith in Christ? Why are the churches called Primitive, or Old School? Is it not because they adhere to the faith and customs of long ago? The Missionary, the Two Seed, the Seventh Day, the "Campbellite" Baptists all parted with the name of "Old School" when they parted with the Old School faith; and if we, "at this time," see, or think we see, the faith of the gospel to differ in essential principles from the old confessions of our brethren, will we not be modern and not Old School? What shall we gain by impeaching the faith of those through whom we have received valid baptism, ordination, church constitution and authority? If the supposed difference is not essential, but only a matter of words, is it well for such a reason to encourage a restless, dissatisfied feeling among the brethren? Is it wise to teach the thought of a changing faith?

You contrast God's holy word with man's uninspired language and ask if a sermon of five hundred years ago could have exhausted all the fullness of the text, so that a future sermon of different form would be an innovation, a departure from the truth, a turning aside from the "old paths," an evidence of irreverence and vain self-confidence. You ask if we write down the sweet exercises of some meeting, shall we insist that brethren of another church, or the same brethren at a future meeting, be satisfied with it? You say the flower of to-day is more fragrant and delightful than the faded flower of yesterday; that the fruit in our souls to-morrow will be better for us than the fruit of to-day. The experience of yesterday you call but a memory to-day, and not food any more.

I appreciate your thoughts on sermons. The same text may be used ten thousand times, treading ten thousand "paths" of power, comfort and delight, without innovation or turning from the truth. Your words on flowers and fruits were well expressed. These come and go as seasons change. Jonah's pleasant gourd came up in a night and perished in a night. So of experience. The prayer by the dark rivers of Babylon will not be like the glad incense of your hearts in the palaces of Jerusalem. Our spiritual frame in the valley will differ from that on the mountain top. We want our manna as it falls, our daily bread each time the sun comes forth to run a race. But, my brother, what do these wasting joys have to do with the confession of our faith? What analogy is there between these receding and returning mercies and the fundamental principles of eternal truth? Do our doctrinal sentiments lose their force and ever and anon need a

new deliverance? Will not the faith which was once delivered to the saints be the same till time shall be no longer?

My dear brother, in your earnestness to depreciate rules and confessions of faith, you have not been consistent. In one column you say they would draw the brethren, and all right growth be stopped; in the next your objection is that they suggest growth—an increase of wealth and effectiveness. Think of this! The Primitive Baptist steadily increasing from year to year and from age to age, and having valuable material with which to work an improvement in her condition. Bro. Durand, this is perplexing. Can the same words of men dwarf and stop all right growth, and at the same time work an addition to the wisdom and knowledge of the church, and her condition be made better than in the apostolic age. But why not spare this shaft against the old Baptist people of the land?—a people with scarcely a scholar or a book in a hundred years; without cathedral, liturgy or prelatical dignitary, abhorring theological schools and auxiliary societies of every kind, and having only an abiding trust in the God of Israel. Then why not let the churches revere and retain the strong and simple faith their fathers loved? Why speak of increasing stores springing from a few simple rules and their declared views of truth, when all the wealth of this world despised faith has ever brought, consists in fines, imprisonments, stripes, sufferings and death in the past; and in the present, jeers and scoffs, contumely and reproach? For this our names are cast out as evil, and everywhere spoken against. Besides, which indicates increasing wealth of light judgment and intellect, to be content with the old principles so long held as correct Bible doctrine, or to desire a revision of these principles in conformity with the inspiration unknown till the present?

For one, I love the Old Baptist Confessions of Faith; their words are easy to be understood, so that he that occupies the room of the unlearned, knows whereof they affirm. They are not inspired—they will save no one—they simply tell how our brethren understood the scriptures for hundreds of years, and he is doing a good work, and is not a task-master, who, in love and kindness, would exhort his brethren to study these time-honored sentiments, and take heed to themselves. These old Confessions reflect the essential truths of the Bible as cherished by an untold multitude of lowly-minded believers, and manifest how they were taught by the Spirit of grace. You ask that each religious sentiment, doctrine, rule and custom, conform to your views of the Bible. It is pleasant to have a correct faith, though we stand alone, but the wise man says that two are better than one. How cheering it is, then, to behold a number that no man can number, seeing eye to eye, and striving together (not apart) for the faith of the gospel.

I submit these plain words in the fear and love of the Lord, feeling all the concern they seem to manifest. It is a day of trial;

organizations are shaking through the land, and perilous times have come. The dear Lord hide us when he ariseth to shake terrible the earth.

I desire to remain in the best of bonds,

S. B. LUCKETT.

IS FAMILY PRAYER A DUTY?

Is family prayer a duty? This question, properly examined, would, in my bumble judgment, result beneficially to the Primitive Baptists; but to examine it as a duty at the family altar is not altogether, in my judgment, sufficient.

Ask your son what prayer is, and what will he tell you? Ask your neighbor who engages in it, and he will tell you that by this he secures favors from God. In drouths, assemblages are gathered together to pray for rain, and remarkable stories are told of immediate answers received, and many other like things of daily occurrence, showing the great hurt of vain teachers, all suggesting the great importance of the salt of the earth exerting its savory quality, or the injunction, "Let your light shine," etc.

"No man knoweth the things of man but the spirit of man that is in him, even so the things of God knoweth no man but the spirit of God." Then, if prayer, in any sense, is the emotion of the spirit, none but the spiritual, and by the Spirit, can, with assurance, write or talk about it, and to these it is meat and drink. It is so rich with actual spiritual demonstration and power that the spiritual mind is strengthened, etc. Then is it not to be desired that it be written and talked about? But I propose to offer some suggestions to you, and, by your permission, to the readers of THE GOSPEL MESSENGER.

First, then, what is prayer? One says it is the sincere desire of the heart, and as there seems to be a vast difference between men, some having only a natural and, therefore, depraved heart, and is, therefore, a lawful captive of the spirit and power of darkness, which power works only through the lusts of the flesh; and, therefore, the sincere desire of such a heart is to gratify the lusts, and to hide or cover whatever would expose guilt. Such hearts like the Egyptian host are very presumptuous, presuming to do what others are commanded to do, and this presumption acquiring the power of association, often causes the humble saint to retire in the background, fearing the "they say" of the world. But as we only intend suggestions, that abler pens may take hold, feeling that it is being somewhat stirred and it is the Lord's time for it, and if so it will truly be to the profit of the household. But that heart that, as Jacob, has been led about and instructed, has, indeed, been taught that here lies the danger in receiving dictation from the fleshly lust, and, therefore, although the saint may love, in a fleshly sense, whatever may add to his popularity and

exaltation in a worldly and social sense, yet, when tried as the apostle enjoins, "Beloved, believe not every spirit," etc., his sincere desire is that this same power which, contrary to his flesh, taught him his vileness, should now protect and preserve him from these fleshly emotions of the man of sin.

Now, one of these prayers is offered in wisdom, the other in opposition to it, and wisdom is the right use of knowledge to obtain the best ends, and knowledge can only be obtained by revelation as a power; hence the necessity of the shining of the light—not that I or you are the light, but that the light shining in your heart and mine has revealed to us the hidden things of darkness, and as a light shining out of a dark place reveals the snares and traps that entangle the feet of society, yea of corrupt Governments.

Thus, as devils pray, "Suffer us to go away unto the swine," let us be careful in our investigation, lest this deceiver's prayer becomes ours, and thus be manifest as blind leaders of the blind. But let us inquire of the spirit, for "the spirit searcheth all things, yea the deep things of God." Paul said the invisible things are clearly seen, being understood by the things made, etc. David also said, "Day unto day uttereth speech, and night unto night showeth knowledge." The sun is the greater light and rules the day, and is the only body in all the heavenly host which has light in and of itself—all others must depend alone on reflecting light. When, then, the true light shines, revealing that a store of knowledge may be had for use, to obtain best ends, it is easy, yet uncommon, to observe the apostolic pattern, "That which we have seen and heard declare we unto you, *not that which vain philosophers have imagined.*"

Then it was made my indispensable duty to pray once. The depravity of my heart was clearly felt, as well as seen—the ignorance of depending on self or others, as creatures, the glory and loveliness of truth and its great power as a spirit—so that my desires were diverted from the former and confiding to the latter, free of the former. Does not the apostle say this is the law (manner of action) of the spirit of life in Christ Jesus? Was it not that same spirit that, ruling in him, made him exclaim, "Not my will but Thine," and if so is this not the spirit of the Son of God in your heart, you mourning character?—mourning because sin or transgression was found in you and you could not put it off. An earnest desire to do the will of God alone could cause this mourning, and if this desire is dictated by the spirit of the Son of God in the heart and such only is the effectual, fervent prayer of a righteous man, truly it availeth much. Men may say it is or is not duty to pray, but such an one knoweth the Shepherd's voice, and they follow him and a stranger they will not follow.

If this spirit dictates family prayer among the saints (and would to God it did), just with the same certainty this same spirit reveals the fact that it is the Lord's set time to visit Zion;

that Zion is in travail and will bring forth. Performance of duty is simply obedience to commandment: "He that hath my commandments," says Jesus, "and keepeth them, he it is that loveth me; and I will manifest myself to him.

A kingdom is a territory or people subject to a king—Kingdom of Heaven, reign of Messiah, government, supreme administration. How is this administration made to appear? It is a kingdom set, made to appear in the world, though not of the world. The 1st chapter of Revelations declares that Jesus Christ received from God and sends to his servants by his angels. But who are the angels and how do they minister these commandments? Paul speaking of angels, says, "Are they not all ministering spirits sent forth to minister to the heirs of salvation?" and since there are but two manner of spirits, viz: Truth and Falsehood, one liberates, the other binds. A trial will determine angelic ministry. If the ministry liberates, makes free from earth and its bindings or attractions, it is most assuredly the spirit of Jesus and the power of the resurrection, for the wisdom of God is manifest in that He hath bound every sphere together by the power of attraction. If, therefore, the attraction which once bound us strongly to earth and earthly things be broken, it is but for the purpose of fitting and qualifying for another sphere. Hence it is evidently that same power which Jesus Christ had, by which He laid down his life and took it up again.

But I must bring this to a close. If, then, he sends his angels to minister his commandments, and we feel this ministry (for it is administered by impression), and as enjoined by the apostle, proceed to try the spirits and diligently obey, we manifest our love to our King and Commander, and he promises his manifestations. And now, dear brethren, under this kind of exercise I am persuaded that times, periods, places, or whatever else, will have little effect, and in conclusion, my earnest desire is that the writers and readers of our GOSPEL MESSENGER may not be like a man beholding his natural face in a glass, but as hearers indeed may also manifest themselves as doers.

B. L. LANDERS.

Emmet, Ark.

GRACE.

"My grace is sufficient for thee."

The subject of grace has ever been a delightful theme for God's chosen people. I understand that every blessing that is ever conferred upon the poor sinner is grace. We may speak of election, predestination, effectual calling, final preservation and the resurrection, which are all grace, for it takes this grace to save a poor, guilty rebel like we are. Hence, "By grace are ye saved."

I want it understood that this grace needs nothing to help it carry on its designs—no means, no instrumentalities, no mother's

ears needed to mix with this grace. The oil of grace cannot and will not mix with the muddy and filthy waters of Arminianism. This grace reached Abel and made him offer an acceptable sacrifice unto the Lord; it translated Enoch, taking him from earth to heaven, thus showing plainly that the whole man is saved; it saved Noah and the chosen few from the flood. This grace was sufficient for Abraham and Israel when God called him from the land of his nativity and gave him a land for which he did not labor. He did not have boards then to send preachers to persuade Abraham to obey God before it be finally and forever too late, no mother's tears to shed. If there had been any means needed, the grace of God would not have been sufficient. When God called Abraham, he was compelled to obey. Hence He speaks and it is done, and commands and it stands fast. The grace of God was sufficient for Isaac when the sword was raised over him. God had an offering there by purpose, which received the deadly stroke and Isaac went free, which prefigures the lamb of God that was offered instead of his people. The grace of God was sufficient for Jacob, notwithstanding his sore conflicts. The Lord never left him and he could exclaim before his death, in joyful strains, "It is enough; Joseph is live!" Grace was sufficient for Joseph, when his brethren had forsaken him. God made him ruler over all Egypt, and a temporal savior of his brethren. Grace was sufficient for Moses and his brethren. It led them out from Egyptian bondage and not a hoof was left behind.

Israel had to stay in Egypt until the time that God had appointed for their deliverance. They were all in bondage—the old man, the young man, the mother and child, equally alike. That bondage represents the bondage the whole human family is under, which is the law of sin and death.

The little child did not remain free till it crossed the line of accountability (?) and then get into bondage, but it was born in bondage just as much as the old man. Hence the child a day old needs a Saviour as much as a man an hundred years old. They were all led out of Egypt, from the youngest to the oldest, and their enemies were all destroyed. Hence the Egyptians which ye see to-day ye shall see them no more forever. Dear children of God, when that burden was removed from you, you never felt it any more, and you never will.

They were not afraid of Pharaoh and the Egyptians any longer. So when you were filled with that perfect love, fear was cast out, and you do not fear an endless punishment any longer. We are not under the law and in bondage, but under grace and are free. They still needed this grace, and it was sufficient to enable them to drink of that spiritual rock and eat that manna which God gave them. They, like the poor Christian to-day, needed a supply every day, but there was a *sufficiency* for them in the great stock of grace. The children of Israel wandered in a

wilderness and could find no dwelling place there, but there was a land beyond Jordan, to-wit: Canaan, flowing with milk and honey (signifying abundance), but Moses (the law) could never enter that promised rest. Moses put his hands upon Joshua (Jesus or Saviour)—hands signifying power. Hence the power of Moses was laid on Joshua, prefiguring the law being laid on Christ, being made of woman made under the law to redeem them that were under the law. God killed Moses and buried his body, and no one knows where his sepulcher is to-day, and Joshua (Jesus) leads them into the promised land, that land of rest. Hence we are become dead to the law by the body of Christ, for Christ is the end of the law for righteousness to every one that believeth.

There may be much disputing about the body of Moses, but it never could and it never will lead the Israelites to Canaan, for they followed him a long time and still remained in the wilderness. If Moses could have led them to that blest land there would have been no need of Joshua. Hence if righteousness come by the law, then Christ is dead in vain. If there could have been a law that could have given life, verily righteousness would have been by the law. By the deeds of the law no flesh is justified. Grace was sufficient to bring Israel into the promised land and fight her battles for her.

Grace calls little Ruth from Moab and brings her to a sweet home in Israel, where she is nourished by her loving husband, a Jew, who provides everything necessary for her and becomes responsible for all her debts, there being nothing charged against her, but all of the debts are charged to Boaz. Hence grace leads the poor sinner from nature's night and brings him to Jesus, the husband, all of our sins being charged to him, and he satisfied the whole debt. Who shall lay anything to the charge of God's elect, since the whole is imputed to Jesus, and his righteousness is imputed to us?—blessed thought.

The grace of God is sufficient to bring one, though poor and lame on both feet and feels to be a dead dog, to the king's table where he can eat continually. Grace delivers Israel from the giant, to-wit: Goliath; grace fed Elijah by the brook, increased the oil in the cruse and the meal in the barrel, raised the widow's son. Grace was sufficient to bring David's feet from the mire and clay and put them upon a rock, putting a new song in his mouth and established his goings; grace was sufficient for the Hebrew children in the fiery furnace, and for Daniel in the lion's den, grace was sufficient for the Gadarene, though possessed of a legion of devils, and it was sufficient for Paul, though a vile persecutor of the church of Christ and dead in sins, but grace brought him to the light and made him love the way he once abhorred. Every case, dead, sick or in prison, it took grace to make them whole—grace was sufficient for all. Then is it not sufficient for every one for whom Christ died, in China, Arabia

and Hindoostan? Methinks it is; yes, and it is sufficient for us, in the midst of all our sore troubles and afflictions while here, though sinful and unworthy we feel.

I have been quite feeble for many days and very despondent, but how consoling that His grave is sufficient! There is no deficiency in it—if I make my bed in hell, or fly to the uttermost parts of the earth, it is sufficient. Many are the afflictions of the righteous, but this blessed grace delivers him out of them all. By it we are kept and preserved, and by it we will be resurrected and carried home to heaven. O, is that grace sufficient for me! or am I one for whom this grace is stored? A sinner saved by grace, if saved at all.

Yours in hope,
Ozark, Dale Co., Ala.

LEE HANCKS.

DEAR BROTHER RESPASS: I have a mind to copy some stanzas to offer you for publication, which I think your readers will like. I have never seen it in print, except the one copy which I have. Witnessing the administration of the solemn ordinance, evidently inspired the sentiment of the poem:

- "T was near the close of that blest day, when with melodious swell,
To crowded mart and lonely shade, had spoke the Sabbath bell,
And on a broad, unruffled stream, with bordering verdure bright,
The Westering sunbeams richly shed a tinge of crimson light.
- "When lo! a solemn train appeared, by their loved Pastor led,
And sweetly rose the holy hymn, as toward the stream they sped;
And he its cleaving, crystal breast, with graceful movement trod,
His steadfast eye upraised to seek communion with his God.
- "Then, bending o'er his staff, approached that willow-fringed shore
A man of many weary years, with furrowed temples hoar,
And faintly breathed his trembling lips: Behold, I fain would be
Buried in baptism with my Lord, ere death shall summon me.
- "With brow benign, like Him whose hand did wavering Peter guide,
The Pastor bore his tottering frame through the translucent tide,
And plunged him 'neath the yielding waves, and spoke the triune name,
And joy upon that withered face in wondering radiance came.
- "And then advanced a lordly form, in manhood's towering pride,
Who, from the gilded snares of earth, had wisely turned aside,
And following in His footsteps who bowed to Jordan's startled wave,
In deep humility of soul, this faithful witness gave.
- "Who next? A fair and fragile form in snowy robes, doth move;
That tender beauty in her eye that wakes the vow of love;
Yea, come, thou gentle one, and clothe thy soul with strength divine,
This stern world has a thousand darts to vex a breast like thine.
- "Beneath its smile a traitor's kiss is oft in darkness bound;
Cling to that Comforter who holds a balm for every wound;
Propitiate that Protector's care who never will forsake,
And thou shall strike the harp of praise, e'en when thy heart-strings break.
- "Then, with a firm, unshrinking step, the watery path she trod,
And gave, with woman's deathless trust, her being to her God,
And, when all drooping from the flood, she rose like lilly's stem,
Methought that spotless brow might wear an angel's diadem.
- "Yet more! Yet more! How meek they bow to their Redeemed's rite,
Then pass with music on their way, like joyous sons of light.
Yet lingering on these shores I stayed till every sound was hushed,
For hallowed musings o'er my soul, like spring-swollen rivers, rushed.
- "T is better, said the voice within, to bear a Christian's cross
Than sell this fleeting life for gold, which death shall prove but dross;
Far better, when yon shrivelled skies are like a banner furled,
To share in Christ's reproach than gain the glory of the world."

State Road, Del.

E. RITTENHOUSE.

And when they saw it they all murmured, saying that he was gone to be guest with a man that is a sinner.—Luke xix. 27.

Having a desire to write about my journey in this life in the past, but not that I claim to understand the Scriptures, or to be able to give any instruction, or be of any benefit to those who may read my unworthy thoughts, for I need instruction that some one teach me. The most touching point on my mind at the present that is set forth in the foregoing scripture is, that man that they said was a sinner. I think I can understand what is meant by the word sinner, for there is one thing I do know, that I am a sinner; but am I the right kind of a sinner, and has the Saviour ever gone to be guest with such a sinner as I am? Brethren and sisters, is it so with you; If I have ever been born again there and then I found out I was a sinner, and not until then; before I was quickened, I did not know it, but just when life was manifested in me (that is spiritual life) I saw I was lost; I knew I was a sinner. With reading the Bible I knew I was a sinner without being told, and I still know I am a sinner, and how by my feelings and mind, when I was quickened I lost all my hope—no chance for me—condemned, and justly too, but at an unexpected time, when I was not looking for deliverance in the way it came, all my troubles were gone, and I was made to rejoice. I felt like I was all right, and would not see any more trouble, but soon I was made to doubt, and it seems now that what I am trying to tell is so worthless and little, that I am almost ready to stop and say no more. I was so young that I did not know anything about it, and I think now that there was no reality in the matter; that it was only a delusion of my own. It was in my sixteenth year that this wonderful lesson was taught me, and if I was ever delivered from that burden of trouble it was in the month of September, 1866. As I before remarked, I thought I would see no more trouble, and I would live a Christian life, but I have lived a sinner, it seems, all the time. I have been dragging and hobbling along on the way for twenty-two years, and everything in me but that which is good. I am a sinner, and have been all my life, and ever expect to be as long as I live; that is my nature. I have been a disobedient child, if one at all, and if one at all the least of all. I have no good

works to offer unto the Lord, but I hope he will come to be guest with just such a sinner as I am; if he does not, I am gone forever. The publican claimed to be a sinner, and here is a crumb for me. When I find Paul on the way saying, this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Now you see his people are sinners, so far as the flesh is concerned. We hear Christ saying he came not to call the righteous but sinners to repentance. If he is not the friend of sinners he is not my friend. Some said he was the friend of publicans and sinners. If he is not the sinner's friend, where is his friend? There is none in this world. I remain a sinner in hope of eternal life.

Calhoun, Ga.

F. S. HALL.

DEAR EDITORS AND READERS: I write you again after a silence of two or three years, preferring this rather than to appear ambitious, and using "words without knowledge." I must first express my appreciation of the management of THE GOSPEL MESSENGER by its editors, and the spiritual-mindedness manifested in the writings of its correspondents. The Christian readers, and lovers of peace, may congratulate themselves over the absence of wrangles and controversies in the MESSENGER pertaining to doctrine, practice and general church order. I have thought that we have but little need of controversies. They generally end in confusion to the weak-minded reader like myself. A periodical filled entirely with experiences would be (to me) just delightful; but then there are those who want stronger meat, and I must not stand in their way, nor discriminate against them. Meanwhile, let us have mutual forbearance for each other, and try to pray the good Lord to direct our brethren editors in their publications.

I feel thankful that I can say that, so far as my knowledge extends over South Georgia and the upper counties of Florida, the Baptists are in peace and fellowship. In some localities many are being added to the churches. Truly it is a heaven below to this poor scribe to see God's poor, trembling and doubting children coming home and telling of their hopes and

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fears—the very essence of every sentence is that “Jesus reigns.” Since October last, I have baptized twenty or more, and several of them are young and unmarried. Oh! what a sacrifice they had to make, and what temptations are yet before them. I can but pity them, and yet I feel glad for them.

Dear brethren and sisters, it stimulates my faith and hope to see them, especially the young, come and unite with us, who have been and are hated, derided and persecuted by the world. They manifest most clearly that they “choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than all the treasures of Egypt.” There are some inducements for young people, who are full of pride and carnal ambition, to join some other orders I could mention, because these orders have been born into the world through the agency of worldly-minded men, and for the sake of popularity and gain, have not required the world to conform to them, but have conformed themselves and their various crafts to the world. This is perfectly consistent with the language of Jesus, who said, “They speak to the world, and the world heareth them.” The doctrine they preach is substantially the same as that of the uncircumcised and unpretentious sinner; their practice is based upon the false etiquette of ungodly people, hence we see how even the young may join them without making any sacrifice whatever, and when they are once members, church festivals, church fairs, etc., are brought into service for the purpose of affording religious pastime, and to gratify the ambitious desire of the young, and retain them as members, and to secure others, “promising them liberty, while they themselves are the servants of corruption.”—2 Pet. ii. 19.

But what inducement does the Church of Jesus Christ offer to the worldly-minded? Verily, none. Other orders promise them liberty, as we have seen, but Christ's Church promises affliction and persecution. “If they have persecuted me, they will also persecute you;” “In the world ye shall have tribulation,” etc. In some localities, it has become quite fashionable to be a member of the church (?) but it never has been, nor will be so with the Church of God, and we should feel devoutly thankful to God that it is so—that He has

put this up as a barrier between the world and His church—for it it were otherwise, that is if it was fashionable to be a member of the Old Baptist Church, there would be so many of the uncircumcised seeking shelter there we would soon be swallowed up of them, and at length lose our visible organization. The thought of becoming a member of the Old Baptist church is a thought very humiliating and perfectly obnoxious to the world, and one cannot join them (they think) without losing their judgment first, or much of their self-respect. Of course this is as it should be. But with the Christian it is not so. The poor child of God feels as far beneath the dignity of the church as the worldling feels above it, hence they sing:

“Lord, in Thy house I read there’s room,
And venturing hard, behold I come;
But can there, tell me, can there be
Amongst Thy children, *room for me?*”

Oh, says one, can it be possible that there is room in the church of God for me? I, who am so unworthy, so vile, so ungrateful? Shall I make an effort to obtain a home amongst these good people? Yes, if you have no home, and if you love these people, you are welcome—thrice welcome. You have only to try it, when to your joy and comfort you will find that “one day with the Lord is better than a thousand.”

I cannot conclude without assuring the dear brethren and sisters, and some very dear friends with whom I met in and around Butler last fall, that I still hold them in kind remembrance, and I trust, in true Christian love. I shall see you again, some day, if the Lord permits. Love to all the saints.

Nankin, Ga.

A. V. SIMMS.

“I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplication.” Who would have thought those prayers should ever have had any prevalency in God’s ear, which were mixed with so much infidelity in the petitioner’s heart?

EXPERIENCE.

BROTHER RESPESS: I have thought for several years that I would write to you and relate some of the dealings which I hope was of the Lord, with an unworthy being, as I feel myself to be, but have put it off time after time. I cannot remember the first serious impression I had. I would hear my mother tell people that if their names were not written in the Lamb's Book of Life they would not be saved, so I would ask the Lord, in my childish way, that if my name was not on the book to please put it on. I had a desire to be saved. I soon learned to read, and would be delighted when ma would get a new *Land Mark*. I loved to read the experiences, and seldom read one without shedding tears, and ma would most always leave the room. I read Bunyan's *Pilgrim's Progress* through, and would cry so sometimes I could not see to read. I also loved to read in the Testament about Jesus and John the Baptist. I was very fond of music and dancing, but would have serious thoughts about religion. When about fifteen years old I was from home, going to school; the Missionaries had a protracted meeting in my school-room; in the evening after school I went to the mourners' bench and cried until I could not cry; I felt miserable, so one evening I concluded I would not stay, and I went to my aunt's, where I was boarding, and walked out into the orchard, and I could hear them singing, and I felt so badly I did not know what to do; I tried to pray, and something seemed to say the way those people were doing was not the way to get religion, so I did not go to the mourner's bench any more. I also knew my mother was opposed to my going. So I went on about four years, sometimes one way and sometimes another. I never thought I was a very great sinner; I never saw my sins rise before me like mountains, like some say. I was married in the time, and moved to another neighborhood, and I commenced going to meeting at a church called Strawberry. Somehow I loved the members, and craved to be with them. They had a Union Meeting in May, 1880, and I went on Friday, and Bro. Harris preached, and I thought it was the best sermon I ever heard. I kept meditating on it that evening and next morning. I did not go on Saturday: I thought I would gather some strawberries, and I was begging the Lord to give me an understanding of the preaching—I was not pleading for mercy—when all at once I was made to tremble like a leaf; I heard a noise, I looked around, could not see any one, and it seemed to me that I could see some things by an eye of faith, and I commenced shouting aloud, and started to the house, and I met my nurse, with my only child, coming to see what was the matter with me. My husband was working about a quarter of a mile from the house, and he met me in the yard and asked me if I wanted to go to see ma or to go to preaching. I told him I would go to preaching on Sunday. I felt like I wanted to sing "How

happy are they who their Saviour obey." Brother Respass, if I am permitted to say brother, I cannot tell how I felt half way, and whether this was anything or not I have often been carried back to that time, and I see the spot every time I go to my spring. That summer I felt like I wanted to join the church and be baptized, and I took a notion that I must see Brother Dameron, so I went to old brother Meyers, and he and his wife went with me to see him; he was not at home, but when he heard I wanted to see him, he came to see me, and advised me to join the church; so the first opportunity I offered myself and was received. I have had some trials since, but have never regretted joining the church. One of my greatest troubles is, my husband does not belong to the church, and does not go with me as often as I would like for him. I hope the dear Christian people will pray for him; he is as good a moral man as ever lived, I believe.

Now let me thank you for the MESSENGER; Mr. Smith and I both like to read it.

Swansonville, Va.

L. C. SMITH.

John (chap. v) tells us that at Jerusalem there was a pool having five porches, and in them lay a "great multitude of impotent folks" waiting for the troubling of the waters, etc. "And a certain man was there, which had an infirmity thirty and eight years"—certainly a long time to be sick. To this "certain man," (not to all, but this man in particular) Jesus goes and asks him this question, "Wilt thou be made whole?" What did the Saviour mean by asking the question? Some of our friends say he meant, "are you willing to be saved?" That will do, what else? They also tell us that the Saviour stands with outstretched arms and tear-dimmed eyes, and begs us for our souls. "The very minute *you are willing*, the Saviour *can* save you, but not before." I do not believe that Jesus saves any one against his will, but where do they get that will? certainly not of themselves, for "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." What is this condemnation? "That light is come into the world, and men loved darkness rather than light, because their deeds were evil." Then we see the Saviour knew what he was about when he said, "Ye *will not* come to me that ye might have life." Why will they not come? "For every one that doeth evil hateth the light, neither

cometh to the light, lest his deeds should be reproved." We see, then, that the carnal mind or will of the "dead sinner" is not to be saved, that is, he is not *willing* in the sense spoken of in the text. There are two points in this question which I wish to notice—the person addressed and his condition. John says "a great multitude" was at the pool, and the Saviour saw a "*certain man*" who was sick. What a difference between a multitude and *one man*. This "*certain man*" proves God's election. The Saviour chose him *out of* the multitude as a fit subject of His grace and mercy. Now let us notice his condition. He had an "infirmity thirty and eight years," and was in this condition when Jesus approached him; his infirmity was a "guilty conscience towards God," and could not find any relief. He was, in my opinion, as willing to be saved in thirty-eight minutes as he was in thirty-eight years, for his answer implies as much, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." He could see a remedy for others, but for him, he had no friend to even help in time of need. But when the Son of God comes along, he finds one that "sticketh closer than a brother." He says to him, "Rise, take up thy bed and walk," and he obeys with joy and gladness.

Should any one who reads this imperfect letter, believe that in order to be saved the person must get *willing* of his own "free will and accord," I want to ask you a few questions: First—Were you ever physically sick? if so, how long before you were *willing* to be well? "Yes," you say, "I have been sick, and soon as I found it out I was willing to be free from it." Did your *willingness* cure you, and how come you willing? "No, I sent for a physician, and *he* cured me, and my sense of sickness made me willing to be cured." Now, what made you sick? "I do not know," is the best answer you can give. This physical sickness is a type of our sin-sickness, and in both cases we need a competent adviser. Our family physician can come and minister to our physical ills, but no earthly power can cure a sin-sick soul. God commenced the work, and He alone can finish it; for Jesus said to Simon Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

May the Lord watch over us, guide and direct us while here below, lay us gently down in death, and on the morning of the resurrection, may we hear the voice of the King saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," is the prayer of your brother in love,
College Grove, Tenn. W. J. COVINGTON.

EDITORIAL.

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

A FAMINE OF HEARING THE WORD OF GOD.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and the young men faint from thirst.—Amos viii. 11-13.

By request of Sister Lizzy Cobb, of Calhoun county, Ga., we offer a few remarks upon the above text. It appears that almost the entire prophesy of Amos is to proclaim the judgments of God against the Edomites, the Philistines, Tyrus, and other nations, as well as to proclaim the heavy chastening of the Lord that should come upon his own chosen and peculiar people—Israel and Judah.

Man is a very ungrateful and unthankful creature to his Creator; and it is shown throughout the scriptures that the more he is prospered and blessed in temporal things, the prouder and more haughty he becomes against God. And even Israel and Judah, whom God had known and blessed in a peculiar sense, above all the families and nations of the earth, were not exempt from haughtiness and pride. But it is worthy of remark here that there is a limit to all human progress, and often in the very height of worldly prosperity and glory, the greatest calamities befall us. An illustration of this is shown by the prophet under the figure of the wilting and perishing nature of a basket of summer fruit which the Lord God had shown him. And thus the end of haughtiness, pride and prosperity was to speedily come upon Israel. For "Thus saith the Lord, I will cause

the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation.”—Amos viii. 9. How often does the sun of temporal prosperity and glory go down at noon, and how often has the Lord darkened every earthly hope and comfort even in the clear day! Let no man glory in man; but he that glorieth let him glory in this, “that he knoweth the Lord that exerciseth loving kindness and tender mercy.”

“Behold, the days come, saith the Lord.” No being in earth or heaven can promise anything with absolute certainty of its coming to pass, save the Lord alone. He declares the end from the beginning, his counsel stands and he does all his pleasure in earth or heaven. Angels, men and devils must obey his command; his right to command is absolute and free from restraint of any kind from any source, either good or bad. The sun, moon and stars, air, earth and seas, as well as rain, snow and storm, are all at his bidding to accomplish his purpose, whether for chastisement, judgment or mercy.—Job xxxvii. 13. On this principle of the unlimited sovereignty of God, after having given his people sunshine, rain, peace and prosperity, filling their hearts with food and gladness till they had become covetous and proud, he calls for a famine to humble them. The famine, as well as the rain, is at his command. He calls for it, and as an obedient servant, it comes to do his will. But in the case specified in the text submitted for consideration by Sister Cobb, it is not a famine for literal bread to sustain the natural body, or a thirst for water to satisfy natural thirst, but it is a famine of hearing the words of the Lord.

Now we wish to suggest here to the reader, that of all the dreadful famines that ever God hath sent upon any people, nation or country, none are so awfully dreadful as that which deprives them of hearing the word of the Lord. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” And wherever God has created and prepared a people by his grace to hunger and thirst for the blessed word of God, there can be no famine for literal bread or water so great, or so dreadful to them, as a famine of hearing the word of the Lord. They may have all the blessings of wealth and honor that

this world can bestow, and still there is an inward hungering, thirsting, longing desire which nothing in earth or heaven can satisfy but the pure word of God, received by faith in the heart. If that word of God and of Christ does not dwell richly in our hearts by faith, when we hunger and thirst after it, then it matters not how bright the sun of earthly prosperity may shine upon us, it goes down at noon, or when all things in nature seem to be most flattering, bright and cheering to the ungodly world. The world rejoices in its religious wealth and prosperity, but the disciples of Jesus are clad in mourning. There is a famine in the land of Israel. But let us not fail here to note distinctly that there is but one class of the human family that ever has, or ever will in this world, suffer such a famine of hearing the word of the Lord as is mentioned in the text. Natural and unregenerate men and women have no relish, appetite or thirst for the sincere milk of the word of God, and therefore it is no famine to them when they do not hear it. Yea, they cannot hear it in its spirit and power, even though they may oft have opportunity of hearing the letter and form of it. They have ears and hear not, eyes and see not, and for this reason there is no famine of hearing the word of God in the land of darkness in which they dwell. They have never been born of an incorruptible seed by the word of God, and therefore they cannot, "as new-born babes, desire the sincere milk of the word that they may grow thereby."—1 Pet. ii.

Though it may be, and we know it really is, a painful, dreadful and inexpressible distress and heavy chastisement from the Lord, for a famine of hearing the word of the Lord to be sent upon disobedient Christians who have been conformed to the religious vanities of the world, or upon such as are overcharged with the cares of this life and deceitfulness of riches, yet there is a comfort to know that if ye have chastisement, even by a famine of soul in hearing the word, God dwelleth with you as with sons, for what son is it whom the Father chasteneth not?—Heb. xii. 7. We see, therefore, very distinctly, that those who have never been born of the Spirit and word of God, can never in this life, suffer from a famine of hearing the word of the Lord. Our Lord Jesus Christ said of all such,

“Ye have neither heard the Father’s voice at any time nor seen his shape; and ye have not his word abiding in you, for whom he hath sent ye believe not. But I know you that you have not the love of God in you.”—John v. 38-42. Now we must know that if any people have neither the love nor the word of God in them, and have never at any time in all their life heard the voice of God, the Father, speaking to them, whether in wrath, love or mercy, such persons have no appetite, taste or relish for the word of God, and therefore they can never experience a famine of hearing the word of the Lord. But every one that heareth the Father, and is taught by him, cometh unto Jesus as the true bread of life, and as God hath ordained that the preaching of the gospel shall be as food and nourishment to all whom he hath called by his grace to a knowledge of the truth, there is always a famine to them when they seek for gospel food or nourishment anywhere else. They may wander, as our text says, “from sea to sea, and from the north even to the east,” to seek the word of the Lord here or there among the wise and the prudent, or the learned theological teachers of this world, but they shall not find the word of God there, for the Lord God hath sent a famine upon them of hearing his word, and this famine will prevail to their distress wherever they are, or wherever they may go. To them, as to Israel of old, the famine prevails in all lands, so that even the fair virgins and the strong young men faint for thirst.

Now this is a dreadful state of things to those who hunger and thirst after God and his word, but dreadful as it is to experience such destitution, it prepares them to receive what the Lord has provided for them with joy and thankfulness as his free gift. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money” let him come like Joseph’s brethren, and “buy wine and milk without money and without price.” “Why will ye labor for that which is not bread, or spend your money for that which satisfieth not your hungry soul?”

In conclusion, let us consider what a dreadful state of things it is for any church to be in when it is deprived of gospel preaching. The Lord gives pastors and teachers to his churches, but these teachers are not always esteemed as highly in love for their work’s sake

as they should be. They are taken away and there is a famine of hearing the word of the Lord in all such churches. The members may try to make up for their deficiency by wandering about among other denominations, or in some worldly business, but there is a famine in their soul and their tongue fails, for thirst, to such an extent that they cannot talk with any interest or comfort upon spiritual things. They are in a "dry land where no water is."—Ps. lxiii. 1.

We hope Sister Cobb and others may be led more fully into an understanding of the text than we have been able to express in this article.—M.

THE REMEDY.

DEAR READER—Are you sick of sin, and do you feel that you are all unholy, all undone? And have you sought relief in almost every conceivable way, and yet feel worse than when you first began? Let me say to you that the Bible, the book of God, contains a prescription which, when applied by its great Author, will afford you perfect relief. It is blood. "The blood of His Son, Jesus Christ, cleanseth us from all sin."—1 John i. 7. But remember, that the paper on which the prescription is written is not the remedy, it only bears the signs by which the remedy is described, or pointed out, and the manner in which it must be applied. If you were suffering from some disease of the body, and your physician were to prescribe a remedy, you would not be so simple as to swallow the paper on which it is written, but seek to obtain the medicine directed. You could not afford to be a Campbellite, for they are content with the paper and ink of the Bible, applied to the carnal mind, and a plunge-bath for the body. A man in sound health might do well enough with the doctor's prescription in his pocket; but the sick one must have the medicine prescribed. A sin-sick soul would perish with the reading of the scriptures, except the grace of God, of which they testify, be applied to his case. The single antidote for sin, then, is the blood of Christ. Precious blood, redeeming, cleansing blood! This remedy is received by faith, which is the gift of God. "It is of faith, that

it might be by grace; to the end the promise might be sure to all the seed.”—Rom. iv. 16. “Now faith is the substance of things hoped for; the evidence of things not seen.”—Heb. xi. 1. Thus we see that by the gift of faith the remedy is applied, and the cause of all the inward grief and sorrow is removed, and the patient is made whole, and his soul is filled with praise to God for His goodness, love and mercy. What has wrought such a change? The sovereign balm. Ah! how often I read the advertisement of this remedy, and with what indifference I heard the proclamation of it before I became afflicted and tormented by a sense of guilt. And how strange it now appears that I should have resorted to every subterfuge, and tried the remedies (so-called) of every quack rather than this one and only antedote. I read the written testimony diligently, but it brought no comfort; day after day I carried the writted prescription in my pocket, and read it as often as circumstances would admit, vainly striving to effect a cure by the use of the paper and ink of the Bible. One of its awfully sacred truths had been applied, as I hope, and that was that the wages of sin is death, and that I was a sinner already condemned. The hand of the great Physiclan was in all this pain and agony; for I had been a sinner all my life, but naught but the quickening power of the Spirit of Almighty God could ever have made me feel and realize the sentence of death as I then felt it. I had misunderstood the gospel advertisement; as, perhaps, thousands do to-day; I read of the blood of Christ, not as a sufficient atonement for sin, but as a sort of general provision for all men by which they might obtain a cure if they would add some other properties to it; voluntary repentance, voluntary belief, prayer, etc. All these were tried when I became sin-sick, but without a favorable symptom. What was the matter? Well, just this, I was trying to get well enough to go to the physician, and had not sense enough to know that He must come to me. If I could have done what I tried to do, I would not have needed him at all. Was I not foolish? I had not understood nor believed his advertisement, wherein he said, “No man can come unto me except my Father which sent me draw him.” The quacks told me that I could, and claimed to be partners with Him in the matter of soul-

saving. But, if I am not deceived, He came to me on the 11th day of August, 1862, and just said, oh! so gently, so sweetly, "Thy sins are forgiven." I was cured in an instant, and felt as peaceful and tranquil as if no sin had ever attached to me at all. A few minutes later and I was repeating the words of David: "Bless the Lord, O my soul, and all that is within me bless his holy name;" and then this sweet old hymn was put in my heart, and my tongue began to sing, "Amazing grace, how sweet the sound, that saved a wretch like me," etc. This is the new song that He put in my mouth after taking away the old song, "Show pity, Lord, O Lord, forgive." What more? Well, after I was thus graciously healed, I was still very ignorant—felt like I owed a life-time service to this great benefactor, and even promised to pay it, and intended to do it; but alas! the Christian reader who has witnessed these things well knows what I must confess—a failure on my part. But the gracious Physician has not forgotten me; He has come to my relief, O, so often since that day, quelling my fears, soothing my sorrows and easing my aching heart. In 1871 He put me to work in His vineyard, as I hope, and gave me the charge of some of his precious sheep, to feed and to comfort them, and I have often been delighted by seeing the manifestation of His presence among them, and in them that I now feel happy in remembrance of it.

But I am making this article too lengthy, and will conclude by saying that my health is improving slowly, and I hope to be able soon to attend the churches of my charge with more regularity; still my lungs are affected, and my voice quite weak.

Peace be unto the Zion of our God.

J. E. W. HENDERSON.

"Son of man, behold, I take away from thee the desire of thine eyes with a stroke." What, though he take a wife out of your bosom, so he take her into his own! You may embrace a creature till you kill it with kindness; and wither the sweetest flowers by smelling them too often. God doth but take that out of your hands which would thrust him out of your heart.

SATAN AND HIS DEVICES.

A brother writes from Texas that he fears there will be trouble there among Primitive Baptists, as a discussion has gotten up concerning the origin of the devil. He says he is ashamed of such a state of things and, therefore, prefers a private correspondence. But, as it is a matter of something more than private interest, we have thought best to say a few words to our brethren through THE MESSENGER.

And first, we would suggest that Christians should flee from such things and avoid contentions about what the apostle calls "foolish and unlearned questions and genealogies," which gender strife, rather than godly edifying.—2 Tim. ii. 23, and Titus iii. 9. It is certainly a vain speculation and a sinful waste of time to theorize upon anything which God has not revealed in his word, and we should shun such things, lest Satan get advantage, for we certainly cannot be ignorant of his devices.—2 Cor. ii. 11.

The fact, itself, that there is a devil is clearly revealed in the scriptures. He has wonderful power, both over himself and over man, so that he can transform himself and his ministers as angels of light and ministers of righteousness, and they go forth as preachers and moral lecturers, as if they would rival Christ, and the great mass of men, women and children run much more greedily after them and their teachings than they do after Christ and his doctrine.—2 Cor. xi. 15.

Satan is mentioned in the scriptures by different names, all of which signify that he is the enemy and adversary of Christ and of Christians, and doubtless he is never better pleased than when he can get the disciples of Jesus to preach and contend about him and his origin, rather than to preach Christ and him crucified to the people.

Satan is certainly a bold and defiant adversary, as a roaring lion, going about seeking whom he may devour, and he attacks and tempts both Christ and his people. He enters into bad men and traitors, like Judas, and desires to sift good men, such as the Apostle Peter, and feed upon the chaff and dirt of their weakness and imperfections. He filled the heart of Ananias and

Sapphira to lie against the Holy Ghost, and in many ways brings distress among brethren.

We, therefore, exhort our brethren to flee from and avoid all contentions and strivings about the origin of Satan and follow after faith in Christ, righteousness and peace with them that call on the Lord out of a pure heart.—ii. Tim. ii. 22.—M.

NOTE.—We hope to reply soon to request of Sister Cobb, of North Carolina, on the text in Amos viii. 11, 12. Also, to others when we can have time and space.—M.

IN CAPTIVITY.

Our brethren by the rivers of Babylon wept when they remembered Zion. Had they been pleased with captivity, or been impenitent and hardened under chastisement, then we should know that God had cast them away as vessels of wrath, fitted to destruction,—a vessel of wrath may weep, but not in penitence toward God. Esau wept, not because he had sinned, but because he had forfeited his standing by it; and so Saul, the king, when he had sinned against God, cared more for his own honor than the honor of God.—1 Sam. xv. 30.

Our brethren in captivity wept in a different spirit; they wept for Zion, and not so much for the loss of their wealth and liberty as for the sin that caused it. God's goodness and long suffering and their own wicked disobedience were never so clear to them before and, therefore, their tears sprang from abased and humbled hearts. They confessed their sins, saying, "We have sinned and committed iniquity, and have done wickedly. O, Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day."—Dan. ix.

There is, perhaps, nothing more trying to our faith than for God to take from us that which He has given us and prized highest by us, the loss of which would seem, if anything could, to wreck our faith. But such losses did not wreck Job's faith, nor the faith of the captivity, and this accords with the Christian experience to this day. The quickened soul seeks

righteousness, feeling its necessity, but finds none in himself, or, at least, finds less and less until he can find none, and is ready to perish, not being able to comprehend that to go empty-handed is to obtain the prize. The widow of Serepta (1 Kings xvii.) could not understand that to exhaust her own meal was to bring the prophet, that she should thenceforth live upon the promise of God; neither Jacob, the plain man dwelling in tents, nor Esau, the cunning hunter, could understand that the savory meat that their Father would accept should be brought to Jacob only by the Lord, and be hid from the cunning pursuit of the trained Esau.—Gen. xxvii. Ruth did not know that to lose her husband and all she had in Moab was to realize the provision made for her by Boaz, the mighty man of wealth in Bethlehem. The poor in spirit have the kingdom of heaven, as Ruth had the wealth or kingdom of Boaz.

But a man will no more go of himself in that spirit than our brethren went of themselves to Babylon. If a man should cast away his fleshly righteousness, that is resort to sin and immorality to obtain God's favor, it would be to do evil that good might come. It is true that our works do not induce God's grace, and that grace is extended to sinners, but shall we sin that grace may abound? God forbid! We never give up depending upon our own righteousness until, like the widow, we find the meal exhausted in the barrel—as long as there was any meal in the barrel she lived upon it. But if she had emptied it all out of the barrel to live the sooner upon the Lord, it would have been to live upon the promise before she needed it, which would have been impossible. It would have been for the sick woman (Mark v.) to have gone to Christ and been healed before she had spent her living, which would have been to be healed before she was prepared for it, or, in other words, to be healed before she could be healed. And so is the idea of continuing in sin that grace may abound, for though it is true that grace abounds where sin has abounded, and true that the debtor who has been forgiven 500 pence loves more than he who has been forgiven 50 pence, yet for a man to sin and pile up sin upon sin with a view that God will forgive him for it and that he will love God that

much more for it, is what no truly convicted sinner will do, and the person who sins with that view may be sure that grace will not abound to him, at least not for it. These simple truths are hid from the wise and prudent, and in times of darkness are often hid from the Christian, himself.

The Jews in captivity were not cast away from the Lord, but were more cast upon him than ever before, and in them is illustrated the same truth taught by Paul ages after, when he said, And we know that all things work together for good to them that love God, to them who are the called according to his purpose. They had sinned and that their sins had not separated them from the love of God is made plain in God's visiting them with the rod, and in the effect of his chastisement upon them, in humbling and not hardening them. And in captivity they had experience, also, of the same truth taught by Paul when he said, (Rom. ix.), For I am persuaded that neither death nor life, nor principalities nor powers, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord. In captivity they were strong in grace, strong enough to be cast into the fiery furnace and the lion's den.

But it was a time of desolation. Israel was indeed, officially dead, dead and dry as the bones in the valley. There seemed no human possibility of her return to life and prosperity, and she greatly needed the comforts of the Lord; and God comforted her by Ezekiel and others of the prophets of the captivity. The hand of the Lord was upon Ezekiel one day and carried him out in the spirit, or in faith, and sat him down in the midst of the valley full of bones, and lo, they were very dry; and the Lord said unto him, Son of man, these bones are the whole house of Israel. It does not seem that they could have been in a more dead and hopeless condition; for they say (Israel in captivity said), Our bones are dried and our hope is lost; we are cut off from our parts, therefore prophesy and say unto them, Thus saith the Lord God, 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.—Ez. xxxvii. Here was a promise given them by the Lord that their captivity should be turned; and though they were in a

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sense dead and buried, and even like Lazarus when Martha's unbelief said, By this time he stinketh; and Jesus answered, Said not I unto thee that if thou wouldst believe thou shouldst see the glory of God?

They could no more have turned their captivity than they could at first have freed themselves from the bondage of Egypt, and, therefore, when it was turned they sang praises to God for it, saying, When the Lord turned again the captivity of Zion, we were like them that dream—then was our mouth filled with laughter and our tongue with singing! Then said they among the heathen, The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O, Lord, as the streams in the south. They that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Ps. cxxvi. Between the time of going forth in tears, bearing precious seed, and returning with the sheaves rejoicing was sowing time, growing time and harvest time—and so when the seventy years were ended, when the days of mourning were over,

GOD TURNED THEIR CAPTIVITY.

Blessed are they that mourn, for they shall be comforted.

Now, in the first year of Cyrus, king of Persia, that the word of the Lord by Jeremiah might be fulfilled, (which was Jer. xxix. 10.—For thus said the Lord, that after seventy years be accomplished at Babylon, I will visit you and perform my good word toward you in causing you to return to this place, Jerusalem), the Lord stirred up the spirit of Cyrus that he made a proclamation throughout all his kingdom, and put it also in writing, saying, The Lord hath charged me to build an house at Jerusalem, which is in Judah. Who is among you of all his people? his God be with him, and let him go up to Jerusalem and build the house of the Lord God of Israel, and whosoever remaineth in any place where he sojourneth let the men of his place help him with silver and with gold and with goods and with beasts, beside the free will offering for the house of God in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin and the priests and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord, and all they that were about them strengthened their hands with vessels of silver, gold and precious things; also, Cyrus the King, brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and put them in the house of his gods.—Ezra 1. —and the whole congregation together was 42,360, besides the servants and their maids, etc.

And when the seventh month was come the people gathered themselves together as one man in Jerusalem, and then stood up Joshua and Zerubbabel and his brethren and builded the altar of the God of Israel. Now, in the second year of their coming into the house of God at Jerusalem, the builders laid the foundation of the temple of the Lord, and they set priests in their apparel with trumpets and the Levites with

cymbals to praise the Lord. And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout and the noise was heard afar off.—Ezra iii.

Now, when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel and said unto them, Let us build with you, for we seek your God as ye do, and we do sacrifice unto him since the days of Esar-haddon, which brought us up hither; but Zerubbabel and Joshua and the rest of the chief of the fathers of Israel said unto them, Ye have nothing to do with us to build an house unto our God, but we, ourselves, together will build unto the Lord God of Israel, as King Cyrus hath commanded us. Then the people of the land weakened the hands of the people of Judah and troubled them in building.

Who were these people that were so ready and anxious to help the Jews in building a house to God? We know the spirit of them, for we have them now, and they often trouble us, especially if we refuse their co-operation. But how could they build with the Jews? They were not Jews, even if they did live in the land that belonged to the Jews; God had not given it to them. They knew nothing of the power of sin and its captivity; they had never wept in its rigorous servitude, nor had their captivity been turned. They were colonists brought in by Esar-haddon, and not by the power and spirit of God, like thousands have been in this day made to profess Christianity, and are always so ready to do sacrifice unto our God. There are thousands upon thousands of colonists now in the land of Israel, and, like the old thirteen colonies of our country were subject to the British Government that colonized them, so are these subjects of the power that brought them in.

We will, the Lord willing, examine further into their history in our next issue.—R.

That is but a hell-made proverb, "Plain dealing is a jewel, but he who adheres to it shall die a beggar."

BORN OF WATER

MORROW CO., OREGON.—Will Elders Respass or Mitchell give their views, through THE GOSPEL MESSENGER of John iii. 5., as to whether it is the natural water that a man must be born of in order to enter into the kingdom of God. * * * In this far West it is preached that sinners must first be baptized before they can enter into the kingdom of God. I trust I have no other motive for making this request than to understand the truth.

A TRUTH SEEKER.

REPLY.—It seems quite evident that the principles of truth have to combat and oppose error in all parts of the world, and "A Truth Seeker" on the Pacific coast, in the "far off West," is no more exempt from this conflict than others are in other parts of the world.

All real truth seekers would do well to heed the admonition of the apostle to "Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour, whom resist, steadfast in the faith, knowing that the *same* afflictions are accomplished in your brethren that are in the world."—1 Peter v. 9. The text our truth-seeking friend calls attention to reads, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."—John iii. 5.

This text has been so often commented upon, and so many conflicting views have been given that many seekers after truth have been more confused than edified thereby; and it may be that what we shall write upon the text may have the same bewildering tendency, but it certainly is evident to any reflecting mind who regards the positive declarations of Christ as truth that no man of Adam's race can enter into the kingdom of God, unless he is born again. And it is equally evident that none will ever be born again of an incorruptible seed, except those whose sins are embraced in and put away by the atonement which our Lord Jesus made for sin. And as this atonement is called "washing of water by the word" in Eph. 5. and other places, we have understood that to be born of water refers to the cleansing virtue of the atonement as being absolutely necessary to prepare any one to enter into the spiritual kingdom of God. Sins being washed, cleansed and put away by the cleansing virtue of the blood of Jesus, the birth of the spirit follows, by which they see and enter into the kingdom of God. All who are sub-

jects of this birth are said to be born, not of the will of man, or of the flesh, but of God.—John 1. 12. This birth of water and of the spirit prepares and manifests one as a proper subject for baptism in literal water, not to put away the filth of the flesh, but to give the answer of a good conscience toward God. And we feel some assurance of faith that if our unknown friend is prompted by the spirit of truth to seek for it, he will, assuredly, find it, though the world of mankind knoweth it not.—M.

NOTE.—We cannot have space for obituary of L. McTaggart, of Canada, nor for our comment on the text James iv. 14., before the June issue of the MESSENGER. Hope the friends will patiently wait.—M.

EXTRACTS FROM LETTERS.

DELAWARE, O.—*Dear Brethren in the Lord:* It is with hesitation that I attempt to address you, feeling my littleness and unworthiness, knowing this, if it comes to press, will be read by the aged fathers and mothers in Israel, who have traveled much longer in the King's highway than I. I can scarcely find courage to express my thoughts and desires, feeling that I am but a babe, but it is a comfort to me to know that "He hath revealed it unto babes." My heart's desire is for the welfare of Zion, that her inhabitants may dwell in peace, bearing each other's burdens and comforting one another in sweet conversation in the sweets of the gospel. Oh, that brethren would not strive with each other about words to no profit, refusing to fellowship a poor little one simply because he does not understand just as they do in every little particular. Dear brethren, we are commanded to receive them that are weak in the faith, not to disown them, but to feed them with milk. Let us not rail at our brother because he believes a little more or a little less in the predestination of all things than we do. We all know that man is the sinner and the one accountable. We also know that our God has declared, "I am God, and beside me there is no other," declaring the end from the beginning, and from ancient times, the things not yet done, saying, "My counsel shall stand; I will do all my pleasure." And we know that when Christ was crucified they done unto him the things that "the hand and counsel of God had determined should be done," and yet they did it with wicked hands! But, dearly beloved, let us not dispute about deep things beyond our comprehension. Every heaven-born soul knows that salvation is of the Lord. If we can unite upon unconditional grace, independent of the help of man, is it not enough? If a sinner "brings

forth fruit meet for repentance," and ascribes all the glory to God, bowing low at the feet of Jesus, stripped of his filthy rags, with no hope but in our Redeemer's blood, is it not enough? It is enough, at any rate, to cause my heart to overflow with joy and love, and I am ready to extend my hand and cry, My brother! Of course there are things that ought not to be borne. We can have no fellowship for the means and institutions gotten up by men to "help the Lord." "The Lord hath laid help on One that is mighty," and there is not the least bit of help in any other. We must be in humble submission to God's will, in quickening by his spirit whomsoever he will. God tells us, in his word, if we have not charity we are less than nothing. The weak ones are the very ones who need the comfort of the promises. A babe does not require, nor can it appropriate to itself the food of a full grown man. We are not all the same member; God has placed us as it has pleased him.

Oh, how my heart burns within me for the welfare of our beloved church! How painful to hear men ridicule the weak and lowly followers of Him who was himself meek and lowly! May God guide my feet and tongue that I may walk before him in humility and love, giving no cause for offense, but walk worthy of the cause of Christ, that others seeing my daily walk may glorify God. If I have any good thing it is by God's grace; glory be to his most holy name forever and ever!

Your little sister, I trust, JOANNA EKELBERRY WICKHAM.

[We heartily coincide with you, dear sister.]—R

NEW HAMPTON, MO., March 24, 1890.—*Dear Bro:* In the last MESSENGER you make another appeal in behalf of Bro. Hassell. My poor heart responds, and I herewith send you \$1.00 to help pay the history debt. I would have sent before this, but did not feel able, but Bro. Hassell is not able to sacrifice his time and money and by his heavy labors jeopardize his health to serve his brethren for nothing. The book is, incomparably, the best book I ever read outside the Bible, and will be a blessing under the Lord to mark the footprints of the flock of God. The book ought to, and I believe will, in time, find its way into the homes of many more lovers of truth than now. The Lord has blessed Bro. Hassell with wisdom from above to clearly see and expound the truth as it is in Jesus. I cannot think the brotherhood to be so cold and indifferent as to let him bear all the burden. May the Lord bless him with many precious visits at a throne of grace, where I humbly hope he will not forget a poor, feeble, halting, doubtful brother, if a saint, the least of all.

I. J. CLABAUGH.

ROCKY MOUNT, N. C., March 24, 1890.—*Dear Bro. Respass:* I see in the April number of the MESSENGER a brother Odell, of New York, asks concerning the resurrection; I think as he does but there are some near me who do not. I believe this body—

this very hand with which I pen these lines—will leap from the tomb that day, though I have lain a century dead; not as it is now, sogged with sin and fleshliness, but in a new and pure spiritual life, if I be of the first resurrection—the dead in Christ shall rise first—but if I be of the damned I believe my form shall rise all the same, but will it be spiritual or not? I am inclined to think it will be spiritual—a spirit of evil—however that is too deep for me, and I fear it is all wrong. I should be careful how I wade in strange water. Flesh and blood cannot enter the kingdom; how then shall these same bodies rise and not be flesh and blood? God is able to raise seed unto himself from stones, else he could not have made Adam. God is as able now as when he created worlds in space. I do not believe in evolution, let the learned geologists write as they may; I am willing to, and do believe that God spake and it was done; no gradual *cooling* and *growing* through countless ages. Christ's fleshly body was laid in the tomb, his spiritual body rose and left nothing in the tomb but the grave clothes neatly folded and laid aside. Where was his fleshly form? was it not lost in the spiritual? He rose a spiritual body, for he was seen to vanish, and was handled by Thomas; could Thomas have handled a spirit? His flesh was not in the tomb, for the women said: "They have taken him away." If his flesh had been there they would have been content, for they were not looking for a spirit. Christ became a God-man for our redemption, and for his sake we shall suffer, and as he rose we shall rise.

I will stop; I fear I have written something wrong; if so, God knows I fain would be perfectly whole, but I seem and am as far from purity as the stars are beyond my grasp. I am young in age, very young in the Baptist cause; have been a believer of their faith only five months and a member of their church, I hope, four months to-day; so if what I have written seems like childish prattle to you old soldiers, do not smile, it is all new to me, if it seems strange. I hope I have not rushed in where the aged fear to tread. May the Lord save me from presumptuous sins; may the God omnipotent strengthen you in every trial. Pray for me.

Yours in love, HERBERT T. THORN.

NEAR GOLDENDALE, KLICKITTAT Co., WASH., March 7, 1890.—

Dear Bro: I see in the March GOSPEL MESSENGER a letter from S. C. Riddle, of Whatcomb county, this State, and as he speaks of his lonely and isolated condition, I thought I would write and give some information of the whereabouts of some Old School, or Primitive Baptist, churches of this State, that might be of interest to Bro. Riddle, and others in like situation on this coast.

There is a church in Chehalis county, which meets in Elma. The pastor is A. Wilson, and his post office is Cedarville, Chehalis county, Wash. There is also a church that meets about five miles east of Dayton. The pastor is Eld. I. N. Newkirk, and his post office is Dayton, Columbia county, Wash. The church here,

where I reside, meets in Goldendale, Klickittat county. Any information that is wanted will be given by writing to the clerk, T. G. Flanary, Goldendale, Klickittat county, Wash. There are, also, two other churches, with these that I have given, that form the Columbia River Association, but they are located in Oregon, east of the Kaskade Mountains—one in Gilliam county, clerk, James Thornton, Mayville, Gilliam county, Ore.; and one in Union county, clerk, Joseph Harris, postoffice, Elgin, Union county, Ore. There was also one in Umatilla county, Ore., but might be considered gone down. These churches are scattered over a large extent of country—Baptists are truly here, as the saying, "few and far between." We seldom have a visiting minister with us—many times a year or more will pass without any minister, save the one that serves the church, to meet with them. While the Baptists in this country are united in doctrine and practice, so far as I know, there seems a manifest coldness among us; and I don't know, Bro. Respass, but what some of us are guilty of the sin you spoke of in the two last MESSENGERS, "Covetousness." I need go no further than myself to find one that is guilty, and if such a sin brought barrenness to national Israel, what may we expect? This sin keeps ministers and brethren at home; it shuts up their bowels of compassion from those in need. I believe with you, Bro. Respass, that there is no sin or evil in our nature greater than this, and only the good Lord can save us from it; O, may he do it!

Now, if there are any old Baptists in the East that contemplate coming to this country, it surely would be to their comfort (if not interest) to make it a point to try to settle where there is a church. I am always glad to receive the MESSENGER.

Yours in hope, G. E. MAYFIELD.

HALSEY, ORE., Feb. 23, 1890.—*Dear Brother:* I receive THE GOSPEL MESSENGER regular and am decidedly pleased with the tenor and tone of its contents, and particularly the editorials written by yourself and dear Bro. Mitchell. I am much pleased with Bro. Mitchell's notice in Vol. 12, No. 2, of the objections some brethren have to our religious publications, under the title "Abuse." I am entirely at a loss to understand why such objections should be raised, or on what grounds such objections could be based. Surely it can have no support according to or by the gospel of Christ. I will say no more on that subject, as Bro. Mitchell has so clearly and ably shown that such objections can have no place only in the affected minds of the brethren who hold such objections.

I did not intend writing what I have when I took my pen in hand, but I could not well help it. With my best wishes and Christian regards to the editors of our MESSENGER, I remain a poor old sinner, saved by grace, if saved at all.

J. P. ALLISON.

THOMAS V. FAGAN.

THOMAS V. FAGAN departed this life at his home in Taylor county, Ga., on February 19, 1890, having reached the advanced age of ninety-two years. Deceased removed from Houston county to Taylor county, Ga., in 1854, where he remained until removal by the hand of death. His life was one of industry and usefulness, "providing things honest in the sight of all men," promptly meeting all his obligations as a neighbor and citizen—his presence commanded respect from all; his name a synonym for uprightness in every household; no busybody in other men's matter, but a lover of peace. The few last years of his life were mixed, at times, with much bodily suffering, owing mostly to a hurt by falling upon the ice, from which he never entirely recovered. His soul was often sorely troubled, as he expressed to the writer, on account of neglect to tell the church his feelings and his desire to follow Christ in his ordinances. This fact being made known to the church at Prosperity, the brethren and sisters met at his house on the 26th of April, 1888, and after hearing satisfactory evidence of his faith in Christ he was received by the church and baptized into the fellowship of those holding Primitive Baptist faith. On leaving the water, Bro. Fagan appeared wonderfully happy in spirit and continued, though often in much bodily pain, to rejoice in Christ, his Saviour, to the end. God's children are precious in his sight and no tribulation shall hinder their rejoicing in him. His remains were laid beside those of his dear companion, who had passed away several years before him, and where both now rest in the burial ground at Bethel, Taylor county. May the Lord deal mercifully with the children, relatives and friends who are made to mourn this sad loss.

BENNET STEWART.

APPY WHITLEY MEEKS

Was the daughter of Henry and Edney Townsend, and was born in Washington county, Ga., February 14, 1812, and died February 6, 1890. She was married to Jonas Meeks May, 1847, and they had six children, five sons, and one daughter who long since preceded her to her eternal home. She and father joined the Primitive Baptist church at Providence, Johnson county, Ga., and were baptized by the lamented Eld. Archibald Odom about the year 1857, and were strong in the faith of salvation by grace, in which faith they lived until death separated them and us. Father was born March 18, 1812, and died April 3, 1886. As church members they were much loved, and as neighbors and friends they gave us godly instructions and taught us to be honest, truthful and moral in our every day walk, and that God would punish the wicked, and that sinners were saved by grace, and grace alone; but that it was our duty to fear God and obey our parents. I have sorrow and joy in their death—I sorrow on the account of my great loss of dear father and mother, never to see them in this life again, but I rejoice when I think of their great gain; that home with Jesus, and that I may go to them. O, blessed hope that I have, that I can be with Jesus and them, never to part! They were kind and affectionate parents to their children, which makes our loss so great, and, my brothers, let us follow after father and mother's examples. Pray for us.

Yours in tribulation,

HENRY MEEKS.

THOMAS ERWIN KELLER.

Little ERWIN, son of W. T. and Mary Keller, was born January 31, 1887, died October 19, 1889, hence his stay on earth was short. He will never know the trials and disappointments of this life. But sad, indeed, must be the hearts of the parents who sustain the loss of their little boy; but may they remember their little cherub is at rest. Weep not for little Erwin! and may the bereaved ones realize that all things work together for good to them that love God. By the sadness of the countenance the heart is made better, for it is in time of trouble that we cling closer to Jesus and feel that without his tender care and comfort life would not be worth living, and so may it be with you. A sister in sympathy,

SALLIE STEPHENS.

MARTHA BONDS,

A dear sister, according to the flesh and spirit, as I humbly hope, died on March 30, 1890, in Robertson county, Texas. She was the daughter of James L. and Martha Burks, who moved from Jasper county, Ga., to Talbot county when she was quite young. I have been informed that she obtained a hope when she was about twelve years old. She first married William Milton, who was killed in Arkansas, and she was living there when she joined the Missionaries. She moved thence to Scott county, Miss., and while there she joined the Primitive Baptists at Lebanon, and was baptized by Eld. J. C. Creselius, and while there she married Chesley Bonds, and in a few years they moved to Robertson county, Texas, where she died a member of Bethlehem church at the time of her death. She lived fifteen years previous to her death.

My dear sister seemed to prove her faith by her walk, and she was an affectionate wife and mother. She has left four sons and one daughter—one son by her first husband—to grieve on account of the loss of a good mother. I leave a letter from her son that she died in the full triumphs of faith, and a quoted scripture till she died, stating just before she died that the way to heaven was straight and narrow and that she would soon be over and done with the trials of life. Oh, what a consolation it ought to be to her children for them to have so bright an evidence left them that their mother, though her body is entombed in the earth, her soul is in Paradise with God, there to enjoy ceaseless happiness through eternity.

WILLIAM C. BURKS.

JAMES D. MIZE.

Our much esteemed brother, JAMES D. MIZE, departed this life very suddenly and unexpectedly, leaving a wife and four little children dependent alone upon Him that giveth and Him that taketh away. He had been in a weakly condition for several days, and on Monday night, the 3d of February, had quite a bad spell, and towards the morning of the 4th became perfectly easy and was thought to be doing well, and at 12 was a corpse, I suppose without a struggle. He was born, if I am properly informed, January 2, 1862; died February 4, 1890.

He united first with the Missionary Baptists, and was married to our sister in May, 1880. He afterwards became so concerned that he related such a travail of mind as satisfied the minds of the brethren that he had passed from death unto life, and was, therefore, received and baptized into the fellowship of the church at Mt. Carmel, where he remained a quiet, peaceable, inoffensive member until it was the pleasure of the Most High to remove and, we believe to house his immortal soul in the climes of ultimate bliss. The funeral services were conducted by our much esteemed brother, W. P. Robertson.

W. M. HUBBARD.

RECEIPTS FOR ELD. HASSELL.—J. R. Respass, \$1.00; John Davis, Georgia, \$2.00; Mrs. L. F. Hindson, Georgia, \$1.00; Eld. I. J. Clabaugh, Missouri, \$1.00; S. B. Luckett, Indiana, \$1.00; Mrs. Kate Bartley, Indiana, \$1.00; Eld. Wilde Cleveland, Georgia, \$1.00; Eld. M. F. Stubbs, Georgia, \$1.00; John Pye, Georgia, \$1.00; W. P. Merrell, Georgia, \$1.00; A. F. Sherfy, Kentucky, \$1.00; Mrs. V. A. Priest, Missouri, \$1.00 Total, \$399.39

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THE OLD PATHS.

Elder Hassell has published THE OLD PATHS, (as in November MESSENGER), in neat pamphlet form of fifteen pages, and they may be had of him, post paid, as follows: One copy, 5 cents; three copies, 10 cents; eight copies, 25 cents; eighteen copies, 50 cents, and forty copies, \$1.00. Address him, Elder Sylvester Hassell, Williamston, Martin county, N. C.

Vol. 12.

No. 6.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

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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.

John McArthur

WEST POINT, GA., Dec. 10, 1889.—*Dear Brother:* I will write a short account of some of my travels among the churches during the months of August, November and December of the present year.

In August I visited several churches of the Euharlee Association, among the mountains of North Georgia. My first appointment was at a union meeting at Pleasant Hill church, northwest of Rome. Here I met quite a number of Baptists, among them several ministers. Though I was quite unwell, I was blessed with the ability to speak the good word of the Lord to his dear people with some degree of liberty. The meeting was greatly enjoyed by the brethren and sisters.

I attended another union meeting at Silver Creek church. Here we had another refreshing season. A goodly number of ministers were present, and a large congregation of people were in attendance. It was good to be there. Besides the two churches with whom the union meetings were held, I visited the following churches: Melville and Emmons, both in Chatooga county; Antioch and Mountain Grove, both in Floyd county; Valley Grove, in Polk county; Providence, in Cherokee county, Ala.; Rocky Creek, Harmony and Mount Horeb, all in Gordon county; New Hope, in Bartow county. I had the pleasure of meeting the following named ministers of the gospel, and of hearing the most of them preach: F. M. Casey, Alfred Johnson, L. C. D. Payne, W. C. Bryan, B. R. Bray, R. S. Hambrick, N. A. Hambrick, M. A. Wimpee, J. W. Yarbrough, W. H. Davis, R. S. Pritchett, J. A. Mims, J. M. Stanford. Eld. F. M. Casey, who was Moderator of this Association, has since fallen asleep in Jesus. He was greatly beloved by the brethren and sisters generally. He had been in feeble health for some time, from the effects of a fall from a buggy. He will be greatly missed, especially in North Georgia.

I found the Baptists in North Georgia as sound in the faith and as kind and brotherly as any I ever met. I hold them in grateful remembrance, and desire to be kindly remembered by them. If the Lord will, I hope to meet them again.

In November and December, I visited several churches in Southeast Alabama, belonging to the Conecuh River Association. My first appointment was at Harmony, Crenshaw county, at a regular monthly meeting. Though the weather was inclement, we had a refreshing meeting. I attended, also, a regular monthly meeting at Beulah church, in Troy. Here we had beautiful weather, a large congregation, and a very good meeting. Besides these two churches where I attended regular monthly meetings, I preached at the following named churches: Darien and Providence, both in Crenshaw county; Antioch, in Coffee county; Hopewell, Mount Zion, Ramah, Baptist Rest, Paran, all in Pike county; Cottage Hill, in the city of Montgomery. I preached four times at Cottage Hill, the new meetinghouse in the city of Montgomery. The prospects of this church seem to be brightening. In this town I met the following named ministers of the gospel: J. N. Benbow, J. E. W. Henderson, O. H. P. Cook, — Dykes, Hiram King, M. V. Gibson, J. T. Russell, Riley Jenkins, Lewis Stuckey, — McCord, — Carroll. Eld. Thos. Benton, who lived near Troy, died during this year (in the summer) of congestion of the brain. He was a sound and useful minister. Deacon John C. Carter, who moved into Crenshaw county from Tallapoosa, about six years ago, died while I was in that county. He was a good and useful man. I have often visited the Baptists in Southern Alabama, and have found them uniformly sound in the faith, and kind and brotherly. May the Lord bless them. Your brother in tribulation,
T. J. BAZEMORE.

AGENTS.

Elders J. T. SATTERWHITE and W. R. AVERY, of Chambers county, Ala., are hereby announced as agents to procure subscription and remit dues to us for THE GOSPEL MESSENGER, and it is hoped that brethren and friends generally will aid in extending its circulation and usefulness.—M.

Notice is given by Salem Church (Florida) that they have excluded Eld. T. S. EVERS.
L. C. DESHANG, *Clerk.*

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 6. BUTLER, GA., JUNE, 1890. Vol. 12.

“THE OLD PATHS”—AGAIN.

Some of my brethren, whom I love and esteem as much abler and better than myself, seem to infer that I have, in my article on “The Old Paths,” set the old London Baptist Confession of Faith above the Scriptures. If I used in that article expressions at all justifying such an inference, I certainly did not mean so to do; and I take this occasion to beg my fair-minded and intelligent brethren and sisters to read carefully the 5th, 7th, 13th, 14th and 15th pages of “The Old Paths,” and pages iii, iv., vii., viii., 659, 660, 663, and 664 of the Church History, and then to decide whether, with such sentiments as I have there expressed, I could ever prefer any human document to the only inspired and infallible standard of Divine truth, the Scriptures of the Old and New Testaments. Incomparably do I prefer the Scriptures, not only to all human Confessions of Faith, but even to all the original and brilliant speculations and theories of my own brethren of the present century. The only reason why I prefer the London Confession to these modern speculations and to other uninspired enunciations of religious views, is because the London Confession seems to me to *follow the Scriptures* more fully, faithfully, and wisely than any other uninspired production; and, in “The Old Paths,” I have urged my brethren “*especially to study the Scriptures cited in the London Confession, and to compare their teachings with those of all the other Scriptures,*” and I have added, “*Let God be true, but every man a liar.*” (Rom. iii. 4.) In the preface of the Church History, pp. vii. and viii., I have said: “The best of the interpretations of the Bible are but the interpretations of fallible men. The right and duty of private judgment in the interpretation of the Scriptures is also a fundamental Baptist and Protestant doctrine; such rights I not only claim for myself, but I willingly allow to every other human being—only let each one remember and admit that no person and no set of persons now on earth are infallible. Papacy is equally offensive to reason and to faith. He who claims infallibility for

himself or for any other man since the Apostolic Age, ceases to that extent to be a Baptist, or a Protestant, or a follower of Christ, and renounces those precious principles of religious liberty, in defense of which have flowed rivers of the best blood on earth. A proper knowledge of genuine church history delivers us from the tyranny of both ancient and modern popes of every name, and directs us to the Bible as the only authoritative standard of faith and practice. Old School, Primitive, or Bible Baptists, should be the last people in the world to have a pope or popes among them. No book, no pamphlet, no periodical, no document of any kind, must be taken as a substitute for the Bible; and no author, no editor, no preacher, no teacher, no writer, and no body of men must be substituted for Christ, who is the only Prophet, Priest, and King of His people." And, in the foot-note on pp. 663 and 664 of the Church History, I have remarked, in connection with the London Confession of Faith itself: "All people, whether professors of religion or not, have some kind of religious belief—that is some kind of creed either written or unwritten. A creed is a convenient summary of the religious belief of a particular people at a particular time; and may be useful as a bond of union between those who profess to believe it, as an aid to the understanding of the Scriptures, and as a safe-guard against false doctrine and practice. But let it never be forgotten that it is both the Baptist and the Protestant doctrine that *the Bible is the only authoritative and infallible rule of faith and practice, and that each individual has the inalienable right, necessitated by his inalienable personal responsibility, to interpret the Bible for himself.* Only the Greek and Roman Catholic so-called Churches and Romanizing Protestants put their creeds on a level with the Bible, and claim for them equal authority and infallibility. All increase of spiritual knowledge of course improves a creed, and makes it approximate more closely to the Bible."

The Bible contains a great deal of matter; few people have read it all; and no one remembers and understands, or can remember or understand it all. All professing Christian denominations claim to get their principles, no matter how different and even opposite they may be, from the Bible: "this is the book where each his dogma seeks, and this the book where each his dogma finds," or professes to find. Hence Bible Baptists have always heretofore maintained the great value and importance of orthodox Church Articles or Confessions of Faith, for presenting a "comprehensive summary of the statements of God's work, for exhibiting the unity of the truth, for guiding the thoughts of inquirers, and for testing soundness in the faith." On the 5th page of "The Old Paths," I have quoted, from the 837th page of the Church History, the following language of my father: "Primitive Baptists stand by their Articles; they read them, they believe them to be true, and they preach the doctrine contained in them; and hope that themselves and their successors will continue to do so even to

the end of the world. And this they do with great pleasure, though well aware that such a course is disapproved by nearly all other professed Christians in America. While some denominations have creeds more or less orthodox, yet it is lamentably true that they are almost universally disregarded by the ministers and members of nearly all the religious sects and societies in the land. In this awful day of degeneracy, Baptists should adhere more steadfastly to the apostles' doctrine, which induces to fellowship in Christ, to communion and prayers, in order that the distinction between the Church and the world might appear greater than ever before, if possible."

Nothing is more common to-day, in both the religious and the irreligious world, in their pulpits, periodicals, and books, than the denunciation of Creeds or Confessions of Faith, the declaration that they are useless, outgrown, false, and abominable—especially the all Calvinistic or Predestinarian Confessions of Faith are hideous, intolerant, and intolerable nightmares that should be relegated to the Dark Ages; that all denominations can unite on the broad platform of the Bible, and that it does not matter what a person believes, if he will join the "Church," and help on the good and grand work of the evangelization of the world.

Now I should be sorry to believe that this false spirit of modern liberalism, latitudinarianism, and indifferentism has invaded the Old School or Primitive Baptist Church, which I regard as the true Church of Christ. And yet a stranger might reasonably so infer from the unguarded remarks of the brethren to whom I have referred in the first sentence of this article. Still nothing, I believe, would be further from the truth than such an inference. I cannot think that these brethren are prepared to advise their own Churches to throw overboard their Articles of Faith as worthless rubbish, and to fraternize with all the religious denunciations of the world; or prepared to advise our religious periodicals to abandon, as useless lumber, the settled principles announced in their prospectuses. No, indeed! these brethren would be among the last in the Primitive Baptist Church to advise such a course. They themselves have the most rigid and uncompromising doctrinal views; and, if human nature is the same in all men, they are disposed to think that those who differ with them in these views are not entirely sound. Like all other men, they have a creed of their own—a creed, too, not unwritten, but abundantly set forth in their writings—a creed which seems to me, at least in some respects, far more procrustean or unbending than the old London Confession of Faith—a creed to which its authors and advocates seem to me to ascribe something of papal infallibility. However unsound or heretical these brethren may think me to be, I repeat with emphasis, what I said in "The Old Paths," that I think *more scriptural*, and *therefore* I prefer, the Old London Baptist Confession of Faith—the Confession adopted by all the

oldest Baptist Associations in the world, including my own Association, the Kehukee, and the same in substance of doctrine as the Articles of Faith, to-day, of my own Church, Skewarkey, and of the most of other Primitive Baptist Churches—that I prefer, *as more scriptural*, this old Baptist Confession to all the fine-spun speculations of my brethren of the nineteenth century upon the Trinity, Predestination, the Law, Regeneration, the Resurrection, and the General Judgment.

A semblance of a proposition at the last session of the Kehukee Association, to *change* some words in the first two lines of the Fourth of our old Articles of Faith (Church History, page 699,) reading thus, "We believe that, when God made man at first, he was perfect, holy and upright, able to keep the law, but liable to fall," was, as graphically described by one of our oldest ministers, "speedily thrown under the table among other rubbish," by the oldest Primitive Baptist Association in the world. We want no change whatever in our old Articles of Faith; if changes are ever begun to be made, there will be no end to them, and we shall be imitating the religious societies of the world, and like them may plunge into infidelity. In regard to the proposition just referred to, we do not for a moment believe, no matter what any uninspired man may say, that an infinitely holy, just, and merciful God compels any of His creatures to sin, and much less that He compelled the federal head and representative of the human race, His unfallen and upright creature, Adam, made in His own holy image and likeness, to sin, and thus involve billions of his descendants in everlasting wickedness and misery. Others may *think* they believe this monstrous assertion; but the old Kehukee Association, I am rejoiced to say, totally repudiates it, as altogether unscriptural and blasphemous. Like Paul before Felix, we "confess that after the way which they call heresy, so worship we the God of our fathers," (Acts xxiv. 14), and in the manner in which our fathers worshipped Him. While we believe that, in each believer and in the Church, light is increasing and grace is growing, we do not believe that that light is *darkness*, (Matt. vi. 23; Eph. v. 8; 1 John i. 5), nor that growth a *monstrosity* (2 Pet. iii. 18; Psalm xcii. 12-15; Hos. xiv. 5; Mal. iv. 2; Eph. ii. 19-22; iv. 15, 16;) We do not believe that the Spirit of God teaches His people *now* lessons that are *directly contradictory* of what He has taught them in the *past*. God is unchangeable; and His truth is equally unchangeable and eternal.

Divine truth, as revealed in the Scriptures, is one, symmetrical and perfect body, as perfect as the mystical body of Christ, which holds that truth (Church History, p. 512, last foot-note); and, in no other human document, have I seen that truth so fully and correctly presented, without excrescence and without mutilation, (Rev. xxii. 18, 19,) as in the old London Baptist Confession of Faith. It sets forth what I and the great majority of Primitive Baptists of the United States believe to be "*the apostles' doctrine*;" and,

like the apostolic churches, it is only by "continuing steadfastly in this doctrine," that we can continue also "in fellowship, and in breaking of bread, and in prayer."—Acts ii. 42. I could not, in conscientiousness and faithfulness, receive or retain, as a member of my own Church, any person who believed this doctrine, as set forth in our Articles of Faith, to be a *lie*. How "can two walk together, except they be agreed?"—Amos iii. 3; 2 Cor. vi. 14, 15. Every Baptist Church is of course independent in its reception and retention of members.

In conclusion I desire to say, what I have said on the 621st page of the Church History, that "I am satisfied that the differences between Primitive Baptists are mainly wars of words, and that they would disappear if the parties could meet in person and in the right spirit." From what I have read and heard of the brethren alluded to in the first sentence of this article, I believe that their faith is essentially the same as mine; that they have been made by the Divine Spirit able and useful ministers of the New Testament and that the differences between us are chiefly trifles of words; but, *not before nor on an equality with, but next after the Scriptures*, I prefer "the form of sound words" in our oldest Baptists' Confessions to all modern theories.—2 Tim. i. 13; Eph. iv. 11-16. In that Perfect World of Light, and Peace, and Love, to which the saints are hastening, the mists that now envelop the mysteries of Divine Revelation will be dissipated by the unclouded beams of the Sun of Righteousness, our verbal differences will vanish, and in answer to the prayer of our great High Priest, all the redeemed family of God—all the members of His Mystical Body—shall be *perfectly one*, even as the Father and the Son are one.—John xvii. 20-23.

SYLVESTER HASSELL.

But some men will say, how are the dead raised up, and with what body do they come?—1 Cor. xv. 35.

VERY DEAR BRETHREN EDITORS: I have been impressed with a desire to write something for our family paper, THE GOSPEL MESSENGER, but have as often deferred it; and each month when it comes laden with the blessed truths of the gospel, and I see the dear brethren and sisters from all quarters speaking of the goodness of God, and talking of his power, something seems to say, step upon the stand and testify. In contemplating the many glorious truths of the gospel, to me there is none more sacred and lovely than that which testifies of how the dead are raised up, and with what body they come. And now, brethren, it is with much fear and trembling that I launch out upon that boundless ocean, and I feel some little as Moses did when the Lord appeared to him in the burning bush and commanded him to take the shoes off his feet, for he stood upon holy ground; I feel that the ground that I am about to step upon is holy indeed. And there is another reason why I

fear to approach it, because it is a controverted point, and even among our Primitive Baptists there are differences, but I hope it is for our good and the Lord's glory. And if I should say anything that crosses the views of any brethren, I assure them that it is in the best of feeling. That is the beauty of our familiar paper; it is a medium through which brethren can exchange views. Paul said to Agrippi that he should not think it a thing incredible that God should raise the dead. But, says the skeptic, how with what body do they come? There is a two-fold question here, and Bro. W. N. Tharp says that the apostle answers both by an illustration of a seed planted. Some are ready to say it is an impossibility for our bodies to be raised, and sneer at the idea that God will revive and raise our vile bodies that have been mouldering in the earth for thousands of years. I answer, that is the main-spring to infidelity, a lack of faith in the immutability of God. I know that the subject of the resurrection is veiled in mystery; but the question seems to be what it is that will be raised up in the resurrection at the last day. I feel that there are many mysteries connected with this subject that are only solvable in eternity. But, to my mind, there is no clearer proposition in the Bible than that of the resurrection; it seems so plain that he that runs may read. For we read, as written by the finger of God, the *DEAD are raised up*, for the trumpet shall sound and the *dead shall be raised*. Now, if we can arrive at a just conclusion what the *dead* is, then we shall have reached the truth of the matter. My neighbor falls very sick. I go this morning to see him, and as I near the house I hear lamentations and weeping, and I as I approach the threshold the dear companion and little children, with streaming eyes, meet me and with sad hearts exclaim, "Pa is dead!" What is dead? the man; who is *dead? the man* is dead; all that constituted him a living human being is *DEAD*; the spirit has taken its exit to a world unknown to us; but the body lies a lifeless lump of clay. Brother Tharp says that which sees corruption is not the subject of the resurrection, but I have not so learned the scriptures, for this corruptible must put on incorruption. Now he is a subject for burial, and we have a pattern in Jesus for everything that is necessary for us to know or practice; he is our pattern for life, death, burial, resurrection, ascension and glorification. Dear brethren, we that come the nearest imitating his blessed life and precepts enjoy the greatest spiritual blessings. He went a mourner all his days; when he was reviled he reviled not again. Ignoring the pattern, we dress this man in a black suit, with a black cravat about his neck, representing darkness while our blessed Master was draped in a linen cloth, clean and white, representative of the righteousness of the saints. Now the *dead* body is deposited in the grave, there to await until the last trumpet shall sound, and then the *dead* shall be raised incorruptible. But some will say, how can the dust of the sleeping dead be revived, that has lain there a thousand years, and O, what

mystery! and I ask what in this world is not full of mystery? Our very being is veiled in mystery; when our minds run out upon this subject, we are lost in wonder and amazement; think of the Trinity, God man, Mediator, or Three in One, and who can comprehend it in nature?

But if we believe the Bible, we must believe that God will change our vile bodies and fashion them like unto Christ's glorious body. What is a greater marvel on earth than the longevity of seed? It has been ascertained beyond cavil, that a grain of wheat may lay in the bosom of the earth for a thousand years, yea, it may have lain there from the deluvial period, preserved by the mighty powers of the earth, yet, when raised to the surface, and the sun sheds its beaming rays of light and heat upon it, and the moistening showers fall upon it, it is quickened into life, and by virtue of the living germ, which was unperceivable to man, it comes forth with its own body; first the blade, then the body, in the likeness of the parent stock. So also is the resurrection of the dead; although their bodies may have lain mouldering in the clay since the death of righteous Abel, yet when Jesus shall come again with the retinue of angels, and the last loud trump shall sound, then shall their sleeping dust awake and come forth, not with some mysterious body that they never knew before; no, but with their own body made spiritual. For if we have been planted (sown) together in the likeness of his (Christ's) death, we shall also be in the likeness of his resurrection.

Last winter I made a visit to my nephew, in Peoria, Ills., whom I had not seen for 43 years; he was a small boy when I last saw him, and when I arrived and stepped off the train he was there, and I knew him the moment I laid eyes on him. Some one is ready to ask, how did you know him after such a lapse of time? I knew him by his likeness that he sent me two years before; it was so perfect that I could have picked him out of any crowd. Then the saints will be like Jesus, for they shall see him as he is. Yes, says one, I believe that, but our bodies will never revive. If there was not another text in the Bible upon the subject, it seems to me that Matthew would set the matter forever at rest; he, in giving an account of the many terrible signs and wonders occurring at the crucifixion and resurrection of Christ, says, that there was darkness over all the land from the sixth hour, and when Jesus yielded up the ghost, the veil of the temple was rent in twain, and the earth did quake, and the rocks rend, and the graves (the resting place of the *dead*) were opened, and many *bodies* of the dead arose and came out of the graves after his resurrection, and went into the holy city and appeared to many. Matthew's testimony is, that it is the bodies of the saints that are resurrected from the dead, and I believe, for myself, that all of the bodies of the sleeping saints, from Abel to the morning of Christ's resurrection, came out of their graves and went into heaven itself, and are now sounding loud hallelujahs to God and

the Lamb for their deliverance, both soul and body. In Corinthian vi., Paul, in talking to the disciples, by way of rebuke for the conduct, tells them that the body is not for fornication but for the Lord and the Lord for the body, for God hath both raised up the Lord and will also (in like manner) raise us (our bodies) up by His own power. Then he adds, by way of refreshing their memory, Know ye not that your bodies are the members of Christ? Then if it be true that our bodies are not to be resurrected from the grave, then that part of his body which requires our bodies to constitute a member, is forever lost, and Christ's body is not complete. Also in Romans he teaches that they are creatures of God, formed of the dust of the ground in their federal head Adam, and they, as men and women, were made subject to vanity, and then he tells them that this creature (man) itself also shall be delivered from the bondage of corruption, and translated into the glorious liberty of the children of God; for we know that the whole creation groaneth and travaileth in pain until now; and not only they but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. When our mortal bodies shall have been redeemed from the grave, then will the office work of the leaven that the woman hid in the three measure of meal be completed. It is evident that our Redeemer arose from the tomb in the self-same body that he lived in and was crucified in; for the case of Thomas doubting led to a thorough investigation of that fact; and he ascended in the same body. Then he is our pattern for resurrection and ascension, and for glorification.

When Jesus took his three disciples and went up into the mountain, he was there transfigured before them, and the fashion of his countenance was altered, and his raiment became white and glistening; it must have been a glorious sight, for Peter said to the Master, It is good for us to be here. To my mind, there the disciples saw in him the glorified state of all the redeemed of the Lord; and I believe that they saw more than that—in him they saw the visible form of the invisible God.

Paul admonished the brethren at Thessalonica, and prayed for them thus, Abstain from every appearance of evil, and the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and *body* be preserved blameless unto the coming of our Lord Jesus Christ! Now, if the body is lost in death, moulders back to its mother dust forever, consigned to oblivion never to come forth a spiritual body, then the Holy Ghost moved Paul to pray for that which was not true. But Paul very well knew that it was true, for he, in his defense before the king, said, It was for the hope of the resurrection of the dead that he stood before him in bonds; and he gloried that he was worthy to suffer persecution for the name of Jesus. In contemplating the great future when Jesus should come the second time, and of

the sleeping bodies of the saints, he would give a word of encouragement and beseech them not to grieve for them. He says, I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even 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; for the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up, together with them (these dead bodies) in the clouds to meet the Lord in the air, and so shall we ever be with the Lord; wherefore comfort one another with these words. O, how glorious and sublime the sight, and then shall the wicked call for the rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne, for the great day of his wrath has come, and who shall be able to stand? But O, the blessed and comforting words of the apostle, We are bound to give thanks to God always for you, brethren, beloved of God, for God hath from the beginning chosen you unto salvation; and O, what an ancient choice! This thought carries our mind back to that distant and dateless period when all that now exists were not; when there was no sun to illuminate the dark void of space; no moon to relieve the darkness of the night, nor a star to twinkle in the heavens; when time had not made its first revolution; no sound, no motion had ever broken the everlasting silence; then, even then, God had chosen his Church, his elect in Jesus Christ, the Son, the Word, the Mediator, for in the beginning was the Word, and afterward it was made flesh, and he must have been enrobed in humanity, for we read that he was always rejoicing before the Father, and his delights were with the sons of men, (while as yet there were none of them.) O, how incomprehensible the mystery; but we must not reject it because we cannot comprehend it, for it is a gospel truth, and will stand when this earth shall vanish like a scroll and the elements shall melt with fervent heat.

The question, how can the dead be raised up? I answer, By the power of God. For there will be a resurrection of the just and of the unjust. The apostle says, 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. I fancy some one is ready to ask, If it is by virtue of the Spirit of God that dwells in the saints that their bodies are raised from the grave (as referred to in the seed planted), and the wicked have not that Spirit, how are they to be resurrected? It is enough for us to know they will be, and let the Revelator tell it: I, John, saw the dead, small and great, stand before God, and the books were opened: and another book was opened, which was the book of life: and the dead were judged out of the things which were written in the books, according to their

works. And whosoever was not found written in the book of life were cast into the lake of fire, where the worm dieth not and the fire is not quenched. With what body do they come? As their pattern, they come with the body they lived and died in. When this mortal shall have put on immortality, and this corruptible shall have put on incorruption, then shall be brought to pass the saying, Death is swallowed in victory—O death, where is thy sting; O grave, where is thy victory! But thanks be to God who giveth us the victory through our Lord Jesus Christ

I remain your brother in hope of a blessed immortality beyond the grave. Farewell.

Falmouth, Ills.

A. P. BRODERICK.

SACRED FIRE AND STRANGE FIRE.

These two sorts of fire are so much spoken of in the Bible to instruct the people of God by prefiguring the fires now used in religious worship, that it is needful that a better general knowledge of them as figures and the anti-types of them now used, be gathered up among us from Bible authority. Let us inquire for the difference between the literal *sacred* fire and *strange* fire used in worship by Israelites under Moses' law. The sacred fire was that which God, Himself, furnished to them, and which He first sent into, and first kindled on their altar of burnt offering, for Moses and Aaron had, at first, made and set up the tabernacle in the wilderness. All of it being then made, set up and put in order, the wood and the first sacrifice was put in order upon the altar by Moses and Aaron, and in a way of dedication of the tabernacle to God, they and the people called upon God in solemn prayer, when God answered by fire that He sent into the altar and set the wood to burning, and it consumed the sacrifice. This fire sent from God was sacred fire and to be kept, by added fuel, for use in all worship where fire was required in service to God under the law. That sacred fire represented, in a figure, the spirit of God, which He has given His children to set on holy fire their souls and service.

Strange fire was the common fire used by the Israelites for all common purposes in their tents, camps and everywhere except in their religious worship. They started, originated and first kindled it themselves, and

for themselves, in their ordinary methods of producing fire for their common use. This fire produced of themselves was called *strange* fire. It was so counted in its relation to their worship. It was refused of God and forbidden to be used in any part of His worship, at the peril of their lives. To God it was a great abomination to offer it before Him in any way. It was a figure, also,—it represents any and all the religious fire, spirit, animation, enthusiasm and zeal that comes of the flesh. It is a religious fire kindled only of men; it is not of God—not of His spirit, and so is an abomination to Him.

We may have a voluntary humility, a self-made zeal, a very fleshly, fiery religious enthusiasm of man's production, that blazes up high and brilliant before the public, even in long-continued meetings and revivals, all the fire, spirit and power of which may be as much really of the flesh, produced by human skill and energy, as is all the fiery enthusiasm and spirit of our hot political campaigns, which blaze so high now-a-days. All such fire to God is counted strange fire. Men, by their own skill, oratory and fleshly zeal, start it up or kindle it. So it comes not of God's spirit, For His must be in spirit and truth.—Jno. iv. 24.

The law to Israel forbidding them to offer to God strange fire with incense, is found in Ex. xxx. 9. An example of its violation and the fiery fury of the Lord against it is given in Lev. x. 12.: Two young priests, sons of Aaron, Nadab and Abiha, offered strange fire before the Lord, which he commanded them not, "And there went out fire from the Lord and devoured them, and they died before the Lord." Also, Num. iii. 4. and xxvi. 61.

Here is a fearful warning and example of the severity of Jehovah's wrath against wrong ways of His worship. Men must worship God in *His* way, and not in any and every way of their own device, or they do challenge His hot anger and tempt the great and Holy One of heaven. Do let us learn it is awfully to be feared and most dangerous to us poor sinful worms to attempt to worship God in our ways and not in His way, as He has commanded us.

The Lord kindled His holy fire for Israel, as we learn in Lev. vi. 9, 13, and ix. 24, and rekindled it at the dedi-

cation of Solomon's Temple, recorded in 2 Chron. vii. 1, 3

This fire divinely given, was to be kept an ever-burning fire in the altar before the Lord, the God of Israel. It was the symbol of God's presence with them and to them. So, too, we ever need His presence and the holy fire of His burning spirit in our souls and in our churches.

"Hast Thou imparted to my soul
A living spark of holy fire?
O, kindle now the sacred flame,
And make me burn with pure desire."

Two of the dear disciples of Jesus once said, one to the other, (Luke)—"Did not our hearts burn within us while He (the Lord) talked with us by the way?" So it is yet; while Jesus communes with Christian hearts—reveals to them their need of him, and opens and explains the scriptures to their understandings, by His spirit, with his words, such as he then used,—ought not Christ to suffer and to enter into His glory, until they can see, in some degree, how it behooved Him to suffer for us and to rise again the third day? so that repentance and remission of sins be given us, and we receive the gift in His name and of Him. Then must such a soul feel some of the warm, sweet burning of heart, by a pure, holy fire His spirit has kindled in the soul. This fire from heaven can cause us to be warm-hearted, blazing, tender preachers. It makes warm churches. A sermon delivered in power and help of the Holy Spirit is sure to be warm preaching. It is no strange fire; it warms, refines and purifies both us and all our worship, so all may become a pleasant offering—a sweet smelling savor to the Lord. To Him a sweet worship; to us, then, it is sweetest employment to do the worship. We all love warm-burning churches, warm-hearted members and preachers, warm, feeling, stirring sermons, with warm singing, and prayers from the fire within pure, burning hearts in the church of God. But while we desire, seek and pray for this holy fire, let us avoid using strange fire. We cannot kindle or in any way produce fire of our own that will benefit ourselves or be accepted of God in any part of his worship. The counsel of the Lord by Isaiah (l. 10, 11,) covers this whole matter, viz.: "Who is among you that feareth the Lord, that obeyeth the voice of his

servant, that walketh in darkness and hath no life? Let him trust in the name of the Lord, and stay upon his God." [i. e., wait on God to supply him, not be too hasty to kindle light and fire of his own efforts, for the solemn reason given in the next verse, as follows]: "Behold, all ye that kindle a fire, that compass yourselves about with sparks. Walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

A scene is presented to us. Behold! [i. e., take a view of the sad scene]. Men should pause, view it and be warned by it. See, All who kindle for themselves, the Lord now suffers and bears with now, and tells them, Walk in the light of your fire—as much as to say, Take your own way, or go on now as you please at your peril. But the end of it all must come for you. You cannot always do as you please. Your fire and its little momentary sparks, however much noise and rattle they may have, will soon pass away. Yes, end forever! Then, how sad must be the close! No light left them. He says, "This shall ye have of mine hand (no escape from it); ye shall lie down in sorrow." A life spent by a man in doing his own way must end in sorrow. The mortal sun must go down and set in dismal, hopeless night to all who follow their own wills through life.

O, may the Lord be my light and the strength of my life. He is the true light; the light of life to poor, erring men.

J. T. OLIPHANT.

Fort Branch, Ind.

EXPERIENCE.

DEAR BRETHREN AND SISTERS: When I was young I would go to meeting, and the preacher would tell us how to live, and I would think to myself, I will do better and get religion. After that I would forget it, but whenever I went to meeting I would make this promise. I went on in this way until I was fourteen years old, when I believe the Lord warned me of my condition. It was in a dream, and though some would think it folly to mention a dream, I have never forgotten it. I dreamed the world was coming to an end in three days, and the people were making preparation

like they were going to take a journey. I felt like I was not prepared to go with God's people; that I was lost and ruined; but when the time came, I was taken with God's people. I did not see how it was that God would take such a sinner as I was. I then awoke and was the most miserable creature on earth; I thought the day of grace had passed; but I would serve the Lord, and maybe get religion for praying to him; but I found it all in vain, the more I would try to pray the worse I would get. I tried the prayers of others, and they seemed to do me no good; my friends came to see me, but there was no pleasure for me. My father and mother were members of the Primitive Baptist Church, and my father held family prayer for a long time, and finally he shrank from his duties, and O, it was awful with me to retire at night without hearing his prayers. I often retired in great agony, thinking I had no one to pray for me. I struggled along in this condition three years, and would go to meeting and see my friends join the church, and it would seem to me more than I could bear, and when I would go home, it seemed to me I would die if I went again and any more joined, and I thought I would never go to meeting again. While going home on one occasion I was driving, and I did not know where the horse was going till mother spoke to me and said, "let me drive"—I was not conscious of anything till she spoke to me, and it seemed every hour I got worse. The next Sunday morning when I awoke I was calm, my troubles were gone, and I knew not how nor when. I said I would not have it, and I grieved and mourned over it, to throw it away, and get more, and the more I tried to throw it away the worse I got. The next Thursday evening I prayed to the Lord that if he had pardoned my sins to give me clearer light and stronger faith, that I might rejoice and praise his holy name, and all at once I was enabled to rejoice and praise his holy name. I felt he was an all-sufficient Saviour. I went to the house and told my mother what a dear Saviour I had found, and it filled her soul with joy. When father came in, she told him, and we were all filled with that joy that was unspeakable and full of glory. The next thing with me was the church; I felt like I wanted to tell God's people what great things the Lord had done for me. Friday I told mother I

wanted to go and join the church at Liberty, and she consented, and next day the horse was sick, and they told me to wait till Sunday morning. There were eight or nine to be baptized, and I could join at the water. I agreed to wait, and Sunday morning came and we went, and there was a large crowd there, and my soul was full of joy. The people kept coming, and I wanted the time to make haste and come, so I could tell them what the Lord had done for my soul. The time came, the opportunity was offered, I went forward and told a little of the Lord's dealings with me, and they seemed to be too easy to satisfy. I was baptized by Elder J. P. Lyon, and it was the calmest and happiest day I ever had, "not a wave of trouble rolled across my peaceful breast;" it was the most beautiful day I ever saw. This was the first Sunday in October, 1871. I went on my way rejoicing, having the answer of a good conscience. At times I felt so little and unworthy to be what I profess to be; but for a long time when I would meet any of my friends I would not feel satisfied if I did not tell them what the Saviour had done for me. Since that time I have had many trials and afflictions, but my Saviour has never forsaken me.

I have just received my first number of the MESSENGER. I am comforted often to read the experiences of the brethren and sisters.

Yours, in hope of eternal life,
Liberty Hill, Pike Co., Ga.

BETTIE WILLIS.

Behold! now is the accepted time; behold! now is the day of salvation.
—2 Cor. vi. 1.

We are taught that all scripture is given by the inspiration of God and is profitable for doctrine, and your unworthy writer thinks that this scripture, as well as many others, is often abused instead of used by so-called ministers, they being without spiritual light, and do not notice who is writing nor who is addressed, and so misconstrue the meaning of the same, not understanding the sort of salvation the apostle referred to. Paul is writing as an apostle of Jesus Christ to the church of God at Corinth. With all the saints which are in all Achaia, grace be to you and peace from God, our Father. Now, how could any man candidly and

sincerely dare to face an unregenerate man and say that it was addressed to him in an unregenerate state, when it speaks so plainly and says to the church and to the saints? When we are in a state of nature we are at enmity against God, and that an unregenerate man cannot understand the preaching of Christ, for says Paul, We preach Christ unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them that are called both Jew and Greek, Christ, the power of God and the wisdom of God. He also writes to the church in his first letter and says, called to be saints, not that you began and that the Lord, after you worked awhile, decided to let you be a saint. So there is a calling to take place with the unregenerate before they are saints; nor do we understand that when God calls a sinner, that unless a preacher keeps telling him that God is calling him that he will forget it, and finally God will just have to leave him and let him go to destruction. But the word of God is sharper than any two-edged sword and it parts asunder joint and marrow. Also, as says the prophet, As the rain and snow cometh down from heaven and does not return thither again, but causes the earth to bud and bring forth fruit, that so has my word gone out of my mouth and will not return unto me void. God does not change, for He says, I am God and change not, therefore, ye sons of Jacob are not consumed. And if his word was sure in the day of the prophets, it is so in this day. So it is plain that the salvation in the text is not regeneration, for if we will notice the scriptures carefully we will find that there are two salvations spoken of—the salvation of the Lord and the salvation of his people, for Moses admonished, or rather commanded, Israel to stand still and see the salvation of the Lord, and the apostle says to the church, Work out your own salvation with fear and trembling. So that it is persons that had been born again who were commanded to work out their own salvation. The prophet and apostle both tell us that the Lord says, This is the covenant that I will make with the house of Israel after those days, sayeth the Lord, I will put my laws in their minds and write them in their hearts, and I will be unto them a God, and they shall be unto me a people. And so I believe, to use it in my own language, that it is our duty to work out what the Lord

has worked in us. I also think that the apostle had reference to the same salvation when he says, Behold, to-day is the day of salvation; behold, now is the accepted time! that he was talking directly to those that feel to be poor and unworthy, and that they have something to do; not to finish their soul's salvation, but that God has called them to do something, for God's people, when they do what they are required to do, are not, as it is thought that we have them to be, that they are upon the stool of do-nothing; but Christ teaches us that, Ye have not chosen me, but I have chosen you that you should go and bring forth fruit. And when they bring forth fruit, then, are they working out their own salvation? But I think that the scripture under consideration is to admonish God's children that now is the accepted time, for the devil always teaches them that some one else was called to preach and not you, and they will cry out, like Moses, when he was commanded to go down into Egypt, I am not the man! or when they feel that it is their duty to join the church, that they may be deceived, and you had better wait until another time and maybe you will have a better evidence, or if they feel that they ought to visit the sick or administer to the needy that to-day is the day of salvation, that now is the accepted time, and not let the spirit of the wicked one persuade them that they are not the ones, nor that they had better wait until next time, or that some one else will visit the sick better than they can, or that it is some one else's duty to help the needy better able than they are.

Your little unworthy brother, if one at all,

Dawson, Ga.

RUFUS H. JENNINGS.

We return thanks to *Messenger of Peace* for the Little Souvenir, a valuable little work, which may be had of Elder J. E. Goodson, Macon City, Mo., for fifty cents.

No set of men are in greater danger of losing the life to come, than those who are contented with the present.

EDITORIAL.

J. R. RESPESS, Wm. M. MITCHELL, J. E. W. HENDERSON.....EDITORS.

GOD'S PROMISE TO THE DESTITUTE.

Was there ever a more God-honoring, comforting and soul-cheering promise to the destitute ones than this? "He will regard the prayer of the destitute and not despise their prayer." And to make it still more comforting, the Lord hath said: "This shall be written for the generations to come; and the people which shall be created shall praise the Lord."—Psa. cii. 17.

We notice, first, that this is a promise of God, who cannot lie; for when he made promise to Abraham, in order to strengthen his faith, God was willing to show unto him, and to all the heirs of promise, the immutability of his word, and therefore he confirmed that word with an oath, so that every heir of promise who feels poor in spirit, helpless, barren and destitute of all righteousness, may have strong consolation to know that the Eternal God is his Refuge and underneath him is the everlasting arm. Again we notice that these exceeding great and precious promises of God are to the destitute. There is something felt, known and experienced when one is in a state of destitution that cannot be realized or known in any other condition. But this destitution that is here spoken of is not merely a destitution of temporal things such as food, clothing, or money, though this would be bad, and may often be included in the state of destitution mentioned in the text; yet the principal destitution is the soul destitution that is experienced by Christians, or by those who "worship God in spirit, rejoice in Jesus Christ and have no confidence in the flesh." They often feel to be destitute of every comfort in believing—destitute of all the fruits and graces of the spirit of Christ—destitute of faith, hope, love, meekness, or long-suffering. They cannot lay hold of, or claim a solitary promise of God as applying to them, and when they read the Scriptures they are destitute of an understanding of them, and therefore cannot take courage or comfort from anything therein; and if they hear the gospel preached they

are often so destitute of an humble heart or a contrite spirit that the word falls upon their hard heart as upon a rock, and brings no fruit of joy, or any comfort of love, or fellowship of Christ.

The truth is, these poor people are "destitute" in soul and spirit, and the Lord is bringing them to know it, that they may also know how precious his promise is, that "He will regard the prayer of the destitute, and not despise their prayer." It is from this feeling of soul destitution that they are brought to prayer. Like one who has entered his closet and shut the door so that the outside world and all it contains is hid from view, they pray to Him who seeth in secret, and who understands all about their destitution, even before they ask him for help. The Lord Jesus Christ has prayed for all his people, and in all ages of the world, whether before or since his crucifixion, his Spirit has prompted these destitute ones to pray, saying: "Our eyes are unto thee, O, Lord; in thee is our trust; leave not our soul destitute."—Psa. cxli. 8.

Then, dear, destitute child of God, do not despair of help because of your destitution, for you are the very one to whom the promise of God applies, that "he will regard *your* prayer." Remember, that even Jesus felt this destitution of God's presence when he cried on the cross: "My God, my God, why hast thou forsaken me?" And when these destitute ones are brought into the fellowship of Christ's sufferings, they also feel forsaken. But the Lord will regard the prayer of the destitute.

M.

REBUILDING.

"Let us build with you," said these colonists of Esar-haddon to Zerubbabel and the Jews of the returned captivity, "for we seek your God as ye do, and do sacrifice unto him since the days of Esar-haddon, which brought us up hither."

The history of these colonists is, briefly, this: They were inhabitants of the countries of Hamath, Arphad, Sepharvaim and Ivah, and were made captives when Senacherib, king of Assyria, conquered those places, and were deported by Esar-haddon, Sennacherib's son and successor on the Assyrian throne, and colonized by

him in the cities of Samaria, in place of the captive Jews in Babylon. When Sennacherib sent Rabshakeh (Isaiah xxxvi.) to Jerusalem, he boasted of the conquest of these people, and the subjection of their gods to the god of Assyria. "Beware," said Rabshakeh, "lest Hezekiah persuade you, saying the Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? Who are they among all the gods of these lands that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?"

The ordinary practice was to convey the images of the foreign gods from the temples of the captured places to Assyria, and there offer them at the shrines of the principal Assyrian deities, and hence the special force of the proud question, Where are the gods of Hamath? and where are they but carried captive to Assyria, prisoners and slaves in the temples of these deities, whose power they ventured to resist?—See Rawlinson's *Seven Great Monarchies*, vol. i., p. 277.

We are also taught the same in the scriptures (2 Chron. xxxvi.), for Nebuchednezzar carried all the vessels of the house of God, great and small, to Babylon, and put them in his temple at Babylon.

And the king of Assyria brought men from Babylon, Cuthah, Hamath, Ava and Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel. And so it was, that at the beginning of their dwelling there, that they feared not the Lord; therefore the Lord sent lions among them which slew some of them, wherefore they spoke to the king of Assyria, saying, The nations which thou hast removed and placed in the cities of Samaria know not the manner of the God of the land. Then the king of Assyria, commanded, saying, Carry thither one of the priests whom ye brought from thence, and let them go and dwell there and let him teach them the manner of the God of the land. Then one of the priests, whom they had carried away from Samaria, came and dwelt in Bethel and taught them how they should fear (serve) the Lord. Howbeit every nation made gods of their own. The men of Babylon made Succoth-benoth their god; the

men of Cuth made Nergal their god, etc. They feared the Lord and served, or loved, their own gods after the manner of the nations from which they were carried by Esar-haddon to Samaria.—2 Kings, xvii.

This is the history and religion of the people that sought to build with the Jews. They had been subjugated by the king of Assyria, colonized by him, and had been taught the letter of the Jews' religion by a priest, or missionary, sent them for that purpose by the king of Assyria. This priest was a Jew, one who had been carried into captivity by the same spirit or power under which he returned to Bethel to teach these colonists—a spirit of distrust in the power of God. The priest could teach, in the letter, the manner of the God of the land; he could teach them how to offer the sacrifices, and what sort to offer; how to keep the Sabbath and the new moons and the feast days. And this is meant as teaching them the fear of God, and this they did, in the letter,—they feared the Lord and served their own gods. We can teach people the mode of baptism, church government and communion, etc., as we could teach them grammar and geography, and that is about as far as the missionaries sent by men, or the king of Assyria, can go. They have colonized many of them in this country and a few in heathen lands, and they, here and there, fear the Lord and serve their own gods.

Let us build with you, for we seek your God as you do? This was fair speech and calculated to touch the heart and mislead the unsuspecting child of God. It was to say, We believe in your faith and order and practice it as you do.

A little incident of my own life will illustrate this point: Some years after leaving college, and two or three after I had begun trying to preach, I met with a school mate I had not seen since our separation at college. He had heard that I was a Primitive Baptist preacher, and said, "Jack, I am a Baptist, too; I believe in immersion." That was all he thought necessary to make one a Baptist—to be immersed—and he was a very intelligent man, too. And that is about the way these colonists of Esar-haddon looked at it. They supposed that all that was necessary to make them Jews was to be in the land of the Jews, and to sacrifice as

the Jews did. And they understood it just about as well as the people do in this wonderfully enlightened age, for the king of Assyria now—the religious power and spirit that controls the world—can, indeed, ask the proud question, Who are they among all the gods of these lands that have delivered their land out of my hand—the dominion and power of the wisdom of the world? Where are the people who trust in the Lord, and whose God is the Lord? The modern plan of teaching Christianity is, in spirit, the same it was in the days of Esar-haddon, and dates back even beyond him into the misty ages, probably, of Zoroastrian dualism.

But there had been a change with these colonists, like there is in taking disciples from the Sunday-school—the church nursery—and bringing them into the church; and as there would be in taking a young, cultivated and thrifty crab-tree from the nursery and planting it in the garden; but it would be nothing but the same crab-tree, though it grew in the garden with the peach and plumb. These colonists had been first subdued by Sennacherib and then colonized by Esar-haddon—as first brought under the skill and power of mental and moral training by Sennacherib, and then, by Esar-haddon, brought under church discipline. It was a progression from Sennacherib to Esar-haddon, from Sunday-school to church, from father to son, and though there were two reigns, they were father and son, the one begotten of the other, and they were the same when colonized that they were before. It was but depraved nature brought into cultivation, the crab cultivated to bear crab-apples in greater abundance.

ESAR-HADDON, WHICH BROUGHT US UP HITHER.—There seems a tinge of pride in attributing their translation into the Jews' land to Esar-haddon, a something that they thought would commend them to the Jews. Esar-haddon was one of the greatest, if not the greatest, of all the kings of Assyria, and to him they gave the honor of their salvation, so to speak. But so far was it from commending them to the Jews, it rather revealed to them just what these colonists were; that they were enemies to the truth and strangers to the power of grace. For in boasting of the power of Esar-haddon in their translation from the old kingdom into the king-

dom of the Jews, it was as it would be now for one to boast of his salvation by works, or the power and works of some institution of man, to make this boast to the Primitive Baptist church, whose only hope was in salvation by grace. It was telling the Jews that they had been brought into the land by the same power that carried them—the Jews—out, and had made them weep bitterly by the rivers of Babylon. What was light to them was darkness to the Jews; there was no fellowship of the spirit, for they had not experienced alike, and therefore, could not build together. And they differed in another respect from the Jews. The lions made these colonists give up their religion, and receive, in the letter, the religion of the Jews, but the lions did not make the Jews give up their God, even in captivity, nor did the fiery furnace. A Jew was a Jew, even though in captivity, as Sampson hated the enemies of God, even though his eyes were put out, and he triumphed over them in his death.

TROUBLE IN BUILDING.

Then the people of the land weakened the hands of the people of Judah and troubled them in building, and hired counsellors against them to frustrate all the days of Cyrus, even unto the days of Darius, king of Persia. Rehum, the chancellor, and Shimshai, the scribe, wrote a letter against Jerusalem. This is the copy of the letter that they sent unto Artaxerxes, the king: Thy servants, the men on this side the river, and at such a time, Be it known unto the king that the Jews, which came up from thee to us, are come unto Jerusalem, building the rebellious and bad city, and have set up the walls thereof and joined the foundations. Be it known now unto the king, that if this city be builded and the walls set up again, then they will not pay toll tribute and custom, and so then shalt endamage the revenue of the kings. Now, because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king, that search may be made in the book of records of thy fathers; so shalt thou find in the book and know that this city is a rebellious city and hurtful unto kings and provinces, and that they have moved sedition within the same of old-time, for which cause was this city destroyed. We certify the king that if this city be builded again and the walls thereof set up, by this means thou shalt have no portion on this side the river.—Ezra iv.

Now, these are the good people who asked that they might build with the Jews—asked that they might build with them because they sought God as the Jews

did. But when the Jews refused their help, they turned against them with all their might and hired counsellors against them and wrote letters against them and Jerusalem, calling it a "rebellious and bad city." Still, they asked the Jews to let them build this bad and rebellious city, and when the Jews, in faithfulness to God, refused them it made them mad. How can two walk together except they be agreed? and how could the Jews and these colonists work or worship together with experiences so diverse one from the other? The Jews were building a temple in praise to God, praise to Him for mercy to their unrighteousness, a temple, the glory of which should exceed the glory of the first house, because the first house was built as a sense of duty to God, and the latter house as a labor of love and gratitude to God for His long suffering toward them. Had the Jews accepted their aid there would have been no frustration of their work, but their work would not have been acceptable to God, because it would have been built in hypocrisy, and been to the honor of the colonists and Esar-haddon, and not to the praise of God. The fact that the opposition of their adversaries did not turn them from their purpose, though for the time it made them cease from their work, this fact shows the strength of their convictions, and that their hearts were fixed on God. These cunning hypocrites knew how to write a letter to effect their evil purpose—Be it known unto the king that if this city be built, then they will not pay toll, tribute and custom, and thus shall the revenues of the kings be endamaged. In the same spirit the Pharisees accused Christ as being an enemy to Cæsar. The revenues of the king are the means of support to these zealous adversaries of grace—the king's revenues are their maintenance, and, therefore, they are faithful to the king. The revenue business is the base of men's worship; they pay toll to the power that maintains them; and if it be the law or works, to these they pay revenue, and if it be of grace, to grace is the tribute rendered; and herein is the cunning or ignorance, and perhaps both, of these colonists, past and present. Christ was a king and had a kingdom, and they supposed that it would necessarily be in opposition and to the hurt of Cæsar; and so they supposed that the city, if built,

would be to the hurt of the kings, that they would lose toll, or tribute, by it. But this kingdom is not of the world and does the governments of the world no hurt; it is not of morality, but does it no hurt; the children of this kingdom are free, that is, they pay nothing for grace, but grace supplies them with the revenue of praise to God for His grace, and in no way absolves them from moral or civil obligations, but rather makes them more binding, but not as means of grace, but as obligations of grace. So Christ taught in the fish taken out of the sea, with which tribute was paid for him and for Peter. Grace does forbid revenue given to any power for salvation but the power and grace of God only.

The Lord willing, expect to continue this subject.

R.

DEATH OF LACHLIN McTAGGART, OF CANADA.

Some time in January last, a notice of the life and death of Bro. Lachlin McTaggart, clipped from a Canada paper, was sent us by his son, desiring its publication in THE GOSPEL MESSENGER, and requesting, also, a comment on a text selected by the deceased, before his death, to be used at his funeral. But as the above notice was mislaid, and we had to write twice to Canada for a duplicate, our reply to the request has been much delayed. We will, now, if the Lord permit, endeavor to offer a few remarks upon the text selected by the deceased brother, though we doubt not that the discourse preached by Eld. W. Pollard, of Canada, at the time of burial, was very instructive, comforting, and satisfactory to the children, relatives, friends and brethren of the lamented brother.

The text reads, "Whereas, we know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away"—James iv. 14.

Before entering immediately upon a consideration of a few things suggested to us by the text, we may well infer that our lamented Bro. McTaggart had some good reason for requesting this particular text to be commented upon at the time of his burial. His mind had

doubtless been called into serious exercise upon the ignorance of men as to future events—of the shortness of this mortal life and the vanity of all earthly things. He had lived to raise a family, and had passed his three score years in this world, and had often felt assured that all earthly things, both to himself and others, must soon wither away under the blighting effects of time. But, by the grace of God, he had, for some time before his death, been enabled to see, by faith, that there is a more enduring substance laid up in heaven for redeemed sinners than anything ever to be looked for or enjoyed in this world, and, like the apostle, when he felt assured that he must shortly put off this earthly tabernacle, he desired that, after his decease, his children, brethren, sisters and friends should have these words of the text, and the instruction given in them, always in remembrance—2 Peter i. 15. Considering, therefore, that this was the dying request of the dear father and brother, may we not reasonably hope and believe that it was prompted by the spirit of Christ? If so, it will bring forth fruit to the glory of God, so that even now, and for years to come, it may be said of our deceased brother, Lachlin McTaggart, that “He, being dead, yet speaketh.”

Having made these few preliminary remarks, we will proceed to say a few things with regard to the text, though not as has been requested of us, to “write a sermon on it,” for this we cannot do, especially if by writing a sermon is meant the same thing as preaching. Preaching the gospel by word of mouth is ordained of God, and it has its use and fills a place in the church and among Christians that no written article or comment can do. Writing has its use, and we should thank God that he has opened up this method of conversation and correspondence among his dear children scattered abroad.

In the immediate connection of our text the apostle says, “Go to now, ye that say—To-day or to-morrow we will go into such a city and continue there a year, and buy and sell and get gain,”—*Whereas, ye know not what shall be on the morrow.*

It is a very common thing among men to lay plans and make calculations and promises of what they will do and what they will enjoy in the future. This they

often do without thinking for one moment of how ignorant they are as to what a day or hour may bring forth. We have often heard of the morrow, but not one of us now living upon earth have ever seen or entered into that day, or even known what it will be. The text plainly declares, "Ye know not what shall be on the morrow." This is a revelation from God and confirmed to us by daily observations and experience. And the record of this truth is given to the church and people of God by inspiration, that it may be kept and preserved among them through all coming time, and be useful to the man of God, whether as reproof for his errors or to instruct him in righteousness. Man, with all his boasted wisdom and strength, is very weak and ignorant, and often when he says, in his heart, that there is peace and safety, then sudden destruction falls upon him. He knows not what shall be. Concerning things of this mortal life, the present is what we have to do with. We know nothing of what shall be even one moment ahead of us. Indeed, such is our ignorance concerning many things with which we are immediately connected that we are often bewildered and much at a loss, even at the present moment, to know how to account for them, or what to do. How often have things taken place with us, and with others around us, that we thought might have been prevented if we had only known some things one minute sooner! Yes, but we did not know that such and such things were going to be as they have been—we are too blind and ignorant for that. To the glory of God's name, he has wisely concealed these things from all men; neither good men nor bad men know what shall be on the morrow. "Sufficient unto the day is the evil thereof," is the doctrine which Jesus taught his disciples on the mount. How often, also, do men boast of what they will do and of what they anticipate enjoying on the morrow! All such boasting is evil for those who worship God in spirit. They are forbidden thus to boast, because it would be presumptuously assuming to themselves a knowledge and a power that God has not given them. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—Prov. xxvii. 1.

But while men in general are blindly and presumptuously boasting of what they will or will not do on the

morrow, or in the near future, it would seem that those who have been taught of God to see and know their own ignorance, could never so far forget their daily dependance upon God as to blindly say that we will live and move into this city, or that town, engage in this business or that, buy and sell and get gain enough in trade for a support and have a little surplus left us, without thinking, at least, that success in any or all of these things depends upon the sovereign will of God. And for this reason "Ye ought to say, if the Lord will, we will do this or that."

All who have been born of God, and thereby enabled to see and enter into the kingdom of God, have been taught that the sovereign will of God is the supreme law of heaven and earth. But while they know this and have often been prompted by the spirit of Christ to say in their hearts, "Not my will, but Thine be done," they are forgetful creatures and need often to be reminded of things which they already know. And nothing can be more profitable to Christians than, at all times and places, to be feelingly and knowingly conscious of their entire dependance upon God. For this reason the apostle reminds his brethren that, instead of rashly presuming on what they will do on the morrow, that they ought to be so conscious of their nothingness and of God's sovereignty as to say, "If the Lord will, we shall do this or that."

Our life, short and fleeting as it is, and all the business of life, hang suspended upon the sovereign will of God. In Him, and by His protection, providence and care, we live, "move and have our being."—Acts xvii. 28. If the Lord will, we shall live; if the Lord will, we shall go here or go there, and if the Lord will, we shall buy and sell and profit thereby. But it is not only in the perishable things of time that the sovereign will of God governs, but also in things eternal. Jesus, the Saviour of sinners, who came to save his people from their sins, declares plainly that he came to do the will of Him that sent him, and that "This is the Father's will which hath sent me, that of all which He hath given me I should lose nothing."—John vi. 39. And again, he proclaims, in the most positive manner to his afflicted and persecuted disciples, "that it is not

the will of your Father, which is in heaven, that one of these little ones that believe in me should perish."

But when we contemplate life and its duration here in time, our text says, "What is your life? It is even a vapor that appeareth for a little time and then vanisheth away." "Remember," says David, "how short my time is."

What folly it is, then, for any man, whether good or bad, to so speak or act as though he could live or bring anything to pass independently of the purpose and will of God. He is the Judge of all the earth and will do right, though all men have gone astray and do wrong. How often do even the saints of God manifest the same carnal spirit with regard to their religious devotions that they do in their worldly business! While they know not what shall be on the morrow, yet they are often laying plans and forming resolutions of greater devotion. They resolve to do better next week, next month or next year; they will read and meditate more on the word of God; they will be more circumspect in life than they are now, or than they ever have been; they will attend their meetings more promptly, be more spiritual-minded, and will visit the sick and the needy, and minister to their comfort; they resolve to be more forbearing towards their brethren, and be less fretful. But alas! they know not what shall be on the morrow. Something occurs that they did not look for and upsets all those fancy resolutions. We never had such trials before, and never before had we fallen so far short in everything good. Our life is a vapor; soon it vanisheth away—our good resolutions are all gone and we feel more carnal than ever.

And now, in view of all these things, how clear and forcible are the words of the text, that "We know not what shall be on the morrow!" We know not what shall occur to change the whole course of our business pursuits and of all our relations of life. Our children get sick, a father, a mother, or some loved one, dies and leaves us bereft, lonely and disconsolate. New and unlooked for trials, duties and responsibilities fall suddenly upon us, and thus we are continually being taught that "all flesh is grass, and all the glory of man as the flower of the grass." But while we are continually reminded of this, we are also reminded that there

is something that is substantial and enduring. "The word of our God endureth forever," and he has commanded his people to hearken unto him, and "lift up their eyes to the heavens, and to look upon the earth beneath, for the heavens shall vanish away like smoke and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be forever, and my righteousness shall not be abolished."—Isa. li. 6.

How strange and mysterious to us are the providences of our God! Who can tell why the mind of our deceased Bro. McTaggart should have been so exercised on the text in James iv. 14, as to have requested, before his death, that it be read and used as a text at his funeral? Who can tell why his son should have written to Eld. Respass, in Butler, Ga., requesting that a writer on THE GOSPEL MESSENGER, over the signature of "M.," should write upon the same text and have it published in the MESSENGER?

And now, in conclusion, we will say to the bereaved son who hath sent this request, and to all other relatives and friends, that though there are many things dark and mysterious to us, all are plain to our God. And though the relatives all live in Queen Victoria's dominions, under the government of England, and we in the United States, under another form of earthly government, yet we are all under the universal dominion and government of Him who is King of kings and Lord of lords. His kingdom is an everlasting kingdom and will stand forever; and though we are ignorant and weak and know not what a day will bring forth, and though our whole mortal life and all the affairs of it is but a vapor that will soon vanish away, yet there is a door of hope, even in this dark valley of Achor. "Who shall separate us from the love of Christ? I am persuaded that neither death nor life shall be able to separate us from the love of God which is in Christ Jesus, our Lord."—Rom. viii. 39.

May the blessing of God attend what is here written, if according to His will, is our earnest desire and prayer. See obituary of Lachlin McTaggart in this issue of the MESSENGER.—M.

DOUBTS AND FEARS.

DEAR BRETHREN AND SISTERS: You often speak of doubts and fears in connection with your faith and hope in Christ. I have often done the same, but I am not certain that I have ever intended to convey the full meaning of these words as a part of my Christian experience. It now seems to me that we should say we have many temptations and weaknesses, but not anything like confirmed doubts and fears, as to our future and eternal welfare. Perhaps you do not mean by such expression that you are tormented with a slavish fear of eternal punishment, or even of limited sufferings beyond this world. I suppose there are times when you feel the full assurance of hope, and rise even above all your misgivings, and say with David, "O, Lord, truly I am thy servant; I am thy servant and the son of thy handmaid: thou hast loosed my bonds."—Ps. cxvi. And even in our darkest hours, when we are made to feel the power of temptation, there is an abiding hope, a lingering trust, that we may not have been deceived in the whole matter; and after all, the doubt is on the other side of the question—that is, we doubt the insinuation that we are mistaken and yet in our sins. I don't think that a child of God can be fully persuaded to give up all hope and claim of a home in heaven; for Paul says, "When ye believed ye were sealed with the Holy Spirit of promise," and I am persuaded that no power on earth can break the seal, or remove the work which the Lord has wrought within us; no, not for a moment.

But, and if the Lord doth suffer us to fall into doubt and unbelief, yet he will not leave us in that condition very long at any time; but, as in the case of Thomas, he will return in the plenitude of his goodness and speak some gracious word in our hearts to renew and revive our faith. You know how that Thomas had said he would not believe except he should put his finger in the print of the nails, and thrust his hand into his side; but he was mistaken; for Jesus had only to speak to him, and immediately his doubt and unbelief were removed. And I believe that in every instance the Lord affords his children sufficient evidence to enable them to believe the truth concerning Christ, his death,

and his glorious resurrection. You remember that Jesus did not require poor, weak, doubting Thomas to believe without first giving him convincing evidence of his presence and identity. He spake to Thomas then as he had spoken to him before, and Thomas knew his voice and said, "My Lord and my God." The other disciples had declared the resurrection of Christ, but they could not enable Thomas to believe it; so the preaching of the gospel now is not sufficient of itself to relieve us of what we call doubts and fears, but our Saviour is "alive forever more," and comes to the relief of his doubting ones, and quells their fears, and then they can believe without putting their finger in the print of the nails; for the print is in their hearts, and they could believe, even if they had no fingers at all. Oh! what would we be, and what could we do if left to ourselves to fight the battles of life, but as Peter, deny the Lord and curse and swear, or as Thomas, declare our unbelief of the gospel of Christ, and demand such evidences as we suppose would be necessary to our belief of the sacred scriptures. "Lord, I believe; help thou mine unbelief."

J. E. W. HENDERSON.

OBITUARIES.

LACHLAN M'TAGGART.

LACHLAN MCTAGGART, of Ekfrid, died at his residence at 10 p. m., April 24th, 1889, at the ripe age of seventy-seven years. He was born in North Knapdale, Argyleshire, Scotland, in March, 1812, and with his parents came to Ekfrid in June, 1831, where he has resided ever since. He took up the farm on which he lived, and as the readiest way of obtaining much needed money, went to the lake, which he followed for eight seasons, working at home during the winter, and when he finally gave up sailing, he devoted himself with energy and untiring industry to the clearing of his farm. When the rebellion of 1837 broke out he had his share of the hardships at the frontier, after which he gave his undivided attention to his home till 1885, when he thought he would take a trip round some of the lake ports, to see what changes had taken place since he had last seen them. He visited the Falls, Chippewa, Buffalo, and other places as far as Detroit, and was highly pleased with what he saw, but, as he said on his return, he had considerable difficulty in identifying some of the localities with which he was once so familiar.

He was twice married—first in 1839, to Jane McLellan, daughter of the late James McLellan, of Ekfrid. She died, leaving no family, in February, 1841. Second, in February, 1843, to Mary Galbraith, daughter of the late Augustus Galbraith, of Dunwich, and niece of the late Elder Thomas McColl. She died January 10th, 1881, leaving four sons and

three daughters, all well settled and provided for at the time of their father's death, for he had settled all his worldly affairs in good time.

He had been more or less in failing health for about two years, but for the last year especially it was seen that he was failing rapidly, though always up and around until the afternoon of the day on which he died. He was fully aware for some time that his end was fast approaching, and on the morning of the day on which he died he said, calmly, "It will not be long now until I am released, and I expect the bitterness of death will be taken from me." When confined to bed in the afternoon, being asked if he suffered any pain, he answered, "Not any." About 5 p. m. he requested to be raised to a sitting posture in the bed, with his feet over the side, and then he said, distinctly, "The bitterness of death is past." He was laid down again, and rapidly grew weaker till a few minutes to 10, when he requested to be raised up again and sat for a little on the bed. When laid down again he immediately expired—calmly as if falling asleep. His mind was clear to the last, and thus closed a busy and blameless life.

The day before he died, he named those he wished to act as pall-bearers. The 14th verse of the 4th chapter of James he wished taken as the text, and the 52nd Paraphrase to be sung at his funeral, and all was done according to his wishes.

At the quarterly meeting in June, 1879, he united with the Old School Baptist church in Ekfrid, and was a firm and consistent member ever since, never absent from his place in meeting unless prevented by sickness. But his place there, as elsewhere, will know him no more. The funeral was a very large one, and Elder Pollard preached from the text given above.—D.

FRANK A. OLIVER.

By request of Caleb A. Oliver and his wife, Elvira Oliver, we record the death of their beloved and youngest son, FRANK A. OLIVER, who died at their home in Lee county, Ala., August 14, 1889, in the eighteenth year of his age. He was quite a promising, moral and energetic young man, and a few days before his death it was the good pleasure of God to give him a good hope in Jesus, so that he said the Lord had made his way clear and he was happy and willing to die. In the evening of the same day he said to his mother that he wanted to go home, and she asked him where his home was, and he said, "My home is in heaven." From that time till his death he would frequently say, "I want to go home, where I can rest." What a blessed death to fall asleep in Jesus! and not only this, but they shall awake in his likeness and forever be with the Lord in perfect peace and rest. We sorrow and sympathize with the aged and lonely father and mother, but God has not left them without comfort. He has given them good comfort in the dying testimony of their beloved and youthful son—that the grace of God had brought him salvation, and that he has entered the kingdom of grace and glory which God, the Father prepared for him before the foundation of the world.—Mat. xxv. 34.

W. M. MITCHELL.

DR. C. B. TAYLOR.

Eld. C. B. TAYLOR, son of Deacon Wm. and Mary Taylor, was born in Upson county, Ga., March 23, 1828, and united with the Primitive Baptist church in 1848. He married, first, to Martha C. McDaniel, December 26, 1850; second to Miss Betty Cooley, June 25, 1871. He was ordained to the gospel ministry at Bethlehem church, Carroll county, Ga., June 23, 1866, by Elds. Simeon Edwards, R. T. Speight and John W. Ward, and died at his home at Rock Mills, Ala., February 8, 1890. By his first wife he had seven children (one of which is the wife of Eld. A. B. Whatley, of Georgia), five still surviving. Very few men possess-

ed more ability than did Eld. Taylor. As a physician, surgeon and dentist, he stood at the head of the list. He possessed a remarkable degree of statesmanship, representing this Senatorial district in 1871 in the convention that was called for the purpose of revising the Constitution of Alabama. He was elected to the Legislature from Randolph county in 1884. Both positions he filled with honor to himself and constituents. As a minister of the gospel, he was possessed with a variety gift. He was an able expounder of the fundamental principles of salvation, as taught in Holy Writ. As an experimental and practical preacher none exceeded him. As to the soundness of the doctrine he preached, I have never heard it called in question, although during his life he departed from the practice of the Primitive Baptist, by affiliating with the institutions of the world, but always had the manliness to acknowledge his error when he saw it—ever ready to forgive those who might have said any hard thing of him. Now that his noble form lies mouldering in the dust, we should spread the broad mantle of charity over his little faults, and speak of him as one that was ever ready to alleviate the suffering, minister to the comfort of the poor, speak words of consolation to the disconsolate, and to preach Jesus "the way, the truth and the life," with that eloquence and zeal that is characteristic of an humble, earnest minister of the gospel. We can truly say that a great man has fallen. As to the cause of his death, it is hard to tell. He had the misfortune to get his leg broken, and then took what is called "la grippe." Drs. Davis and White did all that lay in their power to arrest the disease, but death claimed the victim and he must go. He was followed to his last resting place on earth by the largest concourse of people that I ever saw on such an occasion. With a heart bowed in sorrow I tried to speak to the comfort of the weeping multitude from the little text, "He is not here," after which he was laid neatly away in the cemetery at Wehadka, there to wait the final summons when all those dying in the full triumph of a loving faith in our Lord Jesus Christ shall incorrupted rise, and be ever present with the Lord.

Nothing that I can say to the bereaved widow and children will be but "miserable comfort." You should console yourselves with the pleasing thought that of husband and father he was all that could be desired, and that it has pleased Him, who is too wise to err, to take him from your fond embrace. You should bow in humble submission to Him "Who works in a mysterious way His wonders to perform," and may He ever sustain you by His sovereign grace and enable you to bear up under this, your sad bereavement.

I would say to those churches that have been deprived of their under shepherd, trust in God, who has promised to never leave Himself without a witness; and, also, that He will raise up able ministers of the New Testament. And to his aged mother, hold out faithful a little longer and you will meet your dear son on the shores of eternal deliverance. And may God bless us all and save us with an everlasting salvation, is my prayer, for Christ sake.

WM. R. AVERY.

Stroud, Ala.

MRS. REBECCA JANE GRIFFIN.

Mrs. REBECCA JANE GRIFFIN, the wife and true helpmeet of Eld. J. W. Griffin, the second daughter of Simeon and Sidney Ramsey, was born in Marion county, Tennessee, October 23, 1835, and departed this life October 17, 1889, in the triumph of a living faith. Her father dying when she was quite small, her mother married again, but was soon left alone to raise her three children, who are still living in Dade county, Ga. In the year 1853 she was married to her grief-stricken husband, who still survives her. On the 10th of September, 1851, they put their effects on a wagon and moved to Cass county, Texas, and went into a house on some

public land, in which house she lived and died. To them were born ten children, seven sons and three daughters, all living except two, who preceded her to the grave. In 1862 she obtained a hope in Christ, and on Saturday before the third Sunday in November, 1865, was received into the fellowship of the Primitive Baptist church at Enon, and baptized by Eld. Jacob Herring. Having been personally acquainted with Sister Griffin for twelve years, I can truly say that she was a loving and true companion, a fond and devoted mother, and esteemed her Bible above all other things and conformed to its teachings. Her life was Christ-like, and though she was a great sufferer, her faith never wavered, and on her dying bed she called her children to her side and admonished them to a faithful discharge of their duties, especially her two sons, one an ordained deacon, and the other gifted in the ministry, though he is only twenty five years of age. He has an able gift with her husband. She exhorted them to faithfulness, leaving a strong evidence behind of that change that finally awaits the faithful. Together with her other qualifications, she was a good and kind neighbor—everybody loved and respected her. Accompanied by a large concourse of relatives, neighbors and friends to the cemetery at Enon, where, after some remarks by the unworthy writer, we placed her remains in the grave to await the resurrection morn, believing that then the saints will be glorified with Him, and adopted in heaven triumphant to realize His, the Father's glorious presence, and forever be with Him. Believing that our loss is her eternal gain, let us all be reconciled and say, Thy will be done, oh, God! knowing that He is too wise to err and too good to do wrong.

May God's richest blessings be bestowed upon you, Bro. Griffin, your children and neighbors, and to the household of faith, in my prayer for Christ sake. Amen!

J. H. McWILLIAMS.


MRS. SALLIE E. CATHCART.

DEAR BRO. RESPFSS: Death has again visited my family in taking another one of my children. SALLIE E. CATHCART, daughter of P. M. and S. A. Lancaster, was born August 3, 1866, and passed quietly to rest September 14, 1889. She joined the Primitive Baptist church at Round Lick, Wilson county, Tenn., in October, 1884, and was baptized by Eld. David Phillips. She moved with her parents to Texas in October, 1885, and finally put her letter in the Primitive Baptist church called Friendship, Bowie, Montague county, Texas, in which she lived a consistent member up to her death. She married Mr. A. J. Cathcart May 15, 1889, and only lived with her husband four months, lacking five days. She never had good health from a child, yet she was spared to live until grown and married. She said, herself, in her lifetime, her pa never struck her in his life in the way of correction, and I do not remember that I ever did. She always contended that she was unworthy of the least of God's favors, and if a saint, the least of all. In commemorating the death and sufferings of our Saviour, she would have such a sense of unworthiness at some few times she would shake her head. She was sorely afflicted for nearly two months with a disease of the stomach, and she bore her affliction with Christian fortitude, often speaking of dying as if she was going on a journey, having a desire to depart to be with the Lord. Our loss is her eternal gain. While we are here in sorrow and affliction, her sainted spirit is in the presence of God and the Lamb, singing praises to Him that liveth forever and ever. Bro. Respass, it is hard to part with our beloved ones here, yet there is joy in the midst of sorrow, that they are at rest, and having a hope, we will, before it is long, be with them. Oh, for grace to enable us to say, with Job, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." We are not to mourn even as others which have no hope. If we believe that Jesus died and rose again, even so them, also, that sleep in Jesus

will God bring with him. There is, then, hope that we will meet with the children of God to part no more. She requested that the following song be sung when she died:

My latest sun is sinking fast,
My race is nearly run.
Chorus—Oh, Angel Band, etc.

Bowie, Texas.

 *Primitive Baptist* please copy.

P. M. LANCASTER.

E. C. PATE.

E. C. PATE, departed this life 30th of January, 1890, at the residence of his father. T. M. Pate, aged twenty-one years, five months and twenty-four days, after an illness of seven weeks, during which time he was never known to murmur. After suffering five weeks, he remarked he had two more weeks to suffer. When loved ones were weeping over him, he begged them not to grieve, for if it was the Lord's will to take him he was prepared to go, and for them to meet him in heaven. Three days before he died he called his brother, Rufus, to him and told him to return his thanks to all his friends for their kindness during his sickness, and to his friends from whom he had received so many nice Christmas presents. His kind, affectionate ways won the confidence and respect of all who knew him. He was a devoted member of the Primitive Baptist church. Blessed are they who die in the Lord for their works do follow them. Though for Eli homes were deserted and business stopped, all could not stay the cold hand of death, that summoned him to that bright world where pain and parting is no more. He leaves a devoted father, mother, four brothers, four sisters and other relatives and friends to mourn his loss. His suffering is over and his soul at rest.

Sleep, Eli, sleep, thy work is done,
The battle is fought and thy victory won.
Oh! Eli, we miss you in your sleep,
While for thee in silence we weep.

MISS MAGGIE ISABELLA HAWTHORN,

The daughter of Brother and Sister M. P. and Maggie Hawthorn, was born October 8, 1874, and died December 14, 1889, making her a little over fifteen years of age. Her sickness was short and the doctors did not seem to know what the disease was. She was conscious until about two hours before her death, and she died perfectly happy. She dreamed of holding her two married sisters' little babes in her arms just before she died, and when she awoke she said, "Oh, what a sweet dream!" telling them the dream, and seemed perfectly happy and reconciled. I can truly say of her, she was a lovely and good girl and showed great love and esteem for old Baptists; and she expressed herself so that we are satisfied she wanted to join the church, but she feared she was too young. She was often in tears under preaching, and held the unworthy writer as among her favorites as a preacher. We believe she has joined the church triumphant and is now happy, never more to suffer pain or trouble. Her father had just moved from Eastern Texas to Middle, or Western, Texas (Lavacca county). Much might be written, but for brevity. Among her favorite hymns was,

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

She and her father and grandmother are relatives of the late Elders T. J. and Wm. Hawthorn, of Georgia, and there is a right smart connection of them here. Their father is from Texas—Jasper county.

Written by request of her parents. Yours in gospel bonds,

D. RICHARDSON.

Magnolia Springs, Jasper County, Texas.

H. ELLIS ROYAL.

There is no death! what seems so is transition;
 This life of mortal breath
 Is but a suburb of the life elysion,
 Whose portal we call death.

In loving remembrance of H. ELLIS ROYAL, who died October 28, 1889, aged nineteen years, ten months and four days.

Ellis was the only son and oldest child (out of three) of D. A. and Sue Royal. He was a telegraph operator and working at Chattahoochee, Fla. He contracted fever there and came home four weeks before his death. He was very weak, but took short rides occasionally the first two weeks; then he grew too weak for that, but sat up most of the time till the last five days. His fever run into typhoid and he was delirious almost constantly to the last. Before his constant confinement he frequently spoke of his soul's salvation to me; mentioned the subject himself and talked unreservedly without being questioned. When dressed for the day and sitting in his chair, he remarked, in an excited tone, or rather emphatic, "Mother, I had serious impressions when a little boy; have been praying all the year in secret. I wanted to join the church last Spring, and now I want to be baptized as soon as my health will permit. I believe in immersion, but am not good enough to join the church. Mother, I am having solemn feelings about death."

"My son, are you afraid to die?"

"No, mother, I am not afraid to die, but I can't say that I know that I am prepared to die." He made but one remark on the subject after the delirium, which made him most frantic the last three days. When several persons were standing around his bed he said, "There are enemies, burglars, in the room." His father replied, "They are Dixie friends, son,—trust God." "Yes, father, I love God—can trust Him—they are enemies in the flesh; they can't hurt the spirit."

None but my God and myself can know what I have suffered. Oh! how it tore my heart to pieces to see my only precious son pass through the agony of death at the age of nineteen! But then, I have often thought, and occasionally said, Glory, glory be to God for the evidence of his eternal rest—how could I have lived without it! Would that I could constantly eye his glory; but

I cannot say,
 Beneath the pressure of life's cares to-day,
 I joy in these;
 But I can say,
 That I had rather walk this rugged way,
 If Him it please.

I cannot feel
 That all is well when darkening clouds conceal
 The shining sun;
 But then I know
 God lives and loves, and say, since it is so,
 Thy will be done.

I have often thought that too much praise was given the dead, and fear that I cannot correctly state his character, for the separation has magnified his virtues and diminished his faults. I can say, without fear of contradiction, that Ellis has always been moral and truthful—we never had a cause to doubt his statements of facts. His historical memory, not often excelled, mentally persevering, ambitious, and never excelled in the school where he went.

I am making this of too much length. I have often thought that I would not write it, but am still suffering so much, and desiring the sympathy and prayers of the sisters and brethren, has impelled me to this effort. Having faith in the prayers of the righteous, I consider their humble petitions in my behalf more help from the Lord. Do pray for me—how I need it! This bereavement has brought my spirit more under the influence of things unseen and eternal, thereby weakening that of things seen and temporal. I have a self-divided feeling—there is less

below and more above since my darling boy died. I am so lonely, only having Frank, my youngest daughter, with me.

Mrs. Lois Harvey, of Ashford, Ala., married in December, give up two, out of three, in less time than two months.

Would that I could say what the Bible and GOSPEL MESSENGER have been worth to me. Never before have the writings of brethren and sisters lodged so deeply in my heart. Thank God for such kindred! May God especially and abundantly bless those humble, patient, long-forbearing, loving, self-denying and persevering editors. Pray for me, Brethren Mitchell and Respass—how I long to be as good as you are. If the readers will bear with me, I'll make a statement of what I felt the tenth day after son's burial, and hope, now, that it was a message from the Lord. I was standing alone in the dining-room, soon after breakfast, and felt the presence of an invisible form, which seemed to speak to me through the channel of thought: "Mother, don't fret—it won't be long—the Lord will provide." It might have been transitory mania, but its effect was a blending of joy and sorrow. Such entire submission and perfect trust I had never before experienced, and that was the sweetest day's sorrow of my life—would that I could ever feel as I did that day.

As I have departed from the usual style of obituary writing, you will excuse me when I tell you that I am the only Primitive Baptist permanently located at Dixie, and have so longed for your prayers, sympathy and company, that I know not how to quit writing.

Yours, in a sad and bereaved condition, MRS. SUE ROYAL.
Dixie, Brooks County, Ga.

J. M. P. BOND.

He was born March 22, 1813, in Lee county, Ga., and died March 26, 1890, making him seventy-seven years and four days old. He was married to Miss Eley Gay, who made him a good wife, and they raised eight children to be men and women—two boys and six girls. One died when small. His wife was a Primitive Baptist for many years, and died December 17, 1881. His father was a Primitive Baptist preacher, and he was of that belief ever since he was a boy, so I have been told, but he was never baptised, but attended meeting regularly, often remarking that the Primitive Baptists surely were the people of God. There was something strange about him in regard to the church—why he would not join, loving them as he did. He lived with the unworthy writer about fifteen months before he died, and I always prepared a way for him to go to church, believing that it was a great pleasure to him. The Primitive Baptists looked for him, I suppose, fifty or sixty years at every meeting, and it has been a great mystery to me why he could neglect such a great duty as I felt that God had enjoined upon him. But I think, from what I heard him say a few months before his death, he had many doubts about the church, seeing so much confusion in it: that surely the church of Jesus Christ did not have so much trouble, but I often told him that the church of Christ was the only church that had any trouble. So he went on in this way, saying that he had many doubts about himself and felt too unworthy to live among the people of God—the cause of Christ was so precious to him that he did not want to do anything that would bring a reproach upon it. One night he had a dream, a few months before he died, and I want to try to tell it, as it may be some consolation to his children and friends. He dreamed that he saw the church that Christ spoke of to Peter, and that he saw that church pointing on through time to eternity. He said it was shown him through the night in many ways, and the so-called churches of different names were also presented to him as plain as day. He saw the church as it came on down through time and he saw all the divisions, but he said this church that Christ spoke of to Peter just moved undisturbed down on its way, until

it came to the Primitive Baptists to-day; and said that it was shown him that the Primitive Baptists to-day were that same church that Christ spoke of. He said that it was compared to a straight tree, when it was lying on the ground, and these other denominations that flanked off from the church were like the rotten sap that fell from the heart of the log, which made the tree less than before in size, but the trash was gone and the heart was left, which represented the church.

He arose early next morning and went out into the piazza and sat down, and when I went to him he said, Awake Bro. Petty (who was staying all night with us), that he had something to tell. So Bro. Petty came out where he was, but Cousin John did not speak, and after awhile Bro. Petty said, "Well, Uncle Johny, I had a very curious dream about you last night. I dreamed that you told me that you had seen the largest gospel field that you had ever seen;" and then Cousin John spoke for the first time, saying, "Well, you dreamed right, for I have surely seen it, and have waked you up to tell you of it, as I was impressed to tell you of it first." And so he told it and we three had a feast, and he has said ever since that he no longer doubted at all where the church was. So when he was taken sick he told me not to send for any one or the doctor, for nothing in the world could do him any good. He said that he never would get well and would not live many days, and he lived eight days. He prayed all the day before he died for the Lord to take him, and when he lived till night, he prayed to live until day, as he did not want to die in the night. And the good Lord spared him until fifteen minutes after 7 o'clock the next morning, when death released him from this sinful world to that blessed world above, where no more sorrow, sickness, troubles and disappointments come. He told all that were around him about one hour before he died, that his advice to everybody was to do right as near as they could, live honest, speak the truth and wrong no man. I asked him if he had a hope, and he said he had many doubts, and I asked him did he not feel a guilty conscience before God for not discharging the duty of baptism, and he never would say anything, which left the evidence that he did. So dear children of God, when you feel impressed with those duties that God lays on his people, try, by the help of Him, to be submissive to them and do them. He was buried at Piney Grove church, Eld. E. F. Ivey, according to his request, saying something over him at the grave. He surely was a good man, so to speak. He had friends wherever he was known, and he raised, I think he said, five sets of orphan children, and never turned any one away from his house hungry, and often remarked that the Bible said be a father to the orphan and a husband to the widow, which, I believe, he tried to do. I have not said anything for him, in comparison to what I think he deserved, or what I could and would be glad to say for him, but will only say to the bereaved ones left behind, hold up your drooping heads, for our Saviour had to pass through the dark valley of death before he could get back to his Father in glory and receive that crown of righteousness that God, himself, had prepared for him and all his people, and his people have the sting of death to taste of, too, before they can reach the climes of glory. He talked about these things before he died. Hoping that we may all live the life that he lived until we, too, are called, as we will be some day, is the prayer of the unworthy writer.

In hopes of eternal life,

THOMAS G. BOND.

Choctawhatchie, Ala.

TWO LITTLE BABES, SONS OF L. O. AND FANNIE BROOKS.

Little COIN was born June 4, 1882, and departed this life Aug. 14, 1883. He was a loving child. Little ANDREW was born Feb. 24, 1887, and departed this life May 27, 1889. He was an uncommon child; but the

Lord will do all things for the best, and we must submit to his holy will. They have gone home, where we cannot see their sweet faces any more on this earth. Sleep on, my two little babes, sleep on in Jesus' arms. I hope it will be my happy lot to meet you again some day.

Toomsboro, Miss

MOTHER.

**JAMES WESLEY FARLEY AND HIS OLDEST SON, PRYOR
B. FARLEY.**

After three years of patient suffering with consumption, J. W. FARLEY died at his home near Madison, Ala., at ten minutes to two o'clock P. M., March 11, 1890. He was born July 12, 1829, married my sister, Fannie A. Crutcher, Feb. 9, 1853. They had six sons and two daughters born unto them. The mother with four of the children are yet in this world of sorrow and tears, while the father has four with him in the beautiful City of God. Wesley was a member of the Methodist Church, and had been since he was sixteen years old. He lived an humble Christian, truly faithful in all the relations of life, respected and honored most by those who knew him best, and died trusting in Christ's righteousness. When I was left an orphan, in 1867, and alone as I felt, Wesley kindly offered me a home in his family, and from then till 1882, I had as good home as if I had been in my father's own home. He and his children were ever ready to accommodate me, and make me forget my orphanage. I can truthfully say there never lived a better man. I was with him in his last hours, witnessed his terrible sufferings, heard his feeble voice proclaiming his faith and hope in Christ, and say to his wife "What a glorious exchange, this suffering for joy and peace." We feel reconciled to his death, knowing that he is with Jesus.

Having been expecting for several weeks his last hour to come, we were partially prepared for the shock; but when we were called upon just three days after to stand by the dying bed-side of PRYOR B., and see him go hence to no more come back to his dear wife and five little children, to his already heart-broken mother, we felt that it was too much—more than we could bear. His death was so sudden—so unexpected. Like a merciless cyclone it swept over us and laid us to the earth, and we were for a time unable to look up and see and feel that God was in it, and did it, and that we must be still and know that He doeth all things well. He was stricken on the 8th with La Grippe, but not until the 12th did any one become alarmed about him, then pneumonia set in and carried him right off, almost before we knew it. His dear mother got to him only a few hours before he died; he laid his arms around her neck and said, "Ma, I have a hope, and am willing to die." Some weeks before he was taken sick, the dear Lord caused his mother, while asleep, to hear him singing in a clear, sweet voice, the most beautiful song she ever heard, and he was seated somewhere above her, out of sight. She thought strange of it, knowing that he could not sing at all, but now she receives joy and comfort from it. For several weeks he had seemed impressed that his time was nearing a close, and talked much with his wife on religious subjects; said he had had a change, but was so afraid it was not the right kind, as it did not come as he expected; but we that have tasted of that same cup know, although not satisfied that ours is right, that it was the work of God, and that it was sure and complete, and that it gathered P. B. into the haven of eternal joy. He did so much enjoy reading Brother Gold's Treatise on the Book of Joshua, but never finished it. P. B. was born Oct. 7, 1855, married Sue W. McGaha, Oct. 10, 1878, died at his home, one mile from his father's, March 14, 1890. Thus have passed away two of my best friends, and I am sorely grieved, yet humbly thankful that I have a hope—

A glorious hope, which Jesus Christ has given;

A hope, when days and years are passed,

We all shall meet in heaven.

April 16, 1890.

SUE LAWLER.

ROCKY FORD, GA., March 31, 1890.—*Dear Brethren:* Notwithstanding my indifference at times relative to the publication and circulation of Old Baptist literature, I have recently felt that I would like to write something to the readers of the MESSENGER relative to my experience as I travel in this life. I remember one time to have been traveling with Elder Respass, and we were talking about our experience, trials, etc., and he remarked to me, "Bro. Temples, I get my experience as I travel along through life." It struck me with great force, for I knew that was the way I realized mine, and many, many times have I thought of that expression since. Many fiery trials have I passed through, and deep waters of affliction since that day, which was about twenty years ago. Often have I thought surely I have never been born again, because my thoughts, words and acts are so diverse from what I desire them to be, that it makes me fear and tremble; but, dear brethren, when I awake, as it were, and see how far from God I lie, then it is that I try to ask the blessed Lord to have mercy on me and lead me, for it seems that it is then I realize more sensibly my need of his sustaining grace. What a blessing then to feel that I have a Father to go to in prayer and faith when he gives me to feel my need of him, and faith to believe that he will lead me and guide me aright by his Holy Spirit. Yes, He knoweth what we need before we ask him, therefore I believe from experience and his written word, that he gives his children to feel the need of what he has in store for them. Though the waters of affliction and adversity sometimes are very deep and bitter, our Father hath and will deliver his dear ones out of them all, and we are made to feel and realize what Paul said in that, that all things work together for good to them that love God; to them that are called according to his purpose.

Dear brethren, I have had some as hard trials, if not the hardest to endure during last twelve months passed that I ever have I think, but I believe it all right that I should suffer just what I have, because I have felt that it was for Christ's sake, and in as much as the Head suffered, so must the members of his body, and my dear brethren, the blessed Jesus suffered that he might do the Father's will, and we are told he learned obedience by the things which he suffered, and the unworthy writer feels to-day that it is good to suffer for Jesus' sake; I feel that it has been made manifest recently; I have felt the Lord's quickening power and grace, and that His Almighty Arm is beneath me when I felt to be sinking beneath the wave, and that his right hand hath raised me up.

I am trying, in the best way that I know how, to serve four churches in three different Associations and four different counties, and I have been having a heavy burden in the way of serving churches a long time; and some times I feel so ignorant, and so far from being what I think a pastor ought to be, that I wonder why the brethren continue to call me to serve them; and I used to think, in my younger days, that I was losing a great deal of this world's goods, etc., by serving churches. But I believe the blessed Lord has shown me that this ignorance and weakness that I realize is all right in every particular, and that instead of coming short of this world's goods by trying to serve my brothers, that everything

Continued on Fourth Page of Cover.

Concluded from Third Page of Cover.

that the Lord seeth that I or my children bath need of he will supply. I feel that this has been clearly manifested to me, therefore, I believe the Lord is my Shepherd and I shall not want. Oh, how I would try to encourage my brethren in the ministry and all the Lord's humble poor to cast their care upon the Lord, because he careth for you. Brethren, it is good for us to be tried as gold, that is, tried in the fire, and good for us to be afflicted and poor. I remember meeting a dear brother a few days ago, and after talking together a little while, he looked me straight in the face, with tears in his eyes, and said, Bro. Temples, I feel poorer than I ever did before. I thought I understood him, and referred him to Jesus' words, where he says, Blessed are the poor in spirit, for their's is the kingdom of heaven, and I did feel, brethren, that that brother's poverty was a blessing to me, because he thus expressed what I had often felt, therefore, I could shed tears of consolation with him. The day before had been a good day with me, and the brethren at Mt. Gilead, in Washington county, Ga. I had felt that the blessed Lord had enabled me to realize the power of the resurrection and to preach it to the comfort of His saints present. Indeed, the fourth Sunday in this month was a great day with us there. As soon as the congregation was dismissed, the brethren began to talk to each other about the wonderful mercy and goodness of the Lord and sat down, and some knelt down at other's knees, and talked and cried like children several minutes. Soon outsiders were observed shedding tears and showing signs of contrition. Brethren, let's try to remember the Lord and all his benefits.

I have written more lengthy than I intended when I commenced, and I now feel that if the Lord will, that there is something else that I wish to communicate to you as soon as is practicable. Farewell. Yours to serve in afflictions,

H. TEMPLES.

ELD. J. H. PURIFOY asks Clerks of Associations to send him Minutes and the location of their churches, so he can make appointments himself, as he seems impressed to travel among the churches. Whether this is of the Lord or no, we cannot judge. It may be, for aught we know. Address him at 1002 North street, Selma, Ala.

RECEIPTS FOR ELD. HASSELL.—G. J. Tatum, Sr., Fla., \$5; Joseph Land, Ga., \$1; Eld. H. Bussey, Ga., \$1; Geo. Hamer, Ga., 50c.; B. Huckaby, Texas, \$1.—Total, \$407.89.

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THE OLD PATHS.

Elder Hassell has published THE OLD PATHS, (as in November MESSENGER), in neat pamphlet form of fifteen pages, and they may be had of him, post paid, as follows: One copy, 5 cents; three copies, 10 cents; eight copies, 25 cents; eighteen copies, 50 cents, and forty copies, \$1.00. Address him, Elder Sylvester Hassell, Williamston, Martin county, N. C.

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No. 7.

THE GOSPEL MESSENGER AND PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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JULY, 1890.

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one copy of the Messenger for one year free.

FROM AN AFFLICTED SISTER TO THE CHURCH.

TO THE CHURCH AT MT. OLIVE.—*Dear Brethren and Sisters in the Lord:* As I am not able to go to meeting I wish to write to you all, for it seems to me a long time since I have met with you, and it now appears that I cannot get able to go soon. I do hope you will all remember me, for we may never meet any more in this world, but hope we will meet in the world of glory where sickness and sorrow, pain and death are neither felt or feared any more. I do feel like that all who have this blessed hope through the redemption that is in Christ Jesus ought to patiently wait and see the salvation of the Lord, for there is salvation nowhere else. His promises are great and precious to the meek and lowly in heart, and he has dealt in much mercy and long-suffering toward me, and I do feel to thank and praise God for the tender care he has taken of me, for I do not feel to be worthy of the least of all his mercies. I wish to be remembered in prayer by all the church, for I feel to be poor and needy.

Your sister, I hope, in Christ,

S. A. T.

How blessed are the poor in spirit whose treasure is in the kingdom of heaven. They delight to have the privilege of assembling with the church for the worship of the true and living God. The afflicted sister who writes the above letter to the church has for some time been deprived of this blessed privilege, but the Lord is good, a "strong hold in the day of trouble and knoweth them that trust in him." And often when his dear afflicted ones are deprived of assembling with the church the Lord makes amends for this by giving them a feast at home, as we may see from the following private letter from the same sister, wherein she says: "Dear Brother and Sister M: I do not think I will be able to go to church Saturday. I do want to go so much; it has been six weeks since I was taken sick, but it is all in the providence of God. He works and none can hinder, shuts and none can open, and opens and none can shut. O, what a great God is this, to all who can say in truth 'He is my God and my salvation!' I can only hope that I am one of that number. The Lord only knows. I desire that I might be filled with the knowledge of his will in all wisdom and spiritual understanding. I must tell you of my happy dream I had last night. There seemed to be a host of people here, and there was a dreadful storm. The people were screaming and taking on very much. I was walking the floor singing "All hail the power of Jesus name." I was so happy praising God, and told them all to be still for it is God's work. I felt as happy, I suppose, as mortals ever felt, and rejoiced in the power of the living God whose voice can shake both earth and heaven. O, what manner of creatures ought we to be who have a hope in such a blessed God.

As ever your unworthy sister,

S. A. T."

Opelika, Ala., March 20, 1890.

Notice is given by Salem Church (Florida) that they have excluded Eld. T. S. EVERS.

L. C. DeSHANG, *Clerk.*

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 7. BUTLER, GA., JULY, 1890. Vol. 12.

DEAR BROTHER RESPESS: I have had some thought of writing a comment for the MESSENGER upon a passage of scripture. I have not written a letter of that kind in so long that one will now be in the way of variety. The sentence reads: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—Rev. xx. vi. I will not attempt to track out the various conjectures and speculations that have obtained among theologians about an intervening space between the time of the resurrection of the bodies of the saints and those of the wicked, and a Millenium state in which Christ will reign literally here on earth, and his people have the earth (a renewed earth) to themselves and reign with him. It is a very pretty theory, and perhaps I should not spoil it; but I do not so understand the scriptures. Christ said to the sisters of Lazarus that He was the resurrection, and the life of those who were raised, so that there was no need to wait for the last day for the quickening of the dead. "He that liveth and believeth in me shall never die." *He that liveth* then has been made alive from the dead, and in that sense will never need a resurrection. The man is in a blessed state—he has received a blessing of which the spirit leaves this remarkable testimony. It is the blessing of life and immortality; a blessing that God alone could bestow. Being connected with the word holy, it implies that the recipient is blessed with the fear of God; with faith in him and love to him. This resurrection I understand to be from the natural state of death in sin and condemnation under the law. The dead have heard the voice of the Son of God and have lived, as it is written. "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, and hath raised us up together and made us sit together in heavenly places in Christ Jesus." This is, indeed, a resurrection from death to life—from the thralldom and dominion of sin into the relationship of children, and into the kingdom of God's dear Son.

A state of sin and death is not simply the result of having committed sins, neither does the condemnation result from the commission of actual sins, "But this is the condemnation that men love darkness rather than light." They are sinners in character, and hence their actions are sinful. Their condemnation rests upon what they are, and not merely upon what they do. This judgment and condemnation cannot be otherwise while men are enemies in their minds and their state is enmity against God. The expression, "first resurrection," implies a second one to follow. Those who are declared to be dead, or in a state of death, could hardly be said to die again—to be subject to another or second death in the same sense. I regard it rather as the carrying out and executing the condemnation and sentence of the wicked that is already passed upon them. Men are slow to understand their own depravity, and while it drives them away from the house of God and from the company and devotion of the saints, and shuts them out from that love and fellowship in which the saints dwell, and from all enjoyment in spiritual things; they utterly fail to comprehend that delight in sin of which they are subjects, and to the power of which they are captives. Men talk about how hard it would be to be punished for Adam's sin, and how unjust it would be of the Lord to refuse to take them to heaven, or at least to give them a chance to get there. I have no idea that the blessed state of the righteous depends upon locality, but if it did the wicked might know that they could not go there, and that they would not want to. Heaven is rather a state than a place. It is no matter where the saints should be located; it is written, "They shall not come into condemnation." On the other hand, no matter where the wicked should be, even if they should find a locality for the realms of light and be transported thither, yet he is "condemned already and the wrath of God abideth upon him." He

shall not see life while he still loves darkness rather than light, and his state is enmity against God and truth, what can there be for him but the *second death*? The power of the second death over him is because of his not having been delivered from the first death, or from the power and dominion of sin in which he had been held. We do not complain of the law because it condemns the transgressor. A holy and righteous law must and will condemn those who disobey it.

The judge may be a kind-hearted man, full of pity and compassion. He has no discretion in announcing the sentence of the law. It is not the judge, but the violation of the law that sends a man to prison—the judge cannot condemn the innocent. Men indulge in hard thoughts and hard sayings against the sovereign Judge of the world, as though his judgment was harsh and vengeful. We would suppose that guilty men would know that it was their own guilty condition that consigned them to perdition. The scripture testimony is, “And he shall bring upon them their *own* iniquity, and shall cut them off in their *own* wickedness.”—Isa. xciv. 23. “There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. In this view of the second death it has no power over them who are no longer involved in sin. In this view of the second death, as that perdition into which the wickedness and depravity of wicked men drive them, it may readily be seen that over such as are raised to a life and love of holiness it has no power. They are not under the law, but under grace, “Being made free from sin and become servants to God, they have their fruit unto holiness and the end everlasting life.” As Christ is said to be their righteousness in so making himself known to them, their faith is in him. He gives such knowledge of righteousness that they love it as the result, and love Him as its source and treasury. So while they are called righteous, it is the righteousness of faith; and while it is confessed that they are imperfect and short-coming creatures, yet they do not sin in the same sense that they did, but in the sense in which the apostle complains that if he sinned, it was what he hated and allowed not.

In further confirmation of this blessed and holy state it is said that they shall be priests of God and of Christ,

and shall reign with him a thousand years. They are prepared to worship God in spirit and to offer to him praise, continually giving thanks to his name. They offer up spiritual sacrifices acceptable to God through Jesus Christ. They inherit the kingdom by virtue of that life and immortality that they have received, and receiving Him who is the King, they with him receive the kingdom; hence, all things are theirs. The reign is spoken of, figuratively, as a thousand years, while in another place it is declared that it shall continue as long as the sun. With regard to the question of a *second* resurrection for the saints, I will just quote the apostle's declaration, "If the spirit of Him that raised up Jesus, our Lord, from the dead dwell in you, He that raised up Christ from the dead shall quicken your mortal bodies by His spirit that dwelleth in you.

In gospel bonds, E. RITTENHOUSE.
State Road, Del.

DEAR BRO. RESPESS: I have read the letter of Bro. S. B. Lockett in the MESSENGER of May, addressed to myself. He writes with reference to an article written by me and published in the *Signs of the Times* of January 22. * I have looked over that article again, and I fail to see any sentiment there expressed which Bro. Lockett has shown to be unscriptural, or which I can now see to be incorrect. Yet in his letter sentiments are suggested in a manner to imply that they had been expressed by me, which I do not hold; and conclusions are drawn by him which I do not acknowledge. I send you a copy of the *Signs* containing my article, and ask, what I would not under other circumstances presume to ask, that you give your readers the opportunity of reading it for themselves, if you will kindly do me that favor. I hope that they, and Bro. Lockett, too, upon a more careful examination, will see that he has misapprehended the tenor of my thoughts, and misjudged concerning the spirit in which they were expressed. If it should appear that I have denied "the right of churches to express, in their own way, their understanding of Bible truth;" or that I have "impeached

* See the article in this issue.

the faith of those through whom we have received valid baptism," etc.; or have "depreciated rules and confessions of faith;" or have directed any "shaft against the Primitive people of the land;" or have taught "the thought of a changing faith;" or have indicated a belief that "doctrinal sentiments lose their force, and ever and anon need a new deliverance;" or a desire that churches should not "revere or retain the strong and simple faith their fathers loved;" or a wish for a "revision of the principles so long held as correct Bible doctrine," then, in that case, I could only say that I intended no such thing, and I would cheerfully repudiate so much of my communication as expressed those sentiments. I leave it for those who may read what I have written to judge. I will briefly allude to some questions and suggestions contained in the letter of Bro. Luckett.

1st. I do know churches that have been organized without a written confession of faith, and that are now walking in the doctrine and order of the gospel, and keeping "the unity of the spirit in the bond of peace."

2d. But I have not intended to deny the right of churches to set forth, in language of their own, an understanding of the Bible as a ground of fellowship. On the contrary, I think it a very appropriate thing for them to do; much better than to adopt what some one else has written. Yet I see no objection to the adoption of an expression of views written by any one at any former time, provided it be just the expression they would give themselves of what they believe the Lord has taught them. But if a church should adopt any set of rules or form of doctrinal sentiment *merely because it has been adopted by others*, or in order to gain the approval of any others, I would not count that necessarily an expression out of their own hearts.

3d. I do not "ask that each religious sentiment, doctrine, rule and custom conform to my views of the Bible," knowing the imperfection of my vision, and that here "we know in part." I could not make any such requirement, nor recognize any scriptural authority on the part of another to do so, except with reference to what all old Baptists acknowledge to be essential points of doctrine and order, and upon which the scriptures give explicit direction. Many different customs are

observed by our brethren in different parts of the world, and when I am where the customs of brethren differ from those I am used to, I conform, when I can consistently do so, and when it is otherwise, I still do not wish to interfere. But I hope always to be on such cordial terms with my brethren everywhere that I can speak with them friendly and frankly upon all subjects pertaining to our faith and practice without fear of exciting unkind feelings. There are, also, differences of views among brethren as to the meaning and application of portions of scripture, and with reference to other subjects. I am far from regarding such differences as a bar to fellowship, or as even injurious. They give occasion for profitable brotherly conference, and bring into exercise the grace of mutual forbearance. It is sad when a kind and faithful expression of our sentiments is deemed by any brother as a just ground for reproach.

4th. No valid argument in support of any religious custom or institution can, in my understanding, be drawn from the mere fact of its existence. There may be a church without a moderator, or clerk, or treasurer, or church book, or written rules, or articles of faith. However beneficial we may regard these things to be, we cannot deny the name and character of church to a body of people merely because they are without any or all of these things. We must find the full pattern of the church, in regard to all that is essential to it, in the scriptures, and to that pattern we do strive to conform. If any part of the essential rule or doctrine is to be formed outside of the Bible; if "a custom that has neither precept nor example in the scriptures" may be held as necessary for observance by churches, then we are at sea without chart or compass. I am glad to meet with a church that has a good house and every convenient officer and temporal advantage. I am equally glad to meet with a few brethren in a school-house or upper room, or in a grove, who desire to speak with each other as the spirit within them prompts, in accordance with the direction of the apostles, waiting upon the various gifts which the spirit has divided to every man, severally as he will.—Rom. xii. 3, 12; 1 Cor. 12.

5th. I do not wish to undervalue the temporal bless-

ings we, as churches, enjoy, nor depreciate the value of the writings of spiritual men, nor slightly regard the customs that are valued by brethren in Christ; but the simplicity of the gospel is the main thing to be sought after. I desire to esteem everything in its proper place, and at its true value. The scriptures supply everything that is essential, "that the man of God may be perfect, thoroughly furnished unto all good works."

6th. My main thought in the article referred to was the direct teaching of the spirit in the case of every church, and every individual in every age. No one can receive anything of spiritual value in this sense from his father, or brother or neighbor. "They shall all be taught of God." I am far from desiring an issue with the churches. "They are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." There I want to dwell for ever, in the fellowship of the churches, within the holy palaces of Zion, for—

"There my best friends, my kindred, dwell,
There God, my Saviour, reigns."

May the spirit of brotherly kindness and charity prevail in all our intercourse, one with another.

Your brother in love and fellowship,

SILAS H. DURAND.

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DEAR BROTHER BEEBE: I do not regard any man since the days of the Apostles as having been so inspired to speak or write that his words shall be received as bearing authority to the people of God beyond the time and place of their deliverance, *because they are his words*. One who has been commended to my conscience as an able minister of the New Testament, and as a faithful servant of the church, will continue to bear that character in my mind after he has finished his course; and I will carefully and reverently recall his words by which I have been instructed and comforted, and will read and ponder what he has written with the confident expectation of valuable reward. Yet, I cannot receive anything as truth merely because spoken or written by him. No doubt we have often accepted an expression or sentiment of a dear servant of God as truth merely because of our high regard for his spiritual understanding; but what we have thus accepted has done us no more good than an undigested article of food will do to our mortal body. Nay, more; a sentiment thus received as truth merely upon human authority will become, like indigestible food, a clog, a hindrance, to healthful action in the body, and a source of pain. An uninspired man, even one most highly and justly esteemed in the church as spiritual, may suggest a sentiment or theory,

and insist upon its correctness, which his brethren clearly see is not consistent with the teaching of the word of truth. As soon as the possibility of one such error is admitted it must also be admitted that authority cannot be ascribed to the name of that man, and that nothing can be received as truth *on the ground of having been presented and indorsed by him*. In this respect the one most highly esteemed for wisdom and understanding has no advantage over the least in the church of God. The only true and proper ground upon which the words of any one can at any time be accepted by the people of God is that they are at that time commended to their consciences in the sight of God as the truth. The inspired words of inspired men are the only "form of sound words" which we can, and are enjoined to "hold fast" at all times, whether we can see and feel their force and truthfulness at the time or not. Then we hold fast "in faith and love which is in Christ Jesus," and by them we try all other forms of words, and all expressions of men; and a recognized conformity to them is the only ground upon which anything can be acknowledged as truth.

The church is under no authority but that of Christ as her King, and the apostles as her judges.—Isaiah xxxii, 1; Matt. xix. 28. It is sad for a church or individual when the presence or name of any one but the dear Savior and his apostles is felt to give authority upon which any words, doctrines or commands should be received. History is valuable, but only to give us facts, what men said and did. Books written by spiritual men are valuable, but only as intercourse and correspondence with brethren now with us are valuable for edification and comfort. It is decidedly a perversion of either history or the writings of godly men, when through them an eminent name, or any number of eminent names, is used to enforce a sentiment, a doctrine, a rule or custom. If I do not at present see the evidence by which the truth of that which is proposed must be established, I am a slave in yielding to it, instead of the Lord's free man; and he who would enforce it upon me by reason of its long standing, and the eminent men who have indorsed it, is, though unwittingly, my taskmaster. Every one of the Lord's people in every age shall be taught of the Lord; and all the gifts, except the apostolic, by which the churches in every age and clime are to be administered to, perfected and edified (Eph. iv. 12), are to be manifest among and with those churches, and to be judged of by them. No one has ever been authorized to judge for a church or an individual, not even their ministering servant, what is suitable for them. The entire order and doctrine for the whole church through all time are furnished in the New Testament, and only by the Holy Spirit can the distribution and application ever be made; and those who are the recipients of these gifts, the favored objects of these blessings, are qualified to judge for themselves concerning them.

If I receive as authority what a man has written, *because he wrote it*, I must receive all he has written upon the same ground. I cannot be allowed to do as some have presumed to do with regard to the writings of inspired men, accept a part and reject the rest. When the apostle Paul made a suggestion which God had not commanded he plainly said so, in order that divine authority should not be attached to that in the minds of the brethren.—1 Cor. vii. 6; 2 Cor. xi. 17. A "Confession of Faith" prepared by any church or body of men in some former age, or any other expression of doctrinal sentiment or order, may be very profitably read and meditated upon, but it cannot be of binding force any further than it is seen and felt at this time to be a clear and undoubtedly correct presentation of the doctrine and order of the Scriptures. Whatever I see in any such writing presented to me that appears to me inconsistent with my understanding of the Scripture I must reject. Now when I declare dissent from such error, clearly showing my reasons from the scripture, who shall say I am removing "the ancient landmark which our fathers have

set," and departing from the "old paths?" Who may insinuate that I consider myself wiser, abler or better than those whose error I discard, or than those of my brethren who do not acknowledge the error? The church would be in a sad state should she regard any doctrine or custom established by uninspired men as "the ancient landmark," and as "the old paths." It is in the Scriptures of truth only that this landmark and these paths are found, and inspired men only were the "fathers" who set the one and established the others.

However good, true and comprehensive we may regard any piece of uninspired writing to be, it is a fleshy zeal that would lead one to bind it upon the churches of God as the rule to any extent of their faith and practice. The Scriptures furnish the only infallible rule, and that rule must be applied to each church and each individual by the same Spirit by which it was given; and it cannot be thrown into any other form of language that will possess the quality of infallibility, and that will therefore be binding upon the church. It is the peculiar power and quality of inspired language that it will always be found to express the thoughts and feelings of a child of God when under the exercise of the Spirit, and to be suitable to his state and condition, and to bring forth that which alone will satisfy his spiritual desires. Who dare claim that power and quality for the language of any uninspired man? Who could say of a sermon preached today, or five hundred years ago, that it had brought forth the fullness of the meaning of the text with absolute correctness, so that another sermon preached from the same text which was not a copy of the former would be an innovation, a departure from the truth, a turning aside from the "old paths," and a manifestation of irreverence and vain self-confidence in the one who preached it? It is often edifying and comforting to read a sermon, or an essay on some scriptural subject, or an epistle from some brother, either privately or in a company of brethren, as I well know by experience. But no exercise of this kind can take the place of the public administration of the word, nor of the exercise of the various gifts in the church according to the direction and pattern given in the New Testament.

What peculiar comfort there is in the meetings of the church when, in gospel order, the gifts of the dear Savior under the controlling power of the Spirit are in exercise. How comforting it often is to hear one who speaks in prayer, when we can feel that he is expressing our own needs and longings. How rich and nourishing and instructive and full of consolation we find the preaching of the word to be. It feeds our souls "with food convenient for us." In mutual exhortation and conference we are warmed and encouraged and built up together, and realize a "being knit together in love." Now should the prayer or sermon or exhortations or relations of experience be written down and taken to a meeting of another church, or to another meeting of the same, would they do to be repeated there? Would the repeating of those words answer the needs of this meeting? Because they were so good and sweet and productive of precious comfort at the former meeting, shall we insist that the brethren now shall be satisfied with them? This would be like putting bands upon a plant or tree to prevent any further growth, on the ground that having once blossomed and fruited abundantly it should be satisfied with that production, and that any further growth would necessarily be an innovation or a departure. The exercise and manifestation of life yesterday will not answer for to-day, nor will the fruit borne to-day be what we want to-morrow. Spiritual fruit cannot be laid up in store against a time of need. There must be constant growth in a healthy body, and constant production; but it is the same life that causes the growth, and it always causes a growth in the right direction, if left unhampered and unrestrained. The life of Jesus will always cause a growth up into Christ as the head of the body and the source of the life.

A flower which comes forth fresh from the life of the tree or vine to-day is more fragrant and delightful than would be the faded flower of yesterday that was larger and more beautiful; and the fruit that will be brought forth in our souls or in the church to-morrow will be better for us than that which satisfied us to-day, even though it may seem to us much less abundant, and may not appear to have as rich a taste. It is the exercise of life to-day that we want for to-day, and only the fruit of the Spirit now manifested that we can rejoice in now. The experiences of yesterday are a memory, a sweet, valuable memory, an unfading treasure, of great comfort and use; but they are not food any more. We can only eat to-day the manna that fell for to-day. "Give us this day our daily bread."

Shall we fear that if brethren are left thus at liberty to think and feel and judge for themselves they will be likely to start off on some ambitious path away from the "ancient landmark," each anxious to be a leader? Who built the church? Whose life is in the church? Who is himself the life of the church? Would not such a thought be distrusting the power and wisdom of our God? He chose his people in Christ before the world began, saved them, caused them to be born of the flesh, and again of the Spirit, and has more tenderly cared for them than a mother can for her child. Can we not feel the assurance that he will keep them "by his power through faith unto salvation, ready to be revealed in the last time?" If the words of any of the servants of God since the days of the apostles could be bound upon them, they would be dwarfed, and all right growth stopped; but left, as they will be, to the free power of the life of Christ which is in them, they shall "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." In the holy power of that divine life they shall be constantly coming together manifestly, instead of separating from each other, growing up-together into Christ, manifesting the unity of the perfect man, "the measure of the stature of the fullness of Christ." Not only this, but the free and unrestrained flow of that spiritual life on the body has a tendency, as all life has, to prevent disease, to correct deformities in the body, and throw off whatever does not properly belong to it, and to develop the body in such form of beauty as befits the nature and character of the life.

In the expressions of the most spiritual of uninspired men how much of error and sin there is. Perhaps the most spiritual feel most deeply the depravity that will show itself in all their exercises. The flavor of mortality is about all we say or do. The pen cannot put down upon paper the spiritual power that we felt when the gift was in exercise in our hearing. The gift was exercised in the order of God's house, and, we may well believe, by his direction. We cannot have that assurance for what the pen has transcribed upon paper. Who then would desire to present himself, or any uninspired man or number of men of any age or country, as in any sense guardians of the church, to preserve her in the right doctrine and order by furnishing her with a form of words by which that doctrine shall be expressed, and according to which that order shall be observed? Can we not trust that a church of God organized to-day may be established in the order and truth of the gospel by the Lord and his apostles as well and as securely as before any other articles of faith and rules of practice than those of the apostles had been written? Our visits to that church would undoubtedly be of benefit and comfort to them, but not by letting them know what to say and do. There is no such necessity for our being with them. They are a living branch, and it is the vine that tells the branch what to do, and not a sister branch. If the branch needs any pruning the Husbandman will surely do that. He only can do it; and he will allow no intrusion upon his prerogative. Is it necessary that this newly established church shall read over the many chapters of the "London" or any other "Confession of Faith" in order that they may

know what to believe and how to walk? The reading will undoubtedly be of benefit to one who has the time and inclination and ability, but I believe the time of that church when together will be more profitably employed in the exercise of the gifts the Lord has been pleased to give to them, in reading over and over the sweet Scriptures of truth, and in "speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord."

If it is so that the things that have been spoken and written by uninspired men, rules, expositions, confessions of faith, become a part of the wealth of the church, constituting valuable material with which she may work, an addition to the stores of knowledge and wisdom by which she is guided and established, then from year to year and from age to age she is steadily increasing in wealth and advantages, and continually improving her condition, so that it must have now become far better than that of the churches in the apostolic age. That is the belief of natural men, but not of the spiritually taught. The man of God was as thoroughly furnished unto all good works when John finished the apostolic work as he is to-day. All the wealth, all the material, all the furnishing of the church of every kind, is presented in the Scriptures given by inspiration of God.

I hope not to be misunderstood as undervaluing histories and books and periodicals which contain the writings of spiritually taught men. I value them highly, and if I am not deceived I have experienced much spiritual benefit in reading them. But I do not want to see them put in any respect in the place of the Scriptures, nor to see a value and authority ascribed to them which belong only to the written word of God.

I have heretofore expressed through the *Signs* my regard for the history which was begun by Elder C. B. Hassell, a man I held in very dear and high esteem, and which was fully written to a conclusion by our dear brother, Elder Sylvester Hassell. I value it as a history of the visible church, perhaps as full and accurate a history as can be written; for it is only in an outward view of the church, in a relation of circumstances, acts and sayings of men, that a history can consist. In the Scriptures is the only real, full, complete and absolutely correct history. In the history I have referred to are preserved to us most interesting expressions and doings of men of God, and also of the men opposed to the truth; also many valuable sentiments and views of scriptural doctrine and order presented not only by men of past ages and other countries, but also by the editors and others we have known personally. But we have to remember that neither the length of time since the utterance or writing of these things, nor the number, eminence or spirituality of those who have accepted them, nor the fact that they have been placed in a history, gives them any additional authority. I must deal with them according to what I understand to be their intrinsic merit, as with the utterances of my brother who spoke to-day, or with the article which appeared in the last number of the *Signs*. I must try the words as the mouth tasteth meat. If I cannot taste them, if there is no flavor of the dear Savior in them to my soul, then they are rot for me now, though I may see no error in them, and may believe that they were sweet and profitable to those for whom they were uttered. As I lay them aside, or rather turn from them without trying to force them upon myself as food, I may receive a precious morsel from the Lord out of the same portion of the word, a morsel that was never given to the eminent expounder whose words are before me to taste. That is for me, and may be also for some other poor soul if I am lead to speak or write it. Whatever the Lord gives us that we have. Nothing else can be made to do us good by ourselves or by the most devoted brother. Whatever of error I may see, or think I see, must be rejected by me as well when found in the words of the wisest and most profound preacher as when found in the sayings of the least,

even of myself. A simple honesty, the meek and lowly Spirit of Christ, in which is the only true boldness, requires me to state my conclusions, and leave the reasons and proofs with my brethren. I cannot say other than "A man that is called Jesus hath opened mine eyes."

I want to speak of a little treatise on the book of Joshua, written by Elder P. D. Gold. It is a good book. Precious and valuable things are told in it which at once are commended as the truth. It has been a comfort to me, and I have freely recommended it to my brethren, who speak of it as profitable to them. But brother Gold would not want any one to accept anything in that book as truth *because he wrote it*. I have seen in it some expressions of which I had to say, "I cannot see it in that light." But no false doctrine is taught in the book, and these few points of difference, even if I should be right, do not hurt the book for me at all, any more than some specks on the surface of an apple or on the petals of a flower injure the taste of the apple or the perfume of the flower. The book has the perfume of Jesus' sweet name all through it, and abounds with the fruit of that apple tree under which we always sit down with great delight, and which is always sweet to the taste, and for the heavenly comfort of those who are "sick of love."

SILAS H. DURAND.

EXPERIENCE.

"I was a stricken deer that left the herd
 Long since. With many an arrow deep infix'd
 My panting side was charged, when I withdrew
 To seek a tranquil death in distant shades.
 There I was found by One who had Himself
 Been hurt by the archers. In His side He bore
 And in His hands and feet the cruel scars,
 With gentle force soliciting the darts,
 He drew them forth, and healed, and bade we live.
 Since then, with few associates, in remote
 And silent woods I wander, far from those
 My former partners of the peopled scene;
 With few associates, and not wishing more."

—Cowper, "*The Task*," Book III.

How blessedly is the story told of the work of the Spirit; of the favored sinner's experience who is called by grace; of the comforting revelation of salvation, and the heavenly effects and fruits felt and brought forth in God's elect who know the grace of God in truth.—Col. i. 6.

"I was a stricken deer that left the herd long since."

"Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee."—Ps. xlv. 5. When God sendeth forth his arrows he does not draw his "bow at a venture."—2 Chron. xviii. 33. Such a thought has no place in the doctrine of God our Savior, but has its place in the "another gospel which is not another."—Gal. i. 6-7. Proclaimed by men who know not the truth as it is in our precious Savior, the Lord Jesus Christ.

“But thus the eternal counsel ran,
Almighty grace arrest that man;
I felt the arrows of distress,
And found I had no hiding place.”

When the set time is come that it pleaseth God not to propose but call by grace, Jehovah, the Spirit, sendeth forth his arrows like lightning. Not an arrow misseth its mark, for the Almighty is the archer.—Job vi. 4. No armor that the sinner has arrayed himself in is of any avail. No matter how much he may have hardened himself in sin and have flattered himself that he was proof against all the lightnings of the thunder of God in the law. “Thine arrows are sharp in the heart.” “They were pricked in their heart.”—Acts ii. 37.

“Deep are the wounds thine arrows give,
They pierce the hardest heart,
Thy smiles of grace the slain revive,
And joy succeeds to smart.”

Who was more sinful, more hardened than I? With the herd I ran in pursuit of fleshy lusts; fulfilling the desires of the flesh and of the mind, by nature a child of wrath even as others. But the Holy Ghost sent forth an arrow that hit me—even me, the chief of sinners O, what amazing grace! What divine love and tender mercy was this the proof of! Was the whole herd of mankind shot at? Was it a random shot that by chance struck me, and brought me down? O, no! The work of the Lord is perfect. I was the one aimed at, and with no uncertainty does the Lord send forth the arrows from his quiver.

“I was a stricken deer.” As I review all the dealings of the Lord of Hosts with my soul how sovereign are all his acts of grace, how distinguishing his love and mercy to such a vile sinner like me! O that I could love and praise the precious and glorious name of God, my Redeemer, for his marvelous loving-kindnesses to my soul. The Lord wounded me. His sovereign grace and mercy singled me out, and I truly found his “arrows sharp in my heart,” and I felt in my soul, oh, what a sinner I am. A rebel, an enemy of God, a hell-deserving wretch, God is against me. “The arrows of the Almighty are within me, the poison whereof drinketh up my spirit; the terrors of God do set them in array against me.”—Job vi. 4. As Job thus expresses himself, so I found it. That scripture “boast not thyself of to-morrow, for thou knowest not what a day may bring forth,” dashed me to the earth. My contemplated life in the pleasures of sin was blighted. My sins, so many and so great, as sharp as arrows of the law, wounded me. I was stricken through and through by my sins. The law of God I found to be unto death. It was the ministration of condemnation and death to me a vile transgressor.—2 Cor. iii. 7-9. My sin, taking occasion by the commandment, deceived me, and by it slew me.—Rom. vii. 11. Sin revived and I died; the commandment which was ordained unto life I found to be unto death. “I was a stricken deer.” Stricken by the Lord. I felt I must perish,

for the arrows of eternal justice pierced me and the poison thereof drank up my spirit. They were indeed deadly arrows. Jehovah's just and holy condemnation convicted my soul of guilt. His terrors made me sore afraid. Yes, I feared there was no escape for such a sinner. I said in my soul, hell, the damnation of hell, is surely my destination and justly my portion. O, what pain and grief possessed my soul. I remember one day, when in the midst of my distress, I sat in anguish of soul pondering over my awful condition, and so vile and abominable did I feel I was; such a mass of sin, I was well nigh plunged into utter despair, and I felt there can be no mercy for such a vile transgressor. On every hand I could see that which brought my sins to view, and law that I had transgressed poured forth its curses on my sinful head. What was I to do to assuage my wounded heart? Filled with anguish because of my sin my soul fainted within me, realizing by the wonderful teachings of the Holy Spirit my lost and undone condition. While in this state little did I know the mercy, the "rich mercy," in store for my soul. The wounds which God's truth made in my heart I could not heal, and I judged they were forerunners of my eternal destruction, and that now the Lord was about to destroy me utterly. "I was a stricken deer that left the herd long since." Yes, some nineteen years now past the Lord separated me from the herd. The work of the Holy Ghost in my soul was such that I could not run to the same excess of riot with my companions in sin. The time past of my life sufficed me.—1 Peter iv. 3. I now loathed the paths of sin, and sought to find the way of holiness. Before I was a stricken deer I could run as eagerly as any of the herd in transgressions, in vile practices and filthy conversation. In all ungodliness I revelled and banquetted, taking my fill of sin. But when Jehovah's arrow wounded me "I was a stricken deer." My heart was faint, the pleasures in the pursuit of sin languished and died. I had no heart to keep up with the herd. God's voice in the law gave me (so I felt) my death wound, and his gracious and divine work in my soul had implanted and begotten hatred of evil, and hungerings and thirstings after righteousness.—Matt. v. 6; Prov. viii. 13. I "turned from transgression"—Isaiah lix. 20. I wanted the companionship of the herd no longer. God's arrows within me so distressed me and drank of my spirit.—Job vi. 4. My sinful and perishing condition occupied all my thought; cut me off from the pursuit of the pleasures of sin, others might run after vain and vile delights, but as for me "I was a stricken deer." Jehovah's arrow had arrested me; forbade my continuance with the herd in their vile and wicked ways. "I left the herd long since. Yes, I shunned my former associates; their very presence and sinful conversation seemed to aggravate my painful wounds. As I evaded them and secluded myself some of them sought me, and enquired what was the matter with me, was I sick? What made me so sad looking and lonely? After persistent enquiries, at length I

told them what was the trouble with me, and how I could not any longer run with them in sin. At this they laughed and jeered, and I became their laughing stock and the butt of many of their sinful jokes. But "with many an arrow deep infix'd my panting side was charged." They were no skin deep wounds God's arrows made in me, but "deep infix'd" his arrows were lodged by his almighty power and love, and thus I entered into the experience of one who cried out: "Thine arrows stick fast in me, and thy hand presseth me sore."—Psalm xxxviii. 2. No creature power can extract the arrows of the Almighty. It is the Lord who saith "I wound and I heal"—Deut. xxxii. 29; Job v. xviii. His own gracious hand removes the arrows and binds up the wounds. Truly thou art glorious and wonderful in thy works, O Lord. How surprisingly gracious, teeming with loving kindness and infinite tender mercy have all thy dealing been with a poor sinner like me! O that I could love thee and praise thy glorious and matchless name! "With many an arrow deep infix'd my panting side was charged." All my attempts to draw forth these arrows lacerated my soul the more. God's barbed arrows pierced my heart, not one of which could I remove. Each day fresh arrows from Jehovah's bow were "deep infix'd" in me, and oh, what pangs, what sorrows my soul underwent. I mourned and wept in solitude, distressed by my hateful, cruel sins; harrassed by the devil, and the curses, the arrows of the law drank up my spirit. "I was a stricken deer that left the herd long since, with many an arrow deep infix'd my panting side was charged," and in the depths of my trouble my agonized soul for mercy cried unto the Lord. Yet did I fear and feel myself too vile, too far gone in sin for God's mercy ever to reach me. "I withdrew to seek a tranquil death in distant shades." The stricken deer, with its life-blood ebbing away, faint and exhausted, retires to die. "I was a stricken deer" in whom God's arrows were "deep infix'd." The sorrows of death encompassed me and the pains of hell got hold on me. I found trouble and sorrow "Ready to perish was I, to die in my sins."—Deut. xxvi. 5; Isaiah xxvii. 13. None but those who have been stricken by the arrows of the Lord know what are the sorrows of this death. Sin is the poison of the Almighty's arrows in the law. Sin drank up my spirit.—Job vi. 4. Sin is the sting of death.—2 Cor. xv. lvi. And when the Holy Ghost convinced my soul of sin by the arrows of the law, I felt there was no hope for me. I was ready to die. How could I survive the sting of death? What could save me from my sin? Sin taking occasion by the commandment deceived me, and by it slew me.—Rom. vii. 11. Thus was I taught, and thus prepared to know and confess to the praise of the Lord of Hosts that "salvation is of the Lord."—Jonah ii. 9. "There I was found by one who had himself been hurt by the archers." It was the Lord who found me. As it is written "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land

and in the waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.”—Deut. xxxii. 9, 10. Dear Lord thou hast said “Thou shalt remember all the way the Lord thy God hath led thee.”—Deut. viii. 2. O, can I ever forget, even unmindful be of thy wondrous acts of tender mercy to my soul! O what proofs of thy eternal love hast thou revealed to souls everlasting consolation. It passeth knowledge, passeth all telling that dear love of thine, oh! my God! A poor vile, sinful worm am I, and yet thou lovest me and hast redeemed me from my sins; from all my woes. Thou hast put gladness in my heart, and in the earnest of thy spirit in my heart I rejoice in hope of the glory of God; that I, a poor, vile transgressor with all the elect and blood bought flock shall be glorified together with thy dear son, our Jesus Emmanuel.

“Immortal honors be unto thy glorious name,
I would thy praises evermore proclaim,
My soul all grace and power ascribes to thee,
For thou, O Lord, hath saved a wretch like me.”

When in a solitary way, (Psalm cvii) sick and wounded and ready to die, “There I was found by One who had Himself been hurt by the archers.” Jesus sought me and found me. He is the great Shepherd of the sheep.—Luke xv. 4, 6; Ezek. xxxiv. Well do I now remember the time when in my soul’s distress I first saw Jesus with the eye of faith. When he was thus revealed to my soul I saw he “had Himself been hurt by the archers.” Never shall I forget the night that the Holy Ghost gave to me a poor, wounded, sin-stricken, ready-to-perish sinner, of Christ crucified. I beheld him the antitypical Joseph. “The archers have sorely grieved him, and shot at him, and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.”—Gen. xlix, 23, 24. In grateful remembrance I now remember that night when “I was found by One who had Himself been hurt by the archers.” For some time before this I had gone sighing in the anguish of my soul because of the arrows of the Almighty within me. At first I thought it useless to cry for mercy, for I felt I was altogether too vile a transgressor; that there could be no hope for a wretch like me. The terrors of Jehovah’s justice made me afraid, and I could see nothing before me but to perish in my sins, but at length the Holy Spirit spake these words in my heart, “God is love.” A little hope sprang up in my distressed heart, and in bitter anguish over my sins I cried “God be merciful to me a sinner.” It was the dear Lord who taught me thus to pray, and thus I became one of those whom he calls “my suppliants.”—Zeph. iii. 10. Years have passed since first I cried unto the Lord in my distress, and to this day I’m often found a suppliant at the feet of the Lord. O, what marvelous grace to me is shown! Yes, by the loving kindness of the Lord I can sing “I love the Lord, because he hath heard my voice and my supplications; because he hath inclined his

ear unto me, therefore will I call upon him as long as I live.—Psalm cxvi. 1, 2. When first my soul was exercised to cry to God for mercy I felt indeed my need, but did not know, I could not see how mercy could reach me. How could the holy and just God pardon my sins? But when Jesus found me, O what a revelation of mercy and salvation I beheld in him. “There in my grief and wounds, a stricken deer, with many arrows deep infixd, I was found by One who had Himself been hurt by the archers.” It was at night time when in my wounds and deep distress, imploring the Lord to have mercy upon my soul and to pardon all my sins, that Jesus, the dear Savior, was discovered to me. There was presented to my mind a vision of Christ crucified. I saw Jesus, the dear Redeemer, on the cross; and while thus I gazed upon him a voice in my soul said, “salvation is in my dear Son.” Then for the first time it was revealed to my soul God’s way of salvation. As one perishing my heart went forth in cries and sighs and bitter weeping unto Jesus to save me. I saw indeed that he was the “One who had Himself been hurt by the archers. In His side he bore and in His hands and feet the cruel scars.” Never shall I forget the sight that the Holy Spirit gave me of the crucifixion of the Son of God. O how hideous and hateful did sin appear that the Christ of God should so suffer. “He was made sin for us who know no sin, that we might be made the righteousness of God in Him.” For some time on bended knee that night, with cries importunate, I besought the Almighty to show me mercy, and all the while in my mind I saw the dear Savior extended on the cross in agonies and blood. “In his side he bore and in his hands and feet the cruel scars.” Yes, Emmanuel, our Lord Jesus Christ, was the One who was hurt by the archers.”—Gen. xliii. 23, 24. To save his people from their sins he came into the world. He being in the form of God thought it not robbery to be equal with God, but he took upon himself the form of a servant. He came to do the will of the Father. He was made flesh, and made a sin, and made a curse for the sins of his people. He bore our sins in his own body on the tree, and when the “due time” (Rom. v. 6) was come he was smitten by the arrows of eternal justice. He was the mark set up for the arrows of the Almighty. He was smitten of God and afflicted. “For the transgression of my people was he stricken.”—Isaiah liii, 8. O what a sacred, awful sight to view; Christ crucified while the Holy Ghost opens up to our soul the unfathomable depths of Jehovah’s justice and grace declared in the atonement made by the precious blood of Christ! While thus at the feet of the crucified One, longing for some word, some glance to heal my painful wounds and save me from my sin and misery, I thought the dear Redeemer looked down upon me from the cross with such compassion and tender love in his countenance that it seemed to my soul that he “with gentle force soliciting the darts” that lacerated my poor soul. I felt to cast my all on him, to repose myself

alone in his sufferings and blood to save me from my perishing condition, to heal all my wounds. And this he did, for at length he looked with such surprising love upon me and said in my heart, "I suffered for thee; I did this for thee." The arrows that stuck fast in me, his own hand, his salvation, "drew them forth, and healed and bade me live." O what mercy to a vile sinner like me! What comfort and rejoicing filled my heart. My wounds were healed, my pain and anguish were gone. I believed in him by the mighty power of God; believed he had suffered and died and purged away my sins in his own precious blood. The remainder of that (to me) memorable night I spent in sacred, joyful meditation upon the wonders of love, and mercy, and grace revealed to me, a poor sinner, in the sight of Christ crucified, while my ransomed, healed soul was bowed before the Lord in love and adoration.

"Since then, with few associates, in remote
And silent woods I wander, far from those
My former partners of the peopled scene;
With few associates, and not wishing more."

Jehovah's discriminating grace so wrought in my heart that I could no more associate "with my former partners of the peopled scene." Poor sinners saved by the grace of God are those who now I love to meet, and in sweet fellowship hold sweet converse upon the matchless, glorious and gracious works of the Lord our God in the salvation of sinners. Those, who like myself can say, "I was a stricken deer" who have known the wounds that God inflicts, (Jer. xxx. 14, 17; Hos. vi. 1) and who by the power and grace of God can say, "With his stripes we are healed."—Isaiah liii 5. Such associates as these I crave. These in the gospel of Christ are my bosom companions (Psalm cxix 63) and so precious is their companionship that I feel that I owe a debt of gratitude to the blessed God that he has cast my lot where I am favored to enjoy the fellowship and converse of some of the dear blood-bought flock of Emmanuel. It is written that "Lot was vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."—2 Peter ii. 7, 8. So in measure is it with all the "taught of the Lord." The child of God soon learns that he is a pilgrim and a stranger in the world; that he need not marvel if the world hate him. But with those of "like precious faith" (2 Peter i. 1) he desires to walk and sojourn while in this present evil world.

"Midst scenes of confusion and creature complaint
How sweet to my soul is communion with saints,
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home."

Your brother in the fellowship of the gospel of Christ,

FRED. W. KEENE.

Sutherland's Corner, Ontario, Canada.

FROM NATURE TO GRACE.

I was born in Northern Germany, in the village of Koppelbek, on the 10th January, 1852. My parents belonged to the Lutheran Church, and they were very strict with their children, and early tried to teach them religious principles. My earliest recollection was when I was about six years old, my parents would say, and I would repeat after them these words: "Fear God, dear child; God the Lord seeth and knoweth all things." While it made a great impression on me, it did not lead to a knowledge of myself. When seven years old, I was sent to school, and, as is the custom in all the public schools of Germany, the morning hour was devoted to religious instruction. The text book used was Luther's shorter Catechism. We had gone over that portion which treats of the law and faith, and had arrived at that part which treats of prayer. Our teacher, preparatory to entering upon the subject, gave us a lecture upon prayer, and concluded by saying, "that any man who would receive the blessings which God had bestowed upon him, without giving God thanks for the same, was like a hog." At this it seemed to me as if the heavens were opened and I was standing in the presence of God, and that the language of the teacher applied to me, for it had never entered into my mind that I owed God any thanks. I would from this on try to pray; however I did not know how, so I would every evening repeat the prayer which Christ taught his disciples to pray, and this gave me peace of mind until about two years later, when eleven years old, and one evening coming home from school, one of my schoolmates kicked me on the knee, and although I did not take any revenge, yet I felt very mad toward him in my heart. I was forcibly reminded of this when, in repeating my prayer, I came to this portion, "Forgive us our trespasses as we forgive our trespassers." I felt the sinfulness of my act, and resolved that I would never bear hatred against any one. I was totally ignorant of Christ as a Saviour, and thought that my salvation was dependent upon my works. The subject of salvation was uppermost in my mind, and I often in secret had strong desires to be sure of my salvation, but there being no experimental religion taught, I despaired of ever having any assurance of my salvation. When seventeen years old, I immigrated to the United States of America, and landed at Chester, Illinois, and here I first heard the German Methodists speak of experimental religion, but I believed them not. From here I went to Plum Hill, Ills., and here I came across a copy of Bunyan's Complete Works, and being very fond of reading, I commenced reading his Grace Abounding to the Chief of Sinners. I read to where he speaks of how hard it was for him to give up dancing, and at this I was convicted, for I had been in the habit of going to dances, excusing myself, saying there was no harm in dances, if people did not make harm out of them. I was not ready to give up dancing, so

I closed the book and put it away, and did not read it any more until I was glad and thankful to be permitted to read it. Late in the fall, or early in the winter of 1873, the eyes of my understanding were opened, and I was made to see something of my natural condition. I cannot say what was the immediate cause, and it was faintly at first. I now set to work to make myself better, but I soon found I had not the power, for instead of getting better, I continually got worse; wickedness seemed to reign supreme in my heart, and it made me miserable. My friends were mostly Arminians, and they told me I must not go in my own strength, and I must ask the Lord to help me; and I now besought the Lord to strengthen me that I might overcome and banish these wicked thoughts that would continually arise in my heart. However, by and by I found that that was not God's way of saving sinners, for I grew continually worse. Next spring I began to be exercised by strange temptations, such as I had never before experienced, and sometimes I yielded to these, and the misery I experienced can only be known by those who have themselves felt the same. Also, my past sinful life was continually before me, and I seemed to be always in the presence of God, and his eye seemed to be continually upon me, and as David says, My days are consumed by mourning, and my sore ran in the night. Sinful thoughts seemed like a resistless flood to continually arise within my heart. One night as I was lying on my bed, and such a flood had just passed through my heart, it seemed as if hell was open beneath me, and I was ready to fall into it, it made my blood boil in my veins. I was all this time ignorant of Christ, my mind being taken up with the blasphemous doctrine that Christ had done his part, and that I must do mine if I would be saved; however, I was put to my wits end as to how I would be able to perform my part. I now began to search the scriptures as I had never done before, to see if there was a promise left for me, and God gave me a few glimpses that temporarily gave me a little relief. The first was in the last chapter of the Prophet Isaiah: To this man will I look, even to him that is poor and of a contrite spirit, and trembled at my word; also, that in Hebrew x. 32, for in this I thought I saw a declaration that all God's children were similarly afflicted; also, that in the xii. of the Hebrews, where God speaks of chastising his children, but it was especially the 11th verse, for from it I gathered that although it was very unpleasant for the present, nevertheless, it was for our future good; also that in the 1 Peter iv. 12, Beloved, let it not seem strange unto you, concerning the fiery trial which is to try you, as though some strange thing had happened unto you; for from this I gathered, that it was rather a strange thing, as indeed it seemed to me, but that the apostle wanted us not to think that such happened only to us individually, but rather that such were common to all the saints, and that they all had the same afflictions. This however did not take away my burden of sin; and as Solomon

says: Man while blind doth wander, because he knoweth not the way to the city. I did not know which way to turn, only I found that I could not save myself, and the very breathing of my soul was: Lord be merciful to me. I continued in this state until the 1st of October, 1874, when this scripture seemed to be set forcibly before my eyes. There is salvation in none other, for there is none other name under heaven given among men, whereby we must be saved. And I now saw and felt, that unless I was as Paul says: justified freely by the grace of God, through the redemption which is in Christ Jesus, I was lost and undone forever. And I was further convinced of this by that scripture where Paul gives his desires, that I might be found of God in Christ Jesus, not having my own righteousness, which is of the works of the law, but having the righteousness which is of the faith of the Son of God. I now besought God to save me for Christ sake. One day about the middle of October, as I was leaning against a post on the porch of Alexander Chesney, of Plum Hill, Washington Co., Illinois, it seemed as if I saw with the eyes of my understanding, the Lord Jesus hanging on the tree dying for me, but oh, how it caused me to loath and abhor myself, to think that I had been such a wicked sinner that nothing but the death of Christ could atone for me. Job says: I have heard of thee by the hearing of the ear, but now mine eyes have seen thee, wherefor I abhor myself and repent in dust and ashes. Job xlii. 5-6; Ezekial xxxvi. 31. About this time there seemed to be, as Paul says in 2 Cor. iv. 6: a light to shine into my heart, and it seemed to take all my guilt away, and while I had scarcely hoped in this world ever to enjoy a day of peace, yet now peace reigns within me. I also experienced this light twice while enlightened upon subjects connected with the christian religion. The first was upon the subject of predestination. I had not been a believer in predestination; however, I now thought that I was willing to believe anything that was taught in the bible. But the heart of men is deceitful above all things and desperately wicked, and I herein deceived myself as the Lord afterwards showed me. In the viii. chapter of Romans, Paul says, whom he foreknew him he also predestinated, and in the last chapter of Revelation, whosoever will, let him take of the water of life freely. I could not reconcile the two, although they seem plain enough now, for it is God who works in his saints both to will and to do, and as James says, known unto God are all his works from the beginning. I asked the Lord to show how this could be, and this is the way in which I received it, God sees the end from the beginning, and although God says, whosoever will, yet whom he foreknew, him he also predestinated. The other was upon the immortality of the soul. The old Baptist thereabouts denied the immortality of the soul. I searched the scriptures, and while I found it speaking of a mortal body. I could not find it speaking of a mortal soul. I asked the Lord to show me how it was, and I received it in this way: Peter says receiving the end

of your faith, even the salvation of your souls; David says, say unto my soul, I am thy salvation; and the prophet says, God shall save Israel with an everlasting salvation, and if God's salvation is an everlasting salvation, and it is a salvation of the soul, a soul to be saved with an everlasting salvation must needs be immortal. For a little while I had rest, but there soon came many doubts; was this a work of grace, or was I deceived? sometimes I believed it a work of grace, and then I would be happy, at other times doubts would be uppermost in my mind, and then I would be miserable. After a little while darkness seems to come over me, my past experience seemed to be hidden from my view, and now the tempter presented himself, and told me there was no such thing as experimental religion, and I would never have any certainty of my salvation, and I might as well leave off praying as I would never know any more about it; however, it only caused me to cry out with increased earnestness. After this wore off, I began to be exercised about falling from grace. I believed that it was possible for men to fall from grace, and when God says, I will never leave thee nor forsake thee, I would say it meant that God would not leave us if we did not leave him. I did not know that the elect, according to the foreknowledge of God, were kept by the power of God through faith unto salvation, but thought it depended upon the creature. I now began to be exercised with the temptation, that I should fall from grace and thus prove by my experience, that there was such a thing as falling from grace. Now I had no desire to fall, and I prayed to God to keep me from falling, yet it kept continually ringing in my ears, hundreds of times a day. This abode with me for the space of about one month, when one evening, as I was on my knees, I besought the Lord to be merciful and just. As the word merciful passed through my mind, there came a still small voice through my mind, saying: even the sure mercies of David. I had read Bunyan's experience, and had seen that he had been comforted in like manner, and like him I searched the scriptures, to see whether such language was used anywhere in the bible. I first found it in the v. chapter of Isaiah, where God says: Incline thine ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Afterwards I found it in the Acts, where the apostle, speaking of the resurrection of Jesus from the dead, says: In that God raised him from the dead, henceforth to return no more unto corruption, he speaketh on this wise: I will give you the sure mercies of David.—Acts, xiii. 34. By reading the Old Testament, I found that David said: God has made with me an everlasting covenant, in all things ordered and sure; and thought I, if it is in all things ordered and sure, there can be no possibility of falling from grace. No sooner had this conclusion fastened itself upon my mind, than the temptation left me, nor have I been exercised with it anymore unto this day. In conclusion I would say: that it was God who first called me, and

as the apostle says: by the grace of God continue I unto this day, and through grace I am comfortably persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus my Lord.

Yours in brotherly love,

FRED. ASMUSSEN.

Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul—1 Peter ii. 11.

The above seems sufficient to teach any one that the children of God are possessed of two opposing elements, or principles, which are continually at war with each other, for the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.—Gal. v. 17.

Our carnal principles must undoubtedly be the worst enemy we have to encounter with. It seems to antagonize every spiritual impression; it toils and struggles for supremacy on all occasions; it desires to be honored like a god, and wants to be the Alpha and Omega in the transactions of all business. No wonder Peter so earnestly and fervently warned the strangers and pilgrims to abstain from the lust of such an enemy. Dear brethren and sisters, we should accept this admonition as being applicable to us, and I think we should feel under many obligations to thoroughly investigate and prayerfully consider these timely warnings of Christ and his holy apostles, and they, with their united breath, command us to walk in the spirit and not fulfill the lust of the flesh. But if we begin to bite and devour each other, this is gratifying the lust of the flesh; we are not walking in the spirit, and the consequence is we are consumed, one of another. How necessary it is for us to abstain from all such. I am confident that the Primitive Baptists are the most perfect brotherhood on earth; yet we know that we all have a carnal principle which is an enemy to the spiritual principles. This evil, fleshly principle, unless it is subjugated, will engender strife, confusion, divisions, wars and fightings among the dear people of God. Are there any wars or divisions among us, brethren? I

fear there is, for I can hear rumors of contentions even among the dear Primitive Baptists, and from whence cometh wars and fightings among you? Brethren, do they come by walking in the spirit? No! come they not hence even of your lust, which war in your members? Yes; there is where all wars and contentions have their origin. Paul says, "But if any man seem to be contentious, we have no such custom, neither the churches of God."—2 Cor. xvii. 16. Still I think we are divinely authorized to "earnestly contend for the faith which was once delivered unto the saints."—Jude i. 3. It is certainly God-honoring to obey this heavenly mandate, to earnestly contend for the faith, etc., and when we worship and honor God by contending for the faith, the lust of the flesh must be crucified. Every step of the obedient Christian is humiliating to the carnal nature, and let us be sure that we are contending for Biblical and revealed principles. These carnal contentions, of course, are food to our fleshly nature, but oh, how detrimental to the peace of God's little ones.

Some able brethren contend that God predestinated everything that comes to pass, and others contend that it is only the eternal salvation of God's people that was predestinated. Brethren, I so much regret to hear of such contentions among the dear Primitive Baptists. We know that one of these ideas is wrong and is influenced by the lust and pride of the flesh. Brethren, abstain from fleshly lust; think of its effect upon the little weak ones, like myself and others—it goes mighty hard with us to hear able, talented brethren consuming their time in controversies. I think the "strong ought to bear the infirmities of the weak, and not to please themselves."—Rom. xv. 1. They should be very cautious, for their examples are carefully observed by these little weak ones, who are already filled with fears and suspense, and don't discourage the weak and cause them to perish whom Christ died for. (See 1 Cor. viii. 11). These controversies and divisions are not only discouraging to the weak, but are detrimental to the precious cause of our dear Redeemer, and is a production of the flesh. O, brethren, abstain from all such and let each church watch over her ministers for good and not for evil; transact her own business according to divine instructions. I hope that I am as much

opposed to heresy as any one, and I am persuaded that after the first and second admonitions that the advocates ought to be rejected, but we should be sure that our brethren are really advocating heresy before we reject them. I regret so much to hear of division among our people.

Our little Association is divided on the question of organized Associations—two churches against four—and I reckon one party is about as much in the fault as the other. O, that we could all be united—I want to see the dear Primitive Baptists all walking together as brethren. Then let us abstain from fleshly lusts, which engender strife, contentions, confusions and divisions, and follow the spirit and the things which make for peace, whereby we can edify one another.

J. D. McELROY.

Slick Post-office, Ala.

ELD. J. R. RESPESS—*Dear Bro. in Christ:* It has been on my mind to write you on the subject of feet-washing, or the washing of the saints' feet. I do not wish to spring a controversy, but to confirm and establish the children of the kingdom in the plain, practical duties enjoined upon them in the sacred oracles of God. Why do we wash feet? I am able only to answer for myself on this important duty taught by Jesus Christ to his disciples. It is plainly laid down in the 13th chapter of the gospel by John—so plain that “a wayfaring man, though a fool, should not err therein.” It appears even plainer than the duty of baptism or communion. There can be no question about that to my mind. The symbolical import is the same as Baptism. I regard it as one of the three witnesses, for there are three that bear record in heaven—the Father, the Word and the Holy Ghost—and these three are one. There are three that bear witness in the earth—the spirit, the water and the blood. The spirit of humility and servitude of Jesus is clearly set forth, and it agrees with the blood witness in the communion, and with the water witness in Baptism. Three witnesses establish a fact, and these three witnesses in the church establish the condensation and death and resurrection of Jesus, our Divine Master in Israel. He became obedient unto death; he was under commandment from God, and as he obeyed the Father, so he enjoined obedience on us. See the beauty in John's description of the act—He laid aside his garments and took a towel and girded himself. What a beautiful symbol, setting forth the fact that he laid aside his garments of regal splendor and took on him the form of a servant and humbled himself at the feet of his apostles to set the glorious example to them of humility. Where could the form of a servant be more fitly set forth? This was not an ancient custom, but a new holy order which took place not as the guest entered the house, but after supper, for that is what the record says. No one, as I know of, who professes to be a disciple of Jesus, doubts the fact that John gave a true record of the facts as the things took place. Then turn to Luke, and Luke says that at the institution of the Lord's Supper was where the conversation took place about who should be the greatest, and this was

instituted to rebuke that spirit and to show the nature of the kingdom of Jesus, that it was not like the Gentile world, but that he, that was the greatest, should be the servant of all. When we observe this we set forth the same truth, and I am of the opinion it is no less needed to-day to remind us of the fact than it was then. The very act carries a lesson of wisdom home to the hearts of the children of wisdom now when they behold this order in the house of God, which is the pillar and ground of the truth, not only in sentiment, but in practice. The best way to prove that we are willing to do a thing is to do it. By this we express love, for we are made willing to do what he says we ought to do; yea, he said we should do it. "For I have given you an example that ye should do as I have done to you." We find by searching closely that in this we have an example, a precept and a command, and a three-fold cord is not easily broken. The act, itself, is the example, "ought" is the precept, and "should" expresses the command. He said he had given them a commandment that they should love one another. When the woman washed his feet with tears and wiped them with her hair, he commended the act and declared it was an act of love, and said wherever this gospel should be preached this that this woman had done should be told as a memorial, and wherever this act is done it sets forth the love of Jesus for his church, and also expresses the love for each other. Some tell us that the apostles did not observe it. Why, then, should Paul exact it of a widow to be worthy of the benevolence of the church, if no such custom was in the church. Paul only mentions communion once to the church at Corinth, and that was not for the purpose of telling about the ordinance, but to correct their error in regard to the way they were observing it. The fact that he enjoined it to Timothy was enough, for he would not have neglected it at Corinth and then told Timothy about it. He was teaching Timothy how to behave himself in the house of God, not in a private dwelling house, as some teach, and this sandal argument don't amount to anything with those who really desire from the heart to obey that form of doctrine which was delivered unto them. The apostles don't mention it. Was not Paul an apostle? was not John an apostle? and he records it; and to say we accept Peter's testimony and reject John's, brings us into a dilemma. I know that many things in the scriptures are written in such a way as to test the faith of God's children. Although the name of God is not mentioned in the Book of Esther, is that any reason God was not present. Where his name is concealed his hand is revealed. I believe that the spirit, the comforter, now calls the minds of God's people to this act, and many people of God who have never practiced it would do it if they were encouraged in it. The communion is no more plainly set forth, for he said, As oft as ye do this, do it in remembrance of me. If Christ said we ought to do a thing, is not that enough? Does it not look better for us not to purloin, but to show all good fidelity and faithfulness in the teaching of Jesus Christ, and thereby adorn the doctrine of Christ, than to be caviling about it. Jesus said, Whosoever heareth these sayings of mine and keepeth them, I will liken him unto a man that built his house upon a rock. John saw some who followed the Lamb wheresoever he went, and there is no doubt he went along here. Do we follow him through evil as well as good report? "Be ye faithful unto death and I will give you a crown of life," was the promise of Jesus. The voice out of the cloud said, "This is my beloved Son, hear ye him." He is the only king in Zion, and Paul, an apostle, tells us only to follow him as he followed Christ; the same would be all the sentiments of the apostles of Christ. Christ is our king and our commander, as the mother of Christ said at the feast, Whatsoever he bids you do, do it.

Yours in hope,

W. LIVELY.

Camp Hill, Ala., May 7, 1890.

EDITORIAL.

J. R. RESPESS, Wm. M. MITCHELL, J. E. W. HENDERSON.....EDITORS.

FRIENDS STAND ALOOF FROM MY SOUL.
PSALMS xxxviii, 11.

It is an old saying that "Prosperity makes friends but adversity tries them." In the times of our joyful prosperity we are easily flattered and ready to believe we have many warm friends, but let adversity, trouble and distress come, and many of these friends are far from us. They stand aloof from our sore troubles. The Spirit of Christ that indited the text that "My lovers and my friends stand aloof from my sore, and my kinsman stand afar off," made no mistake in the description given.

Sore troubles sometimes come among brethren and in churches; some member has done wrong, there are bad reports out, sometimes conflicting and difficult to get the correct version of them. Some say one thing and some say another, and no one seems to know anything positively, neither does any one seem to know what to do or how to get the matter properly before the church. The church is suffering, the members are becoming cold and indifferent about attending their meetings, and only the pastor and a few faithful brethren and sisters are in their place at the appointed time. Friends, strong friends, as we had thought them to be, and warmly devoted to the cause of God, are now standing aloof from all concern or responsibility. And if at length the hidden mystery of disorder begins to come more fully to light and the church gets hold of it in some correct and tangible form for investigation, there are still a few lovers and friends unwilling to bear any part of the reproach, the sorrows or distress that may be connected with the investigation. They stand afar off as some loving friends did when the suffering Son of God was groaning, suffering and agonizing in anguish of heart upon the cross. They stand aloof from giving any help or sympathy either by word or by their presence in our sore troubles. And when we say "friends" in this connection we mean brethren and sisters in the

church, who faint and give up in the day of adversity and trial. The word of inspiration speaks of them in this way saying: "If thou faint in the day of adversity thy strength is small.—Prov. xxiv. 10.

Brethren and sisters in their church relations should be faithful and prompt at all times to their duty, but more especially is this necessary in time of trouble. It is in trouble that we need help, and it is in trouble that help is appreciated. It is then that we need to exhort one another daily, lest any of us should be hardened through the deceitful nature of sinful neglect of our duty. It is then that the church needs the full manifestation and exercise of all the gifts that God has bestowed upon it. No one gift or member has any right to say by word or deed that the "church has no need of me." The wisdom, mercy and grace of God has placed us in the church as it hath pleased him, and however poor and unworthy we may feel, it is a fearful assumption of wisdom for any one to set up his judgment against the judgment of God. The foot cannot say in truth to the hand "I have no need of thee." All the members of a church are needed in their proper place, and none should wilfully forsake assembling with the church unless providentially hindered. And when there is trouble let each bear a part. It is thus that Christians come near and feel near to one another. And before closing these brief suggestions it may be well to remind our brethren that this principle of nearness to the Lord and to one another in trouble is taught us in our experience. When in the greatest troubles we have ever had, whether in our first deliverance from sin and death, or whether from any other sorrow in our Christian life, the Lord has never seemed more lovely, precious and near to us than when he appeared for our help. Jesus has cried in person and he has cried also by his Spirit in his people, "Be not far from me, for trouble is near, and there is none to help."—Psalms xxii. 11. His cries and prayers are always heard, and they are acceptable to the Father. He is near to those who are of a broken heart. He is a present help in trouble. Not simply a help to lift us out of the trouble, but a help when in it, a help to bear it, and to be with us in trouble. This is what makes the Lord feel so near to the afflicted child of God. He is with them in adversity

and is so intimately connected with every sorrow that it is said that in "all their afflictions he was afflicted." This brings him near to them and brings them near to him. He does not stand aloof from our sorest troubles as we often do from one another. He comes near to us in pity and tender mercy.

Now it is certain that when we have trials, afflictions and sorrows of any kind, that those friends and brethren who have suffered and sorrowed with us, and done all they could by day or by night to minister to our comfort or relief, are thereby brought much nearer to us in confidence, love and Christian affection than those who have "stood aloof from our sore." It is certainly true as the word of the Lord declares: "A man that hath friends must show himself friendly."—Prov. xviii. 24. And it is also true that none hath shown himself so friendly to the poor and needy as Jesus has. "Surely he has borne our griefs and carried our sorrows." Is there any other such friend as Jesus that will and does "carry our sorrows" and help us to bear them? He sticketh closer than any brother, and therefore he is nearer and dearer to us.—M.

DECREES OF GOD.

The sovereign decrees, unchangeable purposes and infallible promises of God are a truth which cannot be successfully controverted, but the conclusions and inferences which men have drawn from this revealed truth are often false and absurd in the extreme.

In the 9th chapter of Romans the sovereignty of God is set forth clearly, as manifested by the discriminating grace of God in election. We find it in this text, "The children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth. "Jacob have I loved, but Esau have I hated." To this the searching question is asked, "What shall we say? Is there unrighteousness with God? God forbid!" The inspired apostle well knew the objections that uninspired men would hurl against the doctrine of God's sovereignty in election. He knew and fully anticipated the false conclusions and inferences that

would be drawn from this heavenly truth. But instead of modifying this truth to make it palatable to the carnal mind, he goes on to say, "That it is not of him that willeth, or of him that runneth, but of God, that showeth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. ix. 14, 18.

Fully anticipating the conclusions of men and the objections which they would hurl against this doctrine of God's discriminating grace in the eternal salvation of sinners, the apostle says, "Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will?" How does the inspired man of God answer this very common objection? Does he go into a long argument like some of our brethren in modern times, and reason, analyze and philosophize upon the character and works of God? No; he does no such thing, but in the most searching manner says, "O, man, who art thou that repliest against God?"

Are we all willing as brethren in Christ, and as Baptists of the Primitive faith and order, to let this point of doctrine rest there? Jesus, himself, gives no other reason or argument for God's choosing one and rejecting another than "Even so, Father, it hath seemed good in thy sight."—M.

EXTRACTS FROM LETTERS.

SHELBYVILLE, TENN., April 30th, 1890.—*Elder J. R. Respass, Dearly beloved in the kingdom and patience of Jesus Christ:—*Some few weeks past, I had the pleasure of visiting some of the churches in our Association, (the Elk River), that I had not visited in several years. It was quite refreshing to me; and judging from what I could see, it was equally so to those who attended the meetings. I found all in fellowship and much interest in some of the churches. I baptized one during the trip at Shiloh church; a church that has been greatly neglected by the ministry, having no pastor. Elder W. A. Cashion has agreed to preach for them, and I do hope the Lord will bless both pastor and church, as in days gone by. I often call to mind the enjoyable times, times of the Lord's presence with his people at dear old Shiloh, where I was permitted to be with them and rejoice together with them. Some might be curious to know how we can tell when the Lord is present, and I answer, by the sense of feeling; "No man hath

seen God at any time." If we love one another, God dwelleth in us, "for God is love;" and he that loves, is born of God. "Beloved, let us love one another, for love is of God, and every one that loveth is begotten of God, and knoweth God." There are a number of other passages that may be referred to as proofs of his presence in a realizing sense, but as I am not writing with hope of settling this question in the mind of skeptics, but only speak a word of comfort to the afflicted and poor people, that trust in the Lord, I will add no more on that subject. There is, however, another class of scriptures that might be referred to, such as, if any man thinketh he knoweth anything, he knoweth nothing as he ought to know it. "The eye hath not seen, nor the ear heard, neither hath entered into the heart of man." There are many things realized by the children of God, that the eye hath not seen nor the ear heard, and in fact all divine knowledge comes to man by revelation from God; hence, the exultation of Jesus, saying: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes; even so Father, for so it seemed good in thy sight." It is admitted, God gives eyes to see in a natural sense, and so we understand that God gives to see in a spiritual sense. The natural birth qualifies us to see and understand natural things; the spiritual birth qualifies us to see, bear and understand things of the spirit. O, Lord, I believe, help thou mine unbelief.

Yours in much tribulation,

T. E. FROST.

WHAT IS THE LAW OF SIN AND DEATH?

COLMISNIL, TEX., March 24, 1890.—*Dear Bro. Mitchell:* After repeatedly thinking over the matter, I have concluded to ask you the above question. The apostle says, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."—Rom. viii. 2, 4.

Now, my old brother, a short time back, I unexpectedly, while preaching, drifted into this channel, but not satisfying my own mind, I spoke three successive times on the same subject, taking the position that the command of God in Genesis ii. 17, "Thou shalt not eat of it," and its connections, is what the apostle calls the "law of sin and death." There is no higher law than the word and command of God, and any violation of it is sin, and the penalty is death. "The wages of sin is death."

But in Romans vii. 23, Paul speaks of seeing "another law in his members warring against the law of his mind and bringing me into captivity to the law of sin, which is in my members."

Now, my old brother, when I begin to examine into these laws, I find the subject too deep for me, for there can be no appeal from the sentence of death—the decree of God has gone forth and cannot be revoked. Justice claims its lawful captive, and the great question is, “Shall the prey be taken from the mighty and shall the lawful captive be delivered? The honor of the first law must be maintained, and its justice claims full payment of the whole debt, and still the law of the spirit of life in Christ Jesus makes us free from the law of sin and death. The lawful captive is set free, and yet there is no law violated. “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!” “There is deep water here,” as it is often expressed, and my mind is somewhat tangled on the subject. Please comply soon with my request, if the Lord will, and I would also be glad to have the views of any brother who may feel inclined to write upon the subject. I want to write more, but forbear. T. M. NEAL.

REPLY TO ELD. NEAL:—We regret that Bro. Neal should forbear to write more fully to the relief of his own mind, for it is much easier to speak or write upon any subject when one feels exercised in mind upon it than when he is not.

The “old brother,” to whom Bro Neal refers, does not feel, at this time, that exercise of mind upon the subject submitted that he would desire, but as Eld. Neal requests any brother to write upon the question submitted who may feel inclined to do so, it is hoped that some “young men who are strong in faith and have overcome the wicked one,” will take hold of the subject and answer the question, “What is the law of sin and death?”

The word *law* has various meanings according to the connection in which it stands, and the inspired writers use it to express any command of God that imparts instruction or imposes an obligation upon any of his creatures. In the first law given to man it is said that 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. No higher command can ever be given than that which proceeds from the Lord God, and as this law of God was given to, and made binding upon, Adam in his representative capacity as the first man and head of all the human race, its violation and all the consequences resulting therefrom, involved the whole human family. And so it is written, “Wherefore, as by one man sin entered the world and death by sin; and so death passed upon all men for that all have sinned.”—Rom. v. 12. This first law given to man has been transgressed by the head and representative of all men, and thus sin and death entered the world as the penalty, for sin is the transgressor of the law, and the wages of sin is death. We wish here to remark, also, that this first law given to man is the only law, the violation and penalty of which have a

bearing on his future and eternal destiny. It is the eternal rule and principle of justice and right, holding all men responsible forever, unless made free from its curse by the law of the spirit of life in Christ Jesus. But the question of Eld. Neal is, "What is the law of sin and death?" We know of no other law which the apostle could have reference to than this first law, which all men have transgressed in Adam. And for the transgression of this law judgment came upon all men to condemnation. This law is called the law of sin and death, because it detects and exposes sin, and visits condemnation and death upon all men who have violated it.

In the 7th chapter of Romans the apostle speaks of the "motions of sins which were by the law, bringing forth fruit unto death," and then, as if anticipating an objection or difficulty in the mind of some, he says, "What shall we say? Is the law sin? God forbid." The law of God is not sin, but being holy, just and good, it brings sin to light, so that Paul says, "I had not known sin but by the law." "By the law is the knowledge of sin."—Rom. iii. 20. We conclude, therefore, while the holy law of God is not sin, there could be no sin imputed to any man without the law, because when there is no law there is no transgression of law. Sin is brought to light and made, by the holiness and perfections of the law, to appear exceedingly sinful to all men who have been quickened and made alive unto God by the spirit of life in Christ Jesus. No other characters have ever known sin in its hideous deformity and horrid consequences, for notwithstanding it is by the law in the knowledge of sin, the sinner must first be capacitated to know something of the spirituality and holiness of the law before it can give him any just knowledge of sin. The righteous law of God is not regarded as a law of sin and death by any man so long as he is ignorant of its holiness and justice. It gives him no knowledge of sin, because he is dead in sin and has no knowledge of the law. But when quickened by the spirit of life in Christ, he is then, in some degree, capacitated to see the spirituality and justice of the law of God, by which he is condemned to death, and it then becomes to him an administrator of death. It is the power of sin and death, from which nothing can deliver him but the law or power of the spirit of life in Christ Jesus.—M.

CADE'S COVE, TENN., March 6, 1890.—*Eld. W. M. Mitchell,*
Dear Bro. in Christ: For several years I have had a desire to write you, but have felt so little and unfit to address any of the faithful servants of the Lord that I have not attempted to write you till now, and still I hesitate to send it, for Satan tells me that you would neither answer nor notice it, and besides this I know that you are busy and over-taxed at times with writing and other cares. But all this does not relieve my mind about writing you. I have, at times, written to Eld. Respass (as I am taking the

MESSENGER), and he has been more kind to me than I have to him, for about four years ago I became so badly afflicted that it has crippled me for life, whether it be long or short. I wrote him to stop the MESSENGER, as my doctor bills and the care of a large family, mostly little ones, made it uncertain about paying for it, but he continued it *gratis*.

The MESSENGER has always been, and yet is, good news to me, especially when you speak in your articles of your life-long infirmities and afflictions. It brings me always into close sympathy and fellowship with you, for I do think I know something experimentally about these things. For eight months I had to be helped up and down on my bed by my dear wife or friends. But the good Lord has mercifully provided that we have continued to have something to eat and wear. I am at times made to sigh and long in spirit to see the Son of Righteousness arise with healing in his wings, for I feel that the time is coming when sufferings will cease forever, and it is a blessed thought—a happy home to be with Jesus!

We have some good meetings here, which adds to our joy and strengthens our faith—one last fall, when it pleased the Lord to revive us greatly, and ten were added to our number. But Satan always comes soon after a good meeting to poison our joys, and though I know he is always a deceiver, his work is more keenly felt after we have had a season of joy.

Some of our members have united with a secret society, (Farmer's Alliance), and trouble has thus crept into the church. We would be glad to hear from you on secret societies, that it may be shown wherein they are against the Bible, if you feel inclined to do so. I hope the Lord will give us that faith that overcomes the world, and grace to discharge our duties. Pray for me in my affliction. I hope to hear from you, though I have not written as I desire, and it may be that I will write you again.

WM. H. OLIVER.

REPLY TO BRO. W. H. OLIVER.—It does seem passing strange to me at times that even the poorest and weakest child of God on earth should hesitate for one moment, much less for years, to write to me, because of a feeling sense of unfitness or unworthiness to write to a poor minister of Christ. Why, my brother, gospel ministers, as men, are poor, needy and helpless, like you and other afflicted children are. Even Paul, the apostle of Jesus, could say in truth before God that he had "great heaviness and continual sorrow in his heart."—Rom. ix. 2. And God's high priests, under the legal and ceremonial forms of worship, it is said, "were taken from among men and ordained for men in things pertaining to God," and being thus taken from among men of like passions with themselves, they could have fellowship and "compassion on the ignorant," and on such of their brethren as were "out of the way," because they, themselves, also, were compassed with infirmities, and by reason of this they must, of necessity, offer sacrifices

for their own sins, as well as for the sins of their brethren.—Heb. v. 2. And so it is with all whom God hath called to the work of the ministry till this day, and the greater and more useful the gift, the less and less they feel in themselves. “Unto me,” says Paul, “who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”—Eph. iii. 8. Who among all the little, feeble ones of the flock is poor and weak, and yet cannot find a companion in poverty and ignorance among all the ministers of Jesus? Why, my brother, there are times with them when Satan buffets them sorely, and they feel to be so hard-hearted and dark-minded that they can neither feel nor understand the force of any truth in the Bible, with regard to their personal interest in it, and such is the sinful corruption and rebellion against God that rises up in their heart that they even call in question the truth of the Bible and the existence of God, himself! These are horrid thoughts and feelings for a gospel minister, or anybody else to have; too horrid, as I often think, to talk about, and yet if gospel preachers never are assailed or tormented with such terrible things, then I am not one. And right here, brethren, it strikes me with some force that neither the ministers of Jesus nor other Christians can ever know how great and grand and glorious that salvation is that is in our Lord Jesus Christ, unless they have understood and felt the plague of their own heart, and experienced a deliverance from these horrid temptations. Thousands of poor and needy ones have felt as David did that the “sorrows of death compassed me about, and the pains of hell got hold upon me, and I found trouble and sorrow.”—Ps. cxvi. 3. And when they have, by the sovereign grace and tender mercy of God, been delivered from these things they feel, in their very soul, to say, “I will praise thee, O, Lord, my God, with all my heart, and I will glorify thy name forever, for great is thy mercy toward me, and thou hast delivered my soul from the lowest hell.”—Psa. lxxxvi. 12, 13.

And now, Bro. Oliver, I must close by saying that these secret societies, mingling up worldly and religious services, belong to the world, and not to the church of God, and if any brother chooses fellowship with them in preference to the church, let him be relieved of church obligations.—M.

REDDICK, TENN., April 16, 1890.—*Dear Brother:* So far as I know our brethren are heartily in accord with the general tenor of the sentiments presented by both editors and correspondents of your *very welcome* MESSENGER. We would, indeed, feel lost without it. Our prayer to the good Lord is that you may be spared many years yet to the service of our people. I am slowly improving in some respects, but growing worse in others.

Your brother in afflictions,

J. W. REDDICK.

OBITUARIES.

MRS. ARIADNE J. BIGBIE.

MRS. A. J. BIGBIE was born in Schley county, Ga., August 5, 1860, and departed this life November 27, 1889. She was my niece, and I baptized her into the membership of Phillippi church, Schley county, Ga., 12th July, 1879. She was married in January, 1881, to Prof. John Bigbie, with whom she affectionately lived until her death at Coleman Station, Ga., as above stated. She was the mother of two children that she leaves behind in this sinful world, but they are in the care of their father and the deceased's mother, sister Ariadne McClendon, whose only child sister Bigbie was, and she is therefore inexpressibly bereaved in her old age—such sorrows bring us apart to the desert place alone, beyond all human help if not beyond human sympathy; we are alone with our sorrow until Jesus comes into the desert place with us and gives us the bread from heaven. She was an exceptionally good woman, for I knew her from infancy, and above all she was a Christian and was willing to die. She was a good child, a good wife, a good member of the church and a good mother, and has been taken from the evil to come. To the bereaved mother and husband I would say, be comforted, she is at rest; and the little children, may God give them favor and may kind and gentle words keep them in right paths and the blessed spirit lead them to Jesus.—R.

MRS. M. A. DAVIS.

MRS. M. A. DAVIS, familiarly known as "Aunt Polly," died at the residence of her nephew, Mr. J. T. Eason, at 8 o'clock, March 23, after an illness of only a few days. She was sixty-eight years of age and a native of North Carolina. She moved to Russell county early in the fifties, and continuously resided in the same community. She was widely known, and was universally respected by all classes of whatever condition or color. She had been a member in good standing of the Primitive Baptist Church for over forty years. That "none knew her but to love her, none named her but to praise," was shown by the great number of people, both white and black, who turned out to witness the last sad rites and take, I might say, the mournful pleasure of gazing at the peaceful features of dear "aunt Polly" now calm in death. Elder J. T. Clayton officiated at the burial service and paid a touching tribute to her many Christian virtues, her goodness of heart, charity, care for the sick and the afflicted, both in body and mind. Thus passes from our midst a noted landmark; one whose place will be hard to fill at many bedsides of affliction. Many sorrowing hearts will miss her, but with all this comes the consoling thought that "He giveth his beloved sleep."

The deceased was the wife of Brother Jerry Davis, long since dead. She was baptized in the fellowship of Old Union church by Elder R. T. Webb. She had but one living child, a son in Louisiana, but made her home with brother J. T. Eason, whom she raised, and she often said that he felt as near to her as her own dear son. And while our little church deplores her loss yet we feel assured that she is realizing the end of the hope she long cherished.

MRS. REBECCA HAND

Was born in Burk county, Ga., about the year 1820, and died in Appling county, Ga., March 23, 1890. She was the wife of Henry J. Hand, who died in 1864. Sister HAND was a Baptist before the division, and as the division was not known in this country all remained together. In 1874 Primitive Baptist churches began to be constituted here, and she united with the first one and continued a faithful member until her death. She leaves seven children, three sons and four daughters, and has been blessed to see nearly all of them profess a hope in Christ. Four of them

are members of the same church with her, and her youngest son, Elder Hiram Hand, the pastor. Sister Hand will be greatly missed at Marcedonia Church, for she was a regular attendant.

Sleep on, sleep on, till God shall bid thee rise,
Then in the likeness of thy Lord thou shalt ascend the skies.

M. SIKES.

MISS EMMA LOU RYALS.

On the 3rd day of April, 1890, MISS EMMA LOU RYALS died, aged twenty-two years, nine months and twenty-six days. She was the oldest child of B. H. and S. A. I. Ryals, and the oldest grand child of the humble writer. Her disease was pneumonia resulting from measles. She had never made any public profession of Christianity nor had a name on any church book, believing the church to be the place for Christians only. Her parents and grand parents were Primitive Baptists, and she seemed confident that this was the true church. She only lived nine days after she took her bed with measles. Two days before she died, and before she was thought dangerous, I went in to see her. She began to tell me what a new world of happiness she had just entered. Her voice was changed, her countenance was changed, and her whole being seemed filled with rejoicing. She spoke of the corruption of our nature and how she had been herself wallowing in it with fruitless efforts to escape. She cried to the Lord for mercy and he raised her up. O, said she, I am so happy. She talked to me of her past life of "disobedience" with heart-felt shame, then to the goodness of God she turned with a countenance lighted with love divine and spoke of the bright future. This is the first case I ever saw that the eye, the voice, the countenance, the whole being declared the internal work of grace.

On the fourth Sunday in this month, April, said she, I want to be baptized at Bethany (our home church and time of meetings) in pure water and in pure white, and you, said she, will perform the ceremony, and we will come up without spot. Then we will mingle our joys together. Then in July, said she, is the yearly meeting. There we will commune together and wash each others feet and mingle our tears and our joys. All these things were said with a smile, such as never lingered on that face before. I was struck with one feature here. In speaking of her baptism she said "we will mingle our joys," but when to feet washing and communion she went she said, "we will mingle our *tears* and our joys," thus showing to my mind that in recurring to this blest ordinance and *example* it touched still a deeper cord which found expression in *tears* of joy.

The next day evening, and but a few hours before she died, she talked to me for near an hour with perfect balance of mind. I heard, said she, the most beautiful music through the window there. "It was a little bird perched on that blooming peach tree and sang the praises of God." Ah, thought I, it is only heaven born love, that can transform the chirping of a bird into the praises of God.

I saw the Lord, said she, with a golden rod and a golden chain. He threw the chain around my neck and drew me close to him. Write to the ministry of our faith and order and ask them to rejoice with us. These, with many other like precious, issuing from a countenance all aglow with new born love, was to us "like apples of gold in pictures of silver." It reminded me of the house of Cornelius when Peter preached. She was buried the next evening at 4 o'clock. "Precious in the sight of the Lord is the death of his saints."—Psalm cxvi. 15.

Town, Ga.

M. SIKES.

MRS. ELIZABETH TOUCHTONE.

She was born in South Carolina in 1829, and died at her son's in Lowndes county, Ga., March 29, 1890. She was the widow of Felix Touchtone, who preceded her to the grave just about three years. She moved with her parents to Georgia about 1833. She was the daughter of Levi and Rebecca Drandy. Her parents were Primitive Baptists. She joined the church at Union, Lowndes county, Ga., in 1884, and was baptized by Elder Ansel Parish, where she lived an orderly and consistent member, adorning her profession by an orderly walk and godly conversation. She was a great sufferer for many years, though always bearing her suffering with much Christian fortitude. Her children have lost a kind and loving mother, the community a kind-hearted friend. She was laid away in the burying ground at old Union Church, Lowndes county, Ga., there to await the final triumph of all the redeemed. We feel that it is hard to give her up, but we feel that our loss is her eternal gain. But may we be enabled to say "the Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

Rays Mill, Ga.

WM. R. RHODEN.

ALEXANDER ROBERTSON.

We, your committee, beg leave to report: BROTHER ALEXANDER ROBERTSON was born in Robertson county, Tenn., January 28, 1807, and died at his home in same county March 27, 1880, at the age of eighty-three years one month and twenty-nine days. He was first married to Eliza Smith, by whom were born three children, two girls and one boy, after which she died. He was next married to Surrilda Frey by whom there were five children, two of which are dead, leaving in all a wife and six children and many relatives and friends to mourn his loss. He was united with the Primitive Baptist Church at Spring Creek, of Sulphur Fork, Robertson county, Tenn., baptized by Elder Washington Lowe, November 25, 1837. Soon after he was appointed clerk of the church, serving most of the time up to 1870, which office he filled faithfully. About the close of the war a new church was built and renamed Fyke's Grove, in which church he lived a consistent member until his death. The burial obsequies were attended by a large concourse of people who had assembled to witness the last of an honest hearted and noted Christian. A short discourse was delivered by Elder L. F. Evans.

Resolved, That the church at Fyke's Grove express her sorrow in the loss she has sustained, but while we mourn our loss we recognize the hand of an All-wise God, and bow in humble submission to this dispensation of his providence, believing that our loss is our brother's eternal gain.

Resolved, That we cherish his memory by writing his obituary in our church book, and present a copy of this to his family; also send a copy to THE GOSPEL MESSENGER for publication.

Brother Respass, please give this a place in THE MESSENGER at as early a date as possible, and send a copy that contains it to the widow, Mrs. Surrilda Robertson, and oblige.

WM. BARNES,
R. S. DRAUGHON, } Com.
W. H. MENESS.

Read and adopted in conference April 19, 1890.

JOHN PETTY, Moderator.

R. S. DRAUGHON, Clerk.

MRS. REBECCA CAROLINE JONES.

My dear SISTER REBECCA CAROLINE JONES was born in Jasper county, Ga., in December 1849, and died in Newton county, Ga., April 18, 1890. My sister had been afflicted for years with indigestion, but died with an abscess from which she suffered three weeks. Father and mother died when Carrie was fourteen years old. She being the oldest the rest of us looked to her for advice. She joined the Methodist Church when she was thirteen years old and adorned her profession with an orderly walk and pious and chaste conversation. We learn from a letter from my youngest sister (whom she was living with) that when told by her physician she would die she replied it would be a happy change with her, for she had to suffer so much it would be better for her to die. She requested that they sing her favorite song for her, "I am clinging to the cross; I am poor, and weak and blind." E. C. HUNT.

Chambers County, Alabama.

MRS. NANCY ISRAEL.

My mother was the daughter of Stephen and Elizabeth Williams, and was born in Washington county, Ga., 27th September, 1815, and moved with her father and mother to Sumter county and there joined the old School Baptists when young. She and my father soon married in 1839. She was the mother of twelve children, leaving now five children to mourn her loss and a great number of grand-children and many friends. Her disease was pneumonia. She was taken sick at her daughter's while on a visit and urged them to bring her home, which they did; and after an illness of three weeks she passed away without a struggle on the 30th of December, 1887. She often remarked to the writer of this notice that when she was called to die that it would be light. She would say to me that the poor Saviour dreaded death. She would talk of her hard trials here, but she would say she hoped it would be better in another world. She was not only a mother to the children, but to all who knew her, and if I can understand, a perfect mother in Israel. While I can only say to those bereaved that we should not grieve as those who have no hope, but our loss is her gain.

Sumter County, Georgia.

GEORGE W. ISRAEL.

MRS. MARY ELIZABETH ASKEW.

She was born June 12, 1827, and was reared by parents that taught her to be moral and truthful. Her maiden name was Dykes. She was married to Mr. H. J. Askew, November 14, 1814, and received a hope in Christ in her youth. In 1845 she joined the church. Her husband had joined the Baptist Church before the division, and the church to which he belonged did not split, and he took his letter and moving to another section presented it to the church, and the church asked him what kind of Baptists they were from whom he got his letter, and he not being informed in reference to the division wrote back to know of the church what position they had taken, and they informed him that they were Missionary Baptists. So he could not join the Primitive Baptists by letter, and he went to the Missionary Baptist and his wife went with him and was baptized by James Lunsford into the Missionary faith, but soon became dissatisfied, and they drew their letters and kept them until her death. They were strong Primitive Baptists in faith, always enjoying themselves with the Primitive Baptists. Aunt Polly, as she was called, departed this life January 30, 1890, at her home in Webster county, Ga. The writer was with her at Harmony Church, Stewart county, on Saturday before the fourth Sunday in January, and took these words for a text: "And other sheep I have which are not of this fold," and she was very much affected during the service, and went home rejoicing. She spoke freely of the day's meeting during the evening, but alas! she was

taken ill that night of a chill and fever which ran into pneumonia, and she breathed her last on Thursday after. She lived happily with her dear companion forty-six years. She leaves eleven children, five sons and six daughters, and a host of friends to lament their sad loss. But we grieve not as those without hope, for we feel assured that our loss is gain to her, for she is not dead but asleep in Jesus. Her faith in Christ was strong and unshaken. I have spent many pleasant hours with Aunt Polly and her family, hearing her tell of the goodness and love of God to poor, lost and ruined sinners. She abounded with good works, always ready to administer to the wants of those in need, and was a great hand to visit the sick and always carrying with her something to supply their wants. No one could justly lay anything to her charge. Her house was a good home and always open to her neighbors and friends, and to Baptists especially. She lived a life of meekness, and notwithstanding she never united with the Primitive Baptists, she loved them dearly and called them her people. But she is gone from the evils of this world to a world beyond sorrow and trouble. I did not see her during her sickness, but was called to attend her burial by telegram on Friday 31st at 12 o'clock, and living twenty-seven miles away, I was after nightfall getting there. I was informed by the family that a short time before she died she raised her hands and looked towards heaven and spake out plainly these words, "Glory to God!" with a smile on her face. There was a large gathering of people to pay the last tribute of respect to Aunt Polly. The writer was called on, it being her request, and also the desire of the family, to preach her funeral there at home, and accordingly at the time (3 o'clock on February 1), in the midst of a large gathering of relatives and friends, I tried to speak words of comfort to the people, using her last words as a foundation to speak from. And after the service her remains were laid to rest and await the resurrection. She was buried at a spot selected by herself and companion near the old homestead. And now we can but submit to the will of God and say farewell dear companion, mother, sister and friend. I will say in conclusion, let us all try to follow the good examples she has set before us. May God bless the bereaved family.

W. T. EVERETT.

SARAH J. HARTLEY

Was born August 7, 1830, in Henry, county, Ga., and was married to Redion L. Hartley November 8, 1857, and moved to Blount county, Ala. She professed a hope in Christ and joined the Primitive Baptist church in 1884 at Mt. Pisgah church, and was baptized by Eld. Edward Gilliland and lived a consistent member up to her death. She was taken with consumption, and during her sickness she often spoke of the goodness of God and the powers of the world to come. She bore her sickness with patience. She certainly did love the Primitive Baptist church. She died November 22, 1889. She leaves two sons and several relatives and friends to mourn her loss. I visited Aunt Sarah a few days before her death and she expressed a willingness to die, and she left testimony behind that she was going to rest. I will say to the connections of the deceased, weep not, for while it is our loss it is her eternal gain, and while we cannot meet her here on earth, we hope to meet her around the beautiful white Throne in heaven, where we will know even as we are known. We have the comforting assurance that her happy spirit now rests in the bosom of Jesus, in whom she so hopefully trusted, even down to her last moments. May God help us all to live devoted Christians, as she was, and may he bring all the friends and relatives to Christ by his mighty power, is the prayer of the unworthy writer.

Viola, Ala.

C. G. HARTLEY.

EXTRACTS FROM PRIVATE LETTERS.

A beloved brother in the ministry in Alabama writes thus: "Could feelings and words of sympathy avail, I would relieve your sufferings and sorrows, for I have thought much about you and Sister Mitchell of late, and feel assured that, though you are subjects of great tribulation, you also are subjects of consolation, by the sustaining grace of God. Yet a little while and our sorrows will end, and this is my great consolation, and I offer the thought for your comfort also.

Like our beloved brother who wrote the above to us when sorrow had fallen upon us, we sometimes look forward with an assurance of faith and hope for that sweet rest that now is, and forever remains, to the people of God, for the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.

A sister living in a distant State, whom we have never seen in the flesh, writes: "I have indeed enjoyed your editorials in the MESSENGER, especially on John xiv. 2, in the April number, 'In my Father's house are many mansions.' Your introductory remarks were a great comfort to me, for it has troubled my mind a great deal and I have often wondered how it is that Jesus Christ is God, and that God is his God and Father. It has been a *great, great* mystery to me, so much so that it caused me many doubts and fears, and when I read your editorial you cannot imagine how great my desire was to see you. I thank God that he put it into your heart to write to poor unworthy me. It was more than I deserved and more than I could have expected. I pray God to bless all your afflictions for your good and his glory. I feel an assurance that you have an inheritance more to be desired than everything in this world. Your ministerial history is wonderful. I united with the Primitive Baptists in 1859, and many times since have been ashamed of my life, and have wondered if brethren and sisters were not ashamed of me also, for none ever had a more fretful and rebellious nature than I have."

Another afflicted sister writes saying: "I have a great desire to see you and hear you talk of Jesus and his wonderful love. I never have received the manifestations of the love of God to me that I have desired or that I have heard others talk about. But I feel that if I have ever received any of this love in my heart it is enough. But now I have been shut up in doubts and darkness so long that I hardly ever enjoy a sermon even when I hear it."

Thus it seems that all the dear children of God in every age and in every country are brought by the grace of God to see, feel and know the exceeding sinfulness of their carnal nature, in order that they may also see, feel and know the exceeding riches of God's grace in their eternal salvation through our Lord Jesus Christ. M.

VIENNA, GA., Jan. 25, 1890.—*My dear Brother in Christ*: Inclosed money for Gospel Messenger, which has been such a welcome visitor at our house so long that there would be a great vacancy around our humble hearthstone without it. And as I peruse its sweet pages I often feel moved to try to pen down for publication some of the precious truths I love. But it seems I'm checked by a feeling sense of my weakness and unworthiness. Then as I glanced over Israel, "a stiff-necked" and rebellious people, at times almost losing her visibility, my heart bleeds and pants after that peaceful water flowing from the throne of God to quench the raging fires of hatred, malice and wrangling, and turn them to praise and unity. May you have grace in abundance to publish the Messenger to the glory of God, to edifying of his people and to the honor of his matchless name. Yours in hope,

P. G. McDONALD.

P. S.—My aged father, now in his seventy-seventh year, is in fine health, getting along without a cane; reads the Messenger, and is still in the ministry, a defender of the truth.

LAGRANGE, GA., March, 1890.—*Dear Brother* : While at home lonely and sad I will write a few lines for the MESSENGER. According to the Bible we cannot doubt the purpose of God in all things, and he is with all who are the called according to his purpose. So let us at all times try, as much as in us is, to be submissive to the will of the Lord, for what he does will be for our good and his glory. "Now faith is the substance of things hoped for, the evidence of things not seen." The apostle teaches us what is in store for those who live by faith, and I can see no other foundation upon which we can build than that of which he speaks. He also says that if "our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the Heavens. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 1. Should we not lay down all earthly things and walk as Christ did, trusting in the promise that is laid up in that heavenly mansion made without hands by the Lord alone? and no one has any right to say this or that, for it is built for those who were chosen in Christ before the foundation of the world. We walk by faith and not by sight, and that faith is not of yourselves, it is the gift of God. It is also said that "by faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Dear Brother Mitchell, I feel to be a poor, unworthy being and ask an interest in your prayers that I may ever be found contending for the faith of Christ.

H. L. STEVENS.

SARASOTA, Fla., April 6, 1890.—*Mr. J. R. Respass* : Please find inclosed five dollars for Brother Hassell to pay on the church history. My dear brethren and sisters, let us pay our debt that has brought so much trouble on one dear brother. O my dear kindred, let us think of his case and bring it home to ourselves. He did his work faithfully, then lost the dear companion or his bosom, and had to scatter his darling children to enable him to do his work. I am a poor man, sixty-seven years old 31st August; lost my wife 23d January last, left with one daughter and she is under medical treatment for paralysis and unable to do anything. I think it was brought on her by grieving about her mother. Remember me and mine in your prayers.

G. J. TATUM, SR.

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No. 8.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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AUGUST, 1890.

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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.

EXTRACTS FROM LETTERS.

BURLINGTON, IOWA, April 9, 1890.—*Dear Brother:* Please find enclosed one dollar to pay for GOSPEL MESSENGER, to be sent to H. A. Burgess, Emuckfaw, Ala. They must be very poor not to have a dollar. I feel for them, but the Lord is our Providence. He has the hearts of all—money, too,—at his command, and tells us to communicate and forget not the poor and needy. I have many mercies to praise Him for, and I feel like doing so often and talk of his wondrous works and ways. David says, Exalt ye the Lord, our God, and bless his holy name, for his mercy is great towards us, and his truth endureth to all generations. I hope these few lines will find you all enjoying God's free favors, love, joy, peace and communication with his Son, Jesus Christ, and his blessed spirit.

JOHN B CANDY.

Dear Bro. Mitchell: I often think of writing, and were you to receive all the epistles I have written in my heart you would hear from me quite often; but this morning while hesitating about writing I picked up the bible, thinking to read a little, and my eyes caught upon these words. "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ the same, yesterday, to-day and forever."—Heb. xiii. 7. After reading these words I closed the book, feeling some assurance that it was of the Lord that I should write to you. There are many scriptures often coming into my mind, and sometimes I am troubled to know why it is so or what they mean. When the children of Israel had sinned in desiring a king, and the prophet Samuel had brought to light their great wickedness in rebelling against the authority and government of God, they seemed humbled, and asked Samuel to pray for them, and he replied: "God forbid that I should sin against God in ceasing to pray for you, but I will teach you the good and right way.—1 Sam. xii. 23.

But I find after they had obtained their wicked desire in asking a king, they were still perverse and enquired not at the ark of God in the days of Saul their favorite king.—1 Cron. xiii. 3.

And as a result of all this carelessness it came to pass in the day of battle that there was found neither sword nor spear in the hand of any of the people of Israel who were with Saul their king. Why, O, why is it, that I think of these things and feel so much concern about our church affairs? Is it because I am ignorant and do not know what is right and for the best? I hope I am not under the reign or rebellious dominion of king Saul. I slept but little last night, but wept and prayed to God to lead us by his counsel. May the Lord bless and sustain you that your last days may be your best days, is the prayer of your

SISTER.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 8. BUTLER, GA., AUGUST, 1890. Vol. 12.

DEAR BRETHREN: While on a recent tour in Arkansas I was requested to publish a sketch of it, and as I think it right to comply with such requests made by dear brethren and friends, I will write and send to you, and I hope Eld. Cayce will copy the same in his paper.

My first appointments were in the Cadron Association, north of Little Rock, where, in company with Eld. D. Westall, of Pine Bluff, Ark., I spent about two weeks. This is a small Association, with but one ordained preacher, Eld. Kirk. It split some years ago, one part going by the name of the Mountain Springs. There have been recently steps taken to bring about a reconciliation. The Cadron seems desirous to lay the matter before impartial brethren and to submit to their scriptural decision. This is honest and Christ-like, and we hope and believe the Mountain Springs will readily assent to the same; but should either Association refuse such an investigation it would manifest a bad spirit—a spirit that ought to, and doubtless will, be exposed. Both parties, it is said, are mostly sound in doctrine. Eld. Kirk stands fair as a preacher, and boldly and uncompromisingly contends for what he believes is gospel truth, and is by many considered rough.

ROUGH PREACHING.—It has been with me an earnest inquiry to know what is right and what is wrong in this particular. I find that the Saviour and John the Baptist, Paul and other inspired writers, when denouncing the anti-Christian sects, using such terms as would be by many considered rough and unbecoming in a gospel minister of to-day. Paul spake thus to one who sought to turn away the deputy from hearing the faith, "O, full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness! Wilt thou not cease to pervert the right ways of the Lord."—Acts xiii.

Isaiah calls covetous, money-hunting watchmen (preachers) greedy dogs, which can never have enough. But while it is right and commendable in a gospel preacher to speak in those plain terms, when occasion requires it, yet we ought not to conclude that every occasion requires it; therefore, that preacher who

makes it a specialty in every sermon to bemean Arminians, plainly shows that he delights more in fighting wolves than in feeding sheep. And may not the wolf of neglecting to feed the flock have that preacher in his claws, while the wolf of starvation has caught and scattered the sheep? All extremes are dangerous; in fact, it is intemperance, if not drunkenness. For instance, such expressions as Sam Jones used when he said he liked whisky in its place, but its place is in hell. Among the worse drunkards on earth are those who most bitterly oppose alcoholic drunkenness. We should let our moderation be known unto all men, and we should not strive, but be gentle unto all men. (2 Tim. xi. 24), showing all meekness unto all men, (Titus iii. 2); and a bishop must not be a brawler (quarreler)—1 Tim. iii. 3.

In exposing anti-Christian doctrines and practices of the day, I have generally not called names, as I deemed it unnecessary. Do you think, Bro. Respass, we ought to speak out the name of the denominations when refuting their doctrine and practice, when we can make our points as clear and strong without doing so? I once preached in a town where there were no Primitive Baptist churches, and when I came to the point to exhort regenerated people to join the church I felt it my duty to name the church they ought to join and give my reasons why, and why they should not join others. This I tried to do in meekness and gentleness, yet with boldness, and it very much offended two Missionary preachers who were present, and one Methodist preacher, for he abruptly left the house and the Missionary preacher, who had asked me to stop for the night with him before hearing me, did not, after hearing me, renew his invitation. O, what would the people do with us if they had the law power!

SOFT PREACHING.—I have met some preachers who were fully as soft as others were rough, hence on the other extreme, but I think they are generally policy men, or covetous-minded. Paul tells us that the love of money is the root of all evil, which, while some coveted after they have erred from the faith and pierced themselves through with many sorrows; but thou, O, man of God, says he to Timothy, flee these things, intimating that such would be his lot were he to grow covetous. I once met an Elder in whom it could be clearly seen that he tried quite hard to please those he called his Missionary Methodist and Disciple (Campbelite) brethren in his preaching; still he preached the truth as far as he went, but the doctrine of eternal unconditional election and special atonement he choosed to let alone, for said he, these are deep points, and that he chose rather to feed the little ones. I learn he has recently gone to the Missionaries, where he can feed the little ones and never touch on unconditional election, special redemption, total depravity, effectual calling, etc., unless it be to oppose those precious points. This man was filling an office in his county which paid him quite a salary, and I guess he thought in order to hold his office he must pander to the notions of others, and may not

all of us do as he did if we ever get to be covetous? The Lord deliver me from such a wretched course and give me a portion with the poor and to eat mouldy bread and wear ragged clothes rather than pursue such a course

A dear old Elder and myself once stopped for the night with an Elder who kept boarding-house. We three went that night to hear one of his boarders, a Methodist preacher; and after the preacher had set forth a doctrine which gave our doctrine and experience the lie, our brother was called on to pray, he complied with the request, and in his prayer asked God's blessings on the sermon and thanked him for what he had just heard; but God forbid that I should ever in such away bow to the Arminians God; because his God bates mine, and though his ministers blasphemously call mine an unjust tyrant if he does what I say he does, choose some hell deserving wretches to grace and glory and sends others, no worse than they to hell. This brother made me call those people, or some of them, at least, brethren, by introducing them to me as such, but I told him of his inconsistent course, which he humbly acknowledged. He was a dear brother, and much beloved, but was simply floating down the stream like a half-dead fish, all for money no doubt.

An Elder in Texas introduced me to those he called his Missionary brethren, and I told him I did not know they were brethren. He also was in office. Another brother who called Hagar's children brethren, claimed that courtesy demanded it of him, but if it does the Lord hath not spoken by me as once said a true prophet. This was a wealthy Elder, and perhaps a popular physician. It ought to be known everywhere as far as we are known, that we do not, to any extent, endorse the blasphemous doctrines and unscriptural practices of the day. We ought to be like our brethren of the first century, who would not throw one grain of incense on the altars of idols, although refusing to do so subjected our brethren to be called an illiberal and narrow-hearted sect and to persecution and death. I have certainly been drawing a dark picture of some of our brethren, but I am only following the pattern drawn by inspired writers of old, who told of Eli's, Samuel's, David's, Abraham's, Peter's, Mark's and others faults. But I am glad to say I have met but few in our ranks that are so inconsistent, but I am satisfied that but few, if any of us can hold offices in the gift of the people, or set our affections on money and still maintain the gravity, sincerity, humility and honesty required of Bishops; and I do sincerely desire our preachers to quit seeking or accepting official positions, and to think on and study those scriptures which declare that the warrior should not be entangled with the affairs of this life, and to trust the faithfulness of Him who knows and will certainly supply the needs of His faithful servants. Certainly those who faithfully serve Him shall have no occasion to beg. David says, "I have been young, but now am I old, yet have I not

seen the righteous forsaken nor his seed begging bread." O, it is not a vain thing to serve the Lord.

NOT A CREATURE.—I heard some brethren in the Cadron Association say that the Church of Christ is not a creature, and I asked them if they did not hold that the church is composed of human beings of Adam's race, and they readily assented that they did. I at once saw that they believed about it just as I do, although no one would conclude that they do by their language, and, doubtless much of the difference between brethren is only in appearance, and not real. Those brethren believe that the church is composed of human beings regenerated, born again, quickened by the spirit, human beings whose eternal life they did not receive from Adam, but from Christ, and that the church which is now possessed of uncreated life, and has the divine seed, or possesses the divine nature, in other words, God's seed is in us if we are really his children—1 John, iii, 9, also 1 and 2 verses. But certainly that life was not ourselves, neither was it ours only by promise; but, says one, the scriptures say we were chosen in Christ before the foundation of the world; therefore we were in Him before the world was made. I answer, our bodies were not in Him before the foundation of the world, nor were our souls, for they were created, but that which makes our souls His children when quickened by the spirit was in Him. Let me illustrate: Suppose a man could impart his life and nature to a dog, and were to do so, that dog would by that act become a human being, then we could truthfully say that human being was in the man before it was imparted to the dog; there would be then a dog and a human so joined or united in one that the one could not free itself from the other. It has a short life and a long one, but soon it dies; we say it dies as a dog but continues to live as a man.* Before the human nature and life was imparted to the dog there was no vital unity existing between it and human beings, but after the dog is born again, or born of the human being, there is a real actual vital unity between it and its human father; the dog then has two fathers, whereas, other dogs have but one. The Christian is really actually born twice, while others are but once. Before the dog was made human there was only a predestinated unity, so also with us there positively was no real existing, actual, vital, unity between us and God before we were quickened by the spirit; if there was, God saves us because we were really his children, and if we were actually children before we were born again what need that we be born again? I heard a brother quote this text in proof that we dwelt in God before the

*Eld. Taylor does not mean to say that the dog—representing the sinner—is lost in death, and the man, of which the dog is born, is only saved. But he means that the dog is changed by being born of the man, and has in one person two natures—the nature of the man and the nature of the dog. This is the sinner born of the Spirit; the *sinner* that will be saved, and no sinner will be saved unless so born. It is not the Spirit of which the sinner is born in regeneration that is saved, but the sinner that is regenerated is the one saved.—R

world was made, "Lord thou hast been our dwelling place in all generations," but this does not prove that he was in the sense of the text before there were any generations. The next verse reads, "Before the mountains were brought forth, or ever thou hast formed the earth and the world even from everlasting thou art God." Of course he is, and has ever been God, but that don't prove eternal vital union.—Ps. xc. 12. I will here exhort brethren to the study of words and to try to use the right words to convey your ideas. There seems to be an idea with some that the bone which God took from Adam's side which he made a woman, was while it was a bone more a woman than any other bone of Adam's body, and that the bone just above, or the one just below, was not as much a woman as that one was; now while it may be true that that one was in some sense the most suitable bone in Adam to make a woman, yet it is not true that it was any more a woman while it was a bone than any other bone of his body, but it was a living bone, and received the law in Adam even so we who are accounted worthy of heaven and the resurrection from the dead received that worthiness from Christ the second Adam. The first Adam in one sense, was the only one who fell through transgression, but we as his offspring fell in him, so Christ in one sense, was the only one who was elected to eternal life, and we His children were elected in Him. He was the only one who obtained the victory over death, the grave and hell, and we obtained it at the same time in Him. So Christ obtained the victory over sin for His own individual Self, for He was of the condemned seed of David according to the flesh, and as such had to pay the penalty of the law for Himself, for He was made (sprang from) of a woman; made under the law. He did not die as a substitute for His people, such an idea to my mind is very unsound, but He died for us and rose again, but He rose as the head of another family, but our human souls and bodies through grace become that family. But as I design writing an article on the Atonement, I will not treat of this further at present, only I will say that if Christ died as a substitute for us it would seem strange that we have to die also, inasmuch as a substitute is always appointed in the place of another; who would have thought of compelling one who hired a substitute in the late war to serve also himself? It is unreasonable, to say the least of it.

PREDESTINATION.—The Cadron, the New Hope and South Arkansas Associations which I visited, have been troubled with this question of Predestination of all things, some brethren going to one extreme and some to another, and while I cannot think that God ever inspired any one to lie, murder and blaspheme, yet I am free to admit that he has from all eternity appointed all things whatsoever that come to pass. Job says he, (God) performeth the things appointed for me.—Job xxiii, 14, and Paul says those afflictions of the Thessalonians were appointed or they were appointed thereunto.—1 Thes. iii, 3, the wicked are God's sword xxii, 13, and we read now therefore the Lord hath put a lying spirit in the mouths of all these

thy prophets.—1 Kings xxii. 23, so said the prophet Micaiah, and if a prophet be deceived when he has spoken a thing I the Lord hath deceived that prophet.—Ezkl. xiv. 9. When Shimei a wicked man, a son of Belial, cursed David and threw stones at him, calling him a bloody man, and one of David's men proposed to David that he be allowed to go over and take off his head, David said let him curse, for the Lord hath said unto him curse David.—2 Sam. xxi, 10. Now while it is true that God does deceive prophets, yet He does it in a way so as not to be the author or approver of it, but he hates deception and justly condemns the deceiver; He did not incline the lying spirit to lie, neither did he influence them to enter those Baal prophets, had He done so He could not have reasonably or justly condemned them for it. God did not say unto Shimei curse David in the sense of inclining him thereto, but that the judgments of God which were falling upon David's guilty head because he had taken Uriah's wife, and had slain Uriah was so plain that even Shimei could see it, so it seems to me, and that gave Shimei an occasion to do what was already in his heart to do before, to curse David. I said above that some of our brethren had gone to one extreme and some to another, I mean they have in their expressions, but I talked with some who have been opposing extreme predestination who are willing to admit that God predestinated all events, but that he predestinated to suffer sin to enter the world and sinners to act as they do, and they say God willed to suffer people to do things which He did not will to inspire or influence them to do, God left Hezekiah to try him, that is He left him to his sinful self—2 Chon. xxxi. 32. He did not inspire him to sin, He gave some up to their own hearts lusts.—Psalm lxxx. 12. And they walked in their own ways, not God's ways, he suffered not the devils to speak, verse 134. He gave them (people) up to worship the host of heaven because they made and worshipped a calf.—Acts xii. 41, 42. He suffered their manners in the wilderness—Acts xiii. 18. He suffered all nations to walk in their own ways—Acts xix. 16. He gave them up to uncleanness.—Rom. i, 24. Did He make them unclean? He gave them up to vile affections (26), He gave them over to a reprobate mind (28). But some say God can do a thing which is unjust, but it would be just in Him. He cannot do an unjust thing. Would it have been just in God to save us without the law having been satisfied for us, if so why need Christ to die; God cannot make an unjust thing just. As I said to a Missionary lady not long since when she affirmed that God could make me a (Modern) Missionary Baptist. Oh, no, said I, He can't do it said I, that would be doing wrong and that he can't do.

TRAVELING COMPANIONS.—Elds. D. Westell, T. B. Little, and J. S. Lee, traveled with me, but only one at a time. Eld Westell seemed to believe the doctrine of eternal vital union and extreme predestination, but in conversing with him I found that there was but little or no difference between us, he is quite a dear and lovely

brother, and an opened hearted, sound preacher. Eld. Little is an able minister and much beloved and very pleasant, Eld. Lee is one of the most generous-hearted, friendly and loving men I ever met, sound in doctrine and quite a disciplinarian, and he takes a brother in his arms (so to speak) and carries him in his bosom. My appointments ended in the S. A. Association, I had other appointments, but I hurt myself and was unable to travel for two weeks or more, during which time I stopped with Eld. Lewis Horn and Bro. Passley, who very kindly cared for me. I hope the many brethren who asked me to write to them will receive this as complying with their requests.

I. J. TAYLOR.

LaGrange, N. C.

LET SATAN ALONE.

But foolish and unlearned questions avoid, knowing that they do gender strife.—2 Tim. ii. 23.

DEAR BRO. MITCHELL: I have received the MESSENGER for May, in which I see your short article under the heading of "Satan and his Devices," in which you say a "brother writes from Texas that he fears there will be trouble there among Primitive Baptists concerning the origin of the devil," and this brother says he is "ashamed of such things." Now while I do not know who the dear brother is, I will say that contention among brethren about such questions is enough to make one, regardless of his views on the subject, feel ashamed to think that such an unprofitable subject should ever employ the time of brethren. What possible benefit could there be to the saints of God to know the origin of the devil? We are told that the "mystery of iniquity doth already work," and if its workings are a mystery it is not revealed, but like all hidden things, they belong to God, and it is certainly a foolish thing for any one to stir up strife among brethren concerning any hidden question. And to preach Satan and his origin instead of Christ and him crucified, can never be food for me, or to any of God's humble poor. If I was ever called to the ministry (which I have often doubted), it was to preach Jesus and the resurrection, and I never have felt impressed to contend about the devil or

his origin, but have felt inclined to warn the brethren against his devices.

Why should the children of our King,
So often go astray;
Fall out o'er some poor, foolish thing,
And thus get out of the way?

From whence old Satan did proceed
Should have no charms at all,
For Jesus, our all-sufficient need,
Is sufficient for us all.

Bless'd through all time, both night and day,
Should be our only song,
And try to learn to watch and pray,
And let the devil alone.

I also live in Texas, and I hope I feel truly interested in the welfare of Zion here and elsewhere, the world over, and trust if any brethren are gendering strife over such things, they will pause and think of the fruits of their labors, for where "envy and strife is, there is confusion and every evil work." "God is not the author of confusion, but of peace, as in all churches of the saints."

It is the fruit of the Spirit of Christ that manifests any one to be a child of God, and if we have not the Spirit of Christ we are none of his, and the fruits of that Spirit are "Love, joy, peace, long-suffering, goodness, gentleness, faith, meekness and temperance." Against these things there is no law, and thus the poet sings:

"How sweet, how heavenly is the sight,
When those who love the Lord,
In one another's peace delight,
And thus fulfill his word.

"When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart."

Dear Brethren, let me again remind you of the admonition of the text heading this article to "avoid foolish and unlearned questions, knowing that they do gender strife." If the result of our preaching is strife, confusion and division among brethren who were before in peace and love it would seem that bad seed has

been sown, and no good can come to him that soweth discord among brethren. See Prov. vi, 19.

I trust the good Lord will give us grace to keep us from warring among ourselves, for I do know that "Except the Lord keep the city, the watchman waketh but in vain."

May the Lord bless us all and keep us from evil, enabling us to be satisfied to earnestly contend for the faith once delivered to the saints.

With the hope that you, Bro. Mitchell, can bear with my weakness, I submit what I have written to you, and if it will do harm to publish, throw it aside.

Yours in hope,

T. M. NEAL.

NO NEW THING.

Dear Brother Respass: I will soon be forty-five years old, and as Jacob said to the King in Egypt, so say I before the King in Zion, "few and evil have been the days of the years of my pilgrimage."

"The thing that hath been is that which shall be; and that which is done is that which shall be done, and there is no new thing under the sun."—Ecc. i. 9.

Is there anything whereof it may be said: "see, this is new?" God's grace has always been the same to his people in every age, and unbelief and error have been the same. When we read the history of the children of promise we see that they had the same doubts and fears, the same trials and persecutions, the same hopes and joys that the children of God experience in the present age. And when we use the word experience we mean that there can be no such thing as the grace of God working in man without an experience. "Experience works hope, and hope makes not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost which is given unto us." Peter calls these subjects of grace a "peculiar people." Not that they were naturally of stronger minds than other people. No, no. For Paul says "ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." But God has chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the

things which are mighty; and base things of the world and things which are despised hath God chosen yea, and things which are not to bring to naught things that are." If God then has not chosen these people because they are naturally better, or stronger, or nobler, or richer, then can any living man tell by natural reason why He did choose them? Not one. For if the world can see nothing great or grand or good about a people they can see no reason why God should choose that people. Can any man then answer this question? Yes, one man, and only one man. The man Christ Jesus, the God-man. Hear Him, "He that hath ears to hear let him hear," for he only can hear. "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes, even so Father, for so it seemed good in thy sight." The difference in people three thousand years ago was the difference that grace made. The difference in people in the year 1889, is the difference that grace makes.

"*There is nothing new under the sun.*" Are the people of God looked upon as nothing by the world? This is not new. Paul says, "we are as the filth of the world, and are as the offscouring of all things until this present time. Are we weak? So were they. Were they troubled with men who had a zeal for God but not according to knowledge? So are we. Spiritual ignorance in the nations (churches) which surround us is the cause of their persecuting us. For they being ignorant of God's righteousness, and going about to establish their own have not submitted themselves to the righteousness of God." Were the people of old Hebrews? So are we. Were they the children of Abraham? So are we. Were they Jews? So are we. "For he is not a Jew which is one outwardly, but he is a Jew which is one inwardly." Were they circumcised? So are we. "For circumcision is that of the heart in the spirit, whose praise is not of men, but of God." God's people now are children of Abraham by faith, "For if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Were they children of promise? So are we. For we brethren, as Isaac was, are the children of promise. "He shall see his seed. He shall prolong his days and the pleasure of the Lord shall prosper in His hand."

Brethren, if my poor heart does not deceive me, I

think that I can bear witness that there is nothing new in spiritual things. "For when it pleased God who separated me from my mother's womb to reveal His Son in me, immediately I conferred not with flesh and blood." He seemed to work in me so powerfully that my whole being was swallowed up in His love. The very earth upon which I walked, the clouds, the trees, the people, all seemed to be glowing with his love. Verily, instead of sinking to hell as I thought I was justly doomed to do, I was raised up to sit and rest in heavenly places in Christ Jesus. Yea, I shouted aloud for joy. It seemed to me that heaven itself, the New Jerusalem which is above, had come down and had taken possession of my very existence. I could not wish any more happiness, for my cup was full, yea, it ran over. I did not know from whence it came, but I knew it was there when it came. Brethren (I call you that whether you allow it or not), I saw a man that day, whether I was in the body or out of the body, I cannot tell, God knoweth. (There was a darkness that came over me when I became unconscious to all outward things.) I say I saw a man that I cannot forget. He was lifted up from the earth and seemed to be in ten or twelve feet from towards the east. I took as many as three or four looks at this suffering man. He spoke not, neither did I. His head had dropped toward his right shoulder on account of great agony and intense suffering. Now, brethren, the world may try to reason this out of me, or they may try to laugh it out of me, but truly I have always believed since that time that I saw Jesus crucified. And I believe when I leave this world I will be with Him. Now I want every one that is reading this to stop and turn to what Jesus said, as recorded by John, 12th chapter and 32d verse, "And I, if I be lifted up, will draw all unto me. Not all *men* for that word *men* being in *italics* is not in the original, so it says what it *means* and *means* what it says. Christ will draw *all* (i. e.) all His people. "They *all* shall know me, from the least to the greatest." Not all men, but all His people. Jesus said, "As it is written by the prophet and they shall *all* be taught of God." Not all men, but all His people. "As there is nothing new under the sun, so this is no new question that I am trying to write. There have always been sides to this question.

I contend that if a man is being saved by grace, he will take the side of grace, and if a man is being saved by works, he will take the side of works. I think it is perfectly right for a man to honor and praise whatever or whoever saves him from his sins. Jesus came to save His people from their sins, and I believe that just so sure as He does the work they will praise Him. Now, if any man, living or dead, has showed Jesus to you, you ought to praise that man.

If the Bible has taught you to know Christ, then stand up for the Bible as being the only spirit or power there is on earth. There is, brethren, no new error. All that which we see around us has been before us. It is needless, brethren, for me to cite the different forms of error in the world; but though they are hundreds, they can all be boiled down to one salvation by works. As long, brethren, as we dwell in this tabernacle, we shall have to fight it out on this line. "Salvation is of the Lord." *All of it.*

Repentance, faith, hope, love, meekness, temperance, these are all the fruits of the spirit of God. And now, Bro. Respass, as it is not in man that walketh to direct his steps, so I have not said what I thought I would say. If you throw this away into the waste basket it will be all right. There is nothing new.

Eagleville, Tenn.

J. K. WAMACK.

GOOD TIDINGS FROM THE SOUTH—"AND COME, THOU SOUTH."

Dear Brethren Editors: Let me write to your readers of the visit of Elds. Respass and Bentley to Indiana, and I do so with the wish to profit all. In some respects their visit was peculiar, of which I will speak; yet it was ordered of the Lord, and this blessing was in it.

Through the solicitation of Bro. Lockett, Bro. Respass authorized him to make about fifteen days appointments for him, embracing the first, second, third and fourth Sundays in June. The time was too short, considering the long distance from Georgia, and it was difficult to arrange appointments to the satisfaction of all. It seemed good to Bro. Respass to bring Bro. Bentley with him, who was as Timothy to Paul—a brother like-minded with himself. So did the Master send his servants forth to preach in the beginning of the gospel, two and two; and so did

our ministers go in my boyhood—my father and his companions in travel. But then they went either on foot or on horseback, and hence there was the more need that one should not go alone.

The two ministers began their visit and ended it at Crawfordsville. From there Bro. Lockett accompanied them to Antioch, Little Flock, West Providence and Russiaville, and helped them on their way after a godly sort. The brethren found a loving and faithful band of brethren at Antioch, the home church of the Elds. P. and T. Jones, brothers who are faithful and true men, as their beloved father was. Not only were the faithful in Christ comforted at this pleasant church, but the souls of our visitors were comforted with them.

But it was ordered of the Lord that the children of Israel should eat the Passover feast with bitter herbs; and He has set the day of adversity over against the day of prosperity. So the brethren found it the next day at Little Flock. After a long, tiresome ride in buggies to reach there, their faithful presentation of the truth of God, in loving and godly sincerity and humility, did not receive a like hearty and warm response, except by a few, but seemed as the good seed that fell by the wayside. This was sad, and we all are sorry. Last January this church, by an unanimous vote, planted itself with the sound churches, in their withdrawal of fellowship from the departures of the faction headed by Eld Burnam. Therefore, we may, with sad surprise, adopt Paul's reproof to the churches of Galatia and say, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ."—Gal. 1. Such a perverter was there who followed our brethren in preaching and craftily labored to pervert the truth of the Lord, as preached by the brethren, that the Lord shall save his people, and they should trust in the Lord. But this modern teacher and compromiser told the people that it is well enough to trust in the Lord, but they should "keep their powder dry." Wonderful teaching for a professed servant of the Lord! So did Satan tempt Eve to do contrary to the commandment of the Lord. And so did the men-pleasing gospel perverters in Paul's time teach the people of God that, though Christ has died to save his people, and though grace reigns unto eternal life in the salvation of sinners, yet you must put to a helping hand and do something—"keep your powder dry"—do this and do that—"keep the law." What is the religious meaning of the trite term, "keep your powder dry?" As men in war must keep their powder dry, if they would be victorious and save themselves and their children from the enemy; so, if Baptists and their children would be saved, you must have a Baptist Sunday-school, a Baptist Brothers' Union, a Baptist Publishing House, a Baptist Theological College, a Baptist Board of Missions, and an educated Baptist ministry, for the regeneration of sinners dead in their sins as

instrumental, and these are the *means* of grace and salvation, by which you may be victorious and prosper, gather in your children and build up your churches. But concerning such perverters and their corruptions, the Apostles and the Holy Spirit said, "To whom we gave no such commandment." Therefore, these things are not of the Lord, but they are the ways and means of men, yea, by Mystery Babylon, by which the nations of the world are deceived and led into captivity. The voice of the Lord says, "Come out of her, my people, that ye may be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii.

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain"—Ps. cxxvii. "And are built upon the foundation of the Apostles and Prophets, Jesus Christ, himself, being the chief corner stone, in whom all the building, fitly framed together, *groweth* unto an holy temple in the Lord; in whom ye, also, are builded together for an habitation of God *through the Spirit*."—Eph. ii. "Not by might, nor by power, but *by my spirit*, saith the Lord of hosts."—Zech. iv.

Leaving Russiaville, our preachers of good tidings were carried, as it were, on wings from the northern to the eastern part of the State, and passing the second time through Indianapolis, the Hoosier Capital, they spent the night with the brethren in Greenfield, "faint, yet pursuing." Early the next morn they were borne on to the Salem church, near the border of Ohio, where, though it may have been as a wilderness place to the souls of the multitude, yet the Master was there, and He so blessed a few gospel loaves and fishes that the hungry children of the kingdom were feasted and strengthened on the bread of heaven. Only yesterday a sister who rode many miles to be there, told me that her soul is stil' rejoicing in that feast of fat things. Dear Elds Wright and Tharp were with our visitors at Salem, and took part in the preaching.

The next day the brethren were with Eld. C. M. Reed, at Village Creek, and they were drawn to him in love, finding him humble in spirit and rejoicing in the truth of Christ, though connected with those who are called "Mean's Baptists." For, forty-five years ago, the White Water Association divided on the issue that elect sinners, dead in their sins, were quickened by the Holy Spirit through preaching. Whether so intended or not, this idea was regarded as putting the preacher as an instrument *between* the Holy Spirit and the sinner in the work of regeneration, and making preaching a *means* of grace in this work of salvation; therefore, the same as Arminianism, which makes salvation *conditional* upon teaching and preaching, and opening a door to all the schools, measures and efforts of the religious world to hasten on the work of the Lord and save perishing sinners. There doubtless was such an element as this in that division, as there

was, also, an opposite extreme and erroneous element, even denying the regeneration of elect sinners of Adam's race, and holding that the elect family of God is purely a spiritual seed, or generation, pre-existing eternally in Christ and distinct from the family of man. But now, each of these elements and factions have gone out from the household of God—the Primitive Baptist brotherhood—under the leadership of the Burnams and Wallingsfords, "that it might be made manifest that they were not all of us." Therefore, why should not the churches that remain steadfast, and have not been removed away from the grace of Christ, the truth of the gospel, and are not willing to go off after either of those extreme factions—why should they not so put themselves upon record by a written declaration and vote of the several churches? This done, and the divided churches could then walk in gospel fellowship and union.

In all the works of God there is a law and spirit of UNITY; and as the sun and all its attendant planets are united by the universal law of gravity to all other orbs in limitless space as one family, so in all the countless millions of redeemed people, there is one body and one spirit, one Lord and one faith, one gospel and one baptism, one God and Father of all. And it would be safe to say that all who *gladly* received the precious gospel as preached by Bro. Respass are one in Christ, and in God, the Father, and as brethren they should be one in gospel brotherhood and fellowship. May the Lord bless his coming to us to this happy end!

Going on, our preachers and Eld. Reed were with Eld. Wright, at Lick Creek, and the next day (Sunday) these four, and Eld. Archie Brown, were together at Blue River, south and north, forenoon and afternoon, and it was a good day. The two pastors, Brethren Wright and Brown, preached the same gospel, and the membership rejoice in the same Lord and sing the same song of grace, the new song.

Monday our two brethren were with the Shiloh church, where Bro. Tharp met them again, and also Eld. R. W. Thompson, who had just returned from a tour in the East, and they all rejoiced together in their mutual faith in Christ, the Lord of all. Returning to Greenfield and dining with Bro. Goble, publisher of the *Monitor*, our travelers boarded a train, changed cars in Indianapolis, and hied away South to Franklin, where I was glad to see the face of Bro. Respass again, after some years, and to greet Bro. Bentley the first time, whose father I knew and loved. The next day was a goodly gathering at Bethel, where Eld. Parr was with us, and it was a Bethel to us all, for the Lord was there. The subject was Jesus healing the man with the withered hand on the Sabbath day, which offended the Pharisees; and it was wonderful and melted even my hard heart. At the close a worthy man confessed how the blessed Master, Jesus, had healed him, Rufus Park, when he was a withered and perishing sinner and none but Jesus could save him. O, blessed Jesus!

Wednesday was another Lord's day at Buck Creek, though the company was small. Bro. Bentley preached a very good and timely sermon, showing how the Lord sent Peter to the Gentiles, whom he had cleansed; and how we, through prejudice, may stand aloof from the children of God, as did the Jews from the Gentiles. Then Bro. Respass spoke on the answer of Jacob to his father, Isaac, "Because the Lord, thy God, brought it unto me,"—the savory meat. It was full of instruction and comfort, and I felt that I was both Esau and Jacob in one person, having the hands of Esau, but the heart and voice of Jacob, who desired the blessing, yet feared he should be rejected as a deceiver.

That night the two brethren and my wife and self lodged in Indianapolis, with Bro. and Sister Campbell. On the morrow we went by cars and buggies to Mt. Zion, where there was a large gathering of Baptists from several churches, Elds. E. D. and E. W. Thomas (father and son), being present, and also Bro. Luckett again. Here the subject was the king of Assyria and his hosts besieging Jerusalem, in the days of the good King Hezekiah.—2 Kings xviii. The sermon was faithful, searching, discriminating, convincing and in power, yet tender, gentle and loving. Our child-like, yet man-like, meek, yet bold, brother showed that, while the world had submitted to the great king of Assyria, and the sorely besieged remnant under Hezekiah was weak and small, and were insulted, taunted and threatened with destruction if they resisted and trusted in the Lord, their God, but were flattered and promised great things if they would only submit and honor the great master of the world; yet this remnant was the *Lord's people*, and they trusted in the Lord; and they are to us to-day as a beacon light on the mountain, shining through the darkness and teaching us in golden letters of living light, as God's witnesses, that we should not trust in the great master spirits of the world, nor put confidence in princes, nor turn in with the overtures of the modern Rabshakebs, who tell us to turn aside after this and after that, and "keep your powder dry," as the whole world is doing; but trust in the LORD alone to save our *children*, as we must trust in him to save *ourselves*, even the God of Israel, who saved his people, young and old, out of Egypt. Our faithful friend and brother thus comforted us, and showed us how the Lord has ever had a people in the world, whom he has saved and kept, though the odds of the whole world should be combined against them; and that, if we go after those teachings and measures of the masters of the religious world, vainly supposing that these things may be the means of saving our children, we are simply distrusting and dishonoring the Lord, as though we could add anything to the efficiency and success of His blood and righteousness, or hasten and aid the work and power of his spirit and grace? "*Who is on the Lord's side?*" For we are either for the Lord or against him, and our trust is either in him or in man. I would that this sermon could have

knew what great conflict I have for you." Col. ii. 1. "I have you in my heart." Phil. i. 7. "As I have said before, that ye are in our hearts to live and die with you." 2 Cor. vii. 3. Now this is a close and intimate relation that exists, or should exist, between the church and her pastor. And it imposes reciprocal duties, cares and responsibilities upon both the church and the pastor that cannot be known or felt to the same extent by those whose ministerial labors are transient or merely traveling a day here and there among churches already supplied with pastors. And though we are glad to receive these faithful traveling ministers who come in the fulness of the blessing of the gospel of Christ, yet they cannot be so well acquainted with the present necessities of a church and each member thereof as the pastor ought to be who lives among them.

It is one peculiar glory of the gospel that there is something in it adapted to the present wants of every case, and if a pastor of a church is apt to teach, the intimate acquaintance he has with the church and with the peculiar trials of its members will very naturally call forth an exercise of mind upon such portions of the word as are most applicable and suitable to the present needs. In this way he feeds the flock, strengthens the weak and comforts the feeble-minded.

But let it never be forgotten that there is a duty upon the church to care for her pastor. The pastor has the care of the church in ministering spiritual things, and the church and its members should care for him in ministering as God hath prospered them in temporal things. And how any member can, from year to year, call for and receive the faithful services of God's minister as pastor and never care for his temporal wants or show any proof of willingness to assist him or his family, is a mystery that I am not able to solve.

W. M. M.

For a man to advance his interests out of another's property, is to keep all the meat in his mouth, and starve all the body besides. Naturally every man is his own Alpha, and his own Omega. He has his beginning from himself, and his ending in himself.

OUR VISIT TO INDIANA.

We had written some pages on our visit to Indiana when we received Elder Bartley's letter about it, and we give our space to his letter. We will say, however, that by the goodness of God we arrived at Crawfordsville, Ind., on Thursday before the second Sunday in June, and were met at the depot by our beloved brother, S. B. Luckett, and conveyed to his pleasant home, where we were cordially welcomed by sister Luckett and sister Kate Bartley, both of whom are precious spiritual sisters in the Lord. We felt at home at once and were refreshed in soul. Our precious brother Elder S. T. Bentley, of Georgia, a young minister of usefulness and great promise, accompanied us in our visit. We were at Bro. Luckett's but a little while when in came that venerable old soldier of 80 years, Elder Vancleave, to welcome us. Thank the Lord for such men, whose lives verify the scripture that the righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger. He is nearing his eternal home and shall soon be gathered to his grave without a spot upon his good name in a life of four score years. We spent several nights at his and Bro. Luckett's homes, and felt that we were with families in which Jesus abode. Such ministers as Elder Vancleave will never divide and scatter the flock.

We visited Antioch church—a regular old Baptist Georgia church, with two old Baptist Georgia preachers, P. and T. Jones. We felt that we were at home among our own folks. We went then to Little Flock, where we found some good brethren; then to Russiaville and Providence and had a good meeting; thence to Greenfield and had a meeting at the house of our dear brother and his devoted family, D. H. Goble, the publisher of the *Primitive Monitor*, a conservative semi-monthly magazine, edited by our precious brother, Elder R. W. Thompson. We both became much attached to the precious family of Bro. Goble. Here we met our dear brother, Elder W. N. Tharp, who, with Elder Wright, had some years ago made us a visit in Georgia; and both of whom were with us at our meeting at Salem the next day. The next day was at Village Creek, Elder C. M. Reed's church. This was what has been

called a "Means church," but we knew nothing of it. And we feel that if the Lord was in our preaching at any place on the trip, it was at this church. Our sermon was not premeditated, but on the contrary was a revelation to us. It was on the subject of means, etc., and, Eld. Reed expressed himself after the meeting, that it left Christ alone in the salvation of a sinner without any human means and instrumentalities, "and it is," said he, "just as I believe it." We became much attached to Elder Reed. We met here, also, Elders Sparks and Conner. The next day we had a pleasant meeting at Lick Creek, a church served by Elder Harvey Wright, who is greatly esteemed in Indiana for his ability and godly life. Sunday we had a meeting at Little Blue River, served by Elder Brown, a young minister of great promise. This is a large church and gave me their hand in endorsement of the doctrine preached. In the afternoon we had a pleasant meeting at Elder Harvey Wright's home church, and spent the night with his pleasant family. On Monday we had a meeting at Shiloh, served by Elder R. W. Thompson, whom we met there, and who had just returned from a visit to the eastern associations. We loved him at once. His praise is in all the churches of that country. Also, we met here our dear Bro. Tharp again, who stands high among the brotherhood as a solid and faithful Baptist minister. May God continue to bless him.

We hope it may be in the providence of God for Elder Thompson to visit us in Georgia and Alabama. The next day, at Bethel, where we met at the train the familiar face of our dear brother Bartley, a laborious worker in the vineyard of the Lord. We met here, also, Elder P. N. Parr, with whom we spent the night, and who, with his devoted wife, accompanied us the next day to Buck Creek. In thinking of him we are reminded of the saying of Jesus: Behold an Israelite indeed, in whom there is no guile. The next day, at Mt. Zion, we met the two elders, E. D. Thomas and his son, who welcomed us and were cheered by the preaching. We had a large congregation and hearty approval of a sermon that was as anti-means as we could make it. The next day at Waveland we met with Elders J. H. Oliphant and J. R. Daily. We were glad to meet them,

and felt an emotion of love for them. We were with Elder Oliphant two or three days, and the more we knew of him the dearer he became to us. But we can't express what we felt there and with the Lord's people in Indiana. We hope the Lord is about to gather his people together there, and that from necessity they are about to be made to stand for their lives.

I arrived home after just four week's absence and found all well. Praise the Lord. R.

P. S.—The long trip, hot weather and prostration since my arrival home, together with the shortness of time, have cut off any editorial from me in this issue. R.

WIDOWS—BOTH OLD AND YOUNG.

Eld. W. M. Mitchell: Please give your views of 1 Tim. 5th to 14th verses. It gives me much comfort to read the MESSENGER, and I wish to be a regular subscriber if I ever get able to pay for it. Through the kindness of a friend I now have the reading of it. I have not heard a gospel sermon in six years. I may at some future time, give you a reason of my hope in Christ. A FRIEND.

REMARKS.—It will be seen that the above is without date of time or place, or even the name or sex of the writer, but from the text submitted for consideration, and from the humble tone of the letter, we infer that the writer is a poor, lonely widow that loves the truth as it is in Jesus. We will now quote the 5th verse of the text. "Now she that is a widow indeed and desolate, trusteth in God, and continueth in supplications and prayers night and day." In the connection of the text a contrast is drawn between aged and young widows, in order to show what class of widows should be honored by the church with a temporal support. They must be aged, destitute and helpless widows, having neither children or nephews, or other kindred over whom the church has any disciplinary control, to support them. They are not only aged, helpless and desolate widows, but pious and spiritual-minded mothers, who have "brought up children, lodged strangers, relieved the af-

flicted; washed the saints feet and diligently followed every good work." These, when they become old, helpless and destitute, have special claims upon the church for support. But younger widows, though church members, are to be refused, or not to be taken into the number of those who are supported by the bounty and liberality of the church.

In the connection which these two classes of widows is mentioned, the younger widows are supposed to be able to labor for an honest living, and should not therefore be thrown upon the bounty of the church or taken into the number of those aged and destitute ones who are cared for by the church. It would do these young, healthy and able-bodied widows, real harm to put them on the list of beneficiaries for the church to support them. The apostle says they would learn to be "idle," and as they would be freed from all care, either for themselves or for a family, they would be wandering "from house to house as tattlers and busy-bodies, speaking things which they ought not," and thus bring shame and reproach upon themselves, upon their Christian profession and upon the church which had encouraged such idle vanity.—1 Tim. v, 13.

Now, while it is not obligatory on even young and healthy widows to marry, they should not be thrown upon the church for support in the sense that those aged and desolate widows are, for it is far more becoming their Christian profession, and more in harmony with the place the Creator hath adapted them to fill, that they abide the apostolic decision that the "younger widows marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."—1 Tim. v. 14.

Poor, aged, pious and destitute widows are to be specially cared for by the church, and every member, according to ability should feel it to be, not only a duty, but a Christian privilege to minister to their comfort and necessities liberally and cheerfully.—M.

Outward mercies are not so mean as to be totally neglected; nor so great as to be primarily desired. If they be seducements from the mercy-seat, they will prove indictments at the judgment-seat.

GOD'S LOVE TO THE WORLD.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through Him might be saved.—John iii. 16, 17.

In compliance with the request of Bro. F. W. Bland, of Box Spring, Ga., we offer some remarks on the above text:

God is a great God and His love is a great love. It is the main spring and fountain-head of the whole plan of salvation, as well as the spring and promptings of all acceptable worship.

The world that God so loved as to give his only begotten Son to die for, and to redeem from all iniquity, is none other than those of every nation, kindred and tongue whom God hath chosen in Christ before “the foundation of the world that they should be holy and without blame before Him in love.”—Eph. i. 4. This embraces all for whom Christ died and whose sins He put away by the one offering of Himself unto God, whether Jews or Gentiles. God loved them in Christ, and Christ loved them as the gift of the Father to Him. They are sometimes called the church, and hence it is written that “Christ loved the church and gave Himself for it that he might sanctify and cleanse it by 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. 25.

We might continue to refer the reader to numerous texts to show that the world that God so loved as to give His only begotten Son for, is none other than the whole election of grace whom he hath from the “beginning chosen unto salvation through sanctification of the spirit and belief of the truth.”—2 Thess. ii. 12. But we trust that the texts already quoted are sufficient to establish the truth of the position that God's love to the world embraced only those whose sins Christ bore in His own body on the tree. The Son of God Himself speaks of them as the gift of the Father to Him, saying: “All that the Father giveth me shall come unto me; and he that cometh unto me, I will in no wise cast out.”—John vi. 37. And again He speaks of being sent of the Father to fulfill the purpose of God and comply with the will of

the Father, saying: "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 again at the last day."

But we are aware that great latitude is often taken in the application of the term world, or of the phrase "whole world." But we would do well to remember that in seeking after truth we should be governed more by the sense and meaning of a word or phrase, according to the connection in which it stands in a sentence, and the office it performs there, than by the mere sound of the word. But it is preached by some in this day, that though salvation is by grace and not of works, that this grace is only offered to sinners on condition of their believing and accepting it, and that they have the power to defeat the whole design of the love of God in the gift of His only Son to die for them by rejecting the offer of salvation.

But it seems more consistent with the scriptures and with Christian experience to regard faith and repentance as fruits and evidences of salvation, rather than a condition or procuring cause of it. "God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is a blessed assurance given to the believer for his comfort that he may know that notwithstanding all his trials and conflicts in striving against sin, and notwithstanding the feeling sense that he daily has of the depravity and sinfulness of his nature, that he hath life-everlasting in Jesus. He believes in Jesus as his only Saviour from sin, and his faith is the evidence which God has given him that he hath eternal life. It is not the procuring cause of life and salvation through our Lord Jesus Christ, but it is the fruit and evidence to him that nothing on the heights above or in the depths beneath, or of things present or to come shall be able to separate him from the love of God in Christ Jesus our Lord. He that hath the Son of God as his Saviour hath life, and he that hath not the Son hath not life; and he that believeth on the Son hath everlasting life and his believing is the evidence of it; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.—John iii. 36.

The apostles and primitive saints taught that "In this" the love of God was manifest toward his people in

sending His Son that they might live through Him. "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Hereby *know* we that we dwell in Him and He in us, because He hath given us of His spirit." Now, faith is one of the fruits and gifts of His spirit by which each believing child of God may know that he dwells in God the Father and that the Father dwelleth in him. He shall not perish, but hath everlasting life. "My sheep" says Jesus, "hear my voice and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one."—John x. 28.
M.

EXTRACTS FROM LETTERS.

THORNTON, ALA, May 14th, 1890.—*Elder W. M. Mitchell, My Dear Uncle*:—How glad I was to get a letter from you, I wept for joy and sorrow. How my poor heart goes out in sympathy for you and your afflicted family; I also have tasted of affliction's bitter cup, and think I can enter into full sympathy with others.

At this time I am just out of bed, having been sick for several days, and am so confused and nervous that I can scarcely write—especially to say anything of comfort to you. But I feel as though I can no longer delay the effort to write, for I am made at times to feel that afflictions have been a great blessing to me, for I am possessed of a terrible wicked pride, and they have helped to subdue it. Some years ago I greatly rebelled in spirit against the Lord for taking my father away from me, because I thought if he had lived I might have had more of this world's goods.

So dear uncle you see how wicked I have been, and yet the Lord has blessed me, and while I have not had money at my command, I have had plenty of food and raiment, and sometimes I feel a blessed assurance that I have a home in heaven. O, how I do long to get away from sin and folly and be with the Lord forever!

You have no idea, my dear uncle, what a task it is to write you a letter, not because I do not love you, but because I feel so unworthy and so inferior in every respect; and then I have so little education that I feel ashamed, but still I know that you will excuse all my blunders and imperfections. Your precious letter has been so much comfort to me that I feel like I shall keep it to read as long as I live. I have some letters that dear old grandfather, J. F. Sharp, wrote me years ago, and I like to read them when I am

sad and lonely, and sometimes I almost feel that I am present with him again, though he is now gone to his long home.

You have so much to do that I do not expect you to write often to me, but would be glad if you could be with us sometime at our meeting at Shiloh. I do hope that your poor afflicted son, Cousin Virgil, may be enabled to look on the bright side of life, and that the Lord may send him peace and comfort, for it is so sad for one to feel that all hopes of life are blasted in youth. And then your poor and lovely daughter, Cousin Jannie Moore, with seven children, left so desolate, I cannot express what I do feel for her. But the Lord has promised never to forsake, and his promises cannot fail. Pray for your unworthy niece. May the Lord bless and comfort you and yours,

MRS. LIZZIE GRIMMETT.

BREMOND, TEX., May, 1890 -- *My Dear Bro. Mitchell and Father in Israel:* It is painful to my heart to think and speak of the sad condition that some brethren in Texas are getting into, disputing about the resurrection. I cannot compare my body with the body of Jesus as some do. The body of Jesus is as high above this mortal body of mine as the heaven is above the earth. I am from beneath; Jesus is from above. I have a hope that the dust of this mortal body will be quickened and brought to life from the grave. When God calls for the redeemed to come forth the grave will be opened and the body come forth in the image and likeness of Jesus. A wonderful miracle will be wrought on the dust of the mortal body when it is raised and made spiritual! The body that shall be is a secret that belongs to God. I cannot identify that body that is yet to come, but will be satisfied when I awake in the likeness of the glorified body of Jesus. "It doth not yet appear what we shall be, but we know that when he doth appear we shall be like him, for we shall see him as He is." Then, dear brethren, let us run with patience the race set before us, and handle only things that are revealed.

L. J. GRESHAM.

REMARKS.—While it is true that brethren ought to contend earnestly for the faith once delivered to the saints, it is also true that they should shun speculative theories that minister questions rather than godly edifying, which is in faith. The sacred and responsible relation that the gospel ministry bears to the churches of Jesus Christ, is such, that we find in the New Testament, two or three epistles written specially to them; the first of which to Timothy, is written "by the command of God our Saviour and Lord Jesus Christ," and the second one is written "by the will of God, according to the promise of life which is in Christ Jesus," and the one to Titus is written "according to the faith of God's elect and the acknowledging of the truth which is after godliness." Now in view of the holy and high authority of these epistles to gospel ministers, and of the solemn charge "before God and the Lord Jesus Christ to preach the word, to reprove, rebuke and exhort with *all long suffering* and doctrine," how careful should they

be to avoid, shun and turn away from everything that they are herein commanded to shun, and teach faithfully and meekly everything they are commanded to teach, even putting the brethren in "remembrance" again and again, and "charging them before the Lord that they strive not about words to no profit, but to subverting of the hearers." Vain babblings about things not revealed are to be shunned, for the good reason that "they will increase into more ungodliness." And where there is an increase of ungodliness among brethren rather than an increase of love and fellowship, we may fear there is "vain babbling" somewhere among the ministry. Will some one give us a comment on 2 Tim. iii, 14. 16.—M.

ELIZA A. PROCTOR, CANOCHEE, GA.—*Dear Sister*: When the July number of THE GOSPEL MESSENGER came to me yesterday it brought to mind the letter I received from you some time ago, asking me to write you through its columns. Your letter was very sweet to me, and if my dear sisters knew how much I prize their letters containing such experiences of love, sympathy and fellowship for such an unworthy object, they would never hesitate to write me; and I have tried always to promptly answer a new correspondent. But of late I have thought of the words of our Lord to Peter, "When thou wast young thou girdest thou thyself and wentest whither thou wouldst," etc. I knew this was spoken signifying what manner of death Peter should die, yet I find myself taking the spirit of the words, now that I am in declining years and feel that the things I could once do so easily, now hang heavier upon my failing strength. Some seasons of the year I have more leisure than at others, and with increasing cares, toils and sorrows and failing ability, I hope the precious ones will bear with me. Also, there are some pleasant things to fill my time that I must not fail to speak of: The visit of some dear one; sometimes a visit from a minister of our order, and the meeting to be attended, such as we have just had from a young brother in the ministry—Elder H. E. Purris, of Illinois,—and we trust that his coming among us and his labor were not in vain in the Lord. So, dear sister, I have not been so very prompt to comply with your request, and I feel that you will forgive me. And now I am so troubled in mind, so broken and bowed in spirit that I cannot write a cheering word, as I would be pleased to do. For a long time there has seemed some sorrow hanging over me—some trouble creeping near me. When I would awake from an unrefreshing sleep there would be such pain and anguish of heart like as though I had forgotten some great sorrow in the sleep and then awakened to it again. I would ask: What is it Lord? What have I done? What wilt Thou have me to do? But how little I knew what was before me; little knew that the cloud was to settle deeper and darker around me until it has been an effort for me to try to speak a word to any one. The things I had wished to say to correspondents and kindred dear have all vanished from

my mind, and I am like as one lost in a weary land—all the sweet privileges I have so long enjoyed, things that have cheered my most afflicted life, are seemingly as certain to be taken from me.

Considering all these things, I feel you will excuse me if my letter should be brief.

I was pleased to see the short note from Elder Mitchell in answer to a brother about members of our faith belonging to secret orders. It is one reason why the GOSPEL MESSENGER is especially dear to me because the editors do not advocate nor deal tenderly with these things. How sad it is to reflect that it was the "ancients of Israel," not men of the world, that the prophet saw doing abominable things in secret. And, Oh, dear sister, how sad it is to see the ancient ones—the fathers in Israel—sometimes doing and falling in with the very things they have heretofore taught us was wrong.

We also know that in the chambers of imagery of the heart there may be abominable things, and that sooner or later they will manifest themselves to our sorrow, shame and confusion of face as it is this day. If those to whom we have looked as leaders could only know how we feel when we see them, as we think, forsaking the right ways of the Lord; if those whom we have trusted could only know how crushed we are when we feel that our trust is betrayed; if those we have honored could know how sad we are when we have to feel that they are not worthy of honor, it does seem that they would take more earnest heed how they walked before us poor, weak, following ones. I have been thinking of what it is to deny the faith. Where it is spoken of in scriptures it is concerning him who provided not for his own or his own household. So we conclude it is our conduct, our walk, by which we deny the faith.

As I have just been reading the MESSENGER it is still in my thought, more or less

I was just suited with Elder Lively's letter on washing one another's feet, and thankful that I could agree with the brother on one point.

And now, dear sister, if the editors fail to publish this, and you feel such a desire to write me again, remember one cheering word to a most desolate heart will be most thankfully received. Matters may take such a turn with me that I will no more feel to write for publication, but hope I will still have intercourse with the dear ones by private correspondence, and I will cheerfully write all the private letters I am able to, and hope to say concerning my Father's will with me.

"Cheerful where e're thy hand shall lead,
The darkest paths I'll tread."

KATE SWARTOUT.

Woodstock, Mich.

OBITUARIES.

MRS. SALLIE E. ELLIS.

This meek and patient suffering daughter of B. C. and M. J. Parham was highly favored in having devoted Christian parents, who heeded that divine command: "Bring your children up in the nurture and admonition of the Lord." In her early childhood she seemed to have caught the inspiration by her dutiful and affectionate obedience. Ere her childhood days had passed, God's finger touched her and made her alive to her true condition before Him. The weight of her sinful heart crushed her before his pure eyes. In this deep distress out of the depths she cried unto her God and he heard her prayer. A light now shone on her soul and all darkness and despair vanished away. Soon after this heavenly communion she was received into the fellowship of Mt. Carmel church and was baptized by Elder W. C. Cleveland. She was united in marriage to Mr. Byron Ellis, Jr., May the 29th, 1887. Death's iron hand soon left her to mourn his loss. It was not long after this sad event before she, too, began to linger and fade by the hand of that fatal disease, consumption. For weeks and weeks she suffered bodily, but was borne up in spirit by her God who had forsaken her not in this, her last trouble. During this long suffering and pain of her mortal frame she was in the tender and sweet embrace of her mother, and the affectionate hands of sisters and brothers and many kind friends were stretched out to give relief and comfort. In all her bodily anguish her mind was stayed on Jesus, hence she was kept in perfect peace. She had no fear that death would separate her from her God. The strength of her faith while grappling with the monster death amazes us. July 9th, 1889, in her 27th year, the prison door was open and the weary child went home to rest. I would say to the stricken mother dry up your tears. Your precious SALLIE is not gone from you forever, she is with Christ and you will soon join her. Listen to this Heavenly voice:

"I shine in the light of God,
His image stamps my brow,
Through the shadow of death my feet have trod,
I reign in glory now.
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek where the frequent tear
Hath rolled and left its stain."

E. JORDAN.

MRS. NANCY WOOD.

Our aged sister, NANCY WOOD, died June 14th at her home in Lee county, Ala., in the 79th year of her age. She leaves a husband, four living children and several grand children, some of whom are in Texas and some in Alabama. Her maiden name was Collins, a sister of our aged sister, Juda Sommee, of Troup county, Ga., a native of Virginia. She was baptized at Mt. Zion church, Troup county, Ga., in 1851, by Elder Emanuel Britain, but subsequently moved to Alabama and was a member at Mt. Olive till her death. For several years before her death she was partially paralyzed, losing the power of speech and much of the time unable to help herself but little in any way; but though poor in this world's goods, the Lord had given her kind neighbors and loving children, one of whom, "Betty," done her whole duty, by day or by night, in ministering to the comfort of her afflicted Christian mother. Sister Wood was a devoted spiritual minded woman, a lover of the Bible and feasted on sound gospel preaching, being for many years apparently crucified to the world, and the world to her, so that for several days before death she expressed in a way the family understood, that she was per-

fectly happy, everything pleasant, and she longed to go to her everlasting rest.

By request we attended the burial and preached a discourse at Elam, from 1 Cor. xv. 58, to a large and attentive congregation, on Sunday, June 15th, after which the earthly remains of the dear aged sister was laid decently away. Brother Respass will please send one copy of MESSENGER containing this obituary to S. M. Wood, Flatonia, Texas. Money received. M.

MARY A. MAXWELL.

MARY ANGIA MAXWELL was born in Decatur, county, Georgia, 1840, the 24th of November, and was married to Daniel Maxwell the 9th of January, 1861, and died the 29th of July, 1889. Her maiden name was Mary Angia Chester, she was reared by a Methodist uncle and aunt, and joined the Methodist when quite young, and after the war, in the year 1872, she joined the Primitive Baptist, together with the writer. We lived together agreeable. We had nine children born to us, six of whom are living. Myself and children hated to give up so good a mother; but we have to be submissive to the will of our God. But we are comforted to feel that she is asleep in Jesus. She lingered for ten years with consumption. She was loved among Baptists, and she loved to entertain them. She was perfectly reconciled to death, and said she was ready to go hence whenever it pleased God to take her.

DANIEL MAXWELL,

Husband of M. A. Maxwell, Deceased.

Brethren, pray for me and my children when it goes well with you.

W. E. POPE.

Sister LIZIE POPE was born in Houston county, Ga., December 14th, 1837, and died April 16th, 1890. She was the daughter of Jessie and Sarah Watson. She was married in 1855 to Reubin Pope. To this union was born three children—two daughters and one son—two of which are still living. Her husband died in the war in 1864.

She joined the Missionaries when quite young, but had not received a hope until 1869, when it pleased the Lord to show her what she was by nature and must be by grace, if ever saved. Before this time she had a strong prejudice against the Primitive Baptists, but after she received a hope through grace, her mind and feeling were changed towards them and soon she sought a home among them. She offered and was received into the fellowship of the Old School or Primitive Baptist, at Cool Spring church, Crenshaw county, Ala., and was Baptized by Elder Norman in August, 1872. The next winter she moved to Jackson parish, Louisiana, and put her letter into Zion Rest church, where she remained an humble and consistent member until the day of her death. She was a dear lover of good preaching, good talking, singing and good reading. She seldom failed to go to her meeting when she could get there. She had been afflicted and in feeble health a long time, but she was patient and humble, and in her last sickness, which was long and very trying, she bore it with much patience and Christian fortitude. She was conscious she would not get well. She said she had often shrunk at the thought of death, but now she was not afraid to die, for the Lord had given her dying grace, and she was willing and even anxious for the time to come to be released from the body and to go home to the Lord, which for her was far better, for she believed and was assured that when her earthly house were dissolved she had a building not made with hands eternal, and in the heavens. And as her body grew weaker her faith grew stronger and her hope brighter unto the end.

Thus leaving us the strong consolation that our loss is her gain, then may the good Lord, whose grace is sufficient for every trial, and who is able to comfort His people under all circumstances, comfort the hearts of her aged mother, her children, and friends, and sanctify it to their good and to his own glory.

J. W. SWANNER.

MRS. CALLIE COOPER.

DEAR BROTHER RESPESS—There is a task and duty resting on me that is very painful to me, and that is to write a notice of the death of another precious daughter Mrs. CALLIE COOPER. She was born November 25th, 1866 and died February 25th, 1890, after many months suffering from consumption. She had measles four years ago and took cold with them, which settled on her lungs and terminated in consumption. She married Mr. E. F. Cooper in November, 1882, and was the mother of three children. The second one, Elbert, died when only fourteen months old. The other two, Jimmie and Tommie, are with us, and are bright, beautiful boys. May the dear Lord bless and prepare them for that happy change, as we believe he did their dear mother. Dear Callie made no public profession, but love was characterized through her trying afflictions. Her sufferings were long and tedious, but her christian forbearance surpassed it all. Not a murmer escaped her lips, but a calm, peaceful resignation to the will of Him "who doeth all things well," often expressed a willingness to go, and said she was not afraid to die. I do believe that to her death had no sting, the grave no victory, but God made her victorious over all through our blessed Savior. I spoke to her about leaving her baby. She said she was not afraid to trust him in the hands of the Lord. She seemed to put her whole trust in God and know that he was her only safety. A few weeks before she died she and I were left alone one morning and she soon fell asleep, and when she awoke I went to her and she looked up at me with a face so pure, all beaming with love and innocency. I never think of her without seeing that lovely face. She was a good neighbor, but not wealthy, though able to help the needy to some extent, and none ever left her without some relief. She always visited the sick, carrying them something that she thought they could relish, and always seeing that everything was made easy for the day before she left them. She was indeed a true friend to them, and they sadly miss her, and when we saw that she had to go, it was our desire that she should go just as tenderly as she had nursed others, and she did breathe her last just as peaceful and tenderly as one going to sleep. Brother Respass, I do believe God has taken her home to that beautiful mansion, and it is a happy thought to know she left so much evidence of being a child of God, yet I am afraid I am not so submissive as I should be or I could give her up better. I miss her so much. I see her vacant room and we feel so sad and lonely about the house. When I pluck a rose I miss her for I feel as if I should carry it to her, and now my eyes are streaming with tears and my heart feels as it would burst through. I don't know as I could say for her to come back to this world of trouble, but can truly say, with Mrs. McCrary:

A light is from our household gone,
A voice we loved is still,
A place is vacant at our hearth
Which never can be filled.

Wherefore should we grieve and mourn
That our darling one is dead,
She to early rest is gone,
She to paradise is fled.

After being nursed by one of the best of husbands, parents and friends, and two of the best physicians, and then no relief came, it shows how dependent we are. We are helpless creatures, and can do nothing, and our only safety is in trusting our Lord and Master, for his mercies endureth forever. With an humble desire to be submissive to the Lord in all things, and to trust him for grace in the future, I will come to a close, hoping I have not been too lengthy, and to be remembered at a throne of grace by all the dear saints of God.

Unworthily yours in affliction,

Messina, Fla.

ANNIE MURRAY.

DEACON T. B. WRIGHT.

He was born in Virginia May 22d, 1809, and departed this life February 19th, 1890, making his age eighty years, eight months and twenty-seven days. Our dear brother was raised by good, moral parents. His own mother died while he was quite young, but his father marrying again, his raising was principally by his father and stepmother; but I have often heard him say that she was a good mother to him, always giving him good counsel, and his father, likewise, often saying to him, "My son, keep out of bad company." We have often heard him say that he was raised to be truthful and honest and to business habits; and we have so often heard him counseling the youths of his country to be upright and industrious, saying to them that by so doing they would be sure to succeed in any business, and he was delighted when he saw them prosperous. He was a very close observer in all matters, and his judgement was excellent. He came to this state when a young man and went to farming, and succeeded in business. He followed overseeing the greater part of his time until the late war. He raised a large family of children, and, if my memory serves me right, raised them to be grown. Some of them preceded him to the grave, but there are yet six children surviving him and his dear companion, and quite a number of grandchildren and great grandchildren, who are left to mourn, but we feel sure that their loss is his eternal gain. We have often heard him say that when he did business for men he set in with the determination to give satisfaction and to do his whole duty, and we are satisfied, with our knowledge of his disposition, that he did his whole duty. Another thing we will state, having heard him say so, was that he had never been intoxicated through life, although he used spirits in moderation when he saw proper to do so; and also that he never swore an oath in his life. Having been intimately acquainted with the dear old brother for the last twelve or fourteen years (and we feel that it was a great blessing for us to know and to associate with so good a man), we have often remarked that, taking him all in all, he was one of the best men we ever knew.

He was an excellent farmer, according to our judgement, strictly honest in all his dealings with all men. All his people that knew him will witness this, and complying with the scriptures, owe no man anything, but to love one another. And to show that the great principle of the gospel was in him, he loved "Peace on earth and good will towards man." His first profession was to join the Methodists, about 1844. We have heard him relate his intentions at that time, and that was to be a good man, and he tried to be one with an arm of flesh, no doubt, but that was all Pharisaical. After this it pleased God, in his own good time, to quicken his dead soul, and to enable him to see that all his pretensions and all his righteousness was as filthy rags; that the heart was deceitful and desperately wicked, and who could know it, which caused him to mourn on account of his sins, that he now was sensible of, and to hunger and thirst after righteousness, and then to speak peace to his troubled soul. When in this condition the preaching that he heard did not comfort him, and who could be surprised at it because he was taught in his experience that salvation is of the Lord, and what he heard was contrary to this, or that salvation was by or through works. He remained with the Methodists twelve years, and said he never attended other meetings, that is, religious meetings, for, said he, he did not believe in mixing up these things. But when he could not feed upon the preaching he heard, and his dear wife (who also had a hope) would often say, Let's go and hear the preaching at Crooked Creek, and he consented at last, and started from home, not knowing whether he would go to Crooked Creek church or not, but said he believed the Lord led him there.

He listened to the preaching, and oh, what comfort and food to his

poor hungering soul that had formerly been trying to feed upon the husk, and like the Enoch felt to believe it all, and when the church set in conference he said that he felt constrained to go, but said he went for the purpose of getting counsel, not feeling worthy to join so good a people, and when he told his feelings he said, to his great surprise, he was received into the church. Elder Hitchcock being the pastor of the church, he was baptized into the fellowship of the same, where he remained a faithful and consistent member until the day of his death. He was chosen to fill the office of deacon in 1861 and was ordained Friday before the first Sunday in July, 1861, by the presbytery, Elders James H. Montgomery, Zachariah Edmonson, D. L. Hitchcock.

In the faithful discharge of his duty in this office, we believe he purchased to himself a good degree and great boldness in the faith. He was firm in discipline, but always ready to forgive the truly penitent, and we feel to say that, like the great Apostle Paul, he had fought a good fight and kept the faith, and that he now enjoys that crown of righteousness. It is impossible for us to speak of all the noble qualities of my dear brother in this short sketch. As it has been our duty as well as privilege to be the pastor of the church where he was a member eleven years we feel that we knew him but to love him, and we feel sure that he loved us devotedly, and that he proved the same to us, as we were always heartily welcomed by him and his dear family. Many have been the pleasant hours we have spent with him speaking of how the Lord had led us about and instructed us, and feel to believe that we enjoyed to some degree that blessing that the saints enjoyed in the early history of the church that they continued steadfastly in the Apostles doctrine, and in fellowship, and in breaking of bread, and prayers in the sense of union. We never differed, that I know of, on any part of the scriptures, as he had searched them for his own comfort. Also, when called upon to close services, he would talk and admonish the brethren to love and good works, and I have often felt that though he would speak but little, his words were weighty. He would say: "Brethren, let us be careful how we live, there is so much responsibility resting upon us," and many other things on practical duties. Oh, brethren, remember them and the life of that dear old soldier and walk in this way, and it will ever redound to the glory of God and to the edification of each other. Oh, brethren, let us, like our dear brother, seek for the things that make for peace, and how he delighted to see the churches in peace, and how much grief to hear of confusion and strife among the churches. And, brethren, is it not the same with all truly humble Christians? Then let us walk humbly and spend the time of our sojourn here in fear, to love God and each other.

We would say, in conclusion, that his examples were worthy of imitation. It was his delight to fill his seat in conference and to do whatever his church required of him, according to scripture. Though I have spoke of his worthy examples, he never claimed perfection. He was ever humble and felt that he was a poor sinner, feeling sensibly of his sins, and like the Apostle, when he would do good, evil was present with him. He remarked to me on one occasion that the Scriptures taught to grow in grace and in the knowledge of our Lord Jesus Christ; and now, said he, if it is to feel that I am growing more and more perfect, then I do not grow any, for, said he, I feel my imperfections more and more, but my only hope is in the perfect righteousness of my Savior. May God bless his bereaved companion and dear relatives, and enable her to cast all her care upon him, and may she lean upon his promises, and find him a present help in time of trouble, for He says He will deliver them out of all their afflictions. May we feel His will be done. Amen.

J. H. GRESHAM.

DEMING, N. M., April 12, 1890.—*Dear Bro. Respass*: Enclosed please find a post office order for \$1 00 for a new subscriber to your paper. Please send **THE GOSPEL MESSENGER** one year to Mr. Silas M Ivey, Phœnix, Maricopa, county, Ariz. In a special providence I have been called out there on a preaching tour. I spent two weeks there, and found several of the Lord's dear ones, I believe; and on the 9th baptized Sister Sarah J. Ivey, the wife of Mr. S. M. Ivey. Hope our Master's word may take root there and bear fruit yet in the far away Territory of Arizona. With my best regards to you and **THE GOSPEL MESSENGER**, I am, I hope, your poor, unworthy brother through grace.

Fort Branch, Ind.

J. T. OLIPHANT.

Here is a sentence from an aged and humble minister of Jesus, received by private letter, that I trust may be serviceable to those who seek "high seats" and the most noted positions. He says: "I had requests to attend four union meetings on 5th Sunday, but I think I went where the Lord called me to a poor little church, in a poor neighborhood, and they were glad I had come to see them, and I was also glad the Lord sent me to preach to their comfort."

*

ORDINATION.

On Friday, April 4, 1890, Brother Rees Prather was set apart at Emmaus Church, Troup county, Ga., by solemn ordination, to preach the gospel and officiate in all the ordinances thereof wherever God in his providence should cast his lot. The Presbytery consisted of Elders E. C. Thrash, A. B. Whately, W. McMillan and W. M. Mitchell. Many visiting brethren and sisters were present from sister churches, all heartily concurring in what was done, and we trust that our young brother Prather and his pastoral labors may be abundantly blessed of the Lord.

M.

MEDITATIONS ON PORTIONS OF THE WORD.

By Silas H. Durand.

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THE OLD PATHS.

Elder Hassell has published **THE OLD PATHS**, (as in November **MESSENGER**), in neat pamphlet form of fifteen pages, and they may be had of him, post paid, as follows: One copy, 5 cents; three copies, 10 cents; eight copies, 25 cents; eighteen copies, 50 cents, and forty copies, \$1.00. Address him, Elder Sylvester Hassell, Williamston, Martin county, N. C.

AGENTS.

Elders J. T. SATTERWHITE and W. R. AVERY, of Chambers county, Ala., are hereby announced as agents to procure subscription and remit dues to us for **THE GOSPEL MESSENGER**, and it is hoped that brethren and friends generally will aid in extending its circulation and usefulness.—M.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud, Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind; and for further reference we call attention to our circulars, which are sent free on application.

[We met Eld. C. M Reed in Indiana, and have no doubt that the medicine above advertised is all he represents it to be.]—J. R. RESPESS.

Vol. 12.

No. 9.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA

—••—
PUBLISHED MONTHLY.

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

SEPTEMBER, 1890.

—••—
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CARROLL COUNTY, GA., March 15, 1890.—ELD. WM. M. MITCHELL—*Dear Bro. in the Lord:* I was, this morning, looking over a package of old MESSENGERS, when my eye caught a portion of your travail from death to life, in the MESSENGER of 1884, March number, and when I saw that you were baptized the first Sunday in August, 1842, and that I was baptized the third Sunday in March, 1842, a deep solemnity arrested my mind to think how God had followed me with his goodness and mercy for lo! these fifty years, and has blessed me most of my life with good health and a stout constitution; also, with one of the best of women as a helpmeet. We have raised ten children all proper, the youngest in his twenty-first year, all married but two. With all these blessings, yet I have an ungrateful heart. And now, my dear brother, I acknowledge with shamefacedness that I have done so little good for the cause of my blessed Redeemer. It seems to me that I have been of as little benefit to the Primitive Baptists as any poor sinner that ever lived who has had a name among them as long as I have and been blessed as I have; the very things that I would do I do not, and the things I would not do, them I do. Dear brother, I know my departure is near at hand, and that the time that I have lived has sufficed to have worked out the will of the flesh, for I feel that by the grace of God that I have pretty well cut loose from the world with all its glittering allurements. Although my physical strength is fast failing, my spiritual strength and faith in God our Saviour seems to grow brighter day by day, as my final dissolution draws near; and O, if I only could say like that good old Apostle (as I believe you can), "that I had fought the good fight, I have kept the faith," how it would cheer my poor soul. The Lord is a stronghold in the day of trouble, and he knows them that put their trust in Him. Now if I knew I put my trust in Him, then I could adopt the language of old Jacob, and say: "It is enough." Now, my dear brother and father in Israel, pardon me for being personal, I have met with you three times in life, the first time many years ago in the New Hope Association, at a church called Bethel, where my membership is now, and has been ever since 1843, when my poor soul was feasted upon the sweet truths of the gospel as handed out by you; and many years after that I felt impressed to visit the Beulah. My leading object was to hear you preach; my heart's desire was fully realized. I believe the church was called County Line. The last time was in New Hope Association, at County Line, Carroll county, Ga., and I long to hear you the fourth time. When I read of your affliction all through life, my very soul run out in sympathy for you. Now, my dear brother, in conclusion let me say that my heart's desire and prayer to God is your last days may be your best days, and that you may yet live long to labor in the good work you are engaged in. The MESSENGER is a source of great pleasure to me; it never remains in the office long. Now, I ask you to remember me, a poor old sinner, who has nothing but the mercy of God to rely upon, at the throne of God's grace. Farewell.

GILBERT COLE.

THOS. GILBERT, PRINTING, BOOK-BINDING, PAPER BOXES, COLUMBUS, GA.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1890. Vol. 12.

FEET WASHING.

DEAR BRO. RESPESS: I send you the following for publication in the MESSENGER; but I wish first to preface what I have written with the remark, that I am not one of those who write or speak as if setting up a standard for the government of the Church, and declaring non-fellowship for those who do not conform to it.

There seems to be a bull-issuing spirit among some, which I feel will cause trouble, and I desire to emphasize the fact that I am not issuing a bull on the subject of feet washing. I am satisfied that many of our dearest and most precious brethren differ with me on this subject, as well as on other points of practice in the churches, and for whom I entertain full fellowship in the faith of our Lord Jesus Christ. And, therefore, what I write on the subject of feet washing is intended as a friendly and brotherly discussion of a subject, about which some of us are in error. I am satisfied, should I succeed in convincing any of these of the correctness of my conclusions, they would be as ready to adopt the practice as I would be to discontinue it, in case I am convinced of my error. Are any of us so full of fleshly feelings that we cannot discuss this, or any other subject, without putting on war paint? Are we standing over a burning volcano, which is ready to burst out at any moment and destroy our peace? Is our fellowship for each other strung on such a brittle thread that the very shadow of tension rends it asunder? No; far from it. This volcano lies beneath the feet of those only who esteem leadership above the peace of the Church, and when we get rid of such we will be better off. By their fruits you shall

know them, and if the watchful will only consider for a moment, you will find these characters, not only in the front in their desires for leadership in the churches, but in political and other worldly aspirations. An examination into the temporal and business relations of some of these would-be leaders would show much trash and filth hid under a show of superior wisdom and faithfulness in guarding the purity of the doctrines and practices of the Church.

That the Saviour washed his disciples' feet, and in a most impressive manner enjoined them to do likewise, none deny, and that he set an example for his disciples to follow with each other, we are agreed. That he was a Baptist, and a feet-washing Baptist, we admit; but as to the significance—when, where and the length of time he intended it to be practiced—we differ in opinion and in our practice. In concluding the services, the Saviour said, "If ye know these things, happy are ye if ye do them."

We in the South wash feet immediately after, and as a part of the communion, once a year, usually at our yearly meetings, while some churches wash feet as often as they commune. My opinion is we are inconsistent in the practice, unless we wash feet every time we commune. If the "Supper being ended," (mentioned by John) is the last supper, and the one we commemorate by taking bread and wine, and is the one from which he arose and instituted feet washing, if we follow the example on one we should do so on all occasions, when we eat that supper. This conclusion is inevitable. Was the "Supper being ended" the Lord's Supper, or was it some other supper? If it means the former, the example and admonition of the Saviour fixes the time and place as being immediately after taking it. The apostle tells us that the "same night he was betrayed he instituted the Lord's Supper." This information fixes that fact. Did they eat the Passover supper that night?

Read Mark xiv. 10, 12, as follows, "And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them." And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? Then another fact

is fixed, to-wit: On the same night he was betrayed, he eat the Passover and instituted the Lord's Supper. Read the 18th verse of the same chapter, as follows: "And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me"—and the 19th and 20th verses, as follows: "And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said, is it I? And he answered and said unto them, it is one of the twelve that dippeth with me in the dish." Now compare this language with that used by John in xiii John from the 19th to the 27th verse, and who can doubt but what Mark and John are both speaking of the same occasion. I will requote Mark xiv and 20th: "And he answered and said unto them, it is one of the twelve that dippeth with me in the dish." In connection with this John xiii.: 26 and 27, "Jesus answered, he it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him;" and the 30th verse, "He then having received the sop went immediately out, and it was night."

Then Mark says he said: "The son of man indeed goeth as it is written of him, but woe to that man by whom the son of man is betrayed. Good were it for that man if he had never been born. And as they did eat, Jesus took bread and blessed, and brake it, and gave to them, and said take, eat, this is my body," etc.

John tells us supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, he riseth from supper and laid aside his garments and took a towel, etc. From the foregoing the following conclusions are irresistible, it seems to me: That while the Saviour was eating the Passover Supper, and before the conclusion of that supper, he exposed Judas Iscariot, and as soon as he did so, Judas went out, and as soon as Judas had departed he instituted the Lord's Supper, and as soon as that supper was over, he began to wash his disciples feet as described by John. If I am correct, feet washing should succeed the taking of the bread and the wine, and become a part of the communion. "If ye know these things, happy are ye if ye do them." If experience teaches us anything, I ask those who practice feet washing in connection with the

communion, is it not almost always a time of rejoicing every time you engage in it? Yes, I know is the universal reply; if so, is not this some evidence of an answer of a good conscience—is it not a verification of Christ's word? Ask a man who is called to preach for a sign of God's approval, and what does he say? "When I preach I feel better, I feel easier, and more peaceful, I become quiet and better satisfied." This is a good sign without which many of us would quit trying I suppose, if it is a good sign as to preaching, may we not conclude that the same kind of feelings which follow communion, feet washing included, is a good sign of God's approval, and especially when it is a direct fulfillment of Christ's promise, "If ye know these things happy are ye if you do them." I will try in another article to give my views as to the significance of feet washing, and as to what is meant by the Saviour when he said to Peter: "You know not what I do to you now, but hereafter you shall know." Affectionately,

H BUSSEY.

Columbus, Ga.

OPELIKA, ALA., July 8, 1890.

J. T. HURST, PULASKI, TENN.—*Dear Son*: Yours of the 5th inst., received; truly glad to get it, and to learn that you are all as well as you are. In reference to the debate of which you write, soon to take place near you, I have to say I am no advocate for gospel ministers to engage in debate, in pitch battles.

I see no precedent nor authority for it in the scriptures, and they (the scriptures) are a perfect rule by which to square our lives. It is a rule for all classes, and in all ages and gifts in the church.

I have thought that perhaps the promptings of such debates are of the carnal mind. It looks very much like striving for the mastery—which is forbidden.

As a general thing, worldly honors or worldly gain, or both, are in view and sought after. Now if this be the prompting of only one of the disputants, then the *other* is not justified; but I doubt that either is prompted by the Spirit of Christ. I doubt whether they are prompted by a desire to feed the poor, to comfort the disconsolate, and confirm the doubting. And then as an evidence that these debates are wrong, the tendency of

them and the fruits that grow out of them are evil. The hearer, the enquirer after truth, is perplexed, parties are formed, and in some instances there is alienation of affection and brotherly love, others again are embolden to do likewise, and are thus led away—all these are evils. I know that Paul fought with beasts at Ephesus, did combat with spiritual wickedness in high places, and when he was to be offered up, said: "I have fought a good fight" &c. This he did in withstanding the persecuting spirit brought against the Lord and against his annointed. But we hear nothing of him having set days and pitch battles with Rev's. and D. D's. of this world. If you feel inclined to so do, go and hear, you may be profited, or you may be perplexed. I don't think I would enjoy it.

I am anxious to visit you, but rather come at another time, when I could be quiet with your dear and afflicted little family. My surroundings are such that I cannot visit you now, but if it is the Lord's will I will at some-time. I fully appreciate your kind offer to aid me. My children in Georgia propose the same. I feel unworthy of such children, and desire to thank the Lord; for it is all of Him. The Lord is good to you in giving you a good hope through grace; in giving you a love for the brethren and for the cause of Christ; in giving you holy *desires* to take part with them in the worship of God; in giving you to hate sin, and in giving you a spirit of reconciliation to his will, even in affliction and poverty. These are evidences of a gracious state by grace, and it is your duty to evidence your love and loyalty to the King by obeying Him; by walking in His commandments and ordinances, and thereby secure that promised rest that is found *only* in obedience. You have my poor prayers and best wishes. Write soon to your unworthy father,

JOHN N. HURST.

NOTE.—The above private letter is submitted by request for publication. It is hoped that our brethren will carefully consider every part of it, especially with regard to religious debates and their fruits. What a blessing to sons, even after they become heads of families, to have a watchful spiritual-minded father to warn them against religious errors, and to admonish to faithfulness to Christ.—M.

WALTER HILL, RUTHERFORD CO., TENN., July 1, 1890.—
Eld. Wm. M. Mitchell, Dear Bro.: You and I are strangers in the flesh to each other, but I hope not strangers in the spirit. In THE GOSPEL MESSENGER of July number I see a question asked you by Bro. Neal, of Texas, "What is the law of sin and death?" Bro. Neal seems to be desirous not only for your views, but any brother that may feel disposed to write, and you seem to wish some young brother to answer. Well, I am not very young, but by your permission and approval, I will offer a few of my thoughts by way of joining in with you in helping the brother out of his tangle if we can. As you have correctly stated this first law, the violation and penalty of which have a bearing on man's future and eternal destiny—this first law, and the violation of its requirements, is the only law we find in our Bible, the violation of which separates man from his God and drives him from that nearness he had with his Creator. I might here say that man in the fall lost the image of his Creator, (some might object to this, but if I had space I could make it good by the word of God). I think in the violation of that law man was plunged in an eternal death, dead in trespasses and sin. Then we think it safe to say that the law found in Genesis ii chapter and 16th verse is the law Paul calls the law of sin and death. In the 2nd book of the Prophet Samuel we find this language xiv chapter and 14th verse: "Neither doth God respect any person; yet doth he devise means that his banished be not expelled from him." The means spoken of here was Jesus Christ the Lord and the only means of life and salvation in an eternal sense. The violation of that law was sin, and death followed; then all of Adam's posterity is in this awful condition by way of sin and transgression.

Then there is no flesh able to meet the demands of that holy law that was violated and broken. But the Bible teaches us that God in the person of his dear son, Jesus Christ the Lord, met every demand of that law and paid the last farthing the law demanded of his people, both individually and collectively, and I believe they, through his merits, stand fully justified as if they had never sinned, Paul being of that chosen number is enabled by the Holy Spirit to cry out in the language of the 2nd verse of the viii chapter of Romans. "For the law of the spirit

of life in Christ Jesus hath made me free from the law of sin and death." The inner-man was made free for what Jesus done, and I believe spiritually speaking, he was perfectly free from sin. First John 5th and 18th: "We know that whosoever is born of God sinneth not."

Now this is the inner or spiritual man as I understand it, but I understand sin remains in the flesh—the body—the flesh is not changed, and this agrees with the language of Paul in the vii chapter and 23d verse: "But I 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." That is the sin that was condemned in the flesh. I understand Paul's teaching in the 4th verse refers to the law he gave to his church—"That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." To obey the law is the righteousness of the law fulfilled in us. Read this chapter from the 4th verse to the 11th and you will find they that walk after the spirit obey this law. Read the 11th verse and Paul will tell how God will quicken our mortal bodies—make that body in which sin was condemned free from sin.

Also the 23d verse of the viii chapter of Romans: "And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan, within ourselves, waiting for the adoption to-wit, the redemption of our body." Here we see the redemption of our body being clearly taught by the Apostle Paul. O, glorious thought when the body will be made free from sin as the soul by the same power.

These thoughts are at your disposal, do with them as you think best. Your brother in gospel bonds,

Love to Eld. Respess.

WILLIAM B. OWEN.

REMARKS.—While there are many good suggestions in Bro. Owen's letter, we hope he will not take it amiss for us to say that we never could see the scriptural propriety of talking, preaching or writing about simply one *part* of a man for whom Christ died being made free from the dominion of sin or only one *part* being redeemed from the curse of the law, or of one *part* of a man being begotten and born of God. Neither does it appear to us that the text in Rom. viii. 2d, or 1 John v. 18, or any other in the Bible will justify such a theory. But we

do firmly believe as numerous texts affirms that "Who-soever is born of God doth not commit sin," in the eye of that law from the curse of which he is redeemed.—M.

BLOOMINGTON, ILL., July 20, 1890.—*Eld. Respass and Wife*: Beloved in the Lord. Although we are separated by hundreds of miles, my heart is drawn to you this morning by such strong chords of love that I cannot rest until I have asked you to *pray for me*. I truly feel that I am very needy and helpless, and we read in the sacred scriptures that "The effectual fervent prayer of the righteous man availeth much," therefore dear Bro. Respass, remembering how I was comforted under your preaching, I believe that God will enable you to pray for me, for I am hedged about with many sorrows and pierced with bitter and manifold temptations. I remember with sweet comfort your sermon on the words, "They went and told Jesus." Now the dear disciples when they had buried the body of their friend and brother *still* had *Jesus* to whom they could go, and when he heard it, he withdrew himself apart into a desert place alone. See how he was afflicted, oh, who can cause one of God's little ones to weep and mourn, thereby wounding and grieving the precious Saviour. Let this be in our hearts when we are reviled, to keep us from reviling again, and to cause us to pray for those who despitefully use us. O! as I look over this sin-cursed world, and over the waste places in Zion, and feel my own helplessness, I am made to cry daily unto the Lord, who I hope is my God, to undertake for me; to hold me close to his side, and that I may so conduct myself as not to wound one of the least of my brethren, and that I may be faithful and true. O, the responsibility that rests upon a member of the church of the living God. "Who is sufficient for these things?" and seeing these things are so, what manuer of persons ought we to be? But I am writing too much, forgive me, and remember that I am the least of all if a saint at all, and pity my helplessness and inability to do anything as I should.

I am still at my mother's, but hope to return to my husband this week, I had hoped to go long before this, but he has been traveling. I hope you reached home safely and found your loved ones well, and I have been expecting to hear something from you through my hus-

band; but I presume he has not heard yet. Give my Christian love to dear Bro. Bentley and his wife. I believe the dear Lord sent you both to comfort and build up and strengthen some of his humble poor. I have not heard a sermon since I saw you, and have seen the face of only one Baptist member, that being Eld. Pallas McKay, of Fullerton, Neb., who called here last week. I felt like saying "Come in thou blessed of the Lord."

With love to your house and the household of faith, I hope I am your little sister,

SALLIE M. BARTLAY,
513 East Mulbery St., Bloomington, Ill.

OBERLIN, O., June 7, 1890.—I can say that I know THE GOSPEL MESSENGER teaches the truth. I know it by experience. God made it known to me in 1858, although I was a praying boy twelve years before that, and had done all I knew from my childhood to obtain salvation, and expected to be saved by my works. I thought I could get religion as I pleased and when I pleased; I was told so, and I thought it was so, and yet I went on in this way for about twelve years. But in '58 the good Lord was pleased to show me my lost condition, and with all my pious life and good works I found myself one of the worst wretches that ever lived on this earth; my sins were like mountains, and seemed to rise up to the throne of God. Oh, I could not see how God could save such a wretch as I was and remain just. But I still thought I could make myself better and intended to do it, but every effort I made I got worse and worse, until I gave up all hopes of salvation and expected to die and go down to hell. I felt that I ought to go there to satisfy God's holy law. I never can tell any one how I felt; my sins cried out against me day and night, and I had no rest anywhere, and I wished many times that I had never been born. I wished that I could change my condition with the beast of the field or the birds of the air. I now saw that I could not save myself and I could not believe that God could save me and remain just. I have lain awake all night trembling and shaking as though I had an ague. I was afraid to walk on the ground lest it should open and swallow me up. It seems to me I have felt all of the pains of hell in my soul and

passed through the judgment; but at length the blessed Lord came to my relief and showed me the lamb of God. He appeared as the end of the law for righteousness, and my soul was made to rejoice in Him as my Saviour. I still stand there hoping in Him for salvation. Your brother in love.

S. R. BAKER.

“If ye bite and devour one another, take heed that ye be not consumed one of another.”—Gal. v. 15.

Dear Brethren, Editors and all the Faithful in Christ Jesus: The persistent desire of some of our very dear brethren to indoctrinate each other on predestination and the deplorable absence of that “brotherly kindness” and forbearance mentioned so often in God’s holy word, has been a source of much sorrow to me every since the controversy began. I have read with much regret, the harsh criticisms and unbrotherly denunciations of these dear brethren, until I feel I can bear it no longer without coming to them under the above caption, and calling their attention to the fact, that although they see differently, they are nevertheless brethren, children of one blessed Heavenly Parent. I come, brethren, appealing to you as being by far my superiors in the kingdom of grace, and beg you as an humble, yet I trust devoted servant, to “try the spirits” that have indited your denunciations of each other, and see “whether they are of God.” It is but natural, I know, so long as we are in a fleshy state, to “see in part and know in part,” and differ occasionally in our views. But is it not unnatural, unbrotherly and unkind for brethren to war against and persecute each other because they cannot see all things alike?

Whether the question of the absolute predestination of all things is true or false, one thing is a certainty, and that is the carnal weapons that have been so conspicuous in this controversy, God never has nor never will use to the accomplishment of his holy purposes. And when our able, highly esteemed and hitherto humble brethren meet each other with drawn swords, because they cannot understand alike the unrevealed mystery of God’s secret will and purposes, it is enough to fill the little ones in the family with astonishment and horror. We had a right to expect better things of you—brethren.

I know that is natural for the brother who says he believes this doctrine, to have fears that his brother who does not express himself that way, is bordering too close on the grounds occupied by Arminians; and on the other hand I see how the brother denying this doctrine, should have great fears that his stronger brother is becoming too "Fatalistic" in his views. But these fears incite you to ridicule. Several books have been published, both in support and in refutation of this subject, and nearly, if not quite all of our periodicals have given more or less assistance in the spread of this unprofitable discussion, and now to me it is very clear that the most of this writing has been instigated by a spirit of vain-glory and self-prominence. Many unbrotherly and unkind denunciations have been done by both parties. Out of all these writers, but one (Eld. John Rowe) has seen his error and published a retraction. In this he has set Dr. Carlton, the editors of the *Signs of the Times*, and others, an example worthy of their immediate imitation, for the wound inflicted upon Zion will continue to bleed until it is done. Eld. Rowe asks that the readers of his writing on the subject, extract from them every unkind word and sentence, and only allow him his views and he asks no more. If our brethren all would do as much the trouble would end.

I have been in the habit of thinking, and still think, that all this trouble is the result of striving about words to no profit. Each writer has had his words strained and magnified and made to mean more than he intended or desired. I have yet to hear of the first one who openly confesses that God is the author of sin, and yet the opposing party continue to charge it upon them. On the other hand I have yet to learn of the first one who will acknowledge that anything takes place by accident or chance, and yet they are charged with it. Oh! brethren, for Zion's sake, cease your hostilities, lay down your arms, get out of self, and you can, and bring peace; and joy inexpressible will fill the hearts of thousands of the dear children of God. But "if ye bite and devour one another, take heed that ye be not consumed one of another." "Except ye abide in the ship ye cannot be saved."

Without a speedy revolution of things the church will,

however much she deplors it, have to make this question of absolute predestination a test of fellowship.

Two churches in the State of New York have already reached this point, and declared non-fellowship for all who do not believe this doctrine, while two churches in Texas have taken the very opposite position. It remains to be seen whether our people will tolerate such a hasty and unprecedented procedure. To my mind the action of these churches in this matter is all wrong, and I suspect that in each of them may be found leading and influential brethren, who are jealous for the honors of war as well as for Bible truth. Let me now ask a serious question. Should this question be made a test, what becomes of little ones in Zion who do not feel to have any light upon this subject? If they take a position they are discarded by the opposite party, and if they take no position at all they are discarded by both. Yes, they must take a position if they do not understand the word "absolute," much less the mysteries involved.

This I know is a dark picture, but no darker than our present surroundings have drawn. The situation is deplorable. I am one of those who believe that a free, dispassionate and brotherly interview between these two contending parties would lead to a settlement of the trouble. If that proper God-given humility abounded in the heart this "war of words" would cease. I say "a war of words" for such it is. If those who believe this doctrine deny that God is the "author of sin" then what exception can be taken? Is not this the only objectionable feature in it? If one says I do not believe it, why charge him with being an Arminian when he denies that anything can transpire by chance or accident? is not this the only objectionable feature in it?

I know that it is a "strait-gate" and narrow way that the people of God are to travel, but although so narrow, I see no good reason why the whole family should not cross safely over without accident or danger if our big brethren will but be careful not to push us off. My fears are founded upon conduct of our leading ministers more than the question at issue.

In conclusion, let me say that my only motive in writing this letter is purely for the peace of Zion, for which I thirst and pray. Yours for peace,

Nankin, Ga.

A. V. SIMMS.

EXPERIENCE.

When reading the experience of those that I am satisfied have been taught of God, my mind is carried back to the time of my boyhood, and well do I remember the thoughts I had about Christians—that their road was clear of obstructions or crosses—and I often thought I would like to be a Christian, and was fully determined, in my mind, that, when I got through with all the pleasure that I wanted to see, I would turn to God and be a good boy. And I verily thought that it would be very easy for me to quit all my bad habits and do good deeds and the Lord would receive me, for I thought I was not as wicked as many other boys and men I knew, and, therefore, it would not be much trouble for me to get to be good. While in this condition, unexpected by me, in my eighteenth year, while attending a Presbyterian meeting one day, all of a sudden the thought struck me that I was a terrible sinner; and it struck me with such force that I soon sought some secret place, where I thought no eye could see me, and to try to ask God to have mercy on me. But alas! in the place of comfort came heavier trouble, and I have often thought, when reading John Bunyan's burden on his back, that I was burdened on my heart almost unbearable. So the idea that I was not as bad as some of my associates was reversed, for others would expose all their bad thoughts, while I kept mine secreted; so that I could not think of any individual but what could repent easier than I could. I in vain searched the Bible for relief, but instead of relief it was only condemnation, so that weeks and months passed and I thought oftentimes that I was irrecoverably lost. About this time some one told me if I would just quit all bad habits and say my prayers every night, I would soon be a good Christian. Now, dear brethren, you may know I was very attentive to all the so-called duties, but the burden remained, and I felt that my sins were so numerous that God would never have mercy on me, for I could not conceive of any mortal, or even a brute, but what had a better chance to be saved than I. My sins were so great that I never for a moment thought that God would be unjust in damning me.

Dear brethren, I have not the space, neither do I wish to weary your patience in telling the half that I passed through about this time. Suffice it to say that, after so long a time, one day, while in the field alone at work, stripping blades off of the corn, I felt so miserable that I thought I would go one more time and beg God to have mercy on me.

There was a deep sink, with trees in and around it, in the field where I was at work, where I had often gone to be out of sight of any mortal, to try to ask God to have mercy on me; but before reaching the intended secret spot, all of a sudden I was relieved of the burden that had so long bowed me down, and was in the act of shouting at the top of my voice, when the thought struck me if the neighbors heard they will think I am crazy, as I am not in the habit of acting that way, and turned and went to my work, but in a short time the thought came in my mind, though my burden is gone, this is not religion.

About this time the thought of baptism entered my mind, and again the thought I was not fit to be baptized, and so trouble came again, and I really wished for my burden back, so that I could better understand how it left me, and then the thought of baptism would come again and, as I thought, immersion was the proper mode. Some Presbyterians tried to persuade me that I was looking at the quantity of water was the reason that I would not agree to sprinkling for baptism, and this caused me to think I was deceived, and determined not to join any church.

In the mean time I left Tennessee and came to Kentucky, and in the year 1855 I joined the Missionary Baptists and lived with them several years; but the more I read the Bible the more I became dissatisfied. I found one would preach one doctrine and one another. Therefore, I commenced attending the Old School Baptist meeting, and their preaching suited me, but the thought of running from one church to another kept me back some time, and again the thought of the second baptism was in my way for some time, but as they were the only people that preached as I understood the Bible, I staid away as long as I could, and on the first Saturday in July, 1863, I went before the church at Ray's Fork and related my hope, and was

received and baptized the next day by Eld. Wm. Conrad, and ever since I have been hobbling along, often doubting the reality of my profession and have often been tempted to go before the church and request them to take my name off of the church book, as I see in myself so much that does not become one professing to be a lover of God, but I do know that if I had not been kept by the power of God that to-day I could not think and write about his mercies.

Brethren Respass and Mitchell, you will please pardon my lengthy scribble; it is awkwardly written, but not the half is told. I will now bring my scribble to a close, hoping to be remembered by you when at a throne of grace. If I know myself, I love all that love the Lord, our God.

A sinner saved by grace, if saved at all,
Stonewall, Ky.

A. F. SHERFY.

EXPERIENCE.

I was born in old Benton (now Cleburn) county, Alabama, on the 24th of September, 1846, and in this part of the State we lived until I was nineteen years of age, when we moved to South Alabama, and here I was married to Miss Nancy E. Morton on the 7th of July, 1868, by whom I had eight children, five of whom yet survives—three are dead up to this time.

I thought and cared as little about religion, God or godliness—almost as little as if there had been none. My parents taught me that there was a God, who required obedience of me, etc., but to me this was an idle tale, until in the spring of 1869, when I saw that a profession of religion was not only popular, but profitable; and it being very easy obtained, I, therefore, determined on procuring it, and to work I went. I had only to reform by renouncing swearing (at which I was noted), which was my chief sin. So it was no great while till I had affected a complete change in my conduct. And several times did I go to join the church—I mean the Missionaries—and as many times declined, not for doctrine sake, but on account of the old members, and sometimes the preacher with them, who would all be huddled or gathered in groups, spinning as

bad, if not worse, yarns than that from which I was just converted. So I would return home, feeling myself to be almost, if not quite, the only Christian who was at church; and just so I remained till July, 1870. While walking through my cotton crop one evening, about 3 o'clock, all of a sudden, as quick as lightning, my peace, my hope, and all of my righteousness that I felt so boastful of, were blasted for ever. My sins now loomed up before me as a mountain that filled the world, and I was condemned by the just and righteous law of God. I then saw that every act of my life was sin, and that my sins alone were sufficient to damn ten thousand worlds far better than this! Oh, the terrible condition of my poor soul! My troubles were indescribable, and my every breath for several hours was spent in begging for mercy. But how can mercy be extended to me? I know it cannot, for God is just. The exercises of my mind for two months I cannot, if I had space, describe. During this time, and when I was in great distress, I attended a Missionary meeting, and the preacher learning that I was in great trouble said to me, "All you have to do is to confess." And I said, "Confess what?" Said he, "Your sins." "This," I told him, "I was doing every moment of my life." Said he, "You must repent and accept Christ." Said I, "If I am not repenting I can't repent, and to accept Christ as my Saviour I cannot. I wish I could." "O," he said, "you must believe that Christ is your Saviour and you will be all right." At this he left me; and if I ever was thrown into despair it was by this preacher. I would have given my life to have believed that, but that I could not for my life believe. So time passed on for a few days longer, when late one evening, O the gloomy forebodings! but a few moments more and I will be gone, O, gone forever, and I fell to the earth to ask again for mercy, and to my utter astonishment the intended prayer was turned to praise; my sins were gone, my troubles were forgotten, and I was free. Now I could believe Jesus to be my Saviour; and to have believed otherwise would have been as much impossible as before to believe that he was. From this moment began my impressions to preach, but remembering to have heard of some who, after deliverance, were impressed to tell of what a dear and loving

Saviour they had found, and the sweet peace and joy that they had experienced, I thought surely this is all that this means. But those impressions, in spite of all that I could do, were still with me. I thought, perhaps, it only means for me to go to the church and tell it to them, and so I went to Enon church on Saturday before the first Sunday in November, 1871, and was received and baptized by Eld. Joel Sayers in July, 1872. Still I was impressed to preach, and on the third Sunday in March, 1873, I, at the request of Eld. J. A. Melton, at Enon, made my first attempt. This church was in Perry county, Ala., and from there I moved my membership to Mount Olive church, Shelby county, Ala., and thence to Clear Spring church, Oktibbeha county, Miss., and then to Emaus church, Webster county, Miss. And here my ordination took place, June 8, 1879, officiating Elds. C. E. Verell, T. J. Norris and S. C. Johnson. Since then I have served from two to four churches, and at this time I am serving three, namely, Mount Olive (Chickasaw county, Miss., of which I am a member) Okland and Ebenezer.

W. M. LITTLE.

EXPERIENCE.

I was born in 1842. I was often troubled, while very young, with thoughts of death and dying, and have often heard that "good boys would go to heaven, and bad boys to the bad place;" and if I did anything that was seriously wrong, the thought of going to the bad place would terrify me and cause me to make many promises, until it pleased the Lord, as I humbly trust, to open my understanding and show me my true condition. O, miserable, wicked, undone creature, I found myself to be in his sight. It was not now my outbreking practices, such as taking the name of God in vain, and that caused me to mourn and grieve. I was enabled to see the very fountain from whence all these bad practices emanated; my very heart appeared to be nothing but a sink of sin. (This took place in 1858.) I thought, now, that I will turn to the Lord with full purpose of heart, I will leave off all my bad habits and go to meeting and get good, do and act good, and by that means I could appease the wrath of an angry God, frowning upon me. All this I

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thought was binding upon me and I thought I could do that, and in consequence thereof the good Lord would have mercy on me and when I died would take me up to heaven. My troubles come and went, sometimes weighing me down more heavily than at other times, until it seemed that I must die and be banished from the peaceful presence of God without hope of ever claiming heaven my home, for surely I have sinned away my day of grace. My mind was now directed to some good old people who lived in the neighborhood, who were praying people, and I thought were good Christians, and if I just could have them pray for me the good Lord would hear them and I would get relief. I did not know how to avail myself of the opportunity of getting them to pray for me for I feared to go to them privately, so I greatly desired a revival meeting, (such as was fashionable in our neighborhood every winter) and there I would have a chance to go up and be prayed for at their anxious seat or mourners bench as it is called; so it happened in a few weeks that there was a meeting of that kind where I lived; this was in the latter part of January, 1859. After the meeting had progressed several days and nights it was my opportunity to go, for it was just what I desired; so being encouraged by some of my young friends, I went forward and gave them my hand, bowed myself down at their altar, giving myself wholly into their hands; for I had tried my own prayers sufficiently and they had failed me. After being there three nights in succession, some one of them told me to arise, he thought I would feel better, and just about that time they commenced singing one of their favorite songs, "Arise, mourners, believe on the Lord, for I don't want to stay forever here." I arose after their manner and according to their dictation, and a great shout went up by them, and shaking of hands ensued; and some would say, "O, how good it was to have religion, do you not feel a great deal better?" causing me not only to act a hypocrite, but to sanction a lie, for I felt miserable. O, what a lost, ruined and undone sinner I felt myself to be. I continued in this mood until the latter part of March following. Sometimes my tears were all dried away, and I wept because I could not weep. I thought that God was a just, righteous and holy being, and that he would not do anything but what was right; and O, I

thought if it could be possible, that to one so poor, so unworthy, so wicked and so vile as I—let mercy be extended. However, I was sent one morning to feed the sheep, some distance from the house; after I had fed them I leaned up against the fence watching the skipping to and fro of the little lambs while the old ones were feeding. Now, for the first time, my mind was directed to the good shepherd, which was Jesus, the way of life and salvation. Light sprang in and it was not only portrayed to me that Jesus came into the world to die for sinners, but that he died for me, the vilest of the vile, and I was one of that fold and he is the good shepherd, and the good shepherd laid down his life for the sheep. And he says that 'none is able to pluck them out of his hands;' 'My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand.' O, what joy and consolation sprang up in my poor soul. I have thought sometimes that I knew something of that joy that is spoken of in the scriptures, that is 'inexpressible and full of glory.' However, I started for the house to tell my parents what a rich Saviour that had found me, and the fulness and blessings that I conceived to be in him for poor, perishing sinners, such as I had felt myself to be. I passed over the distance so quickly and lightly that the time was not noticed. Ere I reached the house I commenced doubting, and concluded to say nothing about what had transpired, so I commenced drying up my tears for fear they would ask me what was the matter, and I would have to tell them, so I endeavored to keep it a secret. It was not long until it was impressed on my mind that I ought to join some church and be baptised. My young friends all being Armenians of course I must go with them, just so it was a church it made no difference where I joined. One day while at my brother-in-law's house, who was a faithful reader of the Bible and a Baptist, (one of the despised kind by the world), he said to me, I understand that you were in that gang out here (speaking of the revival meeting that had passed). Now, I want to give you some good advice, you take the Bible and read it well before you join any church; telling me of their belief and practice, and how contrary to the teachings of the scriptures, the Armenian gang held, so I thought that good advice. For six long years I toiled and la-

bored for better evidence that I might know that I was a child of God. Although I found a people among whom I would like to dwell, though differing from all other people, for they acknowledged that they are 'a poor and afflicted people, and their trust was in the name of the Lord,' which I found to be in accordance with the teachings of the Bible, and coincided with my feelings; and I was made to say, "Thy people are my people, thy God my God," so I cast my lot in with them. This was in April, 1864, and I was baptized in May following by Eld. Joel Hume in fellowship of Big Creek church. Right here was some of my happiest days. I could adopt the language of the poet—

Jesus all the day long
Was my joy and my song.

I thought I never would doubt again, but, dear brethren and sisters, I have passed through many dark places, oftentimes doubting whether I have an interest in the blood of Jesus, at other times I can see my way more clearly, but I have to mourn over a hard heart and a wretched, wandering mind, and the best evidence I have that I am a child of God, is that given by the Apostle John: "We know that we have passed from death unto life, because we love the brethren." And I know that I can truly adopt the language of the poet:

"The friends that most cheer me
On life's rugged road,
Are the friends of my Master—
The children of God."

Now, dear brethren and sisters, I have tried to tell you the reason of the hope that is within me.

Yours in hope and love,

Cynthiana, Ind.

L. W. CLEVELAND.

As the disciples of Christ *are* more than others, so the disciples of Christ do more than others. A hypocrite may move beyond a Sodomite; but a Christian moves beyond them both. Though the naturally dead can do nothing, yet the spiritually dead may do something. Though they can do nothing to merit the grace of life, yet they may do something as to using the means of life.

EDITORIAL.

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

ABRAHAM'S TWO SONS.

For it is written that Abraham had two sons, the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants: the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.—Gal. iv.: 22-26.

Some one, without giving date of time or place, and whose letter has been mislaid, has submitted the above text for consideration, and though we feel deeply conscious of our limited ability to fully expound this or any other text, yet such as we have we freely give, knowing that if there is anything good or profitable it has been freely received from the Lord.

The text begins with the words, "*For it is written.*" Every careful reader of the New Testament has doubtless noticed how frequently both Christ and his Apostles refer to what is written in the Old Testament as the foundation and proof of their teachings in the New Testament. No less than eighty or an hundred times does this or some similar phrase occur, thus showing that instead of the New Testament being in conflict with the Old, it is but the confirmation and fulfillment of all its types, shadows and prophesies. They all testify of Christ. He came into the world "As it is written," suffered and died, "As it is written." "And thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."—Luke xxiv. We may, therefore, rely with unfaltering faith upon what is written in the Old Testament scriptures as being a divine record of God's truth that will stand forever as the infallible standard by which we must all stand or fall.

Whatever is referred to, as being written by the prophets in the Old Testament, shows that God designed thereby to instruct his people in all coming time concerning things that would be useful and comforting to

them; for whatsoever was thus written was written expressly for their learning that they, through patience and comfort of the Scriptures, might have hope. Rom. xv.: 4. And though it may seem in the view of man to be but a small matter to mention Abraham's two sons, one born in bondage and the other born in freedom, yet God had a wise design to place the seal of his divine sanction upon the record to set forth, allegorically, or in a figure, the difference between the works of men and the sovereign grace of God in the eternal salvation of fallen sinners. It is true that Abraham and Sarah, his legal wife, had a precious promise from God that they should embrace a free-born son, but the fulfillment of this promise was, in their view, so delayed, and so against every law of nature, that it seemed but reasonable when they looked only at things that are seen and known by the natural mind, that if they did not make some effort and move toward God that he never would move toward them in fulfilling this much desired promise. They must do their part and the Lord would his, as the world of mankind now have it. They done their part, and a son was born after the flesh as all the descendants of Adam are in a state of bondage, sin and death. And there never has been one of Adam's sinful race by that natural birth made free from the bondage of sin, neither can any of them by virtue of that fleshly birth bring forth spiritual fruit unto God or inherit the kingdom which God hath prepared for them that love him.

Hagar and Sarah, and their sons, Ishmael and Isaac, represent two covenants—the covenant of works and the covenant of grace, and also the people born under those covenants. All who are born under the covenant of works are born under the law and under its curse. It gendereth or brings forth unto bondage. It is Christ alone, according to the principles of the New Covenant, that makes the sinner free from the bondage of sin. He maketh all things new, giving a new heart and putting a right spirit within his redeemed people, that they may love and serve him in spirit and in truth. "If any man, whether Jew or Gentile, rich or poor, wise or ignorant, be in Christ, he is a new creature, old things are passed away; behold all things are become new. And all things are of God who hath reconciled us unto himself by Jesus Christ."—2 Cor. v.: 17. These

new creatures are the free-born children of the New Jerusalem, which is above the penal demands and curse of the law, and they are therefore not children of the bond woman, but of the free. They are free from sin as to its final dominion and curse, and they have their fruit of this freedom unto holiness of life and character, and the end of all is unto everlasting life and eternal joy and glory.

“What shall we say then that Abraham, our father, as *pertaining to the flesh* hath found?”—Rom. iv.: 1. He did not find a justifying righteousness before God, neither did any of his descendants, according to the flesh, attain unto it. And therefore John the Baptist, a man sent from God to proclaim the gospel of our salvation, says to them all, “Think not to say within yourselves, we have Abraham to our father.” Your fleshly relation even to Abraham can never make you a fit subject for the gospel kingdom, nor for the gospel ordinances. You must bring forth better fruits than any of the works or products of the flesh. The Apostle Paul tells us plainly that “Israel, which followed after the law of righteousness, hath not attained to the law of righteousness,” because they sought to attain to it by performing some legal conditions of works, and for this reason stumbled at that stumbling stone, Christ, which God had laid in Zion for a foundation on which to build his church.

But lo, and behold the wonders of sovereign grace that the “Gentiles which followed not after righteousness,” as the Jews did, “have attained to righteousness.”—Rom. ix.: 30. Hence the Lord saith, “I was found of them that sought me not, I was made manifest to them that asked not after me.”—Rom. x.: 20. These are the children of the free woman, begotten and born of God. But as it ever has been so it is now—those who are born under the bondage of their own fleshly works persecute those who are born of the spirit, though they be heirs of God and joint heirs with Christ. “Cast out the bond woman and her children for they shall not be heirs with the free woman.”—M.

There is no sin so sweet but the love of Christ will restrain you from it.

BUILDING.

By reference to the June MESSENGER it will be seen that we therein briefly discoursed on the offer of the colonists of Esarhadon to build with the Jews, and the rejection of their offer by the Jews, and in consequence of which the colonists weakened the hands of the Jews and troubled them in building, and hired counselors against them to frustrate their purpose all the days of Cyrus, even until the reign of Darius, king of Persia; and wrote a letter unto Artaxerxes, King of Persia, making an accusation against the inhabitants of Judah and Jerusalem, and asking that search be made in the book of records of his fathers, and he would find that Jerusalem had been a rebellious city, etc., and the king returned answer saying, "The letter which ye sent unto me hath been plainly read before me, and I commanded and search hath been made, and it is found that this city of old time hath made insurrection, and that rebellion and sedition have been made therein. Give ye now commandment to cause those men to cease and this city be not builded."—Ezra iv. Then the work ceased of the house of God until the reign of Darius king of Persia.

In the reign of Darius, then the prophets, Haggai and Zechariah prophesied with the Jews that were in Judah and Jerusalem in the name of the God of Israel, and Zerubbabel and Jeshua began to build the house of God. When they began to build Tatnai the governor on this side the river and his companions said unto them, Who hath commanded you to build this house and to make up this wall. But the eye of their God was upon the elders of the Jews that they could not cause them to cease till the matter came to Darius. Then Tatnai sent a letter unto Darius the king, wherein was written thus, be it known unto the king that we went into the province of Judea, to the house of the great God, which is builded with great stones and timber is laid in the walls and this work goeth fast on, and prospereth in their hands; and we asked these elders, and said, Who commandeth you to build this house, and make up these walls? and they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house and carried the people away into captivity. But in the first year of Cyrus, king Cyrus made a decree to build this house, and the vessels of gold and silver of the house of God, which Nebuchadnezzar took, these did Cyrus take out of the temple of Babylon, and gave to Sheshbazzar and said unto him, Take these vessels, go, carry them into the temple, into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the Sheshbazzar and laid the foundation of the house of

God, which is in Jerusalem; and since that time until now hath it been in building, and yet it is not finished.

Now, therefore let search be made, if it seem good to the king, in the king's treasure house, whether it be so that a decree was made of king Cyrus to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.—Ezra v. Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon; and there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record written in which the king Cyrus made a decree, saying, Let the house of God at Jerusalem be builded, and also let the golden and silver vessels which Nebuchadnezzar took forth out of the temple, be restored. Now therefore, Tatnai, the governor, let the work of this house of God alone, and let the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree, that of the king's goods, even of the tribute beyond the river expenses be given unto these men, that they be not hindered; and that which they have need of be given them, of bullocks, rams and lambs, for burnt offering, and wheat, salt, wine and oil, according to the appointment of the priests, which are at Jerusalem, let it be given them day by day.

Then did Tatnai, according to the decree of Darius and the elders of the Jews builded, and they prospered through the prophesying of Haggai and Zechariah, and they builded and finished it on the 3d day of the month Adar.

The colonists becoming incensed when the Jews refused their fellowship in building, hired counsellors against them. Men will part with their money to gratify religious revenge quicker perhaps than for anything else. They will do it quicker as partisans in religion than as partisans in politics; because in religion they delude themselves with the notion that they are serving God with such fleshly sacrifices. These hired counselors worked, and they always work; and their aim was to establish the righteousness of the colonists by establishing the unrighteousness of Jerusalem. How natural and fleshly such a course is; how natural it is to try to prove our own goodness by our enemy's badness; and to say "I will confess my fault if my adversary will confess his," as if God would accept any such a trade as that! These counselors worked diligently, for hatred, revenge and love of money, and honor inspire to diligent work; and they searched the records of Jerusalem and unearthed her wickedness away back, and it was savory meat to them; they feasted upon it, but if they had been

what they professed to be, it would have grieved them rather than have been a joy to them. For they professed to love the God the Jews loved. But it gratified them to know that the Jews, who claimed such high purity as to refuse their fellowship, had blots on their past record, that even the colonists would have been ashamed of; that Jerusalem with all her high claims of God's special grace had been worse and more disorderly than they themselves had ever been. Nor need God's people be surprised that the religious world should thus judge them. It is natural that they should thus judge us, especially when our claims of grace forbid our fellowship with them. They are led to look for fruit of a high order in us; to look upon the fig tree for figs, and when none is found they can but regard our high claims as fictitious and our doctrine of grace as but a cloak for sin.

When we take the high stand and the true one that our Christian obligations pledge us to temperance, to charity, and to honest and obedient lives; and that they also forbid our co-operation with men of the world in temperance, benevolent and other secret and unscriptural societies—forbid our pledging to men to do what our obligations to God require and command, and the doing of which would be to the praise of God's grace, but if done as members of unscriptural societies, as yoked with unbelievers, would be to the praise of men. I repeat when in the face of such high claims we are found given more to excess in drinking, and less mindful of the poor and needy, less given to prayer and the assembly of the saints, more given to greed, covetousness and selfishness, more exacting and unmerciful, and with less concern about our debts, or worse still evading them by some law of man in the name of wives and children, and perhaps living at the same time higher and dressing finer than men we owe, when we are thus guilty, and more temperance is to be found in men of the world belonging to temperance societies, and more kindness to the poor in men belonging to benevolent societies, and more honesty in men of the world than in some of us; what indeed may we expect the judgment of the world to be of us? Can we build a house to God's praise with such lives as these—what sort of a house is it that we build when our poor are disregarded, when our ministers are neglected

through worldly greed—what sort of a house is it when even our ministers make the ministry a secondary thing and when they preach at their convenience only? Is it any wonder that there is confusion where there is so little love, that brethren are disfellowshipping each other, calling one another railers, Arminians and fatalists—when these things are so what are all our high claims worth to the world as a light or to ourselves as a comfort?

It does not matter how sound we are in what we call doctrine, for the sounder we are the more we reproach the doctrine by disorderly lives, and the more we discredit our claims of grace. Can we build to God's praise with hands red with the blood of murdered brethren? Can we murder one another about some abstruse point of doctrine understood by none, and if understood but little if any comfort to any, deluding ourselves that we are prompted by love to God in such murderous assaults, and we at the same time are living lives not wholly clean? What comfort is it to me for a brother to preach the doctrine ever so soundly when he is, at the same time, owing me money that I need and that he makes no effort to pay? What is his soundness worth to me or to anybody else? The charge against the Jews, though raked up by their adversaries, was true, and that was the rub; and for that cause the work was made to cease. The sin had not been confessed, and before the work could prosper it must be confessed, and that was perhaps why Zerubbabel in refusing the aid of the colonists did it in a boastful spirit, saying, We ourselves will build unto the Lord as Cyrus the king of Persia has commanded us. It was right to refuse the aid of the colonists, but not in a boastful spirit; but with sins behind them unconfessed they could not do it in a right spirit. There can be no boasting in works prompted by the spirit of grace, nor is there any covering up of sin in grace—grace brings sin to light or makes it manifest, and therefore it was grace, in a sense, to the Jews that these colonists tried to frustrate their purpose in building so that the work ceased for a time, because the Jew's work though right, was not wholly in a right spirit.

The confession of sin is building itself, for it is to God's praise, and confessing sin is putting it away, and as

long as sin is covered the work ceases. Sin must be confessed; for our adversary is always too strong for us when we as churches or individuals are cumbered in our work with unconfessed sins behind us. It is an enemy in the rear.

Say that I as a minister have been faithful and sound in the doctrine, but my life has been spotted with conduct unbecoming me as a minister, and now if I attempt to correct others in some doctrinal error, and in which they perhaps ought to be corrected, I shall not succeed in it. I can't build, for though I start it the work will cease. For like the adversaries of the Jews in this case, I will be made to look back to sins behind me unconfessed, and until confessed they overcome me and make my work to cease. Because I can't do it in the right spirit. That which praises God must be in the right spirit; and in his spirit our sins are confessed, and humbled by the confession we build in humility. There is no boasting for this cuts it off.

If a church or churches have been in error in some point they should confess that error; they should confess it even if their sister churches did not require it; for God requires it and their future peace and prosperity require it. Confessing, they have no clog behind to cumber them; because confessing it in spirit removes it from them as far as the East from the West, and he who should after this, try in his fleshly zeal to revive it should be regarded as any enemy to God and his people.

A consciousness of our own sins and short comings as churches and individuals prepares us to bear with the short comings or errors of others. If we do not, it is because our sins are hid from us and we are in a worse condition than they are who have sinned and are penitent.

Pekah slew in Judah 120 thousand in one day, all valiant men, because they had forsaken the lord God of their fathers; but he did it in a rage that reached up to heaven, and God by Oded said unto them, because the Lord God was wroth with Judah he hath delivered them into your hand and ye have slain them in a rage that reacheth up to heaven, and now ye purpose to keep under the children of Judah and Jerusalem, for bondmen unto you; *but are there not with you, even with you, sins against the Lord your God?* Now hear me,

therefore, and deliver the captives again.—2 Chron. xxviii.

None of us with lives spotted behind us with sins unconfessed, need expect to be able to correct in the right spirit others; for in that spirit we are more disposed to slay in a rage that reaches up to heaven.

It was not therefore to be wondered at that these colonists prevailed against the Jews until another king or spirit arose over the Jews, and they themselves were made to confess their sins saying—But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar, who destroyed this house and carried the people away unto Babylon. This they were blessed to do by the prophecies or preaching of Haggai and Zechariah, who prophesied to them in the name of the God of Israel, and then they began to build in the right spirit. And Tatnai the governor wrote to the king and search was made and it was found true that Cyrus had made a decree that the house should be built. And now Darius, the king, decreed in addition that the king's tribute beyond the river should be given the Jews, and that bullocks, and lambs, and wine, &c., and that the work be not hindered.

And thus all things rendered tribute to grace, to the building in praise of God's grace as the sea furnished the fish and the money in it that paid the tribute of Jesus and Peter.

So our temperance, honesty, charity, humility obedience, fidelity, zeal, long suffering, and whatever may be in us, or our lives that is good, are all made to pay tribute to God's grace that has provided these things for us and wrought these works in us. How then shall our charity and benevolence be made to pay tribute to lodges of secret societies; our sobriety and temperance to temperance societies, our honesty be tributary to the laws of men instead of the grace of God. Are we not the Lord's, whether we live or die, are we not the Lord's? And is he not glorified in us by our works as well as our doctrine, and even more in our lives than in our doctrine? Lord help us!

R.

AGAIN.

Several readers of the GOSPEL MESSENGER desire us again to request that obituary notices be not quite so lengthy as some of them have been. It is rather embarrassing to have so frequently to call attention to the same thing. The pages of the MESSENGER are freely open for obituary notices, but it is not expected that a history of the life and character of the deceased should be published in connection therewith.—M.

EXTRACTS FROM PRIVATE LETTERS.

DEAR SISTER: I feel this morning like I wanted to talk with you, but as I cannot, I will try to write. Deep waters have almost overflowed me, and I wonder often why it is thus with me. But the poor servant is not greater than his Lord, and he suffered and had this and many other things written for our comfort, and should we not feel assured that the sufferings of this present time are not worthy to be compared with the glory laid up for those who have come up through great tribulation and washed their robes and made them white in the blood of the Lamb. My dear sister, I am glad that I can this morning look by faith and hope beyond the grave and see brighter and more glorious things than all that this contaminated world can afford. Then, why not glory in tribulation. But here I stop and wonder with tears in my eyes why it is thus and so with me. But in comparing our body to the church and its members we know if one member is sick, or sore or wounded, the whole body suffers. O, Lord! am I one of the body, and do I suffer as a Christian? Above all things, give me a place in the Church of God where I can suffer and joy and worship with the saints of the Most High God.

It is with joy and comfort that the first verse of the 8th chapter of Rom. is now presented to my mind: "There is therefore now no condemnation to them who are in Christ Jesus who walk not after the flesh, but after the spirit." If one is walking after the flesh there is where the whole body or church gets the wound.

I do thank God, the great giver of every good and perfect gift, that I have no desire to walk after the flesh or fulfill its desires or lusts, but to walk after the spirit, for I know that if I sow to the flesh I shall of the flesh reap corruption. My prayer to God has been ever since I was carried down and buried in the watery grave by the dear, aged Eld Mitchell, whom I esteem so highly, that the Lord would enable me to walk after the spirit, and ever holding to the truth as an anchor of the soul both sure and steadfast. But even if one that is near to us in the fellowship of the gospel

should be led so far by the lusts and spirit of the flesh into sin, that it requires all manner of sufferings to bring them back or open their eyes to see their ungodliness, and thereby cause them to repent and return to the footsteps of the flock, I trust I can in heart say return. But my dear sister, it would be wrong to encourage any one who has been justly cut off from the church to return till we can see from the daily walk and godly conversation that they are famishing, and have said in their heart, "I will arise and go to my father" By the grace of God I hold my Christian profession and character in far higher estimation than any earthly joy or treasure, though I admit that I have been greatly tried, almost beyond the strength given me to endure. But I thank God that amidst all I feel my conscience clear and pray that I may be sustained in my many trials, and have grace to help me that I may never be put away from the fellowship of the dear brethren and sisters in the church of Christ.

I had rather suffer with the children of God than to dwell forever with the wicked in the treasures of this world, though at times my burdens and distresses are such that I have a desire to depart and be with Jesus, where all tears will be forever wiped from my eyes, and where that "new song" of redemption and salvation by the blood of Jesus, which I trust he has put into my mouth, of praises to God and the Lamb, will be forever sung to the glory of Him who liveth forever and ever.

I am not very well this morning, but hope that you and your dear husband are enjoying good health, and that I may hear from you soon. I remain as ever your devoted, though unworthy

SISTER.

HOGANVILLE, GA., SEPT. 1889.—*Eld Mitchell*: Esteemed brother in the Lord. I have thought of you often since I received your last letter, and if not deceived, I deeply sympathize with you and family in all your afflictions. Hope your son is much improved by this time. While the blessed Lord has blessed you abundantly in the past with great grace and wisdom above many of your fellowmen. He has also given you to suffer much affliction for His name so that you are blessedly numbered with those who have come through great tribulation. It will not be long till you are called to lay aside this earthly armor and dwell with Christ at home. Then and only then—

"All your sufferings will close
And heaven afford you sweet repose."

How blessed the thought, how comforting the hope, that in a little while we shall be called to depart and be with Christ.

We have been greatly blessed at Emmaus recently, have received fifteen members during the last three meetings. Some by restoration, some by letter and some by experience and baptism.

Another item of good news is that the Lord has blessed old Em-

maus with a young and promising minister of the gospel, Bro. Rees Prather, and I think he will be much beloved by the churches.

A. B. WHATLEY.

[We assisted in the ordination of Bro. Rees Prather Friday before 1st Sunday in April, 1890, and sent notice to MESSENGER, but it was mislaid. He is now serving churches acceptably.]—M.

NEW PROVIDENCE, ALA., July 1, 1890.—*Dear Bro. Mitchell:* Your favor of recent date came duly to hand. I have not felt able to write, and am now so nervous I can't write much. I think my condition is some better; in fact, I know that in some respects it is so, but then I am so very weak and let down in body and mind, I fear I shall never be much account. And, like you say of yourself, I cannot be as much resigned as I desire. The scriptures contain very many declarations which, it seems, ought to be received by the children of God as precious and consoling to them in their afflictions and trials, and I often try to appropriate them to myself, but alas! there is no comfort in the letter—naught but the spirit of the Lord can apply those promises to our cases. How helpless! how dependent! With a volume filled with promises, I spend hours in looking over the sacred pages, and yet I must wait, and groan and complain until the Lord is pleased to come, in his gracious deliverances, and put his promises in my heart. I am trying to wait now, but oh! how impatiently is my waiting. I could copy some of the blessed promises and offer them for your comfort, but I know that you have the same book, and that you read them and consider them, and the Lord sometimes gives you the spirit of them. But what would a transcript of these promises be worth from my pen unless the Lord directs me by first applying them to my comfort and support. I am helpless, blind and poor. I wish I could pray. Truly, dear brother, your afflictions are sore and trying, but they will end in eternal rest, and that before long. I hope we will meet where

“Sickness and sorrow, pain and death,
Are felt and feared no more.”

I arrived at home on Wednesday last. My wife had just passed through one of her serious spells of nervous debility and prostration. She is a great sufferer.

I feel a deep sympathy for Virgil. May the Lord bless him in his affliction, if it be not His will to deliver him out of it. I felt much disappointed in my failure to reach your house and the meeting at Mt. Olive, but could not help it. I fear now that I shall never be able to visit you. Lest I worry you, I will close.

Yours, in tribulation,

J. E. W. HENDERSON.

OBITUARIES.

NATHANIEL S. GLOVER.

He was born in Edgefield district, South Carolina, on May 11th, 1813, and departed this life 26th of January, 1889.

Although born in the state above named, he was principally raised in Jones county, Ga. We knew him from our youth, and he was one of the most prominent citizens of our county. He was raised a farmer and possessed a good education, when he commenced farming to himself. He followed the plow with one or two more hands, and before his death had accumulated a good fortune, and, though wealthy, he continued to labor as long as his physical health would admit. He raised a family of children, four sons and two daughters, if I am not mistaken, by his first wife. She and four children preceded him to the grave—three sons and one daughter. She was (that is his first wife) a member of New Hope church, where his membership was.

Our brother was a very prominent man in all the political matters of the county, holding responsible offices and filling them honorably. He represented his county in the legislature several times, always giving satisfaction, but as he grew older and his health declined, as he was afflicted with rheumatism for many years. He withdrew as much as possible from public life, although he was consulted on all matters that pertained to the interest of the country. He was a great friend to the poor of his country, and when the late war had ended, the soldiers returning home destitute, he had means and it was a pleasure for him to assist them, not only then, but down to the day of his death he continued to assist such as stood in need, helping them to buy lands where they could have settled homes, and many that live to-day can bear witness to this, and with myself say that he is greatly missed; and, as we have remarked, we have no idea of ever seeing another such man as N. S. GLOVER, in every particular.

Our brother, after losing his first wife and his children that were living having families, and feeling sad and lonely, after a few years was happily married to a most estimable lady, who made him a kind and loving companion to cheer him in his last days; who was all that he could have desired her to be—loving, devoted, patient and untiring in her attentions to him in his afflictions. Our brother was from youth, by what he has told me, a Baptist in the letter; his mother was a Baptist in her life time, but he was taught in his experience to be a Baptist in spirit. Once while in conversation with me upon the subject of religion, said: John (as he had known me from a child), I would be a good arminean, and this is what I mean, to do all the good that we can, and just as little harm, and this would be sufficient, but the Bible teaches, You must be born again. Now, says he, I cannot get around this, and his experience showed afterward that to do as well as you can in man's strength is not sufficient. He had, or claimed, a hope, for several years before he came to the church, but he was made to deny himself, take up his cross and follow his Master. Finally he became able to get to New Hope church, where he was assisted out of his buggy and on his crutches, taking his seat and hearing the preaching seemed to enjoy it. When the door of the Church was opened he came forward and told what he hoped the Lord had done for him, and was received into the fellowship of the church. The next morning we assembled at the water to baptize. We hardly knew how we would procede, as our brother was on crutches, and being very large—weighing 260 or 275 pounds—but he said to me he thought when he was in the water he could stand to be baptized, and being assisted by Deacon W. C. Butler, we were enabled to baptize apparently with as much ease as any one, and he was rejoiced in spirit. Although he had

been disobedient for many years, refusing to go home to his friends and tell them what great things the Lord had done for him, yet we believe that, like those who labored in the vineyard but one hour they received, every man, a penny; that is, he felt the answer of a good conscience toward God, having done his duty.

For many years before he united with the church he was a substantial friend of the church and delighted to assist them any way that he could, always helping the writer liberally for years before he was a member. It made us feel humble and thankful to God, for we feel that he was one of the noble of which God's Word tells us that there are not many mighty, not many noble, are called, yet we believe he was one of them. He often said to me, almost every time he saw me, whenever you need any help come and let me know and I will help you as long as I have anything, which he did. I was with him but a few days before he passed away, and at night he seemed to be suffering a great deal, but towards bed time he had the Bible brought to me with the request to offer prayer, and I tried in my weakness, while he lay on the bed, and heard his response several times. I remained up till after 1 or 2 o'clock in the morning and then slept till morning. We discovered the next morning that he was failing rapidly, and in a few more days fell asleep in Jesus, passing quietly away. I was sent for to preach upon the occasion, but as the weather was cold and rainy it was postponed until the regular meeting time, when we tried to preach the funeral, by the request of the family, to a large and attentive audience. We would pray, in conclusion, that if the Lord will that He would lead His bereaved companion and that only surviving son in the way in which we believe that dear servant of the Lord was led and comfort them with his Holy Spirit, is our desire.

J. H. GRESHAM.

DEAR BROTHER RESPESS—I am desirous of having our little twins' obituary printed in the MESSENGER. Your unworthy sister in hope,

G. W. WILLIAMS.

RUTH MARRIE and RUBY MARRION, infant twin daughters of J. B. and Georgia W. Williams, were born February 3, 1888, at Orris Grove, near Midville, Ga., and died August 20, 1888, aged six months, seventeen days, and were buried at old Canoochee cemetery, a Primitive Baptist church. They were budded on earth to bloom in heaven.

MRS. MATILDA SNELSON,

Daughter of John McKenney, was born in Lincoln county, Ga., September 2, 1802. Was married to Pleasant Gresham December 25, 1821, and moved to Upson county in 1827. Having lost her husband she was married to John Snelson June 20, 1856, whom she survived many years. She was baptized at Good Hope church, in Upson county, about 1828, by Zachariah Gordon, the father of Governor John B. Gordon. She was a cripple for many years, caused by a fall soon after her second marriage. She was confined to her bed over four years, and bore her affliction with that degree of fortitude that characterize all those who are blessed with an abiding trust in God, and calmly fell asleep in Jesus at her home in Meriwether county, Ga., June 17, 1890. The writer had known Sister Snelson for over thirty years, and can say of a truth that a devoted mother in Israel has gone to behold Jesus' glory. E. C. THRASH.

ANTIOCH PRIMITIVE BAPTIST CHURCH, MERIWETHER COUNTY, GA.: We, the committee, beg leave to report that we recognize in Sister MATILDA SNELSON one of the Lord's greatest blessings to this church for a goodly number of years. For surely her faith was tried when the church was reduced in membership so low that it looked like that desolation was inevitable. But she stood unshaken upon the Bible principle, that the race is not to the swift nor the battle to the strong. And

we believe that our little church stands to-day a living monument to her faithfulness in patient waiting; therefore be it

Resolved, That the church express her heartfelt grief in the loss she has sustained, and that we cherish her memory by recording this report on our church book and having the same published in the GOSPEL MESSENGER with her obituary.

J. F. SUTTON,
W. R. WHEELLESS,
Committee.

DEAR BROTHER RESPESS AND THE MANY READERS OF THE MESSENGER—I write again to let you know of my troubles. We have three more deaths in my family or the family of my children. I feel the chastening of the Lord has been upon me during these seven months sickness, and I hope that I have been humbled and that it has been sent for good.

Yours as ever, JOHN W. LOARD.

WILLIAM C. LOARD,

The oldest child of Freeman and Fanny Loard, was born November 1, 1879, and departed this life March 31, 1890. He was an obedient child and had begun to be a great help to his parents. But alas! that fatal disease, typhoid fever, seized upon him, and after twenty-one days of great suffering he fell asleep in death, and his body was laid the next day in the cemetery at Beulah church, at Graham, Ga., and singing and prayer were conducted by Bro. James Hartly.

MARY FRANCIS MORRIS,

The eldest daughter of Thomas and Caroline Morris was born March 15, 1882, and died May 19, 1890. She was the pride of her father and beloved by all who knew her, and now she is gone from the troubles of this world. She was buried at Beulah church, after prayer and some feeling remarks by Bro. James Hartley. It is hard to give up one so dear, but God does all things well. She was eight years, two months and five days old.

COLTON C. MORRIS,

The youngest child of the same parents, was born September 10, 1889, and died May 27, 1890. COLTON was sick one week with dysentery. He was well the day his sister was buried, and in one week he was a corpse. Brethren, pray for us that these great trials may work for our good. This is five grand children and two sons-in-law buried since last December. All laid away to await the call of the great God.

Yours in great tribulation, JOHN W. LOARD.

ELDER BENJAMIN JOWERS.

ELD. BENJAMIN JOWERS died at his home near Equality, Elmore county, Ala., June 23, 1890; aged eighty-four years. Had been a member among the Primitive Baptists for sixty-two years, and a devoted and useful minister for fifty years before his death, though from age and blindness not able to serve churches for the past few years. From a sketch of his life published in the GOSPEL MESSENGER for October, 1883, and on page 495 it will be seen that he had been married three times, and had nineteen children born unto him. Nine or ten children and his last wife still survive him. So long as he was able he usually had the pastoral care of three or four churches. It was my privilege to visit him and witness his great sufferings, and I was made to inquire if it were possible for an unregenerate man to endure such agony without a murmur. I found him blind and suffering, but his mind still strong and clear in the Scriptures, and he preached me a good fireside sermon when I was with him last spring, and he then requested that I write his obituary if I should survive him. April 3, 1890, his youngest daughter, Mattie Jowers, died in her twenty-fourth year, thus going a little before her dear father to that "goodly land" of eternal rest. She was one of the most devoted

children to her parents, especially to her blind and aged father, that I ever saw. Indeed she had all the amiable qualities in a large degree that constitute a lovely Christian lady. Though struggling with consumption, it seemed to be her delightful duty to wait on her poor, aged father. But O what a trial of faith to the poor old soldier of the Cross to give up such a loving and devoted daughter! He fervently prayed that it might be the good will of God to release him speedily from this tenement of clay. Just before the death of his daughter he was assisted to get to her room, and there seated in a chair by the side of his child he prayed the last public prayer he ever offered up to God. At the conclusion of this pathetic prayer the dear daughter raised her hands and put them together, requesting that they grieve not after her. Elder Jowers was a consistent Christian and faithful gospel minister in every relation of life, whether as a citizen, a husband, a father or as a church member, and having thus fought a good fight and kept the faith, there is a crown of righteousness laid up for him, which the Lord, the righteous Judge, will give unto him. A large concourse of people of all denominations attended his burial. "Blessed are the dead that die in the Lord."

A. J. HOLLOWAY.

Eld. Respass will please forward seven copies of MESSENGER containing above to Mrs. Betsy Ann Jowers, Equality, Ala. The money (seventy cents) has been received. For picture see MESSENGER April, 1884. M.

DEACON GEORGE W. GRESHAM

Was born in Talbot county, Ga., July 11, 1833, and departed this life June 13, 1890. Married his first wife, Sarah McKinly, December 4, 1854. Obtained a hope of salvation in Christ November, 1853, received into the fellowship of Shiloh Primitive Baptist church, Talbot county, Ga., Saturday before the second Sunday in November, 1857, and baptized by Eld. William Hubbard.

His first wife died in October, 1857; was married to his second wife, Sarah F. Webb, August 4, 1858, and removed to Meriwether county, Ga., and put his letter in the church at Antioch, and was soon chosen Clerk of the church, which he filled for several years. Having settled near Ebenezer church he drew his letter from Antioch and put it in Ebenezer, where he again was chosen Clerk, in which capacity he served the church about eighteen years. About the year 1880 or 1881 he was ordained Deacon, which office he filled to the satisfaction of his brethren as long as he was able to go to meeting, and when he by affliction could not attend he would counsel the brethren as to their duty. He lost his second wife about the year 1883. He again married his third wife the following year. Truly a good man has fallen in Israel. The writer was intimate with him for seven years, being the pastor of his church during that time. I always found him bearing the church on his heart, and willing to make any sacrifice for her prosperity. He was confined to his house thirteen months before he died with that dread disease, consumption. His children are in the main about all grown, some of them married and have families. I would say to them to not mourn for him, as he is better off now, and I exhort them to try to imitate his example in all the walks of life, and if it is the Lord's will that they may all meet him where Jesus is, is my prayer.

T. J. HEAD.

SALLIE M. DAVIS.

Sister SALLIE M. DAVIS, of Coffee county, Ala., died at her home on the 27th day of May, 1890; aged twenty-three years, nine months and twenty-nine days. She was married to Jerry Davis July 4, 1889, but alas! how soon was this blessed union broken by the visitation of death. As a companion, associate and friend she was genial, affectionate and true, and as a sister and daughter she was loving and dutiful. She united

with the Primitive Baptist church at Evergreen in her twenty-first year; was baptized by Eld. Lee Hanks December 30, 1887, living a devoted and consistent member until her death. Her highest aspirations seemed only to be found at her proper place on her monthly meeting days, ever humble and orderly, encouraging the prosperity of the church. Nature seemed to have designed her for a useful and honorable career, but alas! how soon was this tender branch of Christian constituency espoused to the silent tomb amid the devout lamentations of many relatives and friends; but we mourn not as those who have no hope. She leaves a husband and many relatives and friends to grieve her loss. May the Lord suit unto each of us grace sufficient for our days, and may her dear husband and dear brothers and sisters be able to meet her beyond this vale of tears.

Written by a brother in hope of eternal life.

Elba, Ala.

W. M. HAWKINS.

JAMES ELKINS.

The subject of this sketch was born in Oglethorpe county, Ga., March 11, 1825. Moved to Henry county Ga., when twelve years of age. Was married the 10th of October 1844, to Miss Martha Alexander. He professed religion and was baptized into the fellowship of the Missionary Baptist Church in 1844. They moved to Louisiana in the fall of 1853. He became dissatisfied and joined the Primitive Baptist Church in 1856. Then moved to Arkansas in 1887, Columbia county, where he died November 2, 1889. He only lived forty-eight hours after he was taken—had swamp fever. Mr. ELKINS leaves a wife and seven children, one brother, I think, and a great many friends to mourn his absence. He was getting old, seventy years, seven months, three weeks, one day. He was a kind husband and father. He had nine children, two of them have gone before him—we hope to the better land. Uncle Jimmie, as he was often called, will be greatly missed. He was a farmer, lived an honest life, ever ready to help the church and needy. We sympathize with his bereaved wife and children, but let us try to prepare to meet him in a better world, and hope our loss is his eternal gain. The Lord knows best, the Lord giveth, the Lord taketh. We all desire the prayers of those that are willing to pray for us. A devoted friend,

SUSIE A. KNIGHTON.

MARION TRAVIS COCHRAN.

Departed this life December 8, 1889, aged eleven years, three months and eighteen days, after an illness of three weeks. He told me the second day after he was taken sick that he would not live long, but said he was going to a happier world than this, and says "Ma, I don't want you to cry, I will meet you soon." The third day he says, "Ma, I hear the angels singing, they are singing a sweeter song than ever can be sung here, and ma if it is God's will for me to die. I want to die, and if it is his will for me to live I want to live." He said to his only sister, Mattie, "I know you love me, but don't cry, I will see you again. In the evening of the same day he looked at me with tears in his eyes and said, "Ma, I want you to send after Mr. Cook," and while Brother Livesey was gone after him he looked at me and said, "Ma, if Mr. Cook comes he will be compelled to pray for me. After Eld. Cook came and offered prayer he seemed to be satisfied, and would often sing, repeat a verse or two of different hymns, "On Jordan's Stormy Banks I stand," etc., and "Awake, my soul, in joyful lays and sing my great Redeemer's praise," etc. He repeated this verse: "Ye winged seraphs fly like comets through the sky," etc. "O, ma," said he, "all the money in this world could not take my sweet little hope from me." He would speak of the suffering of his blessed Saviour, and say the more he suffered the more he was willing to suffer. Between his pains he would often say, "Glory! glory! don't you hear them calling me. I will not be here long." He

told his eldest brother to try and not take it so hard, for it could not be helped, and asked him if he did not have a little hope. He spoke of seeing such a beautiful light a few days before he died. He said, "Ma, can't you see it? It is so plain it does seem to me that anybody could see it." A few hours before he died he called us all to him one at a time and kissed us, and said, "I will meet you soon." He loved to read the MESSENGER ever since he learned to read, and would always ask if there were any experiences in it when I would get one. He was perfectly conscious to the last. It seemed that his will was swallowed up in the will of God.

This was written by his mother, Sister M. E. Cochran, but transcribed by me. J. H. COOK.

MRS. TABITHA HOWELL.

TABITHA HOWELL, daughter of Brother and Sister Eli McKinney, was born in Jones county, Ga., March 3, 1826; married to James Howell, January, 1842; joined the Primitive-Baptist church and baptized by Eld. Josephus Barron at Union, Chambers county, Ala., in 1844; died March 13, 1889.

Sister Howell was the mother of ten children, six still survives. Bro. James Howell preceded her to the grave September 25, 1887. Thus passed away two noble people—firm and consistent Baptists. No person stands higher in the community than does the surviving sons and daughters of Sister Howell, three of whom are humble, faithful and zealous Primitive Baptists, which is a living testimony that Sister Howell was careful to observe the scriptural injunction in training her children right, and guiding her house well. Sister Howell proved her fidelity to the Scriptures by ministering to the needy, visiting the sick, and keeping herself unspotted from the world. While Sister Howell informed her weeping children and friends that stood around her bedside, that not a cloud intervened between her and the eternal Elysian, yet all this joy was for nothing she had done. She had only tried to do her duty, and do it the best she could. The ages of eternity that she expected to spend in perfect happiness was the result of what Jesus had done for her. Medical aid and all that could be done could not stay the hand of death. God had called her, she must go. She was followed to her last resting place on earth by a large concourse of relatives and friends, and after short burial services by the writer she was laid neatly away in the McKinney burying ground. To her children, 'tis sad to think that mother is dead, but she lived the life of a Christian, and died in the full triumph of a living faith in Christ. You should not mourn, but rejoice, for "Blessed are the dead that die in the Lord." May we all be prepared to meet her in heaven is my prayer. W. R. AVERY.

ELD. AZARIAH TOMLIN.

Our beloved brother, AZARIAH TOMLIN, passed from these mortal shores on the 17th of June, 1890, in his eightieth year, at the home of his only son, Brother W. L. Tomlin, near Monticello, Drew county, Ark. He was born in Georgia, August 17th, 1810, and has lived with his dear companion nearly fifty-nine years. Oh! how lonely and bereaved she feels. May the Holy Spirit be with the dear old sister in her sad bereavement, to comfort and reconcile to His holy will. He alone can pour in the wine of consolation and heal the sad and bereaved heart. Brother Tomlin was a firm Old School Baptist, and contended earnestly for the faith once delivered to the Saints—always steadfast and unmovable on the grand principles of the Gospel.

He leaves six children, one son and five daughters, with many grand children and great grand children, besides the church and many, many friends, to mourn. We mourn for the church and the vacancy left, but not for him, for we hope and believe that the dear brother is released from all sorrow. Death, the last enemy, is destroyed, and the soul brought into the glorious liberty of the redeemed.

He was married to Nancy McSwain, (daughter of John McSwain, and grand daughter of John Youngblood, in the eastern part of Georgia, of revolutionary memory), on the 27th of October, 1831. Baptized into the fellowship of the church September, 1834. Ordained a deacon April, 1856. Ordained to the ministry January 20th, 1866; and he had been in the service of from two to five churches ever since his ordination until his health and strength failed him, always filling his appointments if possible, and did much local preaching for the scattered sheep and lambs, for which he confessed that he had received much peace of conscience from God, and much bitter and hard persecution from some whom he thought friends and brethren; all which is only the fulfilling of the word of God. He often said he prayed for submission to His holy will.

C. ANNA NORWOOD.

Hamburg, Ark.

The following is a short sketch of his pilgrimage, written by himself: I, Azariah Tomlin, was born the 17th of August, 1810, in Morgan county, Georgia, and raised by moral and upright parents. In my fourteenth year it pleased God to send His Holy Spirit into my heart and show me that I was born a sinner of corruptible seed, and as such I was under the righteous law of God, and therefore under his wrath, a sense of which produced such anguish of soul and guilt of conscience that pen nor tongue will ever be able to express. This awful agony continued for several months, feeling continually that mine was an unpardonable case. I found that there was no justification in the law to screen me from God's wrath; for when I would try to keep the law (which I did most earnestly), it condemned in every point. Salvation from sin and from the wrath of a holy God was my whole heart's desire; but I did not know what to do to obtain deliverance from my guilt, and from the curse of God's most holy law, which says "The soul that sins it shall die." Thus I labored and tried to pray for mercy, and even the publican's prayer seemed to be continually with me, but with no manifested mercy. At length this horrible anguish of spirit seemed to subside a little, and sometimes I could enjoy the blessings of this life a little, but never more could enjoy sin as a "sweet morsel." Yet I found that I could not live without sin, for I felt that my whole being was corrupt. Thus I went on some how for ten years, when my lost estate before God came upon me with renewed force, which brought me very low in my feelings, wondering how such a vile wretch could be saved, when at length, while in deep sorrow on account of guilt and sin, the inquiry being in my mind, "What must I do to be saved?" these words were sweetly dropped into my poor heart: "Believe on the Lord Jesus Christ and thou shalt be saved." These words entered as a healing balm with unction and power into my wounded conscience and caused a "joy unspeakable and full of glory." But, alas! how soon the tempter came and suggested that I might be mistaken. Then oh, what writhing of soul to think of being mistaken in a matter of such infinite consequence as my salvation from sin, corruption and God's righteous indignation. Though I did not then feel the same kind of burden as before, yet it was quite intolerable to bear, until it pleased the Holy Spirit to appear for my help, and revealed to my mind that all these mysterious workings in my troubled heart were the "Free goodness of God." Then for a time (I know not how long) exquisite happiness had full possession of my whole being. During that space I knew nothing about created matter. I received this as a love token from my "Beloved," but thought I would not tell it to any one; for I soon found, to my sorrow, that I was yet in a body of sinful flesh, and I was so much afraid that if I joined myself to God's family I should (through my weakness and corruption) bring reproach on His holy cause; but being at conference on Saturday, and an opportunity being offered for any who wished to join the church,

I thought I would not go forward, but ere I was aware I was there, trying to tell them what great things the Lord had done for my soul.

MATHEW CAMPBELL.

MATHEW CAMPBELL, the son of Alexander and Sarah Campbell, was born August 31, 1826, and departed this life June 23, 1890, after eleven days' illness with typhoid fever. His father and mother were members of the Primitive Baptist church before the division, and when the division took place they stood firm in the true faith and doctrine until death. His father died May 25, 1885, at the age of eighty-six years and nine days. His mother died July 4, 1885, at the age of eighty-seven years, two months and a few days. Mathew Campbell was not a member of the church, but was a strong believer and lover of the faith and doctrine. He attended our meetings regular, and was always ready to contribute to the traveling preachers that preach for us, and he took great pleasure in reading the Primitive Baptist papers. The day before he died he seemed to revive in strength and asked for his paper and glasses, and his daughter asked him which one he wanted, and he said the *Zion's Landmark*, and he took it and read a few lines. My husband asked him if he desired him to read some for him, and he said he did, and he read for him and talked with him, and he seemed to enjoy it very much. When he was well there was a great deal of comfort in talking with him, for it seemed like his greatest desire was to talk of the goodness of God and of his power working in his children, both to will and to do. A few days after he was taken sick he said to my husband that he desired to talk with him about the travails of his mind. He talked to him some time about when he first saw himself a sinner and his lost condition, and of his troubles, and of his deliverance, and how beautiful everything appeared to him. He said that it was seventeen years last February since he obtained a hope.

His wife died May 31, 1890, and she, too, was a strong believer in the true faith; she visited our church regular. It was hard to part with them; he was my only brother in the flesh, and how I do miss him! We could rejoice together and we could sorrow together. May the Lord help me to bear my loss, for I hope it is his eternal gain, for I should not mourn as if I had no hope. He leaves eight children, seventeen grandchildren and four sisters to mourn our sad bereavement. Oh, may the good Lord help me to say, Rest on, dear brother, I hope that we may meet where parting is no more!

So, dear brethren and sisters, pray for me, for I do feel the need of prayer. Your poor sister in much sorrow, MARTHA M. BRAZELL.
Columbia, S. C.

Zion's Landmark please copy.

MRS. MATILDA M. KED

Was born February 5, 1862, and died of blood poison October 15, 1889. She was the daughter of William and Dilah Durden, and was married to B. C. Ked, June 22, 1879, to whom she bore six children, five of whom are now living. She never united with the church, but died praising God. A more faithful and devoted wife and mother I never knew. She was an industrious, modest, quiet, unassuming, uncomplaining and self-sacrificing wife and mother as could be found. Surely no man ever had a more affectionate wife. She dreamed of visiting her little daughter's grave some months before she died, and the Lord appeared to her in the dream, and she was impressed that she was going to die soon; and we feel that her sorrows and sufferings are forever ended. Before she died she called her husband and children to her bedside and bade them farewell, and begged her husband to take good care of her little children and try to meet her in heaven. I know that my brother's loss is great, and that God alone can comfort him in this hour of great trial. The aged parents have our deepest sympathy. These were her last words, "I am trusting my Saviour." And so she fell asleep.

MALINDA DURDEN.

ELD. W. M. MITCHELL—*Dear Grandfather*: "I want to tell you how much I appreciate the MESSENGER. It is indeed a great comfort to me. Your editorial in June, page 214, seems as though it was written expressly for me. It speaks just of that destitution that I have experienced. I want you to remember me and our little family in your prayers. I wish very much to meet with the dear brethren and sisters at Mt. Olive every meeting."

Hoboken, Ga., June, 1890.

GEORGIA PUCKETT.

ASSOCIATIONAL.

THE OLIVE ASSOCIATION is appointed to convene with the church at Bethlehem, Macon county, Ala., one mile west of Notasulga, Friday before the Third Sunday, October, 1890

THE BEULAH ASSOCIATION convenes with the church at Emmaus, Chambers county, Ala., Friday before the third Sunday, September, 1890, twelve miles west of LaFayette.

THE CHOCTAWHATCHIE ASSOCIATION is to convene near Louisville, Ala., on Saturday before the fourth Sunday in September, 1890, near Eufaula and Ozark Railroad. Brethren will be met. Flint river brethren will come on the Alabama Midland Railroad to Ozark and stay with us Friday night. Bro. R., can't you come?
LEE HANKS, Clerk.

THE LOWER CANOOCHEE ASSOCIATION is to meet at Mount Horeb, Cedar Creek, Tatuall county, Ga., and visitors will get off the S. and W. Railroad, on Friday before the second Sunday in October, 1890. J. F. JARRELL.

THE OCHMULGEE ASSOCIATION is to meet with High Shoals church, Monroe county, Ga., on Friday before the second Sunday in September, 1890, and brethren coming by railroad will be met at Gogginsville at 8 and 10 o'clock a. m., both ways. By request of the church. T. J. HEAD.

THE UPATOLE ASSOCIATION is to meet with Shiloh church, four miles of Howard on the Macon and Columbus railroad, on Tuesday before the second Sunday in September, 1890. Visitors by railroad will get off at Howard.

THE YELLOW RIVER ASSOCIATION is to come off on Friday before the fourth Sunday in September with Hayne Creek church, Gwinnet county, Ga. Ministers and others are invited and will be met with conveyance at Conyers. Bro. Respass, I do hope you will come. Done by request of the church. I. J. BAILY.

MEDITATIONS ON PORTIONS OF THE WORD.

By Silas H. Durand.

400 pages, Cloth Bound. Price \$1.00; will be sent, post paid, on receipt of price. Send orders to ELD. SILAS H. DURAND, Southampton, Bucks Co., Pa., or to the publisher of this Magazine.

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\$50 SAVED every purchaser. We have inside track on Pianos. Our \$225 PIANO is sold by the largest dealers at \$275, —and is worth it, too.—

Brother John Post, of Troy, Ala., wishes Minutes to print. He is a good printer.

THE OLD PATHS.

Eld. Hassell has published THE OLD PATHS, (as in November MESSENGER), in neat pamphlet form of fifteen pages, and they may be had of him, post paid, as follows: One copy, 5 cents; three copies, 10 cents; eight copies, 25 cents; eighteen copies, 50 cents, and forty copies, \$1.00. Address him, Elder Sylvester Hassell, Williamsston, Martin county, N. C.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold **4 B.'s**, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud, Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving Circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

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OCTOBER, 1890.

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.

EXPLANATORY.

Dear Brethren Editors: Our beloved old brother, Wm. Oliphant, of Little Flock, Ind., (which church Elds. Respass and Bently visited, as spoken of in THE GOSPEL MESSENGER of August), has just written to me that my impression and fear that this church was in danger of being drawn away after the Burnam-Means faction, was incorrect, and asks me to correct the wrong impression made in the MESSENGER, which I gladly do. The worthy old brother is hurt at my quoting Paul's reproof to the churches of Galatia, for which I am very sorry, and ask forgiveness; for I intended no wrong to the church, but only to admonish the brethren against *perversers* of the truth, as you did, Bro. Respass, in your preaching among us, and as the Master and his apostles did.

Of the doctrine and order of the Primitive Baptists, Bro. Oliphant says: "I know I love them as I do my life, and Little Flock has grown stronger and stronger in them, and we never have, as a church, favored any of the departures from original principles or practices; and by act of the church, ten or fifteen years past, have declared against receiving all alien baptisms."

This is sufficient, for Bro. Oliphant is as good a Christian as we have, and his statement is enough. I am glad that our fears were incorrect. May the Lord bless Little Flock. In love,
D. BARTLEY.

New Castle, Ind., Aug. 9, 1890.

REMARKS.—It may be possible that Eld. Bentley and I misconstrued the remarks of Eld. Richardson, at our meeting at Little Flock. We had preached on "Trusting in God as a Church; that other denominations were trusting in the means, institutions and instrumentalities invented by men, but that our trust be in the Lord," and Eld. Richardson, in conclusion, said that we should trust in the Lord, but "Keep our powder dry," and it was but a reasonable inference that he did not believe with us. But he may have meant that we should trust in the Lord and do our duty—our duty as commanded in the word. I trust he did mean that, and if he did it was all right.

As to the church, I have nothing to say against it, and would go back there if convenient, should I visit Indiana again, if it should be agreeable to them and no offence to other churches.—R.

PAGE COUNTY, VA., August 25, 1890.—*Dear Bro. Respass:* In my communication in the August number of THE GOSPEL MESSENGER, there are some expressions to which some brethren in this country object to, to-wit: Christ dying for his own individual self, and his being of the condemned seed of David, according to the flesh, and his not being a substitute for his people. I am sorry I used these expressions, since I did not explain what I meant by them, and I am not certain that I was correct. I did not mean to say that he was a sinner, nor that he did not die for the sins of his people, for the scriptures plainly teach that on him was laid the iniquity of us all, and that he put away sin by the sacrifice of himself. He was holy, harmless, undefiled and separate from sinners, and made higher than the heavens and worthy the adoration of angels and men; for the word that was made flesh and dwelt among us was, in the beginning, with God, and was God.

If I write an article on the Atonement, I will try to more fully explain.

Yours in love,

I. J. TAYLOR.

LaGrange, N. C.

GURLEYS, ALA., August 25, 1890.—*Dear Bro. Respass:* Enclosed you will find money order for \$1 00 for MESSENGER from August, 1890, to August, 1891. I am very well pleased with the MESSENGER, and appreciate it very much, and hope the brethren will pay up promptly, that you may be able to continue its circulation. I am satisfied it is a great comfort to God's children that are scattered over the land, especially those that seldom ever hear the true gospel preached in its purity, and to read the experiences of so many of those little ones that have no confidence in the flesh, and are always ready to give God all the glory for what they hope he has done for them, without any merit on their part.

Yours respectfully,

J. H. LAWLER.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

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THE PELICAN, THE OWL AND THE SPARROW.

While I have been confined to my room like a caged bird, the following words have been much on my mind: "I am like a pelican of the wilderness; I am like an owl of the desert—I watch; and am as a sparrow alone upon the housetop," (Ps. cii. 6, 7); and I have penned a few thoughts upon them which may meet the case of some poor child of God in the wilderness.

The likeness of these birds in the text attracted my attention, and I said to myself, "They mean something." The divine penman has drawn them, and there are certain persons, or characters, represented by them. Therefore, let us see if we bear any resemblance to these three lonely creatures.

Some of the Lord's people are more tried, tempted, and distressed than others, and have to pass through floods and flames. Hence they understand more of the "deep things of God." I heard one man say a short time since, "I never get into such deep troubles as you speak of." I replied, "No; if you did they would, unless supported by God, drive you to despair or send you to your grave, for you could not stand against the fiery darts of Satan and the hot persecutions of men." The Psalmist, in his deep troubles and heavy persecutions, said, "I am like a pelican of the wilderness," etc.

We live in a day when any child knows what a likeness means. A servant of God must be taught by the Spirit to draw spiritual likenesses, and sometimes he is specially enabled to do so in his preaching.

The other day I heard a man say to a minister, "If you are right, I am right, for you have traced out the very inmost experience of my soul." I call that draw-

ing a spiritual likeness. It shows a man what he is and where he is in the divine life. In such cases the word has been "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and has been a discerner of the thoughts and intents of the heart."—Heb. iv. 12. Yes, and sometimes the preached word has been so blessed that almost every exercise of some poor saint has been traced out: so much so that the minister's and the hearers' experience have been as if the likeness of the minister and the likeness of the hearers had been but one, and both have said, "It was good to be there."

I have had my likeness drawn under the preached word many times, and sometimes I have been enabled, in my humble way, to draw some of yours, or I am much mistaken. Unless a minister knows the plague of his own heart he cannot describe the depravity and vileness of it, and unless he has known something of a deliverance from the curse of the law by the grace and love of God, he cannot describe that part of the Christian's experience. He must know what it is to be killed and made alive; what it is to be wounded and healed. Sin is the cause of all trouble, sorrow, grief and woe, and of all the misery and distress we are the subjects of; and without a knowledge of it a man neither knows himself nor God aright. David understood it and said, "I was shapen in iniquity, and in sin did my mother conceive me." He knew the plague of his heart, and under the workings of sin felt like the three birds in the text.

Let us look for a moment at these three lonely birds, and see if we, in our experience, bear any comparison to them and to their habits. The pelican of the wilderness is a very lonely bird, and is seldom seen with a companion. With its long legs and long bill it has a doleful appearance; so much so that it draws pity from its beholder. Its voice is harsh and discordant, which some say resembles a man grievously complaining. Perhaps on that account the Psalmist compares himself to it in his grievous complaint, and says, "I am like a pelican of the wilderness; I am like an owl of the desert." The owl of the desert is another lonely creature—one that is but seldom seen in the day time. It

wanders in the night season for its prey, and is a poor, mournful bird. Its cry is loud and heard at a considerable distance; for it makes a mournful and protracted noise through the night. You will see, then, that the owl is a night bird; and God's people are compared to it, for they travel much by night. Wearisome days and troublesome nights are appointed unto them; as Job says: "When I say, My bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions, so that my soul chooseth strangling, and death rather than my life."—Job vii. 13, 15. David said, "O, Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure, for thine arrows stick fast in me, and thy hand presseth me sore."—Ps. xxxviii. 1, 2.

The same man of God says, "I am like a sparrow on the housetop." The sparrow alone on the housetop is one that is fretting and bemoaning itself without a companion. It is a heavy trouble to a child of God to lose his or her partner in life. It is a trouble that has broken the heart of many a child of God. There is nothing more calculated to make a man or woman feel like a sparrow alone on the housetop than the loss of a partner or a lovely child. This made poor old Jacob say at the apparent loss of his children, "Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me."—Gen. xlii. 36. Bereavements are trying to flesh and blood, and often make people feel like a sparrow alone on the housetop. We must all see and feel in our likenesses to these three birds, that sorrow, grief and woe attend the followers of the Lamb.

We will now notice a few things that made the Psalmist feel like a pelican of the wilderness; like an owl of the desert, and like a sparrow alone on the housetop. Like all God's people, David was a tried and exercised man—one who, like you and me, was sometimes in a low place through trouble, affliction and sorrow. He begins this Psalm with a most solemn prayer; he speaks like one in deep distress, saying, "Hear my prayer, O, Lord, and let me cry unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call answer me speedily." David speaks as if he was

afraid God would be too late if he did not "make haste" and come speedily to help and deliver him. Again he says, "Save me, O, God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me."—Ps. lxi. 1, 2. Here we find a deeply tried man, who, in his prayer before he pens our text, says, "I am consumed like smoke, and withered like grass." These were some of the things which made David say, "I am like a pelican of the wilderness; am like an owl of the desert. I watch, and am as a sparrow alone upon the housetop."

If we are like David in our soul's experience, we are on the old beaten path of tribulation, which path alone leads to heaven. No one ever entered heaven without passing through tribulation; and, as the poet says, so it is:

"Twas tribulation ages since,
'Tis tribulation still."

Again David says, "I am bowed down greatly; I go mourning all the day long. I am feeble and sore broken." It would appear that the Psalmist was laboring at this time under a burden of sin, which is something that few people now are troubled about; but the religion of God's people begins in trouble wherever it is begun. When God convinces of sin, of righteousness, and of judgment, there is, more or less, soul-trouble. When the law says, "Pay me that thou owest," and the poor convicted sinner finds he has nothing with which to pay, he says, in the very feeling of his soul, "I am like a pelican of the wilderness; I am like an owl of the desert; I watch, and am as a sparrow alone upon the housetop."

I found it to be so in my case when God opened my blind eyes to see my ruined state through the fall of Adam and by my own actual transgressions. When the sins of a poor condemned sinner stand like a mountain before him, they make him feel, if possible, worse than David felt when he said, "I am like a pelican of the wilderness." The sinner's prayer is, "God be merciful to me," and this will be continued as long as the flesh

and the Spirit contend with each other; and they will contend until

“Death that puts an end to life
Shall put an end to sin.”

On one occasion David said, “I mourn in my complaint, and make a noise.”

Some years since a son of mine, aged sixteen years, was cut down after a few days' sickness, and if ever I understood what that inward noise in my complaint was, I understood it then. O what a variety of things there are to make one say, “I mourn in my complaint, and make a noise!” Every child of God has a complaint of his own, and sometimes it is of such a nature that he cannot tell it to the nearest and dearest friend he has on earth. O what inward sobbing and crying the poor child of God feels in afflictions and troubles, when he “walks in darkness and has no light!” This makes him feel to be like a pelican of the wilderness; like an owl of the desert, and like a sparrow alone on the housetop.

Poor Hezekiah said in his trouble, “Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward. O Lord, I am oppressed; undertake for me.” (Isa. xxxviii. 14.) His complaint and cry was like to the noise of a swallow,—quick and frequent, and like that of the crane, loud and frightful. You will see that all these comparisons were drawn in times of trouble under which David and the people of God labored in days of old; and they are recorded for our encouragement to hope that God will not leave nor forsake us in times of trouble.

David, though the man after God's own heart, was not without his troubles; but was the subject of many persecutions which made him sigh, cry and groan, and made him feel to be like a pelican of the wilderness, like an owl of the desert, and like a sparrow alone on the housetop. Saul was one of David's greatest enemies and persecutors. He said David should surely die; but God is the Protector of his people, and he will see that no enemy shall destroy one of his servants before the set time for them to die is come. God delivered David out of the hand of Saul, though he pursued him “like a partridge upon the mountains.” I have often thought of the unusual and remarkable way that God delivered

David out of the hand of Saul and his three thousand men; for we read in 1 Sam. xxvi., that God sent a deep sleep upon Saul and those three thousand men, while David and Abishai went into the camp and took away Saul's spear; and they escaped without either being heard or seen. Abishai would have struck Saul dead in the trench in which he was sleeping, but David suffered him not; but said, "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish." Soon after this Saul fell upon his own sword and died. God is never at a loss to deliver his servants or to destroy their enemies.

Although David was hunted like a partridge upon the mountains, and felt like a pelican of the wilderness, like an owl of the desert, and like a sparrow alone on the housetop, yet God delivered him. The same God delivered Hezekiah and his city Jerusalem out of the hands of Sennacherib, who came before it with an army of one hundred and fourscore and five thousand men; but when the people arose in the morning these were all dead men. (Isa. xxxvii. 36.) The same God delivered Shadrach, Meshach and Abednego out of the burning, fiery furnace, and Daniel out of the lion's den. Yes, and he has delivered thousands of his people since then out of the hands of their enemies.

Persecution is hard to be borne, whether it comes from good or bad men, and sometimes it comes from both. David knew this by painful experience. When his son Absalom was trying to usurp authority in Israel and take David's throne, Ahithophel, David's counselor, took sides with Absalom, and turned his back upon David in a time of trouble. David refers to this where he says, "Wickedness is in the city; deceit and guile depart not from her streets. For it was not an enemy that reproached me; then could I have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked to the house of God in company." (Ps. lv. 11-14.)

I have some knowledge of what David's feelings were at this time, inasmuch as I have tasted a little of the same wormwood and gall from sinner and from saint.

At one time I had so much of it that I was brought to reel to and fro, and stagger like a drunken man, and was brought to my wits' end; but God delivered me out of that trouble, and made it one among the all things that have worked together for my good, and the good of his people.

But there are other things besides persecutions which cause us to stagger, and make us to feel to be like these lonely birds. Sometimes the enemy comes in like a flood, even when we are on our knees in prayer. I have got up from my knees sometimes more like an infidel than a child of God, staggering under the power of unbelief, through the insinuations of the devil and his fiery darts. In my present affliction he has pointed me to the razor, the rope, and the river, and if God had not "raised up a standard against him" I know not where I should have been. If any of you have been in a like state, you have not only been like those lonely birds, but you have trembled and quaked before God, and said, "O, Lord, make haste to help me; make haste to deliver me!"

Afflictions and trials of one sort and another have a tendency to make God's people hang down their heads like bulrushes, and almost break their hearts. The way is sometimes rough and stormy.

Sometimes it pleases God to strip a man of his worldly property, and bring him down into a state of poverty, which is very trying to flesh and blood. It was so in poor Job's case, when God suffered thieves to take away his oxen, his asses and his sheep. God's people have sometimes to endure hard things, and are made to "drink the wine of astonishment," and then the old serpent creeps in and says, "If you were a child of God the Lord would not suffer these things to come upon you. Give up praying to him; for he will not regard your prayer." And the poor tried child of God is ready to conclude it is so; for everything seems for a time to go against him. These are things in the experiences of the children of God that make them feel like these lonely birds, and they cry, "Lord, help me."

Only a few days ago a good and gracious man, whom many of us know, was killed while at his work. The wife of this poor man is left destitute. This is a hard thing for a poor widow, and it makes such feel to be a sparrow alone on the housetop. Two or three of our

friends have recently died of cancer, and we see their husbands and children mourning their loss. Some of you have been bereaved of your children, and, like Rachel, you are refusing to be comforted because they are not; and some of your family troubles have been of such a painful and distressing nature that I forbear to name them. These things have all a tendency to make those who are struggling under the powers of sin and Satan, with many doubts and fears, to feel like pelicans of the wilderness, like owls of the desert, and like a sparrow alone on the housetop.

But I may say if you are in your soul's feeling like these lonely birds you are poor and needy. Yes, and you are God's people, too, and you love a free-grace gospel, because it is unmerited and freely bestowed "without money and without price."

Some people in our part and in other parts are not poor enough for the gospel. They want to do something in the shape of works to obtain salvation; but the poor and needy who have received it work from its divine effects in their souls, and grieve because they cannot work more.

God has drawn a true likeness of all his children where he says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isa. xlvi. 2.) May God grant you this evidence of a contrite spirit; for his name's sake. Amen.—*D. Smith, in Gospel Standard.*

ELD. W. M. MITCHELL—*Dear Brother and Father in Israel:* I want to write you a letter, and if you glean anything worthy you can make such use of it as you wish. I think no harm will come of it if I say that your editorials are especially interesting, instructive and timely. You, dear brother, have passed that point in life and under grace when you could be hurt by praise. I feel that the Lord has greatly blessed you with a gift, and deep convictions of experiences that leads me to make a special request of you. Several years ago you briefly wrote of the trials by the way, and I for one would like to have you continue the narrative, and write of the way the Lord hath led you up to this time. If I remember, I wrote you of this once before, and now

renew the request. I am much of the time bowed down under a sense of deep unworthiness, and feel that I have but little evidence of an acceptance in the dear privileges and portion of the children of God. I yet feel to hope that I know in whom I believe, but my past life is so barren and fruitless that all that I can hope for are the mercies and grace of God. My lot and portion in life has been so far from the fold or church of God, and the door so closely shut, that I oft feel despondent. But my lot is more than I deserve, and to feel to murmur I dare not. But I would praise the dear Lord for an abiding hope that he will not utterly cast me off. My hopes, my thoughts, my portion, my all, so far as religious enjoyments are concerned, are wrapped up in the lot and inheritance of the dear children of God.

In conclusion let me say, a few weeks ago a brief article appeared in the St. Louis *Evangelist* (Campbellite paper) stating that a Primitive Baptist sister, of thirty-eight years standing, had joined the so-called Christian church. The writer, one Eld. Watkins, did not know the truth of this case or he would not have written so. This "sister" has not for years been identified with the church, as can be clearly shown, and hence their gain is not our loss. I would further say, that those who are not of us go out from us to demonstrate that fact, and in this case this occurred long before she joined the so-called Christian church. All other denominations seem anxious and willing to take those we do not want, and in this we wish them no ill.

Continue, dear brother, to speak comfortably to Jerusalem. I know that your afflictions are great, that your life has been one of toil and burdens, but hope the brotherhood has been kind in lifting, by kind hands, some of your burdens off your shoulders. If a church has a faithful servant, one who is a real gift of God in the gospel, why should they be indifferent to his comfort and neglect him, or let him suffer or feel that his labor of love is unappreciated? Our brethren suffer leanness by withholding from their pastors what is their due, and by so doing they muzzle the ox and thus evidence a covetous spirit, which is not commendable.

My dear aged brother, pray for me and mine. The Lord bless you and yours.

I. J. CLABAUGH.

New Hampton, Mo., Aug. 11, 1890.

THE DIFFERENCE.

Since the question has been so often asked, what is the difference between the Missionary or New School and the Primitive or Old School Baptists, I feel inclined to answer it as far as I am able. Like the old colored man said once, "The Primitives believe in the Bible and practice it, and the Missionaries do not." There is a vast difference between the two orders. The Primitive Baptists believe their articles of faith, and the Missionaries do not, for in some instances they are the same. The Primitive Baptists will not allow their members to homestead, and the Missionaries do. The Primitive Baptists will not go to law with their members, and the Missionaries will. The Primitive Baptists will not allow their members to join any secret institution, and the Missionaries do. The Primitive Baptists will not receive a letter from the Missionaries, but the Missionaries will. The Primitive Baptists will not have salaried preachers, and the Missionaries will. During the late war Missionaries became chaplains and received pay from the government for preaching to the soldiers, and the Primitive Baptists would not be hired. The Missionaries hire men to go out and preach what they call the gospel, but Primitive Baptists will not. Missionaries believe in a general atonement and a special application. Primitive Baptists believe in a special atonement and a special application. Missionaries believe in a Sunday school. The Primitive Baptists do not. The Missionaries believe in theological seminaries to educate preachers to learn them how to preach. The Primitive Baptists believe that is not the work of men, nor any set of men, but the direct work of God. The Missionaries believe in organs and choirs, and such other things. The Primitive Baptists do not. The Missionaries believe in periodicals as organs of their so-called church. The Primitive Baptists do not; but all the papers among them are owned by individuals, and the church is not responsible for what they write. The Primitive Baptists believe in the order of the gospel, and that baptism is an ordinance of the church and must be done by the order of the church. The Missionaries don't, unless they believe the Primitive Baptists are the church, for they accept their work. The Mis-

sionaries believe one thing and preach another. The Primitive Baptists believe what they preach.

I have only mentioned a few things wherein they differ. As so many people think the difference is in name only, let them look closely into the above and they will see that there is about as much difference, in a sense, between the two as there is in any of the denominations of the day. I have written this for the sake of those who may wish to know something of the vast difference. I once heard a man say that the Missionaries had stolen the Old Baptists' articles of faith, and ran away with the Methodist doctrine. Yours in hope,

Camp Hill, Ala.

W. LIVELY

AN AUTOBIOGRAPHY OF ELDER JEPHTHA THORNTON.

I am the son of William and Sally Thornton, formerly of Kentucky, and was born in Missouri, September 11th, 1821, and was raised in said State, on Hall's creek, one mile from the river Devause, until I was some twelve or fourteen years old, with other children. I was the fourth child. My mother professed religion before she left Kentucky, and my father, after they came to Missouri, both joined the Old School Baptists. My first recollection, they belonged to Salem church, at Coats' prairie, a prairie some three or four miles wide and about the same in length. Here I married.

My parents raised their children in the fear of God; to be honest, moral and upright; but never under any religious teaching, but were allowed to go to any and all meetings that they wished to go. Thus I was raised up under the influence of the Christian religion, and, like all other children, thought that my parents were right in their religion, though I did not believe with them. I believed in their practice, but not in their belief, for I believed that I could get religion when I wanted it. The first impression of mind that lasted with me was some two or three years before I was married, somewhere in my fifteenth or sixteenth year. I was coming from my parents' meeting alone, about a mile from the meeting house. I was brought to reason on the subject of religion, and whether I wanted it or

not. I commenced an investigation on the matter, whether I wanted it or not, and the conclusion of the matter was I would not have it, though it was handed down to me without my help, unless I could be a preacher; and to risk this I did not want it, as I believed that God called and qualified his preachers as seemed good unto him. I there made a promise that after I got married and settled myself, that I would seek and get religion, as I thought I could do at any time. Thus passed off the investigation from my mind, and in my nineteenth year I was joined in wedlock with Martha R. Walker, daughter of Edward and Mary Walker, then living at Coats' prairie. We were married on the 2d day of January, 1840, by William J. Gilman, a justice of the peace.

In the spring of 1840, my father sold out his place in Calaway county and we all moved up to what was then called the Platte purchase, some 200 miles northwest. I and my wife lived with my parents the first year and made a crop, and by this time I had bought a small place some two and one-half miles from where my father lived, and in the fall of the same year (1840) we moved on our little place and commenced housekeeping for ourselves. This was a newly settled country. There were meetings of several denominations kept up in our neighborhood; the Old School and the New School and the Separatists Baptists had regular meetings, and there seemed to be a considerable revival among the people.

Somewhere in the year 1841 or '42 the members of the Old School Baptists constituted a church called Bethlehem in our neighborhood. In 1841, or near this time, my mind was called in question concerning my promise that I had made before my marriage. The question came to me, "You promised that you would get religion when you got married, and you have not got it, and it was high time that you were about it." These are about the words that seemed to be fastened on my mind that I could not get shut of, and I resolved that I would try by breaking off my bad practices. Though I was what is generally termed a moral man, my sins came up in my view and I began to see that I was a great sinner in the sight of God. I viewed God as a just and holy God, and I saw that I was unholy

and full of sin and I became very uneasy, and a load of guilt had fastened on my conscience that I could not get off. I began to try to keep the law, but the more I tried, it seemed to me that I got further away; for my thoughts became sinful and I could not do anything that I ought to do, for when I would try, sin would step in and fill my mind, and I was made to mourn over my poor sinful heart. Then the suggestion would arise that took place away back where I made my promise, "You are seeking religion to be a preacher." I would examine myself and could not see anything but that I was a poor sinner, and that I had a soul to save; that I had to give an account in the day of judgment for my sins, and if I only could get in the right way God would have mercy on me, but I could not get in that way, and thus I mourned over a hard heart. I thought that my action was not so sinful, but the fountain of sin was in my heart, and it seemed full of sin and deceit, and I could not see any way of escape. I believed in a change of heart, but my heart remained the same—as full of guilt and pain as when I first came. My burden had become very heavy by this time. I had nearly give up all efforts of my own, and made to say—

"That if my soul was sent to hell,
Thy righteous law approves it well."

I saw that God would be just if he damned me, but my cry was, "If mercy can be sent, Lord, have mercy on me, and I am willing to be anything; I don't want to be a preacher—if I only can sit in the lowest seat I would be happy." I began to hear of this one and that one confessing a hope in Christ Jesus, and I became very anxious to have that hope that God, for Christ's sake, could pardon my sins; but I am too sinful to be pardoned. While meditating on hope, these words ran through my mind, "You have a hope and don't know it," and the next thought was, "I know I have not, for if I had one I would know it." My mind began to run over my past life to see when I got it, and I run up to that time and could not see anything I thought would do for a hope, and my burden that had hung over my mind for the last year or two was gone, or nearly so. I was filled with joy, my feeling was calm. I looked around—I was then in my cornfield, and everything

seemed different. By this time my mind was as clear of guilt as though I had never committed a sin in my life. That evening and the next day things looked bright—the sun, the trees, and everything in nature looked bright and lovely—and my mind was carried back to the days of my boyhood, and to a man that I had a falling out with, and I thought if I could see him I would acknowledge my faults to him and beg his pardon, and it seemed like I loved him above everyone else; but I did not have ought against any one, for everything seemed to be peace and harmony and love, and I don't think that anything passed over me during the two first days that marred my feeling.

The question of having a hope, and of not having one, was still running through my mind. The same question is not settled up to the present time. This was in the year 1842 or '43. Doubts began to arise in my mind that I had brought all of these feelings on myself, and that to please my parents, and that I still wanted to be a preacher. These thoughts troubled me; I loved the people of God and wanted to live with them, but I did not think that I was fit to live with such people. My mind was drawn out in the investigation of the Scriptures, and in my own experience I formed my doctrinal views, for I saw that it was nothing good in me that God saw that he should bestow his mercies, but for the sake of Christ Jesus, His Son, and for His merits alone he had pardoned my sins, as I hoped he had done.

My wife having received a hope prior to this time, she united with the Bethlehem church, of the Old School Baptists, by experience and baptism, and that night that she joined the church, it seemed that I was left alone, and there were to be two in the field, one taken the other left, and I was the one left. It seemed to me that after we went home that she was still left at the meeting, and I was tossed to and fro, but could not take courage to join the church. Something would say that all this is to be a preacher.

About this time the Platte River Association was constituted, and near this time the controversy sprung up in that Association (Platte River), and it was investigated throughout the churches, some for and some against. It soon assumed the name of Eternal Union

Relation and Eternal Justification on Eternal Children. My mind was very active in the investigation, and I soon became an advocate against the Eternal Union doctrine, as it was then called and advocated. The division drew close to hand, though not for several years. The Bethlehem church was divided in sentiment, and the matter was investigated in the church for several years, in which time I took an active part, though I did not belong to the church. There had been two preachers ordained in the church, Jesse Todd and William C. Garrette, and James Thornton licensed to preach, and finally the church came to the point of separation, and each party agreed that they would see each member of the church and see whether they wanted to stay in the Platte River Association or come out, and that a majority should have the church book and the day of meeting, and that they would separate as friendly as they could. On the day appointed, there was, as well as I remember, twenty-one members to stay in the Association and twenty to go out, and the clerk of the church being one that wished to go out, on falling in the minority, arose and delivered up the church book and papers to the majority. Thus ended the controversy of the Bethlehem church. After this there was a council called by the minority, whether they would claim the original name, or whether they would constitute a new, and they claimed that they had not departed from the constitution of the church. I here took another active part in this matter with the minority, and took the grounds that they had agreed to give up the church book, and had done so, and the days of meeting, and it would be better for them to constitute anew, and they would have no more trouble over the matter. They finally concluded to constitute anew, and did so, with Elds. Eppy Tilliry and Wolverton, and called the name of the church Third-fork of Regular or Primitive Baptists, and called Eppy Tilliry to the pastoral care of the church. My wife being a member of this church, and my feeling with them, of course identified me with the new church. The old church (Bethlehem) went on as usual, representing themselves in the Platte River Association until the Platte River Associatian failed to exist.

Somewhere in the year 1863 or '64, my mind was

drawn out for the welfare of our little church (Third-fork), in the investigation of the truth of the gospel and order or discipline of a church. Thus I was tossed up and down for nearly nine years, halting between two opinions. A desire to join the church and be identified with the people of God on one hand, and on the other was, you are doing all this to please your parents and to be a preacher. I felt so unworthy that I could not yield to my desire, and I felt willing to be anything that the Lord's will was for me to be. About the year '50 or '51 I gave myself up to the will of the Lord and committed myself to the brethren and sisters of the Third Fork church and was received in full fellowship for baptism, and was baptized by Eld. Eppy Tilliry, and at the next meeting was elected church clerk. I served in that capacity until I moved away, in 1865. The care of the little church seemed to fall on me, and my mind at times seemed to be so impressed in testifying to the truth I hardly could hold back. The impression to preach to lost sinners was never so much on my mind as the investigation of the truth among the children of God and maintaining the order of the church of God.

In 1865 I sold out my little farm in DeKalb county, Mo., and started for Oregon with my family, then consisting of eight children, one being married and one having died the fall before, making in all ten children. We started on the 19th day of April, 1865, together with my married son and family, and William H. P. Adams and family, and landed in Yamhill county, Oregon, on the 22d day of September of the same year. In the year 1886, in November, moved up in Douglas county, Oregon, and settled on the place I now live on.

Shortly after we settled ourselves, me and my wife joined the Umpqua church of Old School Regular Baptists, of which Eld. Isom Cranfield was pastor. Living with a church with an able pastor seemed to relieve my mind to a great degree, but I only lived a few years until the Missionary Baptists revived up in our neighborhood, and they began to seduce our children by their long meetings and fair speeches, and there were three of the children and their wives and husbands joined them. My mind was again aroused to the defense of the truth as I discovered it, and some trouble amongst our own churches seemed to trouble me more than I

was able to bear, but the cause of God was in my estimation too sacred for me to get my consent to enter in the defense of the truth in a public way. Thus I mourned and lamented day and night, and finally our church, the Umpqua church, got so confused that me and my wife requested letters of dismissal from the church, which were granted us.

After this Eld. Cranfield was tried by the church for leaving them and going to the Bethel church and joining that church without leave of his own church, and was excluded by the Umpqua church. I and my wife and Robert Kent and Sarah Kent, his wife, agreed to form ourselves into a church. We therefore called on the churches of the Siloam Association for help. The Bethel church of the Siloam Association responded by sending their ordained and other help. Elds. Ezra Stout and Isom Cranfield and Bro. J. T. Crook were formed into a presbytery and we were organized into a church, and was called Oak Creek of Regular or Primitive Baptists. Isom Cranfield joined us by letter from Bethel church, and was then called to the pastoral care of the church (Oak Creek). We then made application to the Siloam Association, and was received into that body. The care of this church seemed to fall on me again, notwithstanding the ability of our pastor. The Missionaries now being in full power, gaining the will and feelings of all among us, I saw so much evil in their doctrine and in their practice, that made me give up all for lost. I was fully persuaded that if their theory was right we were wrong, and if we were wrong in the main matter I did not know what was right; for the mission system could not be right, although the preacher, or some of them, and the members were good and honest men and women, and as far as Christianity was concerned were as good as we are, but their doctrine and practice was degrading to the character of God and was of the type of anti-Christ, and was one of the number of the names of the two beasts that were to rise up out of the earth; and it seemed that it was my duty to tell the people and show them the error of the system and the truth of the gospel of the Son of God. Our pastor's health became poor, and he failing to attend our church, my duty seemed to increase in the cause of Christ. I became so troubled and my mind so confused that I

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could not see any place. I sometimes would doubt the reality of religion, and then my mind would turn back to my own experience and see what I had felt and experienced, I would exclaim surely there is a reality in the religion of Jesus Christ. About this time I first up and went down in Yamhill county, and then my wife and daughter, and staid all winter, and intended to travel among the Baptists down there and see if I could see any way that I could live in peace for I had lost all of my religious enjoyments. I often wanted my wife to go with me in the mountains, and we would live out our days there. The case of old Elijah would present itself to me, when he would exclaim, "Lord, they have killed thy prophets and digged down thine altars, and I am left alone and they seek my life." My wife would remonstrate against that notion, and she would tell me that I would not be satisfied there. So after I visited several of the churches I seemed to gather a little strength again, and made up my mind if it was the Lord's will that I should preach, why should I be so afraid of injuring his cause, and that I could not make my case any worse. I had lost nearly all of my religious peace as I was, and I would give myself up to my brethren and let them do with me as it seemed best. I had tried to decide the matter all my religious life, and it was only the same, only I had concluded that it was not my own getting up, that I had no design in my own aggrandizement. I felt willing to do the best I knew how and leave the result with my God and the brethren, and with these feelings I proposed to Bro. James W. Thornton that if he would help me in trying to keep our meeting that we would do so to the best of our ability, as our pastor had got so low in health that we could not expect him much more, and as I was the oldest, at our November meeting, 1876, if I am not mistaken, I made the attempt to open the meeting by singing and prayer, and I was chosen moderator *pro tem.*, and we went on doing our church business from time to time, Bro. James W. Thornton assisting me occasionally. I adopted in my practice reading a chapter of Scripture, then singing, then prayer. After this I would take up the chapter that I had read and tried to tell the people what I thought was meant by the writer. And at our June meeting, 1878, the church licensed me

to preach the gospel of the Son of God wherever God in his providence might cast my lot; and at the October meeting, 1878, was chosen the standing moderator of the church, and James W. Thornton was chosen church clerk in my room, as I had served the church in that capacity and also as deacon of the church ever since we were constituted, having been ordained deacon in the Umpqua church and chosen clerk by the Oak Creek church. By this time my mind had become somewhat relieved and I had gained my enjoyment in my religious duties, and at the June meeting, 1881, was ordained by the following elders, Eld. John Turnridge, Eld. Vincent Turnridge and Eld. William S. Mathews, to the full function of the gospel ministry, which I have tried in my feeble way to fill. At times I feel like preaching all the time, and other times I feel like not preaching at all. I sometimes nearly resolve to not preach any more, but then I look at our little church and the brethren and sisters that compose our body and I am braced up again. Our church now numbers twenty.

Thus concludes this brief autobiography. "Uncle" Jeptha fell asleep March 2, 1889, at his home on Oak creek, Douglass county, Oregon, and was laid to rest on the 4th day of March, surrounded by his wife and children and many friends to pay the last sad tribute to one so worthy as he.

EDITORIAL.

J. R. RESPESS, Wm. M. MITCHELL, J. E. W. HENDERSON.....EDITORS.

IS THY SERVANT A DOG?—2 KINGS VIII. 13.

But few men are aware of the evil principles of ambition, theft, covetousness and murder that lie dormant in their own hearts till certain surroundings develop and bring them to the surface. And often when they read or hear of these horrid things as done by others they regard them with perfect abhorrence, and feel as though it would be a grand insult and base reflection upon their character to intimate that they should ever do such things. Neither would they, if all their surroundings and circumstances should continue as they

have been, or as they are at the time they express and feel such abhorrence against these evil deeds.

But let all the circumstances and surroundings of a man's life change, and let him be brought by them into new relations of life, either higher or lower, and he will find that these new relations bring new responsibilities, new hope, or new sorrows, as well as new opportunities and temptations to gratify the hitherto hidden and dormant ambition of his heart.

Hazael, when he was the humble servant of Benhadad, King of Syria, was satisfied with the honor that he then had, and when told by the prophet Elisha of the cruelty and many evils that he foresaw he would bring upon Israel, Hazael resented such an intimation to him with the utmost disgust and contempt, saying to the Lord's prophet, "What! Is thy servant a dog that he should do this great thing?"—2 Kings viii. 13.

The prophet makes no further reply to this question than to say, "The Lord hath shown me that thou shalt be king over Syria."—2 Kings viii. 13. We have no just reason to believe that up to that time Hazael had ever entertained a thought of being king of Syria, and consequently the dormant principle of cruelty which lay concealed in his heart, was not known even to himself or developed to others, until the unexpected announcement of the prophet, "Thou shalt be *king* over Syria." The ambition of his heart and the thirst for power began to develop, and as King Benhadad lay sick, Hazael returned to him and "took a thick cloth and dipped it in water and spread it on his face so that he died, and Hazael reigned in his stead."—2 Kings viii. 15. It was but a little time till he perpetrated all the evils upon Israel which the prophet Elisha had foretold. Their strongholds were set on fire, their young men slain, their children dashed to pieces, and the most horrid cruelties perpetrated upon the tender and delicate women of Israel.

We may learn from all this that men do not know the hidden evils of their own hearts till circumstances are favorable for their development. Saul did not know that he was a suitable man to be a scourge to Israel, for wickedly desiring a king, till the prophet Samuel came and told him all that was lying dormant "in his heart." (1 Sam. ix. 19.) But so little did Saul know of himself

or of what was in his own heart to be manifested and brought forth in after life, that when Samuel gave him to understand that "all the desire of Israel" was upon him as their king he shrank from it, and exclaimed, "Am not I a Benjamite of the *smallest* of the tribes of Israel, and my family the *least* of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?"—1 Sam. ix. 21. He did not then feel that he was born a tyrant, or that he had the overbearing principle in him to scourge his brother Israelites, or take their sons for his servants and cause them to run before his war chariots, or that he would take them to cultivate his fields and reap his harvests, or that he would ever get to feeling so great as to take the daughters of Israel as his confectionaries, cooks and bakers. But all these things were in his heart and only needed his promotion to bring them forth. He was a suitable man to fill the place, and "God gave him to Israel in his wrath and took him away in his anger."

Another thing that we may learn from circumstances like Hazael and Saul and many others, that it is useless for any man to say, as we all often do, "I would not have done this or that, or I would not have acted as this or that man did." We know not what is in our own heart to do or not do till something occurs to bring it out. What one man has done another is liable to do, because he is a man of like passions with other men.

And how often even have the most humble and devoted saints of God said in heart and word that they would never do certain things which some other brethren have done; but when all their surroundings in life had changed and they were irresistibly, or from choice, brought in to new relations of life, involving new trials, temptations and annoyances to which they had never before been accustomed, they have then done the very things, or even worse than that which they had condemned in others. Have you ever felt so humbled before God that you thought you would never again murmur or get angry, or in bad humor about anything? But in a short time something occurs of such a nature, and in such away, time and manner, that in spite of all your religion your resolves and promises you find more of the evils of your heart bubbling up than ever before, and finally they boil over in angry words, even worse

than you had ever supposed yourself capable of doing.

And now, dear christian reader, do not these and a thousand other examples, both from the Scriptures and our own experience, prove clearly to us that neither good men nor bad men know the many hidden evils that lie concealed in their own depraved earthly nature? Even the apostle Paul had these evils to such an extent as to say, as many now say, "When I would do good evil is present with me." And after the apostle Peter had strongly avowed his stability and love for Jesus, that, though all men should forsake him, he would not; he would go with him to prison and to death; yet, when circumstances and surroundings changed, Jesus was betrayed and taken by a mob, the disciples fled, and Peter was so frightened by the question of a little damsel that he affirmed, with an oath, "I know not the man." Let us learn by these things that we are poor, helpless and dependent creatures, and that the way of man is not in himself; it is not in man that walketh to direct his steps" And let us rejoice to know that there is One who can be touched with a feeling of our infirmities.

M.

STRIFE.

Charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.—2 Tim. ii.

On the 3d of July, 1689, upwards of one hundred Baptist churches of England and Wales met in London, and after a session of eight days, published what is now known as the London Confession of Faith. This was over 200 years ago. On the 25th of September, 1742, the Philadelphia Baptist Association, the oldest Baptist association in America, adopted the London Confession as its Confession of Faith; and from that day to the present, the London Confession has been regarded as expressing, in the main, the doctrinal sentiments of all Primitive, or Old School Baptist churches in the United States. We do not hold the London Confession of Faith responsible for the Arimnian institutions that have since sprung up among so-called Baptists, because their institutions are so plainly contrary to the sentiments of that Confession that none sincerely holding and understanding it could be led

into them. And we are satisfied that the churches that published that Confession in 1689 sincerely held the sentiments therein published, and would, therefore, have repudiated the Arminian institutions of the present day, as the Primitive Baptist churches now do. For it is since that day that Fuller arose, teaching, in one breath, a special and universal atonement, upon which is founded the Arminian institutions of the so-called Mission Baptists of this day.

Upon Predestination, that Confession publishes as the Baptist faith, that "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever comes to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature."

This enunciation of the Baptist faith upon Predestination, all parties of Primitive, or Old School Baptists of this day consent to; and though there has been much controversy (and some of it bitter), upon the subject, yet all sides accept the above declaration of faith as sound and scriptural. The *Signs of the Times* does, and Eld. Anderson, of Dutton, Ark., does, and says, in reference to it, that "there is no reason to believe that any one in this country, at the present time, is more predestinarian than the London Confession."

Now, then, it being true that all Primitive, or Old School Baptists accept the London Confession upon this point, why should there be any further controversy about it? If there is not peace upon this point, with all parties accepting the scriptural sentiment upon it, as published in the London Confession, it must be a truth that the controversy is a carnal one, and a strife about words to no profit, but to the subversion of the brotherhood. And this is expressly and emphatically forbidden in the scriptures. It is a sin, and is as much forbidden as it is to steal, get drunk or to commit adultery. But if a brother should be guilty of stealing, drunkenness or adultery, the church would deal with him.

Charging them before the Lord! It is a solemn charge; charging them before the Lord that they strive not about words to no profit, because it subverts the hearers. That is the great evil of it—it subverts, it

overthrows from the foundation, it corrupts and turns the mind from the truth. Declarations of non-fellowship have been passed by individuals upon their own personal authority, and even churches have declared non-fellowship, and churches that agree, too, upon the point as published in the London Confession.

How is this? Is there not a fault somewhere? Can it be that the controversy has so subverted us that we are, to a certain extent, like Israel was once, when the prophet of the Lord warned them?—that they were without the true God, without a teaching priest, and without law.—2 Chron. xv. Are we without the true God, or the spirit and law of Christ, in our dealings, one with another? Of course we do not mean that brethren should not write or preach on Predestination, but that it should not be a strife of words.—R.

REPLY TO ELD. I. J. CLABAUGH.

We cannot think for a moment that our dear Bro. Clabaugh, whose letter appears in this issue of the MESSENGER, would attempt such a thing as praise or flattery, in that carnal sense in which the self-righteous and ungodly world give honor, adulation and praise, one to another. By the grace of God, he would scorn to do this, and by the same grace we would scorn to receive it.

But there is a proper praise, or gospel commendation, that every Christian should desire from the household of faith, and which they should not be slow to give, where it is due. “Now, I praise you, brethren,” said Paul, “that you remember me in all things, and keep the ordinances as I delivered them unto you.” “For I received of the Lord that which I delivered unto you.”—1 Cor. ii. 2, 23. How hard it is for any faithful servant of our Lord Jesus to battle along without the Christian co-operation and approval of his brethren! The apostle would have all the churches of Christ to receive with joy and gladness all faithful ministers of Jesus, and to hold them in reputation and high esteem for their work’s sake.—Phil. ii. 29. And the Holy Ghost inspired him to write, and has preserved and transmitted the record down to us, of one faithful brother “whose

praise is in the gospel throughout all the churches."—2 Cor. viii. 18.

Now, brethren, if our praise, or the approval which our brethren give, is in the gospel, it is all right. Any other praise would do us "hurt," in a religious sense, to receive or desire it, whether we are old or young.

With regard to a continuance through the MESSENGER of the narrative of "All the Way the Lord hath Led Me," further than that which was given in the February and March numbers for 1884, several other brethren, including the editor and proprietor of the MESSENGER, have repeatedly made the same request that Eld. Clabaugh has; and while we are far from feeling any lightness or indifference with regard to the expressed desire of these beloved brethren, we are free to say that, from some cause, we fear and tremble and hesitate to undertake, at our advanced age, such a laborious and responsible work. Besides, there are many scenes and incidents in my life that so overcome and break me down to even speak of them, that I doubt whether I could write of them at all in any way intelligible to Christians. God knoweth them all, and though I may never be able to speak or write of them, they have, no doubt, had their use to me and to others in shaping my course in life and circumscribing my labors within such limits as would redound to the glory of God and the good of his redeemed people. The apostle once felt a sudden impulse "to say the truth" with regard to certain incidents in his experience, but before he had written what was then in mind, he says, "But now I forbear."—2 Cor. xii. 6.

Will our brethren take it kindly if I say to them, "Now, I forbear;" but what I may do in the future, God knoweth.—M.

We call the attention of any afflicted with dropsy to the card of Dr. H. H. Green & Sons, of Atlanta, Ga. The three—father and sons—are Primitive Baptists, and, from what we have heard, they are good ones. The old brother has recently built a house of worship for the Primitive Baptists in Atlanta and donated it to them, and a church was constituted in it August 9th, 1890, by Elds. J. A. Mimms, W. W. West, J. J. Jordan, — Evans, and Wm. Lively. After its constitution, the church called Eld. Lively to the pastorate, which he accepted.

We have heard of some remarkable cures of dropsy made by them, and commend a trial of the remedy to any who may be afflicted with dropsy.—R.

HOLY AND REVEREND IS HIS NAME.—Ps. cxi

It is painful to hear any man, and especially a brother, speak irreverently of the Lord; and this, perhaps, we may be guilty of unconsciously. We cannot judge God by human standards, for they are, at their best, but depraved standards of judgment. Arminians may say of God, that "If he does so and so, he is unjust; that if he saves one sinner and does not give another an equal chance to be saved, that he is unjust," but a child of God may not charge him with injustice under any circumstances.

Brethren say sometimes that "God cannot do an unjust thing," as intimating that if he did do a certain thing that it would be unjust, and that, therefore, he would not do it. But how can a man—a sinful man—judge God? If we should judge by the standards of men, we should charge him as being unjust in creating human beings and then damning them for what he knew they would do before he made them. Who can reconcile God's election of comparatively a few of the human race to salvation, and leaving others, just as good, to the damnation that he knew they would bring upon themselves before he made them? Who can, in his heart, reconcile that Bible truth with what we, in our depravity, call justice? No man can do it. Nor did Christ, or the apostles try to do it, and worse than vain will be any of our attempts to do it.

Arminians try to make God just, according to their standard of justice, by hinging salvation upon man's obedience; but if that were true, and salvation depended upon obedience, there would still be a cause why one man was obedient and another disobedient; there would be a will to do in the obedient one that was not in the disobedient one; and if so, it might be asked again, as it was of old, Who maketh thee to differ one from another? Why God's grace has been discriminating, we do not know, further than the Saviour taught, Even so, Father, for so it seemed good in thy sight. And there we may leave it, and will have to leave it there, even if we should write the world full of books on the subject.

I know this: that if I am a Christian, it is God's grace that has made me one, and I am sure that the

same grace bestowed upon any other sinner would make him what I am; but why God has not made others as I hope he has made me, I do not know, only that it seemed good in his sight to make me as I am, for I know that I would never have walked the way I have been led if it had been left to my own natural will and wisdom. And I believe and feel that God is holy—holy beyond my finite conception. But these hidden things I do not understand, nor can any man or Christian by searching find them out; and true it is that we now see through a glass darkly and know only in part. It will all be bright and clear in the glorious light of eternity; and I have thought that the things that so puzzle us now will be so plain that we will wonder we could'n't have understood them before, or that we were ever puzzled by them.

I know only my own self, and in part only at that, but I know I am much more concerned about whether I have ever been born of the Spirit, than about the unrevealed decrees of God. Am I led by the spirit of God, and do I trust in God and believe in him and his word as a little child—as a little child believes, without knowing the reason why, but believes because mother says it is so? It gives me peace to believe from my heart that Jesus Christ is the Son of God, and that he loved me and gave himself for me; for I can't always believe it, but when I do believe it I always have peace. Because I know that, though I speak with the tongues of men and angels and have not love, I am nothing; and though I have all faith, deep in doctrine, and in deep doctrine, and have not charity, I am nothing.

'Tis a point I long to know,
And oft it causes anxious thought,
Do I love the Lord or no?

R.

ELD. J. E. GOODSON, JR., DEAD.

Eld. J. E. Goodson, Jr., associate editor of the *Messenger of Peace* (Macon City, Mo.,) departed this life 19th August, 1890, in the thirty-sixth year of his age. He was a young minister of promise, and will be sadly missed. He was the author of a valuable work, "Little Souvenir," that ought to be in every Baptist family, price 50c.—P.

ELD. SIMMS IN LAST MESSENGER.

Eld. Simms' letter in September MESSENGER was in a good spirit, and I hope will do good; and for his information and others, I would say that it is my understanding that the two churches in New York that he referred to as declaring non-fellowship for any "disputing the doctrine of God's predestination of all things," designed only to reaffirm the doctrine as set forth in the London Confession of Faith on that subject. And to the doctrine of Predestination, as set forth in that Confession, Baptists everywhere consent. The *Signs of the Times* holds to it, and also Elds. Hassell, Anderson and Rowe, and all others, as far as we know.

The *Signs of the Times* declared non-fellowship for Eld. Rowe for railing, and not for his views on Predestination; and the error that those two churches fell into was in endorsing the *Signs* in that unscriptural action. Because had Eld. Rowe been guilty of railing, that was not the scriptural way of dealing with him for it; and it was so stated in the MESSENGER at the time, and so held by our church at Butler, and our information is that that action was condemned by brethren generally, North, South and West; and I understand that the churches North did not approve of the course of these two churches in endorsing the declaration of the *Signs*, and that those churches, themselves, have probably yielded their position in that particular.—R.

OUR CHURCH TROUBLE AT BUTLER.

As to Eld. Rowe's pamphlet on predestination, while it was an able argument, there were expressions in it that gave offense to many brethren, and that is why the church asked him to withdraw his offensive expressions, which he did. And that was as far as the church felt it necessary to notice the matter. Eld. Rowe's doctrine has always been satisfactory to the church here; of it there has never been any complaint, and he has continued to preach among us since the *Signs of the Times* trouble until he moved off and got a letter, some two years ago, and has visited us and preached with us several times since moving off. But

about five months ago he wrote the church here asking to return his letter; and in that letter to the church he declared non-fellowship for all believing the doctrine of the predestination of all things, and stated that if we would receive him with that declaration he hoped to live and die with us. The church wrote him in reply that she could not receive him upon any new conditions, conditions that did not exist at the time the letter was granted. And thus the matter passed until recently, and now we are informed that Eld. Rowe has visited Tennessee and joined some church there upon confession of faith, thus withdrawing himself from the church here as unworthy of his fellowship; and in contempt of church authority. And now we as a church—but few and feeble in every respect—ask to be remembered by our brethren everywhere in their prayers, and that they counsel us in the matter before us.

Read and approved in conference, with request that **OUR CHURCH TROUBLE** be published in the **MESSENGER**.
Z. A. FOWLER, Clerk.

EXTRACTS FROM PRIVATE LETTERS.

Dear Bro. Mitchell:—The Baptists in this section, until recently, have been almost lifeless ever since the Alliance troubles. Last meeting at Mt. Pisgah Eld Satterwhite baptized nine, four men and five women. Eld Cliett baptized five at Mt. Olive, and I a sister at Salem yesterday, August 11th, an aged lady that came twenty-five miles to join the church, though she had been with the Missionaries and Methodists for forty years, but had never heard a Primitive Baptist preach till last year. No doubt she had been controlled by sectarian prejudices, like thousands of others, and just would not hear them. I believe that God has a people among all the various sects, and when they see their error numbers of them will come out from them as this aged sister did.

My health has been very bad for the last month. I am almost made to doubt whether God has called me to the work of the ministry. If so, why am I so afflicted, not able to attend the duties incumbent on a gospel minister? But I often think of you, whose afflictions have been far greater than mine, and I can say that I *know* you are one of God's servants and ministers. The Lord has a purpose in my afflictions, for my nature is such that if it was otherwise with me I should become proud and haughty

and wholly unfit for the ministry. Tell your afflicted son, Virgil, that I often think of him in my feeble petitions. Yours in love.

W. R. AVERY.

I trust, Bro. Avery, that the Lord has wrought in you the spirit of prayer for us and our afflicted ones, and has given you that faith which knows no defeat. Faith never prompts us to ask God in prayer for anything that he does not design to give; it lays hold of nothing but that which is real. It does not deal in fiction or inspire the soul to ask for any uncertain, false or fictitious thing. Another wonderful thing about faith is that it always does its great work, where natural sense, sight and reason, science and philosophy fail. It inspires one to "hope against hope." When we can reason anything out, and see how it may be accomplished according to natural laws, that is not faith. "Faith is the evidence of things not seen." It is an evidence that no human power can originate. It is wrought in the soul by the exceeding greatness of the same mighty power of God that was put forth to raise our Lord Jesus Christ from the dead. May the Lord ever give us that faith that is from him.

W. M. M.

DEVINE, TEXAS.—Pursuant to public notice, and by church authority, a presbytery, consisting of Elds Wm. L. Dubose, J. A. Kinsel and Deacons Henry Griffin and B. O. Dubose, met with eight brethren and sisters of the Primitive Baptist faith at their school house in Frisco, Texas, on Saturday before the fourth Sunday in April, 1890, and finding them sound in the faith and orderly in practice, did most solemnly organize them into a church upon the articles of faith of the Providence Association

The church then went into conference and chose Eld. J. L. Hare as pastor for the ensuing year, and received two candidates for baptism, an old brother and sister from the Missionary Baptists, who were baptized on Sunday morning by Eld. Dubose.

The church was named Ebenezer. This is the second church in this county. Zion church was organized in 1884 with six members. She now numbers about forty. The new church is located in a new country. Lands are cheap, and we think it a good place for a poor man. If you want to come southwest the brethren will give any brother or friend a welcome.

WM. L. DUBOSE.

GREENFIELD, IND., August 4, 1890.—*Dear Brother in Christ:* Through the abundant mercies of a blessed Saviour I have very nearly completed my tour, and shall soon, if the Lord wills, return to my precious little family again. I feel that I have many reasons to be thankful to the dear Saviour for his preserving care that has been extended to me on my tour.

I have met many dear and precious saints, and my poor heart has been made to rejoice that I was with and was privileged to hear them tell of the wonderful dealings of Jesus with them in

leading them from darkness to light, from the power of Satan unto God. Also, I will say, that my trip has been a great advantage to me. My health has improved wonderfully, and I have been able to eat regularly, which is uncommon for me. I have had good congregations, and much interest has been manifested. At a few places I was in the dark, but that is all right; I feel thankful for the light I had, and feel that it is a mercy indeed that the Lord would be so good and compassionate as to grant the feeblest worm liberty in his word.

I have had the pleasure of meeting a number of good, sound gospel preachers, whom I dearly love, namely, Elds. Sawin, Oliphant, T. J. Jones, P. T. Jones, M. Vancleave, Robert Thompson and others. These brethren are good, humble, God fearing preachers, and are contented to remain in the old paths and not be entering into vain, speculating theories, such as non resurrection, no-change, two-seedism, eternal devilism, etc. They preach the gospel in its simplicity so as the feeblest lamb can eat the crumbs. I was with Eld. Oliphant about five days. All I disliked about him was that we had to be separated. I felt like I wanted him to just keep with me all the way; he is such a dear companion. I would say here that Eld. J. H. Oliphant's address is Linden, Ind. He is the author of a work on Regeneration. This little work I have examined some, and as far as I have examined it, is the ablest work I have ever seen on that subject. I can recommend it to the brethren. He is also preparing to publish a sound, old Baptist hymn book, containing about 350 hymns. I selected a number of our favorite hymns in the South for this book. I think, now, that the book will not cost over fifteen cents per copy. I shall keep them on hand.

I see a spirit among the *sound* brethren here to come together; I think they are tired of being separated. I do humbly trust that all who are sound will put away all inconsistencies and come together and live in peace and fellowship. I have met with good, kind brethren here, who conveyed me from place to place and treated me, in every respect, far above what I deserved. May the blessings of God rest upon them all

In hope of life eternal,

LEE HANCKS.

MARSHALL, FAUQUIER Co., VA., April 1, 1890.—*Dear Friend:* For as a friend you seem to be to the household of faith, in sending THE GOSPEL MESSENGER, with good news of glad tidings to poor, helpless sinners, telling them that their warfare is accomplished. Oh! it sounds so different from what I hear around me—that we must do something; we must read the Bible, go to Sunday-school, to learn of Jesus and his love.

The means and instrumentalities are even getting among the Baptists with us. If any poor sinner will come to me, and can prove to me that the preached word, or Bible, or any other means, did the many real good while under conviction, I will confess that

I know but little about a change, for when they read they find themselves condemned on every hand—the soul that sins it shall die. Is that any real comfort to him? He finds that there is rest for those that believe and have faith, but when he is relieved of his burden, then he can find comfort in reading the scriptures, and under preaching, singing and conversing. But why should I, a poor, wondering sinner, who has been halting between two opinions for twenty-two years in the world, neither hot nor cold, say anything! But thanks to His great name, I have some refreshing showers at times that causes me to rejoice and be glad, especially when I read the MESSENGER, which tells me of a Saviour who works after the council of his own will—who works and none can hinder.

When my time is out, please let me know, but please do not stop my paper, for I will pay for it until I order it discontinued.

Please give us your views, through your paper, on the 68th to 74th verses, inclusive, 26th chapter of Matthew.

Yours unworthily,

H. C. UTTEBACK.

DAVISTOWN, GREENE COUNTY, PA., July 2, 1890.—*Eld. J. R. Respass, Dear Brother in Christ:*—At my mother's request I write you a few lines to send pay for the GOSPEL MESSENGER, which comes each month laden with rich Bible doctrine, which is a great comfort to the weary ones. The editorials are excellent, and the tone of each correspondent is alike and most delightful. My dear father, Eld Phillip McInturff, was a Primitive Baptist preacher. He preached thirty-odd years, and was sound and able and well beloved by the despised few. He laid his armor by near four years ago in full triumph of a living faith. My mother is a Baptist also, and I have been a member of the Baptist church four years, in which time I have passed through many sore trials and also many seasons of rejoicing. I feel within my heart that the Primitive Baptist is the chosen of God, and I can exclaim with one of old, "Entreat me not to leave thee, or to turn from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." I would not live contented one hour with any other denomination. They are the only people that give God all praise, and the only people that claim Christ a Saviour whole and complete, regardless of works on the creature's part. I know, if left to myself one moment I would be lost, for the Lord has all power in heaven and upon earth, and we are powerless to do any good thing to merit our salvation, for salvation is of the Lord. And yet I believe the Old Baptists are the greatest religious workers there is in existence.

I must close ere I say more than I should. Wishing you and brother editors many years of usefulness in the Master's cause, and health and prosperity in this world and life everlasting in the

world to come, and asking an interest in your prayers, I am your unworthy sister, if one at all,

R. J. NEWEL.

CHICORA, FLA., May 16, 1890.—The MESSENGER comes regularly to hand, and is indeed a welcome messenger. It is a great comfort and satisfaction to me to read it or hear it read. That you may be enabled through its pages to continue to speak comforting and consoling words to the dear saints of God during their weary pilgrimage through this unfriendly world, and that we may be grateful to Him who giveth us the victory, and from whom comes every good gift, for all his goodness and mercies to us, I trust is my prayer. Yours in hope,

JOHN ALTMAN, per T. J. A.

WATER VALLEY, MISS., August 28, 1890.—*Eld J. R. Respass, Dear Brother:*—I am just in receipt of the September number of MESSENGER, and I see that my subscription has expired. Please find postoffice order for renewal, and excuse me for not sending sooner. And would here remark that I prize the MESSENGER next to my Bible, and would not be without it for many times the subscription price, and my prayer is that God will continue his blessing on you and yours in sending out monthly to the saints such a valuable messenger. Yours, etc.,

M. H. CARR.

DEAR BRO. MITCHELL: "I have long felt to be in the fire of trial, and knowing that you had been sorely tried in many ways, I was this day thinking of the trials of faith and picked up the JUNE MESSENGER for 1890 with a hope that I might find something therein to instruct or comfort me. My eyes caught upon the heading of an editorial, page 214, "God's Promise to the Destitute." I read the article with much interest and comfort because I felt surely that I am one of the destitute ones"

M. C.

DEAR BRO. MITCHELL: "I am so glad that you have written upon the subject of the destitute as appears in the MESSENGER of June, 1890. It found me in a poor destitute, condition spiritually. I am often thinking what am I, and who am I, that God should have been so merciful to me, as I know he has been? I do sympathize with you and sister Mitchell in your many afflictions. Say to your youngest and poor afflicted son, Virgil D. that I often think of him and pray the Lord to help him in his sufferings."

E. McINTOSH.

Boyse City, Tex.

DEAR BRO. M: I received your letter about two weeks ago, and was comforted to know that you appreciate the little mite I sent you. I feel as though it would be a pleasure and happiness for me to do any kindness to you and family. I hope the Lord will prepare them for his heavenly kingdom, and be with them in every affliction, temptation and trial. The good Lord prepares friends

for us here and there, to help us in every time of need, and may his name be praised for every blessing. Your dear son, Virgil, has our deepest sympathies. I trust the Lord will comfort and be with him in his sufferings.

S. C. KEY.

Uchee, Ala.

Last October the church at Davis' Creek, Tenn., received by experience a sister, who said she was 118 years old. She said she had received a hope three weeks before, and when asked what she thought of while she was going on in sin, she said she did not care anything about her condition, and that all she cared for was to raise her children. She walked three Miles to meeting Saturday morning, was baptized Sunday by our Moderator, Eld. H. Ausmer. Yours in love,

M. DUNN.

OBITUARIES.

POLLY ANN E. CARMICHAEL.

Died, at her home, on December 14, 1889, POLLY ANN E., daughter of D. C. and Leticia Carmichael, of Ware county, aged eighteen years, six months and twenty-three days. A gloom is cast over the surrounding neighborhood, for she was a model young lady besides being a most obedient and loving daughter, and loved by all who knew her. Though she had never made a profession of religion, her pure, blameless life, and her meek submission to the Divine decree, caused her relatives and friends to feel satisfied that her spirit is at rest in the "better land." I, who was with her in her last days of illness, and saw her bear the most excruciating pain in sublime heroism, and the quiet way she spoke of dying, convinced me that she had made peace with the Lamb of God. She died quietly, for "Jesus can make a dying bed feel soft as downy pillows are."

She had the very best of medical aid, and the parents who loved her so fondly, nursed her with the tenderest care, but God in his infinite wisdom saw best to transplant the sweet flower in the gardens of Paradise.

"There is a reaper whose name is Death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between."

"Blessed are the pure in heart, for they shall see God."

A friend of the family,

MAMIE D. McDUFFIE.

MRS. ELIZABETH RICHARDS.

Our dear old sister was born January 13, 1805, and departed this life June 25, 1890; not only a long life, but a useful one. Sister RICHARDS was the second wife of Bro. T. S. Richards, and was wedded to him May 26, 1826. There were born unto them seven children—five sons and two daughters—five of whom are living, two sons having died. Her maiden name was Elizabeth Jordan. She united with the Baptist Church in her maiden life, and was baptized by Eld. J. R. Humphries. I became acquainted with them in 1844, the year they joined the church by letter

at Darien, where I was an unworthy member, and our relations as near and dear neighbors and members of the same church, up to her death, were unmolested. Four or five years previous to her death she gradually declined; only by reason of age was she sick at all. When she breathed her last, her children that were with her, sent a messenger wishing us to attend her burial. My wife, self and one daughter attended, which was twelve miles away.

We could add much more, and the half would not be told; but in conclusion, let me say to the praise of J. F. Richards and Miss E. P. Richards, that they showed untiring attention to their precious old mother during her last years of helplessness.

Marcoat, Ala.

R. PEARSON.

DR. WILLIAM C. ABERNATHY,

Son of Thomas and Elizabeth Abernathy, was born in Fulton county, Ga., February 11, 1857, and was married to Drucilla E. Dollar, January 17, 1884, and died at his residence, 339 Decatur street, Atlanta, Ga., Aug. 5, 1890, leaving a loving wife and two dear little children—a boy and a girl—and an aged dear mother, three sisters and four brothers, and many relatives and warm friends to mourn his absence from us. "But we should not mourn as those who have no hope," for he left evidences that he had been washed in the blood of the Lamb, and saved by the grace of God. He never joined the visible church, but believed with the Primitive Baptists. He was a very moral boy, and kind to all his associates. In his early manhood he followed school teaching a few years, then entered college as a medical student, and graduated in Atlanta, Ga., in 1883. He was highly respected, and had a good practice to the time of his sickness, which began one month previous to his death. His funeral was preached August 6th, by Bro. Greenville Henderson, much to the comfort of the bereaved ones and friends, after which he was quietly laid by his father's side in the cemetery at Cross Roads Primitive Baptist Church. Oh, that the God of all Grace would sanctify this dispensation of his providence to the good of us all, and keep the dear wife and little children from the hurtful things of this world.

HIRAM G. MITCHELL, *Seaborn, Ga.*

T. N. ABERNATHY, *Hammond, Ga.*

ALEXANDER SUTTON,

Son of Edwin and Martha Sutton, was born in Grantville county, N. C., December 8th, 1828. Alexander was next to the youngest, and was all his life diseased; had rheumatism at four years of age, in his back. But he was industrious and would work as long as he could. When he was a boy he would steal away from his mother and go to the field and work till he would faint and have to be carried home. While he was only a boy his two brothers left him to take care of his mother and youngest sister, which he did till his mother died, in May, 1855; also his sister till she was carried to the asylum. He was married October 28th, 1852, to Miss Mary Ann Dimond. In the fall of 1850, he sold out all he had, mostly on credit, taking notes, intending to go back the next fall to collect it, but was unable to go, and lost it all. He arrived in Carroll county, Ga., with a weakly wife and two small children, and only 25 cents and two trunks of clothing. He began hiring out for 50 cents per day. Could get credit as much as he wanted. Had everything to buy and start to housekeeping again. Just as he was getting a start, at the close of the war, in May or June, 1865, his house was burned down and all he had with it. Then he had to begin again.

In 1866 he and his wife united with the Primitive Baptist church at Bethlehem, Carroll county, Ga. He lived a faithful member till his death. He delighted in going to the house of God. If he had no way of riding, he would walk ten or fifteen miles to his meetings, in his younger

days. He was not a public man; said he felt too unworthy to talk or pray in the church, except at the communion and feet-washing, his cup would overflow, and then he would talk. He was truly a man of sorrow and acquainted with grief. He raised only one daughter who married and died before she was twenty-one years old. His wife died in 1878. He was married the second time to Miss Rebecca W. Huff, February 9th, 1879, who joined the Primitive Baptists at Bethlehem, in April, 1879.

On the 25th of May, 1889, just as he finished chopping out his cotton, he was taken with an epileptic fit and prostrated in the field, and had to be hauled home, and was down and not able to work for several weeks, but got up and worked over his crop and laid it by. He was stricken down again October 6 with pain in his head, from which he never recovered. His sufferings were very great. If it was the Lord's will, he said, he would be glad to get well and live awhile longer, but if it was not he was ready to go; but was reluctant to leave his wife and said he did not know what would become of her. He said he would not give his little hope for the world. He was a poor man, as to this world's goods, but rich in grace and the knowledge of our dear Lord and Saviour. He talked as calmly about dying as he would about living, and told what he wanted done if he should die. About 4 o'clock A. M., January 14th, 1890, he fell asleep in Jesus, being sixty-one years, one month and six days old. Blessed are the dead which die in the Lord from henceforth.

His remains were carried to Bethlehem, and after funeral services by Bros. C. D. Niscon and W. P. Merrill, was laid to rest beside his wife, there to lie till the resurrection morn. He leaves a wife, two sons, two daughters-in-law, eight grandchildren and a large circle of friends to mourn his loss. But their loss is his eternal gain. He was a kind and affectionate husband and father.

R. W. SUTTON.

MRS. MARTHA WATKINS.

Sister MARTHA WATKINS, wife of Zachariah Watkins, and daughter of Deacon Gideon and Nancy Yelverton, died at her home in Taylor county, Ga., April 5th, 1890, after a severe illness of heart dropsy. She was born in South Carolina, December 23d, 1811, and was therefore in her seventy-ninth year. She was married to the husband that survives her February 14th, 1833, living in wedlock fifty-seven years, and was the mother thirteen children, seven of whom still survive her. She obtained a good hope through Grace of the pardon of her sins in early youth, and was baptized into the fellowship of the Primitive Baptist church in South Carolina by Eld. Asa Bell. She lived a consistent and much beloved member for nearly sixty years. All of her living children (except one) were present at her death, and I can truthfully say that I never saw a mother receive more tender care and attention from her children than the deceased, which she as justly merited as any mother could. I could not, even if I had space, describe how affecting it was to see them embrace each other and their dear old father when this dissolution took place. Sister Watkins lay motionless for at least forty-eight hours, during which time her eldest daughter, living at a distance, had not arrived, but now she arrives, and in five minutes the brittle thread of life is clipped, and this made the occasion still more affecting, for so many of them had not been in their father's house at once in many years before. Three of her children have professed the same faith upon which she lived and died; and all of them are good, worthy and useful men and women. All are married, and this leaves the aged and heart-stricken husband and father, living lonely and alone with one little granddaughter, and she is an orphan. I do not feel worthy or at all competent to attempt to eulogize the name and character of the deceased, but suffice to say that she was without a fault. As a wife, mother, member of the church, or neighbor, in all my long acquaintance with her I have never heard ought said against her. What an inheritance! I occasionally visited her and she always mani-

fested much joy, and invariably told me that the Lord was taking care of her, and that she believed he would as long as she lived in this world, and that she would live and reign with Jesus after death.

Dear children, remember and cherish the name of your mother; and do you feel prepared by Grace to meet her in heaven should you be called hence? Bro. Watkins greatly desires to be remembered in the prayers of the saints.

J. G. MURRAY.

MRS. M. S. CARTER

Was born and raised in Berrien county, Ga., and departed this life July 13th, 1890. She was a daughter of John W. and Candacy Knight, and was married to Johnnie S. Carter, October 4, 1885. She was a lovely daughter to her parents, and an affectionate wife, and loved by all who knew her. Ten months after she was married she was afflicted and suffered greatly with rheumatism for some time, and on Saturday before the first Sunday in October, 1889, she felt like she was going to die. And her afflictions and burdened mind gradually grew worse, and while being under the treatment of a doctor, there came a voice to her, saying, "There is a higher power than doctor's." Among other troubles she had to bear, her dear mother died on the 19th of April, 1889, and her father died with heart disease on June 1st, 1890, after having visited his sick daughter the evening before. She bore her troubles, and the loss of her parents, patiently, and during her troubles and trials, she gained a hope in Christ, and she went to Pleasant church Saturday before the 3d Sunday in February, 1890, and related her feelings to the church, and she was heartily received, and was baptized on Sunday morning following by Eld. Ansel Parrish. She seemed to be happy and enjoyed a few days rest; and she was bothered with a heart disease, from which she suffered very much at times. She went to meeting her last time in April, 1890; and she suffered bad spells from time to time until her heart trouble run into heart dropsy, and on Monday before she died—Saturday night—being much worse, she began saying many heart-rending words. She said, "I want to see all of my people one more time," and then she said, with a firm voice, "I want you to know I don't dread anything but death. My sufferings are just; I feel that my sins have been forgiven; Johnnie, I have got to leave you and Bessie," pointing to her little girl at the same time. "Johnnie, (he being in tears) don't grieve after me; I will soon be with the loved ones at rest." She continued and said, I hate to leave you all, but I hope we will meet again. Two days before she died she called to her husband and said. "Johnnie, come here," and then she repeated the words and sang the tune, Devotion.

Sweet is the day of sacred rest,
No mortal care shall seize my breast;
O, may my heart in tune be found,
Like David's harp, of solemn sound.

After she sang the tune she said, "Johnnie, when I die, don't put anything dark on me," and he answered, "I won't." On being asked how she wanted to be dressed, she said "Dress me in white!" This was her last conversation, which was thirty-six hours before she died, and then she went off to sleep, and she slept, only on being aroused, until the last breath left her, without a struggle.

She was buried at a spot selected by herself in the Parrish graveyard, in the midst of a large crowd of relatives and friends, there to await the final triumph of the redeemed. She leaves a loving companion and one little daughter and a host of friends to mourn her loss, though we feel

that our loss is her eternal gain. To the bereaved we can only say, be comforted, for she is realizing the end of the hope she long cherished.

JOEL J. CARTER.

The following is the poetry and feelings of her dear companion:

Dear Mollie's sweet words are all o'er,
Your cheeks bloom as roses no more;
Most lonely feeling I can say,
Since death called sweet Mollie away.

Mollie's love to me is sweet.

JOHNNIE S. CARTER.

R. W. McFARLAND

Was born May 12, 1825, and was reared by parents that taught him to be moral and truthful. He died November 28, 1889. He professed a hope in Christ at the age of nineteen. He joined the Missionary Baptists and lived in that church until 1884, and then joined the Primitive Baptists and lived with them until his death. He was baptized by Eld. C. Whitworth. He had been afflicted for thirty years, and always bore his afflictions with patience. He was a devoted Christian, always abounding in the good will of his heavenly Master. He leaves an afflicted companion and four daughters to mourn his loss, but while they mourn we hope their loss is his eternal gain. He left a bright evidence with them that he has made a blessed exchange to that bright home in heaven. He had many friends to mourn with his bereaved family. His companion and two daughters are also members at Mt. Pleasant, where his body lies. He told them that he was willing to make the exchange; that he was going to meet his blessed Jesus who had died that he might have eternal life. His faith was strong. His house was always ready to welcome his friends. His conversation was always godly. May God help us all to live devoted Christians as he was, and may He bring all the friends and relatives to Christ by his mighty power is the prayer of the unworthy sister.

SARAH F. McFARLAND.

ELD. Z. G. THOMAS

Was born in Barbour county, Ala., October 10th, 1833, and died July 3d, 1889. His parents moved from Alabama to Georgia and then to Arkansas, and remained one year and moved to Bienville parish, La., where he spent the remainder of his life, except three years which he spent in the late war. He was married to M. A. Page January 21st, 1858, and there were born to them twelve children—three preceded him to the grave and nine are living, two married. He united with the Primitive Baptist church at New Providence in the fall of 1861, and was baptized by Eld. T. J. Foster, and was ordained to the ministry in the spring of 1877 by the following presbytery: Elds. H. B. Howard, Z. Thomas and J. J. White, which place he filled to the glory and honor of his glorious King whom he trusted in and loved so well to speak of until death removed him. He was chosen Moderator of the Louisiana Primitive Baptist Association in the fall of 1879, which place he filled to the satisfaction and comfort of the Association until death. Time would fail us to tell of all the good qualities of this noble man. He was of a mild temperament, a good, kind man; had many friends and was loved by them all. He was an able and earnest contender of the doctrine of our Lord and Saviour Jesus Christ, and was a dear and precious gift to the church, and the church loved him as such. He is as much missed as any gift could be; yet the Lord giveth and the Lord taketh away, and blessed be the name of the Lord. The writer has spent many pleasant hours with him, as we traveled much together, and talked of our troubles and trials and of the goodness and mercy of God. His conversation was always sweet, comforting and instructive, and when I go to the places where I so often met him how I miss that smiling face and sweet voice; but the Lord does all things well, and we know that our loss is his eternal gain, and while the brethren and sisters and his dear companion, whom he loved and cherished, and his

dear children are left to mourn and suffer, he is at rest. And now may the God of all grace fill his place in the church, and may he be to our beloved sister, the bereaved wife, a husband; may he fill up her lonely hours by his royal presence. And I hope the brethren and sisters will visit her and try to comfort her as her dear husband did them, and may he be to the dear children a father, and may they all ever keep in memory the good advice he gave them both in word and by example, that they may be loved as was their father, and may they all be prepared by grace to meet him in that glorious world on high is the prayers of the writer.

J. J. WHITE.

P. S.—Please publish the following lines as composed by his daughter, Sister Emma Thomas, whom he baptized before his death. J. J. W.

1. No sorrow there to give him pain,
No friends to prove untrue,
But in his Saviour's smiles to reign
And sing his praise anew.

2. No more we'll hear his voice proclaim
Christ as the only way
By which poor sinners, through his name,
Shall live through endless day.

JOSHUA HERBERT DIXON.

Departed this life, JOSHUA HERBERT DIXON, infant son of R. B. and Louisa C. Dixon, our dearest little grandson, July 9th, 1890, aged eighteen months.

Death! O, how sad that word falls on our ears, and more especially on the ear of the heart-broken mother, when her darling babe is rudely torn from her devoted bosom! Little Herbert was seriously and strangely afflicted for three months last fall. All that could be was done by the family physician and faithful nursing by the untiring mother, yet it seemed to be all in vain. Its sufferings was so great that every one was deeply in sympathy with the sweet little sufferer, but could give no relief. The almost broken-down, untiring mother, and all that witnessed the poor child's great sufferings, could, at that time, welcomed death as a benefactor, come to give relief, and the angel of the Lord to bear our darling babe home to Jesus, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But to the surprise of all, it suddenly took a turn for the better, and began to eat, and was soon well again, fat and plump—from a mere skeleton to a robust, hale hearty babe, the pet of us all. Feeling that it was given back to its devoted and now delighted mother and father, every one seemed to vie with each other in caressings and love, but in this the mother stood head of the class, as she did in watching and nursing during its sickness. But alas! alas! When we were all unprepared for the shock, death, like a fiendish enemy, came in the dark night and took our sweet little pet away, O, cruel monster! and left us all weeping on this shore; not for the babe, for our loss is its gain, but for the poor, broken-hearted mother. But it is well with the child now. O, mother, father, brothers and little sister, our sweet little Herbert is gone home! O, that we may go and see him in his home in glory, and all will be well with us.

J. E. FROST.

SARAH R. ETHERIDGE.

I feel very sad to chronicle the death of Mrs. SARAH R. ETHERIDGE, daughter of Lewis S. Avant. She was born February 10th, 1845, in Bibb county, Ga., and lived there until during the war, when her father moved to Houston county. She was married to Mr. I. B. Etheridge, September 27th, 1866. She joined the Methodist church while quite young, and lived up to her profession and enjoyed the religion she professed. She remained with that order until 1871, when she became dissatisfied and joined the Primitive Baptist church at Pleasant Hill, Houston county, and was baptized by Eld. R. E. Story, and was devoted to the cause; remained there until her death. She was a dear lover of the GOSPEL

MESSENGER; never was contented until she read it through. Her health had been bad for three years. She took her bed on April 2d, 1889, and never was able to be up any more. She bore her affliction with great Christian fortitude. She would often say, "Lord, speed the time." She passed away August 18th, leaving a husband and one daughter fourteen years of age. She had two who preceded her to the better land; one remains to mourn for a loving mother. She lacked only a few days of being married twenty-three years. The burial services took place at Shiloh cemetery Monday afternoon at 3 o'clock. She died of lung and dropsy disease. She loved to attend the church when health would permit, and everybody that knew her believes she is not dead, only asleep in Jesus. While she leaves a husband and one daughter to mourn her loss. But what is their loss is her gain, and there is consolation in the thought that there will be a happy reunion in the world to come, and may the husband and daughter recollect that the Providence that has permitted this sad affliction to fall upon them has also promised rest to the weary and heavy laden. Now her sufferings are at an end, and with her heavenly Father she is at rest, and we can only say, thy will be done.

Byron, Ga.

L. A. G.

SAMUEL GARRETT.

SAMUEL GARRETT was born in Wilkerson county, Ga., June 19th, 1816, and died in Taylor county, Ga., June 12th, 1890.

When about four years of age his parents moved to Alabama, where he remained until his nineteenth year. He then returned to Georgia, where he married his first wife, Miss Mary Colta, with whom he lived fifteen years, when she was called away by death. To this marriage one child was given. December 27th, 1855, he married Miss Isabella Anderson, who still survives him. He was much blessed with health and strength until a few years before his death, when he became afflicted with dropsy, which prevailed in spite of medical treatment and kind attention until mortality ceased, during which time his sufferings were very severe, but I am informed that he bore his affliction with great patience and fortitude. He had at all times great self-control and the spirit of moderation. I never saw him lose that spirit under the most heated excitement, either political or religious. He was a man of order, honor and veracity, and truly manifested a meek and humble Christian spirit. He was a professor of religion for forty-two years, and I have never heard ought against him. He was a good citizen and neighbor, kind father and husband, and an upright and worthy man. He was conscious that death was rapidly approaching, and often spoke of his departure, as I am informed, with perfect composure, having a well grounded hope beyond the grave in the Lord. I am informed that he spoke of me often during his last days, and expressed a desire to see and converse with me. Also his dying request was to be buried in the cemetery at Bethel, where he had occasionally attended my ministry with apparently deep and sincere interest; and, though he had failed to see me in life, that I should write his obituary.

Uncle Sammy leaves a wife and five children, many relatives, friends and neighbors, who deeply mourn their loss, but not as those who have no hope. The following was his favorite hymn:

1. Loving Jesus, gentle Lamb,
In thy gracious hands I am;
Make me, Saviour, what thou art;
Live thyself within my heart.

2. I shall then show forth thy praise,
Serve thee all my happy days;
Then the world shall always see
Christ, the Holy Child in me.

J. G. MURRAY.

4 B. B. B. B. CURES RHEUMATISM.

CONNERSVILLE, IND., Aug. 14, 1890.

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[Sep-91]

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[Aug-91]

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Eld. Hassell has published THE OLD PATHS, (as in November MESSENGER), in neat pamphlet form of fifteen pages, and they may be had of him, post paid, as follows: One copy, 5 cents; three copies, 10 cents; eight copies, 25 cents; eighteen copies, 50 cents, and forty copies, \$1.00. Address him, Elder Sylvester Hassell, Williams-ton, Martin county, N. C.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud, Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving Circulars, will confer a favor on the afflicted by distributing them among brethren and friends. [jul-91

Vol. 12.

No. 11.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

John McArthur
Sep 90
PUBLISHED MONTHLY.

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

NOVEMBER, 1890.

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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.

NEWARK, DEL., Sept. 26, 1890.—*Dear Brothers Respass and Mitchell*: I feel constrained to write you, and I feel some assurance the constraining is love, and if so, the motive is pure. But alas! the heart of man is so deceitful and treacherous that we can hardly dare to trust.

I have just read the October number of your epistle of love, which is full of good reading matter, but especially the editorials. Both yours and Bro. Mitchell's are so instructive, clear and full of gospel truth that I feel as though I could hardly forbear speaking in reference to them. I feel satisfied that the great reason that there is so much strife is owing mostly to our misunderstanding each other, and perhaps many times don't understand ourselves as we should. I remember it is said, If a man thinketh he knoweth anything he don't know anything yet as he ought. Hidden things belong to God, and it is not best we should know them, or they would be revealed. Even things that are revealed are in mystery, and no man can say why they should be revealed to some and not to others. It is life eternal to know him the true and living God, and Jesus Christ whom he hath sent. The doctrine of God, our Saviour, can only be understood and believed in proportion as we are given to know him in his character. If left to our own theory and judgment we differ continually, each one making his or her idea or standpoint as a standard for others to come to; but if we really believe, it is because we have been given to see for ourselves.

I don't think that any one ever can doubt the sovereign choice, eternal purpose, allwise decrees, and perfect government and control of all things or events which he himself has made for himself, while looking at the things that are not seen, but if they lose sight of him and the character he bears they begin immediately to set up their own ideas of right and wrong, and to censure the Disposer of all events. We can always see wrong, but never see right only as we are given to see it, and that is always by an eye of faith, and then we believe without being able to explain. I fully, and I trust truly and sincerely, believe that sinners are saved from their sins, but never have been able to explain how, although I have been trying for a number of years. But I have written more than I intended. I only wanted to tell you how much I appreciated those precious letters of yours and Bro. Mitchell's in this October MESSENGER. Yours in love and fellowship.

J. L. STATON.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 11. BUTLER, GA., NOVEMBER, 1890. Vol. 12.

CHURCH AND MINISTER.

I am now, and have been for a long time, deeply impressed with the relative obligations of members to the elders or preachers of the church. That there is a misunderstanding or a failure to respond to the obligations of each to the other in temporal matters, which is, and has long been, a cause of friction, leading to disappointment, distrust and lethargy, I feel well satisfied.

I know it from an experience which has caused me much affliction, and from deep complaints heard from ministers since my boyhood. It is an evil which is cutting like a two-edge sword, and results, in my opinion, from a lack of duty on both sides. First, in the fact of the ministry being too timid to speak their minds as freely as they should, and secondly, by an unintentional imposition on the churches and each other by visiting churches who have regular pastors without any invitation from such churches. And in the third place, by a failure of the church to do their duty after it has been pointed out to them, and contributing to visiting ministers what should have been, or would have been, given to their regular supply.

With humble boldness, and I trust with a prayerful heart, I take my pen to point out some of these evils which are doing the Primitive Baptist so much harm, hoping I may say enough to bring about a general discussion of the subject, not only through our religious papers, but from the pulpit and around the fireside. I do not know that I can better present the subject than by giving my own experience and observation as a layman, deacon and ordained Elder.

Before I united with the church I was much in the

company of Brothers Elder Nathan Bussey and Isaac R. Teat, two men whose lives were irreproachable and who have now gone to rest. Well do I remember how often I have heard them speak of the burdens that were placed upon them and their families by the neglect of the church and the consequent depressing effect it had on their efforts to preach. Not content to quit, constantly going under fear, but with a heavy weight. Sometimes leaving home under circumstances of a character which would seemingly excuse them in not going, but being impelled by a "woe is me if I preach not the gospel," and after they had gone and preached for a whole year without any inquiry being made as to their temporal wants or home affairs, at the end of the year and on the day when something was expected to be done in this way, many absenting themselves, and some of those present contributing little or nothing, not enough to pay their actual expenses in going and coming, would return to their families with heavy hearts, feeling in doubt if they were called to the work of the ministry. While I was in the deacon's office I tried to correct this evil, and remember on one occasion, at our church (Elder Teat being our pastor, was in the habit of receiving about \$30 at the end of the year), but I took a bold stand on the subject, and we soon made up about \$200, and I don't think I ever saw more rejoicing both on the part of the church and our pastor, all resulting from a simple discharge of duty. This occasion impressed me with the fact that by reason of his failing to admonish the church to their duty, he was both afflicting himself and the church. And it also impressed me with the importance of the deacons seeing to the fact that the preacher was not neglected, not by words alone, but by setting good examples themselves. An admonition accompanied with a good example has great weight, but a great deal of talk amounts to nothing without it. I saw the evil, and told preachers they were to blame for much of this neglect, and that if they would cut loose from their own efforts to provide for themselves, either entirely or in a good measure, and devote their time among their flock, going from house to house and preaching during the week in neighborhood places, the church would feel the greater necessity for making provision for them, and becoming less

worldly minded, would be more liberal and zealous in the cause, and be the recipients of blessings spiritual and temporal to which they were strangers.

In the course of time I myself was set apart by the church to the work of the ministry, and then I was confronted with difficulties I did not see before, and fell in the same old rut, and having accepted the care of four churches, instead of doing what I advised others to do and now see I should have done, went on trying to provide for myself and family, and the consequence was the churches felt there was no necessity for their looking after my temporal concerns when I was doing so, at the expense of my services to them except on Saturday and Sunday of each month. I soon got down with the blues and began to excuse myself from going regularly to our monthly meetings, and as I grew cold the churches did the same thing, until we all seemed to dry up together, until I finally quit trying to serve church at all, and became dead and miserable, really too dead to feel, and was inclined to construe my lack of care and feeling as a sign of God's approval. I now feel different, and look back on my former state with dread, lest by any means I should get back there. Under this feeling I now write on this subject, and if I incur opposition and adverse criticism, I can't help it. I want to know the truth and my duty. There is a rule laid down in the Scriptures which, if observed, will remove the troubles which have so long afflicted us.

I am further satisfied much of this trouble grew out of the sharp discussions which preceded and followed the split between the Baptists in this country and an effort on the part of the Primitive Baptists by their practice to emphasize their opposition to the abuses and unscriptural uses which were made of the law of the church in regard to the relationship between the churches and their pastors and preachers. The desire to act different from those who brought in these errors led us in error ourselves on this subject.

The Levite under Moses is a type of those who officiate as ministers of the sanctuary under Christ. Paul in 1 Cor. ix, recognizes this idea, and clearly defines the relationship of the church to the minister; and reiterated the law, rule, decree or enactment, or whatever we may please to call it, by declaring "Even so hath

God ordained that they which preach the Gospel shall live of the Gospel." This declaration was made after reviewing and defining this relationship. If Paul's ministry had not seemingly been out of line with this declaration, then we would not have had any trouble in understanding him. But he followed his declarations with the remark, "But I have used none of these things, neither have I written these things that it should be so done unto me." This last remark, coupled with his example in working with his own hands to supply the wants of himself and those that traveled with him, seems to leave some doubt as to which is the true rule—that which God had ordained "that they which preach the Gospel should live of the Gospel," or his example and practice which appeared to be at variance with it. This seeming contradiction evidently arises from a misunderstanding of what he intended to teach. He did not intend to leave an impression that God's rule was a good one for others, but not for himself. It will be noted that he treats the ordinance of God in the nature of a power or privilege conferred upon the minister, to be used or not, at the volition of the minister. He did not use it for reasons explained by him in the latter part of the 15th verse and in the first parts of the 17th and 18th verses. In the 15th verse he gives as a reason why he did not want it so done unto him: "For it were better for me to die than that any man should make my glorying void," which glorying was his reward, and his reward was that he made the Gospel without charge. In the face of this declaration he says in 2 Cor. xi. 8, "I robbed other churches, taking wages of them." Now, to understand him properly, we must in the first place consider the object he had in view, which was to remove from the minds of these Corinthians any argument which might arise in their minds or which might be attempted to be used by others, that he was in the slightest degree influenced by mercenary motives in his preaching to them, and that while he preached under the influence of a woe unto me if I preached not the Gospel, and did it without charge, and willingly and not under constraint; yet he had the power under the ordinance of the church to look to them to supply his temporal wants. While he preached to them without charge for the purpose of removing all

occasion from those desiring occasion, it was entirely voluntary on his part, and not because he was compelled to do so. To enforce and emphasize this thought he said, "Who goeth a warfare any time at his own charges; or who planteth a vineyard and eateth not of the fruit thereof; or who feedeth a flock and eateth not the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, 'Thou shalt not muzzle the ox that treadeth out the corn.' Doth God take care for oxen? If we have sown unto you spiritual things, is it a great thing we shall reap your carnal things? If others be partakers of this power over you, are not we rather," etc. "Nevertheless, we have used none of these things," etc. Not because he had no right to do so, but for the reasons above stated. Recognizing God's ordinance as being the true rule, he looked upon it as an act of volition on the part of the minister to be used or not used as the circumstances and the glory of God might dictate to him. A non user on his part did not abrogate his power to do so, nor lessen the obligation of the church under God's ordinance to make provision for the temporal wants of the minister. He did not intend to teach or intimate that a church could call a preacher to serve them and take advantage of the "woe unto me if I preach not the Gospel" to rob him, and make him and his family go out in the pursuit of some worldly occupation that he might make the Gospel to them without charge, unless he did so willingly, of his own volition, for reasons of which he *alone* should be the judge, and not the church.

If a church calls a preacher as pastor, or as a church invites or calls for his services at any stated meeting of the church, or of a union meeting, association of which that church forms a part, either by messenger or otherwise, it is a shame on such church not to make some provision at least to pay their expenses in going and coming. These are church acts, and carry with them the obligations laid by God's ordinance that "they which preach the Gospel should live of the Gospel." In such cases they go unwillingly, or at least are presumed to do so, as far as the church has a right to judge in the absence of any relinquishment on the part of the minister of his power or right to expect remuneration, and

go in obedience to the request of the church. The unwillingly referred to by Paul in the 17th verse of the chapter under consideration relates to going with or without charge. "If I do this willingly," he said, i. e., if I preach or make the Gospel without charge, "I have my reward; but if against my will, a dispensation of the Gospel is committed unto me." It was lawful for him to do so willingly, voluntarily, but if he did it against his will, not voluntarily, by command of the church, without giving up his power which he had under the Gospel to use or expect remuneration, it was unlawful for the church to deprive him of it. The church, by their act in the latter case, had given him a dispensation, authority or license to expect it, and acting on it, went in obedience to their call, and now it would be unlawful for the church to fail to obey God's ordinance, decree, rule, statute or enactment in this matter.

There is another phase of this question about which I feel there is a misunderstanding and is causing trouble. Paul was a great traveler in his preaching, and in imitation of Paul in *part* we have much tour preaching these days—ministers sending out appointments to preach at places having regular pastors where they have not been called or invited, and much complaint sometimes following of a lack on the part of the churches to respond to the temporal wants of such ministers. They are traveling, they say, under a "woe unto me if I preach not the Gospel," but often against their will, or without waiving their power to live by the Gospel as did Paul. The question arises, is a dispensation, license or authority committed unto them to do these things? If so, who gave it to them? If the church where their membership did so, then should they not look to that church? Can a church grant such a dispensation? I do not take the position that a minister cannot, as Paul did, go as Paul did under a general dispensation or license and preach wherever his lot may be cast, but he can't do so and lawfully bring such churches to which he may preach or the church that gave him a license without their consent, under obligation to provide for his temporal wants; and no such minister going in this way has a right to expect it under the ordinance of God. If the church sends him, she becomes responsible, or if a church calls or invites him, she becomes

responsible. But if he goes out on his own volition, as a self-called or invited preacher, the church is under no obligation to him in this regard. If he goes willingly, that is, expecting nothing, and intending to waive his power under the Gospel, while it is not wrong for him to receive contributions, yet it is not a duty on the church where he preaches to respond to his wants in a temporal way. And if they do so, it is often a matter of courtesy, to save feelings, and sometimes at the expense of their regular preacher in weakening the ability or the disposition of the church to aid their regular supply.

May God give us a proper understanding of these things and lead us by his spirit is, I think, the desire of my heart. Affectionately,

H. BUSSEY.

REMARKS.—The reader will perceive that the foregoing is a rather new presentation of the subject, and should therefore be sincerely examined in the light of the Scriptures to see whether they sustain it or not.

R.

From Gospel Standard.]

First. Did the human nature of Christ suffer for sin?

Second. Did the Father wholly dwell in Christ?

ANSWER.

First. The human and divine nature of the Person of Christ in accomplishing the work of redemption cannot be separated. As man he could and did die, but only as he was God, and the Son of God, had he *power to lay down* his life. The apostle writes most clearly and beautifully upon this point where he says: "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is the devil."—Heb ii. 14. Who is the *he* in this text but the Son of God, equal and co-eternal with the Father, who came down from heaven and took upon him flesh and blood; that is, a nature in which he could suffer, bleed and die, the just for the unjust?

If it were not his human nature that suffered, why did he take it! Taking human nature made him not the Son of God; but being the Son of God he took our nature (sic excepted) that he might redeem his breth-

ren. Christ, being the surety, suffered in soul and body all the wrath that was due to his people. In the garden he said, "My soul is exceeding sorrowful, unto death." Mark xiv. 33. Yet though his soul bore all the wrath and anger of his Father due to his people for their sins, yet his soul died not. The soul of Adam sinned and he died, as God said to him, "In the day that thou eatest thereof, thou shalt surely die."—Gen. ii. 17. Christ's soul travailed hard under suffering for the salvation of his church, but his Godhead sustained him, and his soul went triumphantly through it all, and he was satisfied in what he accomplished thereby, even the eternal redemption of his sheep: "He shall see of the travail of his soul, and shall be satisfied."—Isa. liii. 12. As Christ's soul did not sin, neither did it die in suffering for sin; for being the soul of him that is God and Man, he was sustained and able to suffer death in the flesh, and yet his soul did not and could not die. Christ's soul was a living soul without sin, and without the capability of sinning, and consequently without the capability of dying. All human beings have living, *immortal* souls, but they are sinful souls that have sinned, do sin, and can even love sin; so that "None of them can by any means redeem his brother, nor give to God a ransom for him."—Ps. xlix. 7. But Christ gave himself a ransom for his sheep; yet though the soul of Christ suffered, it did not die. As there was no redemption but by blood, he suffered death in the body; as the Scripture says, "Being put to death in the flesh, but quickened by the Spirit."—1 Pet. iii. 18.

In the garden his soul and body suffered together, but neither soul nor body died in the garden; yet there his sweat was as it were great drops of blood falling down to the ground. These were the sufferings of the Son of God, his Godhead supporting his Manhood and giving virtue, efficacy and dignity to his sufferings and blood. That human nature in which he sweat great drops of blood was his glorious red apparel of which Isaiah so sweetly wrote: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me." But Christ went farther than the garden. He hung on the cross, and there ended his sufferings when he triumph-

antly said, "It is finished! and he bowed his head and gave up the ghost."—Jno. xix. 30. Then his soul which had travailed under the wrath of God, but died not, neither in the garden nor on the cross, ascended into Paradise and left his body dead on the tree. This was his voluntary act, as he said, "I lay down my life for the sheep."—Jno. x. 15.

Man sinned and wrought death, and Christ died to destroy death; as the word says: "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 Jno. iii. 8. So Paul says, "Christ died for our sins according to the Scriptures."—1 Cor. xv. 3. All this was done in his human nature which he mysteriously took, and in which he came into the world when he was born of the Virgin; that nature which was allied to his Godhead, and in which he suffered, groaned, bled and died, and which was in all his work and suffering supported by his eternal Godhead; as it is written: "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. 14. As Christ's soul was a soul differing from ours in that it never did sin, nor could it sin, so also his body differed from ours in that it never did, nor ever could sin; for, though his body could die, and blessed be God it did die, it was not because there was any inherent seeds of death or decay in it, for it was not only incorruptible, but holy and immortal, being the body of him who was David's Son and David's Lord.

There was nothing in the body of Christ that could have caused death, had he chosen to live on the earth ten thousand years; yet by his own voluntary act it was capable of death. Being God and man, he could do what no creature could do, as he says, "Therefore doth my Father love me, because I lay down my life, that I might take it again; no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—Jno. x. 17, 18. Thus his sufferings, expiation for sin, the everlasting atonement that he made by his own blood, the destruction of death and him that had the power of death, his victory over the grave, and his ascension

into heaven, was all for the salvation of his spouse the church, and for the glory of his own and his Father's name. But because we believe that the human nature suffered, and was sustained by his Godhead, is this making two Christs? All was accomplished by him who is One Person, but has two natures, the one human and the other Divine.

Second. Did the Father wholly dwell in Christ?

It is our mercy that we have the written Word which speaks as plainly to us as if Christ were here speaking with an audible voice into our ears. Christ ever was in the Father, and the Father ever was in Christ; as John says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—Jno. i. 18. Jesus says, "I am not alone. * * * I and my Father are One;" that is in essence; for the Father is a distinct Person, the Son is a distinct Person, and the Holy Ghost is a distinct Person, and yet indivisible in essence, love, life, power, grace and glory. The Father was always in the Son in each and every act and miracle that he wrought on the earth; as it is written: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise;" and again: "My Father worketh hitherto, and I work." In testifying of these things, the Jews accused Christ of blasphemy, and in the face of this accusation he appeals to them: "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him."—Jno. x. 37, 38. What can be clearer than this? If a person is in a certain place, he is there, not in part of his person, but in his whole person. So when Jesus said, "The Father is *in me*," he must have been then wholly in Christ.

Again. When his own disciples asked for a revelation of the Father, Christ said, "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."—Jno. xiv. 2. Indeed the Father never was out of Christ; no, not in his agony, suffering and death; for the apostle says, "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath com-

mitted unto us the word of reconciliation.”—2 Cor. v. 19.

If the Father dwelt not wholly in Christ, what part of the Father was out of him, and when did the Father begin to dwell in Christ? If it should be said he began to dwell wholly in Christ when Christ ascended on high, Christ's own words scatter such a doctrine to the winds, for it was when on earth that the Son said, “The Father is with me * * * the Father is *in* me * * * the Father that dwelleth *in* me.” The apostle says, “For it pleased the Father that in him should all fulness dwell.”—Col. i. 19. Here Paul speaks and testifies that the power put forth in creation was in Christ, and the power to reconcile the church to himself was in Christ wholly and fully, “For in him dwelleth all the fulness of the Godhead bodily.”—Col. ii. 9. Paul does not say the Godhead dwelt partly in Christ till such and such times, and then afterwards wholly in him. Christ is the Head of his body, the church; he was set up from everlasting, and there was no spiritual nor temporal blessing granted to man apart from him. No soul ever received spiritual life, grace, love, mercy and pardon, but in and through Christ, and no soul that was ever saved before Christ came to atone for sin could see any way to God but through Christ. This is most clearly and beautifully set forth in Heb. xi. respecting those who saw Christ by faith, and died in him.

We may come to the knowledge of these things very gradually, for we are slow, dull scholars in Christ's school; but we must come to the belief and assurance of them, for those who live and die ignorant of these things must perish. Abraham was seventy-five years old when God called him by his grace, and he was one hundred and seventy-five years old when he died, consequently at the time of his death he was one hundred years old in the divine life, and all that he had attained to was the knowledge of Christ. So where this knowledge is bestowed on a child of God, if he should die almost as soon as he is born again of the Spirit, as was the case with the converted thief, he would die as Abraham died, and the Scripture would be fulfilled: “The child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.”—Isa. lxxv. 20.

THEIR STRENGTH IS TO SIT STILL.

My Dear Brother: I find that we are both about the same place as when you last wrote; and you and myself are companions of owls and dragons, groaning and mourning sore like doves. Ah, my brother, I often find that these mourning days are rejoicing days; that my mourning has very suddenly turned into joy and gladness. The saints in heaven once

“Were mourning here below,
And wet their couch with tears.
They wrestled hard as we do now
With sins, and doubts, and fears.”

God intends to better us by affliction; some are rendered worse by them. There is a great difference betwixt a man's being evil, and suffering evil. He may be poor in this world, yet rich in grace. He may have a sickly body, yet a healthy soul. He may be ignoble in the eyes of many who look upon us as mere nothings, yet who have the honor to be called the children of God.

These trials, my brother, tend under the Lord's blessing to make us right, and purge us, and make us clean. They are compared to fire, and help to make our faith to appear more precious than gold. They do not prejudice a soul as to its grace, nor yet as to its glory. None are condemned because they are sickly or low in this world; but these trials are only ungrateful to our senses, and grievous to our flesh. They do not touch our inner man; they injure not our better part. Why should we complain even when friends and foes conspire against us? They mean it for evil; but the Lord for our good. We should not ponder over the cross too much, lest it appear too heavy. We should not chew our pill; it will taste too bitter. We should not think divine commands harsh; then they will appear hard sayings.

O, my dear brother, there are three *stills* in God's Word, if we could but have them perfectly! The first is, “Be still, and know that I am God;” that is, “*Be* of a quiet and composed spirit, although things appear all confusion and wrong; and in silent consideration, believe all shall be well.” The second is, “*Stand* still, and see.” This was trying work. One would think if ever there was need for the Israelites to bestir themselves, it was then; when Pharaoh and all his host were at their heels just ready to fall upon them. Was this a time to

stand still? Yes; it is then the Lord orders them to stand still, and be quiet, and rest in the Lord. The third is to *sit* still. This is hard work in the midst of danger and apparent death. God's Israel being made the offscouring in the midst of their enemies, they opening their mouths against them, and fear and a snare coming upon them, yet the Lord made them to be pitied of all them who carried them away captives, and delivered them from all their enemies.

If Jonathan and Abimaaz be pursued by furious Absalom, the Lord shall provide a refuge for them in a well. So we see Job's steps were numbered, and his latter days abundantly blessed. Jonah had a fish to preserve him in the sea, and a gourd on the land to shelter him from heat. When Moses could not be hid by his parents any longer, his God provided him with another nurse in Pharaoh's daughter. See also the prophet Elijah, who was in time of famine fed by a raven, relieved by a widow, and by an angel nourished. This God is our God, who covereth the heavens with clouds; prepareth rain for the earth; createth the waters to destroy; changeth times and seasons; bringeth down and setteth up kings; formeth the light and createth darkness; maketh peace; killeth and maketh alive; maketh the wound and bindeth it up; smiteth and maketh whole; seeth all our ways, and counteth all our steps; moveth the hearts of men at pleasure; and setteth the ways of man before his eyes, and pondereth his doings.

So, my brother, it is impossible to escape Esau's sword, or Ishmael's tongue, Shimei's stones, Doeg's slander, or Joab's treachery. Why, heaven had bad angels; the lily has thorns; the congregation a Diotrephes; the church of Thyatira a Jazebel, a false prophetess; Demas is among saints; Satan among the sons of God. When there were but four human beings, there was a Cain; when only eight, there was a Ham; among twelve disciples a Judas; not seven without a Nicolas. Philistines shall be left in the land to exercise the Israelites; and tares are to be left among good seed. David never sang so sweetly as when he dipped his pen in affliction. From this ariseth humility. It is then we pity others; for it trieth our faith. It is then we renounce the world, and heartily desire the world to come.

Yours in Love and Truth,

R. BATCHELOR.

ELDER J. E. W. HENDERSON—*Beloved Brother and Pastor*: It seems I cannot get rid of a desire to express some of my feelings of late. For a long time I have been so shrouded in darkness, and so bowed down with sorrow for the loss of my dear, precious father that it did seem that I surely would be swallowed up. But I hope it has pleased Him who has promised to be a father to the fatherless, to shine through the darkness and sweetly send peace and enable me to realize that His grace is sufficient in every trial. The fifth Sunday in March while you were preaching at Luverne, holding forth Christ as the only Saviour; that he had suffered and died on the cross to redeem his people; had paid the whole debt and left nothing for them to do in regard to their eternal salvation, I felt it was indeed good to be there, and I hope I was enabled to rejoice and praise his name, that he was a full and complete Saviour; that he had by the one offering of himself removed my sins as far as the east is from the west. For indeed it takes a whole Saviour to meet my case; for oh what would my doom be if there was part of my eternal salvation resting upon my good works when I cannot of myself have one good thought and fall so far short of working out my salvation, here and go so much of my time groping in darkness. I continued to feast upon these precious truths for several days, the words of this hymn kept ringing in my mind:

Long have we heard the joyful sound
Of thy salvation Lord,
And still how weak our faith is found
Acknowledged of thy word.

I got the hymn book and read the hymn through, and it did seem that it was the very sentiment of my heart. While in this state of feelings my mind ran back to days long past, when we would meet at the dear old Darian in Tallapoosa county on Sunday mornings before preaching time, and my dear father and other dear brethren would join in prayer meeting; and how it seemed that God heard and answered their prayers in reviving his church and enabling us to feel his presence with us. The next Saturday and Sunday being our meeting time at New Providence, it seemed I could hardly wait until the time came to meet with the dear saints of God and join with them in praising God for his great love; I did

so long to meet them and bow with them at the throne of Grace, and thank, praise and adore his gracious name for the love which I felt had been bestowed upon me, a poor, undeserving worm of the dust, and to beg him to still lead, guide and take care of us while we sojourn here.

The first thought I remember when I awoke Saturday morning was that God had spared me to see meeting day, but I did not feel the interest I did the first of the week. I went to meeting, but failed to enjoy it as I had felt that I would. I went again Sunday, and still feeling careless to some extent, and I then decided that all my good feelings had been imaginary; for somehow I felt that if it was a reality, and the love I had felt and the great desire to meet with the children of God was of the Lord, that I would be enabled to feel his presence with me; but could but mourn my sad state. But while Bro. Hudson was preaching, in an instant my mind was lifted above my troubles and I could again rejoice in hope of that glorious life which he was so beautifully portraying. O, I did feel it is enough; Jesus, my Saviour, liveth and reigneth and careth for me. They sang that dear old hymn, "How Firm a Foundation," and how well it corresponded with my feelings, and especially this verse:

"When through the deep waters I call thee to go
The rivers of woe shall not thee overflow.
For I will be with thee thy troubles to bless
And sanctify to thee thy deepest distress."

For had I not been wading through the deep waters of distress? Yes, on the very brink of despair, thinking surely I would be overflowed, for it did seem, and does yet at times, that I could never become reconciled to the loss of my dear father; but at that time I felt perfectly resigned, and could say, rest on, dear father and mother, and all loved ones which have gone before; a few more days of sorrow here and I shall join you in that happy home, where we shall ever be with that blessed Saviour, and where sorrow nor parting never come. I returned home feeling calm within, and so soon as convenient I got the Bible and began to read God's precious promises to his people, and I felt that each was mine. Chapter after chapter I read with tears of joy rolling down my cheeks, and it did seem strange

that I could get so low down as I had been with so many promises, and I thought surely I will doubt no more. But when the dark clouds begin to rise I will get this precious book and read these promises and feast upon them, for it did seem that there was a sufficiency in them for a life time feast. O, vain hope! I did not stop to think that I was dependent for faith to enable me to claim the promises and rejoice in them. O, how easy it is to believe when we have faith given us to enable us to believe. While in this happy frame of mind these words of the Saviour come to me, "Go home to thy friends and tell them what great things the Lord has done for you," and with them a desire to write and tell my dear friends (the children of God), which are scattered abroad, how he had come to me in my great need and led me forth out of that desert wherein there is no water, and enabled me to feed on the green pastures of his love. Then, dear saints of God, though troubles, trials and afflictions be our portion in this life, let us ever trust him who has promised never to leave nor forsake us; for he is not slack concerning his promises. Surely no one can get lower down nor feel farther from him than I did; and certainly no one is more unworthy of his mercy than I, yet it pleased him in his goodness to come to me and enable me to again rejoice in him as my Saviour, and though darkness has again beclouded my way, yet it is still sweet to remember his mercies. O, may we all live in honor to his name, and when we come to die may we feel his presence with us, is the desire of a little sister, if one at all.

Vidette, Ala.

JULIA F. FLOYD.

ELDER J. R. RESPESS—*My Dear, Precious Brother in the Lord:* I will not attempt to tell you what pleasant emotions filled our minds on seeing once more your dear, familiar hand. Like yourself, it seemed to us an age since you had been in our midst; not that the memory of it was being obliterated, but it seems to us that you must have come and gone like the chariots of Amminadib, ere our souls were aware of it. It is truly the case, my dear brother, that we have desired and longed to see you far more than if we had never met. How true it is in this imperfect world that the eye is

not satisfied with seeing, nor the ear filled with hearing. I imagine that the largest part of David's men in the cave of Adullam were "discontented." When our eyes can no longer see the charms of the world, we get weary of it and desire something of a different order. O, my dear brother, we never can forget your wonderful messages of the Land that is very far off—far in its nature, resources, durability and perfections—from this region that is blighted with sin. I wonder, dear brother, if you have ever forgiven us for the labors that were placed on your willing shoulders while in this country? I often think of your coming to us weary and feeble in health, and how you were hurried from post to post, as if you were to find no rest for the soles of your feet. I wonder if you will ever be tempted to leave your quiet, pleasant home to carry "good tidings from the South" to our cold, unfruitful shores? And yet I shall never doubt your willingness to spend and be spent for Zion's sake. I have seen the proof of your zeal for the Lord of hosts. We well know that with Paul and Timothy, and good old John Bunyan and many more, you have been a partaker of the afflictions of the gospel. While the gentlemen that wear soft clothing and are mighty with men's wisdom were sauntering by the seaside or the resorts of pleasure, charmed with the fineries and frivolity of life, you and our dear Brother Bentley were willing, as much as in you lie, to preach the gospel to the destitute. How great is the difference! The world's ministers have their reward. Lovers of pleasure, sleeping, lying down, loving to slumber; yea, they are greedy dogs that can never have enough; they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine and we will fill ourselves, and to-morrow shall be as this day and much more abundant. Does this comprise all the difference? O no, this is but a drop. While the lives of some are frittered away on the vain, sensual pleasures that perish with the using, the Lord's dear laborers are dealing with everlasting realities, the precious things of heaven, the dew and the deep that coucheth beneath, the precious fruits put forth by the sun and by the moon, the chief things of the ancient mountains and the precious things of the lasting hills. O, my brother, how I love the

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Lord's ministering servants, the called and chosen and faithful, going forth in the strength of the Lord, sowing beside all waters and enduring all things for the elect's sake. Do you think, dear brother, that there will ever be a richer epitaph or benediction than was given the woman who broke the alabaster box of precious ointment. She hath done what she could. May you, dear brethren who are pouring out the costly ointment of your lives in proclaiming the riches of almighty grace, share in a memorial that will reach throughout all the world. Your visit and your preaching have been the themes of countless conversations with our brethren, and we do not expect ever to lose the fragrance of your words. Since you were here our little church has had many pleasant waitings upon the Lord, and realized we trust something of the presence of Zion's King. We had Elders Nowels and Oliphant on Friday, Saturday and Sunday, and on last evening our dear Brother Curry, whose coming was most acceptable. Elder O. will preach again for us next Sunday. The dear brother has grown wonderfully in our affections. I had thought to have sent you an article for the dear MELSENGER by this time, which is my only apology for not answering your dear little letter sooner, but as many hindrances are in the way, I will send this by way of remembrance, and the other as soon as ready. Dear brother and sister Vancleave are in fair health and send much love, as all would if they knew of my writing. Remember us kindly to your dear companion and the friends in general. We would invoke a rich blessing upon each one of your dear children. Remember us in your prayers. We sometimes try to think of the coming of the great King. Will the time come when we shall no longer mourn the sins of a vile body? The dear Lord be unto thee an everlasting light, and thy God thy glory. Your brother, in the best of bonds, I hope,

S. B. LUCKETT.

Crawfordsville, Ind., Sept. 2, 1890.

God had made them flowers of Paradise, while others were left as the weeds of the wilderness. While others were Satan's thoroughfare, they were God's choice enclosure.

EDITORIAL.

J. R. RESPESS, Wm. M. MITCHELL, J. E. W. HENDERSON.....EDITORS.

DEAR READER—Please look at the printed slip on your Messenger—the slip with your name and date—it may be on the wrapper—look at it, and the date will show you when you should remit again. Some of you are behind, and please remember us **NOW**, and get a new subscriber for us if you can.

THE IMPORTANT WORK OF THE GOSPEL
MINISTRY.

No work on earth ever committed to men is so important as that which God hath committed to his ministers. It stands pre-eminent above all other things, and if ministers and churches do not so regard it they will suffer loss and bring much trouble and confusion among themselves where peace and fellowship ought to exist. The Holy Ghost has properly distributed the gifts, duties, burdens and works of ministers and churches. We see this when the Apostles called the multitude of disciples together to look out seven men among them of honest report to be appointed by apostolic authority to see after the neglected and poor widows, who needed daily supplies of food and clothing. (Acts vi.)

Now, there could not well be a more pressing case of seeming necessity for a minister to neglect his preaching duties than for poor widows to be without food and have no one to minister to their necessities. And yet, even in this extreme and pressing case, the work of the ministry is of far more importance than to serve the tables of poor widows with daily food. Other brethren could do this good and much needed work, but none but those whom God had called and separated unto the work of the gospel ministry could do their work; and as their work is a work of so much higher importance than any duty in temporal things, "It is not reason," say the Apostles, "that we should leave the word of God and serve tables."—Acts vi. 2. It would be an unrea-

sonable thing to expect it, and brethren ought not to encumber their ministry with any burden or thing that properly belongs to themselves, lest they should hinder the gospel of Christ. Neither should gospel ministers entangle or encumber themselves with politics or any worldly cares or business that would hinder their usefulness, or mar the peace and fellowship of Christians. And if they are prompted by the same spirit of the gospel that was in the Apostles when they gave the divine rule of order to the church, they will say and feel as they did, that "It is not reason to leave the word of God and serve tables;" to serve men, to serve political parties, to serve the county or the State in the Legislature, or to serve their own lusts or aspiring ambition for worldly fame. No, but they will feel to say that "We will give ourselves continually to prayer and to the ministry of the word."—Acts vi. 4. No work is so important as this, and how happy it is for the churches when their ministry give themselves up wholly and continually to the ministry of the word and to prayer. Then the churches have an humble ministry, and they are in peace at home and abroad. But if the ministry of the word should not be neglected, even to serve the tables of poor, hungry widows, how can it be justifiable to neglect the ministry of the pure word of God and turn aside to vain jangling about hidden and unrevealed things which tend to subvert Christians from the right way of the Lord?

Gospel ministers who have given themselves continually to the ministry of the word as the one leading and controlling work of their life, making every other work and every other calling contribute to the furtherance of their ministerial usefulness, have an apostolic right, or a right by authority of the Apostles of Jesus, to expect and claim the assistance and co-operation of their brethren and churches. But where they neglect their duty as ministers of the word and pastors of churches, or give themselves continually to speculative harrangues and wild theories that disturb churches and break fellowship among Christians, the churches have an apostolic right to say to them, "Take heed to the ministry which thou hast received in the Lord that thou fulfill *it*."—Col. iv. 17. No other calling and no other work is so important as this. And when the Apostle enjoined it upon the

church at Collossee to say, by church authority, to Archippus, "Take heed to the ministry which thou hast received in the Lord that thou fulfill it," it is presumable that Archippus had been, and was then, neglecting the ministry for some secular or worldly calling that would be hurtful to him and to the churches; and the churches to-day have the same right and authority over their ministry they had then, and should require the same things of them.

It is fortunate for churches when they have faithful pastors and teachers, who, like Paul, are with their brethren "in weakness and in fear, and much trembling, and who are determined to know nothing among them save Christ and him crucified." Then there is peace and good living among all the saints. Soldiers, who are engaged in war for the protection and defense of their country, have many hardships to endure, and whatever may be the emergency or necessities in other things, the good soldier is required to be faithful to his country and stand to his post of duty. Everything else must be given up for that one calling. Wife, children, family, home, farming and all other business, however desirable or profitable they may have been, must all be left because there is one duty, and one calling as a soldier, that is of higher importance for the good of his family, his home and his country than any or all other things combined. So with the gospel minister; he is to endure "hardness as a good soldier of Jesus Christ," and not "entangle himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier." We do not understand by this that he is not to make any effort or do any work at all to support his family; for there is a vast difference between this and being entangled in the affairs of this life to the neglect or hurt of his ministerial calling. A minister who is able to work, though he cannot follow anything as a regular daily business and at the same time fill his place as a minister, yet he can do many things that will help his family, and also promote his usefulness as a preacher.—M.

Take with you words and turn to the Lord; say unto him, Take away all iniquity and receive us graciously.

A GOOD SUGGESTION.

A correspondent suggests as a remedy against much of the confusion among churches, that both church and ministry confine themselves more to the assembling promptly to worship God in the spirit and preaching the Gospel in meekness, and have less to say about theories that pervert and distract the minds of Christians. This is a good suggestion. When Christian people come together for worship it should be for the better and not for the worse; but if the preaching of the ministry and conversation of the members tend only to make them more carnal, there will be an increase of ungodliness. The ministry is largely responsible for troubles of a denominational character among Primitive Baptists. Two or three who think themselves to be "somewhat" can do much harm. But brethren should remember that it is written that "not he that commendeth himself is approved, but whom the Lord commendeth."—2 Cor. x. 18. Whenever a preacher has to take up the time that should be employed in preaching the Gospel to the poor in defending or talking about himself and finding fault generally with others, you may set it down that he is not approved of God in such things. He is commending himself. But let brethren in the ministry attend strictly to the duties of their ministry, preach the Gospel in meekness and love, feed the flock of God and take the oversight thereof, not for filthy lucre, but of a ready mind, being examples to the flock in faith, in word and in spirit, in all things which they preach and teach to others, showing themselves patterns of good works. Charity suffers long and still remains kind, and the ministry is specially required to "endure hardness as good soldiers of Jesus Christ." Strengthen the weak hands and confirm the feeble knees, but do not divide and scatter the flock of God. We are to bear and forbear with one another, because we are yet in the flesh, and all have our faults and infirmities.—M.

The world at best is but a looking-glass; there is a face presented by it, but there is no face seated in it. When you have sifted out its finest flour, it turns to bran.

COMPULSION.

Read Paul's letter to Philemon. It has been called a model of delicacy and skill. Paul was probably a prisoner at Rome when he wrote it to Philemon, a member of the church at Colosse and a slaveholder. It was written in behalf of Onesimus, a fugitive slave belonging to Philemon. Philemon, though a slaveholder, was a good Christian and possibly a minister. Paul calls him "Philemon, our dearly beloved and fellow laborer," and said further in testimony of his excellent character as a Christian, "for we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."

Onesimus had run away from his master, Philemon, and had escaped to Rome, and there in all probability

“——the eternal counsel ran
Almighty grace arrest that man;
He felt the arrows of distress
And found he had no hiding place.”

He could not escape from the Spirit of God, and though free from his master, Philemon, he realized a bondage to sin from which he could not escape, and felt no doubt that he had jumped out of the frying pan into the fire, and that he was far worse off than when working at Colosse for Philemon; for then, however hard his labor, he had moments of rest from it. But now, though free from Philemon, he had incessant labor with sin, struggling night and day, and could cry with the psalmist, "Whither shall I go from thy spirit, or whither shall I flee from thy presence. If I say surely the darkness shall cover me, the night shall be light about me." He could not hide from God.

"He was a stricken deer that left the herd
Long since. With many an arrow deep infix'd
His panting side was charged, when he withdrew
To seek a tranquil death in distant shades.
There he was found by One who had himself
Been hurt by the archers. In His side He bore
And in His hands and feet the cruel scars."

In this condition he no doubt sought out Paul; for it is probable that Paul had been at Philemon's house, and Onesimus had, may be, heard him preach, and now in his deep distress he sought him for comfort; because Paul wrote Philemon, "I beseech thee for my son Ones-

imus, whom I have begotten in my bonds." The trouble of Onesimus became Paul's trouble, and he travailed in soul for him and with him; taught him and prayed for him and with him, no doubt. Having thus been identified with him by the Spirit in his trouble, he was also identified with him in his deliverance, so that the joy of Onesimus was the joy of Paul, also. He was thus his son, begotten in his bonds, and Paul loved him with that peculiar love that the minister has for one for whom the Spirit has laid upon him a special concern.

Paul, though an apostle of Christ, condescended to the low estate of this poor fugitive slave; he loved him as if the slave had been a prince. How great the contrast with Paul, in the high dignitaries of the so-called churches of this day! Paul did not feel to be above this runaway slave, but loved him as a father a son.

Christians were meek and lowly in heart in those days. They did not feel and act as if the world and governments of the world belonged to them, but that they were like the burning bush in the desert—preserved by the fires that burned up all natural things. They realized that they were strangers and pilgrims here, and groaned in this tabernacle being burdened. They were subject, by the word and spirit of their master, to civil governments; and, therefore, we find Paul sending his beloved son, Onesimus, back to his master, and we also find Onesimus willing to go back to him. It needed no fugitive slave law to force Onesimus back to his master's yoke, but the law of Christ only, written in his heart, was sufficient. He belonged to Christ now; he was Christ's freeman. But Christ does not free his people from the civil relation they bear to governments, nor does he destroy the relation of the wife and husband, parent and child, or master and servant.

The teaching of Christianity in that day was, "Art thou called being a servant, care not for it; but if thou mayest be made free, use it rather."—(1 Cor. 7): that is, do not abuse it, but use it for the glory of God. If the servant who is a freeman in Christ is made free, it is but a change of the form of servitude, and investing him with higher responsibilities, and requiring, therefore, more of him than before. And Christians are taught that in the world or in this life, that tribulation

is their lot, whether bond or free; and the one in the king's house shall no more escape it than he in the lowly cabin; that Philemon, the master, shall no more escape than Onesimus, the slave. And that, after all, our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

How different was the spirit of Christianity in that day from the spirit of the so-called Christianity in this day! In this day a spurious Christianity seeks to control governments. It was taught that the relation of master and servant should be dissolved, as it obstructed the salvation of master and slave. And it is also taught that alcoholic spirits are in the way of man's salvation, and prohibition, by law, is resorted to in order to facilitate the salvation of sinners. But Christ and the apostles taught no such principles.

How lowly were the primitive Christians, compared to that spirit of anti-Christ in succeeding days, and in this day, that "opposeth and exalteth himself" as the son of perdition, "above all that is called God, so that he, as God, sitteth in the temple of God, shewing himself that he is God."—2 Thes. ii.

It is a religion of FORCE! I will say, in conclusion of this number, that I do not wish to be understood as advocating slavery or whisky drinking. R.

[TO BE CONTINUED.]

SAYING AND NOT DOING.

It is recorded in Matt. xxiii. 3, of the scribes and Pharisees, that "They say and do not;" and as Christ warned his disciples to "do not after their works" in this particular, it would be well for Primitive Baptists and all who have any just ground to claim to be disciples of Christ, to examine themselves whether they may not also be subject to the same charge that is brought against Pharisees, "They say and do not."

As a general rule we would feign hope that Primitive Baptists are faithful to God and to one another, but

instances have been known where it might justly be said of some of them, "They say and do not." How often have we promised, voluntarily, without being asked, to do certain things for some of our brethren—things that were right and proper to be done—and yet we have either forgotten or wholly neglected to do those things? Now, things of this kind are calculated to weaken confidence among Christians and to bring a blot upon the garment of their profession. Nothing so weakens our confidence in another as to see him very forward in promising to do something good in helping or assisting the needy, and then fail to comply with his promise. "Defer not to pay thy vow," saith the word of the Lord, for all such voluntary promises are as vows unto the Lord, and he requireth that thou "Pay that which thou hast vowed."—Ecc. v. 4.

A voluntary promise on our part to do that which is right in feeding the hungry or clothing the needy, or to give of our carnal things to help the gospel minister, is as a sacred and solemn vow unto the Lord, and whatever we have thus vowed or promised to contribute in money or goods is no longer our own to be used for any other purpose without sin, any more than we could take from our brother or neighbor that which belongs to him without his knowledge or consent. M.

ELD. A. B. WHATLEY—*Dearly Beloved and Bereaved Brother*: I have just heard the sad news of the death of your dear wife, Sister Whatley, and feel a desire to say I do, from my heart, deeply sympathize with you, your aged mother and dear children, and would, if I could, offer words of condolence and solid comfort to your distressed hearts. But what are the mere words of even the best of earthly friends and kindred compared with the never failing and abiding word of God? You, my brother, have that by faith in Jesus, that He will never leave nor forsake you; He will never leave you comfortless. When he takes one earthly pleasure or comfort away from his children, he gives something that is better for them, and more for his glory, than that which is taken away from them. I know that sorrow hath filled all your hearts as well as the hearts of all your dear brethren, sisters and friends,

but it is only a question of time when we all must go, and the sister is taken from many of the evils to come, to her last and eternal home, to rest with Jesus.

While I say I sympathize with you, and do, so far as I am prepared, but I have never had that peculiar kind of bereavement, and cannot come into that experimental sympathy with you that you are, from henceforth, prepared to do with others in like condition. While I have had many, and still have many sore troubles, fiery trials and afflictions in almost every way, I have never been bereaved of my faithful and lovely wife. She has always been with me, and stood near me as a companion in tribulation. And now here we are, three of us, almost helpless invalids, and still the Lord is good to us.

Seventeen days ago Virgil's side was opened and has been running copiously ever since. He is cheerful and much easier, but whether he can bear up under the drain on his system or not I cannot tell.

Yours in love,

W. M. MITCHELL.

EXTRACTS FROM PRIVATE LETTERS.

MCLEAN COUNTY, KY., Sept. 16, 1890.—*Dear Brethren:*—We are just out of one of the most enjoyable Associations I ever attended, though I have been attending them fifty years. This is the Cypress Creek Association, that was constituted at this place (New Salem church) four years ago, with three churches—four now. Our Association commenced Friday, the 12th. That old soldier of the cross, Eld. J. H. Gammon, now over seventy-five years old, landed at my house, and on Thursday, about 12 o'clock, Elders J. W. Ritcherson and J. T. Oliphant, all of Indiana. There was no sleep for me that night, but only rejoicing. On Friday morning Eld. Elias Holley, of the Little Flock Association (Ky.) was in time. The introductory sermon was preached by Eld. B. B. Pulem, our Moderator. Our Clerk being absent, Eld. J. H. Gammon was chosen Clerk, and the business was gone through in peace and harmony, and the elders preached twice a day, greatly to the comfort of the people. We correspond with Red River (Tenn) and Little Zion (Ind.), but they sent no preachers this time, therefore the services of the three first named were more appreciated. Our church (New Salem) had called for a presbytery to ordain Bro. W. C. Wright to the gospel ministry, and at the close of our business on Saturday Eld. J. W. Ritcherson preached an able sermon on that subject, after which the presbytery was called together. Eld. Gammon delivered the

ordination prayer and Eld. Ritcherson gave the charge in a very able and feeling manner. There was a meeting soon next morning at 9 o'clock, and Bro. Wright's son-in-law, R. G. Osborn, was to be baptized, and there was another solemn and melting season, Eld. Oliphant officiating. Then we repaired to the stand, where Elders Ritcherson and Oliphant preached two able sermons to a large concourse of people.

Brethren, please find a corner in your valuable paper for this, as I want the brethren and sisters to know that there is a little few here trying to worship the one only true God, and for them to come amongst us. Bro. Mitchell, I am an old man, seventy-five years old, and fully as old a sinner. I have had a name with the Baptists about fifty years, and if any one ever had aught against me they did not let me know it. I joined the Barren River Association while Eld. Andrew Noels was Moderator, about eight years after the split in that Association.

Will the saints intercede for us and come to see us? From your little brother in hope of, in a very short time, reaching the climes of immortal glory.

JAS. T. OLDHAM.

FAYETTEVILLE, TENN., Sept. 9, 1890.—It is with pleasure I write, desiring to encourage you in your constant labor in the truths of the gospel, rightly divining the word of truth. What an important work, and how few are competent or sufficient for these things! I appreciate your reasoning so very much upon the subject of "Building" referred to in the September number. I do wish all the readers of the MESSENGER would ponder those truths constantly and learn to be doers of the word and not hearers only. I am glad to say that peace abounds in this (Elk River) Association. Next Saturday is the time of our annual meeting.

My unseen brother, it is not meet that we should profess to know God, and in works deny him. All the obedience I know, I think I have learned by suffering, and if I suffer with my blessed Saviour, I have the promise that I will reign with him. This is a life of sorrow, toil and pain. But hope, sweet hope, enters into that that is pure, peaceful. O, how divine!

My dear brother, I conclude that when we awake in this likeness we will be satisfied, and not till then. I am fully persuaded that there a rest remains for the people of God; but am I one of them? That is the all important question, and how can I solve it? Am I poor in spirit? Do I mourn?—do I hunger and thirst after righteousness? Do I love my brother whom I can see? Am I inclined to hate every false way? Do I delight in the law of the Lord?—do I feast upon his word? Do I feel unworthy for Him to come under my roof? Have I communion with Him?—Does His spirit ever bear witness with my spirit, telling me that Jesus paid it all, and I, what I was? No; not in many respects. I know the wind blows, but cannot tell whence it cometh and

whither it goeth. I know that my desires are not what they once were. Is this the fruit of life eternal; O, is it?

May God bless you in your last labors, is my prayer. Pray for me and mine.

Yours to serve, E. W. WALKER.

OPELIKA, ALA.—*Dear Brother in Christ*: It was my privilege to attend the Upatoie Association this year, at Shiloh, Talbot county, Ga. It was a happy meeting to me, and judging from the faces of the dear saints present, I feel like they could say amen. There was a goodly attendance of ministers, and the churches generally were well represented. There were messengers of the cross of Christ who feared not to preach Jesus and him crucified. Elder Bussey's discourse was an exception in the way of an introduction, and his godly conversation met with a hearty response from the brethren generally. I believe it was the Lord's arrangement for him to thus preach, as he did, things that were needful in Zion, the City of God. Eld. Patterson preached in the evening, and while he was physically debilitated, he spoke words to the comfort of the people of God. I know in the reading of that portion of the prophesy of Isaiah about the broad rivers, where no galley with oars nor gallant ships should pass, and where the tabernacle should not be taken down, I was much comforted and felt that I had a view of the City of God. He was followed by Eld. M. F. Stubbs, from Southeast Georgia. Eld. Stubbs used the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." It was indeed an able discourse, and handled in a peculiar way, and I am satisfied that every one has the preaching that God bids. Next morning Eld. Cleaveland was to preach at 10 o'clock, followed by Eld. Jennings. Eld. Cleaveland had liberty and delivered an able and edifying discourse. Bro. Jennings followed with words of comfort touching experience. In the evening the writer was appointed to speak, followed by Eld. Childs. As with the ability the Lord gave, I tried to speak the words of truth and soberness. Bro. Childs followed with a doctrinal discourse touching Abraham, Sarah and Hagar. This was on Wednesday. I was compelled to be at home on Thursday night, and I was obliged to leave, which I regretted, as I wished to hear Eld. J. C. Williams and Eld. Respass; and I don't like the idea of leaving a meeting before it ends, or setting such examples; but the meeting was one of harmony and peace, and may the blessings of God rest upon the Upatoie Association, is my humble desire. Yours in hope, W. LIVELY.

SUNDAY MORNING, Sept. 14, 1890.—*To Brother Whatley and His Dear Sweet Children—Beloved Ones*: My husband came in last night, handed me a book from you, and with soft and pensive accents uttered the words. "Mrs. Whatley is dead." It was with tremulous sighs and tears I gave vent to my feelings. The death of a dear relative would hardly have fallen in heavier

strokes. Oh! how I have so often desired to behold her beautiful face once more in this life, little thinking that she would be the first to pass over the river; but while I lay, repeating over to myself, Is she dead! is she, who was so full of life and beauty when last I beheld her, is she dead? While I thus lay, asking the question, these words sounded through my inmost ears: "She is not dead, but sleepeth." Nay, nay, not dead.

"The bird-like voice whose joyous tones
Made glad the scenes of sin and strife,
Sing *now* an everlasting song
Around the tree of life."

Brother Whatley, I have often thought that the most beautiful trait in your dear wife's character was that she was the most unassuming person I ever saw. No gay pretensions marked her life. Indeed, I loved her as a sister. Oh! how my heart goes out in sympathy to you all in the loss of your darling companion and dear, sweet mother. I long to behold her face again, and hope that ere long I shall meet her in "the land that is fairer than day." Since hearing of her death, life seems less bright and death loses more of its terror.

I have in days that are past adopted the words of the poet, and could say:

"The pains, the groans, the dying strife,
Fright our approaching souls away;"

but now, dear brother, I am constrained to say:

"Oh, bear my longing heart to him,
Who bled and died for me;
Whose blood now cleanses from all sin,
And gives me victory."

Oh! that God would incline his ears unto my cry this morning in behalf of you and your dear, sweet children. Would that I could clasp them in my arms and tell them to ever cherish the memory of their mother.

Darling Emma, how I do love to hear that you are such a good girl, and dear Cephas, I do rejoice to know that you are an humble follower of Jesus. May the hallowed influence of father and mother ever hover around your path. May the golden link that has been severed by the hand of death ever lead your thoughts to God. May the blessed Lord, that saw best to send such a heavy blow upon you, incline your hearts to say: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Your affectionate sister, as I hope, in Christ,

NANNIE EDWARDS.

REISTERSTOWN, BALTIMORE COUNTY, MD., Sept. 23, 1890.—
Dear Brother: I have just received the MESSENGER for October, and have glanced over it, but have not yet had time to read it carefully. I feel sad at the course Bro. Rowe has pursued. I

feel sad for him and sad for you all at Butler. May God bring him to a better mind. I want to say that the article on predestination in the Old London Confession contains all that I have ever felt like preaching or writing upon the matter. I as fully believe that God is not the author of sin as that he declared the end from the beginning. I have desired to write carefully upon all Bible themes, but especially do I desire this when there SEEMS to be a difference among the children of God, lest any should be turned out of the way. When I have found any brother who acknowledges the predestination of God in his own salvation, I have felt to extend the hand of fellowship, even if he could not see predestination in all other things. I can join with any who can say what the Old London Confession says. I know it is hard to say two things at once. Some, in contending for predestination, may have APPEARED to deny the responsibility of man for his sins, but did not mean so; and some, in contending for the accountability of man when he sins, may have SEEMED to deny the predestination of God, and yet did not mean so. Both truths were stated when Peter said concerning the act of betraying and crucifying Jesus: "Him being delivered by the DETERMINATE COUNSEL and FOREKNOWLEDGE of God have ye taken and by WICKED HANDS have crucified and slain." And again both truths are stated when Peter said again: "The rulers have conspired together AGAINST the Lord and AGAINST his Christ, to do whatever thy hand and thy counsel DETERMINED BEFORE to be done." And again both truths are stated when Joseph said: "Ye MEANT it for evil, but God MEANT it for good."

Now, I have no idea that any man on earth will ever see by reason's eye how both these things can be true. To our short sight they must ever appear contradictory. But they are not. Our God sees divine harmony in them. The only question for us is this: Does our God declare these things? If so, let God be true, but every man a liar. If any brother says, "I cannot see how man is responsible for doing what God predestinates." I frankly reply, neither can I; and I thank God that my faith is not to rest upon my ability to see how one word of God harmonizes with another, but upon the single declaration of our God. Wherein we do not see clearly let us not deny, but believe and wait for the further light until God is pleased to grant it. All our knowledge of the truth must come by revelation. My brother, I sympathize with you in all your trials. May God bless you and strengthen you under them all. I remain as ever your brother in a precious hope,

F. A. CHICK.

HOGANSVILLE, GA., Sept. 24, 1890.—*Eld W. M. Mitchell, Beloved in the Lord*.—I received your precious letter of condolence last week. It did indeed serve as a solace to our poor, troubled hearts. We all feel thankful to God for your words of comfort; would be glad to see it in print, but I feel that it would

be asking too much to have it printed. We also received the same day a kind and sympathizing letter from Deacon Hurst. Please tell him that we appreciated his words of consolation, and are glad to be remembered by him at a throne of grace. I will inclose you an obituary notice of my precious wife, written by Sister Jenkins, which I hope you will have printed in the GOSPEL MESSENGER. If you think it too long you can abridge it. I also send you a letter written by our much esteemed Sister Nannie Edwards, a poor invalid sister, who has been confined to her bed for two years. I believe you and all the readers of the GOSPEL MESSENGER will be edified in its publication. She will soon be called to join my wife and others around a heavenly throne.

Beloved brother, I am not able to describe my feelings to you in the loss of the best friend I had on earth. God alone knows my sorrow of heart. It is the hardest stroke of my life, but trust that God will still sustain me and my dear children. As to her being better off, I have no doubts, no, not the shade of a doubt. I have believed from the time of her death until now that she in spirit is with her heavenly husband, while her poor body sweetly sleeps in Jesus. Yes, she is calmly resting under the shade of the trees, resting from her labors, and O, how I have longed at times to be laid to rest with her! The grave has a *sweetness*, yea, a *sacredness*, that it has never had to me before. It is not a place of terror, nor darkness, but a place to rest, just a little rest, till Jesus will come and take us to himself, so we shall ever be with the Lord. Brother Mitchell, do we not have a longing at times to lay down and rest, to fall peacefully asleep in Jesus, and there repose until the resurrection morn.

“O, land of rest for thee I sigh,
When will that moment come,
When I shall lay this armor by
And dwell with Christ at home.”

Mother is very feeble; children all up. Pray for me and mine.
Yours in tribulation, A. B. WHATLEY.

WALTER HILL, TENN., Aug. 28th, 1890.—*Eld. W. M. Mitchell, Dear Brother:* In your remarks, or *criticism*, on my letter in September issue of the MESSENGER, page 319, you present me in a very bad light to your many readers, if I understand you. You insinuated that I taught in my letter that only one part of a man for whom Christ died was made free from sin, or of one part being redeemed, or of one part of a man being begotten and born of God. *For my life*, I can't see how you could construe the language in my letter to mean any such thing. I neither talk, or preach, or write of such a thing, and I don't believe any such thing. I believe that Jesus saves, or redeems, the whole man. I could say many things on this part of the subject, but I think a hint to the wise sufficient.

Now, if I have comprehended your remarks, you will please

set me right before your readers, and if I have not, you will please write me a private letter and explain yourself.

Your brother in Christ, I hope, W. B. OWEN.

REPLY TO W. B. OWEN.—Our dear Bro. Owen has our thanks for kindly calling attention to what he considers an error in our construction of some things in his letter, on page 318 of the MESSENGER for 1890, by which he thinks he is set in a "very bad light before the many readers of the MESSENGER." But if we have misunderstood, and thereby misconstrued Bro. Owen, it is us, and not our dear Bro. Owen, who is placed in a bad light before the readers of the MESSENGER, for we may be assured that their discerning judgment will always place us precisely where our own words have set us. If, therefore, we have, either through ignorance or design, done any injustice to Eld. Owen, we, and not Bro. Owen, are by that act set in a bad light before the many readers of the MESSENGER. And in order that they may again have the words of Eld. Owen's letter before them, which called forth our remarks, we will here quote them. He says:

"The inner man was made free for what Jesus done, and I believe, spiritually speaking, he was perfectly free from sin.—1 John, v. 18. We know that whatsoever is born of God sinneth not. Now, this is the inner, or spiritual, man, as I understand it."

These are Bro. Owen's own words, and whether they set him in a good or bad light before the readers of the MESSENGER, we do not know, but we do know that they caused us to write as follows viz:

"We never could see the scriptural propriety of talking, preaching or writing about simply one part of a man, for whom Christ died, being made free from the dominion of sin; or, only one part being redeemed from the curse of the law; or of one part of a man being begotten and born of God. Neither does it appear to us that the text in 1 John v. 18, or any other, will justify such a theory." And as Bro. Owen's letter in this issue of the MESSENGER affirms that he does not believe any such theory, there is no discrepancy between us and that point and, therefore, no just cause for any disputation about it. But as in his former letter he quoted the text, "Whosoever is born of God doth not commit sin," and then said that this is the inner or spiritual man that is made free from sin, and that "He" (the inner man) is perfectly free from sin for what Jesus done for him. We may have misunderstood in what sense he used the words inner or spiritual man. If he has used these words (as some have) as applying to a distinct being or person from the whole man or sinner, whose sins Christ bore in his own body on the cross and for whom he died, then we would certainly differ in our understanding and construction of the text, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God."—1 John iii. 9. If the word "whosoever" in the above text refers only to the inner man as a distinct person or being from

the sinner of Adam's race, then we confess that we have not so understood it, and we are glad to know that Eld. Owen does not believe such a theory, though we had thought the quotation given from his letter above strongly implied that he did. But as he most positively and emphatically disavows such a sentiment, here we let the matter rest, and most cheerfully publish his letter in order that he may be set before the many readers of the MESSENGER in the clear light of his own words. Again we thank Bro. Owen for calling attention to what he considered an injustice done him, and hope that what we have here written may be satisfactory to him.—M

AUGUST 15, 1890.—*Eld Mitchell, Dear Aged Father in Israel:* I want to write you a few lines, hoping it will be for my comfort, but if I could see you and hear you speak one consoling word when I am bowed down with grief, it would do my poor burdened heart good. You know I am left a poor widow with four little girl children, and I sometimes feel as though I was thus left to show me that I must trust in a higher power than man for protection. I did not know that I worshiped my dear husband till he was taken from me. I had often thought if he was with me I had protection and nothing could hurt me. Remember me in your prayers. I will close, as I am so nervous that I cannot half write. Please correct mistakes, as I have never written anything for publication. Your friend I hope, M. A. MELTON.

Dear Bro. Mitchell:—I hardly can find time now to write you. I have had to work in my crop more regularly this year than for many years past. And in addition thereto I have been darker in mind in a religious sense for several months than I ever was in my life, and have the least liberty in preaching I ever have had since I have been engaged in it. I have often thought and felt that I was worth but little to the cause of Christ, but now I feel that I am worth nothing; and now I remember, too, that an Apostle hath said, "If any man thinketh himself to be something when he is nothing he deceiveth himself." S.

It is reported of Agrippina, the mother of Nero, who being told that if ever her son came to be an Emperor, he would be her murderer, she made this reply, "I am content to perish, if he may be Emperor." What she expressed vain-gloriously, that we should do religiously: "Let us perish, so our neighbors, our relations, and our country be bettered; or the gospel, or the Saviour be honored." But there are many who entirely reverse this language; if not in words, yet in heart, they say, "Let relations, neighbors, country and religion perish, so we are benefited thereby."

OBITUARIES.

MRS. MARY E. WHATLEY.

Death has visited the household of our beloved brother, Eld. A. B. Whatley, and taken from his fond embrace his beloved wife, who died at her home in Troup county, Ga., September 12th, 1890, in the thirty-ninth year of her age, leaving eight surviving children, two having gone before to the grave.

Sister Whatley was received into the fellowship of the church at Beulah, Troup county, Ga., in 1868, and in March of the same year she was married to A. B. Whatley; and at the time of her death was a beloved member of the church at Emmaus, Troup county, Ga. This sad and sudden death has cast a gloom over the entire community. She was a quiet, unassuming and self-sacrificing woman, a devoted wife and mother, kind and obliging and greatly loved by all who knew her. As a Christian she possessed that meek and quiet spirit, which in the sight of God is of great price; never murmuring at the absence of her husband while from home and engaged in his ministerial calling. If it was not for that fleshly, selfish nature we possess, we could not wish her back in this world of sin and sorrow. We will greatly miss her lovely, musical voice here in our church, where she so often delighted to sing the praise of God. May the Lord bless our bereaved brother and his motherless children, and be indeed a Father to them that they may know him whom to know is life eternal. Much more could truthfully be said of this noble, Christian hearted woman, but the limits for obituaries forbid a more lengthy notice. There is a vacancy in the family circle which no earthly power can fill, but she is at rest, and may the Lord enable the dear family to rejoice in the hope that she is taken from the evils to come, is the prayer of the unworthy writer.

ELLA JENKINS.

D. LUCIUS MELTON.

After four weeks' severe illness, D. LUCIUS MELTON fell asleep in Jesus at his home in Lee county, Ala., June —, 1890. Before he got past going, he would often get away from the house, just to be alone. One Sunday morning, a little over a week before his death, he said he felt as though he had stepped into another world. He spoke of the Primitive Baptists, how he loved them, and if he ever joined any church he desired to join with them. At times of communion and feet washing, he could seldom bear to stay in the house. He lived a moral life, though raised an orphan boy, and such were the trials he endured, that he often said if he knew his children would have to go through what he had, he had rather they should die in infancy. He leaves a lonely wife and four children—all daughters—the oldest five and a half years old. I hope he is at rest, and try to be resigned, but find it hard to give him up and hear these little fatherless children speak of him like their little hearts would break. But the Lord knows what is right, and I sometimes think it is a judgment sent on me for my wickedness, and to show me that he has all power, and that I must put my trust in him and look to him for protection. Please publish this in the MESSENGER.

MRS. ANNA MELTON.

W. S. O'NEAL

Died September 18th, 1890, I think in his 64th year. He had friends, and enemies, too, that we all have. He was stricken down and lived but a short while. Friends stood by him in his last hours and watched over and cared for him. He served in the late war, a faithful, a true soldier, and got a wound which I suppose he suffered with until his death. His friends advised him to apply for a pension, but being a man of an independent character, told them he would not do it, and that he never intended to be thrown on the country nor his people. He married February 16th, 1868, Miss Nannie Dumas, the daughter of Eld. Edmund Dumas. She was a woman of great energy, and died in the triumph of

a living faith. He was a Primitive Baptist in sentiments, but never made any public profession. He was a Bible reader and studied the Scriptures, and was very firm and not easily led off by the world as some are.

A NEICE.

JABEZ H. FLOYD.

JEBEZ HENSON FLOYD was born July 23d, 1834, in Coweta county, Ga. In his third year his father moved to Floyd county, Ga. In December, 1858, he intermarried with Miss Matilda Garrett in Chattooga county, Ga., by whom he had five children, who still survive. His first wife died in July, 1875, and in 1876 he married Miss Amanda Dorsett, by whom he had two children, who still live. His second wife died in March, 1879. He resided in Chattooga county until December, 1880, when he removed to Johnson county, Texas. Here, August 25th, 1881, he married his third wife, Miss Zany Adalim Martin, by whom he had no children. In December, 1884, he removed to Comanche county, Texas, where he resided until the day of his death, which occurred in the bosom of his loving family February 24th, 1890. Bro. Floyd was an industrious and frugal farmer, "providing things honest in the sight of all men," and, excepting his career as a soldier in the Sixth Georgia Confederate cavalry, his life did not differ from others of the lowly people of God. He never united with the Primitive Baptists, although his door was open to them, and his love for them was "without dissimulation." He was an uncompromising believer in the Baptist Bible doctrine of salvation by the sovereign Grace of God. He was avowed in his contempt for a hypocrite, and it is believed this, coupled with an extreme sense of his own unworthiness, kept him out of the church; for about a year before his death, he told the writer of his abiding hope and faith in Christ as his loving Saviour, and he said this faith had brought him peace years ago.

A few days before his death, I was with him and talked with him about his approaching end. He was perfectly conscious, and was fully apprised of his condition, yet he expressed himself as resigned to God's will, and as having no fears whatever. During the evening he asked us to sing and offer prayer. He said he wanted to hear some of the sweet old songs of Zion—he never wanted to hear a "fol de la" song again. He listened to us sing "Amazing Grace," or try to. He then asked us to sing "Children of the Heavenly King," when, to our surprise, weak as he was, he joined us and sang the song through. Truly, the Lord is "glorious in all his works and ways."

He was confined to his room and bed for nearly two years, being afflicted with dropsy, of which disease he died. He was a great but patient sufferer. Everything was done to alleviate his sufferings that a tender, affectionate wife and loving children could do.

May the richest blessings of a covenant-keeping God rest upon them. He has promised to be a husband to the widow and a father to the fatherless. May his children adorn themselves with that honesty and simplicity which characterized their father in such an eminent degree, and which won for him the confidence and esteem of all who knew him.

His toils, his cares and his sufferings are over, and we feel confident that he is asleep in Jesus, and in the morning of the resurrection he will be a witness and recipient of "the glory which shall be revealed in" "the sons of God."

S. F. RUSSELL.

Sipe Springs, Texas.

MRS. MARY EDNA BRITT.

Dear Bro. Respass: Would to God I were with you to-day. Trouble has overtaken me and my soul is cast down; my heart is exceedingly sorrowful. I can think of nothing that would calm my troubled soul but death, and at times I cry, "Come, welcome death, I'll gladly go with thee." But then I think of my six dear little children. Oh, my brother, I want to speak to my brethren in Houston, Upson, Crawford

and Taylor counties, and ask them to ask God to remember me and my dear little children in this hour of our great distress. There are only a few who can form an idea of my soul's distress at this time. You can, Bro. Wild Cleveland can, Bro. Story and a few others. I want to tell my brothers and sisters a few things concerning my life.

In February, 1852, before I was born in May, Elder John Dickey baptized my dear mother, and at that time she prayed earnestly to Almighty God to save her child. About the year 1868 it pleased God to open my blind eyes and show me the awful condition of a sinner in Nature's night, and four years I carried a heavy load of sin and condemnation on my heart. During this time I would go to the secret grove and fall on my knees and imploringly beg God, for Jesus' sake, to deliver my soul from the wrath to come. In the early spring of 1872 I was plowing in the field, meditating and praying, and looking downward. I saw the earth open, and I saw the fires of hell rolling in billows, going eastward. At the same moment I saw on my left Jesus. He was hanging on the cross, dead. The blood and water was oozing out of his side. All this was done, it seems, in a moment. I was left bewildered; I did not understand it. It was wonderful. I went on for about two weeks, when, on Sunday evening, great trouble seized my mind, and went to bed early, but could not rest. I got up and went out in the yard and fell down and prayed fervently to God for mercy. I returned to my bed, when all at once the same vision I saw in the field, of Jesus hanging dead on the cross, appeared to me again, and this time the revelation came that it was Jesus (bless his holy name, oh my soul), and that he had died that I might live. Oh, my soul was exceedingly full of joy; my burden was all gone. I pressed my hands tight over my mouth to suppress my shouting, for fear my dear father and mother would hear me. Poor fool, why didn't I go and tell them? At the next meeting I was thinking of going to the church with my experience, and then the devil stepped up and said, "Your experience won't do; it's not like their's, and they won't receive you because you have been delivered twice." This greatly troubled me. I went and got the Bible and walked out by myself and sat down and opened it. I had no knowledge of where I wanted to read, or what I wanted to read, and I began to read just where the book opened, and the first words I caught sight of were these, "And Jesus spat on the ground and made clay of the spittle and anointed the blind man's eyes, and asked him if he saw. He said I see men as trees walking. He anointed his eyes the second time and asked him if he saw, and he said I see clearly." I closed the book—my trouble was gone. At the next meeting at Providence church, Eld. D. W. Simmons opened the doors of the church, and I went forward and told what I hoped Jesus had done for me, and he arose and remarked: "Brethren, he's got the key that unlocks my heart; what will you do with him?" I was received and baptized in the same church where my mother had been twenty years before. In 1874, God I believe gave me MARY EDNA SEIGLER for a wife. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." This woman has been a heaven on earth to me for sixteen years and eight months. I have no recollection of the time when I first made her acquaintance, or began to love her. My recollection of her is one Sunday I was sitting close by her side, peeling sugar cane for her. We were born and reared near each other. Of all the women I ever saw she was the most beautiful, and I never did feel that I was worthy of her. As a wife, she was perfect; as a mother, she was ever watchful, administering to the wants of her children day and night. I was never so happy as when she was sitting on my knee or when we were walking out with my arm around her waist. We lived in Crawford and Houston counties until December, 1884, when we came to South Florida to make our future home. We worked hard in Georgia,

but remained poor, and all the time going farther and farther from God, until I came here, and then I forgot him almost entirely. I went to work at a saw mill at \$1.25 per day as soon as I arrived here. I had come to Florida to make a fortune by making an orange grove, and to make a grove I must have money. Wife kept boarders and took in sewing, and in a few months my wages were raised to \$1.50 per day, then \$2.50 and then \$3.00. By strict business principles I was soon made foreman, which position I hold yet. We saved our money and invested in a grove, and by last March we thought we had our fortune. We had a beautiful grove of 1200 trees that we thought would soon be worth \$10,000, a nice house, and everything nicely arranged. My highest ambition on earth was to make my wife happy. I dressed her in silk, put gold bracelets on her wrists, gave her a gold watch and a gold chain for her neck; I was so proud of my wife; she was so much prettier than other men's wives; her voice was so sweet, and her eyes were like doves' eyes. I have been working fifty-three miles from her for three years. When I would go home it was a heaven on earth to meet her, and I have kissed her dear feet. I often wonder now why did God take her? Was it because I worshiped her and not him? Was it his will? I can hardly think it was. Was it for want of a better physician, or was it to stop my wild career, that God permitted death to take her? Since I came here I have waxed worse and worse; I have learned to curse and swear and play cards, and do just as bad as if I had never known Jesus. On the third day of last March the frost came and killed our grove to the ground, and wife wrote me, "*Dear Frank, come home,*" and I went; our grove was dead; we sat down and cried, and I got up and remarked by God's help I'll come to the surface again, kissed her good-by, and returned to my work with a determination to win or lose. Tuesday morning a black messenger came to me and said in solemn tones, "Mr Britt, your wife is shore dead." Great God! Judgment has overtaken me at last; and I hurried to the nearest telegraph station and telegraphed to Bartow to know if it was really true, and word came in two minutes "She died last night at 7 o'clock." I telegraphed to a friend to arrange for the burial at sundown that evening. That was train time for the first train to arrive on the road that I was on. At sundown I met at the grave that evening, I met a crowd of sorrowing friends, and my wife in her coffin; my six sweet children with tears running down their cheeks. I only saw my wife through the glass in the lid of the coffin. She was buried. We went home. I walked in her room, and it looked so vacant. Oh, God! she was not there! Supper was announced; I went to the table and looked up to the head of the table. There sat a woman, but it was not my wife. The next morning I was writing my father and mother in Texas, and my little girl brought me the Bible, opened at the page where births and deaths are recorded, and I hurriedly wrote "Mary Edna Britt, born February 25, 1854, and died August 26, 1890," and looked up to my little girl, when this thought came crowding through my mind, "You have recorded mother's death; oh God, have mercy on my soul." The little girl said, "Papa, I've got the last letter you wrote mama," and went and got it. It was written just six hours before she died. I had in my pocket the last one she had written to me, the day before she died. I folded them together, when this thought came like lightning through my mind, "This winds up our correspondence on earth." Your unworthy brother,

W. F. BRITT.

Nocatee, Florida.

THOMAS F. JONES.

Brother THOMAS F. JONES was born in Bullock county, Ga., 8th January, 1813, and died at his home in Levy county, Fla., 21st July, 1890, at the age of seventy-six years, six months, thirteen days. He was first married to Martha B. Hodges, by whom was born eight children—four

girls and four boys—four of them dead, after which she died. He was next married to Susan Mizell, by whom there were five children, two of them dead, leaving in all a wife and seven children, and many relatives and friends, to mourn his loss. He joined the Missionary in his early life. He moved from Georgia to Florida in 1856, and united with the Primitive Baptist church at Bethany, in Bradford county, Fla., in 1869, and was baptized by Elder J. Smith in May, and was a good and faithful member. He moved to Levy county, Fla., in 1879, and at that time there were only a few Primitive Baptists that he knew of. As well as I can remember, in 1880 Shady Grove was constituted, in two miles of his place, and his name was enrolled with a few brethren in Shady Grove church, and in this date 1890 she has forty-seven good and faithful members. This good, dear old brother has been a light that God the Father gave them. In the time of his sickness it was the yearly meeting at Shady Grove church, and he was not able to go. His children were all with him at the time of his death, except one daughter living in Manatee county, Fla., and many friends. He was buried at a family grave yard, in sight of his place.

Resolved, That the church at Shady Grove express her sorrow in the loss she has sustained; but while we mourn our loss, we recognize the hand of an Allwise God, and bow in humble submission to this dispensation of his providence, believing that our loss is his eternal gain; such sorrows bring us apart to the desert place alone, beyond all human help, if not beyond all human sympathy; we are alone with our sorrows until Jesus the Saviour comes into the desert place with us and gives us the bread from heaven. He was an exceptionally good man, and above all he was a Christian and was willing to die. He was a good man—a good husband, a good member of the church and a good father, and I would say, be comforted, he is at rest. The children may God give the favor, and may kind and gentle words keep them in right paths, and the blessed Spirit lead them to Jesus. He is not dead, but sleeps with Jesus.

“Sleep on, sleep on, till God shall bid thee rise,
Then, in the likeness of thy Lord, thou shalt ascend the skies.”

Trenton, Alachua county, Fla.

E. W. BURKETT.

WILLIAM CHILDS.

WILLIAM CHILDS, my beloved father-in-law, was born in Elbert county, Ga., June 23, 1814, and departed this life August 12, 1890, at his home in Jones county, Ga., where he has lived for fifty years, aged seventy-six years, one month and nineteen days. He was confined to his bed nine months and one day, with cancer internally, and though he had the attention of as good and skilled physicians as were in the country, and all the devoted attention that could have possibly been rendered by his beloved family, yet he lingered and suffered such suffering as was known only to him and the Lord, until a quarter past 3 o'clock P. M., on the day above spoken of, when he, without a struggle or moan, fell into the quiet, peaceful slumber of death, and his spirit took its flight home to the Lord who gave it. We cannot, in this brief notice, speak of all the noble virtues of this good man, for we feel that we could write a volume, but space will not permit; suffice it to say he was full measure in all that was requisite in constituting a good citizen, an honest man, a loving father, a devoted husband and an humble, faithful Christian. To know him was to love him. He exemplified by his daily walk that he was ever ready to conform to that which was just, equitable and right, thereby gaining the confidence and commanding the respect of all who knew him, for his strict integrity of character and quiet, peaceable life.

He was married to Amanda Middlebrooks, Dec. 7, 1837, with whom he

lived happily until her death, Nov. 16, 1875. He was blessed in raising a large family of honorable children, several of whom are identified with the Primitive Baptists, and we feel that there are others lying out of the discharge of their duty, but the Lord's people shall be made a willing people in the day of his power. We never knew the exact date when he received a hope in Christ, but according to his statement to the humble writer of this notice, it must have been about 1848 or 1850, as he claimed to have had a hope some twenty-five years before uniting with the church. So precise was he in all his acts, and having no desire to do anything that was not in accordance with right, probably he deferred joining the church for the manifestation of brighter evidences, until his youngest daughter joined in 1874, when he could wait no longer, but took up his cross and followed Christ, our blessed Saviour, through the liquid grave. From then until his death he was a consistent member. Knowing of a truth that in the flesh dwelleth no good thing, he never, through favor or affection in the flesh, allowed himself to swerve from his duty when church discipline demanded action. He was firm in advocacy of strict discipline and that well executed. He was ever found ready to aid in bearing the burdens of the church, and performed well his part. We not only lose a father in the flesh, but feel we have lost a faithful father in Israel. In his affliction of nine months, the most notable feature was, he was never known to murmur or complain, but was perfectly submissive and resigned to the will of the Lord, saying, "If it is my lot, I deserve it all." He often expressed himself as being firm in his hope and strong in the faith. But, alas! father is with us no more on earth, but his kind admonitions and good counsel will ever be remembered with devotion. He leaves a host of friends and relatives to mourn his loss, but we mourn not as those who mourn without hope, for we feel, from the abundance of evidence left behind, that our loss is his eternal gain. He lived to a ripe old age, and as it were, a shock of corn fully ripe, ready for harvest.

In conclusion, we would say to the beloved and bereaved ones, weep not, for it hath seemed good in the sight of the Lord that we should be separated in the flesh for a little while. It will not be long before we shall be called upon to answer the same summons, when we hope to meet again, and oh! sweet will be the meeting. Then let us be resigned to him who worketh all things after the counsel of his own will, for he says, "I will do all my pleasure, and my counsel shall stand." He has promised to be with his people in the sixth trouble, and forsake them not in the seventh, and he is not slack concerning his promises. Again he says "Blessed are they that mourn, for they shall be comforted." May we by his Holy Spirit be enabled to say as Job said: "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Then sleep on, dear father, until the morning of the resurrection, when we hope to meet thee in that upper and better world where we shall see as we are seen and know as we are known, and there dwell with our Saviour forever and ever, is our prayer.

JOHN A. ADAMS.

CRABILLE.

BRO. CRABILLE was born in Shenandoah county, Va., March 20, 1813; moved with his parents to Ohio, Champagne county, in the fall of 1831; united with the Primitive Baptist church called Nettle Creek, in Champagne county, Ohio, 1868, and has lived a consistent and devoted member ever since, having the love and fellowship of all the church and the good will and respect of all the neighborhood. Blessed are the dead that die in the Lord. Departed this life September 30, 1889, in full faith in his Redeemer, Jesus Christ, in whom his faith and hope had been anchored for nearly twenty-one years. Age, seventy-six years six months and ten days. His funeral was attended by a large concourse of people. Funeral services by Eld. E. Stephens, of Kentucky.

AGENTS.

Elders J. T. SATTERWHITE and W. R. AVERY, of Chambers county, Ala., are hereby announced as agents to procure subscription and remit dues to us for THE GOSPEL MESSENGER, and it is hoped that brethren and friends generally will aid in extending its circulation and usefulness.—M.

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[Sep-91]

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[Aug-91]

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The following is a list of persons of the Primitive Baptist Church who have either used or sold **4 B.'s**, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud, Nevada, Mo.; Eld J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving Circulars, will confer a favor on the afflicted by distributing them among brethren and friends. [jul-91

Vol. 12.

No. 12.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY.

BUTLER, GEORGIA.

PUBLISH MONTHLY.

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

DECEMBER, 1890.

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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.

John McArthur
Sep 90

SHELBYVILLE, TENN., Oct. 7, 1890.—*Dear Brother in Christ:* Through God's goodness to unworthy me, I am yet spared and have attended three associations during September and one in August. There was much able preaching. The Cumberland was the last and embraced fourth Sunday in September, and there I tarried by request until Thursday and baptized three willing subjects, one of whom was a man fifty years old, and obtained a hope in Christ in 1861. The others were young people. The Lord is still merciful, and oh, that we could be as forbearing toward each other as the Lord is to us, and that we loved one another as the good Lord gives us commandment to do; then should Zion travail and many be brought into the fold. The meeting alluded to was one long to be remembered, and many were heard crying for mercy, and I think others will be added to their number very soon. Dear brother, I have been trying to pray God that the time may be again witnessed on earth when the children could forgive one another as God has forgiven them. I am now getting old, and have been blessed with a seat among the dear children of God a little over forty-six years, and have been trying to preach thirty-eight years, and have baptized about 719. Poor and unworthy though I am, I have a rich Almighty Friend. There are few men living who were members when I joined; so it sometimes occurs to my mind that I am standing just between the confines of two worlds, just between the living and the dead, almost ready to say, "Farewell, dearly beloved brethren; I must bid you farewell and join those gone on before; they are all in peace and love; no backbiting there, no declarations of nonfellowship there." Oh, how I long to be there!

J. E. FROST.

W. N. Hendricks, of Newport, Clay county, Texas, will pay liberally for GOSPEL MESSENGER of November, 1882.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 12. BUTLER, GA., DECEMBER, 1890. Vol. 12.

“HE WENT IN TO TARRY WITH THEM”—
LUKE XXIV., 29.

What aguest! What a companion they had been on their way from Jerusalem to Emmaus! As they two journeyed together they communed one with another, and were sad. Much of the communion among the dear people of God in these days is of like nature. They unbosom their sorrows, tell of what seem to them blessed hopes, of bright anticipations clouded, opening buds of promise have been nipped by the frost, and winter again seems to have returned. While thus the believers in Jesus “talk one to another,” Jesus appears. Their eyes are holden; they do not know it is their beloved Saviour, but he opens up in their experience the Scripture, and their hearts burn within them. Have you not, my brother, my sister, when you have told your heart’s troubles to some of the dear kindred in Christ, and in return they have told of their sorrows, felt your poor heart kindle within you? And you have felt it was indeed good to find companions in tribulation.—Rev. i. 9; Isa. lxiii. 9. It is when we feel to be bereaved of the presence of the Redeemer, and in our sadness, with tardy steps, we wander in the vale of humiliation, that we are instructed, and the precious scriptures are unfolded in our experience. Jesus is near us all the time, “in another form;” though unrecognized, yet we are learning of him, and our heart is all on a flame of love to the suffering, bleeding, dying risen Redeemer. In our own sorrows we are brought into the fellowship of the sufferings of Christ, and to us it is also most precious given to taste, in some measure, the power of his resurrection.

When they came to Emmaus, Jesus "made as though he would have gone further," but they constrained him, saying, "Abide with us, for it is toward evening, and the day is far spent." How could they part with such a fellow traveler! Had they ever known a more companionable companion than Jesus? "Abide with us!"

"Abide with me! Fast falls the eventide; the darkness deepens; Lord, with me abide. When other helpers fail, and comforts flee, Help of the helpless, O, abide with me! Not a brief glance I beg, a passing word, but as thou dwellest with thy disciples, Lord—familiar, condescending, patient, free—come, not to sojourn, but abide with me!" "And he went in to tarry with them."

The visits of Emmanuel to the souls of his own blood-bought people are highly prized. To them he manifests himself as he does not unto the world. The believer cannot long do without the felt presence of the dear Saviour. The world, with its cares and its pleasures, sin and Satan make sad havoc of their peace and comfort as they sojourn in the world. They long, therefore, for frequent visits from the One altogether lovely, and when he comes, revealing himself as our Lord and Redeemer, he says, "I will sup with him and he with me." We commune with our Saviour and everlasting friend; we tell him all our fears, how we are plagued by sin, how we are harassed by the enemy; we show before him our troubles; we express our delight in his person, and wonderful acts done to redeem, to justify and glorify such poor sinners as we feel ourselves to be; we tell him how we want to praise, want to love him, and even cleave to him, and we crave his mercy and grace to be our portion while here below; and sometimes, like the Queen of Sheba, we tell him all that is in our heart, and prove him with hard questions—questions that often perplex us—which we and no creature could solve, but which, we feel assured, if it be the will of our beloved Lord Jesus, he can answer and comfort, and calm and satisfy our disquieted hearts. Is it thus we entertain our beloved—are these the things with which we spread the table, and of which Jesus partakes? "I will sup with him and he with me." The Lord Jesus communes with us, entertains our souls with his own mercy and grace.

He reveals his everlasting love, manifested in his being made flesh, and living, suffering, bleeding, dying and rising again from the dead to save us from our sins; he cheers us with his smile, tells us that all shall end well; that in his unchanging love to our souls he will bring us through all our sorrows, through the waters, through the fires, through the wilderness of tribulation; that we shall be more than conquerors, for he hath loved us with an everlasting love. When we sup with him he is indeed made known to us. "They knew him."—Luke xxiv. 31. Of some we read that they "besought Jesus to depart from them" (Luke viii. 37), but of others it is recorded, "They besought him that he would tarry with them."—John iv. 40. To which do we belong? O, is it not that we exclaim, like the Psalmist, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." Some times we complain of the shortness of his visits—some times Jesus appears, lifts the gloom, shews his reconciling face, and we seem to have but begun to taste and feel the blessedness of his presence, which makes all within us rejoice, then he vanishes out of our sight, and, like Abraham, we return to our own place."—Gen. xviii. 33. Read how Jeremiah speaks: "O, Lord, though our iniquities testify against us, do thou it for thy name's sake, for our backslidings are many; we have sinned against thee. O, the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night."—Jer. xiv. 7, 8.

Such is the condition of Israel at times. The Lord, as a stranger in the land, journeying throughout the tribes, having no permanent abode, but as a wayfaring man turning aside to tarry for a night. Happy the household where the hope of Israel tarried! But O, how the prophet longed, not for a transient visit only, but that the Holy One of Israel, the hope and salvation of the church, might make his abode among his people. So precious are the moments when Jesus comes in to tarry with us that we long for these visits to be more frequent, and that they would longer last. When Jesus is our guest, like the spouse of old, we say, "I charge you, O, ye daughters of Jerusalem, by the roes and by

the hinds of the field, that ye stir not up, nor awake my love till he please.”—Solomon’s Song, iii. 5.

But the time of love will come when, freed from earth—when in the morn of the resurrection—we shall see, and this mortal shall put on immortality. We shall be like Jesus, the son of God (1 John iii.), and so forever we shall be with the Lord, the Lamb. “No more shall we mourn that thy face thou art concealing; no Satan, no sin, base intruders below, but ever behold thee, fresh glories revealing. Amen. Hallelujah! Come, Lord, even so.”

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.”—Rev. iii. 12.

“No farther go to-night, but stay, dear Saviour, till the break of day;

Turn in, dear Lord, with me, and in the morning when I awake,
Me in thine arms, dear Jesus, take, and I will go with thee.

Now, Lord, be with us on our way; unveil thy face, thy arms display,
Thy glory let us prove.

Do, dear Saviour, with us walk, that while with thee we sweetly talk,
Our hearts may burn with love.

May we, in faith, still journey on till we arrive where thou art gone,
And see thy face in heaven.

Then, when in glory, we shall meet, in what sweet concert shall we sit
And sing of sins forgiven.

From you brother in Jesus,

FRED W. KEENE.

Sutherland’s Corners, Ontario, Can.

OF MEANS AND ANTI-MEANS.

We are persuaded, it may be safely said, that our God is independent. He can and does work with means in many things; in others without means of any kind, or he may work against and prevent the ordinary effect of means.

So in our opinion, we, in some particulars, think we are strictly anti-means. In other matters we surely and strongly believe our God employs means. But they are the means of his own appointment, and not those men invent for him. He does not accept means that are unauthorized in the Bible. Our eternal salvation is alone of God in Christ Jesus. In this affair he

works in his children, by his own holy spirit, the regeneration, the new creation, and the resurrection of both soul and body of each one of them, without dependence on or using means, aside from Christ, personally, in the soul. He is means enough for this work, if it be right to call him means.—Acts iv. 7.

To say that God's written and preached word, or any human efforts, afford him assistance, and are necessary to him in this affair, is contrary to the Bible; and but Arminian notions. But saints obtain a present, or common salvation in time, which is conditional, and for which God's book, his Gospel, with its duties, and the visibly organized church of Christ, with its order, ordinances, and all its privileges are very essential means; and means that must be used to enjoy, fully, this common salvation in the present world. And any who deny this we regard as antinomians; and they destroy all the ground for any exhortation. We would neither be Arminians by pleading for gospel instrumentality in regeneration and eternal salvation, nor be antinomians by denying, in our theory, or discarding in our practice, any of God's own provided and appointed means to effect our common salvation on earth.

The churches of God are saved from errors and idolatries and dissolutions, losing their visible existence on earth, by the means of a pure, rich and sweet gospel of Christ—by its truth and authorized obedience, as taught in the Bible.

Children of God, after the very instant of their regeneration, may be spiritually taught, edified and comforted by God's word and promises to the poor, penitent, hungry, thirsty, contrite souls, and to the poor in spirit, as they all feel to be. So, too, his children are saved from habits of sin, from wicked society, its errors, idolatries, and from God's severe rod and sore judgments, he sends upon all the disobedient by the above mentioned means of his own appointment.

We are, also, fully persuaded that the heathen, who are destitute of the means of Bible, gospel, church and church ordinances and privileges; and, also, idiots and infants, who are not capable of any benefit from these instrumentalities, by the everywhere present and omnipotent God, are surely saved by the washing of regeneration and the renewing of the Holy Ghost, all

without works of righteousness to be done by them; but alone by the fullness of Christ received in them, said means being needless for their eternal salvation to God and heaven. In like manner, and by one and the same plan, are all God's dear family made Christians, sons and heirs to both grace and glory.

J. T. OLIPHANT.

Fort Branch, Ind.

REMARKS.—The foregoing seems to be sound doctrine; but the word *means* is not palatable to some brethren; and words that offend should not, unnecessarily, in charity, be employed; nor should we make a brother an offender for a word. As to all the heathen being saved, we know little or nothing. Some of them, like some among enlightened people, no doubt are saved, but they are not saved because the gospel is *not* preached to them, any more than we are saved, in an eternal, because it is preached to us. Our eternal salvation depends upon the election of God, whether we be heathen or civilized, idiots or infants. An infant is not saved simply because it is an infant, but because it has been chosen and redeemed by Christ.—R.

DOUBTS AND FEARS.

Doubts and fears must be the production of disobedience, and yet we receive them as an evidence of Christianity. Suppose some one was to apply to the church for membership, and, on examination, he or she was found to be ignorant of any doubts or fears, could such a one be heartily received? I often hear the dear children of God speaking of their doubts and fears. They say they are so sinful, so careless and do so many bad things that are unchristian, that they almost give up in despair, and are overwhelmed in suspense, doubts and fears. This, together with my own experience, proves to my satisfaction that disobedience is the cause of these troublesome doubts and fears. Bunyan, in his holy war, seems to be of the same opinion.

When the Mansouliaus were led off by the allurements of our carnal lust, Diabolus sent an army of ten

thousand Doubters against them at once. I have heard of some professors of religion who had no doubts nor fears. I never could help from doubting for such people. If I ever heard a Christian brother say they had no doubts nor fears, I don't remember it; but they all talk of their many doubts and fears, and the more they talk of these things, the more I love them. It increases my confidence in any one who seems to have doubts and fears; yet the great apostle says, "He that doubteth is damned, if he eat," etc.—Rom. xiv. 23. What can this mean? Surely the apostle is not having reference to an eternal damnation. Will the editor, or some one, please give his views on the above quotation?

Some times I doubt the reality of almost everything; I even go far enough to question the authority of the Bible, and when I see those whom I have the utmost confidence in seem to be faltering—growing cold, and even drawn off after the allurements of this vain world—this causes me to doubt the reality of my dear brethren.

Paul seemed to have fears relative to the condition of the Galatians. He wondered that they were so soon shaken in the faith; he was fearful that he had bestowed labor in vain. He desired to be with them, that he might change his voice, for said he, "I stand in doubt of you." Why did he doubt? because they were following his instructions? No; it was because they were following the desires of the flesh, and walking according to the course of this world.

Brother preachers, do you ever have any doubts and fears in regard to yourselves and the churches you serve? Do you ever go to your appointments and find the brethren congregated around the house of worship conversing about their farms, politics, law matters, or some other worldly subject? Do you ever feel like when you get there that there is one too many? Do you ever feel like, when trying to preach, that a worldly subject would be appreciated more by the brethren than a spiritual subject? When you see and realize all of these things, you have doubts; yes, you question your own dear hope; you doubt your call to the ministry; you doubt the reality of the church; you question the authenticity of

the ever blessed Bible, and this causes you to examine self—to retrospect your past life—and you see nothing scarcely but sins and disobedience. Then you are ready to despond; but this is only momentary. Thank the Lord, you can't give up—you are preserved by the almighty power of God. I reckon these doubts and fears are necessary. When the dark days of doubts and fears are over, then we appreciate the heart-cheering rays of light.

So dear, doubting ones, farewell. Be valient, comfort each other by the way; our short life in this world of sorrow and darkness will soon end; then we hope to reach a fairer region of love and joy, where no more stormy clouds of doubts and fears ariseth. O, happy day, when doubting ones will meet to doubt and fear no more!

J. D. McELROY.

DEAR BRO. RESPESS: I some times wonder why preachers do not write as well as they preach, and as they preach. Perhaps the reason may be that they were called to *preach*, rather than to *write*. The preaching that I get to hear is almost entirely devoted to feeding the flock, instructing inquirers and comforting those that mourn in and about Zion. The result has been that the congregations have generally increased in numbers over all losses by death or otherwise. Not only so, but an increasing interest has been plainly manifest, and the preaching appointments have been waited for as seasons of joy and comfort. Those who so feel and so labor, and then see the fruits of such labors (I do not know why they should not so feel when they write, and write in the same spirit and to the same effect), in that way would show that the spirit of the Lord God was upon them, and that the Lord had annointed them for the blessed work.

In looking over the whole field for forty years or more, it has seemed to me that there was in *writing* decidedly more of a tendency to discuss questions, and to raise questions for discussion; and to introduce new and questionable sentiments that would lead to debate and strife, than in *preaching*. After a discussion and disputation has been once started, it not infrequently finds its way into the pulpit, and pushes itself into our

general meetings and Associations. I may be mistaken about this, as it may be different in different sections of country, but within the bounds of my own observation, this has been quite generally the case. Religious papers have been objected to on this account, because they have been used to carry on discussions that were unprofitable and tending to estrangement. Associations have also been objected to because they give what is supposed to be a favorable opportunity to push forward some disputed topic. I do not see that religious meetings or religious papers should be blamed because men are indiscreet, and some times succeed in making use of them in a way to sow discord and strife. If we print and publish anything at all, or have religious meetings of any kind, or at any time, more or less opportunity is afforded to ambitious men who may have some topics that they desire to push forward, and they will be found making use of any and every opening that presents itself.

Debating questions with the pen has not been successful to any great extent in bringing brethren together, but it has been eminently successful in separating chief friends. It has not only oftentimes ended in strife between parties engaged, but a spirit of wrangling and striving about words has been produced and has spread itself abroad like an epidemic.

I notice some writers in the MESSENGER, and also in the *Primitive Monitor*, speak of a serious disputation on some questions relating to Predestination. Of this discussion I have seen or heard very little, except in allusions to it in the papers. It has been mainly from the South and Southwest that these accounts come. Letters have been published in the *Signs of the Times* occasionally, advocating the writers' views, mainly from Southern pens. These letters debate with invisible opponents, contending for positions that they claim are disputed by some Old School Baptists. I have looked in vain for these opponents. I do not know what they have said, or what they believe, only by what is shown in this one-sided controversy. I see nearly all of our Old School Baptist papers, and I do not recollect of meeting with one single letter, or even line of sentence, opposing the doctrine of Predestination. Since the general division, more than fifty years

ago, this doctrine has been uniformly accepted as scriptural, and a fundamental principle in the Baptist faith. It means, with the Baptists, salvation by grace, and neither by works nor by chance. Everything taught in the scriptures on the subject has been accepted. If this is so, upon what grounds is there any disputation? Is it not merely a strife of words? People who want a debate, or who are fond of it, being able debaters, can generally succeed in having one. I could not name a single important point of gospel doctrine that has not, at some time, been so worded by its advocates as to call forth objection, and even opposition, from its friends. Have we not better business than raising questions for debate? When such questions have been raised as tend only to strife and aineation, do we well to engage in the discussion of them? We may know the kind of questions against which we are warned by the apostle, by the effects produced by them. He says, "Knowing that they do general strife."

Some who have written advocating Predestination appear to lament the discord and confusion that the discussion has produced. Then why continue to agitate it? It is not the doctrine itself, but the construction put upon it by some writers, that is objected to. As the apostles taught, no dispute is likely to arise.

I have wondered at brethren who, while they profess to deprecate confusion and strife, will continue to publish and insist on their own version of the doctrine as the standard to which all must come. Where these disputations have been indulged in, it has been as a blight and a mildew upon congregations, and I have really thought that the same blighting effect was perceptible upon the man's own mind; his mind becomes unfruitful in divine things. It has been my lot to dwell among a people who so love peace as to pursue that course that will preserve and maintain it.

In love and fellowship, E. RITTENHOUSE.

Good words without the heart are but flattery; and good works without the heart are but hypocrisy. Though God pities the stumbling Israelites, yet he punishes halting hypocrites.

A MISUNDERSTANDING.

Dear Bro. Respass:—I was looking through the June number of the MESSENGER a few days ago and saw Bro. A. B. Brodrick's article, in which he objects to what he supposes to be my views on the resurrection. I had not before read his article. I suppose that he refers to my article published in the March number of the MESSENGER, on 1st Cor. xv. 36, 37, for he makes one correct quotation from it. I got my article and read it carefully to see if I had made any unguarded expression that could be construed to mean a denial of the resurrection of the material body, but could find nothing.

I think that I endorse every sentiment that Bro. Broderick has expressed in his letter on the resurrection, and also believe the same sentiment is expressed in my letter. I wrote very briefly, but if Bro. Broderick will read my letter more carefully he may see that we are agreed in sentiment, if not about the text on which we have written.

I think that brethren should be very careful when they attempt to quote the language of others from memory, for contradictions sometimes arise in this way that are hard to settle. Misunderstandings more often occur from careless reading than from careless writing. Bro. Broderick's careless reading is very apparent when he says, "Bro. Tharp says that which sees corruption is not the subject of the resurrection." I have no recollection of ever making such a statement, but I do know that it is not my sentiment. I think it unnecessary for me to write any further explanation of my sentiment at present, but if any one sees an error in my article and will show it to me I will correct it.

Dear Bro. Respass, I feel a desire to write you a personal letter, in token of that earnest Christian love that I have for you, but I am so much worn with care and toil that I cannot do so now, but please take the desire for the deed. Remember me in love to all the household of faith. Pray for me and mine. Your brother in hope,

W. N. THARP.

Greenfield, Ind., October 9, 1890.

FIFTY YEARS OLD.

ELD. J. R. RESPESS—*Dear Brother:* To-day is the fiftieth anniversary of my birth. I am the eldest of four children of Eld. A. J. and Mary A. Norton. I was born October 8, 1840, in Crawford county, Illinois, and at the age of six years my parents moved to Wisconsin, where I was reared up to manhood. Like all Adam's posterity, I was shapened in iniquity and conceived in sin, and lived in the elements of sin and loved it, believing that I had the power to turn from it at any time; and by my good deeds could make amends for all my sins, until I was made to see my sinful nature. In 1856, in the month of July, all of a sudden I saw myself a poor, condemned sinner before God, as I was wild and full of fun when with my companions. I never was allowed to swear or go to frolics, as my parents were very strict and tried to keep me from going, and I thought it was hard not to have the privilege as my young companions that could go without any restrictions. And many times I slipped away unknown to my parents, and at the time I trust the Lord stopped me in my wild career I had made arrangements to attend a party with some of my young companions. I never attended it; instead I was made to cry for mercy. I kept my trouble to myself, and, like our foreparents, I went to work sewing fig leaves to cover my nakedness. At last I found the more I tried with all my self-righteousness it would not hide my nakedness from a thrice holy God. At last all hope fled; God would be just in sending my soul to perdition, yet the very breathings of my heart were prayer to him to save a poor lost sinner. I saw no hope for me; and, like the poet, could say, "Here, Lord, I give myself away, it is all I can do." If ever a poor mortal did pray I did for mercy; all at once this burden I had carried was gone and everything was new to me, and I could sing praises to his name; and for three days I thought I should never see any more trouble; but alas my rejoicing turned to sorrow; I was deceived, and I tried and prayed that I might get my burden back again, and I would know when it left me; but I never received it back again. I prayed the Lord if I was deceived to undeceive me. For several weeks I mourned over it, and all at once my Saviour appeared

to me again and I was made to rejoice, and from that day till this, my dear brother, I have traveled sometimes on Pisgah's mountain, sometimes down in the valley. Now, after all my trials, I felt it a duty to be baptized, so I went before Mt. Pleasant church and related a part of what I have written, and to my surprise was received and was buried in the liquid grave by Eld. Robert Jeffers, my grandfather.

For nearly thirty-five years I have been in the warfare; have been trying to proclaim Jesus and him crucified nearly sixteen years, and to-day, looking over my past life, I can see nothing good I ever done; and I have been an invalid for many years, for the last five years unable to perform any manual labor of any kind, and I feel my work here is about finished, and if not a poor, deceived mortal the little hope I received nearly thirty-five years ago is all I have. Although it seems very small, I would not give it for ten thousand worlds like this. My whole desire is what few days I remain here I may praise his holy name, and when done to praise his holy name in a world that will never end.

Hampton, Iowa.

E. A. NORTON.

EXPERIENCE.

ANDERSONVILLE, GA.—*Dear Bro. Respass*: It is very embarrassing to me to be compelled to send you such an imperfectly composed sketch as I do now. Yes, I am compelled to send it; and I feel sorry and ashamed that I have been so rebellious in letting little hindrances make me neglect it so long after the vows that I had made again and again. I could not tell you the times I have promised that I would write, and began, and then would decide that it was a notion of my own and destroy what I had written, and feel afterward that I had done wrong. I kept on in this way for three years, and last winter got where I could think of nothing else, nor do anything with any composure of mind, feeling all the while that I was neglecting something that God required of me. Finally, I decided that if I should get a MESSENGER, with an "Experience," in which the writer told some of my trials, having doubts and fears lest they should be doing wrong, and the

cross being heavier than they were able to bear, and that then I would write. Well, soon one came in answer to my desire, though the dear sister had not been living in disobedience half so long as I had. Ah! what a comfort that precious experience has been to me, as well as to many others! Then I promised again that I would no longer strive against the spirit as I had done, and commence to write again, with the determination, as I thought, to finish it and send it to you. And all my travail seemed plain, and enjoyed writing it down and got several pages written, when I got careless and neglected completing it and sending it to you, until I was taken down sick, and then my disobedience was a great trouble to me in my sickness, and I made many promises. But when I got well I felt as I had often felt before—that it was all a delusion, and that God did not require it of one so unworthy as I, to write to be seen among the good and great. So I burned my writing, but the sorrow that I have had since I shall never be able to tell. And this is why I have now such an imperfect scrawl to send you, and to your kind forbearance I commit it to publish any portion of it you may deem worthy.

Although I have always known that I was a sinner, and that there had to be a change in some way made before I died, or I should never get to heaven, yet I had never realized the fact so plainly as on the first Sunday in July, 1839, while at preaching. I was then fifteen years old. I then, for some cause, became very much concerned about my condition as a sinner in the sight of a just and holy God. I felt like I wanted to ask Christians to pray for me, and hoped that the good ministers would give an opportunity, at the close, for poor sinners, such as I felt to be, to ask an interest in their prayers, for I verily believed that God would hear them in my behalf. But they did not, and I returned home with a heavy heart; but tried to keep my feelings concealed from my parents, lest they should suspect what the matter was and ask me about it, and I did not want to talk about it.

I often sought some secluded place to pray, and all I could say was, God, be merciful to me, a sinner, and save me from my sins, or I am forever lost. But I could not feel that God heard my poor, feeble words,

unworthy to be called prayer. The first Sunday in August I went with my father to a yearly meeting some distance from home, and I tried to ask God that my going might not be in vain, but that I might find my Saviour precious to my soul, for I then thought that at preaching, when the good ministers and other Christians were assembled for worship, was the best place a poor sinner could resort to for comfort; and, notwithstanding my timidity, I ventured to ask an interest in their prayers. But it all seemed to avail me nothing, for my load of sin seemed to get heavier, and I really felt that the more I tried to pray, the worse I grew; and I went home feeling that there was no mercy for me, and that God would not take knowledge of such a poor, unworthy creature as I was. I mourned because I could not mourn, and no one was any company to me; and everywhere I went to meeting I had one single motive only, and that was to find peace for my troubled soul. I often, at home, retired to my room to read the Bible and hymn-book to find comfort; but condemnation was written for me in everything, so that I some times feared I had committed the unpardonable sin.

On the third Sunday evening of the same month my father and I were returning home from preaching, with several others, and I was feeling very anxious about my condition, fearing I was doomed to eternal woe and misery, when suddenly there sprang a feeling of gratitude to God in my heart, for the gift of a mercy seat. I cannot describe my feelings, only that I, as all poor sinners, could have access there; and it made me feel very happy, and could have praised my Saviour aloud. I did not feel that my sins were pardoned, but felt a kind of hope that there was mercy in store for poor, unworthy me. I did not enjoy these sweet feelings very long, for before we got home that evening I was fearing that they were only a delusion, and I was again unhappy and troubled about my condition as a lost sinner; and the next few weeks were darkest days of my travel from nature to grace, if indeed I have ever passed from nature to grace. I did not realize such pungent convictions as I have heard and read of, though I often felt that there was no sorrow like my sorrow.

I was looking forward with much anxiety, mixed

with hope and fear, to a yearly meeting to come off on the fourth Sunday in September. I hoped that I would find the Saviour precious ere that meeting passed, but feared I would not, for I had felt that if I should have to leave that meeting without obtaining in Christ that hope I so ardently desired, I should be a miserable creature, for it seemed that I had plead and begged so long that there could be no mercy for me. I could sleep but little; and where we staid Friday and Saturday nights, I slept but little, if any, but kept getting down by my bedside during the night, begging my Heavenly Father to save me from my sins. O, the thought was so horrible—to be without hope and without God in the world! I felt that if I could become perfectly resigned to the will of God, that he would hear my feeble supplications, and my silent prayer all during the afternoon services was that God would enable me to cast all my cares on him, for I felt that I could not, of myself, do it. Before closing, after the last sermon was over, an opportunity was given for any desiring prayer, and I knelt down at my seat and, if not mistaken—as I often fear—I had a gracious feeling of calm trust; and there was a while—I do not know how long—that I knew nothing about. The first thing I remember after kneeling, I was at the stand among the brethren and sisters, singing with them. My burden was gone, and I felt happy, and everybody and all surrounding nature seemed happy. I felt no ecstacy of joy that many speak of, but a sweet, calm feeling that I cannot describe. As soon as I bethought myself I stopped singing, something suggesting that these good people will think you are a hypocrite; but I hoped that no one had noticed my singing.

I asked myself the question, Can this be religion? Can it be possible that God has pardoned my sins? The way was so different from what I thought a revelation from God would be, should I ever be so blessed as to be the recipient of such mercy, that before I got to where we spent the night, I began to doubt whether I had met with a change or not. But my burden was gone, and I could not feel as I had felt.

I did not know that any one had noticed me, but we had not been in the house long before an aunt said very tenderly to me, "I think you are feeling much bet-

ter than you have been feeling for some time," which embarrassed me very much. That night after prayer, and all sitting around in the room, old Bro. Ray turned to my aunt and asked her if she did not notice the change very perceptibly, and aunt said, "Yes, but she is afraid to own it," He then asked me several questions, and told me I must accept those feelings as evidences of a changed heart; and after many other words of encouragement he said I had not been enabled to exercise faith yet. I began to think of the phrase "exercise faith," and I felt that I could not of myself exercise faith, but commenced pleading with God in my heart to enable me to realize faith if I had met with a change, and quicker than thought my heart seemed to ascend to the throne of God, assenting to what he had done for me; and O what a sweet, trustful feeling, or in other words I was enabled to realize faith in Christ as my Saviour, which caused me to feel very happy and satisfied that my poor heart had been changed from nature to grace. And I wondered why people were not always happy. I enjoyed the preaching that day, for the dear ministers could tell my feelings better than I could myself. We went that night to a dear old brother's house where they had feet washing and preaching. I felt much encouraged by the sermons, but when the venerable old soldiers of the Cross were girding the towels on, the scene on the night that our glorious Redeemer washed the disciples' feet was so plainly presented to my mind, that I felt like he was truly there. It was the most beautiful sight I ever beheld, and I would have given a great deal could I have washed feet with them. I felt so happy that I wanted to tell a young lady friend all about my feelings, but it was such a cross that I could not commence.

I awoke next morning feeling as calm and free from trouble as if there was really a change in all things. While returning home that day my precious father began talking of the great love and mercy of God in sending his only begotten Son into the world to suffer and die that we poor sinners might escape the wrath to come and become his children by grace; and said it was the indispensable duty, where we had evidence to believe that our sins had been pardoned, to prove our love by walking in his footsteps, and then asked me how I

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felt about being baptized. I told him that I feared I might be mistaken, and he then said, "Daughter, all Christians have doubts." I said, "Not old Christians?" And he said, "Oh yes, old and young; I often have doubts and fears." I never can forget what a shock it was to me to know that my dear father ever could doubt being a Christian. I could not understand how it could be so; but I think I understand these things now, and have for many years. Awhile before we got home that day my fears left me and I was very happy, and thought I would never have any more trouble. But some time the next day I became very gloomy and decided that I was mistaken; that my feelings were imaginary and I had deceived the dear ministers and all the rest; and felt to be worse off than before my burden was taken off, and I never prayed more earnestly than to have it back again, in the belief that I would try to know more about how it left me next time. But blessed be Jesus, who became the end of the law for righteousness to me, I humbly hope. The next time never came. The words of the precious hymn,

" '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."

were the expressions of the sentiment of my heart. I read it every day with many other hymns. When my father or mother would say anything to me about joining the church it made me shrink, for I felt so unworthy. Eld. Ray, a dear old minister, asked me one day after preaching, "how long before I was going to take up the cross," and I told him "not until I felt worthy." And the words made a lasting impression on my mind; God enabled me to see and feel as I had not done before; that there was no worthiness in me, and that my worthiness was alone in Christ, and I then began to feel that it was my duty to follow my blessed Saviour in being baptized. In a month from that time I went with my father to his home church, but did not think of joining, that not being our regular meeting day, but an appointment for some ministers on their way to an Association. But the door of the church was opened, and ere I was aware of it I was nearly to the pulpit as if impelled by some irresistible power.

But I felt like I did not have anything worth telling, and wondered why they all received me so cordially. On my way home that evening I was real gloomy, fearing I had done wrong in joining, not being a Christian. But by and by the smiles of approbation chased my gloom away. I was baptized on first Sunday in November, 1839, by Eld. A. Ray, of South Carolina, and that was the happiest day of my life. 'Twas heaven below my Redeemer to know. I thought my doubts and fears were all gone; but I am not yet free from the tempter's power, nor do I expect to be while in the flesh. And, as unworthy as I am, I have always found my blessed Lord a present help in every time of need, and I can truly say, "Mixtures of joy and sorrow I daily do pass through"; and though the night is often dark and threatening, when the morning comes 'tis all the brighter.

Pray for me, your unworthy sister, and may God long spare you and continue your usefulness in his cause.

MRS. E. K. PURSLEY.

The writer of the foregoing, Mrs. E. K. Pursley, is a most excellent and spiritual sister, and the aged widow of the late beloved Eld. T. K. Pursley.

EDITORIAL.

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

END OF THE YEAR.

This number ends the twelfth year of the GOSPEL MESSENGER. And I feel at this writing to be amazed at the goodness of God to me. In view of the fact of my great vileness, God's continued mercy to me is a wonder indeed. It has never been my lot, as it has been with many of God's children, to be blessed with great evidences of my acceptance in the Beloved; but I know that if I am a Christian, God has given me the best I could bear to do the work to which he has called me. I have ever felt to be like the lame man at the beautiful gate, utterly unable to stand upon my feet until my ankle bones were strengthened by his heavenly ministrations to me. I hope, however, I have realized by his grace the ability to stand, to leap in

heart and to enter with joy into the temple of praise a few times in my life.

I think now, after an experience of several years, that if I had known my unfitness as well when I began editing the MESSENGER as I do now, that I should never have begun editing it at all. But still I do not regret it. With all the blunders and mistakes I have made, I am glad that the MESSENGER has been published; glad, because I believe it has done good. It has been a great blessing to me, if to nobody else. It has given me spiritual employment, such as I like. I did not know how little I knew when I began the MESSENGER, but I have made progress in that respect, and it is a comfort to me. It is a great comfort to me to know that I do not know as much as I thought I did; and that shows that I have learned something.

The prospects of the MESSENGER are good. God, as I trust, has given us favor with his people. We try to commit it with ourselves to him, and trust also in him knowing that he will bring all his purposes in us to pass.

I trust, dear reader, that you will continue on with us; and not only do so yourself, but get one or more to fall in with you, to subscribe for the MESSENGER, so that we can enlarge it and send it more to the destitute and those unable to pay for it. And try to bear with my blunders, and pray for us. God bless his people.

R.

PREDESTINATION AND ACCOUNTABILITY.

On the subject of God's predestination and man's accountability for sin, the short letter of Eld. Chick in the MESSENGER for November, page 422, speaks more to the point in few words than anything we have seen for some time.

Predestination and the accountability of man for his sin is a Bible doctrine, and so far as we have ever known anything about Primitive Baptists they have always held to it as such. It may be, however, that some of our brethren have preached and written in a way to irritate and alienate feelings and fellowship one from another, instead of healing the breach that is made among them. To charge man's sins upon God,

and thereby consider wickedness as entitled to as much praise, honor and admiration as the sovereign grace of God, would be a horrid thought, and surely none of our brethren have meant more than the word of God declares, that men have gathered together against the Lord and against Christ to do "whatever his hand and counsel determined before to be done." Acts ii., 23. And though we cannot tell how God's decree and man's accountability for sin can both be true in this and a thousand other things, can we not believe and rejoice in it on the plain declaration of God's word: "He doeth great things which we cannot comprehend." Isa. "His understanding is infinite," but ours is limited.

Who can tell how it is that a virgin hath brought forth a Son that is both God and man? A son given to the church, and at the same time he is the Mighty God and Everlasting Father! What folly it would be in us to attempt to explain this to the comprehension of the natural powers of men. And yet, though we see it not, neither can we comprehend it, yet believing, we rejoice in it as the one grand and glorious embodiment of our eternal salvation from sin and death. No one hath said in so many words that he believed that "God is the author of sin," yet some have written in a way that no other inference could be drawn. These things are hurtful to the Zion of our God, and if brethren do not believe anything more about predestination than the Scriptures assert, they ought not to publish abroad that God is the "sole cause of man's sins and of what the devil has done," for surely the Bible has not told us any such things. So far as the London Confession of Faith or any other declaration by brethren sets forth what Primitive Baptists believe the Bible to teach, they accept it; but nothing short of the Scriptures of the Old and New Testaments are regarded by them as a standard of either doctrine or practice in the worship of God.—M.

Now a hireling will be a changling. He that will not serve God except something be given him, would serve the devil if he would give him more. Any one shall have his works, who will but augment his wages.

RAILING—ELD. ROWE AND THE SIGNS.

Yet Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Jude 9.

What is railing? It is, in general terms, to speak injuriously, to reproach, to scoff. And they that passed by railed on him (Jesus on the cross), wagging their heads (Mark xv.), and one of the malefactors railed on him, saying, If thou be the Christ, save thyself and us. (Luke xxiii).

Webster defines a railer as one who scoffs, insults, censures or reproaches with opprobrious language. A blasphemer is about the same. Railing is a sin classed with fornication, etc., and the church is commanded that if any man called a brother be a fornicator or covetous, or an idolator or a RAILER, or a drunkard or an extortioner, with such a one we are not to eat (or commune). 1 Cor. v.

The archangel, in contending with the devil even, was not allowed to bring against him a railing accusation; and if it was not allowed to rail against the devil in contending for the truth, it is certainly not allowed brethren to rail against each other. No defense of the doctrine of Christ needs railing against anybody, saint or sinner, to sustain it; and when it is done, even in defense of the truth, it cannot be said to be done in the spirit of God.

I am sure that I cannot be prompted by the spirit of Christ when I seek to belittle my brother because he does not see as I do about something neither of us understand.

And I should think that a brother who differs with me and speaks injuriously of my views even to the extent of railing against what I conceive to be the truth, that that should not license me to give railing for railing—to rail against him because he railed against me. Not at all. The command is *not* to do it—"not rendering evil for evil or railing for railing." Christ left us an example in his own life that we should follow his steps; and he did no sin, neither was guile found in his mouth, who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judged righteously."—1 Pet. ii.

When I am crucified with Christ I am concerned but little about what even brethren may say of me. The more we are mortified or deadened to the world, the less we care for the world or the things of the world; and that is why we are charged not to think more highly of ourselves than we ought to, for we may think too highly of ourselves to confess our faults and sins. If we do not have an over estimate of ourselves, why should we not confess our faults one to another and be healed of our disorders or sicknesses? Why should I continue in a wrong course when I see that I have been wrong? It may be that I have led others astray, and if so I am under the greater obligation to deliver them by turning away from it myself. The archangel was right, and in the right spirit too, and therefore he did not rail on the devil; he did not scoff at him, wagging his head as the people did at Jesus on the cross, but he committed it to the Lord and said, The Lord rebuke thee! And when the Lord rebukes it is done right and not vain-gloriously.

When I was a boy I frequently heard the Old Baptists called fatalists, and that they believed that "what is to be will be, even if it never happens," or reproachful words to that effect. But I have never seen an Old Baptist that I know of who believed that God made him sin or made Adam sin, nor one who believed that God was waiting in suspense and uncertainty about what Adam would finally do; nor have I seen one that believed in happen so's or chance.

And I am sorry to hear one Old Baptist call another a fatalist, because I cannot think he speaks such injurious words in love to God or to his brother. That is what our religious enemies call us, and certainly we need not go to the world to get words out of its mouth to reproach our brethren with. And have any of us thoughtlessly given railing for railing? If so, one error does not authorize or justify another.

In justice to the *Signs of the Times*, I give the following extract from the issue of October 8, 1890, and also in confirmation of what I wrote in October MESSENGER, that I understood the *Signs* to declare non-fellowship for railing and not predestination. Nor would I be understood in doing this as justifying the *Signs* in its act declaring non-fellowship for Eld. Rowe, for I do not be-

lieve there was any railing in the *letter* of Eld. Rowe published in the MESSENGER; and if there was, the church at Butler held that the *Signs of the Times* did wrong in taking the law into its own hands, and declaring non-fellowship for Eld. Rowe, one of our members; the church here should have been notified of it, and have been left to deal with him herself. This would have been treating the church here with the respect and confidence due her.

We, at Butler, therefore, thought it best, and some of our wisest brethren in other States thought with us that it would be best, to do as we did about it. And Eld. Rowe submitted the matter and himself also to the church, and should, therefore, have left the decision of the church undisturbed. It was safe for him to do so; because, if the church erred in it, it was not his sin.

We believed that to press the matter at that time would be to involve the brotherhood all over the United States in a furious wrangle over predestination, a doctrine about which there was no material difference in spirit, but was chiefly a difference about words only. That was the way we looked at it.

There were times when even David, the greatest king Israel ever had, could not put the letter of the law into execution. When Joab, his chief captain, slew Abner, David said: "I am this day weak, though anointed king; and these men, the sons of Zeruiah," (Joab, Abishai and Asehel,) "be too hard for me: the Lord shall reward the doer of evil according to his wickedness."—2 Sam. iii.

David would not execute the law at that time, because to do it would have been to involve the kingdom in worse troubles than those existing, and therefore, it was best to bear the present evils than to increase them by a vain attempt to put them away.

Some of the strong ones may have sneered at David as a weak king, and a "policy" ruler for doing what he judged best for the whole kingdom. But his submission, after protesting against the wrong, was the prudence of a wise ruler acquainted with the infirmities of men, their prejudices and passions; of a ruler who cared for the whole kingdom, and felt the responsibility of the position to which God had called him. Saul, David's predecessor on the throne, would have, in his

haste and impatience, undertaken to do what David wisely forbore to do. Saul would have had all Israel, as he did, following him trembling or hid out in dens and caves.—1 Sam. xiii. As for Joab, he had no hesitation in pushing his own rash schemes, regardless of the consequences to the king or kingdom; and he had the affrontery even to reprove the king for sending Abner away in peace; and the treachery to slay Abner in defiance of the king; and that, not for love of the king or kingdom, but to gratify his hatred and revenge.—2 Sam. iii.

For myself, I loved those brethren North; nor can I ever forget the peculiar and involuntary emotion of love I had for Bro. Benton Beebe, when at Middleton, about twenty years ago; and also, the same kind of feeling for Eld. Durand, at the Delaware Association. The last face my eyes fell upon when leaving Middleton, was the face of dear Eld. Hartwell (now in glory), as I saw him through the glass window, as the cars were about moving off. Those dear brethren, with others, Brethren Cook, Leigh, and many besides, I hope never to forget. Nor have I ceased to love Eld. Rowe, for we have spent the prime of our lives together, and he has seemed to me, in many respects, as a father and a strong man upon whom I have leaned, to whom I have deferred and with whom I have borne. I have even sinned for him. And now he is wrong again, as well as the *Signs*.

These brethren, and all of us, will bear long with our children, because we love them; and we will hush up trouble that would divide them, if we can; and as parents, we will humble ourselves for their sake. We would suffer wrong ourselves for them. This is what Christ did for us, because he loved us, and it is Christ-like in us to do it for our brethren. Most men will proclaim every one his own goodness, but a faithful man who can find?—Prov. xx. How rarely it is that a man is faithful to confess his faults, and yet that sort of faithfulness is as acceptable to God, and perhaps more so than any other sort. We, no doubt, often deceive ourselves in boasting of our faithfulness to God, when it is in fact faithfulness to our vainglory. That brother who is sincerely at his brother's feet, esteeming him better than himself, so that he can prefer his honor to

his own, that man is blessed. And when brethren are in that meek and lowly spirit, there can be no discord.

THE EXTRACT.

"It has been slanderously reported and is sincerely believed by many precious brethren that the *Signs of the Times* has declared nonfellowship for all who do not believe in the doctrine of God's predestination of all things. Neither the *Signs* nor any of its writers have expressed any such things. With a view of so extending our circulation that we may reach and disabuse the minds of many of the saints who so misunderstand the position of the *Signs*, we have concluded to offer the paper actually below the cost of production."—*Signs of the Times, Middletown, N. Y.*

I will add that I fear I have been guilty of railing myself in speaking of brethren and their views. God forgive me, and I trust to do so no more.—R.

ZEAL FOR THE LORD.

"Come with me and see my zeal for the Lord."—2 Kings x. 16. Zeal is defined to be "A vigorous, earnest and vehement affection of the mind, which is either good or evil, according to the principle from which it is exercised."

Jehu, according to the command of God by the prophet Elisha, was anointed king over Israel, to avenge the blood of the Lord's servants and prophets, who had been slain by the wickedness of Ahab and his wife Jezebel. But we may learn from his history that though a man may be zealous and right in the letter and form of his preaching, or whatever other work is assigned him of the Lord to do, yet he may do it in a bad spirit and from a bad motive of his own personal aggrandisement and honor, instead of the motive of God's glory. We may learn also, as the Scriptures affirm, that the Lord may approve the deed that is done by his command and by authority of his word, and yet condemn the bad spirit and haughty motive of him who has done it. This we see illustrated, not only in the haughty zeal of Jehu in desiring others to "come and see his zeal for the Lord," how fervent and faithful he was to fight the Lord's battles and have the honor to himself; but we see it also in the whole household of Israel in fighting against and slaying their brethren, the children of Judah, whom the Lord had delivered into their hand, because they had sinned against the Lord. Now, it was right for them to slay their erring

brethren at the command and according to the word of God, but the spirit in which they did it was wrong, for they slew them in a "rage that reacheth up unto heaven." 2 Chron. xxviii., 9. We may learn also from this and other scriptures, that even those who fight the Lord's battles may have had motives of carnal ambition and conquest to bring their brethren and sisters into subjugation to their authority as "bondmen and bondwomen," while there is even with themselves "sins against the Lord." 2 Chron. xxviii., 10.

Zeal and fervor of spirit in serving the Lord, when tempered with other fruits and graces of the spirit, such as meekness, gentleness, long suffering, faith and charity, does not prompt one to go forth against his weak and erring brother in a rage of angry words, or to call them by hard and ugly names, as though they were heathen and outlaws; but it seeks to "gain thy brother" by kindness and love. "Consider thyself," when trying to reclaim or convert these erring brethren, "lest thou also be tempted" to it in a "rage that reacheth up unto heaven," and thus there will be sins with you, "even with you, against the Lord." And now, brethren, may we not have reason to fear that there might be such a thing as a bad spirit or motive prompting some among us in contending with their brethren about predestination? If so, while we may be right in the letter and form of that particular point of doctrine, there are sins with us, even us, "against the Lord," for the bad spirit of self-praise and self-glory which has prompted our zeal. Have we ever seen anything in the preaching or writings of our brethren indicating that bold and defiant expressions on any point of doctrine would be a sufficient proof of their zeal for the Lord, and a test of soundness in the faith of the whole gospel of Christ?

There may be a zeal for the Lord like Jehu had to slay his brethren, that he might have the glory and praise of men. And thus he said: "Come and see my zeal for the Lord." He had great zeal in some particular things, but was greatly remiss and sinful in others. "From the sins of Jereboam, the son of Nebat, he departed not from the *golden calves*." "He took no heed to walk in the law of the Lord God of Israel with all his heart." 2 Kings x., 29-31. Now that kind of

religious service and zeal for one particular point of the doctrine of Christ that would seek to make our exposition of it a test of soundness in the faith while we are deficient and remiss in zeal for other things which have the same divine authority, can never shield us from the just censure of the word of God. And if, like Jehu, we desire praise and honor from men for our courage and zeal, it is also to be feared that, like him, we would also love the "*golden calves*" to such an extent as to make our preaching a kind of trade for "filthy lucre's sake." While there was much to be approved in the zeal of Jehu, his worship of these golden calves which were still in the land of Israel, even in Dan and Bethel, proved that the praise of men and the love of money had much to do in fanning up his burning zeal to slay his brethren.

When the character, words and works of men, even the best men the world has ever had, is fully described as the searching word of God describes it, there is none righteous, and not a man that liveth and sinneth not. The best of men feel their daily need to pray to the Father in heaven, "Forgive us our sins." Sins of word, sins of deed and sins of thought, are continually annoying and distressing the meekest and best of Christians. Even Moses, the meekest man on earth, was provoked to speak unadvisedly and presumptuously with his lips, when he vainly and rashly claimed equality with God and indignantly spoke to his brethren, saying: "Ye rebels, must *we* fetch you water out of this rock?" Num. xx., 10. Here was great zeal for the Lord, but the spirit prompting such words was carnal and ambitious, and therefore even Moses was afterwards made to feel and confess that he had done wrong. Job, one of the most patient and severely tried men upon earth, was made to confess before God in great penitence that he had "uttered that which he understood not, things too wonderful for him, which he knew not." Job xlii., 3. If, therefore, Moses, Job, David and the apostles of Christ had at times a carnal zeal for the Lord, leading them to do and say things they understood not, may we not have reason to fear that some among us have uttered that which they understand not—things by far too wonderful for them, which tend only to perplex the minds of many Christians, rather than godly edifying?—M.

ASSOCIATIONS.

I have been privileged to visit four associations this fall, the Upatoie (our own), the Echeconna at Emmaus church, near Thomaston, the Primitive Western, near Newnan, and the Harmony at Sumpter City. These were all pleasant, harmonious and peaceful meetings. The preaching seemed to have been in the spirit at all of them, and I thought this was especially so at the Western. Eld. Burson, of the Bulah, preached the first sermon, and it was an excellent one too, and the next sermon was a wonderfully able one by Eld. Cook, of the Yellow River, followed by Eld. Avery of the Bulah. Elds. Lively, J. T. Jordan, Head, Jones and Avery all had the spirit in preaching, and the brethren and sisters were edified. Certainly the Lord was with the Western Association, and with all the associations. No visiting minister went to the Western Association at his own charges. Eld. Whatley makes an excellent Moderator.

R.

OLIVE ASSOCIATION.

The Olive Association closed its three days' services on third Sunday in October 1890, at Notasulga, Ala. It was its eighth session, and there is great cause for humble gratitude and thankfulness to God that no discord, confusion or strife among brethren has ever been manifested at any session of this association. All has been peace and love. At this session one newly constituted church petitioned and was received as a member, making a total of eleven churches. There was a tolerably full correspondence from sister associations from Georgia and Alabama, among whom were several able ministers.

Eld Redd preached the introductory from Rev. i. 18. His discourse was in plainness and simplicity, comforting and instructive, and was well received by the brethren. Elds. Lively and Duke seemed also to have come in the fullness of the blessing of the gospel of Christ, and testified with great zeal and power of the fullness that is in Jesus the Saviour of sinners.

Saturday morning the business of the Association closed, and by the hour of 10 A. M. a good congre-

gation was in attendance to listen to preaching by Eld. Thrash from song of Sol. vi. 8-9. He told us in a very plain and forcible manner something of the sixty queens and eighty concubines and unnumbered virgins, but especially of the dove of Jesus as but one undefiled spouse of Christ. Eld Duke concluded the forenoon services by an instructive sermon from 1 Cor. i. 30. "Of him are ye in Christ Jesus, who of God is made unto us wisdom," &c. In the afternoon we listened with much interest to Eld. Bentley from Mat. v. 20. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees," &c. Services were concluded by a few brief and instructive remarks by Eld. Nicks on the spiritual birth and its fruits by which one could see the kingdom of God. Sunday forenoon Eld. Henderson preached a calm, instructive sermon from the text "What must I do to be saved?" Acts xvi. 30. He spoke of the helpless, sinful and condemned state of the sinner and of what a wonderful and great work had to be done to save him, and if he was expecting to accomplish it single-handed and alone for himself, it was utterly impossible, as salvation is not by works of righteousness we have done or can do. He showed that the penitent cry of the jailer manifested him as a quickened sinner to whom the Lord had given spiritual life, and desires for salvation from sin, and therefore the apostle could address him as a proper gospel subject to "Believe on the Lord Jesus and thou shalt be saved." Eld. Mitchell followed Eld. Henderson in a discourse of about fifty minutes from Acts xx. 18-19. "You know after what manner I have been with you at all seasons serving the Lord with all humility of mind and with many tears and temptations." The relation and responsibilities of pastors of churches "at all seasons," whether of trouble or joy with the flock of their charge, was contrasted with the transient, irresponsible preachers who have no care of any church, but are engaged in preaching as a trade, thrusting themselves upon churches to the discomfort of many brethren.

On Friday night there was preaching by Elders Bussey and Cleaveland, but we did not hear them and cannot give even a synopsis of their preaching. Saturday night we were favored to hear Eld. Satterwhite, from Neh. iv., 6: "For the people had a mind to work." It

was shown how this mind to work for the restoration of Israel to their own city was in fulfillment of the purpose of God in working in them a spirit of love and of sound mind in the cause of God.

The last and concluding sermon was preached Sunday night by Eld. Avery, but as we were not able to attend we cannot give his text or any point in the discourse. Thus ended the exercises and services of the most pleasant Association we have attended for many years, and the only one we have attended this year, 1890. The weather was clear, beautiful and pleasant, and the social conversation and interviews of Christians one with another were equally delightful.

Now, lest some of our preachers and pastors of churches should feel timid to visit churches or go on tours of preaching, even when and where the Lord hath impressed and directed them by his spirit to go, we wish to say that we bid all such godspeed, and we are always glad to have them come among us, for the Lord often comforts our hearts by their ministry, and we are made to feel that they are one with us and we are one with them. Not one word or remark in this article is intended to fetter or embarrass any minister of Jesus who has a good home standing, and who is so identified and tied up in the care of churches to live or die with them that he is "apt to teach," adapting his preaching to the wants and necessities of Christians in meekness, instructing those that oppose themselves, etc. The visits of such preachers are profitable to churches, and we hope the reader will mark distinctly that we discriminate between them and those irresponsible transient preachers who have no pastoral care of churches, and whose home standing is either not known or of doubtful character, and who it is clearly apparent are following preaching here and there as a lucrative trade or worldly business. Were it not that the church of God is repeatedly warned by Christ and his apostles against such preachers, who divide and scatter the flock, causing divisions and offenses contrary to the doctrine of Christ, it would be useless for us to call attention to them or sound any alarm about them. But we feel certain that Primitive Baptist are now greatly in danger of such influences, because so many are unsuspecting and others are so easily caught by a fine dis-

play—wisdom of words, stylish appearance, or something that seems in a degree to do away with the offense of the cross and cause their faith to stand in the wisdom of men.—M.

My "continued" editorial crowded out of this issue.
R.

EXTRACTS FROM PRIVATE LETTERS.

"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."

This disciple whom Jesus loved seemed much exercised through all of his epistles on the subject of love. He concludes that love is the key note of our Christian experience and the prime test of new life. This love, however, is not such as is earth born, or such as the world has for its own; but heaven born, love divine, by which we "are called the Sons of God." The blessed apostle after sailing out upon the unfathomable sea of God's love for us, manifesting God in the flesh, coupling the everlasting Father with the Prince of peace, welcoming the crown of thorns—bitter death and the dark grave all for sinners. He then turns to the brethren, and with the tender appellation of little children he admonishes them to love each other that way. And said "He that loveth not his brother abideth in death." And just here I would pause and examine myself a little. Have I these evidences of life in me, or am I abiding in death? Have I the key of love for all Christians, or do I only love those who agree with me in all my religious opinions? Then do I love them because Christ is in them, or because they agree with me? O, what a hard question for me. And the more heart-searching as the ground of my hope is tried by it. Is there any sincerity in my religious pretensions anyway? I often say I am doubtful of my Christian hope. I see so much untamed human nature about me—surely I am the least of all saints, if one at all. But when I get into an argument with the brethren on doctrine or discipline, do I tell them I am the least of all, and my opinions are equally small and doubtful and I surrender them to the opinions of the stronger brethren? No, indeed; such would be a precedent. But can I draw a fine line between me and my opinions, admitting me the least of all and my opinions greatest of all? Can I lie at the brethren's feet and fight for the mastery and glory in conquest? What sort of a make-up am I? Have I passed from death unto life? Where is my witness? How do I prove my love for the brethren, is it by long suffering and bearing with them in love? No, but I become their law-giver in a sense; draw a line for them in doctrine or discipline and require them to toe that or

they are either blind or unsound, and have no place in my fellowship. "Am I the least of all saints?" Did I speak with the tongue of deceit when I said it? "By their fruits ye shall know them." Alas! for my fruit.

O, spirit of truth possess me. Save me from deceptively kissing the brethren's feet while I would subjugate them. Give me O, Lord a heart to examine myself more and others less. O, yes I wash the saint's feet in form, but do I in fact, or is there anything but form about me? Can I ever see the face of God in peace? O, the righteousness of Christ, if it avails not for me I have none. To this end I desire the prayers of all saints that I may be at the saint's feet, then I will be at Jesus' feet where fullness of joy is amen. Yours in weakness,

M. SIKES.

Towns, Ga.

RUTLEDGE, ALA., Oct. 25, 1890.—*Dear Brother:* I have nothing of interest to write you, only there has been some prospect of minor trouble in the churches here upon an irrelevant question, as I think; you know what it is, the final predestination of all things. But I think and hope that the matter is almost if not finally settled in our churches, the Ebenezer and Conecuh River Associations having met and held their regular sessions in great love and fellowship, and I hope that all realize the fact that they only know in part and are willing to bear each other's burdens, and so fulfill the law of Christ. Hoping that the Great Head of the church in his spirit's power may humble his saints and remove our troubles, I resign it to his will. I am yours, in hope of eternal life,

B. A. WALKER.

LIVE OAK, TEX., Oct. 13, 1890.—*Dear Brother:* You may feel sure of your money as long as I am able to raise it, for I could not do well without the MESSENGER, for it is all the preaching I hear. There are some churches and preaching in the county, but they are at variance with one another on the point of associations, and have split up. I hate to hear of strife among the people of God. The little ones do not desire contentions, they desire peace and love to one another, and that is the feeling of the writer to-day, and ever has been. We hope that you may be able to continue the publication of the GOSPEL MESSENGER, for it gives consolation to the little ones that wish and desire to hear the truth. I have written more than I expected, but I hope you will excuse and bear with me, for I am living right among a whole community of Arminians, and cannot get any of them in a conversation on Scripture. I get very hungry for talking on Scripture, God and godliness, and I would be glad to be where I could go to meeting and hear preaching, but it is otherwise at present. I desire the prayers of the saints. So I will close. Farewell.

W. S. Cox.

SWEET HOME, TEX., Oct. 14, 1890.—*Dear Brother*: I don't know that I shall ever write again. I am about eighty-seven years old and very feeble. We are satisfied with the MESSENGER, especially the editorials. Old Brother Pate is pastor of our church. Brother Respass, pray for our church and pastor, that we may live together in peace and fellowship and love; and may the good Lord direct you that you may honor the cause of God and his people, is my prayer, for Christ's sake.

F. J. CULPEPPER.

OBITUARIES.

MISS JENNIE BRITTON

Was born in Troup county, Ga., August 20, 1847, and died in Ashland, Ala., August 3, 1890. She lost her father at an early age, and was raised by a widowed mother, to whom she was devoted, until the angel of death called her mother to a brighter world than this. She mourned the loss of her mother for many months. In November, 1874, she joined the Primitive Baptist Church at Fish Pond, Ala., and remained with them until death. Owing to a request she made her mother before her death, she never married. Many suitors sought her hand, but she refused them all. After the death of her mother she lived with her brother, John H. Britton, who was as kind to her as a father could have been. She was an educator in his family, a kind and affectionate aunt and a devoted sister. She was a devoted Christian, a great lover of music, a good singer, and loved by all who knew her. She lingered for nearly a year with heart dropsy. She bore her afflictions with remarkable fortitude. She passed quietly out of this sinful and troublesome world about twilight of the eve of August 3, 1890. May God help us all to live devoted Christians as she was, and may he bring all the friends and relatives to Christ by his mighty power, is the prayer of her nephew,

JAMES M. BRITTON.

ELD. THOMAS SANFORD RING.

ELD. THOMAS SANFORD RING was born April 19, 1822, and died August 5, 1889, aged sixty-seven years three months and sixteen days. He married Elizabeth Morris, December 10, 1846, and was baptized in the fall of 1855, and began to preach soon afterwards. Was ordained by the late Elders G. W. McNealy and R. W. Hill, August 12, 1865, at Graham church. He leaves the widow and six children living. His disease was cardiac dropsy. He was treated by several physicians, and last of all I was called. I found him suffering greatly with difficult breathing, from the accumulation of water and deficient heart power, which I relieved partly by aspiration and partly by physic. He bore his sufferings with Christian fortitude, and told me that he was nearing his final home. He was fully aware of his earthly end, and talked freely about death; was strong in the faith of the gospel he had so long preached. He said if it was the will of the Lord, he would like to recover enough to visit the brethren and preach the gospel to them once more before he departed this life. Elder Ring was a good neighbor, a kind husband, an affection-

ate father, and true to the doctrine he preached. He was above reproach in his life, and though dead, he yet lives in the confidences of those who best knew him.

L. J. BODENHAMER.

Zion's Landmark requested to copy.

MRS. MARY E. CARNES,

Daughter of Wiley C. and Martha A. J. Branau, was born in Putnam county, Ga., March 6, 1867, and departed this life March 15, 1890. She was sick eight weeks with typhoid fever. We feel sure that all that could be done by physicians, relatives, etc., was done, but could not keep her here. Her time to depart and be with Christ had come. It was hard to give her up, yet it was her eternal gain. She talked to her mother and only sister about death, and seemed to have a presentiment that she would never get well. She spoke of death in a very composed manner; did not seem to be alarmed at all. She joined the Methodists several years ago, but was a strong believer in the doctrine of the Primitive Baptists. She often told her mother that she loved Primitive Baptists, but that she did not feel worthy to unite with them. We believe that she has joined the church triumphant above, and is now happy, never more to suffer. She was blessed with a happy and pleasant disposition which impressed all. At home, before she married, her parents were made happy in her company, and could rely upon her judgment. Oh how we miss her! The Lord sustain the beloved parents, whose heads are bowed in grief for one so lovely.

C. B. SPIVEY.

MRS. MOLLIE CONS.

Mrs. MOLLIE CONS, wife of Willie Cons, and daughter of Wiley and Martha Branau, and granddaughter of Eld. K. Branau, deceased, departed this life March 15, 1890, aged twenty-two years. She was born and raised in Putnam county. She was confined to her bed seven long weeks with typhoid fever, and I never saw any one bear affliction with more patience than she did. She was never heard to murmur or complain. She was indeed a loving wife and a devoted mother. She leaves behind a loving husband and two little children, and father and mother and sister and brothers to mourn her loss. The little babe that was only five weeks old when its mother died, has since followed its mother, and they have met where there will be no more parting of loved ones. She was a lovely daughter and was the delight of her father's home, and we do sympathize with the dear parents in the loss of their lovely Mollie, but we believe their loss is her gain. Although she had never made a public profession of religion, we have evidences to believe that she is now at rest. She often talked to her mother on the subject of religion, and gave her all evidences to believe that she had an humble hope. She told her mother previous to her sickness that she would not live long. She is now where sickness and sorrow, pain and death are felt and feared no more, and may we all have grace to bow submissively to His will and say, "Not our will but thine be done."

Great, oh great is her gain on the blessed shore,
Free from every pain, happy evermore.
Rest, then, sweet Mollie of ours, with the cherub throng;
Charm the eden bowers with thy sweet song.

Written by one that loved her.

M. L. CARTER.

J. P. SMYTHSON

Died at his father's residence in Patorsville, Williamson county, Tenn., April 18, 1890, aged thirty-four years four months and nine days. J. P. SMYTHSON was born December 9, 1855, son of brother and sister N. N.

and Margaret Smythson. Brother J. P. Smythson was married to Alice Gipson, November 31, 1878, by whom he had five children. Three of them are dead. He left his wife and two children, father, mother, brothers and sisters, and many relatives and numerous friends, to mourn his absence; but none feel their loss so heavily and greatly as the dear wife and children. Brother Smythson joined the Primitive Baptist church of Jesus Christ at Cool Spring, in September, 1887, and was baptized in company with sixteen others, by the writer of this sketch, and lived a devoted and beloved member till death closed his useful life. During sickness he desired the members of the church to be with him all the time, and also requested that his brethren, naming them, when he was dead take charge of his body, dress it and lay it away in the grave and sing his favorite song, which song to him was the song of all:

“ And let this feeble body fail,
And let it faint and die.
My soul shall quit this mournful vale
And soar worlds on high;

Shall join the disembodied saints,
And find its long sought rest,
That only bliss for which it pants
In the Redeemer's breast.”

Thus in the full triumph of a living faith, our dearly beloved brother fell asleep in Jesus. The love of his church, the love of his dear wife and children could not keep him. No, no; he must go. O, how deeply stricken in sorrow is his father and mother, who loved him as parents can love a dutiful child. O, dear parents, brothers and sisters and broken hearted wife and little children, one that is precious to you all has gone home to Jesus! O Lord, prepare us all to meet in glory, where parting will be no more forever. A volume could be written, and then the true standing and moral worth of such a noble man would not be understood. True nobility and purest humanity seemed to center in Brother Smythson, with all the accompanying graces, to make him kind and gentle to all, and doted on by his parents, companions and children. All is well with the child now; he is done suffering. O, may we meet in glory.

J. E. F.

THOS. B. STEAGALL

Was born June 9, 1840, professed a hope in Christ in the year 1871, united with the Primitive Baptist church of Jesus Christ, at Cool Spring in 1872, and was baptized by Eld. Jerry Stephens, and lived devotedly to the cause and in the doctrine of salvation, by free and unmerited grace, till death closed his life of suffering here on earth, beloved most by those who knew him best. Brother Steagall suffered many years with consumption, the greater part of his life, yet he was enabled to bear his afflictions with great fortitude, especially in his latter days. It was my pleasure to make the acquaintance of his father's family many years ago, when the father and mother and brothers and sisters were all living. My memory frequently calls up the pleasant seasons I have spent at the old homestead, where most of the family spent their last and perhaps their happiest days on this earth. Yes, there we would come together to worship our blessed Saviour and sing praises to his glorious name, for it did seem there prayer is wont to be made; but alas, alas! now all are gone save one only sister. O, how sad to be one alone! Yes, it is indeed. “I am left alone and they seek my life,” said one in olden time. Yet the Lord had not forsaken him. So, dear sister, the good Lord will yet comfort you in the pathway of duty, and finally take you home to meet them all in glory. So prays yours truly,

J. E. FROST.

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