

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

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Vol. 14.

No. 1.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

JANUARY, 1892

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.

COTTONWOOD, CALAHAN COUNTY, TEXAS—*Dear Brethren:* I wish to enquire after the whereabouts of a dear old brother and his family, Eld. J. P. LAMBERT. He moved to this county in December, 1884, from North Texas, and he and his wife had letters in full fellowship with the Primitive Baptists, and were received into Macedonia Church in 1885. He served that church as pastor until he went blind. He was at my house in August, 1890, and said that he was going back; that his two sons, with whom he was staying, did not treat him well; but his wife said she would not go with him, as her sons were her only chance to live. I learn that he went and took the train for Georgia or Alabama. The two sons left for other parts, and I can hear nothing of any of the family. He was about 60 years old, and weighed about 130 pounds. If any reader of the MESSENGER knows anything of the brother and family, you will do me a favor to let me know by writing to me, or through the MESSENGER.

J. M. GRIFFIN.

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ELD. J. G. MURRAY, Butler, Ga.

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This book will be ready early in September. It will contain about 300 pages, consisting of Reminiscences written lately by herself, and letters, and will have her photograph. The Reminiscences are of absorbing interest. Considering her helpless condition and the intense pain she suffers it is a great wonder that she could write so rapidly, so clearly and so touchingly.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY, 1892. Vol. 14.

THE POWER OF GRACE

EXEMPLIFIED IN THE LIFE OF MR. S. G. GAINES, OF
LOUISVILLE, KY.

*A Funeral Discourse delivered by Eld. H. M. Curry,
in the O. S. Baptist Church, Bullitsville, Ky., August,
1891, and reported by Mr. Myer, United States Court
Stenographer, of Covington, Ky.*

Text: Romans viii.—Whom he did foreknow he also did predestinate to be conformed to the image of his Son.

To conform men to the image of Jesus is God's eternal purpose, which he hath purposed in himself. Both the process of the conformation, and the individual to be conformed, have been determined. *Whom* he did foreknow he also did predestinate to be conformed to the image of his Son. Thus we see that foreknowledge and predestination are the ground of the whole affair. Man in nature belongs to the *natural* kingdom. He is born of the flesh and is flesh, and *all* flesh is as grass, and all the glory thereof is as the flower of grass. In nature's kingdom, man is a *sinner*, corrupt, depraved, mortal, dead, alienated from the life of God, and is as completely shut out of the spiritual kingdom as is the inorganic shut out of the organic. So completely is his separation from the spiritual, that no other word will express his condition but the word death. This condition is what the old theologians tried to define by the term total depravity, but most of them fell far short of the real truth of the matter, and always left some way for the man to make his escape. Now, to be conformed to the image of Christ, is to be taken out of this

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state and translated into another; to be taken out of the image of Adam and changed into the image of Christ. Now, if we have a proper conception of the difference between sin and holiness, darkness and light, corruption and incorruption, mortality and immortality, natural and spiritual, death and life, Adam and Christ, we are prepared to understand something of this wonderful conformation, and the power required to accomplish it. Man is dead! How, say some, is man dead when we see that he is alive? How can he be dead and at the same time able to read the Scriptures, talk of God, and in the name of Jesus do many wonderful works? When we say man is dead we do not mean that he is dead in his own order. There are different orders of life. Take the vegetable and animal kingdoms as an illustration. The stately tree, clothed in its robe of green, and the little bird that sings among its branches, are both endowed with life, but the tree is dead to the voice and presence of the bird. They belong to different orders of life—different kingdoms—each living in its own environments; each *alive* in its own order, but *dead* to each other. So man is alive in his order, living in a natural environment, but dead to the order above him. Now, in order that he reach the kingdom above him, he must be conformed to the type of it, and the type of this kingdom is Jesus Christ. Now, how is this conformation to take place, and what agent accomplishes it? What, builds of the dust of the ground a natural man? The answer is plain, life does it. That is, *life* as a mysterious architect, lays hold upon the dead particles of inorganic matter, and through its wonderful power builds up an organic body. Vegetable life builds up the vegetable world, animal life builds up the animal world; each life conforming its workmanship to its own type; one life building up a man, another a horse, another a dog, and yet another a tree. Spiritual life then must build up the spiritual world. The Saviour began at the bottom of the process when he said, "Except a man be born again he cannot see the kingdom of God." There is only one passage from the natural to the spiritual, and that passage is a birth. To be born again is to receive the life of Christ, a new life, a new spirit, of an entirely different order from the natural life; this being the very life of Christ—the life

of God—through its mysterious power, the man receiving it, in process of time, is conformed to the image of Christ. This conformation is a process of growth, and is attended by certain visible evidences, the whole of which is called Christian experience. Now, to trace these evidences in the life and character of our dear brother Gaines, is the object of this discourse.

On the morning of April 13, 1819, the news went out from an old log house in Boone county, Ky., that a man child was born. That child was S. G. Gaines. He was nourished by a loving mother, caressed by a fond father; he grew, and finally became a man, honored and respected. Sometime during his early life, a cry of distress was heard in heaven, the cries of a broken heart and wounded spirit, which none at first heard but God. Joy succeeded sorrow, rejoicing took the place of weeping; all heaven resounded with the news a child is born, an heir of glory. The world has gone very far astray in preaching that believing in Christ is a condition of life. "We believe," saith the Scripture, "according to the working of his mighty power that he wrought in Christ when he raised him from the dead." What is the power that raises the dead? It is life. *Offered* life could never effect a resurrection. The life must be *imparted—worked in* the subject. When God created Adam of the dust of the earth, suppose he had stood back and offered Adam life, would the man ever have become a *living soul*? Certainly not. But he *breathed the breath of life into him* and he became a living soul. This is a figure of Christian experience. The sinner is *dead* and must be raised up—*must* be quickened or made alive—and when thus made alive, he is in possession of eternal life experimentally. This life being eternal, is self-developing; nothing can prevent it bringing forth its predestinated fruit. This life is a light lighting up the dark recesses of the heart, revealing the inmost corruption of the soul unto itself, causing it to cry in anguish of spirit "God be merciful to me, a sinner." Repentance sets up, and cannot be driven away. This is a *call to repentance*. A call which none but Jesus himself can give. Not only is the sinner thus called to repentance, but repentance is granted unto him by the same Jesus, for he is exalted a Prince and a Saviour to *give* repentance and remission of sins to

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Israel. When Christ calls a sinner to repentance by putting His laws in his heart, and writing them in his mind, he needs not a preacher to tell him to pray; all the powers of hell cannot prevent him from praying; neither does he need one to urge him to repent; all the works of the adversary cannot hinder his repentance, for it is God working in him to will and to do of his own good pleasure. Repentance is the fruit of the Spirit in the heart of the man who has been born again.

This fruit of the spirit of life was clearly manifested in the life and character of our dear brother Gaines. He had not only been made a man of sorrow and acquainted with grief, but he had been brought to the banqueting house under the banner of love; he had been made to lie down in the green pastures, and led beside the still waters, and made to drink of the pure river of the water of life. Our brother believed in Jesus; not as a mere nominal Christ of history; not as the Christ the world preaches, who is offering to save all men upon terms and conditions, *but the Christ who saves his people by his grace*, and this was the evidence whereby he believed—*Jesus had saved him*. No man has THE evidence that Jesus is the Saviour but the man who has the evidence that Jesus hath *saved him*. Our popular gospel is that Jesus will save if *you* will believe. This is exactly the reverse of the truth, and the guide post to every false way. Believing in Christ is not a condition of eternal salvation, but salvation is a condition of believing. "He that believeth in me," saith Christ, "*hath* everlasting life." He is in possession of it now, and believing is the *evidence* that he has life, and not only the evidence, but the result of it. We believe according to the working of his mighty power that he wrought in Christ when he raised him from the dead. What power raised Christ from the dead? The power of life, and the life must be worked in the subject. The Protestant as well as the Catholic's faith represents God as offering life to men. Suppose when God created Adam of the dust of the ground, he had stood back and offered him life, would the man ever have become a living soul? Certainly not. Such an idea is the height of folly, and yet it finds its parallel in the doctrine proclaimed every seventh day in ten thousand pulpits. When God formed man he *breathed*

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into his nostrils the breath of life, and man became a living soul. This is an illustration of Christian experience. The man in nature is dead. God comes to him not to offer life, but breathe into his heart the Spirit of life, and the man is made alive to God. The man is quickened, raised up into a new life, brought up higher, brought into the kingdom of God. Old things pass away; all things become new. This new life is Christ; formed in him, the hope of glory implanted there by the hand of God alone, according to his eternal purpose of grace, whereby he, in the ages eternal, by his own eternal decree, set that particular man apart to salvation; predestinated him to be conformed to the image of Christ. This is the way in which grace reaches the sinner; this is the way life reaches the dead; and this is the way God's children are manifested in the world. This was our departed brother's experience; this was his faith; and thus he set his seal to the testimony that God is true.

Bro. Gaines was a man of prayer. This is of itself an evidence that he was a Christian. I do not mean that he prayed the prayer of the Pharisee, or repeated a little rhyme taught him by his mother, or some other religious teacher, but from the depth of his soul the prayer, "God be merciful to me, a sinner," went up to the Father. A man never prays in reality until deep-soul-troubles come—trouble which none but quickened sinners ever know. As long as a man feels himself righteous he never prays, but when the Spirit of God in him strips him of all his defence—lays his heart open to himself, and makes him know his lost condition, and all other refuges have failed him—then he comes in anguish to his God for deliverance. When God spoke to Ananias, in the case of Paul, he said, "Behold, he prayeth," as if it were a wonder. If it were possible to astonish the mind of the eternal God, he doubtless would have been astonished at the prayer of Paul. Paul's character, before this, was that of a zealous worshipper of God; he was a religious man in the strictest sense of the word; he possessed a religion that had been taught him of man; a religion that he had received from man. This religion taught him to pray, and no doubt many fine rhetorical prayers, eloquent and faultless in syntax, had gone up from his lips before

this, but God had not heard them, but when "God, who commanded the light to shine out of darkness," shined in his heart, and gave him the knowledge of the glory of God in the face of Jesus Christ, then he prayed indeed, and God heard him, and then it could be said by God himself, "Behold, he prayeth." Prayer is a wonder in heaven and in earth, and the prayer of our beloved brother was a wonder there and here, because it was the fruit of electing grace. In Paul's case, immediately after "Behold, he prayeth," followed the glorious words of comfort from the mouth of the eternal Jehovah himself, "He is a chosen vessel." Does election trouble you? Let not your heart be troubled. So certain as you have ever prayed, so certain are you a chosen vessel. Not that your prayers elect you, but that they are the evidence of your election of God, an evidence that your name is recorded in the Lamb's Book of Life. It is the custom of the families of earth to keep a family record; the Father in heaven also keeps a record of his family. In earth the child must be born and named before it can be recorded. In heaven this is just the reverse. The God of infinite knowledge and wisdom does not have to wait until his children are born that he may enter their names, but in his own eternal purpose of grace, the names of his whole family are written in letters of gold in the Lamb's Book of Life, and all the powers of death and hell have never been able to erase a single one from the glorious record. The fair pages of this book have never been blotted by sin, nor dimmed by its blighting influence, but the whole record stands complete, and all that are registered therein have been redeemed by the blood of Jesus, and shall never come into condemnation.

Bro. Gaines was a man of faith. Not the faith that nominal professors talk so much about exercising, but that faith which is the gift of God, which works by love and purifies the heart; the faith which Jesus is the author and finisher of. There are two faiths in the world. One is the fruit of the flesh, or the conviction of the natural mind; the faith of carnal worshippers. This faith says God will save me if I do my part. The other is the fruit of the Spirit—a power within, born of God—the faith of God's elect. This faith says God hath saved us with an everlasting salvation. Jesus paid it all,

redeemed us unto God by his blood, and without him we can do nothing. This faith, instead of being exercised by the creature, exercises him, and moves to all good works, it makes man deny himself and own Jesus, not as a partner in his salvation, but the author of it

Bro. Gaines was sound in the doctrine of the church. He knew that true Christianity was of higher birth than the product of the incantations of Catholic priests or the hocus pocus performances of modern Protestant hirelings. He had no use, neither in faith nor practice, for this modern doll-baby religion of the Sunday-school. His heart had been made the recipient of that salvation which springs alone from the fountain of grace; which proceeds fresh from the throne of God, untarnished by any earthly conditions. The doctrine of God being implanted in his heart, identified him with the people of God, gave him a place in the church, and gave the church confidence in him.

All these items of Christian experience are steps in this wonderful conformation; results of a miraculous evolution which is going on in the life of the man. Christ was an evolutionist; the Christian doctrine is a doctrine of evolution, and the image of Christ is attained by the process of evolution, but a grander, farther-reaching evolution than ever Darwin dreamed of; an evolution that time is too short to consummate; that requires the dawn of eternity to develop. The communication of the Christ life is instantaneous, but the growth and product require time. The higher the type of life the slower the development. The mushroom grows up in a night, while the oak requires centuries, perhaps, to reach its perfection; the pig is ready for the market in a few weeks, while man requires years to reach maturity. Eternal life, or Christ life, requires more time still. Here is the order, "First the blade, then the stalk, then the full corn in the ear." We have been talking to-day about the blade and the stalk in the experience of our brother, it now remains to speak of the full corn in the ear. This is never reached in this life, but nothing else can satisfy the hope of the Saints of God. The full corn in the ear is what the Christian is waiting for—that is the adoption—the redemption of the body. This is received in the resurrection of the dead. This mortal *must* put on immortality, this cor-

ruptible must put on incorruption, these vile bodies must be changed and fashioned like unto his own glorious body. When this mortal shall have put on immortality, and this corruptible shall have put on incorruption, then shall be brought to pass the saying, "O, death, where is thy sting; O, grave, where is thy victory!" Every member of the body of Christ shall then arise in his likeness, completely conformed to his image, and shall each inherit the kingdom prepared for him from the foundation of the world. Sin, corruption and death shall all be left behind, and we shall be like our glorious Redeemer, for we shall see him as he is, and though Bro. Gaines is dead to us, he lives unto God, and we shall see him again.

DEAR BRO. RESPESS: To-day the temperature has fallen greatly, and I am almost confined indoors, and am reminded that during the long, dreary winter months I am to be deprived of the glorious pleasure of meeting my brethren and sisters at any considerable distance from home.

But, I wish to feel thankful to God for the gift and privilege of epistolary correspondence, and I wish here to say that if this meets the eye of one of God's little ones, who is like circumstanced, and you can feel so to do, I would love to correspond with you, that we may thus commune with each other about our trials, tribulations and afflictions, and above all, to tell about the goodness and mercy of that God, who has not only given us an earthly existence, but has also given us a *precious* HOPE, that, when we shall have filled our cup of suffering here, we shall be carried to the heaven of eternal bliss, there to join in the anthems of God and the Lamb in redeeming love forever and forever.

Eighteen years ago, the first Sunday in this month, I, with my wife, father, mother and others, were baptized into the fellowship of East Station Camp Church, Sumner county, Tenn., in which I am still, and have since been, a poor, unworthy member.

Before I was baptized my mind was seriously troubled about trying to preach the gospel, but it just seemed an impossibility. It did, in truth, appear to me that I lacked every necessary qualification; and so I kept all this to myself, not even hinting it to my wife, until old Father M. Hodges thought that I was thus impressed, and asked me about it, when I told him the whole truth.

The church having given me liberty, in October, 1874, I made my first attempt, with some liberty of thought. I soon made another attempt, and, after a few words, my mind was altogether in darkness, and my lips closed; and oh the gloom, the dreariness and despondency none can tell, save those who have traveled the

same dismal road. However, when I read the Scriptures understandingly, I would again desire an opportunity to speak to the people, but in trying, made such a poor out, that many times I wished that I might be sick, or have some other excuse, so afraid was I that I might be called on when at meeting to engage in the public exercises. And now, after over seventeen years of trial, and after having had many sweet seasons in publicly speaking to the people about the unsearchable riches of Christ, I am still an inquirer, and can't surely tell whether the Lord has truly called me into his service or not.

I know that I have some seasons of great rejoicing in telling of the things that Jesus has done for us, and has in store for them who are looking for him; but then, oh how many, how *very* many dark and gloomy seasons I am called to pass through, none but myself and my God can know.

For many years I have had an organic trouble of the heart, causing angina pectoris, or neuralgia of the heart, which causes bodily suffering, of which none can truly know, save those who suffer. Being fully aware of the nature of my disease, I have for years been expecting at any time the summons from earth, and I feel that I can say in truth before my God, that I am not troubled in the least about my disease or its consequences, only those terrible paroxysms of suffering which were once so frequent, but of which I am now much relieved.

It does seem to me sometimes that I am so full of disobedience that it takes more afflictions to keep me any where in the path of duty than almost anyone else. And then, again, I feel that I ought to be one of the happiest persons on earth in not fearing death, and all the dread troubles of a world of eternal despair. May the Lord continue to give me his grace in all my coming trials is my desire, for if he don't support, guide and direct me, I know I shall go astray and remain astray all the time.

My health has been so poor that I have not attended any Associations this year, but hear that peace and harmony prevailed at ours (Stone River), four joining the church at Providence, where it was held.

Recently we have had very good meetings at the churches on this side of the river—a meeting of — days at each church—with two accessions at E. Station Camp, one at W. Station Camp, four at Friendship and two at Sulphur Springs. O, how my poor soul has often this fall been made to exclaim: "Bless the Lord O my soul, let all that is within me bless his holy name."

May all who read this pray to God that a poor, afflicted sinner might have access to a throne of grace, that he may continue to have patience and resignation to the will of him who doeth all things well. Your brother in afflictions,

Reddick, Tenn., November, 1891.

J. W. REDDICK.

DEAR BROTHER: It is said that history repeats itself both politically and religiously, and my mind has been recently recalling some of the painful religious events of the past, and comparing them with the prevailing characteristics of the present so-called Christianity; and if my conjectures are right we, as a Church, are almost upon the threshold of one of the greatest religious struggles the Church has ever witnessed. Avert it as a Church, we cannot. Whatever suffering the Church has had in the past she has ever been helpless, but to endure; so she may expect in her future. It is said, also, that religious superstition is but the door to infidelity, and if that be true the day is not far distant when the Church will be confronted with the bitterest wave of infidelity she has ever met. The world, in its intelligence, cannot much longer endure the spasmodic religious superstition that is yearly increasing in our centers. "A religion without conviction and a Christianity without a spirit" is sure, sooner or later, to bring its own reaction.

When the philosopher of Greece taught his countrymen that the gods of Mt. Olympus were airy nothings, then she lost her religious balance, and turned from Grecian faith to Aristoteleanism. When Cæsar brought the thirty thousand Mediteranian gods to Rome and put them in the Pantheon, then all Rome worshiped nought else but the god of force. When the Jews, through the teaching of their priests, departed from true devotion to extreme feticism, then Caiaphas became high priest, and Annas the ruler of the people. When the follies of Catholicism became exposed, then France gave the world its reign of terror; and when some enquiring mind or minds shall have exposed the present silly pow-wows of Protestantism, then we may look for a reaction that will grow fat upon the best blood of the church. How long before the human heart and mind of America shall become sick to vomiting at the abysmal religious upheavals of the hour heaven only knows; but that a dark and bloody day awaits the church of God, and that at no distant time, all will likely admit. One consolation, when the day does come, the church will have—is, that she is now, as ever in the past, out of the cause. Though she be the greatest sufferer, yet she will know that in the cause sin

does not lie at her door. True, in her great religious and political liberty she has become somewhat too prescriptive, and too intolerant disciplinary, yet she has clung to the faith of God's elect, and while there is a doleful disintegration in her practice led on by ambitious spirits, yet in faith she is still a unit.

In the past she has been corrected of God by what she suffered, and may be, in her future, she will learn to forgive more readily a brother's wrong, by the knowledge of a brother's woes. If so, she can, in the end of her coming struggle, say with Paul, with renewed strength, "All things work together for good to them who love the Lord." But cannot we now, from the ominous signs that becloud our future, learn to become more brotherly and less intolerant? What prevents our unity in practice, as well as in faith, but our selfishness? and cannot we lay that aside? and how? By all of us thinking a little more of our brothers' opinions and a little less of our own, and by each of us putting that trust and confidence in our brethren in the spirit that we so readily profess in the letter. Who will know anything of us individually, or of our petted notions that some of us press with so much vehemence, in fifty years? We, with our little individualism, will soon pass from the stage of action to be forgotten on earth forever. How small man is! God has never made one but what the world could have gotten on just as well without him as it has done with him.

Brethren, everywhere, let us busy ourselves and come together in the unity of the spirit; let us all be ready to forgive and forget. We are too weak, numerically, to do otherwise. We now cannot afford schisms and divisions about nothings. May our God help us to this end.

WILDE C. CLEVELAND.

A MISTAKE.

In the MESSENGER for December, 1891, on page 470, and in the 7th Article of the "*Constitution of the Olive Primitive Baptist Association*," the words "same faith and *creed*," ought to have been "same faith and *order*," instead of "*creed*." Those interested in this form of Constitution will please carefully note this correction.—M.

TRY THE SPIRITS WHETHER THEY ARE OF GOD.

“Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.”—1 John iv. 1.

The most important question with us at all times should be the nature of the spirit by which we are actuated, whether by the Spirit of God or the spirit of Satan. All human beings are, every moment of their lives, under the prevailing influence of one or the other of these spirits, which are, in all moral qualities, the perfect opposites of each other. No other mere man ever had as much of the Spirit of God as John, the author of the last gospel, of three epistles, and of the book of Revelations—the chosen one of the chosen three of the chosen twelve—the disciple who leaned upon the bosom of Jesus, and whom Jesus loved, and who “returned that love with a deep, absorbing, and unwavering devotion”—the Son of Thunder who evermore burned with a fiery zeal for his Master’s glory, and flamed with indignation against His enemies—the strong and bold eagle that soared far above all the storms and clouds and darkness of the world into the highest heaven, and looked upon the unveiled glory of the Sun of Righteousness, the Lord Jesus Christ, the incarnate Son of God, the Eternal Word, the Only Begotten of the Father, full of grace and truth—the most perfect reflection of his Lord—pre-eminently the Apostle of love—the last surviving Apostle—the last perfectly inspired human teacher of the Church, who, in a sense, still tarries till his Lord comes (John xxi. 22, 23)—the divinely appointed conciliator of Jewish and Gentile Christianity (as embodied in Peter and Paul), “who, on the foundation laid by Peter and the superstructure reared by Paul, was empowered of God to erect the majestic dome of the Apostolic Church gilded by the light of the new heaven”—“the Seer of the New Covenant—the mystic prophet of the Church triumphant”—the deepest and most spiritual of the Apostles, “who stood above strife and division, and who never had a party formed after him”—who “revealed the inmost heart of the Supreme Being by the profoundest of all definitions, *God is love*”—who is fitly represented by “the best wine

that comes last," and by "the still small voice of Jehovah that followed the wind and the earthquake, and the fire in the vision of Elijah on Mount Horeb"—and who, under God, "may yet speak, in his inspired writings, the last word in the conflict of ages, and usher in an era of harmony and peace." His Gospel and Epistles were probably his latest writings, and composed when he was about ninety years of age. "The faithful record of the historical Christ in the whole fullness of His divine-human person, as the embodiment and source of life eternal to all believers, with the accompanying (first) epistle of practical application, was the last message of the Beloved Disciple at the threshold of the second century, at the golden sunset of the apostolic age. The recollections of his youth, ripened by long experience, transfigured by the Holy Spirit, and radiant with the heavenly light of truth and holiness, are the most precious legacy of the last of the apostles to all future generations of the church."

John's great object was to confirm the faith of believers in Jesus as the Christ and the Son of God, perfect man and perfect God in one person, and to promote the vital, and loving, and holy union of the children of God with their Heavenly father, and their brotherly communion with one another (John i. 1-18; xx. 31; 1 John i.; ii. 4-11-15; iii.; iv.); just as Jesus enjoined upon His disciples to believe in Him as they did in God, and to love one another as He loved them, and prayed that they might be one as He and the Father are one—John xiv. 1; xiii. 34, 35; xv. 1-15; xvii. 20, 21. "Christian fellowship is only another word for love, and love to God is inseparable from love to the brethren. 'If God so loved us, we also ought to love one another.' 'God is love; and he that abideth in love abideth in God, and God abideth in him.' Love to God and to the brethren is the true test of practical Christianity, the true essence of the Church; it is no mere sentiment, but an active power, and manifests itself in the keeping of God's commandments."—1 John ii. 3, 4; iii. 22, 24; iv. 7, 11; v. 2, 3; 2 John 6; John xiv. 15, 21. "We see the aged apostle declining with the declining century; every sense and faculty waxing feebler, but that one divinest faculty of all (love) burning more and more brightly; we see it breathing

through every look and gesture; the one animating principle of the atmosphere in which he lives and moves; earth and heaven, the past, the present, and the future alike echoing to him the dying strain of his latest words, 'We love Him because He loved us.' And when at last he disappears from our view in the last pages of the sacred volume, ecclesiastical tradition still lingers in the close; and in that touching story, not the less impressive because so familiar to us, we see the venerable servant and friend of Jesus borne in the arms of his disciples into the Ephesian assembly of believers, and there tremulously repeating over and over again the same saying, 'Little children, love one another,' till, when asked why he said this and nothing else, he replied in those well-known words, fit indeed to be the farewell speech of the Beloved Disciple, 'Because this is our Lord's command, and if you fulfill this, nothing else is needed.'" And to all the believers in Jesus since the first century—to us who are now living—he, not indeed in bodily form, but as a saint in glory, addresses these same wise, holy, and heavenly words, "LITTLE CHILDREN, LOVE ONE ANOTHER." "Paul's 'faith that worketh by love,' and James' 'works that are the fruit of faith,' and John's 'love that springs from faith and produces obedience,' are the same thing." When rightly understood, the essence of God and His law, and gospel, and religion, and of heaven, is holy and self-denying love. Pure, unfeigned, fervent love, says Peter, is *above all other things* (1 Pet. i. 22; iv. 8); it is greater, says Paul, than eloquence, or prophecy, or knowledge, or ostentatious charity, or sacrifice, or hope, or faith—it is patient and kind, and generous, and humble, and courteous, and unselfish, and unirritable, and guileless and sincere, and, like its inexhaustible fountain, God, who is love, *it never fails*. (1 Cor. viii.) *Without this divine principle, all else, he tells us, is "as sounding brass or a tinkling symbol."*

The one great universal and infallable *test*, then, by which to ascertain the nature of the spirit that actuates every person, every act, every word, and every thought' is the heavenly principle of *pure, self-denying, humble, tender, sincere, fervent love, as set forth in the inspired writings of the apostles of the meek and lowly, the gentle and loving Lamb of God*—love to God with all the pow-

ers of our being, and love to our fellow-creatures, *especially to our brethren*, as we love ourselves. If this glorious principle were universally operative in the hearts of the children of men, sin and selfishness, and worldliness, and pride, and ambition, and malice, and bitterness, and strife, and division, and every false and evil thing would disappear; the need for human and divine discipline and punishment would cease, and earth would become a heaven. No human mind has ever imagined, or can ever imagine, a more perfect religion than the religion of the Bible—*the religion of love*.

But, sad to confess, this blessed religion has never been perfectly exemplified save in the character and life of Jesus of Nazareth, the incarnate Son of God. Yet to this spotless and divine standard, every true child of God, who has been predestinated by his Heavenly Father to be conformed to the image of Jesus, will heartily and earnestly aspire, and, like the Apostle Paul, “not thinking himself already perfect, but forgetting those things which are behind, and reaching forth unto those things which are before, will press toward the mark for the prize of the high calling of God in Christ Jesus.” (Philip iii. 12-15.) And as God is declared by John in his first epistle to be life and light and love (i. 2, 5; iv. 9, 16), so the spirit that is of God will partake of the same divine qualities, and will avoid the opposite qualities of death and darkness and hatred, and, as taught by the Spirit of God, will humbly and rejoicingly confess that Jesus Christ, the Son of God, is come in the flesh, in accordance with the predictions of the Old Testament and the declarations of the New Testament, to save His people, both Jews and Gentiles, from their sins, by His atoning and cleansing blood, and His new-creating, holy and abiding spirit, thus indubitably demonstrating the amazing and eternal love of God for the poor, hell-deserving sinner, and filling his soul with the same heavenly and everlasting love for God and for the creatures and the children of God (1 John iv. 2, 3, 9-21; Isa. liii.; Dan. ix. 24; Matt. i. 21; John i. 29; iii. 16; 1 John i. 7; ii. 2, 20, 27-29; iii. 1-24; v. 1-13; Rom. v. 5; Gal. v. 22-26; 1 Cor. xiii.) God, who is life and light and love, thus dwells in the hearts of His children, and it should be their highest delight to manifest His holy and loving spirit in all their dealings with their fellow-

creatures, and most especially with their brethren, whom God loves, and for whom his son died, and in whom his spirit lives.

Alas that the children of God, even in the apostolic age, and since that time, and at the present day, should have so often suffered themselves to be under the prevailing influence, not of the divine spirit of unselfish love, but of the satanic spirit of selfish hatred, to such an extent as to contend in bitterness and malice with their brethren, and to endeavor to devour and consume them. (1 Cor. i. 10-13; iii. 3-11; vi. 6-8; xii. 20; Jas. iii. 14-16; iv. 1, 2.) And that, too, in the name of the God and the religion of *love*. Satan thus transforms himself into an angel of light, and his ministers into ministers of righteousness (2 Cor. xi. 14, 15.) The faithful and fearless apostle of love, who was a "Son of Thunder" (Mark iii. 17), and who hated Satan as much as he loved Christ, declares that he who claims to love God and hates his brother is a liar and a murderer, and is in darkness and in blindness (1 John ii. 11; iii. 15; iv. 20). How totally disqualified, then, is one who is under the influence of the satanic spirit of hatred, to lead others into the truth, and to start a faction in the church of Christ. Instead of being able to lead others, he is himself blind, and needs to be led in the right and safe path—in the *good old* path of the prophets and apostles, of Christ and his people, and not in the *bad new* path of his own darkened and deluded imagination (Jer. vi. 16; Isa. xxxv. 6-10; Matt. vii. 13, 14; Eph. iv. 14-16).

In Ephesus, where John wrote his gospel and epistles, and which was, in the apostolic age, the chief centre of heathenism, and, therefore, the centre of Paul's, and, after his death, of John's ministry, there were many "false prophets" (or teachers), influenced by many false and selfish and evil spirits, against whom the apostle warned his brethren (1 John iv. 1-3, 15). "The streets of Ephesus were full of theoleptics and convulsionaries; magical practices and invocations were pursued by the educated with a passionate interest to which modern spiritualism presents but a feeble parallel (see the 'exorcists,' 'curious arts,' and 'books' spoken of in Acts xix. 19). St. Paul triumphed for a season (Acts xix. 17, 20). But Persian magi, with their enchant-

ments and philtres, Egyptian hierophants, Chaldean astrologers, came to Ephesus year after year. Cabalistic letters, called Ephesian letters, were in reputation for their power of healing or divination. Apollonius of Zana (a pretended worker of miracles), found an enthusiastic reception in Ephesus. And, not only among the heathens, but also in the Church at Ephesus, the evil spirit was rampant (Eph. ii. 2; iv. 27; vi. 12; Acts xix. 11-19); just as not only Judas was a devil, and Satan entered into him (John vi. 70; xiii. 27); but also Peter was once called Satan by Christ (Matt. xvi. 21-23), when he was under the deceptive influence of Satan, and actually thought he was befriending Christ when, as the mouth-piece of the devil, he sought to dissuade Him from His purpose to suffer. The Scriptures repeatedly warn us against this cunning deceitfulness of Satan (2 Thes. ii. 7-12; Deut. xiii. 1-5; Prov. xiv. 15; Jer. v. 31; xxix. 8, 9; Matt. vii. 15, 16; xxiv. 4, 5, 23-26; Mark xiii. 21, 22; Luke xxi. 8; Acts xx. 29, 30; Rom. xvi. 18; 1 Tim. iv. 1; 2 Tim. iii. 13; 2 Peter ii. 1; 2 John 7; Rev. xiii. 13-15). We are commanded to bring everything to the test of the inspired Word and the spirit of truth and love (Isa. viii. 20; Acts xvii. 2; 1 Thes. v. 21; 1 John iv. 1-3, 5-8). We are to know the selfish and evil spirit by its fruits, rapacity, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and such like (Matt. vii. 15-20; Gal. v. 19-21; James iii. 10-16); but "the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (James iii. 17, 18). The evil spirit falsely professes love to God and man; the right spirit really feels and manifests that love (1 John iii. 18, 19; ii. 9-11; iv. 7, 8, 20, 21).

John, in his first epistle, not so much as a controversialist, as a judge sitting upon the throne of Israel (Matt. xix. 28), condemns the three typical perversions of the doctrine of Christ prevalent in the apostolic and every succeeding age—a Judaizing legalistic Ebionism, that denied the real divinity of Christ (1 John i. 2, 3; iv. 15); a Paganizing pseudo-spiritual gnosticism, that denied His real humanity (1 John iv. 2, 3; v. 1, 5-8); and a carnal antinomian Nicolaitainism, that, under a pretense of orthodoxy, lived a selfish, wordly, sinful life (1 John i. 6; ii. 4, 9, 11, 15, 19; iii. 8, 10, 12, 15; iv. 20; v.

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2-4; see Rev. ii. 6, 15). Legalism, pseudo-spiritualism, and antinomianism—these representative and fundamental departures from the apostolic doctrine, we see to-day, not only widely prevailing in the Catholic and the Protestant communions, but in many places confusing and dividing the Primitive Baptist churches in the United States. The attachment of excessive importance to some outward form enjoined in the New Testament, or to the exact time of its observance, as for instance foot-washing—that is *legalism*; the vaporization of plain apostolic language into at least the semblance of nonentity, as for instance the declarations of the apostles in regard to predestination, regeneration, the resurrection and the general judgment—that is *pseudo-spiritualism*; and the absence of faithful gospel discipline in the church, when the positive commandments of God are violated—that is *antinomianism*. The Apostle John loved God and the truth and the people of God too well, and too much desired the loving and lasting union and peace of the church of Christ to compromise the truth on any of these points. He would not mutilate the body of the church, or of its doctrine; neither should we. But, like him and the other apostles, we should, in the humble and gentle spirit of Jesus, labor with our erring brethren, and seek, by divine grace, not the destruction of the body of Christ in hate, but the edification of that body in love Eph. iv. 11-16; Matt. xi. 29; Gal. vi. 1; 1 Peter i. 22; v. 5, 1 John iv. 7, 21). In this way we shall evidence that the spirit, by which we are actuated is of God.

SYLVESTER HASSELL.

TROUBLE.

My son-in-law, Mr. R. R. Phillips, was murdered on Sunday morning, November 22nd, 1891, about 6 o'clock in the morning, in sight of his poor wife, who is left with six little children.—R.

Do not send any checks unless checks on New York, as I can't use them without loss.—R.

EDITORIAL.

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

ELD. SYLVESTER HASSELL, of Williamston, N. C., author of the Church History, has accepted a position on the editorial staff of THE GOSPEL MESSENGER, and will in future, the Lord willing, contribute regularly to its columns as a corresponding editor.—R.

INTRODUCTORY TO VOL. XIV.

With this issue of the GOSPEL MESSENGER we greet its readers with the first number of the *Fourteenth Volume*. And considering the dark clouds that are spreading over Primitive Baptists in many parts of the United States, and also that "the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," we do desire first of all, to invoke the divine blessing, and fervently pray that the God of all grace will give unto both editors and correspondents that spiritual understanding, wisdom and prudence which becometh the gospel of Christ, and which alone will make this incoming volume of THE MESSENGER instructive, edifying and comforting to Christians. The stormy and perilous times in which we live certainly admonish Christians to sobriety and steadfastness, that they "be not moved away from the hope of the gospel."—Gal. i. 23.

The "hope of the gospel," or that hope opened up in the gospel of Christ, is the only hope that is sure and steadfast on which any poor, lost and ruined sinner can rely for present comfort or eternal happiness beyond the grave. The promise of this hope is older than this world, or any created thing. "In hope," says the apostle, "of eternal life which God that cannot lie, promised before the world began."—Titus i. 1. Let brethren say what they may, and reason, philosophise and draw conclusions about sin and its introduction into the world "in order that grace may abound," one thing is certain, that God's promise of eternal life to his chosen people, through our Lord Jesus Christ, is older than sin, and this free and gracious promise is in

no way dependant upon the sins of men or angels for its fulfillment. But let it be distinctly noted that while the promise of eternal life is not dependant on sin for its certainty or its fulfillment, it cannot hinder or prevent it. God that cannot lie, promised eternal life before the world began, and therefore before sin began in any shape or form, whether in heaven above or in the earth beneath. God's oath and promise stands all the same with regard to the free gift of eternal life through Jesus Christ, whether there is sin or no sin. Sin cannot procure it, nor can it prevent it. God is an Almighty Sovereign and is dependant upon nothing in heaven or earth outside of his own sovereign will. The people given to the Lord Jesus Christ, and loved in him by the Father before the world began, were as fully his without sin as with it, and before they had sinned as afterwards. Sin did neither create nor destroy the relation and oneness that existed with Christ and his people. Therefore, it seems inconsistent with the teachings of the Bible to even hint—much less to teach in so many words—that “I had not known the grace of God but *for* transgression.” Transgression has in no way procured or made known the rich, free and sovereign grace of God to any sinner; neither has sin and transgression prevented that grace from flowing freely to all for whom it was given in Christ before the world began. Let none, therefore, conclude that because sin and wickedness cannot defeat the purpose and predestination of God, that men are excusable for sinning or that they are not accountable to God for every sin. And though some among Primitive Baptists of high repute, or even an angel from heaven, should teach that sin is something good and useful, yet we should spurn it from us, knowing that sin is the enemy of God, hateful to him and condemned wherever found. No man can sin with impunity, and no man should ever be taught that sin is a harmless and light thing. And not until very recently had we ever known that brethren of high standing among Primitive Baptists were openly teaching that sin is something good, to be admired by Christians—a created thing, and therefore a good creature like everything God created.

Now, we know the word of the Lord says no such thing, and though men may reason and philosophise

beautifully and make it appear quite plausible to the carnal minds of their fellow-men, that sin is a creature of God, and that the infinitely holy and righteous God is the "cause of all that the devil and Adam done in the Garden of Eden, when Adam transgressed the law of his God," yet we cannot receive such teachings as Bible truth. At best, and the most lenient view we can take of it, is that these brethren have put an unwarranted construction on certain texts; and then their construction becomes a theme of controversy and a kind of test of fellowship and soundness in the faith. There is not likely to be controversy among brethren based upon plain Bible truth. It is generally upon their deductions and inferences. Erroneous conclusions drawn from some text often become the basis of controversy, and sometimes even the test of soundness in the faith and fellowship in the church. We regard the teaching of "Let us do evil that good may come" as a base slander against the truth.

It is the aim and prayerful desire of the Editors of the MESSENGER that the God of all grace may make it a blessing to his dear children who are scattered abroad here and there, some of them lonely and desolate, and so far as church privileges are concerned, as sheep without a shepherd, greatly exposed to trials and temptations. To all such a Christian correspondence, through some cheap medium, is a great comfort.

The GOSPEL MESSENGER has ever desired, and does yet desire, to shun all extremes in handling the sacred word of God. All men, even the best of men, have their weakness and imperfections, and we are sure that a large share of it has fallen to our lot. But with all our imperfections and weakness, over which we often mourn and sorrow, we trust that the Lord will so lead us by his Spirit, and so help us in preaching or writing, that we may not have any favorite hobby requiring a forced construction to be put upon any text to sustain it. And whenever we undertake to limit God's sovereign wisdom and control over all things past, present or to come, good or bad, in heaven or earth, or so speak of God or his predestination and unutterable purposes as to justify any sin, or so as to make it appear that man is not to be held accountable to God for transgressing his righteous law, we are surely, in all such cases,

perverting the Scriptures and putting an unwarranted and forced construction upon them. We say, therefore, in concluding this article, that the pages of the MESSENGER will be at the service of all who can, in heart and spirit, say with the apostles, that "We have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." If our writings and correspondence through the MESSENGER are approved in the *sight of God*, it will matter but little how they may appear in the sight of men.

Those who desire the MESSENGER to be sustained as a convenient and cheap medium of Christian correspondence, will please manifest it by aiding in extending its circulation and usefulness, and in promptly remitting for both new and old subscribers. Terms as heretofore, \$1.00 per year.—M.

REMINISCENCES AND LETTERS OF MARY PARKER

EDITED BY ELD. S. H. DURAND AND HIS SISTER BESSIE.

I have received a copy of the above book and find it to be a well printed and neatly bound book, and its contents very interesting, instructive and encouraging. The style is pure and plain, and enforces the sincerity of the writer upon the reader.

God's spiritual people are all tried in this life, but some of them are more deeply and peculiarly tried than others, and no doubt for some purpose of good to them and others. Sister Mary Parker's afflictions seem almost without a parallel in these days. Tenderly nurtured and cultivated as she was, and of refined and sensitive feelings, her peculiar afflictions must have been intense beyond ordinary conception. To be distorted in body and limbs; limbs swollen, bursting, bleeding, festering and emitting sickening odors, and racked with excruciating pains night and day for upwards of twenty years, and a great part of the time lying propped up on a couch night and day, winter and summer, with no hope of ever being relieved, save by death, death that tarried and would not come; to be thus afflicted and to bear it patiently was wonderful, and still more wonder-

ful that she praised God in the midst of the heated furnace. Human beings have suffered thus before, but it is only the children of God who suffer so intensely and glorify and praise God in it.

The trials of God's people are of that peculiar character that leave no doubt of his sustaining grace. The three Hebrews who were cast into fiery furnace, trials peculiar of them of all the captivity, were sustained in the heart of the furnace, while the men who cast them in were destroyed by a mere blast from it. So far as mere human strength and endurance were, the three Hebrews had no more than the men who cast them in; and there could be no doubt upon the mind of any who saw them in the furnace that there was ONE with them in it whom fire could not destroy, and that His presence saved them. The king himself said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.—Dan. iii Of course it was an awful trial, but God delivered them.

So the spiritual reader may see the Son of God in the furnace with Sister Mary, and see that she is loosed and walking, making progress in divine things that only can be made in the furnace.

And the sick room is made, as she says it has at times seemed to her, a hallowed place; a sacred spot like the burning bush in the desert; and we feel instinctively that we should put our shoes off of our feet in approaching that couch made almost sacred by the silent, uncomplaining and Christ-praising sufferer on it. Moses looked upon the flaming bush, the bush unconsumed by the flame as little less than the very presence of God himself.

Does she not minister to thousands of God's people from that sick room, teaching them patience in tribulation, and strengthening them in their faintings; and making them ashamed of their complainings at the little trials they have when looking upon hers? She can't assemble with God's people, but how many there are of them who can and do not. Shall we not heed God as he admonishes us from her sick couch? O, Lord, help us to do it! O, Lord, help me! And shall we turn a deaf ear to God as he calls us from her sick chamber to administer to her needs, and thus visit her in her

sickness, knowing that in doing it we are doing it to Jesus? Lord, help us.

And in this case the help will be so little, simply one dollar for a book worth the sum.

Send one dollar to Eld. Silas H. Durand, Southampton, Bucks county, Penn., and get it, and God will bless you for it.—R.

CONTINUED FROM DECEMBER NUMBER.]

THE EXPERIENCE OF A SINNER.

What I preached at that time from Ruth I could not, at this late day, write out; nor was the subject then opened to my understanding as it has been since, because I was not at that time prepared, by experience, to receive it.

Elimelech had an inheritance (a parcel of land) in Bethlehem, and seems to have been doing as well as any of his brethren until the famine came; in fact, he seems to have been getting along better than most of them, for when he forsook the Lord, or Bethlehem, for Moab, or the world, "he went out full." It must have been a surprise to many of his people when he gave up in the famine and forsook God; for his weaker and less gifted brethren remained true to God, whilst he, with all the blessings bestowed upon him, and with his superior advantages, forsook God in a time of trial and in a time when his steadfastness to the faith would have most honored God. It was with him as it has been with many since—that instead of being humbled by superior advantages and opportunities, they have become exalted, and thus really made weaker by them. Elimelech went to Moab to escape trouble, but the poor man realized that he who by such means seeks to save his life shall lose it, and that God had said that if you forsake me I will forsake you. He did not mean to make Moab his home, but only went to sojourn until times got better in Bethlehem. It shows how weak even good men are when under trials; that they will forsake God if permitted to do it, and that only those do not forsake him at such times who cannot. If Elimelech had been too poor to have got away he

would have remained as his poorer brethren did. But as poor as he felt to be he had too much; he was not poor enough, and to save what little he had he forsook God and lost it all.

His family was small, consisting only of his wife and two sons. He had a pleasant wife, from her name, Naomi. Mahlon, the oldest boy, from his name was a sickly youth, and Chilion (which means *wasting away*), was perhaps more effeminate than Mahlon. Neither of them seemed to have been such children as become parents professing godliness. They had probably been neglected by their parents, or been indulged by them in pride and vanity until they had probably little if any respect for the religion of their fathers; and were possibly more attached to the people of Moab than the people of Bethlehem, and were unprepared to bear trials for the religion of their parents, and were, no doubt, glad in their hearts for an opportunity to leave it for the world which they loved better. If Elimelech had been poorer it would, no doubt, have been better for him and his children; and I have believed that less wealth would have been a blessing for some Primitive Baptists and their children that I have known in my time. Parents in this gospel day may indulge their children as Eli did his sons, honoring them above God, and thus despise the Lord. God said to Eli, on account of it, "They that honor me I will honor, and they that despise me shall be lightly esteemed."—1 Sam. ii. Parents, no doubt, have often made great efforts and sacrificed much to get wealth for their children, and to educate them for the high places of the world, and at the same time have thoughtlessly neglected them religiously; and thus they have unwittingly instilled into their minds more or less contempt for their religion and great and undue respect for the honors and riches of the world. And there are now, no doubt, men and women in high worldly stations whose parents were Old Baptists, and who would be ashamed for it to be known that their parents were what the world calls "Hardshells." This may sometimes be the fault of the parents; not their fault that their children are not Christians, but their fault that they have so little respect for their religion. Children cannot, in their hearts, have much respect for the religion of parents whose

lives are more devoted to worldly greed and honors than to God.

Elimelech was probably too much wrapped up in his boys and thought more of their worldly success than he should; and therefore when hard times came—hard times that would operate more or less against his boys—he was not hard to be persuaded by them to go to the rich county of Moab, for awhile at least.

How easy it is to step over to Moab! and what a close-by refuge it is when we are seeking to do wrong, or to escape the shame of our evil doings! A member of the church has done wrong, and his pride forbids his confessing it; he has gone over to Moab to escape shame, but death or double shame will be his portion. There is but one way to save his life and honor, and that is to honor God and God will honor him; honor him in making a clean breast of it—in confessing his sin and bearing the shame. If a man will do that he will live in the severest famine, and if he refuses he will die in the abundance of Moab.

Who can estimate the consequences of the first false step! It always involves another step, either forward or backward. It is harder to retrace our steps than it was to make them at first. The first false step puts the body into motion, and to retrace it is to put breaks on the body in motion; but to make a step forward, another false step is easier, because the motion the body already has puts it forward.

In the fall of this family is shadowed forth the fall of the Jews—the failure of the law and the necessity of the gospel. We can have nothing, in an eternal sense, committed to us, but must be kept so poor that we have nothing to go away from God to save; and must have our all committed to Christ against that day.—R.

[TO BE CONTINUED.]

We have, owing to circumstances, fewer pages in this issue than common, but we believe that the quality will more than make up for the quantity.

Remember the MESSENGER, brethren, and remit as soon as possible, and aid us all you can in every way.

EXTRACTS.

COLUMBUS, GA., August 21, 1891 —*Dear Brother Mitchell:* I have just read your article, Unrighteous Mammon, and as it runs so nearly in a channel with my own meditations, it becomes peculiarly interesting and instructive to me.

I feel, as I grow older in thought and observation, more keenly the truth that the "love of money is the root of all evil." Yet, how few of us undertake to check the growth of this poisonous plant in our children; but, on the contrary, how many of us rather fertilize and cultivate it, and by hard work and denying ourselves of natural comforts in the use of such things as money can buy, and withholding that comfort from others by failing to respond to scriptural injunction in the use of it, to bestow on our children such legacies, which often prove a snare to them, and elevates them and their children to such a worldly plane, to cause them to be ashamed to own the fact that their parents were Primitive Baptists

Wealth is dangerous to the succession of Primitive Baptist principles and teaching in our children. The more wealth we leave them the more worldly-minded they become, and the less apt are they to become Primitive Baptists.

Visit the household of deceased brethren who in their time were most devoted to the Primitive Baptist cause, and you will almost without exception find the devotion of the children to the principles of their old Baptist parents in proportion to the estate left by the deceased. Where little or no property was left, you will find the children clinging to the principles and doctrines of the parents, both in their church and marital relations; but where a large estate was left to the children, you will find them manifesting little or no respect for them. While there are exceptions, yet as a rule it is true. I sometimes visit the houses of deceased ministers and others who died wealthy, and what a babel of confusion I find in religious sentiment, brought about by intermarriage and that social contact which wealth brings to a household.

Really, I feel to leave much property behind us proves a curse instead of a blessing, and is almost a fatal stab to the growth of Primitive Baptist churches

I had the pleasure of spending two nights and one day with Eld. Daniel Hess and wife, who are boarding with Eld. E. Stephens, at Erlanger Key, seven miles from Cincinnati, Ohio, the first of August. Eld. Stephens is about eighty years old, and a most substantial Baptist, who has spent fifty years of his life as a preacher. We had a meeting at Eld. Stephens' house the Sunday night I got there, and I tried to preach to a small congregation. Eld. Hess and wife will visit the South again in October next. With love and esteem, I remain yours, affectionately,

H. BUSSEY.

ELD. W. M. MITCHELL: I received a letter from your son yesterday, conveying the intelligence of your severe illness as an excuse for your not replying to my letter, and kindly requesting me to write again. This letter is written solely to assure you of my sympathy for you in your affliction. I am fully aware your physical condition is such you cannot give attention to even common courtesies, and I fear this adds to your pain. I would that you could take "pleasure in your infirmities," from the absorbing thought that every stroke, however severe, is for our good and God's glory. Job's comforters labored to convince him they were put on him on account of secret faults, because he was not what he appeared to be, which is a human view, but is rebuked by what God said to these comforters: "My wrath is kindled against thee and against thy two friends, for ye have not spoken of me the things that are right, as my servant Job hath."

We rub metallic substances to bring out their lustre, so God scourgeth his jewels to bring out their latent beauty. All these things are better and more fully known to you than to me, and why should I undertake to comfort you with them? While this is true, yet I feel it in my heart to say what I can, in the limited domain of God's gift to me, to assure you of my readiness of mind to do so, had I such ability.

Affectionately and truly yours in the fellowship of the gospel,
H. BUSSEY.

REMARKS.—At the time the above letter was received, and for six days previous, I was in the most excruciating bodily torture, and so continued for many days afterwards, until sixty or seventy days had past before I was able to do anything much in the way of reading or writing. But after three months I feel again that my mental exercises are gradually returning, so that I would gladly receive, and reciprocate as far as able, any correspondence brethren or friends might favor me with.

The above letter of Eld. Bussey was, no doubt, designed as a private letter, but as it was comforting to me, and contains things of general interest to Christians, it is sent for publication with the belief that our dear brother will be fully satisfied with this disposal of it—W. M. M.

"A case will soon come before our church conference of a sister who had been excluded for such wrong-doing that some of our members think she never can be restored or forgiven by the church. Now, Brother Mitchell, if she should come and confess her fault to the church, and ask forgiveness, please advise me what to do in the case."
*

REPLY.—*Dear Brother:* You have asked advice that I fear I cannot give, unless I was present when she thus confesses her wrong, and unless I knew all the circumstances and surroundings of the case. The church that has to deal with such is generally the best judge of what ought to be done. In gospel discipline

there is something more than the mere letter and form of confessing and forgiving a wrong. It is true that the letter and form is necessary, but there is also, when it comes right, a spirit and power about it that we cannot well resist without doing wrong, or "quenching the spirit" of obedience.—See 1 Thess. v. 19. "If we live in the Spirit, let us also walk in the Spirit."—Gal. v. 25. And if we are progressing in the Spirit of Christ, and a poor, erring member, or one who has been excluded, comes in the same spirit to the church confessing his or her wrong, and asking forgiveness, the church must be the judge in such cases. If the fruits of a God-given repentance are manifest in talk and walk of one who had gone astray, where is the Christian, in the true Spirit of Christ, that could dare refuse to forgive? I know there have been cases of such a scandalous and aggravated nature that I have thought I never could forgive, so as to give my hand in token of Christian and church fellowship; but some such, after being excluded, have been brought of the Lord to repentance, and when they returned to the church confessing their sins and asking forgiveness, "what was I that I could withstand God?"—Acts xi. 17. That our God does both give and command his erring children to repent is certain, as you may read in 2 Tim. ii. 25, and in Rev. iii. 19. In Revelations, iii, you will see that a whole church is called to repentance. The Lord says: "As many as I love I rebuke and chasten; be zealous, therefore, and repent." If the sister has been under the rebukes and chastenings of the Lord as a child, He loves her, and the church will know how they feel when she asks forgiveness. Your poor brother,

W. M. MITCHELL.

BRADY ISLAND, NEB., Nov. 6, 1891.—*Dear Bro. Respass:* We are strangers in the flesh, but I hope we are not in the Spirit. I have been taking THE GOSPEL MESSENGER for several years. It always comes laden with good news from the dear people of God, whom I appreciate more than ten thousand such worlds as this. I am here alone, except one sister in the flesh, who came with us to this State. She is a Primitive Baptist, and lives in Dawson county, near twenty miles from here. There are no other Primitive Baptists that I have any knowledge of, in this section of country. There are plenty of the do-and-live sort, but I do not go to hear them often. If a hungry person gets something they can't relish, they are worse off than before. I often think of the speckled bird and the pelican on the house-top, and often find myself as the owl in the wilderness.

My dear brother, I was born and raised in the sixth district of Carroll county, Georgia; my parents, Nathaniel and Mary M. Adams, were married in Monroe county, Tennessee, in 1828 or '29, (formerly of South Carolina). Mother was a Primitive Baptist from her youth; baptized by Daniel Buckner, or Daddy Snider, as she called him. My parents moved to Georgia about 1830,

and mother was in the constitution of Bethel Church, living a consistent member till 1875, when she and I left our membership there and came to this country. She lived a Christian life and died September 22, 1880, in the triumph of a living faith. My father was of the Baptist belief, and professed a hope in Christ on his death bed; he died October 20, 1847. He lived a Christian life, except he lay out of the discharge of his duty in the way of baptism. Better parents never reared children. My husband was a Baptist, and went to the horrible war, and died in the spring of 1862. I was left with four small children and not much else, and when they grew up, for the sake of them procuring homes, came to this country

SARAH HOLCOMBE.

DIXIE, GA., Nov. 24, 1891.—*Dear Bro. Respass:* I will be eighty-two years old to-morrow, and have been with the Old Baptists more than half of my time here on earth; though I always felt unworthy, and still feel so, to be thus identified with our dear Lord's people; but I truly hope that while I feel and know that I am unworthy, that my worthiness is in Him who loved us and gave Himself for us. Have heard others, for fifty years, say that the Old Baptists would be extinct in ten years; but fifty years have elapsed and still the church is here, and will be till all the ransomed of the Lord comes to Zion.

Dear brother, you, Bro. Mitchell, and others, faint not at tribulation, but still fight on the good fight of faith, for the victory is ours through our Lord Jesus Christ. Remember me, dear brother, when it is well with you.

With much love, your brother in much tribulation,

CURTIS CARROL.

OBITUARIES.

ELD. J. B. MILLER

Died of La Grippe at his home in Kemper county, Miss., February 1, 1891, aged sixty-four years, four months and six days. He was a Primitive Baptist minister, and always contended for the truth. This is written for the benefit of his connection scattered abroad, and whose whereabouts are unknown to us.

MRS. MARY A. MILLER

Departed this life of consumption, aged fifty-nine years and twenty days, after having been confined to her bed eight months. I waited on her, and she said she did not mind suffering, and that she craved to die easy, and she died without a struggle. I miss father and mother, but I feel that my loss is their gain, for I believe they are both at rest.

Written by

A DAUGHTER.

Bro. Roberson, I haven't got the experience. Send it on and I will publish it.—R.

M. ETTA LEE,

Daughter of Isaac N. and Harriet M. Lee, was born November 7, 1870, and fell asleep in Jesus January 22, 1890, at Parham, Sumner county, Tenn. ETTA was in delicate health for several months, but was confined to her bed only a week or ten days. She bore her sufferings with great patience—only longed to be at rest! She desired her loved ones to remain with her till the last. A few days before she died, she called her ma and pa to her bed, telling them she would soon be at rest. She had never made a public profession of faith in Christ, but said she was not afraid to die; any one seeing how happy and contented she was, could not doubt her being now at rest. She was a favorite with all who knew her. With her dying breath she called her parents, brothers and sisters to her bed-side, one by one, and told them good bye, and to meet her in heaven, and with a bright smile closed her eyes in death.

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

Parham, Tenn.

God, in His wisdom, has recalled,
The boon His love had given,
And though the body slumbers here,
The soul's safe in heaven.

HER MOTHER.

The writer was called to attend the funeral of Miss ETTA on the third Sunday in April, after her death. She had been a member of the choir at Friendship, and, as introductory to the solemn services, her old singing class sang her favorite song, commencing :

"When the mists have rolled in splendor
From the beauty of the hills,
And the sunshine, warm and tender,
Falls in kisses on the rills,
We may read love's shining letter
In the rainbow of the spray,
We shall know each other better
When the mists have rolled away.

"We shall know as we are known
Never more to walk alone,
In the dawning of the morning,
When the mists have cleared away."

I have seldom ever seen greater solemnity, than when these lines were being sung, and indeed, during the entire services the large congregation seemed to take the greatest interest, closing with a season of great rejoicing, we hope from the presence of the Lord. May we all be resigned to the will of the Lord.

Reddick, Tenn.

J. W. REDDICK.

SAMUEL HOMER WALDEN.

SAMUEL HOMER, son of Eld. William T. and Sarah T. Walden, was born May 1, 1878, and died November 21, 1890. He was taken violently sick with typhoid fever, and lay on his bed for forty-seven days, when death ensued from a complication of diseases resulting from the fever. His remains were interred at the Bullard grave-yard, and Elds. B. M. Camp and Edward W. Compton talked to the comfort of the heart-stricken parents and relatives. Homer was a good, kind and affectionate boy, fondly attached to his father, who was almost killed with grief at his being called away in the bloom of manhood. But their loss is his eternal gain.

JOSEPH B. MOON.

JEMIMA A. HAY.

SISTER JEMIMA A. HAY departed this life June 17, 1891, aged seventy-five years, two months and twenty-eight days. She was born in Wilkes county, Ga., and when about sixteen years of age moved with her parents to Meriwether county, Ga., and here she obtained a hope in Christ and joined the Baptist church, and was baptized by Eld. Isaac Nickols,

November 1, 1835. She was married February 11, 1836, to Mr. William J. Hay, who joined the church in 1838. From thence they moved to Perry county, Ala., and her husband died January 10, 1877. After realizing this sad bereavement, our dear old sister spent the remnant of her days with her worthy nephew and niece, Mr. William J. Hay and wife, and had all the attention and comforts that loving hands could administer. She was loved by all who knew her, and her neighbors loved and respected her as a faithful follower of Jesus Christ. She was one of the prominent members in the constitution of a Primitive Baptist church in her neighborhood about 1872, and when this church went down, she united with the church at Mt. Olive, near where she lived, where she remained a faithful, loving sister until death. She seemed firm and unshaken in her conviction of the Primitive Baptist church as being the true church of Christ. She had no fellowship for the modern institutions of men, neither did she affiliate with any. She bore all her sufferings without murmuring; her trust was in the Lord, and to his will she was resigned. Farewell, dear old sister; you waited with patience the Lord's time, and Jesus came and took you from a world of sorrow to your long-sought, eternal home. Weep not, dear relatives and friends, your loss is her eternal gain.

"Asleep in Jesus' blessed sleep,
From whence none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Slick, Ala.

J. D. McELROY.

BRO. MAXEY.

BRO. MAXEY was fifty-two years old, and died March 16, 1891. He was a member of the regular Baptist church for eleven years, and lived a consistent Christian. He leaves a wife and six children to mourn the loss of a dear husband and father. He always filled his seat at the church as long as he was able, and we missed him when he could come no more.

J. R. DILDAY.

JOHN LANDESS.

In memory of Deacon John Landess, who died at his home in Lincoln county, Tenn., September 9, 1879. He was born in the State of Kentucky, November 18, 1799. His parents moved to Lincoln county, Tenn., when he was in childhood. He professed a hope in Christ and joined the Primitive Baptist church of Jesus Christ at Concord meeting house, near his home, about the year 1829 or 1830, and lived a beloved and humble member till his death. April 5, 1831, he married Miss Mary H. Stone, with whom he lived happily and prosperously through life, and raised a large family of intelligent children of cultivated minds. He was one of nature's noblemen, with an intellect far above ordinary. He was a devoted and admirable husband; an affectionate and indulgent father; very firm in his judgment, yet mild in temper and in governing his family; one of the most benevolent of men; always ready to help the poor, who often and in many ways, shared his liberality. His house was a resort for old and young, rich and poor. It has often been said in my hearing that there did not live a better man in every respect than Bro. Landess; he was kind to all, and respected all who had respect for themselves. Honesty, industry, frugality, punctuality and integrity were traits in personal character greatly admired by him. But few men have been more generally known and universally beloved by all the community than he was; so in the death of so noble a man, all feel the stroke.

His dear, devoted companion and loving children have sustained a loss that can never be repaired, but O, how sweet and comforting the hope that he is gone to rest in peace with Jesus forever. He lived a devoted life in the faith (as we believe) that was once delivered to the saints.

He passed through some trying times in his life, but on every occasion stood firm and unshaken in the faith; and during his long affliction in body, he bore all with great fortitude and Christian patience, and died as he had lived, trusting in the Lord. O, dear children, be of good cheer, for your father is gone home to rest forever.

Dear brethren of Concord Church, whom he served so long as your beloved deacon, you have his service and counsel no more. Although his seat has been vacant so long, I seldom ever meet you at your meeting but I think of Bro. Landess. I knew him long and loved him dearly. O, may you all be faithful to the end and then go home to glory. Amen.

MRS. MARY H. LANDESS

Was consort to John Landess, deceased, and was born October 18, 1815, in the State of Virginia, brought to Tennessee by her parents about the year 1818. She obtained a hope in Christ and joined the Primitive Baptist Church of Jesus Christ at Concord, about the year 1832, and was dearly beloved by all the membership. She died in the full triumph of living faith January 12, 1891, leaving her loving children, and many others who dearly loved her, to mourn their great loss. Sister Landess was a faithful, loving wife, and did her part nobly, endeavoring to make home inviting and pleasant. She was a lady in the full sense of the word. A mother truly, and ever mindful of her children, looking after their present comfort, and ever praying for their eternal happiness. Though for many years her bodily sufferings were great, she never complained or murmured, but bore all her sufferings with Christian meekness, and after the death of Bro. Landess, she took upon herself the great responsibility of carrying out the noble work of both herself and her husband, and her labors were a complete success, so that her house was still a home for her brethren and sisters, and especially the ministering brethren.

She lived to see several of her children united to the church, which was her chief joy. She, like her dear husband, was very kind to the poor, who were often supplied with the necessaries of life by her liberality. Many there be that have just grounds to praise her for her deeds of kindness. Though she was rich in the things of this world, she was much richer in faith and good works. From my personal knowledge of her great worth I could write much more. O, how sad it is, dear children, to lose such a good mother, but she is gone and you are going. She has fought the battles of life and is now at rest. May you quit yourselves like pa and ma, and fight the good fight of faith, and when your race is ended, cross over the river and rest, yes, rest with them forever.

J. E. FROST.

MRS. NETTIE C. GRADDICK.

One by one our kindred and friends drop into the grave. The unseen reaper is ever busy; he is not confined to the aged, but claims youth and middle-aged as well.

Our beloved NETTIE was in the prime of life, surrounded by the purest joys of earth, when the hand of disease was laid upon her, and after months of intense suffering, on the morning of October 22, 1891, she passed from her earthly home to her heavenly home, in the forty-fourth year of her age. During her brief stay, many rich blessings were hers. Her childhood home was a devotional home, her parents, T. D. and Rebecca Hammack, being members, and her father a faithful and honored deacon of Mt. Carmel Church, and ere they were called away, the hand of her God touched hers and she was made to rejoice in His forgiving love. She was married to Mr. C. C. Graddick, February 17, 1885, who was to her all that a husband could be, and a sweet little daughter brought brightness and joy to their already happy home. Her true and devoted sisters were another stream of pleasure whose association she often enjoyed, but more than they, she felt the source from whence these

high favors came, to which she looked with humble trust. During those weeks and months of suffering, she exhibited the most lovely patience and resignation. No words were needed to express the blissful repose of her soul, for every word, every motion, every look shown with the pure light of peace. The cord that bound her to her loved ones strengthened and tightened as eternity broke upon her. She seemed to forget her own suffering in her anxiety to comfort them. When she would see their emotions of sympathy and grief, she would say, "Don't weep; don't grieve; but rather rejoice that my cup of suffering is so soon to be over." She regretted, as many do, that she had not made a public profession of her hope in God. She told her husband if he felt moved to join the church not to do as she had, but go straight forward in the discharge of his duty. She requested that Eld. W. C. Cleveland preach her funeral—not that it would do her any good, but he was a witness to the "Anchor of the soul, both sure and steadfast," and being a gifted minister, he could speak words of comfort and hope to her bereaved ones. She wanted him and his sister to write her obituary and send to THE GOSPEL MESSENGER for publication, and for her husband to file away one copy of the same for her little daughter, that in days to come it might be as "Bread cast upon the waters;" at least, it would tell her in whom her mother believed, and in whom she trusted, and into whose holy keeping she had resigned her; she also wanted to express the high appreciation she held for her husband's untiring devotion and tender care, and how it comforted and cheered her as she was passing through the trying ordeal. She was perfectly conscious to the last, and met the cold embrace of death without a fear. Her funeral was preached by Eld. W. C. Cleveland, after which all that was mortal of her was laid to rest by the side of her loved ones who had gone before, to await the coming of Him who is the life and resurrection.

Precious wife and mother, and sweet sister, we miss you sadly, but we would not call you from your heavenly home in your robe of whiteness. By and by, when our work, too, is done, we hope to join you in your peaceful abode, where there is no more sorrow or death.

Where those who meet shall part no more,
And those long parted meet again.

EMELINE JORDAN.

MRS. SUSAN A. LONG.

[By mistake of our printer the letter of condolence by Eld. Holcombe was published in December issue; we are sorry for it, but it can't be helped.—R.]

The experience and death of MRS. SUSAN A. LONG, who was born March 24, 1833, and died July 5, 1891. Her experience as penned by her own hand:

MY DEAR CHILDREN: I have been impressed for some time to write my experience for you to read when I am gone from this world. I was raised by as good parents, I reckon, as any one, they both being Baptists from my earliest recollection. When I was about ten years old my father died; that was a great stroke to me. I thought I must be a good girl, or I could not meet him when I died. I attended meetings of all kinds that I could, and would give my hand to be prayed for at every opportunity. So I went on, not seeing anything very bad that I had done until I was about eighteen years old. There was a young lady died in our settlement; I stayed with her a good part of my time in her sickness, and went to see her buried. I went home that evening thinking of my condition, and if that had been me I was not fit to die. The next morning I was taken sick with fever, and was very sick for several days, and I began to think that I must die, and I knew I was not prepared. I tried to pray to the Lord to spare my life and raise me from that bed of affliction, so I could live a

better life than I ever had, for I verily believed I could and would; and it pleased the Lord in his mercy to raise me, and I often thought of the promise I had made, but I wanted to see a little more of the pleasures of this world, and then I would turn and do better when I got older, for I verily thought he would pardon all my sins when I got ready. I went on in this way for two or three years, when it pleased the Lord to take one of my dear brothers from this world. Oh, the words he spoke to me and the beautiful eyes that looked in my face, as he said: "Sister Susan, if I had lived as close to the church as you do, I would have discharged my duty." Those words went to my heart; I knew I was not fit to join the church. Brother told me he thought I had a hope, and if I did, I must tell him. I told him I did not. This was the 3d of November, 1853. In the morning he called us all to his bed and told his experience, and then shook hands with all and told us to meet him in that bright, shining world, and he lived until about dark and passed away. It seemed to me that something said he's gone to heaven, and you, poor sinner, have been praying all the time for him to get well. Where would you be if that was you. I fell by his deathbed and wept, and then arose and started out of the house. I felt that I could hardly stand on my feet, and I went out, walked around the house, fell on my knees for the first time to try to pray. I had thought I could pray a very good prayer when I got ready, but all I could say now was, "Lord have mercy on me, a sinner." It seemed that all my sins rolled up before me, and I never had done anything good in my life. I went home after he was buried in great distress; I went to Shoal Creek to meeting in about two weeks; there I met Uncle Moses Daniel and Bro. Alfred Smith, and they both preached. Oh, how I wanted them to pray for me. So they both came and gave an invitation. I thought for a moment I never could walk to them, but the next thing I knew I had hold of their hands, begging them to pray for me. I felt that I needed the prayers of everybody. This was about the middle of November, 1853. I went on in this condition until the last of July, 1855, when, I hope, it was the Lord's will to speak peace to my troubled soul. Sometimes my bad feelings would ease off to some extent, and then return worse than ever. I often went to some place where I thought no one could see me to plead for mercy, but it seemed that I grew worse all the time, and I thought there was a chance for everybody but me. I had sinned so much that I never could be pardoned. About the first of July I was troubled so I began to think I would not live; verily, believed the Lord would take me from this world, and torment was my doom. I went on in this way for some time; I could not sleep or eat much, and my husband would sometimes ask me what was the matter, and I would say nothing, and try to be cheerful where he was. One morning I got up and I felt like I never could live a day longer. I must die. My husband was gone to town that day; I went out to milk while he was getting ready, and did not say anything, but thought he would come home and find me dead. I looked to the east as the sun was rising and thought I never shall see that sun rise any more; I shall be in torment before night." I went on until about three o'clock in the evening; it seemed that everything looked dark and lonesome, and I thought the sun did not shine, and I looked every way; thought if I could see anybody I would ask them to pray for me. I would look at my two little children and thought they would soon be left; I felt that my breath grew shorter and was almost gone, but I would die begging for mercy; my cry was, Lord, be merciful to me, a sinner. I went to the back part of the house and fell on my knees, I thought, for the last time to try to beg for mercy; I got up and turned around and went to my wheel; I had been trying to work all day, and I took hold of a roll and drew my thread and said, "Lord, save me, or I am gone forever," and all at once my load of guilt was gone and a voice said to me, "You have a hope." I dropped my thread and looked

all around me and went to the door, and the first thing I saw was my little children playing under a tree in the yard. I spoke and said, "These are my sweet children, and I know them."

Sister Susan A. Long united with the Primitive Baptists at Shoal Creek, Fayette county, Georgia, and was baptized on the 4th of July, 1857, by Eld. Alfred Smith, and lived a consistent and orderly member until she was visited by the messenger of death. Her walk as a Christian while here in this low ground of sorrow was only equaled by few and surpassed by none, always ready at any time to extend her charitable hand to the sick, needy and distressed.

Her death occurred very sudden at the home with one of her sons. She leaves four children and seventeen grandchildren to mourn her loss, but we feel that while they have lost a loving mother, and the church an affectionate member, she has gained the rest that is prepared for the faithful in Christ Jesus.

ELD. J. J. POPE.

MEMORIAL,

Since the last meeting of our body (the Primitive Western Association) it has pleased the good Lord to remove from our midst our aged and much beloved brother, Eld. ISAAC C. NICHOLS. He was awakened to a knowledge of Jesus in early manhood, and was what we term a fireside preacher many years before he united with the church in 1886, after which he was wholly devoted to his calling, and truly was blessed with a deep insight into the fundamental principles of the doctrine of God our Saviour. He was indeed a gospel defender. We deeply sympathize with our beloved sister, his dear companion, and his bereaved children, in their loss, which is his eternal gain, for we believe he has fallen asleep in Jesus and will awake in his likeness.

E. C. THRESH, }
T. J. HEAD, } Committee.

MRS. SATSY MORRIS.

Dear old mother, SATSY MORRIS, was born (if I mistake not) in Georgia, October 14, 1821, married to W. C. Morris, in Chambers county, Ala., December 14, 1843, and died February 7, 1891, in Claiborne parish, La. She professed a hope in Christ some time previous to 1850, and joined the Primitive Baptist Church at Macedonia, Chambers county, Ala. She was the daughter of Tinsly and Mary Heath. She was a consistent member of that church for quite a long while, and in 1878 she and husband moved to Claiborne parish, La., and united with Sharon Primitive Baptist Church, and in 1887 moved still farther west, in the same parish, and united with Emaus Primitive Baptist Church, where her membership was when she died, after a long spell of sickness. No one knows what she suffered but herself, all of which she bore without a murmur, and with Christian fortitude. She had the best of attention by those that loved her. She leaves six children and a husband to mourn her loss. It was not the lot of the writer to be with her in her last illness, owing to high water and a distance of some thirty-five miles. Her children were all raised to be grown and married. Two daughters are still in Alabama, two in Louisiana; one son in Florida, and one (the writer) in Louisiana. May the Lord bless this dispensation of his dealings to the good of all. Would to God that this unworthy writer could live as did our mother, who left evidences that she died in the triumph of a living faith; and may the Giver of all Good so incline us all to rely upon his precious promises; and may we be enabled by His Holy Spirit to more fully realize the necessity of the salvation of his dear children, and that Jesus is the only name given under heaven among men whereby we must be saved. And at last may we meet in that blissful habitation where parting will be no more.

Spearsville, La.

J. M. MORRIS.

Eld. Chas. M. Reed's Healing Salve.

Cures Tetter, Eczema, Ringworm, Itch, Barber Itch, Scrofulous Ulcers, Old Ulcers, Crusts or Cracks behind the Ears or around the Nose. (Prepared after the private formula of an eminent and thoroughly educated graduate in medicine). Numerous testimonials.

DIRECTIONS:—Wash affected parts real well with mild soapsuds every evening, and apply a little of the ointment with end of finger to affected part, and rub it in well.

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Those receiving Circulars, will confer a favor on the afflicted by distributing them among brethren and friends. [jul-92

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THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

FEBRUARY, 1892.

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Apr 9 2
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KELLY'S CORNERS, DELAWARE Co., N. Y., Jan. 1, 1892.—*Dear Brother in Christ Jesus:* Will you please insert a notice in THE GOSPEL MESSENGER requesting all correspondents to address me at Kelly's Corners, Delaware county, New York.

Wishing you, dear brother, peace and comfort in the things of Jesus Christ, I am, I hope, your brother,
FRED. W. KEENE.

CARTERSVILLE, GA., Dec. 24, 1891.—*Dear Bro. Respass:* The MESSENGER reaches me regularly, and is a most welcome visitor. It has always been a treat, but with that great and good man, Bro. Hassell, on the editorial staff, we will expect even greater things. Yours in hope,
F. M. DURHAM.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 2. BUTLER, GA., FEBRUARY, 1892. Vol. 14.

THE WARFARE OF SIN.

DEAR BRETHREN: It has been some time since I have written anything for the pages of the MESSENGER, but it has not been because of any lack of interest in it, or, I trust, in the cause to which it is devoted. For four months past I have been absent from home most of the time, and when at home have had no idle time. When I am traveling and filling appointments, I can seldom become enough settled in mind to write at all, even if I can find the time, which is but seldom. And much of of my time of late I have been in a very barren, unsatisfactory frame of mind when I have undertaken to write even a private letter of advice or encouragement to one of the little ones. But perhaps if I wait for a better frame of mind I shall never write anything for the MESSENGER again, and so I will try to pen a few lines which will at least show that I have not forgotten you.

Our human nature is full of evil. In us, that is in our flesh, dwells no good thing. "The seeds of all the ills that grow, are in our nature sown," and what multitudes are continually springing up in all our hearts. The warfare between the flesh and the spirit is unceasing and along many lines of opposition. Sometimes the enemy comes in like a flood in the shape of some one sin, sometimes in the shape of another, but always when the enemy comes, no matter from what quarter it may be, the Spirit of the Lord lifts up the standard against him. And so the warfare within is felt and realized all through this earthly journey of ours. Sometimes, when one foe or one form of evil within us is unmasked and put to rout, we may begin to think, surely now the warfare is past, and I shall at last have

rest. But lo, the enemy comes from another quarter, dressed in a different garb, and bearing a different name, but all the same enemy, sin, and we find that the warfare is not over, the enemy is not slain, the victory is not wholly gained yet. And though weary, we must renew the battle.

If the enemy—sin—comes upon us in his true colors we are not so easily snared. Yet, even then, we cannot fight against it in our own strength. As was said by one of the defenders of the faith in the reformation under Luther, "Old Adam is always too strong for young Melancthon." There is no victory for us against any sin, except as the Spirit of God in our souls lifts up a standard against it. On that standard is the name "Jesus" and "salvation unto the Lord." But sin assumes so many disguises, and comes so often as our best friend, and even as the friend of truth and holiness and God, that we often find ourselves deceived and ensnared before we are aware. Therefore, what carefulness of watching, and what constancy of prayer are needed all our life long. God gives his people a spirit to watch and pray, lest they enter into temptation. "The snare is spread in vain in the sight of any bird." The snares of the wicked one are hidden snares. He baits the ignorant and unwise (and we are all largely so) by promises of gain—of advantage of every sort—concealing the awful sin of eating forbidden fruit behind it. Therefore, we cannot be too well aware of Satan's devices.

But more dangerous and harder to resist than all this temptation of Satan, is the deceitfulness of our own hearts. And this is true, whether we judge our motives or our actions. It is natural for every man to think well of himself. It is not natural for any man to think ill of himself. I find more trouble to decide about my motives than anything else. But it is hard sometimes for me to tell what course of action will be pleasing to God. Even if the motive be right, it will not sanctify an unholy action. And an unholy motive will defile the best act ever done. Oh! how careful we should be to examine both the action and the motive. May God guide us in both, in all things. I am persuaded that the people of God desire to do right and to live to the glory of God in all things. But we are in danger of

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mistaking fleshly zeal for that humble zeal which seeks the glory of God. I heard a brother say once, "There is a great difference between the old man mad and the new man grieved." That is, there is a vast difference between a spirit of resentment for some fancied injury, and grief that a brother should be injuring himself and dishonoring God. And yet, how many of us have many times been deceived in this very thing. Indeed, I am led to believe that there is not one righteous fruit of the Spirit in the soul but it has its counterfeit in the fleshly desires and lusts of the mind. And sometimes the counterfeit is hard to detect. Only the word of God can detect it.

Thus anger is mistaken for a godly grief, impatience for anxiety to see the house of God swept and garnished, malice for zeal to show our anger against sin, tale-bearing for a desire to ask our brethren what they think about another's wrong, "busying ourselves about other men's matters," for an anxiety to see every body else doing right, fault-finding for a spirit of rebuke, of warning or of admonition, slandering for a desire to warn others of contagion by contact with the one who is defiled, persecution for a strict church discipline, and self-laudation for a desire to see the name of Jesus exalted in the churches. These, it seems to me, are some of the workings of self, by which we are oftentimes deceived and led astray.

One thing has been especially on my mind of late, called up by some things which I have heard from various sources. It has some times seemed to me that that spirit of carefulness and watchfulness against error and those who hold it which is right and which ought to be always maintained, has in some cases degenerated into an attitude of unworthy suspicion of churches and brethren who may live at a distance, and with whom we may not be well acquainted. It seems to me that this is unworthy of the Spirit of Christ, and that it keeps asunder more brethren than it drives out enemies. I mean by a spirit of suspicion, a disposition to avoid association and acquaintance with others because they may have said something, or some one in their fellowship may have said something we do not like, or because they may have taken some step which does not commend itself to us. I remember a brother in the ministry

in the State of Virginia, whose name I shall not mention, upon whom I had come to look with suspicion before I met him, and I so suspected him that when I first met him I wanted no conversation with him, and avoided it, but who afterwards became one of the dearest of brethren to me. And this, although I still did not approve of all his former course in life as a pastor of churches; but acquaintance showed me that a more open, honest-hearted man it would be hard to find, and his errors were of the head and not the heart. Ever since then I have thought it right, when a stranger comes among us, to receive him as a brother and not with suspicion, until we have heard him, and are prepared to judge righteously. Let us not mistake a mean suspicion for zeal, lest some evil get into the house and it thereby be defiled. Suspicion is a greater defilement than the presence of one who is unworthy, till the church has found him out, can ever be. A just carefulness is not suspicion, and is to be commended; but let not one be mistaken for the other. I leave these thoughts with you. I hope they are according to truth.

I remain your brother in hope, F. A. CHICK.

“Verily I say unto you, Among them that are born of woman, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.”—Matt. xi. 11.

This was spoken of John in a representative sense; who, as such, stands intermediate between Moses and Jesus, or the law and gospel. For the law and the prophets were until John.—Luke xvi. 16. And when John had “fulfilled his course,” he gave place to him (Jesus) that cometh after.—Acts xiii. 12; Mark i. 15. For though John and Jesus were, personally, cotemporary, and worked together, in a sense, preparing the way for the kingdom of God; yet their special mission work was separate, and one was “before,” the other “after.”

And so as Moses represents, or answers to the law; so John does to repentance and Jesus to faith. And faith attained, not only admits into the kingdom, but is also a seal of satisfaction to Moses and John, as “accomplished by the death of Jesus at Jerusalem.”

Moses or the law, as a school-master, brings on to Christ, but always by way of, and hand in hand with John, or repentance as a principle of necessary preparation, necessarily preceding faith; for as to the order of coming to Christ or the kingdom, remember that in the specifications of gospel requirements, that “repentance

toward God" comes before "faith in our Lord Jesus Christ;" and that those demands are directly made only on such as have learned from Moses the "exceeding sinfulness of sin."

In the preceding verses, and as concerning John, Jesus said to the multitude, "What went ye out into the wilderness to see? A reed shaken by the wind?" No, indeed; John did not represent a principle so weak and insignificant as to be stirred, or shaken, or moved in demand by earthly powers. "But what went ye out for to see? A man clothed in soft raiment? They that wear soft clothing are in king's houses." Those already in the kingdom are so clothed upon. "But what went ye out for to see? A prophet? yea, I say unto you, more than a prophet. For this is he of whom it is written, Behold I send my messenger before thy face which shall prepare thy way before thee."

Thus we see that John represents a principle of preparation that is not only fixed, immovable, not to be evaded, but also that must be met and fulfilled out in the barren wilderness of hunger and nakedness, guilt and need, toward Sinai. For Jesus says to all as to those who, referring to some whom they supposed had perished as greater sinners, "except ye repent ye shall all likewise perish." And while inexorable, the habiliments of repentance are not soft clothing, but sackcloth and ashes, so to speak. For although the messenger of Christ—the forerunner of faith—yet we, like the disciples of old, do not know John as Elias at the time, or that this is gospel repentance; nor yet Jesus as Redeemer, though present preparing the way for himself as such, else our mourning would turu to joy.

Not only a prophet, but more than a prophet. As much as to say that repentance is not only obedience, but more than legal or ceremonial obedience; not only a good work, but more, as bringing nearer the kingdom of God, than the best deed done in the name of Moses; more acceptable to God than the best deed of law. For a repentant, contrite spirit is more than all whole burnt offerings.

In accordance Jesus continues, "Verily I say unto you, Among them that are born of woman, there hath not risen a greater than John the Baptist." Born of *woman*, signifies in this connection, done *of man*, or human efforts. The above is as much as to say of all works done of man looking to salvation, none is greater than repentance; none so essential; none so potentially appeasing; none so acceptable to God as repentance.

"Notwithstanding, he that is least in the kingdom of heaven is greater than he." That is, notwithstanding repentance is greater than any work in the wilderness *beyond Jordan*—done outside the kingdom of God—the least work done in the kingdom, and inevitably *in faith*, is greater than repentance. For a work done in the kingdom is done in the faith, and name, and Spirit of Jesus Christ, than which none can be so great, in earth or heaven. The least work done *in faith* is greater than repentance. The least one

in the kingdom of God, as empowered with the name of Jesus, has power with God, and prevails, and overcomes the world.

Now, for the truth of my position, take your experience. You had known Moses a time; then John and Jesus came, though you knew them not properly. You were baptized unto repentance in the wilderness, or overwhelmed with grief and mourning for your sins. After a time you were led of Jesus, or Spirit, up into a high mountain, or, as it were, away from all earthly hope and help; and there saw more clearly the power, and grandeur, and glory of God, and your immergency of fear and trembling. You saw Moses, and Elias, and Jesus, and thought you must make them tabernacles, one to each, too; that is, you must keep the law and repent; then with these, looking to the death of Jesus at Jerusalem, or Christ crucified, was your hope of salvation. But when the cloud lifted, and the voice saying, "This is my beloved Son, hear him" was past, and Jesus touched and lifted you up, you "saw no man save *Jesus only*," and you ascribed salvation to *Jesus only*.

Eld. A. V. Simms requested my views on the above text, and they are submitted as above.

R. ANNA PHILLIPS.

CHRISTIAN CHARITY.

Dear Bro. Respass: It has been on my mind for some time to write upon the subject of "Christian Charity" as taught in the word of God. It occurs to me that at no time in the history of the church has a *prayerful* investigation of this subject been more needful than at the present day. The importance of Christian charity, or brotherly love, is so forcibly set forth in the word of God that it seems almost useless to dwell upon it, and yet our hearts are often made sad by the shameful neglect of it.

"By this shall all men know that you are my disciples, if ye have love," etc. Look at members of the church in places at this time—backbiting and devouring one another before the world. Is it not shocking, and does it not show that we have not only sown to the flesh, but even cultivated it? O, that we might each behold our own imperfections and fleshly weaknesses with that spiritual eye that bringeth knowledge to the ignorant; and then would the imperfections of our brethren sink into insignificance, and our own proud hearts be humbled.

But I desire to speak more directly to those Associations, churches and brethren that are waging war against each other, severing communion and fellowship and publishing to the world even minor faults of the brotherhood; thus giving weapons to the enemy and food to HIM that would destroy us. O, brethren! will you not hearken to the fervent prayers of those whose hearts yearn over you? Will you not heed the precious words of Jesus, who commands us to "Love one another even as I have loved

you"? And he loved us even when we were enemies: "Why doth ye not suffer wrong?" "Why doth ye not rather suffer yourselves to be defrauded?"

But the claim is made that the opposite party is not only guilty of trampling on personal feelings, but is guilty, also, of public disorder, and such as cannot be tolerated in the churches. Dear brethren, have we not learned that we may view these things through a fleshly glass? Let us try these things by the Word and our own observation. We will notice that the brother or brethren, whose personal feelings have been irritated, are the first to see the "public disorder," and the hardest to satisfy with confessions. If a brother should make a false statement to me, in a business transaction, and thus cause me loss, is not the whole church where his membership is as much interested in this matter, so far as church relations are concerned, as myself? Certainly so; for the stain is upon the whole church, while the personal injury only is mine. Now, when I bring this matter before the church, I relate it with the "dark side out," and the brother rises to make his statement or confession, the church is willing all to forgive him, except myself, and why? because the personal injury I have sustained has caused me to behold the brother's fault with bitterness, I have no love for him, and the other brethren have, hence they forgive. If I were to manifest submission and forbearance, the brother would soon feel ashamed of having treated me so badly, and the whole trouble be adjusted according to the word.

We need not expect perfection in the flesh. When I am not directly under the influence of the Spirit of God, I am liable to err and let us remember the conduct of Peter in denying his Lord, and also how he "dissembled and walked not uprightly," fearing his Jewish brethren.—Gal. ii. 13, 14. And other Jewish brethren with him did likewise. Remember how weak the faith of Thomas was during his Lord's absence, also the conduct of David toward his servant Uriah; and our father Abraham's weakness trying to secure the promised seed. These things should lead us to have no confidence in the flesh, and not to hold our brethren as worthy of death forever because of a little fleshly imperfection. The churches of Galatia were "soon removed from Him that called them unto the grace of Christ unto another gospel."—Gal. i. 6. The church at Corinth suffered fornication and was "puffed up," and had not "mourned that he that had done this deed might be taken away from among them"—1 Cor. v. 1, 2. There was also strife, contention, division, etc., among them, yet Paul, and "all the brethren" that were with him, saluted them with loving words, bearing testimony to this heaven-born charity that the children of God alone are in possession of, and He commands them to let it continue among them.

Do we manage these irregularities or "disorders" now as Paul and these brethren did? I fear not. But if there is "division among you," we suspend correspondence, and often without an

effort to correct it. Paul approached the Corinthian brethren three times to correct their difficulties and disorders, and spoke of going the fourth (2 Cor. xiii. 1, 2), and yet he manifested much love for them; neither did he count them as heathens because they did not as he commanded them in every case. Oh! brethren, let us take heed that we do not set aside the plain teaching of the word of God and serve our fleshly passions. Let us "love one another fervently." "Love is the fulfillment of the law;" "by love serve one another" "Charity edifieth," "Charity suffereth long," "Charity envieth not," "Charity covereth sins," "Charity is the end of the commandment." "Above all, put on charity, which is the bond of perfection."

Oh! brethren, can we for a moment count formalities or legalities worthy to be accepted in lieu of this blessed, heaven-born principle, or can we renounce brethren bearing fruits of charity, for want of formalities in a slight degree, seeing that "Charity is the end of the commandment, and the bond of perfection"

Let us "watch and pray," guard our own footsteps; set not ourselves as judges over our brethren (please read Rom. xiv.), and seek every opportunity to manifest this brotherly love to our erring brethren, and in meekness strive to lead them (not drive them) from the errors of their way. Thus we may serve one another in love. Affectionately,

Normandale, Ga.

T. E. SIKES.

PRAYER IN TROUBLE—"LORD, HELP ME."

A correspondent has forwarded to us the following interesting relation of an incident in the late Eld. Gadsby's life. The late Eld. Gadsby once preached from the text, "Lord, help me." Having read his text he took off his spectacles, and, in his usual, deliberate way, looked round on the congregation, and said: "Friends, by way of introduction, I will tell you how I came by my text.

"Before I was fully in the ministry, I was in business; and, as most business men do, I worked a little on credit. When I gave up business and settled as a preacher and pastor of a congregation, I owed several sums of money, but much more was owing to me; so that I had no fear of being able to pay my creditors. One of these creditors, to whom I owed twenty pounds, called upon me for the payment. I said to him, 'I will see what I can do for you next Monday.' He called on the Monday, but I had not the money. He was rather cross with me, saying I had no business to promise,

except I intended to perform. This observation roused my pride, and I told him I would pay him on the coming Monday. He went away in a rage, saying he hoped I would.

“I set out the following day to see some of my debtors, not fearing but that I could raise the twenty pounds; but I did not get one farthing. I tried others, but with the same success. I then put down on a sheet of paper the names of several of my friends, certain that I could borrow twenty pounds from any one of them; but to my utter amazement I was mistaken. All of them could sympathize with me a deal better than lend me anything, and I began to find out that if a man wants to know how many friends he has, he had better try to borrow some money.

“The next day I made out another list of names, of those not so well able to help me as the former, for I thought if I can get five pounds here and five pounds there, I shall be able to raise it all. I traveled many miles on my errand, spending a whole day, but returned in the evening without one penny. I began to ask myself, ‘How is this, that I, a respectable man, and, as people say, a popular preacher, cannot, in the whole of my acquaintance, borrow twenty pounds. I thought I had as many friends as most men, but now I cannot find one that will trust me twenty pounds.’ My pride got a terrible shake, and I felt very little indeed.

“Friday came, and my spirits were sinking. I could not tell which way to turn. I had promised to pay, and was very anxious to fulfill my promise for good reasons—my honor and veracity as a minister of the gospel were at stake. I feared that if I did not pay the man, he would send me the bailiffs; and for a parson to have the bailiffs would be a terrible disgrace. I read the seventy-third Psalm that morning at family prayer, for I thought it was nearest my case. The mournful portions of God’s Word, best agree with the feelings of God’s mourning people. I began to look out texts for the Sunday, but I could find none, for I could think of nothing but twenty pounds. I tried to read, but it was of no use; the twenty pounds covered all the letters. *Twenty pounds seemed written on everything*—on the ceiling, on the walls, in the fire, on my dinner plates, on the faces of my wife and children—and the whole of

that day was one of morbid depression of spirits. I was really miserable.

“Saturday morning came, and I rose from a sleepless bed. I ate very little breakfast, and when at prayer I was so overcome with my feelings that my wife asked me if I was poorly or in trouble. ‘Yes,’ I replied, ‘I am in trouble enough;’ and I then told her all about the cause of my sorrow. She was silent for a few minutes, and then said: ‘You have often talked and preached about the power of faith; I think you will now need some yourself.’ Having said this, she rose from her chair, and went rattling amongst her pots and kettles. She was evidently mortified because I had been refused the money by those she had considered our friends. ‘My wife,’ I said to myself, ‘is a good Christian woman, but she thinks works are the best evidence of faith, both in preacher and people.’ Saturday was spent much as Friday had been. I was in a state of torpor until evening. I then went upstairs into a little room I called my study with a heavy heart, for I had *three times to preach* on the Sunday and *no text—twenty pounds* to pay on the Monday and *no money*. What was I to do? For a long time I sat with my face buried in my hands, and then I fell on my knees, and I believe I said, ‘Lord, help me!’ a hundred times; for I could say nothing else. While praying, I felt an impression that these words might serve me for one text, and as Sunday came before Monday, I began to prepare as well as I could for Sunday’s work, but no other text could I think of but ‘Lord, help me.’

“While preaching on the Sunday morning, I had so many thoughts and illustrations arising out of the subject that I felt very great liberty in preaching. One of my illustrations was about a man I well knew, who was a deacon of a church, and had been an executor for two orphan children. He was tempted to make use of the money, and much of it was lost. This so preyed upon his mind that he began to drink. He lost his character, lost peace of mind, and died with the reputation of a rogue. ‘Now,’ I said, ‘had this man, the executor, when he first thought of taking the children’s money, been enabled to resist the temptation, and to call on God to help him to be honest, help him to do nothing but what a professing Christian ought to do,

instead of losing the money, his good name, his peace of mind, and, perhaps, his life, God would have heard his prayer and saved him.'

"Noon came, but my sermon was not half done. I preached from it again in the afternoon, and again in the evening, and I felt that I could have preached from it for a week. So, you see, the Lord helped me through my work on the Sunday, and I believed he would, some way, on the Monday.

"After finishing the night's service, when I got to the bottom of the pulpit stairs, a young man stood there, with his hat in his hand, wishing to see me in private. I took him into the vestry and requested his errand, expecting it would be something about his soul. For several minutes we were both silent, but at length he said: 'You knew my mother, Mr. Gadsby?' I looked him in the face, saying, 'Surely I did, but I did not know you at first sight.' 'Well, sir, when she died, she left me some money; in fact, all she had, except two small sums she wished me to give—one sum of five pounds to a poor old woman of her acquaintance, and, speaking of you, she said: 'Our minister needs help, and I wish you to give him *twenty pounds*.' I paid the five pounds to the poor woman, but, thinking no one knew, I resolved *never to give you the twenty pounds*. But while you were talking about the roguish executor this morning, I felt *thunderstruck*, and I have now brought you the *twenty pounds*. Here it is. Do take it, and forgive me.'

"It was now my turn to be thunderstruck. I was amazed, and while the young man was putting the *twenty sovereigns* into my hand, I trembled all over. God had heard my prayer; he had helped me through the Sunday, and sent me twenty pounds for the Monday. It was mine, and I took it. I shook the young man by the hand, and, without putting the money into my pocket, I went home quickly, spread it out on the table before my wife, saying, 'Here it is. I see now how it was I could not borrow the money. God knew where it was, and he has sent me the twenty pounds, and delivered me out of my trouble. He has heard my prayer and helped me, and I will trust him and praise him as long as I live.' Ah, my dear friends, when that *little prayer*, 'Lord, help me,' comes from the heart of

one of God's children in distress, neither men, devils nor angels can tell its power. It has brought me thousands of blessings, besides the twenty pounds."—*Christian Record*.

EXPERIENCE.

ELD. L. W. STALLINGS—*Dear Brother*: In response to your request, I write you, in part, the reason of my hope in Christ. I have tried before to write, but doubts and fears arose in such power as to make me quit before I wrote much. Some of God's people have been blessed with very bright evidences, while others can only say, "Whereat I was once blind, I now see," and in this latter class I am included.

I was born of pious parents; my mother was a bright Baptist. They always taught me to be a good, moral girl; and it was my desire to be good, though I loved pleasures, I reckon, as well as any girl ever did. But in 1886 God saw fit to take from us our dear mother, and it seemed more than I could bear. And I was thus left in my fourteenth year to take her place as best I could with three children younger than I. I had solemn thoughts of death at times, but they would wear off; but I thought when I grew older that I would then be a Christian; that I was young and why not enjoy the pleasures of this world? We lived in the midst of Arminians. I would go to hear them preach, and attend Sabbath-school. But the first Sunday in May, 1887, I hope it pleased God to show me the awful condition of a sinner. I was at church that day, and oh! I went home with an aching heart; I tried to pray, but I could get no relief; I would steal off to myself and try to read the Bible; would go to hear the Arminians preach, and they would tell how sinners could be saved, and I would try to do all they said, except to join the church; I wanted to realize a change first, for I knew I was not a Christian. But I had about made up my mind to join, and maybe then I would get relief, when I dreamed I had started to cross a stream of water with the preacher; he was leading me by the hand; at first I could get along very well, but before we got half way across the water became so deep and muddy I could

hardly go, but I was doing all I could to cross, when it seemed a voice from up on the hill spoke and said, "If you follow that man you will surely drown," and I turned back and came out and left him. When I awoke I wondered what it meant, and it came to me very forcibly that it was a warning to me against that kind of religion. I then felt the depravity of my poor soul more than ever; that I was a poor, condemned sinner, and that within myself I could do nothing. I tried to pray to God in secret—I had a secluded spot not far from the house where I spent many lonely hours; I wanted to hide from all, and there would try to read the Bible to find comfort, but I could find comfort nowhere. I could find many precious promises to the Christian, but none for me. I cared for nothing but to be alone. I did not care to be in company with any one, not even the young people. I did not feel like I had a friend on earth, and that everybody could see how sinful I was. I would think some times that maybe if I would try to enjoy the company that I had once enjoyed so well, that I would get better, but when I would, my troubles would get worse. But I continued on in this way for about two years, never telling any one of my troubles, and many times have I retired feeling that I should never live to see another morning dawn; that I would surely die, and die in sin. Oh, awful thought! At times I dreaded death, yet at other times I did not care to live; why should I want to live here in trouble? I was lost any way! One Sunday we had company of young people, and O, what a gloomy day it was with me. That day I was taken with diphtheria and grew worse fast, and nothing that was done for me was of any avail, and on Wednesday evening following I was alone in my room thinking of what I had suffered, and I thought if I had the chance I would tell some dear Christian of my trouble, and it was not long before a Baptist sister came to see me, but my afflictions would not permit me to talk had I had the courage. I went off to sleep about dark, and slept until about 10 o'clock; when I awoke I thought I could see death before me, and I got up and walked the room until one o'clock. I would not call any of the family, for I wanted to be alone, and I decided I would try to pray one more time, and I knelt down by my bed and tried to ask God to

save me, and as I did my trouble all left me and I was happy; I felt that God had heard my prayers and I could claim Him as my Saviour, and could praise Him for His wonderful work. How long before I went to sleep again I don't know, but I slept sweetly the balance of the night, and when I awoke next morning and walked out, everything looked different to what it had; everything seemed to be in praise to God. I continued in this way for about two weeks, when I began to fear that I was mistaken; that it was only my imagination, and not a change from nature to grace. I loved the dear people of God and wanted to live with them, but felt so unworthy. I would go to hear them preach, and they could tell my feelings better than I could myself, and with tearful eyes I would look at the dear saints sitting round together and feel that I was only worthy to be the least of all among them—and that is enough for me to this day. But at last I was made willing to forsake all and follow Jesus.

On Saturday before the second Sunday in October, 1889 I told Hebron Church, Hamilton county, Fla., a part of what I have here written, was received and baptized the following day by Eld. A. V. Simms. I must say that day has ever been a green spot in my memory, though I am often in the dark, fearing I am deceived and deceived others, and feeling alienated from the love of God, yet I would not exchange my small hope for all the world can give. It is sweet when day comes and when He comes with healings in His wings, and it is then I rejoice.

Now, dear brother, I have written of my little hope in Christ, whether you can call it an experience of grace or not. Your little sister,

Statenville, Ga.

ANNIE REGISTER.

DEAR BRO. RESPESS: Please say in the MESSENGER that I have moved from Camp Hill to Opelika, Ala., and wish my correspondents to address me at the latter place. Will be glad, also, to have brethren call on me when passing through. Your brother in hope,

Opelika, Dec. 26, '91.

H. J. REDD.

EDITORIAL.

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If the date on the slip with your name printed on it, is behind the time of year now, it means that you owe from that date to the present time; to illustrate, say it is my name, and it is J. R. Respass, Dec. '90. That means I owe from that time to the present, if it be '90, '89, '88, or any other date. If it be J. R. Respass, Dec. '92, it means that I have paid to that time, and when that time comes and passes, I owe and should renew.—R.



ONE TALENT.

REPLY TO W. L. JONES, OF MISSISSIPPI.

We cannot claim that we have arrived to the full depth of meaning of any portion of the word of the Lord, especially when he "uttered his dark sayings" by parables. Much of the real sense and meaning of the written word of God may have been unfolded to us by our daily and individual experience, and without this experience no explanation that can be given will be instructive in the way of righteousness, or do us any real good. Even the preaching of the blessed gospel of the Son of God does not instruct, feed, comfort and effect all who hear it alike. Some are profited and some are not. The word preached failed to profit some

in ancient times because they lacked the experience of faith within them to bear witness to the word preached. Where they have this inward witness, the preaching of the gospel comes to them as the revelation of Jesus did to doubting Thomas, and they are in spirit ready to say, as he did, "My Lord and my God."

But we set out in this article to say a few words to Bro. Jones as to what is represented by the man with one talent. Bro. Jones asks, "Was he lost?" We know that much might be justly said concerning what our Lord has spoken of the servants and of the five, two and one talents, but as we design brevity, it must suffice at present to say that we have believed for many years that if one of those three servants represent a child of God and heir of the kingdom that He hath promised to them that love Him, they all do. A full and detailed account is given in Matthew xxv. 14-30. And we think it may be clearly seen, by a careful reading, that the parable illustrates in a strong and forcible manner, the difference between the joy, comfort, peace and happiness of an obedient Christian and one who is not. One servant received five talents and made a good use of it, according to his ability; another only had ability to use two talents, but he exercised that ability in equal proportion to him who had ability to manage five, and consequently he received the same approbation from his lord for his diligence and obedience that the servant received who had gained more than double what he had. To each it was said: "Well done, good and faithful servant;" "enter thou into the joy of thy lord." What a blessed peace of soul here is! The answer of a good conscience and a feast of fat things with the Lord of the kingdom! O, how delightful it is for Christians to "walk worthy of the vocation where with they are called, in all meekness and lowliness, with long-suffering and *joyfulness*." There is joy and peace at home or abroad. Malice, hatred, backbiting and evil speaking are laid aside, and they come together for worship as little children, even as "new-born babes desiring the sincere milk of the word, that they may grow thereby."—1 Pet ii.

But what shall be said of this servant with the one talent? He is a servant of the same king, and heir of the same kingdom with his fellow-servants who had

been faithful to that which was committed to them. But he had been unfaithful to the sacred trust committed to him, and instead of being obedient to his lord to occupy according to ability, he began to cultivate the temptation that his lord was a hard, rough and austere man, and he finally concluded to do nothing with the treasure committed to him, except to dig in the earth and hide it, so that no one would ever know it had been committed to him. Now this conduct of the man with one talent seems forcibly to illustrate what many of the Lord's people have experienced and done. Many of them have conferred with flesh and blood, and have been disobedient to the heavenly calling, and thereby brought much affliction and distress of mind upon themselves. Our Lord hath said that "He that knoweth his lord's will and prepareth not himself, nor doeth according to his will, shall be beaten with many stripes."—Luke xii. 47. Chastening from the Lord is sure to come in some form or another upon every slothful, faithless and disobedient child. "Whom the Lord loveth he chasteneth, and scourgeth *every* son whom he receiveth."

The different results to those three servants were not owing to the difference in the number of talents that had been committed to each of them; for as the man with two talents received the same approval for his faithful use of them, that was given to the servant who had gained five, there is strong reason to infer that faithfulness with the one talent would have received the same hearty approval of "Well done, good and faithful servant." We repeat, therefore, what we have already said in substance, that though the parable may represent and illustrate other things, this one thing stands prominent in it, to illustrate the difference between faithfulness and unfaithfulness, obedience and disobedience of Christians. The same results do not attend both, and this awful lesson of instruction to be drawn from what befell the "slothful and wicked servant," should be a lasting warning to "be not slothful in business," but to be "fervent in spirit, serving the Lord."—Rom. xii. It will be seen that our Lord still regards the man with one talent as a servant, though a "slothful and wicked servant." He still belonged to the same lord, and the lord deals with him as his own ser-

(2)

vant, commanding that the talent be taken from him and given to him that had ten, and the unprofitable “servant cast into outer darkness, where there shall be weeping and gnashing of teeth.”

The principle of creature merit to obtain future and eternal happiness is so deeply seated in poor, depraved and sinful man, and it has been so diligently taught as a condition to obtain heaven and eternal glory, that it is no great wonder if thousands of the children of God, as well as Bro. Jones, should find the question in their minds, “Will the man with one talent be lost forever?”

Without at this moment attempting to solve and answer all the questions that might arise with regard to the talent being taken away and given to him who had ten, we will simply say that there is nothing connected with the application of this parable, whether in regard to the servants, the giving or taking away of the talents, that has any reference to the future and eternal destiny of those servants, whether good or bad servants, faithful or unfaithful. And whether we properly understand its application or not, we feel a degree of confident assurance that it has its application to the people of God in this present time state. We must, therefore, look for some other solution of the taking the talent away from the slothful servant than that of final apostacy or eternal banishment from the peaceful presence of God. We cannot regard the talent given, whether to the faithful or unfaithful servants, as representing eternal life, for the plain reason that it would not only be a contradiction of the words of Jesus that they to whom eternal life is given “shall never perish,” but it would look too silly to talk about taking eternal life from one poor, faithless and slothful servant of the Lord and giving it to another who had ten already, five of which he had gained himself by faithful business and honest trading.

Having said this much by way of relief to the mind of Bro. Jones, or others who may have been troubled with the thought that their unfaithfulness will banish them at last from God, we will now say that there is no question but the taking of the talent away, the casting the servant into outer darkness and his weeping and gnashing of teeth, has a meaning, even an awful and fearful meaning to the slothful and disobedient Christian, and we may all fear, whether we have ten, five,

two or one talent, this terrible chastisement may fall upon us from our Father's hand. Those who have five or ten talents are no more exempt from the consequences of unfaithfulness and disobedience than the servant who has but one. "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" with God.—Col. iii. 25.

This taking away of the talent agrees with what each disobedient Christian experiences. The pleasant exercises and comforts of spirit he once had are gone from him, darkness—even the darkness of the outside world—envelops him. He has dug in his earthly nature, quenched the spirit of obedience, and hid that which should have been used to the glory of God. There is weeping as evidence of distress and sorrow, and there is "gnashing of teeth" as evidencing the bitterness and irreconciliation of our carnal nature. O, what a miserable struggle and death there is here; and how forcibly do the words of inspiration declare, "It is a fearful thing to fall into the hands of the living God."—Heb. x. 31. And how solemnly and faithfully has the warning gone forth, "Take heed, brethren, lest there be *in any of you* an evil heart of unbelief, in departing from the living God."—Heb. iii. 12. Yes, in "any of you," whether in preacher, deacon, or other individual members, whether with ten talents or one, take heed to the faithful warning of God's word, lest there be in *any of you* an evil heart of unbelief which will lead to a departure from the living God to follow the crooked ways of evil men that lead "down to the chambers of death."—Prov. ii. 15; vii. 27. It becomes every servant of God, therefore, to "fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. iv. 1. And who is it, brethren, that *seems* to come shorter of the enjoyment of this gospel rest of soul than the one represented by the man with the one talent? This is the result of carnality and disobedience, and in Matthew xviii. 34, such an ungrateful and worldly-minded Christian is commanded to be delivered to the *tormentors* till all that is due his lord shall be paid.

The one who had the ten talents and then the gift of another which had been taken from him who had but one, demonstrates the fruitfulness of obedience by a

growth in grace and in the knowledge of our Lord Jesus, and thus an entrance is given to all such abundantly into the "everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. i. 11. "Grace and peace from God the Father, and from our Lord Jesus Christ" is *multiplied* unto them, and they go "from strength to strength, every one of them in Zion appeareth before the Lord."—Psa. lxxxiv. 7.

We must now close this article, which has already been spun out to much greater length than at first designed. We hope it may be of some interest to Bro. Jones and other readers of the MESSENGER, and if any feel inclined to give us the benefit of such light as they may have upon the subject, it will be cheerfully inserted.

M.

THE MAN OF BELIAL.

The Lord hateth the man of Belial, the sower of discord among brethren.—Prov. vi. 12 19.

The Hebrew word BELIAL occurs twenty-seven times in the Old Testament, and once in the New Testament, as follows:

Deut. xiii. 13; xv. 9; Jud. xix. 22; xx. 13; 1 Sam. i. 16; ii. 12; x. 27; xxv. 17, 25; xxx. 22; 2 Sam. xvi. 7; xx. 1; xxii. 5; xxiii. 6; 1 Kings xxi. 10, 13 (twice); 2 Chron. xiii. 7; Job xxxiv. 18; Psalm xviii. 4; xli. 8; ci. 3; Prov. vi. 12; xvi. 27; xix. 28; Nahum i. 11, 15; 2 Cor. vi. 15.

In seventeen of these twenty-eight places, the word Belial is used without translation in our English version; and, in the other eleven places, it is rendered "ungodly," "wicked," "naughty," and "evil," in the King James version; and "base," "wicked," "worthless," "ungodly," "vile," and "evil," in the Revised version. According to Gesenius, the chief Hebrew lexicographer, *Belial* means "worthlessness," "wickedness," "destruction," "a destroyer," and in the New Testament (2 Cor. vi. 15) is the same as "*o poneros*," "the wicked one," "Satan," (as in Matt. xiii. 19, 38; 1 John ii. 13, 14; iii. 12). The word is used in the Scriptures as the combination or personification of all that is bad—of every thing that is opposed to God—intense selfishness and worldliness, and enmity to everything holy and divine. By consulting the above passages it will be seen that the inspired writers characterize, by this term, the sins

of idolatry, selfishness, covetousness, sodomy, drunkenness, irreverence, lawlessness, self-will, rapacity, fornication, rebellion, perjury, forwardness, secret scheming, mischievousness, discord, pride, falsehood, slander, murder, whispering, back-biting, enticement, peace-breaking, unrighteousness, darkness, and infidelity; and that they use this term to designate the depraved inhabitants of Gibeah (Jud. xix.), the wicked priests, Hophni and Phineas, sons of Eli (1 Sam. ii.), the stingy and foolish Nabal (1 Sam. xxv.), the selfish followers of David (1 Sam. xxx.), the rebellious Sheba (2 Sam. xx.), the false witnesses against Naboth (1 Kings xxi.), the rebellious followers of Jeroboam (2 Chron. xiii.), and Satan (2 Cor. vi.) In 1 Sam. ii. 12, it is declared that these persons "know not God;" and in 2 Sam. xxiii. 5-7, they are contra-distinguished from the covenant people of God. The learned John Milton, in his *Paradise Lost* (Book i. lines 490-505; and Book ii. lines 108-118), well represents the personified Belial as not only "reigning in courts and palaces," but also "frequenting temples and altars"—as "fair and graceful in appearance,"

"But all was false and hollow; though his tongue
Dropp'd manna, and could make the worst appear
The better reason, to perplex and dash
Maturest counsels; for his thoughts were low:
To vice industrious, but to nobler deeds
Timorous and slothful; yet he pleased the ear
With persuasive accents."

But the still wiser Solomon, who was inspired with the Holy Ghost, gives us the fullest and closest portrait of "the man of Belial," in Prov. vi. 12-19: "A naughty person [literally, *a man of Belial*], a wicked man, walketh with a forward mouth. He winketh with his eyes, he speaketh [or shuffleth] with his feet, he teacheth [or maketh signs] with his fingers; forwardness is in his heart, *he deviseth mischief* [or evil] *continually*; *he soweth discord*. Therefore shall his calamity come suddenly: suddenly shall he be broken without remedy. *These six things doth the Lord hate: yea, seven are an abomination to Him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.*"

“Here, for the first time, we have, as it were, the portrait of the man of Belial—the man who is not to be trusted, whose look and gestures warn all who can observe, against him. The picture is wonderfully life-like, individual, yet generic, indicating physiognomic facts that are true at all times. The speech of such an one is tortuous and crafty, he walks (*literally*) in crookedness of mouth! Not speech only, but all other means by which man holds intercourse with man, are turned to instruments of fraud and falsehood. The wink which tells the accomplice that the victim is already snared, the gesture with the foot and hand, half of deceit, and half of mockery, these would betray him to any one who was not blind. But here also there is a Nemesis. The duper and the dupe shall share the same calamity. The closing words of the 14th verse (‘he soweth discord’), and in the 19th verse (‘he that soweth discord among brethren’), show that the same character is meant throughout. With the recognized Hebrew form of climax, the teacher, in verses 16 to 19, enumerates six qualities as detestable, and the seventh (sowing discord among brethren) as worse than all, (seven, here as elsewhere, representing completeness, whether for good or evil), but all the seven in this instance belong to one and the self-same man, the man of Belial of the 12th verse.” “There is a parallel well worthy of notice between the seven cursed things here and the seven blessed things in the fifth chapter of Matthew. The first and last of the seven are alike in the two lists. ‘The Lord hates a proud look,’ is precisely equivalent to ‘blessed are the poor in spirit’; and ‘he that soweth discord among brethren’ is the exact converse of the ‘peacemaker’. The seven vices, twice enumerated here, are all of them manifestations of hatred against one’s neighbor, or sins against the second table of the Decalogue; yet it is not so much a general unkindness as rather an unkindness consisting and displaying itself in falseness and malice that is emphasized as their common element. And only on account of the peculiarly mischievous and ruinous character of just these sins of hatred to one’s neighbor, is he who is subject to them represented as an object of especially intense abhorrence on the part of a holy God, and as threatened with the strongest manifestations of His anger in penalties.”

Just before the portraiture of the man of Belial in Prov. vi., the sluggard is described and warned. The indolent person becomes a busy-body in other people's matters. "For idleness is the mother of mischief. 'Pride, fullness of bread and abundance of idleness' were the sources of Sodom's iniquity (Ezek. xvi. 49). The idle are sure to be tattlers and busy-bodies, 'speaking things which they ought not.'—1 Tim. v. 13. He who is nobody in deeds is often strong in words. He whose hands are idle has a tongue anything but idle; and he tries by words suited to men's humors to win that favor which he cannot by deeds. He who will not move even his little finger to any good work, is very energetic in badness. As the agriculturalist applies himself wholly to the plowing and sowing of his land, so the man of Belial gives himself wholly to iniquity, seeking his harvest of gain or of enjoyment of malignity in traducing and lying, or in praising with words, whilst all the time traducing by signs. 'If the godly, on the contrary, put their hand to the plow of sin at times, yet they look back, and do not sow the bad seed so as to disseminate it far and wide.' The heart (not merely evil, as all men's hearts are naturally, but) deliberately and continually, of set purpose, devising wicked imaginations, is set in the middle of the seven abominations; for it is the centre whence the rest emanate. The 'feet swift to mischief' expresses the eagerness of unhesitating energy of the bad to carry into effect the wickedness which their hearts devise. Though evil thoughts arise in the godly, yet the feet, at the promptings of conscience, refuse to carry out the bad suggestions of the heart. Contrast David's conduct when Saul was in his power in the cave at En-ge-di (1 Sam. xxiv. 5), David's heart smote him because he had cut off Saul's skirt; so after the numbering of the people.—2 Sam. xxiv. 10)." "The thoroughly evil heart cannot long be hidden; it soon shows itself in evil gestures, words and deeds. Pride is in the front of those sins which God hates. A proud heart has never done anything specially for God's honor and a neighbor's good; through humble hearts God does great things." "The man of Belial is a great hypocrite; with the language, the attitudes, the affected demure looks, and every appearance of extraordinary piety, he carries on his trade of 'devouring

widow's houses.' His mouth, hands, eyes and feet are all employed; and even in his closet, at the church, and at the Lord's table, he pursues his own selfish and malignant object, with lifted eyes, and bended knees, and hands spread forth. Forwardness is in his heart, and he is continually devising mischief, and sowing discord among those who are at peace, that he may reap some advantage for himself; or because, as the child of the devil, he loves mischief for mischief's sake; and by all this he only ensures his own destruction, and that often very suddenly, and without remedy. O, that every Christian were as industrious in doing good, as the man of Belial is in doing bad!"

In Prov. xvi. 27-30, Solomon gives another similar description of the man of Belial: "An ungodly man [literally, *a man of Belial*] diggeth up evil [or deviseth mischief—diggeth an evil pit for others to fall into]; and in his lips there is as a burning fire. A forward man soweth strife; and a whisperer separateth chief friends. A violent man ['when violence is not likely to succeed'] enticeth his neighbor ['he stitcheth the fox's skin on the lion's skin'], and leadeth him into the way that is not good ['to effect his violent purpose of destroying his neighbor']. He shutteth his eyes ['in deep meditation'] to devise forward things; moving his lips ['in silent mental soliloquy'] he bringeth evil to pass." The expression "shutting the eyes," may mean the half closed or averted eyes that never look you straight in the face; and moving the lips may mean biting the lips, a sign of restlessness or cunning.

Such is the faithful and repulsive photograph that inspiration draws of "*the man of Belial*," for the solemn warning of the people of God to the end of time. Such persons were found among his people in ancient times, and are undoubtedly found among them now; and their number is evidently on the increase. On account of the providential restraints of modern civilization, they do not openly manifest all the abominable traits mentioned in the first paragraph of this article; but the germ of those vices is in their hearts, and the development is checked from the fear of man, and not from the fear or love of God. It seems especially deplorable that some of these marks of the child of the devil may at times exist in the heart and life of a child of God;

but, when such is the case, the latter desires to be purified from these pollutions more than delivered from any bodily ills, and esteems it a kindness and a healing excellent oil for God or a faithful and loving brother to search and try, smite and reprove him, and lead him out of the evil way in the way everlasting.—Psalm cxxxix. 23, 24; cxli. 3-5.

That trait of the man of Belial which Solomon says is most abominable to God, because it is most distressing to His people and most dishonoring to His holy religion of love, is *sowing discord among brethren*—industriously destroying the fellowship of the saints—laboring, if the principle were fully carried out, to annihilate the visibility of the Church on earth, and proving, as far as such a course could prove, that the Bible is a lie, and that there is no God.

In the only place (2 Cor. vi. 15) where the word Belial is used in the New Testament, it means Antichrist, or Satan; and it is certain, from the Scriptures, that Satan, and not God, is the author of discord and confusion among the creatures and the people of God.—Gen. i., ii., iii.; 1 Cor. xiv. 33. All was love and peace and joy in Eden until the great adversary of God and man appeared in the form of the crooked, subtle serpent, and perverting and denying the word of God under the pretence of friendship and advantage, lied and deceived Eve, the weaker vessel, and artfully and malevolently induced her to eat, and to give to Adam, “the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe,” all the strife and ruin that have cursed the human race. As Satan did in the beginning, so he continues to perpetuate dissension and destruction among mankind, and even among the people of God, by “transforming himself into an angel of light, and his ministers into ministers of righteousness.”—2 Cor. xi. 13-15. To accomplish his ruinous purposes, he still sugar-coats his lies with a thin covering of truth. The “peace-breaker’s words are smoother than butter, and softer than oil, yet are they drawn swords, and war is in his heart.”—Psa. lv. 20, 21. Satan is the prime cause of strife, but the secondary causes, or the means he employs in his devilish and destructive wisdom and workings, are stated in the Scriptures to be falsehood, crookedness,

selfishness, prosperity, pride, covetousness, ambition, plotting, conspiracy, scorn, fury, tale-bearing, whispering, back-biting, slandering, carnality, flesh, wicked, designing demagogism, repeating matters, hypocrisy, envy, innovations, words to no profit, foolish and unlearned questions, the untamed, sharp, mischievous, deceitful, devouring tongue, set on fire of hell, and setting the world on fire, and to be destroyed by God.

(Gen. iii.; xxvi.; xxxvi.; Psalm vii.; 1.; lii.; lvii.; ci.; cxx.; cxxv.; Prov. ii.; vi.; xv.; xvi.; xvii.; xxii.; xxvi.; xxix.; Isa., lviii.; lix.; Jer.; vi.; Rom. i.; 1 Cor. iii.; Gal. v.; 1 Tim. vi.; 2 Tim. ii.; James iii.; Rev. xxi.)

In one sense, to be sure, truth makes strife; light can but contend with darkness, truth with error; Christ sends a sword on earth—institutes and wages an everlasting conflict with the detestable principles of Satan's kingdom (Matt. x. 33); God puts enmity between the woman's and the serpent's seeds, between the flesh and the spirit, between those who are on the side of God and those who are on the side of the devil.—Gen. iii. 15; Gal. v. 17. "Clothed with the whole armor of God, we are to wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. vi. 10-18. We are not to compromise the truth, nor make a false, hollow peace with the ungodly world, nor take hush-money from the wicked, nor buy peace from them with money—

(Psalm cxvii. 2; Jude 3; Isa. viii. 12; 1 Sam. vii. 3; Isa. xxxiii. 15, 16; Matt. xxviii. 12, 13; xxvi. 14, 15; Isa. i. 23; Jud. xvi. 5; 2 Kings xv. 19, with Hos. v. 13-15.)

But we should keep separate from the world as we shall finally be separated from it at the end of time.

(Exod. xxxiii. 16; Neh. xiii. 1, 3; 1 Kings xi. 2; 1 Cor. v. 11; Num. xi. 4, 5; xxxiii. 55, 56; Psalm cvi. 35-37; Deut. vii. 3, 4; Luke vi. 22, 23; 1 Cor. x. 20, 21; Matt. xiii. 29, 30; xxv. 32.)

Yet we should speak the truth, not in hatred, but in *love* both of God and of our fellow-creatures—that love not only in word, but also in deed, without which all our profession of religion is vain.—Eph. iv. 15, 16; 1 Cor. xiii. Even in all our *conflicts*, we are to be shod with the preparation of *the gospel of peace*, the soft, strong, safe, comfortable, blessed shoes made by the Lord of hosts as a part of the heavenly armor for all the soldiers of the cross (Eph. vi. 15; we are not to wish to call

down fire from heaven to destroy our opponents (Luke ix. 54-56), but to heap coals of fire upon their heads by doing them good, and showing them the meek, gentle, forgiving and loving Spirit of Christ (Rom. xii. 19-21); we are not to forbid those servants of God who follow not with us (Luke ix. 49, 50); nor kill our brethren (that is, non-fellowship them) who cannot exactly pronounce our shibboleths, cannot exactly endorse our imperfect views of such great and unfathomable mysteries as predestination and regeneration (Jud. xii. 6; 1 Cor. viii. 2; xiii. 12; Rom. xi. 33; John iii. 8); nor should we dispute for vain glory, which shall be the greatest, in order to gain the victory or mastery over our brethren, nor to lead off a party to be called after our sinful, foolish, and dying names.—Mark ix. 33-37; Acts xx. 30; 1 Cor. i. 10-13. And if, after showing the humble and kind and patient spirit of Christ, we cannot see eye to eye with our brethren, there should be a quiet discontinuance of the agitation of the controverted point, if it is not an essential article of faith; and, if we think it is essential, when our brethren do not so regard it, there might be, for awhile, not permanently, in some degree, not fully, instead of everlasting quarreling and bitterness, a peaceful separation, as in the cases of Abraham and Lott, Jacob and Esau, Rehoboam and the ten tribes, and Paul and Barnabas (Gen. xiii.; xxxvi.; 1 Kings xii. 24; Acts xv. 39, 40)—looking to the Lord for guidance, and praying Him to heal the breach, and to show us and our opponents the truth more fully and clearly, and to give us more of His gentle, unselfish and loving Spirit.

For God is the author of peace, and has promised to bless His people with peace. His kingdom is one of peace; His gospel one of peace. He is the God of peace; Christ is the Prince of peace, who calms the storms of nature and of sin. Blessed are the peace-makers; for they shall be called the children of God. He makes wars to cease to the end of the earth, and will cause the nations to learn war no more; and the lion and the lamb to lie down together. He calls us to peace, and to follow after the things that make for peace, and to pray for the peace of Jerusalem, and to keep the unity of the Spirit in the bonds of peace, and to be at peace among ourselves. And especially as strife generally originates

with the ministry, Christ commands us *first to be reconciled to our brother before offering our gift* (Matt. v. 23, 24)—the reverent and loving obedience to which simple precept of our Lord would bring about at once a great decrease of strife among the people of God.

My brethren, let us not imitate the proud, ambitious, selfish, hateful and hurtful example of Diotrophes (3 John 9, 10), but the meek, unselfish, lovely and loving examples of Moses, Ruth, and the Psalmist.—Heb. xi. 24-29; Ruth i. 8-18; Psalm cxxxvii. 5, 6. There should be no schism in the body of Christ, but its members should be one as the Father and Son are one.—1 Cor. xii. 12-27; John xvii. 21. If associations or periodicals foment strife and division among the people of God, they should be abandoned; we would, in that case, be far better off without them than with them. The professor of religion who sows discord among brethren is a man of Belial, a follower and instrument of Satan, and an enemy of God. He is an abomination to the Lord and to all that are animated by the Spirit of the Lord; and he shall be destroyed suddenly and without remedy.

SYLVESTER HASSELL.

IDOLATRY.

Man is a worshiping creature, and he must and will have something to worship. But in his present sinful state he will not, and cannot, worship the true and living God in spirit and in truth. All flesh hath corrupted his way upon the earth, and when we take men as we find them, and as the Lord describes them in his word, idolatry and other abominable sins and lusts are interwoven in their very being, so that each might justly say, as David did, "I was shapen in iniquity, and in sin did my mother conceive me."—Psa. li. 5. In practical life, and especially in worship, it is the natural tendency of men to go wrong. This is true of all men, without exception. "The natural man receiveth not the things of the Spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. But it might be thought that after one of these poor sinners has been made alive unto God through our Lord Jesus Christ,

and born of the Spirit into the kingdom of Christ, he would no longer be in danger of worshiping idols. But have not all such found that the enemy is still in the land? He is yet slyly lurking in their earthly nature, where no good thing dwells. He is there in ambush with quite a number of other deadly foes, such as vanity, adultery, revelry, hatred, drunkenness, variance, wrath, strife, sedition, heresy, witchcraft, envying, murder, and such like. With this little colony of deadly enemies and lusts dwelling in their earthly tabernacle, Christians are often allured into idolatrous customs. In the wind up of the first epistle of John, he admonishes the saints by saying, "Little children, keep yourselves from idols." And what is an idol? Is it not anything in which we sinfully indulge, or on which we place such high estimate that it engrosses our time, attention and service above that of the worship and service of God? Whenever the Lord's people find that the cares of the world, and the deceitful charms of riches, are absorbing their time and thoughts, and that they are taking such pleasure and interest therein that they have neither time nor relish for attending their church meetings, or for reading and meditating upon the pure word of God, as they are taught and commanded to do, they have reason to fear that they are even then bowing down to some one or more of their pet idols. Covetousness is idolatry, and Jesus warns his disciples to "Take heed and beware of covetousness." It is a sly and deceitful enemy that often decoys Christians into many foolish and hurtful lusts, such as an inordinate love of money, which leads to dishonesty, falsehood, treachery, fraud and oppression of the poor and needy, to obtain the coveted idol. "O, thou man of God, flee from these things" in all possible haste, or you are ruined forever in this mortal life as a useful Christian, or as one that has the joys of salvation.—M.

There is always too much of the wild olive in those who are ingrafted into the true olive. Our graces are our best jewels, but they do not yield their brightest lustre in this world. The moon, when she shines brightest, has her spots; and the fire, when it burns the hottest, hath its smoke.

CONTINUED FROM JANUARY NUMBER.]

THE EXPERIENCE OF A SINNER.

Most patient reader, bear with me, for I am becoming ashamed of writing so much about myself. I have spun it out until it seems to me at this time to be "A much ado about nothing." I have seemed to withhold nothing, good or bad, about myself; but there is a depth of depravity in my nature that is immeasurable, and that would be unseemly to uncover, even if I could. I have feared that in writing as I have of my depravity that I have betrayed more the spirit of hardened wontonness than of modesty and purity; and that there was lurking, unseen by myself, a spirit of glorying in my shame—glorying as if I was mighty honest and humble—and thus, Satan-like, deceptively seeking my own glory. This thing called self is hard to get around. Self must be denied, and self cannot deny self, or self abase self; for if it should, what would it be, after all, but the exaltation of self? King Saul made himself a by-word in Israel by his fleshly humility. He came to where the prophets were prophesying (engaged in their calling) and to get honor of the people, he prophesied too. It was like some of our politicians do these days; a governor goes to a convict camp, or some such place, and he turns preacher, and of course it is to further his political interests, or to show his smartness and humility. So Saul turned prophet; and more than that, he made himself the lowest of them all; he stripped off his clothing and made himself naked, and lay down naked all that day and night. But it impressed nobody with respect for him, but made them think less of him, because they saw that he did not have, himself, due respect for the high station to which he had been called. And the people made a jest of his humility, saying, Is Saul also among the prophets? (1 Sam. xix. 24) and as if to say, what folly will he be at next?

I have feared this spirit in myself, and have been evil enough at times to suspect it in others, so that I have wondered if it could be true that every natural man was his own god; that though in appearance he worshiped something else that he called God, yet in heart he worshiped himself only.

The true worship of God is such real abasement of

self that no mere natural man can or will do it, and not even the Christian, until self is overcome. And that is why men seek a doctrine or system of salvation that spares and even honors self. But God's word and Spirit do not spare self; they do not spare the best thing there is in man, for there is nothing good in him, not even a spark of goodness. The Spirit spared nothing in Paul, but taught him that there was nothing good in him, and therefore he had no confidence in self. Self is slain, as Samuel slew Agag; for where self reigns there can be no real sincerity, and no true worship of God. Saul slew all the cattle and women and children of Amalek, but spared the king and a few of the best cattle, as if Amalek had anything good enough to be spared by the holy God. And it was the same in sparing anything as if sparing everything. If a sinner's salvation depends upon the least thing that he can do, even if it be no more than to yield to what is called the wooing of the Spirit, then it is not by grace at all, but by works, that he is saved. But God, the Spirit, taught Paul that it was by grace, and therefore he testified that it was by grace that we are saved. Paul knew, because he had learned what self was, and knowing that, he could not hope being saved otherwise than by pure, naked, unadulterated grace, with nothing in the creature, not the least of the least atom of goodness to induce it; for anything, little or big, that would induce grace would destroy it; it could not be by grace. In this view of salvation there may be hope for me, otherwise there can be none. This is my present experience, but at the time of which I have been writing, twenty-five or thirty years ago, I did not have the full conception of it that I have now. It has not been congenial to self to learn it at all, but that is where I am now in my journey, where self is indeed a barren land. But I hope I have, at times, been upon the mount, and though it is hidden now by mists and fogs from my sight, I know it is there; and even if the mountain be moved, I know that God is immovable, and will abide forever.

In my last chapter I had something to say about the family of Elimelech, but do not, at this time, propose to continue the subject at any length, further than to impress the solemn warning there is in it upon our minds upon whom the ends of the world are come.—

1 Cor. x. As Elimelech turned away from God, or his duty, even only for the time being, or to sojourn until his condition was bettered, and died in his disobedience, so may we expect to die if we, as ministers or private members of the church, refuse to hear God, and neglect our great salvation. A minister may lay down, to a great extent, his ministry, to better his condition, and then expect to return to it after a short sojourn in Moab; but he will never be able to take it up where he laid it down; he will never be able to preach to others to trust in God, because he did not trust himself; for he who teaches others to trust, must first have trusted himself. Besides this, it is a bad example to set before the flock of Christ.

About 1862, I was prostrated with chronic diarrhea, which clung to me until Gen. Lee surrendered. The first bacon I ate was about the time of Lee's surrender, and it tasted nasty, so that I thought I should never like it again. When Lee surrendered it seemed to me that I was relieved of a great burden. My diet during these three years was bread and sweet milk, mostly Graham bread, which I often carried with me when I went from home. I have lived chiefly since upon cracked wheat and sweet milk, though I can, at times, eat a little meat, and freely of chicken at almost all times. I was so emaciated that my bones litterly stared me in the face; and so feeble that I often had to hold to the pulpit to keep from falling while trying to preach. I was barely able to get about, and it seems to me now that I could not again go through what I went through then. It seemed to me then that I would have died but for my faith; that my faith kept my body alive. Times were hard then, and when some complained, I told them that I was worse off than they were; for if they did not have plenty at all times, I did not have it at any time. I had it, but could not eat it. I was starving in the midst of abundance. And I have thought that this is true in some cases in spiritual things; that it is often the case that those who have the least spiritually enjoy their little more than some do who have a great abundance. One day, soon after the war, a poor neighbor who ploughed an ox, came to see me; and he talked so thankfully and humbly about the little crop he had made, that I felt in my heart that he was more blessed than I was

with my abundance. And so I have felt that the little ones in the kingdom, though they knew little, were better off than some of the wise ones, for they were humble, patient, believing and loving.

One day in 1862 the Lord, as I then thought, gave me a text at Hobb's school-house, in Taylor county, from which I preached, much to my comfort at that time. It was this, "Except these abide in the ship ye cannot be saved."—Acts xxvii. In my next, the Lord willing, I will give the substance of what the Lord has, if not deceived, revealed to me from that text.—R.

[TO BE CONTINUED.]

EXTRACTS.

GOSPEL MESSENGER: The salutatory of Bro. Mitchell for the January MESSENGER for 1892, comes to us enriched with persuasion, thought and reflection, and I, for one, fully endorse its sentiments.

When Benhadad challenged Ahab to battle, Ahab replied, "Let him who is taking off the harness boast, and not him who is putting it on." If Ahab's advice was good then, I know it is gospel for our people to take the same advice now. Elds. Mitchell, Respass and Henderson are taking their harness off; they have, in faithfulness, worn it a long time and amidst lanes and corners, trials and sorrows, it has but grown the brighter; and now, in their decline, as the seared leaf of autumn mixes it yellow with Time's silvery threads of gray, a crown of glory is gently settling upon their heads. And while doubtless most of their thoughts are on the other side of the River, many hearts on this side are often in prayer to God that their useful lives may be stayed on earth as long as possible; and that all Israel, from Dan to Bersheba, may say that their God, faith and doctrine, is our God, faith and doctrine; and with Ruth say, where they die we want to die, where they are buried we want to be buried, and that God may do to us, and more too, if aught but death does part us from these. It has been the hap of few brethren to say what these can say. While their gospel lives have not been lives of meteoric influence that flash and dazzles for the time being, and then dies out, as such lives often do, in Egyptian darkness, theirs have been lives of growth until manhood is reached, and that, too, in the circle where they began. And say what we may, that man is God's mouth-piece to us who spends his gospel life where he is known, and grows not only in wisdom and understanding of the Scriptures, but grows also in the affections of his brethren and in the esteem of his people. Such men are Elds. Mitchell,

Respass and Henderson. They have never led, or desired to lead a party in Israel; they have never, by tongue or pen, injected into gospel truth any new revelation, but have ever written and spoken of Christ as Moses in the law and the prophets did write, the refrain of which is found in the New Covenant, that Christ Jesus came to save sinners; and that sin is the transgression of the law and therefore a sequence, and not a creation. Here is where the Bible finds and leaves Christ and sin; and so do they. By their godly writings in, and government of, the MESSENGER, they have given to us one of the best religious papers in the United States. Often one of their articles is worth the price for one year. The Salutory for '92, and the experience of Eld. Respass, in the same issue, are among the number. To this gifted trio is now added another dear and good brother, Eld. Hassell, and he, too, is a safe man, an humble, John-like Christian, full of love to his Master's cause. With him I have had an experience that I have never had with any other. This year, at a General meeting, the Lord told me to give him a dollar, and in obedience to the command, though poor myself, I offered it to him, and at first he refused to take it, until I insisted he should. That day, which was Sunday, he preached, and God sanctified my obedience to the opening of my ears to hear him, and so sanctified his sermon to me until I cried for joy for six miles on my road home that evening. I was enabled that evening to pray for my enemies—for every human being who had ever wronged me in any way; and more, I was enabled in the spirit to ask God to forgive me for every wrong I had ever done, and learned then and there that obedience is better than sacrifice, and to give is more blessed than to receive. I welcome you, Bro. Hassell, as co-editor of the MESSENGER, and do trust that its usefulness may grow, and that it may still continue to be a blessing to our people in the future as I feel it has been to us in the past.

And now, Bro. Respass, I have written as I have felt, and I trust, if you deem this worthy of publication (otherwise than delicacy of feeling in its reference to you) that you will do so.

In love to you all,

WILDE C. CLEVELAND

FORSYTH, GA., December 7, 1891.—*Dear Bro. Respass:* THE MESSENGER is indeed a messenger of love and glad tidings to us poor little unworthy ones of the household of faith. We trust and hope that we can claim, through Jesus, our King, a membership. It almost makes me tremble to address you and Bro. Mitchell as "Brother." I feel to be the least of all in the Kingdom, poor and unworthy, and oftentimes I fear exceedingly that I am a bastard and not a son. Oh, how I wish I could see Bro. Mitchell in the flesh. I believe I love him dearly as a brother in Christ, tho' I have never seen him, and you, dear brother, I have only seen once, but as long life lasts I will never forget you. Oh, how my

hungry soul feasted upon the good things that you fed to the flock at Sharon last July. How I loved you as a gift from God, our Holy Father.

You are a great blessing to the cause here, and after you are called home to heaven, children of the kingdom here in this world will rise up all over this land and country and call you "blessed." Pray for me and mine when it goes well with you, and if you ever can possibly do so come to my home to see us, for it would delight my heart beyond measure to minister unto you with temporal things at my home. I love the gospel of Christ as preached by the Primitive Baptist better than anything in this world. It gives God and his Son the glory. I am, I hope, your brother in Christ,
C. J. ZELLNER.

ATHENS, GA., December 3, 1891.—*Beloved Brother:* I have been at home but little since I saw you, having visited three other Associations, making five in all this fall, and also filled quite a number of appointments in my travels, one of which I will make special mention of. Elds. Manley, Evans and myself met at Corinth church, in Milton county, on Tuesday and Wednesday after the fourth Sunday in September. Here, I hope, the Lord blessed us with some liberty in speaking each day, and at the close of the services the second day the door of the church was opened, and an old brother and sister, King, he about 70 and she about 75 years of age, came forward, desiring a home among our people. They had been baptized many years ago, I think, by the missionaries, and had lived with the little River Baptists, but had become dissatisfied and were willing to give it all up and make a new start, which he did by telling his experience and requesting that I should baptize him. And after he had told his experience and been received, his aged companion came forward and told also an exceeding satisfactory experience, and was also received for baptism, but not being prepared, we agreed to meet the next morning for baptism, which we did, and a good-sized congregation being present, I proceeded to bury the aged couple by baptism in imitation of the burial and resurrection of our Lord and Master. I don't remember ever having seen two happier old people in my life than they were. I then went on towards the Marietta Association, and after good meetings there and at our own, the Oconee, returned home, having been out twenty days, in addition to the eleven days out on the first trip, and since then have been called on to attend an unusual number of funerals, and am now contemplating trying to serve four churches another year, if the Lord gives the ability. As ever yours in love, hope and tribulation,

F. M. McLEROY.

CRAWFORDSVILLE, IND., Jan. 4, 1892.—*Very Dear Brother in the Lord:* Eld. Bartley, who now lives at 77 E. Walnut street, Indianapolis, is in a very low state of health. He will not be well again until he reaches the shores of immortality. The same death that came to the first created man, has found each human being in all succeeding centuries of time, and all must pay the inexorable debt. How do the infirmities and brevity of life spoil the possessions of this poor earth! But though we die, our dear Redeemer destroyed the intensity and sting of death, so that to His redeemed it is only a shadow, and the dying bed is often made "as soft as downy pillows are." The thought keeps swelling up in our hearts, dear brother, that to see you once more would be one of the richest blessings of earth. I wonder if we shall ever do so in life. We send our united love to you, and ask an interest in your prayers. We are glad dear Eld. Hassell will help in your trying labors on the MESSENGER.

In sweet fellowship and love, your unworthy brother,

S. B. LUCKETT.

OBITUARIES.

GREEN B. BARNES.

BRO. GREEN B. BARNES, aged fifty-three years, fell asleep in Jesus at his home in Bulloch county, Ga., March 26, 1891. He suffered four years from heart dropsy previous to his death, and his suffering near the last was intense, though he endured it with as much patience and fortitude, apparently, as any one could. He was a prominent citizen, a kind father and husband, a firm, faithful Baptist to the last. He, together with his devoted wife, united with the church at Upper Mill Creek, in Bulloch Co., Ga., at the June meeting, 1888, where he remained a member to his death. He was ever ready to assist in bearing the burdens of his church and his brethren; prompt to his meetings and rejoiced in the truth preached. He took great pleasure in entertaining his brethren and friends at his hospitable home. The community has lost a good citizen, the family a kind, affectionate father and husband, and the church a beloved brother. The day before his death he talked to and counseled his family, and thus bid them good-bye. He prayed to the Lord that he might die easy, and told his family that if he died easy, they might know that his prayer was answered, and the next day he departed as going to sleep. Blessed sleep!

He leaves a bereaved widow and ten children, together with other relatives and many friends to mourn his loss, but we feel satisfied that it was a blissful change with him, having passed over the Jordan of death to await the resurrection of the just and the unjust. May the hand of our God lead and guide his dear ones through this life, and to a blessed hope in Jesus, if it is his will, and may the brethren imitate Bro. Barnes' walk while here with us, is our desire, for the Redeemer's sake.

H. TEMPLES.

REINER BARNES,

Aged forty-two years, five months and two days, departed this life August 17, 1889, at his home in Bulloch county, Ga., after suffering a great deal from cancer, which was the cause of his death. Mr. BARNES

was a highly respected citizen, a good neighbor, a kind father and affectionate husband. He never united with the church by profession, but left good evidence that he had been born again. He desired that the time of his departure might quickly come, that he might be relieved of suffering and enter into eternal rest with Jesus. (Blessed hope)!

He left a widow, six children, and many friends to mourn his death, but we feel that we do not mourn as those who have no hope. May the good Lord guide and direct his bereaved ones in the way of peace, and give them a good hope in the Lord Jesus, is our sincere prayer for Christ's sake.

H. TEMPLES.

MRS. ANNA WRIGHT

Was born in South Carolino, June 2, 1811, moving with her parents, Mr. and Mrs. George Wharton, to Fayette county, Ga. Here she united with the Primitive Baptists at Ebenezer Church, about 1826. In 1828 she was married to John Wright. Her husband was taken from her in 1863.

For several years Mrs. Wright has lived in the house with her son, G. A. Wright, Esq. Here she was living when the messenger of death came, on the 10th of April last, to release her from her sufferings here below. For several years her health had been feeble. Six days prior to her departure, Mrs. Wright was stricken with paralysis, and was never afterwards able to speak. Six children are left to mourn her loss, five having passed over the river before her.

Soon after marriage, she and her husband moved to Merriwether county. Mrs. Wright first put her letter in at Antioch Church, near Woodbury, but in 1847 she transferred her membership to Ebenezer, where for forty-four years she lived a consistent member, till death called her up higher.

Truly can it be said of her that a faithful wife, a loving mother, a good neighbor has fallen asleep in Jesus. We can confidently say to the bereaved ones, weep not, for your loss is her eternal gain. She has gone

Where death and sorrow are feared no more,
And on that bright, celestial shore,
She shall with Christ forever reign,
And be free from mortal fear and pain.

May we all be enabled by grace divine to bow in humble submission to His providential dealings, believing that the God of the whole earth will do right, and may we say, with one of old, "The Lord giveth and the Lord taketh away; blessed be his holy name." May it be our happy lot to meet her in eternal bliss, is the prayer of the unworthy writer,

J. M. BAGWELL.

EMMA ALLETHA KEEN,

My darling baby, died October 5, 1891, thirteen months and five days old. Oh, how I miss her, but I have no fear but all is well with her sweet soul. I ask an interest in your prayers. Yours in hope of eternal life.

J. W. CALHOUN.

Deacon J. W. CALHOUN quietly passed from time to eternal rest Nov. 29, 1891, at his home in Bibb county, Ga. He leaves a devoted wife, seven children and ten grandchildren, to mourn his loss. He was a devoted member of Sardis Church, always filling his seat there, if not providentially hindered. He was a good husband, a loving and indulgent father, kind and just to his fellow-man. His body was carried to the church, where a large concourse of relatives and friends listened to a comforting discourse delivered by his son-in-law, Eld. S. T. Bentley, after which the body was interred in the church cemetery.

May Israel's God comfort the widow and orphan, is the prayer of the writer,

L. B.

LUCINDA W WEED

Was born in Campbell county, Ga., October 18, 1850, and died in Gwinnett county, Ga., November 30, 1891, of cancer of the breast, from which she suffered intensely for three years, so much so that she welcomed the time to end her sufferings. She bore her sufferings with patience and Christian fortitude. She obtained a hope in 1865, and joined the church at Camp Creek, and was baptized by Eld. W. D. Almond. She was married to James A. Weed January 5, 1870, and was the mother of nine children, two preceding her to the grave, leaving seven children and a devoted husband, who also is a Primitive Baptist, together with two brothers, two sisters and an aged father to mourn for her, but not without hope, for we believe she died in the triumph of faith in a blessed life beyond this vale of sorrow. She was an orderly member of Bethlehem Church at the time of her death. She was a good wife, a kind mother, a good neighbor, and to the writer a lovely daughter. Eld. J. T. Jordan preached at the grave a noble discourse from Rom. v. 17, to a large concourse of people, after which she was laid to rest to await the resurrection morn. Her father,

S. W. GRESHAM.

Have not space for the poetry.—R.

R. B. DIXON

Died at his home in Bedford county, Tenn., September 26, 1891, after suffering greatly and lingering long with consumption, which he bore with much Christian patience and humble submission to the will of the Lord, never murmuring at sufferings, only desiring to live for the benefit of his family. He was born May 10, 1848, professed a hope in Christ and joined the Methodist church in the nineteenth year of his age, and lived a devoted member, much esteemed by the brotherhood. He was married to Louisa Frost, our oldest daughter, December 2, 1869. He was a local preacher in his church for ten or twelve years previous to his death, and labored earnestly till his breast and lungs became so much diseased that for several months he was compelled to stop. He was a kind husband, a devoted and indulgent father, a good and obliging neighbor, a respected citizen. When he erred it could be appropriately said it was an error of the head and not of the heart. We lived together for many years, and became much attached to each other. He was to me a kind son, his wife a precious and lovely daughter, his children are very nearly like my own. O, dear children, may the good Lord bless you and guide you is my prayer. Love and obey your loving and devoted ma. The last words he said to me on parting were, "Good bye, pa; if we meet no more on earth, I hope we will meet in heaven." Now that he is gone, it is my prayer, dear ones, that we all may meet in glory.

J. E. FROST.

N. B.—The funeral was conducted by Eld. Carter, of Tulahoma, who preached a very appropriate sermon on the occasion, to a very large congregation of attentive hearers.

J. E. F.

MRS. NANCY CLOPTON.

My dear mother, NANCY CLOPTON, and daughter of Jonathan and Elizabeth Phillips, long since deceased, was born February 14, 1806, was married to my father, P. P. Clopton, 1822, and died September 30, 1891.

Mother was born in Jasper county, Ga., was married near Flat Shoals, Ga., her father having bought them adjoining lands and moved there. My father soon after settled in Meriwether county, Georgia, near the Enon Primitive Baptist church, which both joined by experience about 1834, and with which they lived in perfect peace till 1848, when father sold out to go West, and declining again, settled in Meriwether, near Providence church, with which they lived in love and fellowship till death. Since father's death, in 1876, mother's mind gradually became impaired, till she was a child a second time; besides losing her sight and

becoming almost helpless. I have had the care of her for years. For more than two years before she died she had not left her room, during which time her hope seemed to give her but little comfort, and she seemed often to have great fear of death. About two weeks before she died she was attacked with a malignant type of fever, and suffered a good deal of pain for about two days, after which she seemed to suffer no more pain, and only complained of feeling weak and tired. Then her mind and the joys of salvation were restored, and she entered into her rest.

And I *knew she was going home*. Not a murmur escaped her lips. She now often told me she had no fear of death, and that she was only waiting in submission for the Lord's time to call her away; that she was willing to wait a few days if the Lord's will, yet more than willing to go then. "Oh," she often said, she "wanted to go home and rest." I talked much with her day and night of the goodness, mercies and promises of her Lord, all of which she seemed to realize in her soul.

Thus she passed away fearing no evil. Oh, what a consolation! What a great and true and precious Redeemer we have, to whom be glory forever.

Mother was of the fast failing old school of plain, hard-working, home-staying, own-business minding, peace and truth-loving women. I often heard the remark she had a powerful mind. She raised ten children, all of whom, together with father, have preceded her to the grave, save myself and one sister in Texas. As sorrowful, yet rejoicing,

R. ANNA PHILLIPS.

ELD. JOHN M. FIELD.

ELD. J. M. FIELD died on December 1, 1891, at this place, at the residence of his son, S. J. Field. He was born in Kentucky and came to Macon, Ga., in 1830, and lived there until some years ago, when he came here. He was eighty-two years and three months old. He was tenderly cared for by his children, and the whole community testified their love and respect for him by deeds and words of kindness. I saw him as frequently as my appointments would permit. He had been my friend from boyhood, but in the last few years we had been much together, and because he loved me he talked to me freely, and in his last illness, asked me to preach his funeral sermon, and to write you and the brethren of his spiritual condition. I can say for him that he was an humble, devoted follower of our blessed Lord, and that from the standpoint of his convictions he never swerved, either as teacher, or in the private relations of life; he was a faithful witness of God. He talked often during his illness, in fact, he talked of nothing else, but of the comforting doctrines of grace and magnified the goodness of God, who had provided for him a perfect Saviour. He talked of his approaching death as casually and coolly as though he was about to take a pleasant journey, and charged me to say to his brethren that he had fought a good fight, kept the faith and had the assurance that for him there was a mansion and crown awaiting him, the free gift of Him who had bought him with His own precious blood. He met death without fear or doubt, and spent his last days in praising God for his blessings and mercies, and in exhorting his dear ones and neighbors to seek the Lamb of God.

I bear willing testimony to the honesty of his convictions, and, to me, convincing evidence that he stood upon the rock Christ Jesus, with humble trust, but firm reliance.

My dear old friend and brother has gone on before; he is in the rest that remaineth for the people of God.

May God, through riches of grace in Christ Jesus, grant us a happy meeting with him where parting is no more. Your brother in Christ,
Indianola, Fla. S. F. GOVE.

MRS. CHARLOTTE B. HUDGINS.

MRS. CHARLOTTE B. HUDGINS, daughter of Elisha F. and Anna S. Bowdoin, was born January 29, 1857, and departed this life November 2, 1885. Sister was married to Mr. J. W. Hudgins December 3, 1884. She was not permitted to enjoy her married life but a short while—lacking one day being eleven months after marriage before the Lord saw fit to call her home. Sister professed a hope in Christ ten years before her death, but never united with any church. She told her uncle several days before her death that she was ready and willing to die; she knew she would meet her dead father in heaven. Sister lived only twenty-six days after the birth of her little girl, that lived only a few months after her mother's death, and then was called from this world of sin and suffering. When the Lord's time was fully ripe, and when sister felt that death was upon her, she called her husband and loving friends and kissed them good-bye, and bade them meet her in heaven, and gave mother her baby, and then breathed her last. "She is not dead, but sleepeth." Sister bore her suffering with great patience. She left her dear little babe, tender husband, a mother, brother and three half sisters, relatives and friends to mourn her loss. May God of all grace enable us all to become reconciled to his providential dealings, and prepare us to have the evidence that sister did, when we are called to him in death.

Adairsville, Ga.

EMMA BOWDOIN.

MRS. ANNIE E. JOHNSON.

MRS. ANNIE E. JOHNSON, wife of Henry R. Johnson, of Gordon county, Ga., and daughter of Jos. W. and Anna Bowdoin, was born Dec. 3, 1867, and died July 2, 1891. She was a kind and obedient daughter, a loving wife, and a kind and affectionate mother, respected and loved by all who knew her. She professed a hope in Christ some time before her death; she would call mother and father to her bed and tell them she was not afraid to die, but hoped she would live to see her little boy Nat, and baby Edna, twelve and fourteen years old, but God saw fit to take her baby two weeks before he took her, and then she became resigned to death. She said if she had to die for us to pray for her death, that she would be free from her suffering. She was confined to her bed nearly six months with consumption, of which she died. She bore her suffering with all the patience any one could, and her constant prayer was for God to give her patience and make her resigned to his will. All was done for her that the best physician could do, but it done no good. All she regretted was leaving her little family; and she wanted to die easy. Two days before she died she called her husband to her and said: "Henry, I want you to take care of Nat and raise him as near right as you can; never abuse him, and remember he is my child," and told him of other things she wanted him to do. Then she had mother to bring her trunk beside the bed, and she selected her clothes to be buried in, and the place she wanted to be buried. Then, after about thirty-six hours of suffering that cannot be described by tongue or pen, she expired, and on the same day her remains were interred in the family graveyard to rest until the final resurrection, when she will come with Christ. Leaving a loving husband, little boy, a father and mother, brother, two sisters, besides relatives and a host of friends to mourn her death.

Weep not for sweet Annie,
She has gone to be
An heir to Jesus' throne,
And to sing His praise
In heaven forevermore.

Adairsville, Ga.

Her sister,

EMMA.

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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-92

Notice this Messenger

FLOWERS COLLECTION

Vol. 14.

No. 3.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

MARCH, 1892.

Inc 92
Albert N Durdan

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PRAIRIE PLAINS, TENN., Dec. 25, 1891.—*Very Dear Brother:*
 To-day I am with the little family with whom I am now making my home. We are taking no part in the celebrations going on around us. I suppose they think they are celebrating the time of the advent of our Saviour, the Babe of Bethlehem; that little stranger for whom there was no room at the inn, but who was born in a manger. O, I wonder if the masses celebrating to-day ever think of Him as the prophet Isaiah spoke of Him when he said, "Unto us a child is born, unto us a Son is given; the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." I also wonder if they regard him as was spoken of him by the angel to his mother, saying, "Thou shalt bear a son, and shalt call his name Jesus, for he shall save his people from their sins." O, my dear brother, I greatly fear they do not so regard our Immanuel (God with us). I am so forgetful of his merciful kindness and tender mercies bestowed upon me, a poor wayfaring stranger, that I have but little to say about what others are doing. One thing I think I can join with Jacob when he said the Lord had fed him all the days of his life, all for nothing good that I have ever done, but all for the great love so often spoken of in the Scriptures, viz.: "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us, together with Christ." Then "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." O, it does seem to me that I have cause to be thankful to the Giver of every good gift, and every perfect gift, as long as he permits me to stay here in this wilderness of woe. I wish I could be more resigned to his blessed will, but I have so many ups and downs—and so many downs to one up—that it seems almost a hopeless case with me. The fact is, my dear brother, I feel certain that if the Lord is not in the matter, I am lost, world without end. I get a crumb occasionally I hope, from the Lord, through our beloved pastor, Eld. ——— Woodfin, when he visits us, at Elk River meeting house, which is monthly, providence permitting.

A little song is now on my mind and I want to give it to you, and if you should give this little scribble a place in the MESSENGER all will be right, if not, all right. I am still badly afflicted, and am living with a grand nephew and family—wife and three children. They are very good to me.

Yours in love,

ANDREW WOODS.

I am a poor wayfaring stranger,
 And wandering through this world of woe.
 There is no sickness, pain or danger
 In that bright world to which I go

I know dark clouds will gather 'round me,
 I know my pathway's rough and steep,
 But beauteous fields lie out before me,
 Where angels do their vigils keep.

CHORUS—I'm going there to see my Saviour,
 I'm going there no more to roam,
 I'm just going over Jordan,
 I'm just going over home.

CHO.—I'll soon be free from every trial,
 My body will lie in some grave yard,
 But when I'm done with self-denial,
 I'll enter on my great reward.

Eld. R. H. Burwick's address is changed from Summit, Ga., to McDonald, Georgia.

Eld. J. L. Smith's office is changed from Laston, Ga., to Arlen, Bulloch county, Ga.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 3. BUTLER, GA., MARCH, 1892. Vol. 14

CONTINUED FROM FEBRUARY NUMBER.]

THE EXPERIENCE OF A SINNER.

Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.—Acts xxvii. 31.

Paul having been accused of the Jews had appealed to Cæsar, and he was, in consequence, put on board a ship at Adramyttium with other prisoners for Rome, in charge of Julius, a centurion of Augustus' band. Much time was lost in stopping here and there, and the season became so far advanced that sailing had become dangerous, and Paul admonished them, saying, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading of the ship, but also of our lives; but the centurion believed the master and owner of the ship more than he did Paul. It was at the season of the year when storms might be naturally expected, and sure enough there arose a tempestuous wind that continued fourteen days and nights; and it was so dark that neither sun nor stars appeared, "and no small tempest lay on them."

"But after long abstinence, Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me and not have loosed from Crete, and to have gained this harm and loss; 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 I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar, 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."

The probability is that there were other Christians besides Paul aboard the ship, bound with him for Rome, and maybe some of them as prisoners. Aristerchus, a

Macedonian, and a minister who had before suffered with Paul for the gospel's sake (Acts xix), was aboard, and possibly Luke (Lucius), Marcus, Demas and Epaphras, all of whom are mentioned in Paul's letter to Philemon as being with him at Rome, and Epaphras is mentioned as a fellow-prisoner in Christ Jesus.

But it is not probable that there were any believers among the soldiers and sailors, and to them the spiritual part of Paul's message was not only meaningless but foolish; and Paul knew that they would look at it that way, but that did not keep him from reproving them for their presumption in loosing from Crete, nor from speaking to them the heavenly message. But while his message was foolishness to the unbelieving soldiers and sailors, it was to the few believers on board "Christ the power of God and the wisdom of God." The soldiers and sailors could not believe it "because the natural man receiveth not the things of the Spirit; they are foolishness to him; neither can he know them, because they are spiritually discerned." The soldiers and sailors could believe only in natural things, or "things seen"; but the believers aboard had "the evidence of things not seen," and knew what Paul meant by the visitation of the Spirit, and the effect of it was to revive the hope that had perished, and to give them renewed life.

"When Elisha proclaimed the gospel to the famishing city of Samaria, saying, Hear ye the Word of the Lord: to-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned said, Behold, if the Lord would make windows in heaven, might this thing be?"—2 Kings vii.

That worldly wise man no more believed the words of the prophet than the soldiers and sailors did the words of Paul. He the same as said, It is foolishness, and what you preach is contrary to reason, science and all human experience. But the prophet, like Paul, believed it; and whether he knew how it would be brought about or not, he believed it would be as the Lord said it would. The wise lord had plenty of political wisdom, for the king leaned upon him as we all do upon those wiser than we are; nor is it wrong to do it in worldly things, nor even in spiritual things when in

accord with God's word. That wise lord could have easily believed if the prophet had said, By this time twelve months shall a measure of fine flour be sold for a shekel in the gate of Samaria, because that sort of a gospel gave time to sow, reap and gather into barns, and was therefore natural and reasonable; but to say that great plenty should, within twenty-four hours, be in the gate of a city utterly destitute and starving, and surrounded and besieged by enemies stronger than they were even in the beginning of the struggle, was, to that wise man, too unreasonable to be believed by any sane man.

But Paul and all the believers on board the ship could not help believing it; and though the spiritual heavens had been shut up to them as the natural heavens were, and they had in neither seen the sun nor stars in many days, and gross darkness covered the natural deep and the deep of their souls, and the sea bellowed as if hungry to swallow them up, ship and all, yet Paul and his brethren believed in the face of all the natural evidences to the contrary. They believed because they had the "evidence of things unseen," and saw, therefore, beyond the darkness enveloping them in nature, and beyond the danger threatening them from the angry sea; they saw to the end of God's promise to them—their safe deliverance from destruction. They believed *then* that though the tempest continued to howl, that God would gather the wind in his fist (Prov. xxx.); and though the waters were lashed into fury and there was no light, but thick darkness, that He had his path in the great waters (Ps. lxxvii), and that neither darkness nor tempest should hide it from his eye; and though He did not prevent the storm, that He had nevertheless given the sea and the wind their bounds that they could not pass, and that as his creatures they were subservient to his purposes and should not, therefore, frustrate the least one of them.

The Holy Spirit had revealed to Paul, while imprisoned in Jerusalem, that he should testify of Him in Rome, and no storm or sea, rage as furiously as it might, could swallow him up before he had finished his work; and this is true of the least one of God's people. God has promised them salvation, and all the floods,

winds and storms of sin that may beat upon them cannot make God's word to them and for them a failure.

This is the faith of God's people, and this sort of faith they must have. And it is one that the world will not and cannot have, and of which they feel no need. What a blessed faith! and how essential to the prisoners of hope in their voyage upon the sea of mortal life, tossed to and fro with sin and depravity!

But the storm did not cease but continued until the sailors, under pretense of casting anchors out of the foreship, let down the boat into the sea in order to steal off and leave the ship and all on board to perish. But Paul saw them, for he was watching, though it was between midnight and day, when he should naturally have been asleep; and divining their intention, he warned the centurion and soldiers, saying, Except these [sailors] abide in the ship, you [soldiers] cannot be saved. This was a message the soldiers could receive or believe, for it was a natural thing—one that human reason could see—and they believed it, and believing it they sprang at once to work and cut off the ropes of the boat and let her fall into the sea. The soldiers knew from natural experience that sailors were necessary on board a ship to navigate it, and more necessary in a storm than in a calm. As soldiers, they could plan and fight a battle, but could not navigate a ship; that was a work for men trained to it.

It seemed to me at first that the text was a sort of contradiction of what Paul said when he announced the message from heaven, saying that there should be no loss of any man's life; for that promise was an unconditional one, and one without any reference to what the soldiers, sailors or anybody else on board the ship should do. "There are many devices in a man's heart, but the counsel of the Lord, that shall stand;" (Prov. xix) and so it was in this case: God had promised that no man on board should be lost; but if the sailors had gotten off in the boat, they would have been lost and the soldiers too; therefore, their purpose was frustrated, for it was contrary to the counsel of the Lord.

It was essential that the sailors should abide in the ship, and though God had unconditionally promised the salvation of all on board, it was one link in the chain of God's purpose in their salvation that the sailors should

be kept on board the ship, and therefore the means to prevent their escape from the ship was one subordinate to the end promised—that is, their salvation. They could not be saved if the sailors were not kept on the ship, and keeping them on board was as much God's purpose as their salvation was. God has never promised anything that will fail for lack of means to fulfill it; but the means to fulfill his promises will always be provided in due time, and will always be effectual; there will be no failure in them. And the means devised by the Lord will always be such as shall glorify God, that all boasting of man shall be excluded, and so that he that glorieth shall glory in the Lord.

Who would suppose that the wise lord upon whom the king leaned, or even that the prophet himself would have chosen four leprous men, sitting in helpless destitution in the king's gate, to have been the first to have eaten and drank of the gracious provision of the Lord to the starving city, and have been the messengers of good tidings to them? But so it was—God alone prepared them and sent them. God always uses the best means in accomplishing his purposes, and such means as men would not provide if they could. He promised Abraham to multiply his seed, and the means used would never have been devised by man. They were multiplied in slavery, for in slavery they were exempt from death in war and inured to labor, and were, therefore, robust and healthy, so that when they were redeemed from bondage there was not a feeble one among them; and the last one and the least one was carried out—not one was left behind.

But notwithstanding God has unconditionally promised the salvation of his people, yet not one of them will be saved unless born again.

“Christ taught saying, Suppose you that these Galileans were sinners above all men because they suffered such things? or these eighteen upon whom the tower of Siloam fell and slew them, think you that they were sinners above all men that dwelt at Jerusalem? I tell you nay, but except you repent you shall all likewise perish;” perish as they did in their sins. — Luke xiii.

This doctrine Christ taught, and his ministers have proclaimed it through all ages since.

It has been supposed that we preach a doctrine of this sort: That if a man is to be saved that he will be

saved, whether he repents or not—that he will be saved anyhow, let him live as he may; but Christ taught no such doctrine, nor do his ministers, but they teach a doctrine in which all these gifts and graces are secured to all the chosen and redeemed of the Lord. And such remarks as this have been made: “If I believed as you do, I would be easy and have no concern about my salvation.” But the concern is necessary, and is really an evidence of grace, while unconcern is an evidence of death. And I have myself, and do even now, at times, wonder why I am so concerned and troubled as I am about my salvation; but I can’t help it. I have heard brethren even, say to others, “You need not be uneasy about the salvation of your children; if Christ has redeemed them he will call and save them;” and I believe it, but still I am concerned about them; and sometimes I am more concerned because I have so little concern about them. Why should Paul have been so concerned about the church? and why should we, as ministers, be so concerned about the church? But we can’t help it, and still we firmly believe that God will work out all his purposes and save all his people. But we go in sorrow and affliction to proclaim his truth and approve ourselves, as ministers, in necessities and distress. Christ himself was concerned, and he came directly from the Father; he was concerned, and as he drew near his end he was more deeply concerned—so concerned that he prayed all night, and sometimes prayed more earnestly than at other times, being in greater agony. Still he knew the Father, and loved Him, and was one with Him.

I do not wonder that the world looks upon our lives and our doctrine as paradoxical, or the one contrary to the other, for it seems so to me sometimes. It was so in Christ, and his enemies taunted him, saying, “He saves others, himself he cannot save.”—Matt. xxvii. Paul believed what God had said to him, but he was watching late at night, watching and no doubt praying while others, maybe, were asleep. Paul could not help it; for it was God working in him to will and to do of his good pleasure. He could not go to sleep; it was no accident that he was awake and watching while others of less responsibility were asleep. God had said that no man’s life should be lost; but if Paul had been asleep

and the sailors had left the ship, there would have been loss of life. Great matters sometimes hinge upon what may seem to be accidents, and what may seem to be very little things. When Paul was imprisoned in the castle at Jerusalem, the following night the Lord stood by him and said, Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. But there were over forty fanatical Jews who had bound themselves under a great curse that they would neither eat nor drink until they had killed Paul. They had perfected all the arrangements for it, and had not a lad heard them, it would, no doubt, have been carried out. But the young man found it out, and he was Paul's nephew, and he told Paul of it, and then told the chief captain, and he finding out that Paul was a Roman, showed great zeal in Paul's behalf and sent Paul off that night, guarded by an army, to Cesarea. Who thinks that was an accident? One night the great king Ahasuerus could not sleep; he, perhaps, did not know why, but he could not sleep. Though his chamber was guarded by armed men, and noiseless servitors attended his bidding, yet he tossed restlessly upon his bed of down; tossed while his poorest subject slept soundly upon his pallet of straw; but he could not sleep—the great king who commanded one hundred and twenty-seven provinces could not command sleep—and because God had bidden sleep depart from his eyes that night. The prayer of God's stricken people had entered unbidden into that guarded chamber—had entered where even the mighty Haman could not enter unbidden—and filled that royal chamber with its invisible power. And perhaps to while away the night, or to woo sleep, he bade the chronicles of the kingdom read to him, and it was read how Mordecai, the Jew, had, by his fidelity, saved the king's life against the conspiracy of two of his trusted servants. And the king was aroused and no doubt startled to his feet when he demanded what honor and dignity hath been done to Mordecai for this? and the answer was, that nothing had been done. The king called to know who was in the court. Now Haman was come into the outer court to speak to the king to hang Mordecai on the gallows that he had prepared for him. And if the king had slept that night as usual, there is no doubt

but that Mordecai would have been hanged that morning, by Haman. But providentially the king could not sleep; nor was it an accident that he could not, and that he heard read the record of Mordecai's fidelity. It was one link in the chain of God's purpose in the preservation and deliverance of the Jews and the destruction of their enemies. And yet it may be asked, what if the king had slept, as if it was possible that anything, little or big, could ever be lacking that is necessary in bringing God's purposes to pass and in fulfilling his promise to his people. It might as well be called an accident that Mary went down from the hill country to Bethlehem at the time she did, and yet the prophet Micah had been moved by the Holy Ghost to say, 700 years before, that Jesus should be born in Bethlehem; and Hosea had said in the same Spirit, Out of Egypt have I called my Son, and Jeremiah had, in the same way, told before hand of the lamentation and weeping in Rama, Rachel weeping for her children.—Matt. ii. It was no accident that Jesus was delivered into the hands of wicked men who crucified him; nor was it an accident that he arose from the dead and ascended into heaven. It is no accident that all his redeemed people are called with an irresistible call, and that through grace they persevere unto the end. There is no such thing connected with the salvation of God's people as an accident, be it little or big; all is according to God's purpose and in fulfillment of his promise.

Sometimes such a question as this is offered in objection to this doctrine: What if you had not prayed, would you have been saved? and while it is true that prayer is an essential thing in salvation, it is never the cause of it any more than the salvation of those on the ship was caused by keeping the sailors aboard; but to the contrary, it was because God had promised the salvation of all on board that the sailors were kept from deserting it; and it is because God has promised the salvation of his people that they are called to repentance. It is not the repentance and faith that save them any more than it is the bud that causes summer, for it is the summer that makes the tree bud; and it is summer that brings the swallow, and not the swallow that brings the summer. When David murdered Uriah and was convicted of his sin and repented, it was not his

repentance that put away his sin, but he repented because his sin had been put away, or atoned for. So it was because God had determined the salvation of all aboard the ship that means were provided to that end, that there should be no failure.

God works in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

A little before, or about day, all on board ate and were of good cheer; and then they lightened the ship and cast the wheat into the sea. And when it was day they knew not the land, but they discovered a certain creek into which they were minded, if possible, to thrust the ship; and when they had taken up the anchors they committed themselves unto the sea and made toward shore. Sailors were necessary in all this work, which could not have been done without them. And falling into a place where two seas met, they ran the ship aground and wrecked it in sight of land.

And even now, if there had not been a disposition in the centurion to save Paul he would, with all the other prisoners, have been slain, for so the soldiers counselled; but their counsel was contrary to God's counsel, and therefore, the centurion commanded that they which could swim should cast themselves first into the sea and get to land, and the rest, some on boards and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land, being 276 souls in all.

There is no doubt but that those who could swim deemed their chance of salvation better than that of those who could not swim; and that those who could not swim also looked at it in that way themselves; but the truth is that their chances were the same, for the salvation of all depended upon the same word and purpose of God.

Paul, in God's providence, was made a temporal blessing to the soldiers and sailors, though they did not appreciate it, for the soldiers counselled his death. And so is the church a blessing to the world, even if many in it counsel its death, they are spared for the church's

sake. Paul did not hate and seek their hurt because they counselled his death and did not believe in his God, but sought their well being as if they were friends. The spirit of the gospel is a spirit of peace on earth and good will toward man. And may this spirit reign in the hearts of God's people, and diffuse itself over the earth, "until the knowledge of the glory of God shall fill the earth as the waters cover the sea."—Hab. ii. 14.
R.

[TO BE CONTINUED.]

TRIBULATION.

As I now commence to write under a strong impression, the question arises within me, What is there in my feeble letters that it should seem that necessity is laid upon me, and that rest is denied me if I write them not? I shall never know, and sometimes I ask not to know. At other times I am more rebellious, and try to find rest and peace in other ways until, as is the case at this time, I am glad to write in order to see if I can break the spell of torments that have compassed me about—to try to break the chain of misery that has followed me of late. In early years, when reading of those who came up through great tribulation and washed their robes and made them white in the blood of the Lamb, I earnestly wished to also "come up through great tribulation," so I could bear the mark of those of whom I read. (As I usually write of myself in the first person, and as this way is considered egotistical and out of good taste by refined people, I beg leave to explain that when I was at my studies, I learned that it was the correct thing to always speak of one's self in this way when confessing our faults, sins, etc., and as I solemnly feel that if I had no sins to confess I would have no troubles to tell, I ask to be indulged in my own simple way. I also notice that all the writers in the Bible write in this way, and as I hope I am not a woman of the world, but one who fears the Lord, I feel that it is allowable if I do not follow the refined rules of the world.) But to return: Many years went by before I began to feel that my afflictions were such as are peculiar to the tried children of God, and then I was so

tried and afflicted above measure, that I despaired even of life. I began to try to do everything by way of obedience; I took the yoke of baptism, expecting the return of great joy and peace, but was made to understand that only in the continual bearing of the cross, would the burden be made light. And from that time on have I been kept under the cross, until I never expected again to taste of the joy set before us until the cross should be exchanged for the crown. Peculiar were the heavy chains that bound me, bitter the cup for me to drink, heart withering were all things with which I must continually come in contact; yet through all, I often felt to say,

“Midst all my dejection, dear Lord, I can trace
Some marks of election—some tokens of grace.”

Much of my time was I given the spirit of prayer and supplication. “In prayer my soul drew near the Lord,” and this seemed almost my only way of approaching unto the dear presence of Him who is the life of His people. And often the great and precious promises were given me, strengthening, sustaining and keeping my soul alive; and truly precious was every word of the Lord as given unto me. But of late a change has come to me; not that troubles have ceased to annoy, but in some respects they seem to increase, or take different forms; but with them has been restored unto me the joys of salvation. Through the spirit of tribulation I have been enabled to enter the spiritual joys of the kingdom; I have been made to sing as in the days of my youth. In former days I grieved that I could only tell of joys unspeakable and full of glory as I had them in remembrance, and not from present enjoyment of them; and I may have to do that way in a measure at this time, yet I can say that it is not so long ago that I have once more enjoyed the prospect from the top of the mountain; also have I been more favored in nearness and acceptance at the throne of grace. Suppose I particularize a little: It was at our annual Visitation meeting that the greatest dawn of heavenly peace and love was bestowed upon me that I have felt for years. In all my life I have never known a sweeter frame of mind, and that, too, under apparently peculiarly trying circumstances, so that I have truly learned that “There

is nothing too hard for the Lord" to do. Afterward a few days of trial intervened, when again the peace of God returned, and I felt surely I must be going to die—which, in my state of health, is a something not unlooked for at any time. I had been told that a most revered and beloved sister in the church (the deacon's wife) was sick, but not dangerously, until unexpectedly a messenger came to the door, just before light in the morning, and said she was dead. Then my thoughts were, Have I tasted a little of the sweet heavens as they came down to receive the dear one home to her longed-for rest? I had felt something like it (only more mingled with sadness) when other loved ones died, and now was this it, was I still to follow the path of tribulation further on? They told me how peacefully and sweetly she passed away, like an infant falling into its own sweet sleep; how she spoke words of fondest love and affection for the sisters of the church who constantly attended her; of how she remarked to my mother, a few days before her illness, that she was longing for her release, only dreading "to bear the wrench that sets us free." And as I looked at her, so calmly resting in her coffin, I thought, How easy the Lord hath made it for her; how truly great is his goodness to the children of men! How well I remember her peaceful and saintly look as she spread the table for our communion; sweet is the remembrance of her last pleasant visit to me a short time before she went away, and well can we say, "They rest from their labors, and their works do follow them." A few days after, as I went out to ride, I could but notice how beautiful this world was, for truly "He hath made all things beautiful in his time." How gorgeous were the forests in all their many-tinted autumn hues; how grand the clear bright skies; yet my heart was not here, it was with the departed one, still drinking the foretaste of the joy and peace into which she had entered; and though there is truly a glory in things terrestrial, yet we learn in all these things to feel how surpassingly glorious are the things celestial.

But my days went on until one night I was suddenly and violently taken ill with something like heart failure. The heart seemed so oppressed and tired out, and I had injudiciously taken ether, and to all appearances it seemed that my hour had come. In all my many sick-

nesses I had never felt so much like certain death was before me, and in what state of mind was I found? Was I ready, was I waiting? No; I found that I was left alone, and O, how troubled I was, and as I again began to rally, what awfully solemn thoughts possessed my mind, and constantly I was followed by the words, "Behold, I come as a thief," "Be ye ready also; blessed is that man whom when his Lord cometh, he shall find watching," etc. I felt that all this testimony was against me; that sudden death was approaching, and after some days an indescribable feeling of sickness began to come over me, and I was told that the deacon of the church was taken suddenly ill with la grippe which was fast developing into pneumonia. I felt that I must visit him, which I did, and the next morning he was dead. How truly came back to me the force of the words, "Behold, I come as a thief," etc., and the impression immediately left me that they were for me. I still kept up and began preparing for the funeral when I was seized with a sudden and dreadful chill, and took to my bed with the same malady, and as the funeral was in progress, I was almost left alone, and feeling that my weak body could hardly come through a disease that often proved fatal, it seemed I must necessarily feel that the time of my departure was at hand, and what were my feelings now—was I ready? O, yes; I truly could say I am all ready now; my dreams the night before had been most pleasant of dear departed ones, and it just seemed that now the heavens had come down for a poor sufferer like me. All day long I was joining the heavenly host singing "Glory to God in the highest, peace on earth, good will to man." It seemed I had passed every shadow; that I had got through the valley, and I thought of the mountains upon whose top the Lord commanded the blessing, even life forevermore. Away up on the top of the mountain he takes us to give us the blessing, and how strong within could I feel the breathings of that life everlasting, though in body I was struggling for the breath of this wretched life; and for two days my anticipations were so great that I hardly felt the pain of sickness; I hardly felt I was in the body, and thought I knew a little of how those martyrs felt who could sing as the flames were consuming their bodies. It was just like standing at

the door waiting for its opening, and I felt freely to talk of this to a loved sister who came to see me, and gave her a message for my loved pastor, thinking I would see him no more, but she would not have it so at all, and cited me to others who had felt the same way, and were restored to many years of life. But I then could not think so, and felt thankful that I had my mind, and could even realize "The pains, the bliss of dying," still sensibly feeling

"Sweet pleasures mingled with my pains,
While His strong hand my head sustains."

But on the third day they told me I was better, and as I had to acknowledge it myself, I gradually came down in my mind, and all the suffering of the dreadful malady was so sensibly felt I almost felt rebellion beginning to work within, yet humbly prayed for submission, and felt to take up with these lines, which were given me:

"Thou wilt not despise a sinner distressed,
All kind and all wise, thy season is the best.
To thy sovereign pleasure resigned I would be,
And tarry thy leisure, and hope still in thee."

Yet still I could not help feeling a little sadness, and expressed to another precious sister who came in to see me, that my grave would seem sweet to me—even the clods of the valley. But none of the dear ones seemed willing for me to go, and tried to picture something for me here; but I told them it was "far better" to depart. I so sensibly felt it was "far better" than the best of all things we could have here. And when I tried to think of others who had been resigned to the will of the Lord, let it be life or death, I would reason: They had an object in life; they would be useful to their families and friends, while I, perhaps, would be a source of trial. Why should I live? The dear little church would rise up before me, but I would feel, It would be better off without me; and yet it would keep rising before me, even when I would be waking from my strange, feverish sleep; and I yet feel I must confess my ingratitude and rebellion, for I felt bitterly toward the Lord, and would think him cruel to so leave me to torture, and yet let me live. I could have borne it to die, but why must it be and yet live?

Surely I can witness that there are no bounds to the mercy, forgiveness and loving-kindness of the Lord. As I grew better, and the dear ones coming in looked so much brighter in their countenances, I then felt ashamed of myself, and felt I was willing to live, and prayed in my heart that I be never left to grieve those who were so glad to see me coming back to life again. And I have learned that even though the Lord come for me suddenly, if it is only he himself, I need have nothing to fear.

Yours, in much tribulation, and in hope of the kingdom,

Woodstock, Mich.

KATE SWARTOUT.

WORDS IN SEASON.

We should exhort one another to love and good works. Strange we should be so stupid and dull in things pertaining to religion; and do not each of us see within ourselves an unlawful concern for this world, a dread of leaving it, a coldness of our love for Christ, and a heartlessness in his services, a murmuring spirit in the hour of affliction, all of which we know is wrong? It would be well for us often to go to our Saviour and study, seriously study, his frame—the estimate he set on this world, the concern or unconcern he had for its honors, its wealth or ease. Go and view him in the garden where he prayed, and then enquire, do we deserve to be called his disciples? How much of our thoughts have been given to the world, considering how we may attain it, how we may wear its honors, or have its ease. As we go to our places of worship are not many of us reflecting upon worldly themes, contriving in our minds ways and means of our own personal benefits. Remember what our conversation has often been, even in walls erected for the worship of God. Do we not need the word of exhortation? Think what a profession we have made—to be the children of God. With this high profession, what have men a right to expect of us? They have a right to expect to see good in our ways, sincerity in our conversation, and evidences in our behaviour that we love the Saviour; but alas! alas! many of us, *nay, all of us*, are far below the example of

our dear Redeemer. Let us exhort each other; "as though God did beseech you," so let us urge each other. Oh, for the power of inward religion for the Spirit of our Master.

Sometimes our faces are covered with shame as we see pride, worldliness and idolatry have eaten up our enjoyments and led us away from our true happiness and best interests. Affliction often calls our minds home. David said, "Before I was afflicted I went astray: but now have I kept thy word."—Ps. cxix. 67. How strange that God should find affliction necessary in managing us. It would seem that the mercies of God, good homes, good friends, good health, happy families and worldly plenty would fill our lips with praise and our hearts with gratitude, but when you find one so favored he is loth to wear the yoke. The cross of Christ has too much weight, too much reproach, and he sets his heart on the gift and not on the giver.

But "Afflictions, though they seem severe, are oft in mercy sent." In affliction, worldly things lose their importance in our minds, and prepares us to look to the great beyond for rest. Toil and labor prepare us for rest naturally, and it is true spiritually. There we learn that earth's best comforts will not suffice—we can not rest in its honors, for they are empty and misapplied, and in deep affliction we see this. The wealth of earth may say there is no rest here for you, it is more likely to prove a snare and an idol. You may seek it and worship at its altar all your days, and in affliction you will reproach yourself for your wasted life and misspent years. See a man worth his thousands and mark his thoughts; he is often still studying how to draw more from the sweat and labor of his poorer neighbors; there is no rest. There was one who said, when his barns were filled, his garner overflowing with plenty, "Soul, take thy rest," but the reply was, "This night shall thy soul be required at thy hands." We often see men who have had their hearts set on wealth, and have labored hard to obtain it, but no sooner is the new house done, the estate made sure, and home crowned with plenty, than he is called to go, a widow and orphan children are left to mourn his loss, and lose his earnings by the cunning of others. Worldly things are not a rest to God's children; its pride and fashion

must go. They will go from his heart, and he must learn that God is the place of rest. Are you too proud to be a Christian, are the ways of Jesus too plain for you, are his people too low and out of style to make you good companions? Affliction will one day change your mind, and you will see that your idols will be insufficient. God will have our hearts; by affliction, disappointment, bereavement, tears, sadness of heart, grief, woe and distress, we often learn that nothing is so good, lovable and precious as God. We cannot love God too much.

How often have God's people had their sweetest comforts in affliction and death. The martyrs by the thousand were made happy in death; when they knew that earth had nothing for them, they rejoiced in God. Stephen died with his face aglow with love and hope—forsaken of earth and hated of men, but chosen of God and precious. The rich man had his good things all here, but alas for that man in the world to come. Oh, Christians, is your heart set on God, on your blessed Redeemer? If this is the object of your worship you will not reproach yourself at death for the devotion. Oh, that the Lord would draw us away from our idols, and wean us from every undue attachment to earth. God's end in giving us the good things of earth is thwarted when we idolize them.

Let us remember how much we are under obligation to God. Should we hesitate and say excuse me? The Saviour suffered on the cross, he bore reproach, he spent cold nights in mountains and solitude for you; he yielded his back to the lash, his cheeks to the smiter, his hands and feet to the nails, and his soul even unto death, and was forsaken of God and hated of men, all for you. Are you willing to be one of his disciples? Can you see any reasons why you should not yield obedience to him? He endured the reproach of men and set the example in Jordan; go see him buried in its waters; here is an example to you, mark the company he keeps; the gay and fashionable are not sought; the poor of earth are his favorites. Earth's honors, wealth and ease are all treated with contempt. This is your example, can you submit to it? The war is here, but the rest is in heaven. The time for labor and toil is now, but the time for repose is in heaven.

(2)

Oh, how Satan fortifies the mind against duty. He suggests that your friends will forsake you; that salvation is not for obedience no way, that you can defer to a later period of life. These thoughts are so cold and ungrateful! Think how you need the Saviour, in life and in death, and in the great day. A poor man said as he died: "A man at death finds that he is a weak thing." "Our light afflictions, which are but for a moment," and our opportunity to confess our Redeemer before men, will soon pass away. Oh, dear brethren and sisters, I beg of you to love one another. Do not bite and devour one another. Worship God—sing his praise with the spirit and the understanding. Do not speak evil of each other. We will soon be beyond the storms of life. Let us all pray God to visit our poor confused and tried people once more. I am grieved at myself; there is so much in me that I regret. Once I loved God; my soul was full of love, but, alas, "The tempter came in, with his own subtle sin, and infected my nature with pride." "Where am I now, when was it, or how, that I fell from a sense of his love." Self is a poor thing to worship. To pray with thoughts of self, or preach or worship with a view of promoting self, how hateful and detestable. I long to see a pure and true revival of the religion of Jesus, when we shall learn love and not strife, when we shall be blessed with peace and the Lord's presence.

Crawfordsville, Ind.

J. H. OLIPHANT.

EXPERIENCE.

ELD. A. B. MORRIS—*Dear Brother in Christ:* This beautiful afternoon I feel inclined to comply with your repeated requests to write, in part, the dealings of the Lord with me, which I hope may prove worthy your perusal, by your assurance of "casting the mantle of charity over my imperfections."

Reflection brings afresh many instances when I was made to feel the power of the All-wise Being, and see what an insignificant creature I was. Mine was never a nature to brood over one trouble long at a time. I always tried to reverence the Supreme Being, though I fear all I did was but mockery, though for the moment

I was sincere. I often attended series of meetings, and sometimes when the invitation was given to all who felt that they wanted to be Christians, "Come to Jesus just now," and kneel at the anxious seat, and there in the very dust of humility, pray God to have mercy on me, a sinner. I went, for who in the wide, wide world, would not love to feel the assurance of a better world beyond when their days on earth were numbered. I confess I went again and again, and gave my hand to ministers in token of my wish to be remembered when they prayed for lost sinners, but no change came over me; so I resolved never to approach the altar where the good spirit seemed to be in the hearts of all others, while I was left cold and desolate; and in thus keeping aloof I received the title, "hard-hearted sinner." My feeble petition is, that God may forgive me, if my thoughts were an abomination in his sight. Months were borne away on the wings of time. I joined in many worldly amusements, and to all (save that One that knoweth our most secret thoughts) I was thought to partake only of the pleasures of life, without one serious thought. I became almost reckless, and was nearing the conclusion that religion was a myth, when to my surprise, one night at church, after the aged pastor had finished speaking, and the good people commenced singing, oh, how my heart swelled with emotion as the words of a favorite song fell on my ears, pouring forth the praises of God, so fully expressing the wish to live up yonder, that my eyes filled with tears. I hope it was God's plan of making me realize my condition, for he hath power both to will and to do, at his own good pleasure. Often since then I have been at church and heard the minister proclaim the goodness of God, and my soul seemed happy.

We are told, and learn by experience, that the darkest hour of the night is just before dawn. While on a brief visit to relatives in North Carolina two years ago, I was one evening made to feel, oh, so happy! I was visiting relatives who lived at my dear father's childhood's home. As the shades of evening were gathering, and a gentle breeze was stirring the leaves, cool and fresh from across the clear waters of the Catawba, I was restless in doors—a great burden seemed weighing heavily on me—conversation seemed to have no charms,

so, accompanied by a cousin, I started for a ramble, led by a desire to view every nook of the dear old home of which father had so often told me. At first we lingered awhile at the rocky spring, 'neath the wide-spreading oak, that so kindly invited tired nature to rest in its refreshing shade, and watching the tiny stream as it flowed from the rocky mound wreathed with evergreen ferns, a fit emblem of the everlasting love of our Father in heaven, flowing from a rich fountain of "pure water" that sustains His humble poor, who need him every hour. From thence we passed up a minature hill overlooking the river. There was the burial ground of my grand parents. Well may they have selected such a lovely spot, for it seemed that God was everywhere. Oh, my soul! such moments of inexpressible joy; my heart was full to overflowing with love to God. As I stood gazing on the beauty and solemnity of all around a sweet feeling of peace stole over me, and I could but raise my eyes toward heaven and thank Him from the very depths of my heart for his many blessings. As I knelt at the tombs of the loved ones who had gone before, I felt I could almost see their smiling faces as they walked the golden streets of the New Jerusalem. I was too happy for words. "No tongue can express the sweet message of peace, of a soul in its earliest love." I had no thought of the flight of time, and would have lingered hours had not the gentle words of my cousin reminded me of dewy eve, thus breaking the spell that bound me, recalling my thoughts to earth again. Still I could not tell why I felt so happy.

In November following I attended a meeting held by Eld. H. W. Thomas, at Chewalla. I had often heard my mother speak of the church, but I had never been there. The weather was very disagreeable, the dark clouds, and the chilly winds of autumn gave the old church and its surroundings a very desolate appearance. The fire out of doors (for there was no stove), seemed most inviting, but as the minister led the way in, we followed, and, I believe, as God gave him liberty to "speak the truth," He also prepared his hearers to appreciate and rejoice, for when the dear, familiar hymn, "Amazing Grace," was being sung, a halo of glory seemed to crown the once sombre place, and shouts of praises ascended to His throne on high. If I

ever realized a change, it was then; I thought surely God has pardoned my sins, or I could not so fully enjoy the association of these good people. I wonder if I am deceived and deceiving? I hope not.

On Saturday before the second Sunday in October last, I attended Shiloh Church, where I had accompanied my mother from my infancy, and of course it was hallowed by many sacred ties. With fear and trembling I presented myself, and in broken sentences told of my sweet hope, my doubts and fears, and my wish to be enrolled with the dear Saints there. Oh, joy to me, I was received.

Well, Bro. Morris, I suppose it is useless for me to tell more, as you remember gently leading me down into the little pool, and "in obedience to the commands of your Master," baptized poor me. Then there was a peace that passeth all understanding, and I felt that "In my Father's house are many mansions." May it be His will to lead me in the strait and narrow way to that "Rock that is higher than I." Yours in hope,

Moscow, Tenn.

LENA CLARK.

EDITORIAL.

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THE MERCY OF GOD.

DEAR READER: Did you ever feel to be an object of mercy? When and where was it so with you? You asked, and begged, and cried for mercy then, did you not? And you received that mercy for which you prayed, and felt that your sins were all put away—all gone. O, the riches of God's mercy! It comes to the poor sinner in his deepest distress, in his helplessness and bitterness; yea, when sinners are so quickened as to taste the gall of bitterness, and to realize the bonds of

iniquity they are the manifest objects of mercy; and so sure as one so feels, just so sure that mercy comes right down through the gloom—down in the deeps, in the prison cell, and just meets the demands of the case—the requirements of the critical moment. Do you know why it comes down then and takes you up and puts a song of praise in your mouth? It is because God is rich in mercy, and for the great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, and saved us by His grace. So you see that the objects of mercy are the subjects of salvation by grace, salvation from sin and all that grows out of sin. Therefore, it is not strange that David sang so much about the mercy of God, and repeated over and over again that “His mercy endureth forever.” But mercy alone does not save the sinner; no, for it is written, “Justice and Judgment are the habitation of His throne.” The apostle tells us that God saved us, not by mercy, but *according to His mercy*. He saved us *by the washing of regeneration and renewing of the Holy Ghost*, which implies the atoning, cleansing blood of Christ who died for our sins, to satisfy the demand of infinite Justice. So you see, when the debt was thus paid, sin was out of the way, for we were reconciled to God by the death of Christ, which opened the way, and this mercy of which we have been speaking comes swooping down through the mediation of Christ, and comes right into the dungeon where those for whom He died were bound in chains and fetters of sin and death, and prepares them to sing the new song of grace, mercy and truth.

Then you ask, why did Christ die for sinners? This is a deep, searching question—one that I do not feel capable of answering, but we may here say that Christ died for them because they were His people, given to Him in the covenant, counsel and will of God, and He loved them with an everlasting love. Yes, He loved them when they were dead in sin, and for this great love wherewith God loved them, He hath quickened them, and Christ loved them and gave himself for them, that He might redeem them from all iniquity. But why God loved His people I can't answer.

J. E. W. HENDERSON.



I would caution subscribers against sending money in ordinary letters. Several have sent me money that way this season, and it never reached me. Also, remember that a Postal Note is no safer than money, and Postal Notes should be registered. But the safest—and that is safe against all casualties—is a Money Order, and also Express. If money is sent otherwise than by Money Order, Express, or Registered Letter, it is at the sender's risk.—R.



THE ADULTEROUS WOMAN.—JOHN VIII. 11.

Having recently heard what we consider to be an improper and unwarranted construction put upon the words of Jesus to the adulterous woman, as recorded in John viii. 11, we feel inclined to submit a few thoughts for the consideration of every reader, with a hope that what we may write will be tested by the infallible standard of God's word. In order that the reader's mind may be refreshed on this subject (which all who read the New Testament have heretofore read), we will here give the connection of the above text somewhat in detail:

“And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? *This they said, tempting him, that they might have to accuse him.*”

It will be seen by the above quotation that the deceptive Scribes and Pharisees, on this, as well as other occasions, desired to get some ground of accusation against Jesus that he was superceding Moses and the law, and basely usurping an authority as king and judge, to sit in judgment on all such cases as should come before the regularly appointed officers of the law, and thus, in a tempting way, in order to draw him into the snare, they very humbly say “Master, Moses in the law commanded us that such should be stoned: but

what *sayest thou?*" As this was a snare they had set for him, they, doubtless, greatly desired that he would take control of, and sit in judgment on the case, and thereby give them just cause to report him to the legal authorities as a usurper that had come, not only to dethrone Cæsar, but to set aside Moses, and all the officers of the law of Moses.

Now, as we have said this much by way of preliminary, to help the reader more readily to understand the whole connection of the subject, and also to see the force of what we may have to say upon it, we proceed to quote the answer of Christ to these tempting questions. He said unto the tempters: "He that is without sin among you, let him first cast a stone at her." Conviction of sin, whether of adultery, deception, or other sins, seized upon their guilty conscience to such extent that they could no longer stand either in the presence of Jesus or of the woman whom they had accused, but went out "one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst Jesus said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more."

The argument that has been used in order to justify churches in receiving adulterous persons into the fellowship of the church, brings in these words of Jesus, "Neither do I condemn thee," as though he justified and approved of adultery, and therefore it ought not to be a barrier to fellowship in the church. This is horrid teaching to come from any source, and especially from a Primitive Baptist preacher, and pastor of churches. We say "horrid teaching," because it appears to us to be subversive of every principle of morals, decency, chastity and gospel order in any church. But horrid as this teaching is, it has taken root in the minds of a few whom we have regarded, and still regard, as good brethren, whose hearts, we trust, are still open to be instructed in the way of the Lord. We cannot, according to our present views and feelings, indulge in one harsh thought or unbecoming word towards these brethren personally as brethren, but we are free to confess that we do regard the sentiment which we are combating as very erroneous, injurious and hurtful to

any Primitive Baptist church that will adopt it. The seemingly plausible argument, favorable to bringing into the church, a nice and good woman, who has a well grounded hope in Jesus, and having obtained it since she was married to another woman's husband, has a powerful effect on the minds of even good members in the church. But if such members would only pause and think prayerfully for a moment, laying aside all pleadings and sympathies of the flesh, and look at these things in the light of the Spirit of Christ and the teachings of his word, they certainly could see that any teaching or sentiment that requires the words of our Lord Jesus Christ to be so tortured and construed as to justify adultery, either in the church or out of it, is wrong and entirely subversive of all good order. We do not say that brethren who insist upon receiving such persons into the church are seeking to subvert gospel order in the churches, but we do believe if such divorced cases and marriages were to be recognized by Primitive Baptist churches, it would stain and defile the purity of the church as a visibly organized body to such extent as to subvert decency and good order among the churches. In the case of this adulterous woman, our blessed Lord surely regarded her adulterous act as a sin, when he said, "Go, and sin no more." But in saying, "Neither do I condemn thee," He showed that His "kingdom is not of this world," and that he did not come to supercede the law of Moses, or to sit in judgment on any case where any officer of that law had jurisdiction. Christ did not come to disturb any regularly constituted authority of any government on earth, neither did he come to destroy the law as given by Moses, but to fulfill it in every jot and every tittle. To have set in judgment in this case as an officer of the law and condemned this adulterous woman, he would in that assumed capacity, have made himself a violator rather than a fulfiller of the law. And it would also have been the very thing these Scribes and Pharisees desired when they came in a deceptive and tempting way—quoting the command of Moses, and then saying, "But what sayest THOU?" In all the teachings of Christ and his inspired apostles, strict obedience and subordination to the "powers that be," or to all regularly consti-

tuted human governments, is enjoined. Christ himself set the example by paying tribute, though a miracle was performed to get the money.—M.

[TO BE CONTINUED.]

ASSOCIATIONS.

So far as I am aware there are no Primitive Baptist Associations held in the winter. I write the present article, therefore, at a distance of some months, both anterior and posterior, from the period of these annual gatherings among us, and consequently at a time when we ought to be able to consider this subject in the most unprejudiced and dispassionate manner.

The scriptural authority for Associations, as meetings of the people of God for united worship and for mutual edification, may be found in the three great annual festivals established by the Lord for the ancient Israelites (Passover, Pentecost and Tabernacles), which, as I have shown in the Church History (pages 94 to 97), had a three-fold bearing—natural, historical, and spiritual. And, as I have said in that work, “God’s object was to promote, in this way, the religious zeal and knowledge and union of his covenant people, to bring them frequently together in loving, brotherly fellowship for the worship of God—the very same object that is now beautifully and pleasantly subserved by the frequent assemblies of the people of God in their quarterly, yearly, union, corresponding, and associational meetings.” It was when the day of Pentecost was come, and when the disciples were all with one accord in one place, that the Holy Ghost was abundantly poured out upon both speakers and hearers with the glorious results described in the second chapter of Acts. And, when the writer to the Hebrews (x. 25) exhorts us “not to forsake the assembling of ourselves together,” he does not limit the assembling to the members of any local church. In partial imitation of the final general assembly of the church of the first born in heaven (Heb. xii. 23; Rev. iv., v., vii., xxi., xxii.), it is certainly right and proper for all the members of the mystical body of Christ who can to meet when they can on

earth for the edification of one another and the glorification of God.

For such worthy purposes, the first regular Association of English Baptists seems to have met at Bristol in 1692, and of American Baptists at Philadelphia in 1707. These Associations grew out of yearly meetings, and the messengers who composed them were very careful to affirm that these organizations "had no superior or appellate jurisdiction over the churches, but were simply designed to promote yearly correspondence and communion in the gospel;" that "each church was independent in authority, in regard both to its doctrine and discipline;" that "the several independent churches being the constituents, the Association is not to be deemed a superior judicature, or having a superintendency over the churches, but subservient to the churches, in what may concern all the churches, or any one church in particular;" and that "the Association should withdraw from a church only for persistent defection in doctrine, or disorder in practice." (See Minutes of Philadelphia Baptist Association 1707-1807, pages 29, 31, 60-63). The oldest Primitive Baptist Association in the world is the Kehukee, and the messengers composing that Association said, in 1777, (Church History, page 700): "We believe that every church is independent in matters of discipline, and that associations, councils, and conferences, of several ministers or churches, are not to impose on the churches the keeping, holding or maintaining any principle or practice contrary to the church's judgment;" but they recommend associational meetings for the mutual comfort, union and satisfaction of the churches.

As my father remarks (Church History, page 702): "Should the churches ever allow the Association, or any body of men formed by their combination, to dictate to them against their consent, it has ever been held that their liberties in such case will have passed away, and they become no longer churches of Christ, but tools of tyrants. Associations are not considered absolutely necessary for the existence of a church or churches, but only as a convenient method of correspondence and intercourse among the churches, so that acquaintance and personal contact might be promoted among a larger circle of brethren than could be done

in a single church or neighborhood. Much satisfaction also is found in obtaining the views and advice of each other on questions of importance in the kingdom of Christ."

In the ninth chapter of the Church History, which gives the twelve characteristics of the Apostolic Church, I have said: "The Fifth Mark of the Apostolic Church was the independent or congregational polity, or government of each local church, subject only to the Headship of Christ; all the local apostolic churches being united by no outward bond of force, but by an inward bond of love. A visible church is always in Scripture a local body, and every local church, acting by a majority of its members, is invested by Christ with the exclusive and final power of receiving, disciplining, excluding, and restoring its members, electing its officers and transacting all other necessary business. (Rom. xiv. 1; Matt. xviii. 15-18; 1 Cor. v. 4, 5, 7, 11-13; Rom. xvi. 17; 2 Thes. iii. 6; Acts i. 15-26; vi. 1-6; 1 Cor. xvi. 3; xiv. 23). Especially does the language of Christ in Matthew xviii. 15-18, demonstrate that the church is the highest and last ecclesiastical authority on earth; that there can be no appeal, under the law of Christ, from the decision of the church to a presbytery, or synod, or general assembly, or conference, or convention, or priesthood, or prelacy, or papacy, or Association, or any other earthly authority. After a church has excluded one of its members, and classed him with heathens and publicans, it is not only thoroughly unscriptural, but also thoroughly absurd, to suppose that any man or set of men can, by any exercise of authority, put back such an offender in the fellowship of that church. With true repentance, confession and reformation, the fellowship will be restored; but without these exercises gospel fellowship can never be restored. Each gospel church is a separate and independent republic, having Christ as its only Head and Law-giver, and not subject, in ecclesiastical matters to any outside jurisdiction; such, according to the oldest scholars and historians, was not only every apostolic church in the first century, but also of the second century. (See the works of Gibbon, Mosheim, Neander, Coleman, Whateley, Burton, Barrow, Schaff, etc.) The church is repeatedly declared in the New Testament to

be the body of Christ; the only Head, therefore, of this body is Christ, who guides and controls and preserves the church as His body. Hierarchies and synods are unscriptural, tyrannous usurpations which have, through the ages, inflicted grievous wrongs upon the people. Each true church, in its divinely established individuality and independence, has ever presented an insurmountable and indestructible breakwater against the countless tides of error, strife, and corruption setting in from every quarter, and these churches have been united, by no mechanical, outward, worldly, usurping and oppressive bond of force, but by an inward, heavenly, spiritual, emancipating, purifying, and elevating bond of divine love and peace and fellowship, such as the Lord Jesus Christ, their Ever-Living, Unchangeable and Omnipotent Head, in the last solemn moments of His suffering, earthly ministry, tenderly enjoined upon them and earnestly besought His Father to grant them (John xiii. 34, 35; xv. 12, 13; xvii. 20-23). Born of and taught by God, being one body and having one Spirit, even as they are called in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all, they, not in word only, but in deed and in truth, love one another, and endeavor to keep the unity of the Spirit in the bond of peace (John i. 13, vi. 45; Eph. iv. 1-6; 1 Thes. iv. 9; 1 John ii 27, iii. 14-18, iv. 7-21). They have always corresponded with each other by brotherly letters and messengers, and have from time to time met in a general or associational way, not to lord it over God's heritage, but to worship God, and to edify, exhort and confirm one another in the most holy faith once delivered to the saints (Acts xiii.-xv.; Philip ii. 25; Heb. x. 23-25, xii. 22-29; 1 Pet. v. 3, 5; Jude 3, 20). Scriptural Associations are only general meetings of churches, or brethren from different churches, for the purpose of divine worship and mutual edification, and, while no church should, either in a private or general way, maintain fellowship with a church which persists in heresy or disorder, yet there is not a particle of New Testament or apostolic authority for any such general meeting assuming the functions of an individual church, such as admitting, disciplining or excluding members of a church, or electing or disciplining the officers of a

church. It cannot be repeated too often that each gospel church is, according to Christ and His apostles, the highest ecclesiastical authority on earth. While all gospel churches should always so live as to maintain peace and fellowship with each other, Christ nowhere in the New Testament gives the slightest authority for an organic union or consolidation of gospel churches. Such a union would be a fruitful source of corruption and oppression. It would be disloyalty to Christ for any church to alienate from itself and delegate to any other person, or set of persons, the rights and functions which Christ has committed to her; a gospel church may have *messengers*, but cannot have *delegates*. But the sisterly relations of churches involve sisterly obligations. They are all members of the mystical body of Christ, permeated by the same Divine Spirit, and should be sweetly constrained by the same heavenly love to maintain the same strict faith and order of the gospel, to have tender regards for one another's feelings, and to keep the unity of the Spirit in the bond of peace (Eph. iv. 1-6)."

There are about a thousand New School and two hundred and fifty Old School Baptist Associations in the United States. Some of our churches, as they have a perfect right to do, have deemed it best to withdraw from all connection with Associations, which, as organized bodies exercising control over the churches, have no scriptural authority whatever. When Associations are perverted from their original and fundamental purpose of promoting the loving and scriptural *union* of the people of God, and become machines for spreading falsehood, slander, covetousness, oppression, heresies, licentiousness, arminianism, and human religious inventions, confusion and division among the churches, they are instrumentalities of Satan; and should be immediately and utterly discountenanced and abandoned by all the faithful servants of Christ. It would be infinitely better that another Association should never be held than that it should be prostituted to such ungodly purposes, and thus bring reproach upon the beloved and blessed cause that should be dearer to us than mortal life itself.

In the constitution of some Associations formed during recent years in North Carolina, it is well provided

that the members chosen by the different churches to represent them in the Association "shall, when convened, have no power to lord it over God's heritage, nor shall they have any ecclesiastical power over the churches, nor shall they infringe upon any of the internal rights of any church;" and that "the Association shall have power to withdraw from any church in this union which shall violate the rules of this Association, or deviate from the orthodox principles of religion;" thereby plainly implying that the Association has *no* power or right to withdraw from a church which has *not* violated its rules, nor deviated from the truth; and, of course, exactly the same provision should apply to its correspondence with sister Associations—such correspondence should not be wilfully dropped, unless the other Association has plainly departed from scriptural faith and practice, and such departure should be ascertained by the most careful and thorough and brotherly investigation. Upon such investigation it might be found that there was no such departure, but that the accused parties were walking in the faith and order of the gospel. Neither one man nor one set of men should lord it over the churches in this highly important matter of Christian correspondence. There are too many *little kings* among us, who do not rule themselves, but who think they can rule, and who try to rule, and whose rule would ruin, the church of God. From such bondage and ruin, may the God of Israel, who is our only true King, be pleased to deliver us.

I desire, in conclusion, to give my most cordial and unqualified approval to the "Constitution of the Olive Primitive Baptist Association," and the wise and excellent remarks thereupon by our esteemed, gifted and venerable brother W. M. Mitchell in the GOSPEL MESSENGER of December, 1891. And to make the present article more complete, I must ask the privilege of repeating here a small part of that Constitution and of those remarks—especially as the matter is of great importance to the Primitive Baptist cause:

Art. 3. It is understood that no church, on becoming a member of this Association, parts with or surrenders any of her rights, 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 belong exclusively

to the church or churches, and that this Association shall not assume the right to dictate to, advise, or in any way interfere with the internal rights of the churches.

Art. 5. Any church of this Association can withdraw at pleasure, either by letter or without it; but in either case it will be expected that said church first give notice of her desire in this particular.

Art. 6. Any church may be dropped from this Associational compact [of course by a vote of the majority of the messengers or churches, as I understand] by 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, or among the members of churches. We regard all matters pertaining to church fellowship as belonging exclusively to the church or churches, and requiring their official action to make it valid.

Art. 10. Whatever may be the deficiency in the wording of this Associational agreement, nothing herein shall be so construed as to imply that this Association is in any way a separate and distinct institution from the churches; and no amendment shall ever be made constituting it a body separate from, or independent of the churches of which it is composed.

Among his remarks, Eld. Mitchell wisely says:

“Associations are not disciplinary bodies to discuss or investigate disorders of either churches or members of churches. Neither should they ever attempt to re-investigate any point of gospel order or discipline touching fellowship after a church has already investigated and decided upon it. If there is anything wrong in the act of a church in a matter touching fellowship, or supposed to be wrong, the church itself, and not the Association, should right that wrong; and if it refuse to do so, some orderly sister church should call attention to it and labor with such church, and, if need be, call for the assistance of one or two other churches, to labor with them to save and reclaim their erring sister church. If they fail, then church fellowship is broken and withdrawn, and all that an Association should have to do with such erring church is to erase the name from the scale of churches.”

If this judicious advice of our intelligent and experienced and beloved brother were universally followed, there would be far less trouble and division in the ranks of the Primitive Baptists than at present.

SYLVESTER HASSELL.

UCHEE, ALA., Oct. 21, 1891.

To the Church at Mt. Olive, Lee County, Ala., of which I am a Member—

DEAR BRETHREN AND SISTERS: I was at the Association last Saturday evening and Sunday morning, but did not have the pleasure of meeting but a few of you. I was so hurried there were but few words passed with those I did meet. I did not feel satisfied when the time came for me to leave for home, and regretted not seeing all the members and hearing all the preaching. I get to meeting so seldom I could not remember the names and faces of some of you; though I recognized some in the throng of people but I did not have the pleasure of speaking to them. I

had no opportunity of speaking to any of the preachers. I did want to go after preaching and shake hands with Elds. Porter, Webb and Mitchell, and made an effort, but failed to get to them. I had so little conversation with those I did meet that my eyes have overflowed with tears, and my heart with sorrow, and I feel as though my long and hurried ride was a failure. Before I went to sleep that night I was assailed with many temptations. I had no earthly pleasures, and I felt to censure myself for so many things, and I did not know whether there was any future happiness for me or not. My faith and hope were almost entirely gone. In days that are gone I had enjoyed a sweet assurance of faith that Christ had been revealed to me as hanging on the cross to save me from my sins, and I saw salvation so plainly through Jesus Christ that I felt like I wanted to see my loved ones and neighbors to tell them all about it. For a short time my heart was full of love, joy and peace in believing. But soon doubts began to work in my mind, causing me to feel like my hope was almost gone.

This morning I opened my Testament to read, and my eyes caught upon 1 Cor. xiii. It is so full of good teaching I wish I could retain it all in my mind and have the spirit of it in my heart. I wish to be remembered by you all. Pray for me and my children.

I have thought a great deal about the afflicted brother that can not hold himself still, whom I saw at the Association. I saw no one giving him any attention. I censure myself for not enquiring more about him. He is an object of pity, and if he needs the help of the church, I am willing to help the best I can.

MRS. SABRINA C. KEY.

REPLY TO MRS. S. C. KEY.

OPELIKA, ALA., Nov. 10, 1891.

MRS. S. C. KEY—*Dear Sister in Christ:* Your touching Christian letter of October 21st to the church at Mt. Olive, was handed me by Sister Sarah Key yesterday, which was the first time I had heard of it. If no providential hindrance, it will be read to the church at November conference. As the feeble pastor of the church, I feel a desire to say that much of your exercises of mind, doubts and misgivings concerning your personal acceptance with God, and of your personal interest in the great salvation that is in Jesus, is in keeping with my own religious experience of near fifty years. The Lord thus shows his children their sinful, needy and helpless condition, that they may be the better prepared in spirit to know his great love for them, and the great work he has done for them. I

remember with what joy and comfort some years ago I read, in Lamentations iii. 2, "He hath led me and brought me into darkness, and not into light." I had been mentally in the most wretched condition for many days. Gross and thick darkness of understanding seemed to cover me. I was walking to and fro alone across my room when the thought struck me to open my Bible and look one more time therein. The first portion of the blessed word of God that met my eyes was, "He hath led me and brought me into darkness, and not into light." The next suggestion was, "Can any one go wrong with such a Leader?" Several times it was spoken in my heart that "He hath led me and brought me into darkness." I saw and felt that the great God was the blessed Leader—that He led Jacob in the wilderness. It is all His work, and I never would have gone such a route as that, but, "He led me, and He brought me." And now, my dear tempted and tried sister, has not the Lord led you and brought you into darkness always first, before manifesting the light of love and forgiving mercy? In your first real heart convictions for sin, when you were led to call upon God for mercy, how dark indeed was the prospect before you for deliverance from sin by any power or merit of your own. "The evening and the morning" is the first day in the Christian experience, as well as in the order of nature, as mentioned in the first chapter of Genesis. "Evening," or the declining and dark time comes first, but remember, Sister Key, that it took both the evening and the morning to constitute the first day that ever dawned upon the earth, and it takes both to make the first day of the Christian experience. But as day and night succeed each other, you may expect the evening darkness to come again and again upon you, but just so surely as it comes, the morning light of the glorious Sun of Righteousness will arise with healing in his wings to your soul, and you will feel again and again as you did when you read 1 Cor. xiii. This was another day in your pilgrimage, and so you will continue to be led through "floods and flames" of trial, but the blessed promise is, "When thou passeth through the waters I will be with thee," * * * "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. xliii. 2.

In reference to that poor afflicted brother mentioned in your letter, whom you saw at the Association, he is indeed an object of pity. He is a worthy member of the church at Union, in Russell county. Last fall he was at our meeting at Mt. Olive, and before preaching time I had a talk with him, and finding him rather thinly clad, and his poor widowed sister, with whom he lived, not able to keep him, I felt as though I could not refrain, after preaching, calling attention of the brethren and congregation to his case. In a few minutes there was a cheerful contribution of about \$20 made up to get him clothing. The poor brother always seems so grateful for this token of care for him, that I feel a thousand times rewarded. It is no doubt in reference to cases like this that our compassionate Jesus said, "I was hungry and ye fed me, naked, and ye clothed me." * * * "Inasmuch as ye have done this unto one of the least of my brethren, ye have done it unto me."—Matt.

Your brother in the fellowship of the gospel,

W. M. MITCHELL.

[As the above private correspondence is published by request, it may be proper to say that a few words have been added that were not in the original letter, in order to give a more full and clear expression.—W. M. M.]

EXTRACTS.

CHRIST SUFFERED AND CEASED FROM SIN.

Bro. T. J. Higg, of Tennessee, desires something to be written on the following text:

"For he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time to the lusts of men, but to the will of God."—1 Pet. iv. 1.

The peculiar form of expression of this text, if taken without regard to its connection, would indicate that Christ, for a time, had lived in sin; but when we consider its connection and the general testimony of the Scriptures—that he was holy, undefiled and separate from sinners, in his own person—we will see that he "once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit"—1 Pet. iii. 18. In the great system of salvation, Jesus the innocent Son of God, was so identified with all whom the Father had given him, as their surety, that their sins were laid upon him as though they were his sins, and for this reason it is

written that he "bare our sins on his own body on the tree." The Lord hath laid upon him the iniquity of us all, and by his stripes we are healed. He was even made a curse for his people.—Gal. iii. 13; "It pleased the Lord to bruise him."—Isa. liii.

But while it is true that as surety, the dear Son of God was so connected with his people and with their sins that the violated law of God condemned and cursed him, demanding full payment to all its righteous requirements and pouring out its wrath upon his innocent head—he was equal to the emergency and ready to satisfy the holy law in all its height and depth, length and breadth. No sin attached to the sacred person of Jesus, else he could not have suffered the just for the unjust, nor would his awful sufferings have met the holy demands of God's law, or have availed anything towards putting away sin, any more than any other polluted offering would have done.

But in the great and wonderful system of salvation which our God hath devised and revealed to his chosen people, they are so connected with Jesus, and he with them, that their sins are imputed to him and his obedience and righteousness are imputed to them. Hence it is written that "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him"—2 Cor. v. 21. Sin is a transgression of law, and as Jesus transgressed no law, and did not falter or fail in any particular, in that which he came to do, he knew no sin, and though tempted in all points with regard to that which was given him to do, even as his people are in that which is assigned unto them, yet he is without sin, as he never failed or was discouraged till he sent forth judgment unto victory, and cried, "*It is finished.*" His sufferings for sin then ceased, and this, we think, is the sense of the phrase, "he ceased from sin"—M.

"The baptism of the twelve persons was postponed because there was no ordained minister present. A messenger was sent to Eld. Stillely, requesting him to come and baptize them at our next meeting. He was the pastor of Bethel church, and had served them as such for years before I moved there, and was well received. I was only a licentiate, and could not administer the ordinances of the church. He came at our next meeting, but seemed distant and gruff, and was unwilling to baptize the people. * * *

"This was the first time in my life that I had ever seen, or even thought of the possibility of ministers becoming jealous of each other, when the labors of one were blessed more than another; but I have suffered so much since that time on this account that I have been made to tremble for the peace of the church. I have suffered far more heart troubles and discouragements from the jealousy of ministers and their influences than from almost all other causes since I have been in the ministry. Some preachers

cannot bear to have others even thought well of, and if any should show special respect for another, speak well of his talents, influence, knowledge in discipline, or in the scriptures, this root of jealousy will spring up as if they felt they were undervalued or slighted, and some way is sought to prostrate the one whom they suppose stands in their way. This is all of the flesh, and is a very hateful enemy to the social comfort of Christians, and especially among ministers. They all have their proper gifts and places in the church, and in their place and gift they are of great use in the body. But when they begin to envy and seek to rise higher at the expense of some other's downfall, then they begin to destroy themselves, maim and afflict the body, and, perhaps, injure the usefulness of him they envy.—*Eld. Wilson Thompson's Book, Page 172.*

“One great thing to be avoided by the ministry is the seeking of personal advantage and positions of supposed honor, and trying to stand above others in the minds of brethren. I feel that these things are wrong, and must lead to trouble. Let every one simply have an ambition to serve the Master in an humble position. I have been made glad, and not jealous, when I have heard brethren of greater ability than myself proclaim the unsearchable riches of Christ. I have not desired to take a high seat.”

An aged minister,

WILLIAM PRIEST, of Mo.

The preacher is a great man with some people so long as they can use him to their personal advantage, but if he happens to be a little independent of their dictation, the fountain of their kindness dries up.—M.

PLEASANT GROVE, ILL., Jan. 27, 1892.—*My Dear Brother:* I say brother, and the word often makes me shudder. When I look within, I find myself in almost constant rebellion against God. If there is a people on this earth that I love, it is the Primitive Baptists. They, only, preach a free salvation, and if I am ever saved, and enter the climes of immortal glory, it will be for what the Lord Jesus Christ has done for me, for it seems to me what I do would damn me throughout all eternity. For twenty-five years I have often stood at the water's edge, often been made to tremble, yet always felt too unworthy to offer myself, fearing I would disgrace the people I love, and *worse*, dishonor God and his cause. My dear old brother, I have no fears of a future hell, the hell here is what I dread; and as for heaven, I *know* I am not fit; then, my brother, what will you do with my case? If Jesus has not prepared a place for me, then I am lost; if Jesus has not conquered hell, then what am I? Dear brother, my prayer is, when the sun sets to you for the last time, that you will be made to rejoice in the hope of a blessed immortality beyond this life

Oh, may we be ushered into our Master's presence, there to bow at his feet and be permitted to realize that his banner over us is love. How often are we made to realize that it is by suffering we learn obedience. I now bid you farewell, believing that God's dealings with us will be just. Yours in hope,

F. M. SCOTT.

MANCHESTER, N. C., Jan. 20, 1892.—*Dear Brother in the Lord:* I am yet here, struggling with the world and denominations of almost every kind that Satan has a mind to set against me, with no one to speak a word in defense of the truth except myself. I live about twenty miles from our little church, which only has seven members, and they scattered in almost every direction. There was not a Primitive Baptist living nearer than about twenty miles of me until last September, when my daughter, Mrs. Stewart, and a brother Newton joined at the Seven Mile Association; they both live in this neighborhood. Not only are there no Primitive Baptists here, but there are old men and women in this section that never heard a Primitive preach, and don't know one thing about their doctrine. I was in hope, when I saw an article or two in the MESSENGER on the subject of evangelists, that it would bring to the mind of some dear brother our sad and deplorable condition, and that the good Lord would impress their minds to come and bring into this sin-cursed community the glad tidings of the gospel of our Lord Jesus Christ. I am getting too old, in my afflicted condition, to travel so far to preaching, besides, I am very poor, and it takes all that I can do to keep my family along, and can hardly do it. Dear brother, it does seem that Satan is getting the advantage of the Primitive Baptists in this country, for we are having a great deal of strife and confusion in the churches now, and even splits and divisions, and it seems there is no remedy for it; but we do earnestly, as we hope, ask the prayers of all God's dear people in our behalf, for we know that God is not the author of confusion, but of peace. Bless his holy name!

Dear brother, I have been taking THE GOSPEL MESSENGER about five years, and be it said to your honor that I have not missed a single number in all that time, though I have often, as now, been considerably behind. I am very poor, and times are hard here, as we made as good as no crop last year, and cotton worth almost nothing, and three of our banks are broke, which makes it still worse, but with this I will try to send you \$1.25; this is the best I can do now, but hope that the Lord will bless you, and enable me to do better in the future. I feel ever thankful to you, dear brother, for your kindness in waiting so patiently with me. I am unlearned and ignorant, and cannot write what I would wish to. Hoping you will pardon my scribbled up affair, and continue to send me the MESSENGER, with its

blessed instructions, as long as I can raise the money to pay you for it, is the prayer of a poor, sinful mortal that wishes you well, both in this world and the world to come. Yours in love,

I. J. CARTER.

GRAHAM, GA., Dec. 14, 1891.—*Dear Bro. Respass*: There are some Baptists who are opposed to papers, and say they are on speculation, and cause confusion, and at the same time some read them and don't pay for them. Bro. Respass, I love the MESSENGER, and thank you for your kindness in sending it to me. I am sorry that I cannot do more in behalf of it than I do. I have been much comforted in reading the many communications from the dear saints, and especially The Experience of a Sinner. I am illiterate and poor, but hope I am one of God's little ones, but have had much trouble and embarrassment on account of my lack of education. I was fearful I would dishonor the Master by my illiterasy. I am, and always have been, very poor and embarrassed in that way, but I have been able to go when and where I felt it my duty to go, but I have spent time and money that I felt that my family needed; and have denied myself of comforts for the cause. I was pleased with Bro M. Sikes' letter on Feet Washing. The humble spirit it was written in, and the often saying of brethren, "I am the least of all," and at the same time ready to declare non-fellowship for a brother if he does not agree with all their pet theories. I have known brethren to say of others, "he is the best disciplined Baptist I know," and let them get a little hurt, or disagree with him, and they will not hear him on discipline or any thing else. This is inconsistent, and of the flesh. I remain, I hope, yours in Christian love and esteem, if one, the least of all.

J. W. LOARD.

BRINKLY, ARK.—*Dear Bro'her*: I wish to say that I have tried to get some subscribers for you, but have failed to do so. Those that would take it are—at least the most of them—say they are not able just now. There are some, you know, that cannot bear the doctrine it advocates, but to me dear brother, it is precious and comforting. I only heard one gospel sermon while in Georgia. I felt so disappointed in not hearing you preach while out there. It is strange—and it is not strange, when we give it the right thought—go where you will, and among the Old Baptists, their theme is salvation by grace and grace only. They believe in a God that rules in the armies of heaven and among the inhabitants of earth; He does all his pleasure, and none can stay his hand, or say unto him, What doest thou? I have passed through sore trials since we came West, but I feel like I could

say, in truth, that my God has been my stay and shield, though the greater part of my time is passed in darkness and sore distress, but when it pleases the dear Lord to show his smiling face, and I can feel his precious presence, I am made to rejoice with joy unspeakable and full of glory. We shall enter heaven through much tribulation. Your sister in tribulation,

M. L. McQUEEN.

OBITUARIES.

ELD. J. E. ARMSTRONG.

ELD. J. E. ARMSTRONG departed this life December 6, 1891, aged eighty-three years. He was indeed a father in Israel. He stood upon the walls of Zion preaching the gospel of the Son of God, for near fifty years. But he has passed over the cold Jordan of death to that celestial city, where he is now reaping the reward of his labors. We will write farther when we can gather up his statistics.

Your brother in Christ,

A. P. BRODERICK.

SARAH HARDY.

Died, of pneumonia, SISTER SARAH HARDY, at her home in Boston, Thomas county, Ga., October 13, 1891, aged eighty years. Sister Hardy was born in North Carolina, January 1, 1812, and married Jordan Hardy in the same State, and she, together with her husband, who preceded her to the grave, moved to Jefferson county, Florida, about 1838. Of this union there were ten children, three sons and seven daughters—four dead, six living, one son and five daughters. Sister Hardy was a great sufferer from affliction for several years, but when the summons came she fell asleep, as we hope, in Jesus. Sister Hardy joined the Primitive Baptist Church at Mt. Moriah, Florida, on Saturday before the third Sunday in September, 1850, and was a member of the church up to her death. She was a good Christian, a good neighbor; ever ready to administer to the sick and afflicted of the neighborhood. In the death of Sister Hardy, the children have lost a loving, affectionate and devoted mother, the church a good member and Christian. Blessed are the pure in heart, for they shall see God. We sorrow not for Sister Hardy as those who have no hope, for we believe that she has entered that rest that remains to the people of God. We deeply sympathize with the bereaved family in the loss of their dear mother, which is her eternal gain, for we believe she has fallen asleep in Jesus.

Received by the Church in Conference December 26, 1891.

ELD. R. M. GILBERT, Moderator.

CALVIN SURLS, Church Clerk.



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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-92

Vol. 14.

No. 4.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

APRIL, 1892.

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APPOINTMENTS.

Eld. J. E. W. Henderson will preach (D. V.) at Bethel (Phenix City, Ala.) Thursday night, 24th March; Mt. Gilead, 25th, and Mt. Olive, 26th and 27th; Tuesday, 29th, at Camp Hill; 30th, at Canaan; 31st, at Shiloh; 1st April, at Sharon; and 2d and 3d, at Bethlehem.

C. P. D. TAYLOR.

Eld. P. M. McCoy's address is changed from Adams, to Fullerton, Nebraska.

A GOOD WORK.

BELOVED BROTHERS AND SISTERS: The Primitive Baptist church at Newnan, Ga., consisting of eleven members, mostly females, have, by hard effort and a liberal spirit, succeeded in securing a plat of land, and building a good meeting house thereon, but is not yet ceiled, nor well furnished with comfortable seats. They are at this time in debt for work and material \$100, and thus greatly needing the liberalities of brethren and sisters to aid them in paying their debt. Every member of the church is poor, having to work daily for a living; not one having a home of their own; all are hard-working, honest Baptists, laboring with their own hands to provide an humble living. Would it not be a good work in the sight of God and man for the Baptist family to pay their debt? I will here make an appeal to the subscribers of THE GOSPEL MESSENGER, those whom the Lord has blessed with means and a willing heart to lend them a helping hand. Will not fifty of the dear saints send them one dollar apiece, and one hundred send fifty cents each, and thus pay the debt? Any brother, sister or friend willing to engage in the good work of aiding the dear saints at Newnan, Ga., will do so by sending the money to Bro. M. M. Barron, Newnan, Ga., who will thankfully receive it and apply it to the church debt, and also will receipt the donor for the amount sent. Affectionately your brother,
A. B. WHATLEY.
Hogansville, Ga.

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.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 4. BUTLER, GA., APRIL, 1892. Vol. 14

FAITH.

From the best information we have, both Biblical and profane, it is generally conceded that Eden was located near the Persian Gulf; for there is no reason why the earth's configuration should ever have been changed, and it is near the gulf where the four rivers spoken of in Genesis, Pison, Gihon, Hiddekel and Euphrates, meet. In Eden was the first command to multiply and replenish the earth given by God to man, and hence it is but a reasonable conclusion that the country in which it was located was the first that was settled by man. This country is what is now generally known as Mesopotamia, geographically divided into Assyria, Babylonia and Chaldea. If we compare its past with what is known of it now—and this, too, is reasonable—then we feel assured in saying that there was no country so well suited in every respect to the necessities of man in his beginning of life, and before his inventive genius had wrought out the thousand conveniences that now afford such relief in the battle of life, as this was. The climate of Chaldea, in which Eden was, as well as that of Babylonia, was mild and salubrious, with a soil unequaled in production. Wheat, the corn spoken of in the Bible, is an indigenous plant of this country, with a yield of three hundred fold; here, too, the date palm, furnishing food for man, grows with spontaneous luxuriance. Here are no mountains with their chilly blasts, nor large woodland tracts with their pestilential diseases to prevent the growth of man, but a long extended plain, rich in soil and in pasture, once with large veins of gold, with an abundant supply of water that abounds with fish; in fact, here is a

country filled with every resource for the support and maintainance of human life, and one which Providence seems to have specially prepared for the consummation of His command in Eden. And if we compare the multiplicity of its first inhabitants to that of Jacob's family in Egypt, we are compelled to admit a numerous host from Adam to the flood. And if we accept geological research—and why should we not accept all research that stands vindicated, for it is a known fact that all truth, whether spiritual or natural, comes from God—we will find that man had left evidence of his existence in Europe, Africa, as well as Asia, before the flood; and the fact of his then existence in extreme portions of the earth, lends an additional thought of his great multiplicity in this long length of time. Now, according to the Eusebian chronology ordered by Constantine, and adopted by the translators of King James' Bible, it was fifteen hundred and fifty-six years from Adam to the flood. In comparison to Time these numbers of years are but a moment, yet in comparison with the age of man and the events of earth, they are a long period. It will be remembered that in all this length of time there were no Bibles, and consequently no Biblical means of bringing any or all of this people to the knowledge of God. Here the thought naturally arises, were none of these people saved, and if so, how? Here is one period of time, thank God, that the present effort system of salvation is a failure, it is too late for these people. If none of these people were saved, then the Bible is not true; for it teaches that in every nation, tongue, kindred and people, God has a people, and here were kindred, people, and doubtless tongues. By what process did God have a people among these people? Certainly not by the present mission soul-saving systems. The Scriptures tell us that there is no name given under heaven whereby men must be saved except by Christ, and yet Christ was not born after the flesh for two thousand years after the flood. And it further teaches that by one offering He has forever perfected them that are sanctified, and also that there is but one way from earth to heaven. Then the way and the offering that is for us, was the same for them. These people are our brethren in the flesh, born of the same parents, made of the same material, by the same power, and at the same

time we were; they had souls to save and to lose as well as we, and were no better according to sin, nor any worse than we; they had hopes and fears, birth and deaths, infants and adults, rosy-lipped youth and hoary age, as well as we; their hates and affections were as close as ours, for they had our spirit and nature; but who could teach these people of the way and the offering? True, Luke says that holy prophets, ever since the world began, taught of the holy covenant and the people Israel, but who taught the holy prophets that there was a holy covenant and a people Israel? And if they did teach thus, what claims of credence did they have upon the body politic out of the sanctification of the Holy Spirit? Do we not know, thank God, that the modern soul-saver must ground his puny arms upon this sacred soil? Does not nature show that none but God could teach these people the way, the truth and life? And if there is but one way, one faith, and God alone could bestow the way, the faith and the Spirit upon these people, is it not true that He alone can do so now? If there are two faiths or two ways, then the Bible is not true, for it says there is but one way and one faith, and it is an axiomatic as well as a spiritual truth, that He alone could show these people the way and give them the faith by which alone the just shall live. If it be true, as Modernism teaches, that it is necessary to bestow the written word upon man in order that his soul may be saved, then it is equally true that all these people, from Adam to the flood, went down in horrible despair—a monstrosity that I am persuaded no Arminian would directly teach; yet their systems of salvation do encourage and justify such a thought. But it is not only from Adam to the flood that Modernism is involved in difficulties, for the moral law was not given to man until Moses, nearly a thousand years thereafter. The families of Shem, Ham and Japhet re-occupied the land of Mesopotamia, and such was their multiplicity that it was not long until they overrun large portions of Europe, Africa, and other sections of Asia. We know that the Canaanites were in the land when Abraham, four hundred years before Moses, entered it. In Egypt were large cities when he went down into it, and if Japhet's family multiplied as fast as in the Isles of the Gentiles, and

Shem's in the land of Shinah, then we are safe in saying that here, too, in these thousand years was an innumerable host without Biblical knowledge. What friendly hope, in this advanced age, do we extend to them? Certainly there are none so infatuate as to claim for them salvation by the modern thought of Christianity. But, thank God, there is a good hope given, and one that dwells in the eternal love of God, for God had said to Abraham, leave thy land and country and come to one that I will show thee, and in thy seed shall all the nations of the earth be blessed—a promise given—the grace that Paul speaks of God treasuring in Christ before the world began. Now Faith, the child of this holy promise, grasped the hope that was likewise given before the world was, and sees all along the line, from Adam till the end of time, that the people of God, in all nations, tongues and kindreds, are heirs of Him by promise, and that the manifestation of it to Abraham, four hundred years before the law given, but demonstrated that the giving and consummation of this promise was, and is, alone of God. Hence the child of grace rests in his hope upon this holy promise, and rejects every new form of faith that the ingenuity of man has ever devised, and with humble heart believes that salvation is of faith, that it might be by grace that the promise should be sure to all the seed.

Culloden, Ga.

WILDE C. CLEVELAND.

TOURS.

DEAR BRO. RESPESS—In compliance with the request of many brethren, I desire to give a short sketch of my tours of preaching for 1891: My first tour was in the State of Mississippi, which has already been published in the MESSENGER. My next tour was in Southeast Georgia, in the bounds of the Lower Canoochee Association; the next in East Tennessee; the next in Virginia and the last in Arkansas and Louisiana. During the year visited about one hundred churches; preached in many places where we have no churches. I traveled between five and ten thousand miles. I found the churches generally in peace, and sound in doctrine. But there is a general fear and dread of trouble ahead, particularly in reference to predestination. Where that has been sprung upon the churches, I found some confusion among the brethren. In all my travels I find

very few brethren who believe that God has predestinated the wicked acts of men and devils. All are predestinarians, too, believing that God has predestinated that all his elect shall be conformed to the image of his Son, and that they are predestinated unto the adoption of children, and ordained or predestinated unto eternal life, and that He is the author of the results of all this predestination. They believe that all mankind became wicked by the disobedience of Adam, and that said wickedness was not the result of predestination, but of the willful rebellion of Adam in transgressing the law that he was under, and that God punishes man for *disobedience*, and not for obedience to him, which they believe would be the case if disobedience is predestinated, ordained, decreed, purposed and appointed of God. In all my travels I find, too, that brethren in general believe that Adam was not a sinner, nor had evil in him, before he fell by transgression. I find a few individuals who believe that when God created Adam that he created *evil* in him as well as good, but they are very few, and I am glad to say that I believe the great body of Primitive Baptists of the South and of the West will never be moved from the faith once delivered to the saints. The kingdom of God is like a pure fountain of water springing up boldly out of the earth, throwing off from it at last all corruptions and impurities that from time to time come into it, or are thrown into it designedly. I found in one place precious brethren alienated and divided on account of political jealousy and disappointment as the beginning of their trouble, if I was correctly informed. No difference in doctrine or practice, and I only allude to it to express my regrets that such is the case, and to entreat them, as brethren, to forbear with and forgive one another, and come together and live as brethren. I wish that our brethren everywhere would let politics alone, that is, never seek for office, and never let the office seek for them. Observation teaches me that such does us more harm than good. Had I yielded to the solicitation of friends some years ago, I might have been elected to an important office, but I persistently refused, and told my friends that I would not accept under any circumstances the nomination to any political office; that necessity to preach the gospel was laid upon me, and that was yoke enough for me. And, I do think, it is yoke and burden enough for any one man. At another place I found some confusion about the new birth, but I think the brethren are nearer together than they seem to be. It is so strange that precious brethren, who are really the children of God, do not, and apparently cannot, exercise forbearance toward one another where they differ in the least in their views. Why not, in the fear and love of God, discuss our differences as *brethren*, in a friendly way, and thereby strive to find out the true Bible way of such things, and strive to understand the Bible alike, and see eye to eye—have the same judgment and walk always by the same rule, and mind the

same things? Dear brethren, do be patient with one another, and may the Spirit of truth and meekness direct you.

In Virginia the "*Means Party*" has caused a division in the Ketchikan and Ebenezer Associations. It was history repeating itself in the division between the Old and New School, or modern Mission Baptists. In East Tennessee I found many of the brethren Republicans in politics, but they are lovely brethren. I mention this because the great body of Primitive Baptists all over the country North, South, East and West, are Democrats, but I am glad to say, political differences have never caused any trouble among the Primitive Baptists.

I would like to mention the names of all our preachers I met with last year, and the names of all who so kindly conveyed me from place to place, and who so kindly cared for me at their hospitable homes, together with every little local interesting event, but it would hardly interest the general reader, and would make this sketch too lengthy. Suffice it to say that I do most heartily appreciate all the kindness and attention bestowed upon my by brethren and friends.

The future outlook for the churches in general is good. While the increase for last year is not large, it is nevertheless encouraging. I found some at every church visited who, I believe, the Lord has prepared in heart to unite with his people, but who stay without, fearing they may be deceived, and worse, would deceive the people of God if they joined the church. In preaching in destitute places, where we have no churches, I find more of these bleating lambs; so much is this the case that I am reminded of the words of the Saviour when he said: "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. ix. 37, 38. I find them "Scattered abroad as sheep having no shepherd." "Lift up your eyes," says Jesus in another place, "and look on the fields; for they are white already to harvest."—John iv. 35. The self-sacrificing and over-burdened pastor of three or four churches has no time or opportunity scarcely ever to go out into this harvest, and those who are reaching out among them meet with but little encouragement from our people in general, for fear it will lead into modern missionism. But there is a vast difference. Modern missions has for its object the saving of souls from hell; of being instrumental in regenerating sinners and without them, they think, none would be saved; as one boldly asserted, I was told, in a certain town in Mississippi, last summer at the beginning of a protracted meeting, that if the Christian people there would co-operate with him and the Lord, every sinner in that town could be saved from eternal ruin during that meeting. Of course, then, if that were true, the Lord cannot, or will not save sinners without human effort and human co-operation with the preacher and with the Lord. But such is not the teaching of Christ. He says the field is already white unto the harvest, no

to be made ready or white to the harvest by preachers. That is done by the Lord himself, and he sends forth laborers into the harvest to gather the grain, not to make the grain. He sends them to gather and feed his sheep, not to make them sheep; and the fields are already white with his sheep, but are scattered abroad as sheep having no shepherd. Who will then oppose those whom God sends out to gather and feed these scattered sheep? Ought we not rather to encourage them, and aid them, and pray the Lord to send laborers into such harvest? Can there be a wide awake child of God who does not long and crave to see the Lord's people gathered together every where, and fed with pure spiritual, gospel food? It is among these scattered sheep that Primitive Baptist churches are springing up in the West, where years ago there seemed to be no prospect whatever of such a thing. While in Louisiana, I had related to me an interesting account of the constitution of such a church, which I will here reproduce as well as I can remember it. Eld. Robinson, of Weston, Jackson parish, while out on the hunt of a stray animal, was overtaken by night, among strangers, and where there were no Primitive Baptists. At the place where he found lodging for the night the lady of the house had dreamed some time before that a Primitive Baptist preacher came and spent the night with them, though she had never heard one preach, and knew nothing about them, only from hearsay. She was so deeply impressed with that dream that as soon as the strange man came in it occurred to her that possibly he might be an Old Baptist preacher, so she sent her husband to enquire of him whether or not he was a Primitive Baptist preacher. On learning that he was, she told him that he must preach there that night, to which he consented. The neighbors were notified and gathered in to hear the strange preacher. The lady already mentioned, was so delighted with the preaching that she could sleep but little that night for the great joy and gladness of heart it gave her, and she would not let Bro. R. go away next day till he promised to come back and preach again. So he left an appointment, and when he filled that, the same lady, and others, insisted on having him come once a month and preach, to which he consented, the result of which was the constitution of a Primitive Baptist church, and I had the pleasure of preaching at that church, and a lovelier and of brethren and sisters I never saw. They are no longer scattered as sheep without a shepherd. Doubtless many more such churches would spring up if the fields which are already ripe for the harvest were properly seen after. Jesus says the harvest is great, not *will* be, and that the fields are *already* white to harvest, not *will* be, and that his people, regenerated sinners, but not made manifest, not church members, but to be made manifest by the preaching of the gospel, for how can such hear without a preacher sent of God? Such, Jesus says, are scattered as sheep without a shepherd. It is the duty, as well as the happy privilege

of every true gospel preacher to look after these scattered ones and feed as many of them as they can, and it is the duty of the churches, as well as their privilege, to encourage and aid the shepherds in reaching them. God sends out his preachers to save his people with a time salvation; Jesus has already saved them with an eternal salvation. I have now been engaged in almost constant travel and preaching every where as the way opens up before me, for the last seven or eight years, and to-day I feel as deeply impressed to go on with it as I did when I began it. And I will take it as a particular favor of brethren if they will inform me of places that are open to me or to Primitive Baptist preachers, especially destitute regions that can be put on a tour among the churches of from one to three months. Paul, in his travels, used the synagogues, it seems, as the surest way of reaching the destitute. So in my travels I find it necessary to go out from the churches to destitute places, for in that way I find out where they are. The apostles in their travels did not find every place open to them; so it is now. People in general believe that every place is open to gospel preaching, but that is a mistake. Every place is open to some kind of preaching, I grant, but not to true gospel preaching. So brethren and friends can, if they will, be of great assistance to me in pointing out openings to me where I can freely go.

May the Lord give me a place in the hearts of his people, and make me more and more useful to them and his cause, is my constant desire and prayer.

J. H. PURIFOY.

463 Nance St., Selma, Ala., Jan. 19, 1892.

FROM NATURE TO GRACE.

DEAR BRETHREN: I have read so many precious letters in the MESSENGER for the last nine years from other brethren and sisters that have comforted me, and now, as I am growing old and feeble, and I do not expect to remain here but a short time, I have a great desire to leave my dying words on record with the family of God—so near my heart. I will now commence where I hope the Lord began with me, when I was between ten and eleven years old, and alone in bed asleep and dreamed that one of my neighbors was dead, and was dressed in white, and looked so pretty; and I awoke and she was not dead, and the words came to me, "She is not dead, but you must die, and die forever," and it brought such gloomy feelings over me that I did not know what it meant. I tried in vain to keep those gloomy feelings off, thinking if I could, and go to sleep, all would be

well in the morning; but I could not, and I finally concluded if I would leave my bed and go to my sisters' bed and sleep with them I would not die. I finally worried myself to sleep, but when I woke up in the morning it appeared to me that everything was turned upside down; there was nothing but gloom and death before me, and I was made to cry out, "Oh, what is the matter!" for it was continually ringing in my ears, "You must die, and die forever." I passed through a gloomy summer, and tried many and many a time to enjoy myself with my sisters, and get rid of my trouble. I went into company to drown my trouble, if possible, but soon the words would rush into my mind, saying, "What are you doing? You know you must die." My sisters thought it very strange of me, and they told mother that I acted so strange, and would take no part with them; and mother asked me what was the matter, if they had done anything to me, and I told her "Oh, no;" and she then asked me what was the matter, and I told her that "I did not feel well." I could not tell her my feelings, for I thought my mother was the happiest person I ever had seen, and I loved my mother dearly, and I wanted to be with her. Now, I am going to pass over many things, but my trouble was always with me, and was with me when the Scioto Association met at Licking in August, 1836. Then a query was introduced by Pleasant Run church—

Is it agreeable to gospel order for the church of Christ to fellowship any church or preacher who nourishes and cherishes, or maintains and encourages, the institutions of the day, commonly called benevolent institutions?

Then the trouble commenced in the churches, and that was a sore trial to me, for I thought all Christians ought to love one another and be alike, and it bewildered me very much to know who was right or who was wrong; for one said one way and one said the other way. I finally quit going to church and took to studying my Bible to see who was right, or who was wrong. And when I read my Bible I found the doctrine there that Christ taught, and my prayer was, "Lord, teach me to know where thy people are;" and I was willing to go anywhere, it made no difference where—New School, Old School, Methodist or Presbyterian—or any where. But the word followed me, "Go where the

Word teaches you;" and there were so many preached, and did not suit the Word and did not suit me, for the doctrine of election was there in Christ's own words. I did believe that Christ had a chosen people, but I thought I was not one of them, and that there was mercy for everybody but me; that I was an outside case. My trouble followed until 1844, and it got so great that I had no peace day or night. In August I went with my husband to an association, about thirty miles from home. Before I started I put up all the efforts I could, thinking I would go there and hear a great deal of preaching, and surely I could receive some comfort. The first night we staid where there was preaching by Eld. Louis Sights, and he preached a great sermon, but none for me; it was all for some one else; my case was an outside case. We went on the next morning to the association, and remained there three days, and heard great preaching, but there was none for me. My husband came to me when the association broke up and said, "We must prepare to start for home, for our company is going to leave us and start for home." But, oh, how I was disappointed. Instead of receiving comfort I went away with a heavy heart. The burden that I carried from that grove my tongue is unable to express, and when I started away I bade farewell, never, oh, never to return to another meeting. I thought that I would go home and mourn my days out to myself. I thought that everybody who say me saw me as I saw myself, poor, miserable sinner, for whom there was no mercy. When we started my husband said our company was going all the way home that night, and that he did not know if he could keep up with them, but if I said I wanted to go home, he would do all he could to get me there, and I told him he could do as he pleased (for I thought that I was too vile a sinner to give one bit of counsel). "If I left it to him," he said, "he would go to Bro. Pierce's;" and when we got there we met Eld. Beaver, with whom we were well acquainted, and he told us that Bro. Pierce was sick in bed, but to go in the house and make myself at home, and he would go with my husband and show him where to put his horse. When I went up on the porch there sat a stranger to me, but I soon saw that he was the one who had preached that day, and he asked

me what I thought of the preaching. I told him I thought the preaching was all right. He asked me then if I belonged to the Baptists, and I said no; and he then asked me if I belonged to any other church, and I said no; he asked me where I lived, and how far it was, and I told him, and he said, "You seem to put yourself to a great deal of trouble to follow these old Baptists." That was a hard stroke on me, for I thought he saw and knew how I felt, and I got up and walked away, and wished I was where no mortal eye could see me, that I might mourn my days out by myself. After a while I returned and went to the far end of the porch and Eld. Beaver was there talking with this preacher, and I heard him ask Eld. Beaver if he was acquainted with yonder lady on the porch, and he said he was, and then the strange preacher said he had passed our buggy on the road, and he thought that I carried a load, if it was possible, that would sink the buggy under me. We remained there all night, and one of the preachers put his hand on my head and asked me what was the matter, and I told him nothing; and it flashed through me like lightning that I had not told the truth. He stood and talked to me awhile, but I could not say a word, for I was speechless. He turned to a sister by my side and said, "This woman is sick, and she knows not what is the matter," and all that he could say was, "Go home to your friends and tell them what is the matter." When we started for home Eld. Beaver told my husband to appoint two sermons for him next Sabbath. And I thought all right, the rest might go, I would stay at home; but when Sunday came I had to go; I could not stay at home; and I went to both appointments, and when I went home I thought surely I will stay at home now. Eld. Beaver and wife went home with us, and staid all night, but I could not enjoy myself, or hide my sorrow. The next morning when they started home, Eld. Beaver asked me if I could not come to their meeting next Sunday, and I told him I did not know if I ever would come, and my husband spoke and said, "God willing we will be there."

Thurston, Ohio.

ELIZABETH WARNER.

[CONCLUDED NEXT MONTH.]

DEAR BRETHERN AND SISTERS: I have been thinking of the goodness of God, how good he has been to me, a poor, sinful mortal. He has spared me to live to a good old age, over seventy-six years, the greater portion of which time I hope I have, indeed, been a lover of his dear name and cause. I was not more than nine or ten years old when I had some desire to be a Christian, and in his own time he gave me a hope through grace, of a happy resurrection beyond the grave. Since then, through joys and sorrows, I have realized that the ever watchful eye of the Lord has been over me. When I was young my desire was that I might see my children grown; that desire was granted. Then my desire was that the Lord would change their hearts if it was his holy will. I hope I have lived to see that desire granted, though one of them has never made a public profession. Oh, for a heart to praise the Lord for his goodness. I feel I have the greatest reason to be thankful of any one. He has watched over me all through my sojourn here. I can say surely goodness and mercy has followed me all the days of my life, and I will dwell in the house of the Lord forever.

I think I can look back and see one solid chain of his loving kindness to me. Oh, that men would praise the Lord for his wonderful works to the children of men. It is nothing good that I have ever done that has merited his mercies. It is the goodness of God that leads his children here on earth. I know it won't be long before I will be called away to try the reality of the world of spirits. I often fear I am not a Christian, and I feel like if one at all, I am the least of all. I hope when my time does come I will go praising the name of the Lord, who has redeemed me with his own precious blood, and join in with all the redeemed family in singing Hosannas to Jesus.

Bro. Mitchell, these are a few of my thoughts, and if you think they will be worth anything to the household of faith, it is at your disposal. May the good Lord bless you in your old age, and also Bro. Respass in editing the MESSENGER, and all the Zion of our Lord.

MARY B. PHILLIPS.

Hogansville, Ga., January, 1892.

REMARKS.—It may be a satisfaction to some of our

aged brethren and sisters to know that the maiden name of our aged sister, Mary B. Phillips, was Lassiter, and her first marriage was to V. D. Whatley, who, some years after, became an able minister, and died in 1866 or '67, after which his widow was married to Deacon Wm. Phillips, of Meriwether county, Ga. He also died several years ago, since which time his aged widow has made her home mostly with her son, Eld. A. B. Whatley, near Hogansville, Ga.—M.

DEAR BRO. RESPESS: I presume we have much better opportunities to speak often one to another than they had in the days of the Prophet Malachi, but whether we are as much in earnest about it, and prompted by the same spirit that they were, is a question for us. It has seemed to me as though there was a kind of natural tendency in the human mind, even when taught by the Spirit, to turn back from all the lessons of experience to listen to the teachings of the flesh. At this time we all agree to think the Galatians were very foolish, and wonder who had bewitched them. Are we less foolish and less bewitched at this day? You, brethren editors, are both old enough to remember when the entire Baptist denomination of the United States gloried in the doctrine of salvation by grace. They were generally in this part of the country designated by their own choice Particular Baptists, to distinguish them from a faction somewhere called general Baptists, meaning general or universal persuasion. Particular Baptists "maintained inviolably" to use their own language, among other things, "Eternal and personal election," "Redemption and atonement, definite and particular," "The spirit's efficacious work in regeneration." That the denomination, as a body, has drifted far away from these declarations of faith will not be disputed even by themselves.

When men have been accustomed to hearing the work of grace, as wrought by the Holy Spirit of God, set forth, and then make profession of that faith, confessing before many witnesses that in that way they learned Christ, to see them afterwards fall away to depend upon their own religious duties and services, what can we say but imagine who hath bewitched them. Now, by thousands they believe and maintain that they received

the spirit, *got religion*, by efforts of their own. But I commenced with a view of speaking mainly of ourselves. Since the division, more than fifty years ago, when a large majority of the Baptists around me drifted into what was called Fullerism, I have never known any trouble or dissension in regard to the doctrine. I have attended some half dozen different associations, have heard more than a hundred different preachers preach, but have never heard a sermon, nor met with a circular letter, or heard a single voice raised against the doctrine of salvation by grace. Election and predestination as underlying fundamental principles have been embraced in all the preaching and accepted as Bible truth by the hearers. I, of course, see accounts of discussions and disputations in some other sections of the country. But I am inclined to believe that there is, and has been, a fault on the part of the preachers, a disposition to stir up debate and strife when the brethren would all be in peace and fellowship, if discord was not sown among them. I am slow to believe that sincere, humble followers of Christ will dissent from the doctrine that salvation is of the Lord, or have any disposition to break fellowship with their brethren over a question like that. Some of our brethren are doing exactly what the apostle warned them not to do, and are bringing upon the brethren just the consequences that he said would result. I cannot understand the disposition in a gospel minister to stir up strife and debate and produce alienation and estrangement. I spoke awhile ago of the tendency to drift away from the first principles of the doctrine of Christ. I meant this in a general way of communities at large. I hardly know which has it in the bounds of my observation, whether the drift has been greater to Arminianism or to skepticism. I think that while there has been no falling away on the part of members throughout the congregations of my acquaintance, the members of those who have appeared to receive and believe the truth have diminished very considerably, comparatively at least. Is it not passing strange that in the falling away from the profession of faith in Christ it is, that the man of sin, the mystery of iniquity is revealed? To all human appearance the world is gaining ground over a belief and love of the truth, and apparently more so in the professed churches

than outside of them. "When the son of man cometh, shall he find faith on the earth?" In gospel bonds,
E. RITTENHOUSE.

DEAR BRO. RESPESS: I pencil you this note to inform you and the dear brethren in the South that I am yet a monument of mercy, and yet a living witness of the forbearance of God with a poor sinner. Though I am much afflicted with rheumatism, yet I am still able to attend the monthly meetings of four churches. I have been a Baptist over fifty-eight years, and though I have been a very imperfect and unworthy one, yet they and the God of Grace have suffered me to enjoy their delightful society till now.

Among my richest earthly blessings is the company and fellowship of the saints, and in trying to cultivate peace and love among them, I have spent much of my time for more than fifty years. Now, in my seventy-seventh year, and knowing that my stay here cannot be long, I would exhort the Lord's children, and especially the ministry, to cultivate peace, unity and love among the children of God, and to be forbearing.

I am under deep obligation to you, Bro. Respass, and to the brethren associated with you, for the privilege of reading the MESSENGER, a precious treasure.

Macomb, Ill., February 9.

I. N. VANMETER.

EDITORIAL.

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WHAT IS TRUTH?

Jesus said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate said unto Him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in Him no fault at all."—John xviii. 37, 38.

Pontius Pilate was the sixth Procurator or Roman Governor of Judea and Samaria, A. D. 26-36, his administration extending through the whole ministry of our Lord and continuing several years later. As we learn from both sacred and profane history, he was a selfish, venal, unprincipled, cruel, and a despotic ruler; and yet, even such a judge, though, to please the Jews whom he hated and to retain his place as their governor, he gave up Jesus to the vengeance of their priests, repeatedly and solemnly testified to the innocence of their victim, and even publicly washed his hands of His blood, the guilt of which—the most horrible crime ever committed—they fearfully and prophetically imprecated upon themselves and their children. Pilate's intolerable tyranny finally led to his deposition, and he is said to have died either in prison or in exile, and by his own hand, like Judas. As were nearly all his contemporaries, he was a thorough worldling and a sceptic; and the question which he addressed to Jesus, "What is truth?" was probably asked in idle curiosity or in cynical derision, since truth—spiritual and eternal truth, of which Jesus spoke—was to him "an empty name, the dream of visionaries, in his opinion undeserving the attention of politicians and sensible men," and as he went out again to the Jews without waiting for an answer from Christ, perhaps thinking that "he was getting into interminable and unreasonable inquiries, when his business demanded rather prompt action." "The Gentile people then regarded all religions equally true, the philosophers equally false, and the magistrates equally useful." The opinions that all religions are equally true, and that all are equally false, like pantheism and atheism, amount to the same thing in substance. There is but one true and living God; and, as he requires His creatures to worship Himself alone, so His revealed truth is not to be blended and corrupted with the falsehoods of human imagination and invention.

That revelation, as we have it in the Old and New Testament Scriptures, is both very voluminous and very profound. No man thoroughly understands all the works or all the word of God; and, since the apostolic age, there has been, even among those born from above and made sincere and honest by the Spirit of God, a difference of opinion in regard to many things declared to us in the Scriptures. The Sacred Writings inform us that God has a people in "every kindred and tongue and nation," and in "all the families of the earth" (Rev. v. 9; Gen. xii. 3); and yet not only the physical and mental, but also the religious differences of these families and nations are very great. All Christians of course receive the Bible as the written word of God; and yet of it the remark has been made:

"This is the book where each his dogma seeks;
And this the book where each his dogma finds."

We are commanded to "search the Scriptures," to go "to the law and the testimony," and "compare spiritual things with

spiritual;" and, like Paul, we may and should "reason out of the Scriptures," of course in humble dependence upon the Divine Spirit for light and guidance, and in an earnest desire to ascertain the pure and unadulterated truth.

(John v. 39; Isa. viii. 20; 1 Cor. ii. 13; Acts xvii. 2; xviii. 4, 19; xxiv. 25; John xvi. 13; Psalm xliii. 3).

In regard to the search after truth, whether natural or spiritual, Francis Bacon has well said: "I would advise all that they take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure, or contention, or contempt of others, or for profit, or fame, or for honor and promotion, or such like adulterate and inferior ends, but for the merit and emolument (excellence and improvement) of life; and that they regulate and perfect the same in charity; for the desire of power was the fall of angels; the desire of knowledge the fall of man; but in charity there is no excess; neither men nor angels ever incurred danger by it. We humbly pray that the venom of knowledge infused by the serpent, whereby the mind of man is swelled and blown up [1 Cor. viii. 1], being voided, we may not be too aspiringly wise or above sobriety, but may improve and propagate truth by charity. The proper inquiry after truth, which is the wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human nature. The first creature of God, in the works of the days, was the light of the sense; the last was the light of reason; and His Sabbath work, ever since, is the illumination of His Spirit. First, He breathed light upon the face of matter; then he breathed light into the face of man; and still He breatheth and inspireth light into the face of His chosen. Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth. Men have a natural and corrupt love of lies," he adds, "not only for pleasure and advantage, but for the lies' sake; and the almost entire departure of truth or faith from the earth will be the last peal to call the judgments of God upon men."

"We should contend earnestly for the truth," says John Locke, "but we should first be sure that it is the truth, or else we fight against God, who is the God of truth, and do the work of the devil, who is the father and propagator of lies; and our zeal, though never so warm, will not excuse us. Some people save themselves the trouble of thinking by putting implicit faith in others; a second class will neither use their own nor hearken to other people's reason any further than it suits their humor, interest or party; and a third class, more intelligent and more sincere, look at one part of a truth, and think they see it all, and, ignorant of the beam in their eyes, strangely pride themselves in their own blindness and darkness, like the barbarous inhabitants of the Ladrones Islands, in the Pacific ocean, who, when discovered by the Spaniards, knew nothing of the balance of the world, and yet

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thought themselves the happiest and wisest people in the universe." As he truly says, we are all of us, more or less, members of this third class. Our faculties are finite, while truth is infinite; we can not see it all, and in our present fallen and darkened condition we mistake a part for the whole, and deny the remainder which is equally true.

Like the leading rationalist and materialist philosophers of the present century, Hæckel, Huxley and Spencer, their ancient heathen prototype, Titus Lucretius Carus (B. C. 99-55), professed to know everything except about the gods; as for them, he thought that they were either creatures of the imagination, arising from images seen in dreams, or else highly refined material beings dwelling in some distant world, perfectly tranquil and happy; neither the creators nor the rulers of this world, nor caring anything whatever about it, and neither propitiated nor pleased with any worship that men may offer them. In the first lines of the second book of his poem, "*De Rerum Natura*" (On the Nature of Things), Lucretius calls upon his readers to take a position with him on the lofty, clear and serene heights of philosophy, and look down upon the errors and wanderings and conflicts of poor, blind, wretched mortals in the vale below. He is himself, as he thinks, above the clouds and the darkness, and sees no mystery in anything. He understands the essence and the origin, the course and the destiny of all things—atoms, the earth, air, water, plants, animals, men's souls, disease and death, sleep and dreams, heat and cold, earthquakes, volcanoes, storms, springs, waterspouts, clouds, rainbows, meteors, magnetism, electricity, light, sound, taste and odor, generation and civilization, politics and religion, day and night, the arts and sciences, music and metals, eclipses the sun, moon and stars, and in fact everything of interest to the human mind. He taught that matter was eternal, and that the soul was composed of four elements—air, heat, vapor, and a fourth nameless substance which he seems to identify with reason, and that these are dissolved at death, and that the human being then becomes totally and forever unconscious. He was a follower and worshiper of Epicurus, who taught that death was a dreamless and eternal sleep, and therefore not at all to be feared, and that pleasure should be the chief object of life. In his poem of six books, and 7,415 lines, he of course could not fully explain everything, as he did not have the space; but then he professed to know it all (except about the gods), and he declared that it would take him a life time to tell what he knew about any one subject. His great object, he said, was, like that of Epicurus, to emancipate the human race from the terrors and the crimes of *Religion*. The most of his elaborate and confident explanations of natural things are of course now looked upon as utterly false and perfectly ridiculous; and his explanations of spiritual things are as good as those of his nineteenth century Agnostic followers.

Men who are truly wise, whether in nature or in grace, talk

very differently from the pretentious Lucretius. Solomon says: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."—Prov. xxvi. 12. And Paul says: "Be not wise in your own conceits."—Rom. xii. 16. And again: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness." "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." "Now we know in part, and see through a glass darkly."—1 Cor. iii. 18, 19; viii. 2; xiii. 9, 12. Moses was the meekest of men.—Num. xii. 3. Jesus was, more than all others, meek and lowly in heart.—Matt. xi. 29. Socrates, pronounced by the Delphic oracle the wisest of the Greeks, said that this could only be in that, while others knew nothing and thought they did know something, he knew nothing, and was conscious of his ignorance. The elder Pliny said that nothing is certain but this, that all is uncertain, and that man is at once the most miserable and the most proud of all beings. Pascal said that man does not know himself—the nature of his body or his soul, much less their union in one being—and that he certainly does not understand anything beyond himself. Sir Isaac Newton, the greatest of natural philosophers, said, a little before his death, that he did not know how he appeared to others, but to himself he seemed like a little child playing on the seashore, discovering now and then a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay unexplored before him. Sir William Hamilton said that the highest reach of human science is the scientific recognition of human ignorance. The last words (in 1827) of "the titanic mathematician," Laplace, were: "What we know is little; what we do not know is immense." Prof. Richard A. Proctor, the distinguished English scientist, lecturing on "God's Universe," in my school at Wilson, N. C., in 1886, said: "Modern science at the close of this most brilliant of the centuries of natural discovery, goes beyond Laplace, and says: '*What we know is nothing; what we do not know is infinite.*'" Just as was said in the book of Job nearly 4,000 years ago, "We are but of yesterday, and know nothing."—viii. 9. "Humility, then, is the cardinal principle both of reason and revelation."

But, blessed be the name of the God of Israel, His people, taught by Him, know that he is a God of truth (Psalm xxxi. 5), and that his Son Jesus Christ is the perfect incarnation of essential and eternal truth (John i. 14, 17; xiv. 6), and that His Spirit is the Spirit of truth (John xiv. 17; xvi. 13), and that His word is holy and everlasting truth (John xvii. 17; Psalm cxvii. 2), upon whose declarations and promises they may securely rest their hopes of salvation for time and eternity. Yet no man, nor do all men together, understand the written word of God in all its depth and fullness, and in seeking to understand it we are, like others,

(2 Tim. ii. 15.19; Jas. v. 19) liable to err. Among the leading *causes of error* are one-sidedness, partisanship, prejudice, passion, inattention, haste, sloth, forgetfulness, imagination, hope, fear, self-love, pugnacity, limitation of our faculties, infinitude of truth, imperfection and ambiguity of language, and consequent logomachy, or mere wrangling about words. Bacon arranges the fallacies into which the human mind is prone to fall in four general classes of error, which he calls *idols*, or false appearances: 1st. Idols of the tribe or race, the proneness of the mind to look only on one side of the subject, and see things as it wishes to see them; 2d. Idols of the den or cave, the tendency to make all things subservient to, or take the color of, some favorite subject; 3d. Idols of the market place, errors arising from the influence of mere words; and 4th. Idols of the theatre, fallacious modes of thinking resulting from a false philosophy and erroneous methods of demonstration.

We can see all these causes and classes of error operating not only in natural, but also in spiritual matters, not only among Arminians but also among our brethren, who truly believe the teaching of the Scriptures in regard to the Divine foreknowledge and predestination. Prof. Tyndall has well said that "truth is often of a dual character, taking the form of a magnet with two poles; and many of the differences which agitate the thinking part of mankind are to be traced to the exclusiveness with which different parties affirm one half of the duality in forgetfulness of the other half. It seems hardly possible to state any truth strongly without apparent injury to some other truth. The proper course appears to be to state both truths strongly, and allow each its fair share in the formation of the resultant conviction." It is said that, in the Middle Ages, a British Prince erected on his domain, at a place where four roads met, a statue of victory, the right hand holding a spear and the left hand a shield, of which one side was of silver and the other side of gold; and that two knights, completely armed, the one in black and the other in white armor, approached the statue at the same time from opposite directions, and that one maintained that the shield was of gold and the other that it was of silver, until they became enraged by their contention, and challenged each other to mortal combat. The result was that each unhorsed and sorely wounded the other. A venerable Druid, who was a physician as well as a priest, came along, and applied a healing balsam, and restored them to consciousness. Learning the cause of the quarrel, he told them that they were both right and both wrong; that if each had taken time to look at the other side of the shield as well as the side he first saw, they would have been spared all their high passion and their bloody struggle; and he advised them never to enter into another dispute before they had well considered both sides of the question. And this is excellent advice for all of us. The final, terrible and

unanswerable indictment that the Duke of Argyle, in his magnificent work on "The Unity of Nature," makes against the Agnostic infidels of this century, is that "they systematically suppress more than one-half of the facts of Nature, and as systematically silence more than one-half of the Faculties of Man—and these the most momentous Facts and the highest Faculties;" and thus that, in the view of every truly honest mind, their methods are self-condemned. Kepler, in endeavoring to ascertain the exact shape of the orbits of the planets, took the observations which his faithful master, Tycho Brahe, had made of the places of the planet Mars, and found that, if the planet were supposed to move in a circle, its computed place varied in certain portions of its orbit from its observed place by eight minutes of a degree; and with these eight minutes he said that he would construct a new theory that would explain the movements of all the planets, which he did, finding the *true* orbit of the planets to be not a circle, but an ellipse

And now I come to the leading point of this whole article—*What is the truth—the truth of truths—in regard to the relationship between God and man?* Of course the Scriptures of truth must decide this all important question. The Scriptures demonstrate that the relationship between God and man is a *duality*, represented by the double-sided shield; and that **ONE SIDE OF THIS GREAT TRUTH IS THE SOVEREIGNTY OF GOD,**

(Gen. i. 1; John i. 3; Colos. i. 16, 17; Psalm lxxx. 19; 1 Tim. vi. 15; Dan. iv. 34, 35; Acts xv. 18; Isa. xlvi. 9, 10; Eph. i. 11; Acts xvii. 26; Matt. x. 29, 30; xi. 25-27; Prov. xvi. 33; Rom. viii. 28-39; Acts iv. 28; Luke xxii. 22; Acts ii. 23; Heb. vi. 17; Gen. xxxvii. 28; xlv. 7, 8; Exod. ix. 12; Psalm xvii. 13, 14; Isa. x. 5-12; Job i. 12, 21; 2 Sam. xvi. 10; xxiv. 1; 1 Chron. xxi. 1; 2 Cor. xii. 7).

and THE OTHER SIDE OF THE SAME TRUTH IS THE RESPONSIBILITY OF MAN.

(Gen. ii. 16, 17; iii. 1; James i. 13, 14; 1 John ii. 16; Exod. viii. 15; xx. 1-17; Dent. x. 12-22; v. 28, 29; xxxii. 29; Psalm lxxxi. 13; Isa. xlviii. 18; i. 19, 20; Zech. vii. 9-12; Hosea xiii. 9; Eccles. xii. 13, 14; Acts xvii. 31; 2 Cor. v. 10; Matt. xi. 20-24; xii. 36; vii. 24-27; xxv. 31-46; Mark ix. 38-50; Rom. i. 18-32, ii. 5-16; iii. 19; 2 Tim. iv. 1; James ii; Rev. xx. 11-15; xxii. 12.)

The willful *suppression* of either one of these parts of the truth is *falsehood*; it involves dishonesty to God and injury to man. Prophets and apostles and the Lord Jesus Christ Himself proclaimed, with equal candor and emphasis, both of these twin truths—both these parts of the same dual truth—the relationship of God to man; and so should we, if we are followers of the Lamb. The reconciliation of these two aspects of eternal truth is too great and too deep for our finite minds to comprehend, just as there is nothing in nature or in grace that we thoroughly understand; but the second list of Scriptures that I have quoted above, as well as those that declare the essential, unchangeable and

infinite holiness of God (such as Gen. xviii. 25; Psalm cxlv. 17; Isa. vi. 3; Hab. ii. 13; Mal. iv. 2; 1 John i. 5; Heb. vi. 18; 2 Tim. ii. 13; 1 Pet. i. 16; Rev. iv. 8), and those that say He *permits*, or *bears*, or *suffers*, or *endures*, or *leaves*, or *delivers up*, or *gives over* men to sin (such as 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. 22), should thoroughly and forever emancipate and purify our minds from the horrible blasphemy that God is in any degree responsible for the sins of His creatures. "All Scripture is given by inspiration of God, and is profitable for doctrine."—2 Tim. iii. 16. The Divine *permission* of sin, repeatedly declared in the Scriptures, is, like the eight minutes of a degree in Kepler's calculations, *indispensable* to bring us to a *true* view of the relationship of God to man—of the dual truth of God's sovereignty and man's responsibility. The great scriptural fact that God permits sin (while He also overrules it for His own glory and His people's good), is incorporated in the London Baptist Confession of Faith, and in all the great predestinarian confessions; and it is inevitably implied when we say that man is voluntary in the commission of sin, and justly punishable for sin, and in all the sayings and writings of the spiritually enlightened children of God, whether they express it in words or not. And the whole contention of Primitive Baptists about the Divine predestination of sin is nothing but a trifling logomachy or wrangling about words, condemned by the Apostle Paul as "unwholesome, unprofitable and subverting."—1 Tim. vi. 3, 4; 2 Tim. ii. 14. All the true people of God believe essentially the same thing about this matter—that, while God is an absolute, infinite, and eternal Sovereign, and "works all things after the counsel of His own will" (Eph. i. 11). He does not tempt, much less compel, His creatures to sin (James i. 13); and the idea that, if God permits His creatures to sin when he might prevent them, He is just as responsible for their sins as if He compelled them to sin, and is as guilty as His sinning creatures, is a blasphemous sophistry in which we allow Satan to entangle us, and ignores the radical distinction between the creature and the Creator—the creature being made by the Creator, and being necessarily placed under law by his Creator, and justly accountable to his Creator for his disobedience; while the Creator is not justly obliged to sink His voluntary and rational creatures to the level of inanimate and insensate matter, to reduce them to mere machines or automata, and compel them to obey His laws, but may justly leave them to obey or disobey, and justly punish them for their disobedience.

Our obedience is the fruit of the Spirit of God working in us, according to His electing love, to the praise of His glorious grace (Philip ii. 12, 13; Heb. xiii. 20, 21; Eph. i. 3-14; ii. 1; 1 Pet. i. 1-5); while our conscience assures us that our disobedience is the work of our own sinful wills, according to the permission of His provi-

dence, and will certainly meet with due punishment, to the praise of His glorious justice (Rom. ii. 15; James i. 13-15; 2 Chron. xxxii. 31; Psalm lxxxii. 12; Acts xii. 42; xiii. 18; Eccles. xii. 14; Rom. ii. 5-11; 2 Cor. v. 10; Rev. xv. 3).

SYLVESTER HASSELL.

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THE ADULTEROUS WOMAN.

But whenever earthly governments, or any law enacted by them, require something of their subjects and citizens that is in direct conflict with the law of Christ, then Christians are required to "Obey God rather than man."—Acts v. 29. Our Lord Jesus Christ is not only King in Zion, but He is King over all kings and Lord over all lords—highly exalted in authority above all principality and power, and far above every name that is named, not only in this world, but also in that world which is to come. He must, therefore, "in all things have the pre-eminence" over all decrees of earthly kings, emperors, acts of parliament or of kingdoms and states. He is Head over all things to his church, and as such he is the source and Head of all power and legitimate authority that can be righteously exercised by men under any form of government. And whatever may be the particular form of government adopted by any people, though it may be unjust and oppressive to the citizens in many particulars, yet, if it does not require a denial of the pre-eminent authority of Jesus in his church, or a denial of their faith in him, Christians should yield obedience to those laws of men and thereby "render unto Cæsar," or earthly governments, the things that belong to their proper jurisdiction, but if they go beyond and usurp authority that does not belong to any earthly power, then the disciple of Christ is to obey God rather than man, and "render unto God the things which are God's."—Matt. xxii. 21.

In harmony with this teaching of Christ, the apostles also enjoin it upon all regularly organized churches and members thereof, as well as upon all Christians, to "Let every soul" (of them) "obey the higher powers," in all its different grades of authority, "whether unto the king as supreme" ruler in a province or kingdom,

or unto inferior governors and other officers of lower grade, down to the lowest, for the "powers that be are ordained of God."—See Rom. xiii. 1, and also 1 Pet. ii. 13. We might quote many scriptures to show that the authority of Christ in and to his church, is supreme and highly exalted above all other authority, and therefore, what he has pronounced as unclean and improper for his church and people, must forever remain so, no matter what human laws and earthly governments may command or allow.

But how do the apostles expound the law of Christ in reference to fornication and adultery? Paul says not to company with fornicators or adulterers, nor to eat with them, at the Lord's table, as we take it, in 1 Cor. v. 11. And in Romans vii. he says, "The woman which hath a husband is bound by the law to her husband *as long as her husband liveth*, but if he be dead she is loosed from the law of her husband; but if, *while her husband liveth*, she be married to another man, she shall be called an adulteress." And again in 1 Cor. vi., he says "adulterers" shall not inherit the kingdom of God. It matters not, therefore, what change any person might claim to have been wrought in them even by the powers of sovereign grace, or how much confidence the church of Christ may have in the relation given of his or her experience, if such an one was converted to God while living in adultery with another woman's husband or with another man's wife, no church would be justified in receiving such into fellowship so long as they continue to live in that adulterous relation, no matter how many divorces he has obtained from the corrupt governments of the earth.

Now, we say to our brethren that we are only expressing our own views and understanding of this point of order in the church as established by our Lord Jesus Christ, and his chosen apostles who expound his law to the churches. "Hear ye Him" on this important point: "I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that *is divorced*, committeth adultery."—Matt. v. 35. Adultery is forbidden both in the law of Moses and in the gospel of Christ. "Whosoever shall put away his wife, except it be for fornication, and shall marry

another, committeth adultery; and whoso marrieth her that is put away doth commit adultery.”—Matt. xix. 9. There is no ambiguity or doubtful meaning to these plain, pointed and forcible words of Jesus. He lays down the law for preserving the chastity of his church in her visible organization, showing clearly that there is but one justifiable cause for which any man can put away his wife, or a woman her husband, and be married to another. For that cause, and for all other causes, whosoever marries her or him that is put away commits adultery. But we have the further testimony of others besides Matthew and the Apostle Paul concerning what Christ said. The Evangelist, Mark, as he is called, gives in his testimony in these words: “And he saith, whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery.”—Mark x. 12. But some may ask why is it adultery when a divorce is obtained according human law? It is adultery simply because the sacred and God-given relation of husband and wife cannot be disannulled or abolished, except by fornication, adultery or death. If a man marries a divorced woman, who has obtained a divorce from any other cause than that which our Lord has given, he commits adultery, for the simple reason that she is another man’s wife. The relation of husband and wife still remains according to the divine law, no matter what human laws may have done. The law of Christ is the law for the church. The law of the state or country also in which Christians live is to be strictly obeyed when it does not conflict directly with their higher duty to Christ in his church. But some well-meaning brethren use this argument: “If God has forgiven an adulterer or an adulteress, while living in adultery with another man’s wife, or a woman with another woman’s husband, should not the church forgive also?” This argument looks quite reasonable to our fleshly mind, but it is nothing short of our carnal and sympathetic fleshly feelings, pleading for the ascendancy over the law of Christ which he has given to preserve the purity of the church. Shall we thus trample under foot the authority of the Son of God in his church, and put Him to an open shame by adopting the corrupt laws of man as a rule of govern-

ment of the church? Surely, surely, we cannot do this unless we are greatly blinded as to what we do. We have no doubt that thousands of adulterers, drunkards, liars, thieves, revilers and extortioners have been born of the spirit and their sins forgiven for Christ's sake, while they were living in these abominable disorders; but are they to continue to be adulterers, drunkards, thieves and liars? Is this the way to show forth their death to sin, and their life as devoted to Christ? Is this the way to put on Christ by an open and public profession of faith in, and obedience to, him? "How can they who are *dead* to sin, *live* any longer therein?" O, but, says one, "Has not grace abounded over all their sins and set them free?" Well, admit that it has, is that the way to show their freedom from the reigning power and dominion of these sins? "Shall we continue in sin that grace may abound? God forbid."—Rom. vi. 1.

Some in the church at Corinth had been adulterers, thieves and drunkards, but did they continue to be such after their conversion to God? No, verily, "They were washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God."—1 Cor. vi. 9-11. And the apostle tells them that "the body is not for fornication, but for the Lord, and the Lord for the body," and asks the pointed question, "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid. What! know ye not that he that is joined to a harlot is one body? but he that is joined to the Lord is one spirit."—1 Cor. vi. 15-17.

Receiving members into the visibly organized church, or excluding them therefrom, has nothing to do with their future and eternal state. Christ has given the law by which his church shall be governed and her chaste purity maintained. He has defined what is orderly walking and what is disorderly, and calls upon his people to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. vii. 1. A church in receiving or excluding members, is not required to look into the hearts and consciences of applicants, but they are required to look diligently with regard to the outward walk and

general deportment, and if this is not such as becomes the gospel, they are to withdraw from them, or not receive them into the church at all, although they may have the utmost confidence that these disorderly ones are subjects of saving grace.—M.

NOTE.—Where a man has put away his wife for the cause stated in Matthew xix. 9, and he himself is innocent, he may righteously marry again, because the former relation of husband and wife is as effectually dissolved, according to both human and divine law, as though she was literally dead and in the grave. But not so if divorced from any other cause, for they are still spoken of in the Scriptures as husband and wife, because the relation still exists.—M.

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THE EXPERIENCE OF A SINNER.

Both I and my wife being members of the church, I thought it my duty as well as privilege to hold family prayer, and we often held it morning and night. My custom was to read a chapter in the New Testament and at times comment upon it, especially when our children grew large enough to be present. My wife often on Sunday had the little fellows to read a chapter or two, reading as in a class, one a verse and the next the next verse until the chapter was gone through, she at times explaining to them as they read. At such times I was generally off from home, and she told me from time to time how eagerly the least ones would listen to her and try to understand what she was saying. They appreciated the fact that she loved them and was talking to them in love. There is nobody who understands the child as the mother does, and nobody can take the place of a godly mother in the moral training of children. It has been said, and with a degree of truth, that the parent is for the time being in God's stead to the ungrown child, because God has put in the parent that love for the child that protects, provides for and cares for it under all circumstances, and without which it would die; and thus, in a sense, God does it himself for the child.

I believed it was right to have our children present at

family worship, because they could bow with us before God as his creatures, if not as regenerated believers, and I could, in their behalf, acknowledge his goodness to us as his creatures, and implore a continuance of his temporal mercies upon us. In this way I read the Testament through many times to them, reading chapter after chapter in the order they came in the Testament. It is true, no doubt, that it was at times burdensome to the children, for it was to me, but it was training us all in self-denial, order and method, and, therefore, a good thing that far if no farther. I always found it profitable to keep it up, and that it was good to resist the deadness, indolence, coldness, unfitness and unbelief that combined to make me put it off and neglect it; because these things were enemies and of Satan, and, therefore, not to be yielded to; and that in times of deadness, indolence and unbelief it was more needful to engage in this service than at any other time, more needful to strive even in prayer to God at such times instead of neglecting it. And more than once I have gained strength in morning prayer to get through the day with, when feeling in the morning that my faith would fail, and that I could not hold out through the day. And I believe that if Christians would more persistently engage in prayer and family worship that it would be much better for their peace and spiritual growth. The humility and fear and trembling of my father at family prayer is one of the most pleasant and sacred remembrances I have of him. He did not keep it up regularly, nor did he engage in at all until he was getting somewhat advanced in years, and after being many years a member of the church, but that he did it at all is a consolation to me in my declining years.

There is no doctrine more taught in the scriptures, both by precept and example, than constant and unremitting prayer to God. And there is no doctrine more mysterious than that of prayer. It is as great a mystery as predestination is. We go to God in prayer as if he would change from his purpose when we know that he is of one mind, and none can turn him; yet, we unbosom ourselves to him, and he hears and blesses us. And he encourages us to go to him in prayer. He spoke a parable unto them to this end, that men ought always to pray and not to faint; and said, shall not God

avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh shall he find faith on the earth?—Luke xviii. In the last verse he seems to intimate that where there is no prayer there is no faith. For prayer is a thing of faith, and not a thing that the natural man can receive or understand; because, to natural reason it seems a foolish thing to ask an immutable God to do a thing that is as certain as the rising and setting of the sun; or if it is not as certain, then God must change to do it. Natural men can but look at Christian prayer as the wise lord upon whom the king leaned (in viii. of II Kings), looked upon the word of the prophet saying, great plenty should be in the gate of the destitute city in twenty-four hours. Christ taught us that a sparrow did not die without the Father's notice, and by taking thought we could not change anything, could not add to our stature, nor turn one hair white or black, yet he teaches us to pray and prayed himself, no doubt, more earnestly and unremittingly than any of his followers ever have or ever will pray. No doubt but that we pray many times for things that are not in accordance with God's will; Jesus did himself when he prayed that the cup might pass from him; but he prayed in faith, and so may we, even when we feel so weak that we cannot endure the Father's will; and there is a sense in which our prayers are answered as the prayer of Jesus was; true, the cup was not withdrawn, but he was given strength to drink it; and we have been strengthened by heavenly ministrations to go forth and meet the inevitable; and that is really better than we asked for. The Jews could not have the law of Haman against them dooming them to death on a certain day, reversed, but they had a better thing, and that was a grant of faith or power to meet their enemies and destroy them. And while we cannot pray to have death removed and its cup to pass away, we will be granted the faith wherewith we shall destroy the last enemy, which is death, and thus drinking the bitter cup, to enter into glory as Jesus did for us.

I have had a few times as blessed seasons in family prayer as I have ever had upon any other occasion. But some of the things that I have prayed that might not

come have come upon me and mine, and have discouraged me for the time and made me feel as the prophet seemed to have felt when the widow's son died, the widow who had fed and befriended him, so that he cried unto the Lord, saying, O, Lord God, hast thou also brought evil upon the widow with whom I sojourn by slaying her son? (I Kings xviii.) as if evil not only attended him, but all also who were endeared to him. But such disappointments have increased my reverence for the Lord, so that I have felt at times afraid to ask him lest I should ask amiss. And it is observable that the longer his disciples associated with him (and prayer is association with him), the more reverence and love they had for him, and that is yet true.

When the war closed I disposed of my stock and reduced my farming to a two-horse farm, for it was given me to know that that was the proper course to pursue; but the high price of cotton caught me, and I turned with a greedy mind from God, as I believe, and went into extensive farming and lost a great deal of money, and continued losing until the bulk of a large estate was gone. And now remembering the anxiety I had with it, and the hard efforts I made to keep it, I have no desire to try it over. For I now see that it would have been better for me and my children to have had nothing left but the two-horse farm, for there would have been no surplus to tempt me to increase my wealth with it, and we would have made a living with our own labor and become accustomed to that condition of life, so that it would have been now no hardship. In these days I had with myself, once in a while, a day of fasting and prayer, which my wife even did not know of, and upon one such occasion I went into the woods and read the scriptures and prayed a good while; and it became impressed on my mind that it was my duty to give away my unnecessary wealth to the poor; and it seemed so contrary to good sense that I was startled lest I was going crazy.

In connection with this impression was the case of an old brother who had lost his home and it would take \$800 to pay for it, and it seemed to me that I ought to do it, but I resisted it as a temptation of the devil. But that year I bought a good deal of guano, and paid over \$800 for some I bought in New York; and there was a

drought and I lost probably over twice \$800 on the crop it was put upon; and then it occurred to me that it would have been much better to have given it to the old brother. I felt that I was like the young man who went to Christ to be saved, but who loved his money too well to give it up and follow Him. And now, whether that impression to give my surplus wealth to the poor was of the Lord or not, I believe that it would have been better to have done it then than to have been worried with trying to keep it and lose it at last in my old age. I believe now that the impression was of the Lord, and I regret that I did not do it; but the fear that people would call me crazy, and the love of my children and of money, and the weakness of my faith and the spirit of the age were too hard for me; and I had to lose it gradually with all my efforts against it, as one being bled to death by degrees. I see now that I was unworthy of the goods that the Lord had entrusted me with, and that for seeking to use them to my own worldly advantage, the Lord took them from me as he took the Kingdom from Saul. I know also that it is not for any Christian's good to have more worldly or religious responsibilities than he can fulfill. It is true of ministers, and I have felt, like King Saul, I have had more committed to me, or have assumed more responsibilities than I had ability to cope with. I did not see this years ago as I do now; but I see now that with all my bodily affliction that I did not know myself then, nor the Lord, as I do now. I was carnal enough to think that when I joined the church and then began to preach and be charitable to the poor and attentive to my calling, that I would not have trials, or even sickness; and in worldly things I at first prospered when many had adversity, so that I began to think that evil would not be visited upon me. But when the tide began to turn, when the brook began to dry up, and I lost on the right hand and left, it seemed some strange thing that it should be so; and I couldn't give it up and still looked for some sudden change in some unknown way in which all my losses would be restored to me. But when the loss of my children was added to my other losses, I began to be amazed; but still I hoped that it would turn with me as it did with Job. I see

now that I was looking at it carnally, but I didn't see it then.

We had two little boys that were pets, Churchwell and Jabez. Churchwell, the oldest, was about five years old, and his mother said was like me in disposition, and she was glad of it, for she wanted all the children to take after me; but I did not want any of them to be like me in anything, but like her in everything. Their mother had them to sleep on a trundle bed at the foot of her bed, and after they died she told me that she never got up at night to attend them and cover them up but what she felt an impulse to pray for them, and always knelt at their bed and prayed, but she seemed to be forbidden to pray for long life for them, but she was made to pray for ability to commit them to the Lord, and this made her feel that they were going to be taken from her. And I, one night off from home, dreamed that Jabez had died, and that I complained to the Lord for taking him from me, and the Lord told me that he was not away from me but with me, even around my pillow as I slept. When he was taken sick and I went apart to pray for him, that dream seemed to thrust my prayer back so that I could not pray in faith that he might live. He was buried one Sunday and Churchwell the next Sunday, though Churchwell was at his burial, but he had then a sore throat and died of diphtheria that week. Churchwell's death was a peculiarly sad one to me. Just before he died he called for his bag of little toys, and silently handing them to his mother as if willing them to her, he closed his eyes in death. But if he had lived and become a man he would have been an impractical dreamer incapable of grappling with a hard and pitiless world. He could only have lived in the affections of those he loved. He often talked with his mother about death, and told her that when he died that he wanted her to have him buried among flowers. His mother kept the little things of both of them as long as she lived. It was a sad stroke to both of us then, but now I would not have them back here, for they and their mother are now with the blessed Lord. I don't know that such things are worth telling, but my life has been made up of little things, and I have no big things to tell.

I said just above that I have had more responsibilities

than I have had ability for, and I mean by that that I have more than once failed to do the right thing when I knew, too, what the right thing to do was, being lacking in that firmness and solidity of character that my position required; and have yielded my conviction of right to others less wise in those things, but stronger willed than I was. On the other hand, I have seen some ministers whose weakness was to go too far while mine was to stop short of the right point to go to. It is a miserable and pitiable weakness, and I now tell it for the benefit of the younger, who are to come after me. It is, however, no worse than the other extreme, of going too far. There is a right point to go to at which we should stand.

I had a theory about raising my children, and especially my boys; it was to develop them physically, mentally and morally. And this I tried to do, making my boys work to develop them physically, and talked to them to develop them morally, and sent them to school to develop them mentally. I had two boys that were stalwarts physically, whom I had trained as above, but the Lord took them both in their twenty-fourth year, and I was laid low in my aspirations in that respect, and so it has been in all things that I have ever set my heart upon.—R.

[TO BE CONTINUED.]

EXTRACTS.

OZARK, ALA., February 16, 1892.—*Dear Brother:* I left home January 15, and visited churches in Flint River, Oclocknee, Union, San Pedro and Suwannee Associations, and met Elds. Pitman, Hollingsworth, Everitt, Maxwell, Godwin, Barwick, Johnson, Simms, and some licentiates, all of whom are very dear and precious ministers of the gospel of Christ. I met good congregations and a great many precious brethren and sisters, who were kind and did all they could to make me feel pleasant. I feel that the good Lord blessed poor me far beyond what I deserve. All the meetings were pleasant to me, and the brethren were in as much peace and harmony as I ever saw. They were not striving about mere words to no profit.

That precious man of God, Eld. Simms, was with me at several appointments, and I was made to love him for his godly deport-

ment as a minister of Christ. The Lord has blessed his labors and his churches are in a prosperous condition.

The last appointment was at Hebron, Fla. I met quite a number of brethren, sisters and little bleating lambs around the fold at that place, and that was, indeed, a heavenly place to me. A large number were in tears, but how sad. Here I had to take my leave from the precious saints; it seemed almost more than I could bear to leave those precious ones, perhaps, to meet them no more on earth. It was a painful separation, indeed.

I shall never forget them. I have a heart trouble which caused me much suffering and loss of sleep on the latter part of the tour, but the brethren, sisters and friends were so kind in caring for me while I was so feeble. May the lord bless them. I never heard a jarring note on doctrine on my tour, but all were a unit. I never enjoyed a tour better in my life. All I regret is that I am so poor, sinful and unworthy that I am not worthy of the kindness bestowed upon me.

I arrived home yesterday and found my dear wife and children well, for which I feel thankful for the preserving power of God in protecting them.

The Lord is good and a stronghold in the day of trouble, and knoweth them that trusteth in him.

Farewell, dear brethren and sisters, and if we meet no more here, may it be our happy lot to meet in that haven of repose where the wicked cease from trouble and the weary are at rest.

Remember poor me at a throne of grace. Yours in hope of eternal life.

LEE HANCKS.

KELLYTON, ALA., February 15, 1892.—*Dear Brethren and Sisters in Christ:* I thought I would give you a reason of my hope in Christ through the columns of THE GOSPEL MESSENGER. It seems that I cannot get rid of the impression to write my experience for publication. It has been on my mind for over a year, and whether it is right or not for me to write it I cannot tell. I will make the attempt anyhow, and hope the Lord may bless it.

The first time I saw myself a lost and ruined sinner, was one night when I was about twelve years old. I could not sleep, and I tried to pray, but it did not seem to do me any good, and I got up and knelt down by the side of my bed to pray for the last time, I thought. But when I got up on my bed again it seemed to me I was rejoicing and praising God. I went to sleep and slept until morning, and I got up the next morning and it seemed to me everything was praising God, and I felt like I loved everything, and that if it was in my power I would grasp everybody in my arms and bless them. But it did not last long before it passed away from me, and I felt very sad. I did not tell it to anyone,

and I went on this way at times until the next year, and I had a great deal of trouble. My father asked me what was the matter, and I could hardly speak to him, I was so full of tears, but finally I told him I felt like I was going to die, and he said, "No you won't; you will get relieved some time." One day I was in the field and got in so much trouble that I felt like I could not get to the house, and I tried to pray; and these words came into my mind, "Amazing grace," etc. I went to the house and got the hymn book to sing, but could not, I was so full of tears. I got the Bible to read for comfort, but it seemed to me I had to join the church, and I joined the Methodist about a month later. My mother had been dead about a year then. The next winter my father died, and I moved from Mississippi to Alabama, and I went to hear the good old Primitive Baptists preach, and I said to myself, I had never heard any preaching before; they could tell my feelings better than I could myself, and then trouble came on again that tongue cannot tell nor pen describe. I thought I would give anything if I only could be with those good people, but I thought they were too good for poor, unworthy me. So I went on in this way for about ten years; would hear preaching and promise myself to join, but would keep putting it off from time to time, until finally I got to the place I just had to discharge my duty or die, it seemed to me. So on Wednesday after the third Sunday in September, 1886, I related part of what I have here written to Smyrna church, and was received and baptized a month later by our beloved brother, Eld. N. M. Cook. That was a bright day with me. I there left a burden I never have felt since, though I still have doubts and fears.

Dear readers, pray for a poor, unworthy sister, that has been in the bed of affliction the most of the time for more than a year.

Your little sister in the hope of a blessed resurrection,

BESSIE F. ROGERS.

CEDAR POINT, PAGE COUNTY, VA., February 9, 1892.—*Dear Brother and Esteemed Elder J. R. Respass, and Associate Editors of Gospel Messenger*: I acknowledge the receipt of a card from you on the 6th, written January 28th, wishing to know if I desired THE GOSPEL MESSENGER continued or not, and if I did and could not pay all that I owed now, you would still continue it. Dear brother, that is more than deserving kindness to me, whilst I have no doubt it would be very grateful to some who are destitute of the means of paying for it. But I am glad to be able to say that the good Lord has given me thus far a supply sufficient to meet my necessary ends, for which I desire to be truly thankful. And I do feel somewhat abashed at my remissness to you, when I am brought to reflect that you are laying out of your money too long. And that a little here and a little there, and that multi-

plied little would amount to much of a sum if collected, and uncollected amounts to nothing in dollars and cents, comparatively, as the great ocean is formed of drops of water. And now, dear brother, as I have never seen your face in the flesh, though I have heard of you and read of your comments upon the Scriptures of Divine truth, and some of your own experience in relation to the operation of the spirit of truth and that of error, as contained in THE GOSPEL MESSENGER, to which I heartily accord, allow me, dear brother, to apologize a little. I never had it in my mind not to pay you for your very much esteemed paper. Since the first two years' payment I had expected each year to have had the opportunity of paying my subscription due to you over to an agent of yours, at our Ebenezer Association, but I did not meet any one. I frequently thought I must certainly attend to that matter; but the old thief of time, procrastination, has prolonged it, for which I hope you will pardon me. I will try to do better in the future; THE GOSPEL MESSENGER I wish to be continued, please, for it is a welcome messenger. Here enclosed you will find three (\$3) dollars for MESSENGER. I would feel lonesome without it. Remember me at the throne of grace. God bless you, is my prayer.

ELI CULLERS.

REMARKS.—This dear brother writes like the Christian that I have no doubt he is. Unfortunately some, unlike brother Cullers, when they get behind two or three years and are reminded of it, pay up, a few of them, and get mad and quit the MESSENGER. That is a poor way for a Christian to do. But sad to say, many never pay at all; and I do hope that such are not members of the old Baptist church—I mean such as can pay and will not. All I want to know of subscribers who are behind when I remind them of it, is that if they can't pay now and will in future if they are able to do it, that they let me know, and I will wait upon them and continue the MESSENGER to them. I ask them to drop me a card saying that much; but when I write them and they do not even answer me to let me know whether they wish the MESSENGER continued, or ever expect to pay, it is very discouraging. I always send the MESSENGER gratis to any who are really too poor to pay for it and want it, as far as I can. Some few brethren contribute a little to me for that purpose, but not anything like enough to reimburse me. If I was able I would be glad to publish the MESSENGER free to all. Brethren, pray God that the MESSENGER may be a blessing to God's people in this hour of trial.—R.

A GLOOMY OUTLOOK.

FARMERVILLE, LA., February 17, 1892.—*Dear Brother:* I have tried to get some new subscribers but failed, and have lost a part of the old ones. Cotton is so low and money so scarce that I am afraid we will not be able to sustain the MESSENGER much longer.

With due respect, I remain yours, T. J. FOSTER.

OBITUARIES.

H. S. HINES.

Bro. HINES was born in Union county, Ark., August 9, 1847, and after a brief illness died of pneumonia at his home in Hempstead county, Ark., January 20, 1892. Like a great many of Adam's fallen sons, Bro. Hines spent the greater portion of his mortal life in sin and rebellion against God; insomuch that his career, (according to what he related to me) was exceedingly sinful. But blessed be His holy name, Jesus the Son of God, the only Mediator, came into the world to save sinners—"to seek and to save that which was lost"—and this we believe our beloved brother realized by the quickening influences of His Holy Spirit, and by which was applied His atoning blood, which has the efficacy to make the "foulest clean." The grace which was treasured in Jesus before the world began, and was sufficient for the "chief of sinners," was also sufficient for our brother; and that rich and sovereign grace which had the power to raise his soul from the "horrible pit," will raise his mortal body from the sleeping tomb, and fashion it "like the glorious body" of the Son of God.

Bro. Hines professed a hope in Christ and was baptized into the fellowship of Smyrna Church, Nevada county, Ark., by Eld. Alex Mason, on the second Sunday of November, 1884. He was conscious of the approaching dissolution, and requested his brother to look after the interest of his children and his affairs. He was fearless and outspoken in contending "for the faith once delivered to the saints," and always manifested special love for Primitive Baptists. May the God of all grace comfort his relatives and friends, and bless, comfort and support his three orphan children in their sad bereavement, is the prayer of yours, in hope of a blessed immortality.

Wallaceburg, Ark.

P. H. JAMES.

MARY LOU HINES,

Oldest daughter of Bro. S. H. Hines, was born August 31, 1871, and died of pneumonia January 18, 1892. She was sick only a short while, and preceded her father to the grave about two days. This meek, quiet and amiable lady adorned the house of her father, having the care and responsibility of domestic affairs since her mother's death, which was dutifully and industriously performed. None knew her but to love her. Those that witnessed her death say she passed away quietly. My sincere and humble hope is that she is numbered with the blood-washed throng, and will sing before the throne of God forever and forever. May God in his infinite mercy bless, comfort and sustain her little brother and sisters in their sore trouble, and, if according to his will, continue to throw around them his providential protection, and save them in the heaven of heavens, is my prayer. Yours in hope,

Wallaceburg, Ark.

P. H. JAMES.

W. T. COOK.

Our nephew, W. T. Cook, was the son of E. S. and M. C. Cook, and was born February 24, 1873, in Henry county, Ga. In 1876 his father moved to Arkansas, and lived there until 1889, when he moved to Texas. Tommy was eighteen years, eleven months and four days old at the time of his death. He had been sick with la grippe, but had gotten up and been ploughing some, but was taken sick again January 28, with pneumonia. All that the doctors and kind friends could do did not seem to do any good, and five minutes before 12 o'clock A. M. on February 4, his spirit took its flight to the God who gave it. I do not think that I ever saw any person die any easier than he did. Tommy was a peaceable,

quiet, obedient boy, and always at home. He died in his right mind; he had made no profession, as I know of. His remains were interred the next day at the Great House graveyard. The unworthy writer conducted the services by reading Job xiv., and tried to preach, using as a text 2 Sam. xiv. 14.

In conclusion, I will say to the father and family, trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. May the Lord bless and sanctify this sore bereavement to their good and to the glory of God, for the Lord giveth and the Lord taketh away, and blessed be the name of the Lord, is the prayer of a poor, old sinner. Yours in hope of a better resurrection,

L. M. COOK.

Forreston, Texas.

MRS. CAROLINE MOUNT,

Consort of the late W. P. Mount, was born in Twiggs county, Ga., November 6, 1822, died of apoplexy January 24, 1892. The separation of the two dear old pilgrims was of short duration. She has been called home to join her departed husband in the sleep of death, and they rest, their mortal bodies, side by side in their graves, awaiting the voice of the Son of God to raise them up, and clothe them with immortality and eternal life. Sister Mount was for many years a devoted and exemplary member of the Old School Baptist church, having been baptized somewhere in Georgia, and received by letter into the church at New Providence over thirty years ago. She leaves no stain on her character as a wife, sister and mother, nor the shadow of doubt as to the reality of her Christian profession. She was plain and simple in manner, and true and sincere in social and domestic relations of life, faithful and untiring in devotion to her husband throughout his long and painful illness, and deeply mourned his death. The death of these two leaves a wide breach in the church and community, and the vacant seats in the circle at their late residence will be held sacred by their adopted heiress and her excellent husband, Dr. J. R. Horn, who now have possession of the estate, and prove by their acts as well as words, that they delight to honor and cherish the memory of their deceased benefactors, through whose kindness they had conceived a devotion and affection as deep and lasting as ever existed between parents and children. J. E. W. H.

MRS. SARAH G. HAYGOOD.

MRS. SARAH G. HAYGOOD, wife of B. C. Haygood, was born November 8, 1829, and died November 4, 1891. She joined the Primitive Baptist Church at Sharon, Monroe county, in 1884, since which time her pious walk and godly conversation have gone to manifest that her trust was in the living God. As a church member she was prompt and punctual, as a neighbor she was kind and beneficent, as a friend she was candid and unostentatious, as a mother she was devoted and affectionate, and as a wife she was true and faithful; as the bosom companion of her husband, she was possessed of that true love which alone comes from God. From the evidence she manifested, we believe death was a happy change with her, and we feel we can say a little craft has landed on the golden shore. Though assailed by many trying, tempest-tossed waves, the little bark, by faith, has passed safely over. She leaves a husband and five children to mourn her loss, and may they be resigned to the will of Him who doeth all things well, and be consoled with the thought that her godly walk and pious conversation here are bright evidences of what her future will be, that she is only sweetly sleeping until resurrection morn.

ELIZABETH F. JONES.

ELIZABETH F. JONES, nee Ross, was born in Louisiana, September 17, 1804, and died December 9, 1891, aged eighty-eight years. She was married to J. M. Jones, March 25th, 1824, unto which union was born

twelve children, five of whom preceded her to the grave; seven remained, together with a number of grand children, and even great grand children, to mourn her departure. As to the time she moved to Georgia I am not posted, but know she lived a number of years in Stewart county. She received a hope in Christ soon after she married, but feeling her unworhiness so sensibly, together with some other hinderances, she put off joining the church, although she was punctual to attend meeting. She told me she would often go to meeting thinking she would join, but when the opportunity was offered she would be prompted to wait and see if she did not receive better testimony by next time. The first of the year 1891 she moved from Stewart county, near Slaughter Creek church, to Weston, Ga., to live with her daughter, Mrs. Smith, and soon after she was taken sick, from which she never fully recovered. Up to the fall previous she had enjoyed good health for one of her age, being able to walk a mile to meeting. During this sickness in the early part of 1891 it was my privilege to visit her. She talked freely of death, and seemed only to regret that she had not been baptized. She said, "Oh, if I only could get able to go to Slaughter Creek once more, I would do my duty. I do not feel that I will be banished from the peaceful presence of God, but have felt I ought to join the church, and as God has been so merciful to me I feel I ought to have been more obedient to Him." And it pleased God to give her the desired health and strength sufficient to go, and on July 11th she was received and baptized the following day. She was very feeble at the time, unable to rise from her seat without aid, when she came. She was urged upon after she joined not to be baptized, as she was so feeble, but she said, "If I die, let me die; I feel if I am only baptized I am ready to go." But baptism for her, as well as all others when prompted by the spirit of God, was not an injury, but rather a benefit. She was filled with rejoicing after baptism, and said to the unworthy writer: "I feel the best I ever did, it seems, and I cannot but wonder if I imagine it, or have I been baptized? am I the one that was in bed only a week ago? or really is this me any way?" She returned home soon after meeting and was again taken sick, from which she never recovered, but was caused to suffer a great deal, and she bore it with patience and seemed ready for death. She was buried December 10th, at Slaughter Creek church, in the presence of a large concourse of relatives and friends. I would say to the loved ones to weep not, but let us all strive to leave as good a name behind when we are called to die as she did. And may God grant that we might depart from the shores of mortality as she did—in peace with God.

Dawson, Ga.

RUFUS H. JENNINGS.

JAMES E. BURKS

Was born in Henry county, Ga., March 1, 1843, and with his father's family moved to Tallapoosa county, Ala., in 1849. On October 1, 1865, he was married to Miss E. H. Weed, who, with eight children, survive him. In 1880 he moved to Clay county, Ala., where he remained till he died, on December 5, 1891. Mr. BURKS had been afflicted a good while. On the third Sunday in November, 1891, he attended the funeral of his brother-in-law, James Weed, at Fish Pond church, Coosa county, Ala., and was there taken sick and brought home, and had the devoted attention of his wife, children, a good physician and kind neighbors, but with all he grew worse, until death gave relief. I had been acquainted with Mr. Burks several years, and had heard him tell a good reason of a hope in Christ, though he never joined the church, but was a Baptist of the Primitive order in faith, and expressed an intention of joining the church. He attended their meetings often, and seemed interested in the church's welfare. He was a kind husband, affectionate father and agreeable

neighbor. He was surrounded by many friends and few, if any, enemies. He leaves a sorrowing wife and eight children, the two oldest married and are members of the Primitive Baptists. His third child, a daughter, is about grown, and was most untiring in attending her father day and night, and was almost constantly at his bedside. The writer spent the night with him before he died the next day, and talked to him about dying and his hope, and he said all he was troubled about was leaving his family; that he felt prepared to go; that his hope gave him comfort, but that he would be better satisfied if he had joined the church, and that he would advise those of his family who had a hope to delay no longer. He was buried at Macedonia church on December 7, 1891. May the grace of God comfort, direct and save the bereaved family.

H. G. HARRIS.

IN MEMORY.

WHEREAS, On the 4th day of January, 1868, our dear old brother, Eld. J. E. Armstrong, was received into full fellowship in the Hickory Creek Primitive Baptist Church, Jasper county, Ill.; and, whereas, on the 6th day of December, 1891, he was taken by death's cold hand away from among us; therefore,

Resolved, That we, the members of the said Hickory Creek Church, in conference assembled, do regret and deeply mourn the loss of our departed brother. In his death the country lost a good citizen, the church a kind and affectionate member, and an able and faithful minister of the gospel; and,

Resolved, further, That these resolutions be adopted by the church and a copy of the same be sent to THE GOSPEL MESSENGER for publication, and that they be spread upon our church record, to perpetuate his memory.

The above resolutions were unanimously adopted by the church at her meeting for business February 13, 1892, and signed in behalf of the church.

I. F. GEORGE, *Moderator*.

I. B. WARE, *Clerk*.

ANNIE E. LOARD.

Again, with a sad heart, I write to relate more of our troubles. Death has again visited us and claimed for its victim Mrs. ANNIE ELIZA LOARD, wife of Isaac H. Loard. She was the oldest daughter of Mr. and Mrs. Freeman Britt, and was born December 1st, 1872, and was married to Isaac H. Loard, July, 1889. Isaac and Eliza, as we called them, lived happily together. In August last her health began to decline, which grew worse until she was prostrated. One week before her death her father moved her to his house, where she received all the attention that kind hands could bestow. But, alas! the summons came, and at 6 o'clock A. M. January 16th, 1892, she breathed her last. At 11 o'clock Sunday, the 17th, after singing and prayer, by Eld T. J. Dilbon, in the presence of a large concourse of people, weeping relatives and friends, by tender hands she was laid in the silent tomb in the cemetery as Beulah Church, Graham, Ga.

Eliza was loved by all who knew her. From a child she was quiet and peaceable. She never made any public profession, but we hope for her a home in Heaven. She leaves father, mother, brothers and sisters, a large circle of relatives in her husband's family, many friends, a heart-broken husband and a darling little girl, a little over a year old, to mourn her demise. But the Lord does His will; we must be still. Yours to serve,

Graham, Ga.

J. W. LOARD.



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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-92

Vol. 14.

No. 5.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

MAY, 1892.

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BLACKBURN, LA., Feb. 27, 1892.—*To the Readers of the Gospel Messenger:* DEAR BRETHREN.—Where is old Bro. J. P. Lambert's church that ordained him in Georgia, or his brethren and churches in Texas, or his children, that they don't care for him? Now brethren, David says, I have been young, but now am old, yet have I not seen the righteous forsaken, and if I know what it takes to constitute one in a forsaken state, I would certainly put Bro. Lambert in that category. He came here to north Louisiana last summer, blind and penniless, except some *bedding*, of little value. Our brethren have contributed liberally to his necessities, and treated him as well as they can, but he is certainly a mystery, and there has been no information of him given us, except what we received from a letter of inquiry in the MESSENGER from Bro. J. M. Griffin, of Cottonwood, Tex., which shows he is, or has been, a minister of the gospel in full fellowship with the Primitive Baptists. Brethren, there is surely a wrong somewhere, or the old brother's children or churches would certainly see after him. I will say in conclusion, if any one wishes information concerning him they can address me at Blackburn, La. Respectfully,
A. F. GRAFTON.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

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REST.

DEAR BRO. RESPESS—I have some assurance of late that I am made able to testify to the truth of this precious declaration of the inspired apostle, “There remaineth, therefore, a rest to the people of God.”—Heb. iv. 9. It is now about twenty-seven years since my soul first knew that peace and rest which is of God, and “which passeth all understanding,” and I am a witness not only that it is of God, and is glorious, as all of his works are, but that it yet remains, notwithstanding all the powers that have been brought to bear against it. If the apostle had written the word “for” instead of “to,” I could not have presented myself as a witness. There is an inheritance which I believe remains *for* all the people of God in heaven, and I hope for me also, which stands in striking and lovely contrast with the corrupt, defiled and fading inheritances of earth. There has been given to me the evidence of faith concerning that inheritance, or I could not be a true believer in its existence and certainty as reserved in heaven for them who are kept by the power of God unto it. But though I have the witness in myself, if I do truly believe on the Son of God, and in the truth of that holy inheritance, yet I am not myself a witness of it, for I have not yet entered into it. I hope for it, but I have not yet seen it; “for what a man seeth why doth he yet hope for?” Faith is an evidence to me that it remains in heaven for me, and upon this testimony of “the Faithful and True Witness” to me I believe. But I am not myself a witness of anything but what I have myself seen and experienced. We have an earnest of that inheritance given to us now, which remains *to* us,

and can never be taken from us till it is swallowed up in the full experience of the inheritance. This earnest is not itself the inheritance, nor can it be used as such. But it serves to show us the glorious character of the inheritance, to assure us that we shall one day enter into the full possession and enjoyment of it, and to raise up, direct and keep alive in our poor hearts a hope looking steadfastly to that blessed time. We do not, cannot know what we shall be when this inheritance, this salvation, shall be revealed in and to us in the last time.—1 Peter i. 3-6; John iii. 3. But we are given to know that we shall see Jesus, and be like him, and shall be satisfied with his likeness.

The earnest given us while here in "the bondage of corruption" includes this precious, priceless rest which the child of God enters into when he believes. "We which have believed do enter into rest." We know this is so, for we have experienced it. The apostle is inspired to confirm our souls in the heavenly and divine nature of this experience by declaring thus what we have felt, and also when he declares that we "believe according to the working of God's mighty power, which he wrought in Christ when he raised him from the dead." In no other way can any one of Adam's race be made to believe. The apostle thus shows us what a rich blessing has been bestowed upon us in this belief, in which we are made witnesses of the "exceeding greatness of the power of God," and by which we are manifested as vitally, blessedly and inseparably united to Christ. Faith in the soul as surely indicates a vital union with Christ as fruit on the branch shows a vital union with the vine. The branch which has proven its vital union with the vine by bearing fruit may be cut off and wither while the vine yet flourishes, and the member of a mortal body, which has obeyed the will of the head, may be removed and die while the body lives; but he who has manifested by any spiritual fruit that he is vitally united to Christ can never be separated from him in a vital sense, for this union is in eternal life. Therefore, the dear Saviour said at the grave of Lazarus, "He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." Even the eating of a morsel of heavenly bread, even the ability to taste of the truth,

to "try words as the mouth tasteth meat," to relish the doctrine of salvation by the power and grace of God, is given by the dear Saviour as a sure token that one shall never die. Poor, trembling, doubting soul, how near the Shepherd comes to you, down even to the low valley of humiliation where you are, describing feelings that you have to acknowledge as your own, and giving them as evidences of eternal life; speaking of the very poverty of spirit, and weakness, and hunger for righteousness, and mourning on account of sin, that have so harassed you and made you nearly give up all hope, as sure evidences that you are blessed of the Father; and showing that this wonderful rest that you have sometimes experienced, which you could not understand, is a sure token that he has called you from your vain labors under the law, and from your heavy-laden condition on account of sin, to himself. Truly he calls his own sheep by names that they must own as theirs, and takes the poor, weak lambs in his arms, and carries them in his bosom.

When I first entered into this rest I enjoyed it as a child, and spoke of it as a child, having little or no understanding of its wonderful character. When the first storm arose in my soul on account of having seen myself a sinner yet, I thought this rest was gone forever. Oh! what mourning there was then in my poor heart, what "groanings that cannot be uttered," what cries unto the Lord. After awhile the storm subsided, the clouds passed, and there, to my surprise, was the same clear sky, and the same glorious sun shining down upon me. Again I believed, and again I experimentally entered into rest. I thought then I would more carefully watch, and more securely guard this heavenly treasure. But up to this time I have never succeeded in guarding it at all. At the most trying and dangerous moment I have been likely to be "heavy with sleep," and not even to know of the peril until the tender, patient, long-suffering Saviour has wakened me with such compassionate words as, "what, could you not watch one hour?" Oh! if he had not watched for me, lived for me, died for me, risen from the dead for me, and ascended for me far above all sin and death, what and where would I have been? Just a little while ago I thought, as I have so often, could I endure persecu-

tion? Could I die for his name? And I felt my weakness so overwhelmingly that I had to say, I am afraid I could not. Then the precious thought came to me, no, but Jesus endured, and suffered and died, and He must work all this for me, and in me; and He will do all for me that I need. I cannot even say, "Thy will, not mine, be done;" but he who said it once under such a pressure of sorrow and agony as none other ever has borne, or ever will bear, can say it in me. And my soul again entered into rest, the same rest that I felt twenty-seven years ago.

I know more about this rest than I did when it first came to me. There have been storms and earthquakes and fire, and almost, if not quite, everything I can see has been shaken. The Lord said, "Yet once more I shake not the earth only, but also heaven. This word once more signifies the removal of those things that can be shaken, as of things that are made, that which cannot be shaken may remain." I think I have seen everything in the legal heavens shaken and removed—all dependence upon works, all dependence upon my own strength, on my ability to watch one hour, on any arm of flesh, have gone. And I have thought many a time, when some storm of soul trouble has come sweeping over me, to show me that I have yet a good deal of that which can be shaken yet about me, that this rest, and with it my hope, had gone forever. But so far I can testify that this rest, which I entered into when belief was first raised up in my poor heart, yet remains to me. It has not yet been even shaken, much less removed; and I do believe it is that which cannot be shaken. "There remaineth a rest to the people of God."

The apostle explains this rest as having reference to the works of the law which the sinner is made to see necessary to be done, and impossible to be done by him. In God's own time Jesus is revealed as having done those works fully, perfectly, by himself, and as having rested from them all. "This rest is glorious."—Isa. ii. 10. It is the rest of a King who has overcome all enemies, and obtained every desirable thing for his subjects, and has so effectually settled everything in infinite wisdom that not one thing he has done can ever be undone, nor one of his subjects be taken from him,

nor one blessing taken from them. "Upon all the glory there is a defense."—Isa. iv. 5. The bed which he has made for himself, which is also a glorious chariot, is thoroughly guarded and defended.—Sol. Songs iii. 7-10.

God finished all his works in six days, and on the seventh day he rested. We do not read of his resuming work. No eighth day followed the seventh. When the true Sabbath day, rest day, of which that literal Sabbath was a type, comes, we find it followed by no other day. There is no to-morrow in the gospel. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." This is the case with us when we are favored to believe. Then we see the work all done. The six days' work is finished, and we feel that the day of the Lord has come to us. We are children of that day. We did not produce it or bring it to ourselves by our works; but it produced or manifested us as "children of the light and of the day." We can say, "This is the day which the Lord hath made; we will rejoice and be glad in it." Ah! how greatly unbelief deprives me of the light and comfort of this gospel day. How often I seem to come short of that rest, falling after the example of unbelief shown in the wilderness. Then I am restored again and made to trust alone in the Lord; and then I desire to warn and exhort the dear household of faith to labor to enter into that rest; to labor to avoid the labors of the law; to labor to keep from being entangled again in the yoke of bondage; to labor to observe and heed the testimony of the witness which each believer has in himself (John v. 10), and keep from undertaking to do our own works on God's holy Sabbath.

My dear brother, I was going to write more personally to you, but I have written as my mind was led. I hope it will prove a personal communication to your heart, as it comes from mine; and perhaps it may come as an expression of the secret of the Lord to some others. Your brother, I hope,

Southampton, Pa.

SILAS H. DURAND.

The heavens at first had their dropsy, and then the old world was drowned. The heavens at last shall have their fever, and then the new world shall be burned.

CONSIDERATION.

DEAR BRO. RESPESS: I feel like I want to write a few words to the readers of the MESSENGER for their consideration. Not that I feel at all capacitated, or in any wise worthy of their notice, but my mind is not easy, and if I could call their attention for a short time to consider, each one for himself, his own way, perhaps it might be beneficial to some one. You are all aware of the strife and confusion that exist among the people of God—those who claim to be dead to the world, and followers of the meek and lowly Jesus, and of whom it is said, “Ye are not of the world, for I have chosen you out of the world,” and “Ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God.” And again it is said that “God hath not called us unto uncleanness, but unto holiness,” and many other such scriptures, going to show that we ought not to be conformed to this world, but should, in meekness and all lowliness of mind, show forth the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. This being the case, why is there so much confusion and evil speaking one of another? Surely it is time for serious thought and self-examination, for there is certainly a cause for it; and sometimes I think I can see it, or see it in part, so that at times I am almost ready to conclude that the organized church of Christ is about to depart from us and to spring up somewhere else. We have got too proud, and desirous of being like the world, and I often think of Achan in Josh. vii. He took of the accursed thing and hid it in his tent, and it not only proved a curse to him, but to the whole camp of Israel as long as they kept him among them. Now he, like the world, coveted gold and silver, and to be dressed like the world, so he took them and hid them in his tent (for he was afraid to use them openly at once), being willing to sacrifice not only his peace with the Lord, but the peace and safety of the whole of Israel. Now, dear reader, turn to this chapter and see the necessity of executing gospel discipline. I know that we are commanded to forgive each other for trespasses against each other, and we should be very careful about this, but dear readers there is a sin unto

death, and a sin that we are not to pray for. Some brethren say that we are compelled to forgive everything if they but ask it, but Achan's repentance was worth nothing, for he did not repent till after his sin was found out, and then it was not sorrow for the wrong doing, but a dread of the punishment. Now, no doubt his brethren would gladly have forgiven him, but his trespass was not against them, but against the law of God; and they were defeated in battle until they saw that God was displeased with them; nor were they left to guess the cause—they did not make a mistake and get the wrong man, for God showed them plainly who it was, and they knew what they must do with him, despite his seemingly humble acknowledgement. Now, if it had been a quarrel against any person of Israel, they could easily have forgiven him as soon as he repented, but it was not against them, hence, notwithstanding their natural sympathy for him, the command of God must be obeyed for their safety. Now, dear reader, do we realize how much depends upon us as professed followers of Christ, we who are alive from the dead and "created in Christ Jesus unto good works"? He hath said, "Work out your own salvation with fear and trembling," and Israel was doing this when she was dealing with Achan. Then we are commanded to "watch" and to "examine ourselves to see whether we be in the faith," and when it comes to dealing with members we should try to find out what spirit is moving us to action. The question should be, "Am I against this one for some wrong he has said or done to me or some of my people, or is it in honor to the name of Christ, and for the safety and prosperity of the church? This is a close point, and no doubt many have faltered here to ask this question, while others have gone on, never considering the effect afterwards, but only thinking and striving to gratify some selfish motive that is "earthly, sensual, devilish"? This is one cause of so much trouble and division, and yet there is another. Sometimes a case will come up, and the church is too slow to act, and I am persuaded that there is more coldness in Zion to-day on this account than any other one thing. Perhaps some one will think that there has been too much acting already, in places, but I am persuaded that the majority of it was of the kind just

referred to, of which God is not the author, for if He were, it would not be confusion, but peace. But there is a time to act, and when our duty is made plain to us, and we see that it is necessary to cut off a member for the peace of Zion, then we should not parley with the flesh, for "God is no respecter of persons," and "they that are in the flesh cannot please God." We should act in accordance with God's word and spirit if it carries us against the nearest relation or friend we have. Some, no doubt, have thought that this is too great a cross, but listen to what Jesus says: "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross and followeth after me is not worthy of me." Now, dear reader, there is certainly a salvation to be worked out in this life; not eternal life, not to work ourselves from the dead to the living, for nothing could be more absurd, and God's word does not teach it anywhere, but it certainly does teach that by a faithful performance of our Christian duties we do obtain that peace of mind, and a conscience void of offence toward God, that is worth more to the humble child of God than all the glory of this world. There is yet another thing that appears to me to be causing much confusion among Primitive Baptists, and that is meddling with questions that do not belong to them—trying to understand deep mysteries that God has not revealed unto them, and trying to know more than God has given them—and thus they strive about words to no profit, but to the subverting of the hearers. Now, when a poor, famishing little Christian picks up some of our papers, expecting or hoping to find some sweet word of comfort there, with which to feast upon for a little time, and finds nothing but predestination of all things, or maybe something in opposition to it, where is the example, where is the light, and where is the sweet simplicity that belongs to such writers, of whom better is expected? "As ye have received Christ, so walk ye in him."

Now, dear reader, if you have learned Christ, you learned him when you were simple, ignorant and weak, and such deep, unfathomable questions did not trouble you. So we should walk redeeming the time, for the days are evil. Some useful men among us have liter-

ally destroyed their usefulness in the church, and have become as dead members, by advocating or opposing some mystified point, regardless of the weakness and inability of others to comprehend it, when in reality the question does not involve the doctrine nor gospel discipline, and by no means shall be made a test of fellowship. One is strong, another is weak; one can eat strong meat, another eats herbs; and let not him that eateth despise him that eateth not, neither try to force something down him that would make him sick, just because he himself is so fond of it.

Now I will close, and if anybody is comforted or instructed by this, give God the praise, for I am nothing but a poor sinner.

McDonald, Ga.

R. H. BARWICK.

CONCLUDED FROM APRIL NUMBER.]

FROM NATURE TO GRACE.

I thought it was right for everybody to go, but me, and I would stay at home; but when Friday evening came my mind changed, and I wanted to go. When Saturday morning came it commenced raining, and it rained all day. I thought I did not dare say "let us go," for I was too great a sinner to ask any one to take me; and as it rained my husband did not say anything about going. About four o'clock it cleared off, and the sun came out, and when we sat down to the supper table, he said the roads were so muddy that he did not think we could get there to-morrow. I could not answer him, for I wanted to go so badly, and I thought I did not dare say "let us go," or I would commit a sin; but I thought if the Lord would spare my life until morning, I would get up and make preparations to go; and he would see I was going and he would get ready and take me, but when I rose in the morning there was a heavy cloud in the west, and the rain came up and I never saw it rain harder from the heavens; there was one cloud rose after another, and such thunder and lightning I thought I never heard. It continued until 10 o'clock, and I went to the clock to see what time it was; and I thought, 10 o'clock and ten miles from church—we never could reach it. I went to the barn

to see where my husband was. I met him coming out of the door, and he said it was too late to go to Hebron, and let us go to Millersport, and we went there, but there was no preaching. I tried to hide my grief from my brother and sister-in-law all I could; but when I got home everything was laid upon me that could be, and I thought it was the Lord showing me that there was no mercy for me; and I thought my time had come to die and to leave this world; I walked my yard until it was dark, and then I went in the house and remained, walking in my room until 8 o'clock, and I thought I must go out and try to pray to the Lord once more, but when I opened the door to go out, these words came in my mind: "Such a vile sinner, how dare you think of going out to pray to such a holy God?" and I opened the door, and it seemed that hell appeared before me, and I thought if I moved one step forward I would surely step into it. I closed the door and walked back into my room and all my strength left me; I could neither walk nor sit up. I lay down on my bed to die, for I thought the hour had come, and I lay there until the clock struck ten, and then I thought I would try and go out once more to pray; but I could not, for hell appeared before me again, and these words came through my mind: "Lord, thy will be done, not mine, for thou art holy and I am all sin condemned," and then my burden left me, and I was raised up from my bed and I saw Christ above me with a bright light, and He spoke peace to my soul, and I felt very happy. The light was so bright that it lighted my room up so I saw it full of people, and they were singing the most glorious singing I ever heard; and Christ showed me that was His church, and I promised Him that the first time that I met at His church I would tell them what the good Lord had done for me. It was not for anything that I had done—it was all through his mercy—and my mind was directed to Walnut Creek Church, and is there yet, and all the persecution that can be raised cannot move it. I lived one week without any trouble or one doubt, and when I went to church on Saturday I went with the intention of telling what the Lord had shown me, but when the door of the church was opened something said to me, "you must not go, you must have a bigger experience; they do not want to hear

such a little experience," and I could not go forward or speak. But after meeting was dismissed my mind changed, and I went and asked a sister to go home with me, and she said she would if I would promise to tell her good news, and I answered, before I knew what I said, "I would if I could—do not ask more than I am able to give. She told, before she left the house, what I had said, and we went home, and these words became a mountain before me, and great doubts began to rise. "You promised to tell this woman good news and great mercy, and you have none to tell." She did everything she could to get me to talk, and when I would not say anything she asked me why it was that I stood the way I did, and I thought then I would have to give her an answer according to promise, and I told her that if I ever received a hope it was on last Sunday night. She said no more, for she said she saw how low I had sunk. She was a good singer, and she got her book and sang for an hour or so, she and her husband, but oh, how sorrowful I was: my burden is gone and I am deceived. I retired to bed and thought if the Lord would spare me until morning I would tell her never to name it to a soul what I had told her, for I was deceived, and I did not want to deceive anybody else. I worried until towards day and went to sleep and awoke in the morning feeling very happy, and I wanted to go to her and tell her all I knew, and I did so—told her all I had passed through, and I wanted her to tell me whether I was right or wrong, and she burst into tears and said if I was not right she was not either. I told her that I must be baptized that day, for I had promised the good Lord to do so, and I did not know how to pass it by. We went on to the meeting and the door of the church was not opened that day. I did not know how to leave without talking to the church, but thought I would get up and go home, but instead of going out I found myself at the table, and the pastor said, "If there is anything on your mind talk on." I could not help it, I had to tell it, and I told them, and they received me, and I said if there was one in the church that thought I was wrong they should tell me, and I would love them the better for it. There was a time set for the baptism that afternoon, and we went home. Company went home with us, and they all seemed so happy. But I

was not, for I was so cast down and distressed, that I could not be happy, for I thought I was deceived and they all knew it, yet they were very loving and kind to me, and the reason they received me was because they saw what a poor, weak mortal I was; and I thought I would go back to the water and tell them that probably I had better not be baptized, for I surely was deceived, but my prayer was that if it was the Lord's will I should be baptized, and I wanted my father and mother to be there. We went back to the water, and these gloomy feelings went with me, but when I got to the water I wanted to go in it, and when I went down into the water and came up out of it, my way was clear and everything was bright, and I went on my way rejoicing thinking I had done what the Lord had commanded me to do; that all my trouble was gone, and I would not have any more, for I thought Christians lived without trouble, and were always happy. But in this I was greatly disappointed, for I have been brought to pass through many trials. When I look back over the deep sorrow I had to pass through, I am made to ask, can it be that every child of God is called to endure these fiery trials? Satan comes and tells me, you are no child of God, or you would not have these troubles, but when I read these glorious promises in the Bible, they give me some comfort, for He says, "I will never leave thee nor forsake thee," I feel willing to bear all that can be laid on me. For when I look and see what Christ suffered—the shameful death on the cross—and for poor sinners, I think if I could just be satisfied that I am one of that happy number, then all would be well, but so many doubts and fears come up that my soul almost sinks in despair. I feel that I am one that is destitute, but God has said he will regard the prayer of the destitute, and not despise their prayer, and that gives me some comfort, for surely I am the destitute.

But I must bring my letter to a close by begging the prayers of the brethren and sisters. I am now in my 77th year, and very feeble. I like to read the MESSENGER; it is a great comfort to me. I will say farewell, and pray for one poor sinner who is saved by grace alone, if saved at all. My husband is past eighty-six years old, and is very feeble, both in health and mind.

Thurston, O.

ELIZABETH WARNER.

EXPERIENCE.

TO THE SAINTS OF GOD: "Those that feared God spake often to one another, and a book of remembrance was written."

DEAR BRETHREN (if I may address you thus): It is not only a privilege but a duty to comfort one another as we travel through this world of sorrow. Whether I have anything to say that will be of any help or comfort, I know not, but if I know the desire of my heart, it is that God's will be done, whether it is pleasant or grievous, for he knoweth best. I know that of myself I can do nothing. The Lord gives me all I have; of myself I cannot think one good thought. My thoughts are only evil, and that continually. But blessed be His great and holy name, I believe by His spirit and grace given me, I am made to forget self and see none but Jesus. Then all is well, all is peace and joy in the Lord. Then I can sing the song that the angels sang, "Glory to God in the highest, peace on earth, good will toward men." Oh, what a happy state to be in! It seems to me that the enjoyment of a saint could not be told in a better way, or in fewer words. When I began this letter I thought I would tell you something about myself, but I feel as if I only wanted to tell you of Jesus. But if I tell you of myself, it will be of what Jesus has done for me, so I hope it will be of him all the way.

My parents were Primitive Baptists. Father died when I was but seven years old. I was well cared for. Mother was strong in the faith of God's elect (perhaps some may think I am positive, but that is what I believe). From her, I believe, by God's will I was given the right idea of him. That he had all power in heaven and in earth; that he was just, and all that he did was right. I cannot remember when in trouble that I did not try to pray to him, and that he would, he could help me. Not that I thought much about my sins, but I cannot remember of ever doing wrong without being sorry. When I was about fifteen years of age, I at times thought I was worse than any of the rest of those I knew, and this feeling followed me for years. When I would read the Bible I thought how happy God's people ought to be; there was so much for them, but nothing for me; except, at times, this gave me a little hope, "They that hunger and thirst after righteousness shall

be filled." But I would think I did not hunger in the right way, or I would be filled; but I thought that if I knew myself I did desire it with my whole heart. At times I felt so polluted I was afraid to take the Bible in my hands, or to kneel to pray. But at such times I could not still that intense, longing prayer, "Lord, be merciful to me, a sinner!" It seemed at times that prayer was in my soul continually. I thought I would not live but a few years. At most, I never expected to live to be twenty-five years old, and that I was not at peace with God. How my heart ached on account of sin, I cannot tell you; but, perhaps, you can understand if you have come that way, and I now hope that before I was twenty-three years old that I did die. I read the Bible, often searching if I might find something for me. I began at the first and read it through; in fact, I felt it wrong to read anything else, especially on Sunday. I was all the time trying to do something, but all I could do did not put away one sin. All I could do was to search the scriptures. One evening I was reading about the death and resurrection of Christ, and when I came to that place where Thomas said, "Except he could see he would not believe," and I gave up all hope, for I thought if he could not believe after all he had seen, I could not, for I had no hope of ever seeing Jesus. But I looked and Jesus said, "Thomas, thou hast seen and believed. Thou hast done well; but blessed are they that have not seen, and yet have believed."

It seemed to me that Jesus stood right by my side, though with my eyes I saw nothing. I knew I believed, and whether I opened my mouth or not I know not, but from my inmost heart I exclaimed, "My Lord and my God!" Then I had peace and began to hope there was mercy for me. I did not know that Jesus had taken my sins away; I felt there was a place of rest for that dreadful feeling was gone. It was not long until I began to hunt for it, but I have never been able to find it. But soon there was a new trouble; I felt there was something for me to do, and sometimes when the love of God seemed to fill me, and I would feel like praising God, this would come to me: "If you love me, keep my commandments." Then I would feel as nothing, and feel rebuked in the sight of God. When I saw the river I thought it looked so beautiful, and wished the

Lord would send some one to baptize me; this troubled me for years. When evening would come I often wished that there was some one to pray. I thought it would do me so much good if I could hear the saints pray. My husband was not a member of any church, and mother was dead. The nearest Baptist church was nine miles. There were other denominations close, but we seldom went to their meetings. While I loved some of their members, I did not believe what their ministers preached. So I lived through hope and fears, until it seemed as if the Lord was about to forsake me, for I did not think as much about being baptized, and I began to fear, and felt that I must be baptized, for I felt that if I was ashamed to own the Lord, he would be ashamed of me before his Father. So after traveling all alone for fifteen years, yet I hope not alone. By God's goodness I was enabled, as I hope, to go to my brethren, and they took me.

Delaware, Ohio.

MARIA EKELBERRY.

“AND BE SURE YOUR SIN WILL FIND YOU
OUT.”—NUMBERS XXXII. 23.

DEAR BRETHREN: The other day I heard the above words referred to, and they have been in my thoughts more or less ever since. To-day I feel like putting down on paper for the MESSENGER such reflections as have occurred to me upon them. These words seem to me to be only another way of saying, “what a man sows that shall he reap,” or, “as is the tree so shall be the fruit.” Perhaps the common saying, “Murder will out,” expresses much the same thing. The idea is, that we may be sure always, that sooner or later we shall meet the consequences of our wrong-doing. This is a law of the whole universe. It is fixed and unalterable as the laws which govern the stars in their courses. From this law no man—no being in all the universe—can be exempt. Somewhere, somehow, a man's sin will confront him; if not in this world, then in the next. There is no escape from this decree of the great Ruler of all. It is true of ALL VICE, ALL CRIME, ALL SIN; for vice and crime against self, and against the law of man, are but sins against God. It is well to remember that

the word "vice" relates to what injures us or others individually, though there may be no statute against it, while crime relates to that which violates the law of the land, and the word "sin," always means transgression against God. And all VICE and CRIME are also sins against God, as said just before. No matter how secret the sin may be, nor how much we may try to hide from it, sooner or later it will find us out, and we shall reap the harvest of shame, of disease, of poverty or of death. This, as I said before, is the general truth which all the world must face. The language of the text is not special—that is, true only for that time and place—but it is a special application of a general truth. It is true of the young and the old, of the learned and the unlearned, of the rich and the poor, of all classes and conditions of men. It is true with regard to all wrong steps, whether taken wilfully or inadvertently. If I sow tares knowingly, I shall reap tares; if I sow tares, not knowing that they are tares, all the same I shall reap tares. Though my sin be of folly rather than of deliberate wickedness—though it be a mistake rather than a purposed thing—still the law holds good, "As a man sows so shall he reap," "Be sure your sin will find you out." This is true of nations, of tribes, of families and of individuals. It is as true of the rulers as of the ruled. No age, no sex, no condition of life can escape from it. It may never happen that a man's neighbors may find him out, but his sin will find him out. He may hide from man, but he cannot hide from his sin. It is a Nemesis with flaming sword, always pursuing him. No dungeon cell is so hidden, no desert is so trackless, no city is so crowded, that a man can in any of these places hide himself from his sin. It shall appear in the shape of a blighted life, or of wasting disease in the body, or of a weakened intellect, or of ruined fortunes, or in the shape of that remorse which drove Judas to hang himself.

The sin of Cain found him out when the voice of his brother's blood called to God from the ground against him. The sin of the brethren of Joseph found them out when, as suppliants, they stood before him in Egypt. The sin of David found him out when, at the rebuke of Nathan, the prophet, he was forced to confess, "I have sinned." Absalom could not escape from his sin, as he

was caught in the branches of the tree by the hair of his head, and met his death at the hands of Joab. The sin of Peter found him out when he had denied his Master and Lord, and he went out and wept bitterly. The sin of Israel as a nation always found them out, and the seventy years' captivity first, and now their dispersion in all the world, oppressed and peeled, attest the fact, and the truth of the words of the text. Every where, all over the world, in the life of every man, these words are verified, "We may BE SURE our sins will find us out."

Thus far my reflections have been with regard to this general view of the text. But to us, as churches of God—to us as individual believers in our Lord Jesus Christ—do these words come with peculiar force. The same law that says in all created things, "What a man sows that shall he reap," applies to the world and to the life that is spiritual as well. It is only the application of the natural law to the spiritual world. And we need not think this is strange or new, for again and again the Saviour himself said the kingdom of heaven is LIKE some natural thing. We need never fear to use natural things to illustrate the spiritual, seeing that the Bible is full of such illustrations. In fact, we can talk about spiritual things only by the use of words just such as we use in every day life. We speak of sight and blindness, of night and day, of light and darkness naturally, and we use these same terms when we would speak of spiritual things. And so the words sowing and reaping express things natural first and then things spiritual. And so the sin of the people of God finds them out by the law of the kingdom that is spiritual, as well as in the natural order of the providence of God. In this view of the matter, what solemn, weighty words are these for us to consider: "Brethren, if we sin in any way our sin shall find us out."

But I desire to notice the one special sin meant by Moses in the text as quoted from the book of Numbers. The time was near the end of the wilderness journey just as Israel was about to enter into their long-expected inheritance in Canaan. As the time drew near the tribes of Reuben and Gad, who had much cattle, seeing that the land of Jazer and the land of Gilead was a good place for cattle, came to Moses and the rulers of

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the people, asking that this land on the wilderness side of Jordan should be given them as an inheritance. This land was already in possession of Israel. Moses reasoned with them concerning their selfishness in desiring to dwell in territory which was already theirs at ease. While their brethren must cross over Jordan and wage a fierce and toilsome warfare, they could rest in the land. Moses said, "Shall your brethren go to war while ye rest here?" And again, "Why discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" He also said to them, "Thus did your fathers when I sent them to see the land." They also, he says, disheartened and discouraged the people, and the Lord was angry with them. "And behold ye have risen up in your fathers' stead, an increase of sinful men to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness, and YE SHALL DESTROY all this people." How clearly this all sets forth the need which the people of God have for each other, and how the presence and help of one encourages another, and how the sin of one is felt by all, so that no man lives to himself and we each are in a sense our brother's keeper. How many times a few faithful brethren have been disheartened and discouraged because the rest did not stand by them. *Perhaps it ought not to have been so, but yet it was so.* And it will be so to the end of time. I wish our brethren everywhere would read carefully the whole of this thirty-second chapter of Numbers, it is all so full of lessons for our instruction, and sets forth so clearly the duty and necessity of standing by one another before God.

Now, these two tribes come forward and give a faithful promise that their armed men shall go over and do their full share of fighting, while their wives and children remain in this goodly land, and then would they return and dwell there. Moses assented to this. But he tells them if they do not do this the Lord will chasten them. He says, "But if ye will not do so, behold, ye have sinned against the Lord; *and be sure your sin will find you out.*" Let us mark this well: if they forgot their brethren in their warfare, their trials, their hardships and necessities, and refused to hold out a

helping hand to them, it would be a sin, not against their brethren, but against God. They owed it to God to help each other. Not to help each other was a sin against God. Almost entirely the same are the words of Jesus, who said, "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me." And so when David made confession of his wrong toward Bathsheba and Uriah, he said before God, "Against thee and thee only have I sinned and done this evil in thy sight." David had deeply and irreparably wronged his faithful captain and his wife, but yet his sin was against God only. If believers are bound up together in the bundle of life, they are also bound to their head, and are one with each other, because one with him. If, therefore, there be not fellowship and helpfulness toward each other, what evidence is there of any oneness in Christ? Failing to help one another, we deny Christ, and so sin against him. If Gad and Reuben failed to go over and help conquer the country it would be practically denying that these were their brethren, and so would be a denial of the God who has brought them out of the land of bondage, and to the borders of this land to inherit it. And this would be a grievous sin against God. Brethren, it is most solemnly true that if we do not manifest a spirit of helpfulness toward all the people of God, everywhere they may be, we also have sinned against God, and we may *be sure that this our sin will find us out.*

The special sin meant in the text is the sin of indifference towards the condition of our brethren. If we are not willing to help our brethren when they have need, we do sin against God. If in our prosperity as churches we go on, careless of how our brethren may be faring, sooner or later we shall meet the due result. If our love for the people of God be not in word only but in deed also, well is it for us. We may settle down at our ease and say, "I am rich and increased in goods," and shut our eyes and ears to our afflicted and struggling brethren, and dwell in fancied ease and security, *but our sin will find us out.* If we strive not to help our brethren in their need, soon shall our souls be parched and dry. It is true in this, as in all other things, that "there is that scattereth and yet increaseth, while there is that withholdeth more than is meet that tendeth to

poverty" And when this poverty comes, "*be sure our sin has found us out.*"

Is there a spirit of interest in each other and a desire to help each other, among Baptists, North, South, East and West, in America and in Europe, and all over the world, to-day? If a spirit of dwelling at ease, of careless indifference be so bad, what shall we say of a spirit of envy, jealousy, strife and debate when it appears among us? Moses thought it a sin for which God would keep them all out of the promised land, when but two tribes seemed indifferent to the well-being of the rest. What penalty would be sore enough for them when they should begin to war and strive with each other? Let the seventy years' captivity, and their dispersion for the past eighteen centuries answer. Brethren, these things are written for our ensamples. As surely as these things exist among us, so surely will our sin find us out. And the sin of one surely brings the reproach and the shame upon the whole.

Let no church or member say, "I am but weak and small; my help will avail nothing; its absence will not be felt." Gad and Reuben were small compared to Judah and their forces—small compared to the hosts of all the other tribes together—and yet Moses said, "why discourage ye the heart of Israel?" Brethren, there is no minister so strong, no church so numerous, as to afford to get along without the presence of the smallest or weakest among God's children. Their absence discourages; their presence encourages. We all have experienced the truth of this.

Oh! brethren, are we growing cold and indifferent to each other, and to the cause of God? Is there a spirit of strife and emulation and controversy among us? Are we for trifling causes angry with each other? Are we insisting upon having our own way regardless of the feelings and rights of others? Do the conflicts and sorrows of others excite no compassion and no desire to render them help in our hearts? Then indeed is our sin great against God; *and be sure it will find us out.* Poverty, barrenness and leanness of soul will soon be ours to lament. As the sin of the churches in Asia, whom John addressed, found them out, and their candlestick was removed, so shall it be in every case. Pride, vanity, self-will, neglect of the word and com-

mandments of God and selfishness, either in an individual or a church, when indulged, will surely result in a bitter harvest. Such a church, such a believer shall lie down in sorrow, and shame shall clothe them as a garment.

Oh! that God might give us all the spirit of love and helpfulness; for it is no more true that our sin will find us out than it is that our obedience will also find us out, and the "well done, good and faithful servant," shall fill our hearts and all the churches with blessings. I leave these remarks with you. I trust I have spoken the truth. I believe I have. May God bless it. I remain your brother in a precious hope,

Reisterstown, Md.

F. A. CHICK.

EDITORIAL.

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THE SON OF MAN COMETH SUDDENLY.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.—Matt. xxiv 44

A clear understanding of the many sublime things mentioned by our Lord in this chapter has not been given us, and, therefore, it is utterly impossible to instruct others in that which we have never known.

It is hoped, however, that a few things may be gleaned from the above text, that so accords with what many Christians experience in their pilgrimage, that they will be strengthened in faith to find that their daily Christian experience and the testimony of the Scriptures so fully agree.

That our Lord Jesus Christ is the Son of man who is mentioned in the above text, there can be no doubt. It was predicted of him many centuries before his manifestation in the flesh that his name should be called "Wonderful," and in nothing is that ever blessed name

more wonderful to us than to know that Jesus is both God and man. His name is "Immanuel," which, being interpreted, signifies "God with us." Jesus is both the Son of man and the Son of God, embodying in himself every attribute of man and every perfection and attribute of God. How wonderful is this mystery. We cannot explain or comprehend it, but the fact itself we do believe, and rejoice in it "with joy unspeakable and full of glory." All our hope and all our salvation from sin and death is embraced in this inexpressible, inconceivable and incomprehensible arrangement that "both He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."—Heb. ii. 11. He is "God with us." In the text and its connection the disciples of Jesus are admonished to watchful faithfulness in their duty under all circumstances, whether of joy or sorrow, light or darkness. "Watch, therefore, for ye know not what hour your Lord doth come."—Matt. xxiv. 42. And in the forty-fourth verse it is said, "In such an hour as ye think not the Son of man cometh."

If, therefore, the coming of the Son of man signifies the manifestation of his presence to his people, whether in his power, wisdom and mercy, or in terrible judgments and wrath upon the world, we may be certain that it will be sudden, unexpected and unlooked for at an hour "ye think not." This agrees with Christian experience with the first manifestation of the forgiving love and mercy of God to them, down to the present hour, the coming of the Son of man has been to them at an hour and time, way and manner that they knew not of, any more than they can know at what moment the thunder shall roar or the lighting flash from heaven, "For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be." When the children of God have long been watching for one more evidence of their interest in Christ, or of their acceptance with God, but cannot claim a solitary gospel promise as applying to them until they are almost ready to give up, or like the apostle and the crew on the ship, "When all hope that we should be saved was taken away (Acts xxvii. 20), then "at an hour ye think not the Son of man cometh." He cometh suddenly and opens your understanding to

understand the scriptures that will be most needful for you to understand at that particular time. You read as though you had a new Bible, and with new light and life you are enabled with child-like faith to lay hold of a promise here and another there, that gives you strength and comfort in believing in Jesus. You begin to hear gospel preaching with renewed interest; it is as the voice of Jesus, the Good Shepherd, and like the spouse of Christ you say in your heart, "It is the voice of my beloved," and "He is unto me as a cluster of camphire in the vineyards of Engedi" His righteousness and grace are indeed pleasant odors to the poor, needy soul. "Behold he looketh forth at the windows, showing himself through the lattice."—Song ii 10. And O what a blessed time the watchful, careful and longing Christian has, when Jesus shows himself as the one whom the soul loveth. He manifests himself in love and mercy so suddenly, at an hour ye think not. But he has left the sweet savor of his name and you feel revived and strengthened in faith to lay hold of the hope which God has set before you. Some may have told you in your dark and disconsolate hours, when you have been watching for the coming of your Lord, that he is in the desert, even in that doleful, dreary land of nature, where all is darkness, depravity and death to a child of God. Others may say, "Behold, he is in the secret chamber," but Jesus tells his disciples to "Go not after them," for they are all blind guides. Our blessed Jesus comes in the manifestations of his power and love to his people too suddenly for any one to tell us when or where he will thus appear. He comes and he is gone as the lightning; no one knew or had any time to tell us he is here or there. We only know he has come with comfort to our soul, and though he is gone so that we cannot now behold him, he has left such a comfort of love and such a sweet savor of his righteousness that his very "name is as ointment poured forth." Grace is poured into his lips, and every word of promise that he speaks to us in his word of truth is full of our Lord Jesus Christ.—M.

A singular action of a Christian is to render the greatest good for the greatest evil.

AMERICAN EXPRESS ORDER.

Please let me know who sent me within the last four months an order of American Express Co. for \$5.20, as it is lost, and I wish to get a duplicate. It seems to me that it was some brother in Ohio.—R.

SLEEPLESSNESS

“All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.”—Matt. vii. 12.

During the last two years I have suffered very much from insomnia, or sleeplessness; and, as I do not doubt that many readers of the MESSENGER either suffer now, or may hereafter suffer, with the same affliction, I desire, in accordance with the Golden Rule laid down by our Lord, to give them the benefit of my own experience in this matter. Christ and His apostles ministered to both the bodies and the souls of men.

The immediate cause of wakefulness, when pain is not the cause, is too great a flow of blood to the brain; and the remedies for this diseased condition tend to diminish or equalize the action of the heart and blood vessels. The milder remedies of this kind, because they soothe the nerves, are called nervines. The preparations of opium (such as laudanum and morphine) and of chloral, are dangerous, and should be avoided; they finally injure and ruin every organ of the body and every faculty of the mind. Slight cases of insomnia are relieved by “music, monotonous sounds, gentle frictions of the surface of the body, soft, undulatory movements, the repetition of words, or figures, or ideas, and many other similar devices.” Moderate exercise in the sunshine and open air is conducive to sleep, as are also tonics to restore the general health, the application of cold water to the head, and of hot water to the lower extremities, and the copious drinking of hot water. I have found great relief by taking the following nervines (which may be repeated every two hours* if necessary) in a little cold water just before retiring, sometimes using one and sometimes another, (and, where there is likely to be any difficulty in knowing where to procure

them, I have added the address of the manufacturer) For the sake of convenience, I give the doses of each. The remedies are as follows:

Sulfonal, 5 to 15 grains.

Fluid Extract of Jamaica Dogwood, $\frac{1}{2}$ to 1 teaspoonful.

Tincture of Valerian, 1 teaspoonful.

Pulverized Scullcap, 1 teaspoonful.

Bromide of Potassium, 10 to 40 grains.

Oxide of Zinc, 2 to 4 grains.

Wampole's Bromo-Pyrine, 1 teaspoonful.

Horsford's Acid Phosphate, 5 drops to $\frac{1}{2}$ teaspoonful.

Warner's Safe Nervine, 1 to 2 teaspoonfuls.

Dr. John Rose's Nerve Cordial, 1 to 2 teaspoonfuls. (Wm. H. Randle, Sr., 22 S. Calvert St., Baltimore, Md.)

Dr. Warren's Insomnia Cure, 1 to 2 teaspoonfuls. (J. N. Murdoch, Parkersburg, W. Va.)

The Electropoise, the garter being worn round the ankle, and the polarizer placed in cold water, from 4 to 8 hours at night (made and sold for \$25, by the Atlantic Electropoise Co., 1,405 New York avenue, Washington, D. C., and claimed to supply every part of the body with the needed oxygen, and thus to be an inexhaustible home-treatment for nearly all diseases.)

I obtained benefit also last spring from a three weeks' stay near the large Natural Electric Rock at Hillman, Taliaferro county, Ga.; and I learn that from ten to fifteen minutes' daily use of a galvanic or faradic battery relieves the tension of the carotid arteries, and thereby produces sleep, and is at the same time a good tonic.

Of course the Lord is the only real source of relief in morbid wakefulness and in every other affliction. Every good and perfect gift cometh from Him. If there are any healing virtues in these remedies, they emanate from Him; and He is, therefore, entitled to all the thankfulness and praise. The inspired writer, in Psalm cxxvii. 2, tells us that it is the LORD who "*giveth His beloved sleep*"—not only sweet repose, from the cares and toils and sufferings of life, in the slumber of the brain; but also still sweeter rest, from the assaults of the flesh, the world and Satan, in the salvation of Jesus; and the sweetest rest of all, when, at the close of our earthly pilgrimage, we fall asleep in the arms of our Divine and Everlasting Lover and Friend. The greatest English poetess, the long and sorely afflicted Mrs.

Elizabeth Barrett Browning (1809–1861) feelingly and beautifully wrote:

“Of all the thoughts of God that are
Borne inward unto souls afar,
Along the Psalmist’s music deep,
Now tell me if that any is,
For gift or grace, surpassing this—
‘He giveth his beloved sleep’?”

S. H.

ELD. J. R. RESPESS—*Dear Bro. in Christ:* Enclosed you will find a very precious letter written by our beloved Bro. Henderson upon a text I submitted to him not long since. You will please publish the same in THE GOSPEL MESSENGER, as I feel it will be of interest to the many readers of the MESSENGER, as well as myself. I like his views doctrinally, experimentally and practically.

On the account of this blackness which our brother describes, the children of God are made to mourn and have many doubts and fears, and as the light increases on us, the more blackness we can behold, and hence we cry, “O, wretched man that I am, who shall deliver me from the body of this death?”

“When I turn mine eyes within,
All is dark and vain and wild;
Filled with unbelief and sin,
Can I deem myself a child?”

Every conflict of life shows us our depravity more and more, and brings us humbly at the feet of Jesus. Hence, he asks, “Would a child of God have such mournings and groanings, and really abhor himself like I do?” Yes, dear little one, your case is characteristic of a Christian. None have such but God’s humble poor. Paul says, “In this we groan, waiting for the adoption to wit, the redemption of our body.” Yes, it is we who have a hope that do the groaning. A few more groanings, aches, pains and disappointments and Jesus will call his children home. O, am I embraced in that number? Is there mercy and love sufficient for such a vile sinner as I am? Have I caught at the shadow and missed the substance?

May we ever be found at the feet of Jesus, speaking such things as become sound doctrine, and trying to cement God’s children on controverted points. May love flow in our hearts and enable us to esteem others better than ourselves.

Your little brother in hope,

Ozark, Ala.

LEE HANCKS.

EXEGESIS.

“I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me: my

mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept."—(Songs i. 5, 6.)

The church is represented in the above text as the speaker, who, after declaring her love unto Christ, confesses her deformity as she stands related to the flesh, or to the sin-defiled race of Adam. In this relationship the people of God are as much defiled and polluted as the rest of mankind. They are, "by nature, the children of wrath, even as others."—Eph. i. 3. The text forcibly illustrates the fact that the people of God, who compose the church, are of the Adamic race in their nature, and derive all the depravity and corruption from that source; and by reason of this relationship, in which they were all made sinners by the disobedience of one man (Rom. v. 19.), they are subjected to vanity, and to all the ills of human life.

The church, in her development under the legal dispensation, sustained also a relation to the covenant of works—the first or old covenant—under which she was compelled to serve in common with the carnal Jews in the "oldness of the letter"—under various types and shadows—to observe the ceremonies, and to attend upon the Jewish temple service with all its offerings and sacrifices, just as did the other children of that covenant, which is referred to in the text as "my mother." Many of the people of God were among that nation, and the church was there "as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."—Isa. i. 8. The prophets of God were there, and endured great persecutions and cruel tortures at the hands of their brethren, the Jews, who were often angry and bitter against them because they spake the word of God to them, and testified of His judgments which came upon them for their corruptions. Those children of the living God who dwelt among the nation of the Jews, which nation is spoken of as a vine (Jer. ii. 21.), and in another place, as the new wine in the cluster, the destruction of which was forbidden for the sake of the blessing that was in it, were indeed the keeper of the vineyards, the true servants of God in the spirit, as well as in the letter of the law, and it was for their sake that God did not make a full end, and sweep them all from off the face of the earth.

For, while those children of God were black in themselves as children of the flesh, or in that relationship, yet they were related to Christ, their spiritual head and husband, and in that relationship the church is comely, beautiful and glorious. And although they were made to serve in this world as the keeper of the vineyards—the strength of nations, the light of the world, and the salt of the earth—they constitute a vineyard, “a chosen generation, a royal priesthood, a holy nation,” and instead of keeping themselves their own vineyard, they are “kept by the power of God, through faith unto salvation.” “Mine own vineyard have I not kept.”

So the church is represented in the text as entreating the daughters of Jerusalem to not look upon her and despise her because of her blackness in nature, acknowledging her relation to Adam in nature, yet asserting her character as being pure and holy in her relation to Christ, without spot, or wrinkle, or any such thing.—Eph. v. 27. If it were true that the church is composed of eternal children, separate and distinct in every sense from the human race, we would be at a loss to account for the blackness that pertains to them, and declared in this text. But if the scriptures teach anything clearly it is the fact that the church is made up of people who descended from Adam, a people who sinned and fell in him, being born first of the flesh and afterwards of the Spirit; and, being subjects of the redemption which is in Christ Jesus, they are delivered from the kingdom of darkness and translated into the kingdom of God's dear Son. And, although black in their fleshy nature and relation to the fallen head, yet they are holy and without blame before God in love, in their glorious Head and Husband, and are justified in His righteousness.

New Providence, Ala.

J. E. W. HENDERSON.

As there is no time in which God is not blessing his children, so there should be no time in which his people are not blessing him. As he designs our happiness in all he does, so it is but reasonable that we should seek his honor in all we do. We have no way to turn the streams unto God, the ocean of all bounty, but through the pipes of gratitude.

AFFLICTIONS.

Up to the time of this writing (March 22d, 1892), I have had two severe spells of affliction in the past seven months and have not been out to meeting or spoken in the way of preaching but three or four times during those months. And even now I am confined mostly to the house and yard, and have partially lost my hearing, partly, perhaps, from effects of LaGrippe, with which I was prostrated about February 4th.

I state these things that brethren and friends who have written me expecting immediate reply may know that delay in answering them has been unavoidable. I have had so much suffering, one way and another, during the past fifty years, and it has so repeatedly been referred to in public print, that I feel as though it might become irksome to many to have the same thing so oft repeated, and for this reason I seldom refer to it through the papers unless by special request or some other circumstances seem to require it, as in this instance. Were it not for what our God has seen fit to have left on record in 2 Cor. i. 8, and other similar texts, I might conclude that no Christian or faithful gospel minister had ever been "pressed out of measure above strength so as to *despair* even of life," or that any had ever felt during their ministry "to have the sentence of death in themselves that they should not trust in themselves, but in God who raiseth the dead." And whether I have ever been called by grace to know Jesus, or whether he has ever been revealed in me that I might preach him among the Gentiles, it is not for me now to say; but there is one thing I can say, and do know, that I have been brought feelingly and experimentally into fellowship with those Primitive ministers of Christ who were "pressed out of measure" and who, at times, despaired even of life. I have not the least doubt but what they were Christians and also called and chosen apostles and faithful gospel preachers, and though they finished their course and were called to their eternal home eighteen hundred years ago, their testimony still lives in the church of God and among his redeemed and chosen people. And though a few poor suffering Christians now living often feel "pressed out of measure" or far beyond what is common to many others, and though

they "even despair of life," it should be some comfort to them to know that they are thereby brought into fellowship with those "just men made perfect whose names are written in heaven." Amidst all the multiplied pressure and fiery trials I have many things for which to pour forth abundant thanksgivings to God.

W. M. MITCHELL.

CONTINUED FROM APRIL NUMBER.]

THE EXPERIENCE OF A SINNER.

In those days infidel thoughts tormented me a great deal. And when I was most feeble in mind and body, then they came against me in troops, and if the Lord had not now and then lifted up a standard against them I should have been swallowed up quickly (Isaiah lix. 19). At such times my mental struggles were intense beyond description; death was made an unspeakable horror to me, because to die "and in cold obstruction rot;" to die as the beast does and be no more forever, was a thought I could not endure, and, therefore, I did my best to believe; to believe that the Bible was true, and that Christ was the Son of God. But carnal reason held me in prison, bound in chains like Peter (Acts xiii), and I had no power to release myself. Such suggestions as these were poured in like a flood upon me; that it was contrary to the very law of God itself that Jonah could have lived three days and nights in the belly of a fish; that for the sun to stand still a whole day, and the shadow to go back ten degrees on the dial of Ahaz, was either to still all worlds and turn them back in their orbits, or wreck the universe; and that for the three Jews to live and walk in a furnace as hot as melted iron, was a thing too absolutely impossible to be believed; and that a woman could conceive and bring a child into the world as Christ was born, was a thing too absurd to be credited by anybody, except the most ignorant and credulous of mankind, and that it was believed by none of the intelligent of his day, and by a few only of the ignorant and unlearned. My agony at such times was indescribable; I did my best to believe, for to believe was worth more to me than a thousand worlds, and to believe from my heart that Christ was the Son of God

was to scatter my enemies to the four winds and bring peace and joy to my soul. I could not give up, for to give up was to die; there was something that kept me struggling as in a death struggle, and I fought like Eleazar until my hand clave to the sword (2 Sam xxiii.) I did not know whether it was the devil or not, for I did not know that there was any devil or God either. If I could have felt that it was the devil I should have been in a better condition, for I knew that the devil emptied Jesus, and tried to make him doubt being the Son of God; for he said to Jesus, If thou be the Son of God command that these stones be made bread. (Matt. iv.) Jesus was destitute and hungry, and no man gave unto him; and the devil's idea was that if he was what he professed to be he would not be in the condition he was in, for he had power to make bread out of the stones. And here Jesus in his poverty, humility and helplessness (the helplessness of his state as a servant) identified himself with his people, and they are by the Spirit identified with him in their destitution, poverty and helplessness, so that they have fellowship with him as they have by the teaching of the Spirit fellowship with one another. But I fear none of my brethren have fellowship with me in my struggles with infidelity.

But the Lord was good to me, notwithstanding my evil heart of unbelief, for he knew that I would not have had it so if I could have helped it, and he delivered me more than once; but I have dreaded lest I should one day fall by the hand of this son of Anak. In the time of my severest struggles I was kept going, and I have had the victory over Satan many times while preaching, and then he would depart from me for a season; and I have been foolish enough at such times to think that he would not come back again, but he has up to this time, been faithful to return, and he generally comes up on the blind side, or the side I am not watching, and I reckon he will come until I die, and maybe even after death he will dispute over my body, but if he does, the dispute will be with one stronger than he is, bless God!

It was in those days that I preached the first time from Naaman the Syrian. If I had any meditation on the subject before I preached from it I was not conscious of it. I had read the chapter (2 Kings v.) several

times in casually turning about in the Bible, and some how or other I was particularly impressed when reading it, that there was something good hidden it it for me. That day when I arose in the pulpit, I read it simply because I had opened to it. As I preached the Lord routed my enemies and they vanished as if they had never been; and I felt assured in my heart that the Bible was true and Christ was the Son of God; I believed it as much as if I understood it; as much as I believed and knew the child grew in the womb, the blade of grass and the leaf on the tree; I did not know how, but I knew it was so. And I could say as Paul said, "But I certify you, brethren, that the gospel which was preached of me is not of man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ."—Gal. i. 12.

I think that it must have been from such struggles as these that I was led to read the Old Testament as much as I have, in search of that hidden wisdom, the wisdom of God in a mystery, and a little of which has, I hope, been opened to me at times and in such a way that I knew that I received it not of man; and know, therefore, that the Bible was not the work of man, else it could have been understood by the wisdom and learning of man; for man would not have written a book by his own wisdom that the wisdom of man could not find out and that was hidden from the wisest men, even the princes of this world. I felt then and do now, that I am greatly behind my brethren in the humble faith and fervent love of the gospel; that while the most of them were blessed to believe in and trust and love the Lord and his people, I was almost always tormented with unclean spirits that I could not cast out; and that while they were rejoicing in the truth with humble hearts, I was like Thomas, doubting, or trying to decipher hieroglyphics on the stones of the fallen temple, away back in the shadows, while they were in the day and children of the light. But I almost hope, sometimes, that while I have seen the unity in spirit of Moses and Elias with Jesus as shown in the transfiguration, that I have also, when the face of Jesus shone as the sun and his raiment was white as light, seen them—Moses and Elias—vanish, as shadows of the night vanish in the noonday sun, and Jesus was alone and all in all. It has

been the absorbing desire of my heart to believe in, know and hear Jesus. To believe in Him with all my heart is and has been to me the sum of all doctrine; to know Christ and him crucified is to know all that makes for my spiritual peace in this world.

And it may be that it is because I am so much more unbelieving than my brethren and in such carnal spiritual babyhood that I have never taken that interest in the disputes going on among us as other and stronger brethren do. To believe in Christ by the work of the Spirit, is with me to know that salvation is by grace; for I can't believe only as the Lord enables me to believe; for have I not tried it time and again when it seemed as if my life depended upon believing, and I have felt as impotent to do it as the blind man was to see, the deaf to hear and the lame to walk. And it is so when I do believe that I know as the blind man did, that somebody more than man has wrought it in me; and know also that it was an act of pure mercy, and not for worthiness in me. John the Baptist had baptized Jesus and had been told that upon whom he should see the Spirit descending and remaining on him, that the same should be he which should baptize with the Holy Ghost; and yet when he was cast into prison he got into doubts and sent to Jesus to know, saying, Art thou he that should come, or do we look for another? But Jesus did not send word back to John, saying, Go and tell John again that I am he that should come, but said, Go and show John again those things which you do hear and see: the blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached to them. This was not a direct answer to John's question, but it was better than if he had sent word that I am he; for it told him that much in the works he did, and that his works were works of unselfish love to the poor and helpless, the needy and the outcast, the broken-hearted and bruised; and that this was the work that the prophets said he should be anointed to do; and John was no doubt consoled, realizing his own broken-heartedness and helplessness in prison. Blessed Jesus! that he came to save the lost and to feed the poor with good things. Nor can the messengers of God now tell of more, sincerely, than of what they do hear and see; but

when they do that much to one to whom God has sent them, it is sufficient; and it is ever telling of what Jesus has done and done for the needy and helpless. John's imprisonment no doubt prepared him to receive the message with joy; and it may have been his preparation for death, for he was beheaded in prison. God's people are almost always prepared for the things that God is going to give them or bring upon them. Jesus was prepared by his forty day's fast in the wilderness to meet the temptations of the devil and overcome him. And it was true of Jesus as well as of his people that when they are weak that they are strong. Jesus was in his human nature weak and hungry, but he was strong in the Lord, and was ministered to by angels when the trial was over. God prepares us as Jacob blessed the sons of Joseph, crossing his hands to place the blessing upon Ephraim; so it is a cross to our nature, and we cry out against it, feeling that we are tried out of measure and that our trials are heavier than the sand of the sea and more than the hairs of our heads; that nobody has sorrows like our sorrows and that no man has pity on our souls; and that even the Lord seems to be pitiless. But I know that the Lord has been good to me, let my eternal fate be as it may; and yet I may say as one of old, I am the man that has seen affliction by the rod of his wrath.

I have had in comparison with my brethren but few deliverances, but they have been precious to me. But as few as they have been it would take a long time to write them out even if I could. In one respect I seem to be like the children of Israel in their forty years wandering in the wilderness, to be going over and over the same old beaten ground, and never advancing further than I did in my youth. I have now often to go back to subjects I preached thirty years ago to get a little comfort in my troubles. There is hardly a sermon I preached in those days but that I now often resort to for help. There is one that often helps me in prayer, one that the Lord gave me in II Chron. xx. I learn something from it even yet, and I would write out the substance yet if I could, but I seem now so spiritless that I will stop, and I fear that what I have written is not worth its space. Pray for me.—R.

[TO BE CONTINUED.]

OBITUARIES.

MRS. HENRY TYSON.

Died at her home in Wilson, N. C., on the morning of February 24, 1892, Mrs. HENRY TYSON, daughter of Edward J. and Carrie Parker, and twin sister of L. M. Parker, aged twenty-two years, ten months and fifteen days. It is seldom the task of an obituary writer to record a death so truly sad as that of the person mentioned above, who is more familiarly known here in Wilson, as Jessie Parker, the beloved niece of Mrs. Virginia Manning, into whose tender loving care she was consigned by a widowed mother, at the early age of eight years. Every circumstance connected with her sickness and death tend to make it a peculiarly touching and pathetic one. Scarcely a year previous she was married to the man of her choice, and settled amidst us a joyous, happy bride, with every promise of a bright and useful future! Alas! how vain are human hopes, how frail! how delusive! In the early winter she was taken ill, and very soon it became evident that it was a fatal malady, and human aid was powerless. All that medical skill could avail, and the unremitting attentions of a fond and anxious mother, a devoted young husband, and other dear relatives and friends was bestowed freely, but nothing could stay the end of death, or alleviate her sufferings, which were great. All through her long and painful illness she manifested much patience and was meekly submissive, expressing a wish to live, but it was the Lord's will she desired not her own. And thus amid the heart-broken sobs of her loved ones, "the silver cord was loosed—the golden bowl was broken," and the sweet and gentle spirit of "little Jessie" passed over the river to "rest 'neath the shade of the trees in the New Jerusalem," where the wicked cease from troubling and the weary are at rest.

C. C. S.

Zion's Landmark please copy.

W. R. HOGAN.

WILSON RANDAL HOGAN (son of Edward Hogan, who was born in Virginia in 1762). At the age of 16 he went into the Revolutionary war, under George Washington; afterwards was with Daniel Boone in the early history of Kentucky, fighting the Indians. He was born in Stewart county, Tennessee, September 11, 1819. Died January 20, 1892, aged 72 years, 6 months and 9 days. He was of English birth, Irish and Welch descent. At an early age his father moved to Henry county, Tennessee, and as his father was poor he obtained but little education. He was thrown on his own resources of obtaining a living at the early age of eighteen years. He came to Obion county, Tennessee, and hired out for a year or two in order to procure means to obtain an education. He afterwards taught school about seven years, and was elected a constable in March, 1848, and served one year. In 1856 he was elected magistrate, and held the office about fifteen years. He also filled the office of trustee three years. He was at first lieutenant and afterwards colonel of the county militia, and resigned after two year's service. He was married to Elizabeth B. Hutcheson, April 20, 1848. They became the parents of thirteen children, of whom six are dead. Father obtained a hope about the year 1850. Time of my mother's profession not known. Father and mother joined the Primitive Baptist church at Cane Creek, Obion county, Tennessee, on Saturday before the fourth Sunday in September, 1873, and was baptised next day by Elder Wm. Howard, to which church they were faithful and true till the day of their death. Mother died September 2, 1882. Father died January 20, 1892. Father was clerk of the church for several years before his death. How sad it is to give up a loving and kind father. Among the last words he said

was, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." The writer was not permitted to see our dear father during his late sickness and death. We were on a tour in Ohio at the time, and we did not learn the sad news until we arrived home. We hope to meet again where parting will be no more.

I have not a doubt upon my mind
But victory he obtained,
Although he has left us here behind,
I hope to meet again.

HUMBOLDT, Tenn.

H. C. HOGAN.

EXTRACT FROM A LETTER.

COLUMBUS, Ohio, March 19, 1892.—H. C. HOGAN—*My Dear Friend*: I was indeed sorry to hear of the death of your father. He was my friend. I might say that I never had a better one. I do not know of a man in all my acquaintance whom I held in greater esteem. It could be truthfully said of him, "he was an honest man." What better eulogy could be pronounced? High minded, broad and liberal, true to his highest conceptions of duty, kind and forgiving. Although you and I differ in theological questions, yet we can agree on one point, and that is that he is at rest. He lived to a good old age. He lived out his time, and his children should not grieve, "The young may die, the old must die." His example will help us to live right, and if we live right we are always prepared to die. Love to all.

Your friend,

A. E. BRECKINRIDGE.

ELD. J. W. HOLMAN

Died at his residence in Fayetteville, Tenn., February 21, 7:15 P. M., after a long and very painful affliction, which he bore with great patience and Christian fortitude. ELD. J. W. HOLMAN was born March 1, 1812, joined the Primitive Baptist Church of Jesus Christ, the first Sunday in May, 1826, and remained firm in the faith throughout his long and useful life. He was among the ablest and most useful ministers of the gospel in middle Tennessee; dearly loved by all the brotherhood, and was greatly esteemed by all who were so fortunate as to become acquainted with him. He was one among the best men I ever knew in all the relations of this life. Some one will doubtless write a suitable obituary. I will close.

Yours truly,

J. E. FROST.

MISS EULA NORRIS.

Our daughter EULA departed this life the 14th of February, 1892. She was twenty years and two days old when the Lord sent the messenger of death and called her home. She was only sick eight days with pneumonia. While she never had professed a hope in Christ, I do believe with all my heart that Jesus a few minutes before her demise manifested himself to her—the chiefest among ten thousand, and altogether lovely. I was sitting by her, and feeling a great desire if it could be the Lord's will, that he would spare her life, but if it was his will to take her that she might leave some evidence behind of her acceptance with the blessed Christ. I repeated to her a few words of our blessed Lord to his disciples, when he said let not your hearts be troubled; ye believe in God believe also in me; in my father's house are many mansions, and she then exclaimed "oh Jesus, precious Jesus," and said to me, there comes an angel after me now. I asked her how it looked. She said it was spotless white. I am going home where there is no more sorrow, pain nor death, then looked up at her mother who had our babe in her arms and said: "God bless little Azile, I hope I will meet you in heaven." These are her last words to the family and friends who were around her bedside. Oh how good the Lord has been to me, a poor disobedient sinner. While it was a sad bereavement to us, I have felt several times since her demise that I could rejoice in the hope of the glory of God in the face of Jesus Christ, for there is no other name under heaven among men given whereby we

must be saved only in his precious name ; yes he did by one offering forever perfect them that are sanctified. Remember me dear brother, when it goes well with you. Your in affliction,

J. C. NORRIS.

ELD. J. J. DICKSON.

I am in receipt of a letter from the aged and disconsolate widow of ELDER J. J. DICKSON, stating that her precious husband died February 26th, 1892, at the advanced age of eighty-four years. He died near Tallapoosa, Harralson county, Ga., at the home of a Brother and Sister Harmon, who had kindly moved the two old pilgrims to their house some time in December, 1891, so they could the better care for them, as they were unable to take care of themselves, often unable, as the aged sister writes me, "for one to give the other even a drink of water." Elder Dickson was a native of Georgia, but came to Alabama when young, and his first marriage was to a Miss Towles, by whom one son was born unto him (Crayton Dickson), but whether he is now living or not I do not know. I first met Elder Dickson about fifty-five years ago. He was then a young and very promising and popular minister, and the only one among Primitive Baptists in this part of East Alabama—an energetic and prosperous farmer, his home being within a few miles of where I now write. He was a Baptist before the division, but when the sifting came he was left steadfastly with the old order of Baptists, and was a member at the time of his death in the church at Shiloh, Harralson county, Ga. After our first acquaintance we were frequently thrown together, but eventually he moved to Barbour county, Ala., and for fifteen or twenty years I knew but little of his surroundings, except what I could hear from others. He was quite a consoling and comforting preacher to many poor and disconsolate ones of the flock of God. But with all his excellencies and gifts by grace, he was but a man of infirmity like his brethren. He was naturally peculiarly sensitive, easily hurt in his feelings and hard to get over it. And this peculiar trait of his nature soon had abundant opportunities for development and growth by the peculiar trials he had to meet. Suffice it to say that he got into trouble both with men of the world and with his church, which resulted in his exclusion, and, as he afterwards told me, for twelve years he was so completely turned over to Satan that he thought all Primitive Baptists were his enemies, and actually tried to cultivate hatred rather than love for them. But eventually the Lord brought him to repentance, and he went to the church in Bulloch county, Ala., and made full satisfaction and was heartily restored, and obtaining a letter he became a member at Bethlehem, near Notasulga, Macon county, Ala., and there remained until he moved four years ago to Georgia, preaching around among some of the churches with whom he had labored in his more youthful days in the ministry. I suppose he had been in the ministry about sixty years, but his armour is now laid aside forever and he sleeps in Jesus. Oh, what sweet and blessed rest to the aged, weary and care-worn servant of Christ ! For many years after first acquaintance the relations of Elder Dickson and myself grew more and more intimate. When I was married, about fifty years ago, he officiated, and two months thereafter, when I was received into the fellowship of the Primitive Baptists at providence he was the pastor and baptized me, and after about eleven months, when I commenced preaching, he was very kind in his care for me ; and of the five ministers composing the Presbytery for my ordination he was the youngest, all of whom have now passed away. I have ever cherished a kind and tender regard for Elder Dickson, and though at a time we greatly differed on some points, I still desired never to forget the kindness of the past, when in my down-cast moments of youthful depression in the ministry he was a watchful father, ever ready to minister some word of encouragement or comfort. A little over a year ago he wrote me that such was their feebleness and destitution of rations that

they had been compelled to sell some bed clothes to supply their pressing need. As speedily as possible I got up a few dollars and sent him, and Sister Dickson now writes me how thankful they were, and how the dying husband said to her, "Be of good cheer, for the good Lord will surely put it into the hearts of His children to care for you." "And so he has, for several have helped us first and last." Bro. Green, of Atlanta, Ga., has given a helping hand three or four times.

And now in concluding this rather lengthy obituary, we submit to the prayerful consideration of our brethren to calmly consider whether, as a general rule, Primitive Baptists are fully up to their duty towards their aged and superannuated ministers who have worn out their lives in the service of their brethren. May it not be that there are a few such cases needing, not merely present help, but needing it annually or monthly during life?

W. M. MITCHELL.

WILLIAM PINKNEY MOUNT AND WIFE, CAROLINE MOUNT.

After living faithfully together in the sacred relation of husband and wife for over fifty years, they have been called away to their last reward, and their bodies rest side by side in the tomb, while their spirits have returned to the God who gave them. Their departure leaves a wide breach in this community, where they spent the last 32 years of their lives. The poor, the needy, the widow and orphan sustain a great loss by this event, and the church has lost two of her most devoted and exemplary members. They were alike plain and simple, yet respectful and dignified in manner, of the most kind and generous disposition, ever ready to administer to the comfort and happiness of others. Their house was a wayside home for the common traveler, and a pleasant resort for their neighbors and friends. They have left a glowing record of moral rectitude and bright evidences of pure Christianity.

BROTHER MOUNT was a son of Mathias and Mary Mount, deceased. He was born in Rockingham county, N. C., July 3d, 1819, and while he was yet an infant his parents moved to Georgia, where he was raised, and married on the 27th day of December, 1838. He came to Alabama and settled in this (Crenshaw) county in 1859, and engaged most of his time in agricultural pursuits, but for a few years in the mercantile business, and by his industry and perseverance accumulated a competency for his family and a surplus for the benefit of others. And better still, he was blessed with a hope in Christ in the year 1866 or '67, and, after waiting for brighter evidences for the space of twenty years, he joined the church at New Providence, and was baptized by the writer in September, 1888, and proved a faithful and zealous member as long as he was able to attend the church meetings.

Brother Mount was afflicted with cancer on the under lip for about twelve years, which, although it had been checked in its progress several times by severe caustic treatment, finally took root inside the mouth, and, despite all the available remedies known and applied, resulted in his death on the 7th day of January, 1892.

SISTER MOUNT'S maiden name was Albritton. She was born in Twiggs county, Ga., November 6th, 1822. She was an exemplary member of the Primitive Baptist church for many years, having been baptized before she left Georgia, and joined by letter at New Providence, where she remained till death. She proved her faith by her works, faithful and affectionately devoted to her suffering husband throughout his lingering illness, and faithful in every relation of life. She deeply mourned the loss of her devoted husband, but her season of grief and sorrow was of short duration, for she had not time to dry her flowing tears ere the summons came to call her struggling spirit to the realms of ceaseless joy, beyond the reach of mortal ills. They were separated for only seventeen days. She died of apoplexy on the 24th of January, 1892. They left no posterity, but an adopted daughter, a niece of

Brother Mount, now the wife of J. R. Horn, M. D., to whom they bequeathed their earthly estate, and whom, having dwelled together with them under the same roof as devotedly and affectionately as parents and children could have done, are left with one sweet little laughter to occupy the homestead and assume all the responsibilities of the estate below, while they have gone to the home on high. May peace and prosperity attend those bereaved ones, and when hoary hairs shall have adorned their temples and their bodies bend under the weight of ripened experience, may they be favored with the precious faith and hope by which those dear old people were so wonderfully sustained in their days of affliction.

J. E. W. HENDERSON.

FRANK HERBERT RICHBURG

Was born in Pike county, Ala., August 31, 1874, departed this life in Wood county, Tex., November 26, 1891, after a severe illness of fourteen days. He was a bright and promising boy, and it was hard indeed to give up such a precious child, but thank the Lord we do not mourn as those who have no hope, for we believe our dear boy is with Jesus and done with the trials and sorrow of this unfriendly world. He expressed himself willing to die—did not want to get well, but soon would pass from the scenes of this life to that bright world on high.

Coke, Tex.

H. A. RICHBURG.

CYNTHA KNIGHT

Departed this life November 27, 1891, aged seventy-three years, eleven months and twenty-three days. For many years she suffered much affliction, both in body and mind, and for several months before her death she was confined to her bed. But during all her afflictions she seldom murmured, but bore them all with Christian fortitude, always clinging to her "little hope," as she expressed it. Her maiden name was Rowell. She was married when quite young to James H. Knight, who preceded her to the grave three years. They raised fourteen children to be grown—seven sons and three daughters, nine of whom still survive. They both united with the Primitive Baptist church when quite young, and remained faithful members up to the time of their death, he serving as deacon most of the time. Indeed their seats were seldom vacant as long as they were able to attend. Their home was always a welcome one, especially to the old Baptists. Much might be said in their behalf, but time and space forbids. Her favorite hymn was, "Mercy O Thou Son of David," etc. We mourn not as those who have no hope, but to the dear departed ones would say:

"Sleep on, dear parents sleep,
In Jesus' arms no more to weep;
We could not wish thee back again,
To suffer in this world of pain, etc."

C. T. AND E. M. KNIGHT, SONS.

Mascotte, Lake County, Fla.

Zion's Landmark, please copy.

JOHN MITCHELL

BROTHER JOHN MITCHELL was born July 20th, 1828, and died at his home in Cobb county, Ga., January 18th, 1892. He first married Miss Dunn, and of this union six children (three boys and three girls) were born. After the death of his first wife he married Mrs. Wineford Bass, who bore to him four children (two boys and two girls), all living except one son, who preceded him to the grave. Brother Mitchell and his wife united with the church at Bethlehem, Cobb county, Ga., Saturday before the first Sunday in September, 1886, and were baptized the following day by the writer. He was a humble Christian, ever filling his place at church, unless providentially hindered. He was a good husband, a loving father and a kind neighbor. He was a great sufferer for several years, and had been, at the time of his death, confined to his room most of the time for

three months. He bore his afflictions with patience, waiting the Lord's time to call him home. To his wife, children, brother and sister, it is sad to think that you will hear his loving voice no more, but he lived the life of a Christian, and died in the full triumph of a living faith in Christ. You should not "mourn as those who have no hope," for he left those lasting impressions upon your mind that he had been with Jesus.

May God in his goodness prepare the children to meet the Great Judge of all the earth, in peace, and enable our good sister to say, "Lord, thy will be done."

H. G. MITCHELL.

Oakley Mill, Ga., Cobb county.

MARY SMITH.

SISTER SMITH (nee Fascue) was born in North Carolina, October 12, 1809, moved from North Carolina to Florida, where she and Brother Samuel Smith were married January 16, 1834. From Florida Brother and Sister Smith moved to Alabama, where they both joined the Primitive Baptist church, and were baptized by Elder Benjamin Fascue, in 1841. If I mistake not, Brother and Sister Smith lived in Alabama from 1841 until 1886, when they broke up house-keeping and moved to Texas. Brother and Sister Smith joined Pilgrim Rest church by letter from Union church, Alabama, July, 1890. Soon after they drew their letters from the church and went into a new constitution near them. Sister Smith died December 10th, 1891. She was eighty-two years, one month and twenty-eight days old. She lived a consistent member for fifty years among the Primitive Baptists. She leaves an aged husband and five children to mourn her loss. I could say many things about the sterling Christian virtues of Sister Smith, but no eulogy of mine could be of any benefit to her. She has only gone to her home.

Cuero, Texas, February 25, 1892.

J. S. NEWMAN.

MRS. MALINDA PEACOCK.

Died of pneumonia, in Washington county, Ga., on Saturday night, the 20th of February, 1892. MRS. MALINDA PEACOCK, wife of Stephen Peacock, Esq., aged about fifty-four years. Mrs. Peacock, as a wife, was kind and affectionate, as a mother tender and loving. She was highly esteemed by all who knew her. To know her was to love her. She was plain and unassuming in her manners and dress, economical and industrious, of an even and mild temper, courteous to all. Mrs. Peacock had not connected herself to any visible church, but was a strong believer in the Primitive Baptist. She attended their meetings whenever she could, and seemed to enjoy the preaching of the gospel of Christ. The writer of this notice was informed that she had claimed a hope for fifteen or sixteen years; but feeling so unworthy, to bear the name of a follower of the meek and lowly Lamb of God she did not make any public profession. She seemed to have a presentment of her decease. She said that she was not afraid to die. From the evidence she left, we are enabled confidently to hope that she has left a world of clouds and darkness to enjoy that world of perfect happiness above. She leaves a bereaved husband to mourn her absence and loss, also several interesting children to mourn for a mother who was so kind to them. May the Lord bear them up in their affliction and sustain them by his grace. Oh! that God would comfort them in all their desolate hours, and finally bring all of them savingly to the knowledge of the truth; and may they at last reach the climes of ultimate glory. The writer was called upon to conduct the burial services, which I endeavored to do. I tried to speak words of comfort to the bereaved ones.

C. B. SPIVEY.

P. S. BRO. RESPESS: Please state in the MESSENGER for the benefit of my correspondence that my postoffice address is changed from Eaton ton, Ga., to Gordon, Ga. Yours in hope.

C. B. SPIVEY.

THOMAS RHODES WOODALL.

THOMAS RHODES WOODALL was born in Jones county, Ga., December 1, 1813, and died December 13, 1891. He was married to Mary Ann Summerlin December 23, 1836, moved from Marion county, Ga., to Mississippi about 1853. He joined the Primitive Baptist church when only fifteen years of age, and since that time has lived a quiet and exemplary life. He had one boy and nine girls, of whom four had gone before him. He leaves a devoted companion in age and feebleness, having been confined to the bed for fifteen years, being afflicted with rheumatism, and five girls and a large concourse of friends to mourn his loss. The church has lost a good member, for indeed did he show forth his calling, always striving to follow in the footsteps of his Master, and doing to others as he would have others to do unto him, and dying as he had lived in triumph of a living faith. His aged companion with two daughters are now living alone desolate and comfortless upon their old homestead nine miles north of Kosciusko, Attala, Miss.

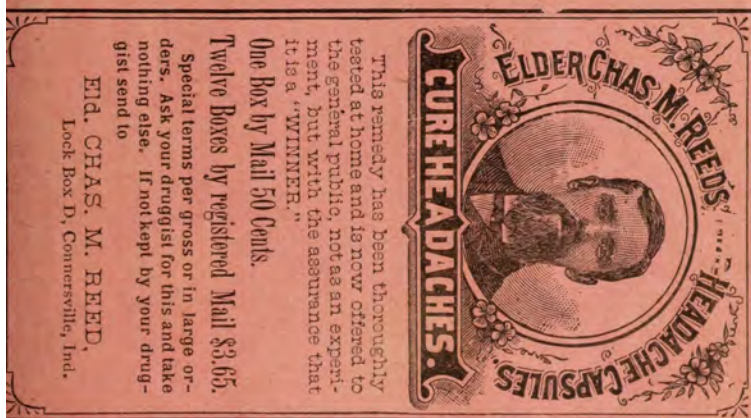
W. J. LEWIS.

Eld. Thos. N. Alderton's address is changed from Paw Paw, W. Va., to Great Cacapon, W. Va.

Eld. David Bartley's address is changed from Indianapolis to Crawfordsville, Indiana.

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Those receiving Circulars, will confer a favor on the afflicted by distributing them among brethren and friends. [jul-92

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No. 6.

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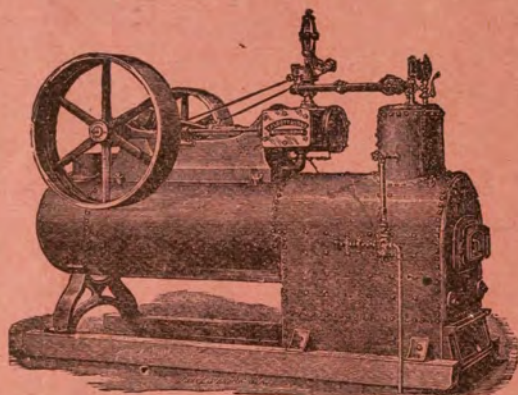
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No. 6.

BUTLER, GA., JUNE, 1892.

Vol. 14

FAITH.

Yes, the Lord had said to Abraham, "Leave thy land and country, and come to one that I will shew thee." When we read this history, how satisfactory it is when Moses says that God called him, and how unlike the Christian experience it would have been if he had said that Abraham, of his own will power, had torn himself away from his gods and goddesses, and had voluntarily given himself to the God of heaven; for how would it have been possible for him, by his own strength, to have looked down the vista of time for nineteen hundred years, and grasp Christ as the end of the law for him, any more than it is possible now for man, by his strength, to look back for 2,000 years to the Cross of Calvary, and do the same thing? And why should it have been possible for him to do this any more than that of his ancestors or associates? And how was it possible for him to unlose his heart from the thousand pleasing associations, where sin, so congenial to our fallen nature, not only run riot, but where its devotees knew no restriction, but indulged their appetites to revolting extravagance and shocking satiety. Then, were not his gods and goddesses and their worship, at whose shrine not only he, but his ancestors, had worshiped, and at whose altars the veriest worldling could prove his membership by a penance, so tolerant that its rendering was but an afresh embracing of sin and crime, as dear to him as gods and worship of the kind have ever been to the fallen nature of man? The Christian knows it were as impossible for him then as it is for man now, by his will power, to have torn himself away from nature's gods and religion, and to have

given his heart and hand to God. Therefore, when Moses tells us what God did, we have an assurance that naught else could give.

It will be remembered that this call was 400 years before the law was given to Moses, and at this time there was no law given, except the one God gave Adam in Eden, which, of his own will, he had broken, so that by it, there was no hope for Adam or his posterity. Hence, Abraham could not claim it as a rule of action, neither can any one now, but he moved in obedience to the special call made upon him. Here all christianity is compelled to admit the election of God.

Did Abraham have faith; and if so, how? And are we not constrained to admit that his was the God-given faith? And are we not taught by Paul that the children of God are to walk in the steps of that faith that father Abraham had, being uncircumcised? Do we not know that this faith given Abraham was not in consequence of any good works rendered, or any foreseen good in him? For not only does the Scripture teach us that there are none good, but we know also by it that prior to his call there was no religious difference between him and other Chaldeans, for he too had been an idolator.

Here I have been recounting the history by Moses, and before we go further, let us examine it, and see if it has any claims upon our belief. He wrote twenty-four hundred years after the creation, and before him there was no written history; neither did he write of ordinary but extraordinary events. Had he confined himself to incidents that were occurring of which he was a witness, or upon some collection prior to his time, then there would be no more tax upon our credulity in believing him than there is in our belief of any other authenticated historian. But Moses enters at once upon what we all know to be an impossibility, for while we are prepared to believe the historian who records what he knows, or what some one else might know, yet we are not prepared to believe the writings of any man when we know what he records is out of the knowledge of any human being, and this is what Moses does. Now, if his writings be true, which we believe, do we not know that their truthfulness is the resultant force—not of a natural, but of a supernatural power? And then, how are they to be accepted with

faithful credence, unless it be done by the same power with which he wrote them?

He tells you and me what God did the first, second, third, fourth and fifth days—days in which there was not a human being on earth to know what God was doing—and this, too, twenty-four hundred years before he was born. In these days tradition, the safety-valve of an Arminian, lends no help, from the fact that there were none to transmit the tradition. Then, if truths, he wrote, not by a natural spirit, but by a supernatural Spirit. Does not our inability not only to become teachers, but also a believer, present itself at this point? And do we not see the great virtue in Christ's position when He said His Father taught Him, and therefore, whom His Father teaches cometh to Him. Hence, the Christian receives the Scripture by faith, having been born of the same Spirit by which they are written, and to-day, as in the past, holds to the unchangeable word of God, that man must be born again. Then, it is by faith and experience that the man of God accepts the promises of God, and believes every recorded incident of the "Father of the faithful."

We now return to the call, and in so doing find that Abraham left his home in obedience to it. Home—the home of childhood, where confidence and cheer reigned supreme! Who is he who has ever gone out from it, and entered upon the busy scenes of life, and through its long days of defeated expectancy—days in which sadness and sorrow form a part and misfortune sits as queen—but what recalls the happy days of home, where father prayed and mother kneeled, where brother and sister took each other hand in hand and sported over hill and dale in all the innocency of childhood. Oftentimes old age, amidst its cares, reverts to these days as the only green ones in life's travels. What has ever effaced these tender recollections? It was from this sacred spot that the father of the faithful was called. We often read this incident of his life indifferently, forgetting the bitter trials it must have been to him to break, and that forever, the tender ties of home, with their hallowed associations, and that, too, in obedience to an invisible power. The journeying was uncertain, for he, too, like the Christian now, knew not whither he was going. It was long, for the call was made when he

was in Ur, of the Chaldees. Ur was on this side of the Euphrates, between the Gulf and Arabia, and we know that he buried his father in Haran, and from thence he recrossed the river to come into Canaan. It was full of danger, for, from the human standpoint, he was ever liable to death from enemies, both of man and beast, and when he reached some lofty peak of Mt. Lebanon, he must have cast a long, wistful, farewell look upon the country behind, and as he stood and gazed forward upon the Jordan valley, with its unknown future, his feelings must have been comparable to the poor Christian who, bidding farewell to the past, and looking upon his unknown future, realizes that there is nothing known but death, but likè the poor traveling Christian to the unknown land, he, through faith, gave up all and surmounted every obstacle that he might be found faithful to Him who had said, leave thy land and country. How beautifully he illustrated his faith in obedience, and thereby proved it also by his works. By his works he was justified, for his were the works of sacrifice, and that man who professes Christ to-day without sacrifice, his profession is vain. The religion of Jesus brings sacrifice. Jesus was ever God's Son, but his sonship, when rightly understood, rises with higher claim by what he suffered and endured, than in all else.

Suffering sacrifice and separating from the world is the rule of Christian life that Jesus exemplified and left unto the church; a rule that the spirit of the flesh is not an heir to, and ever rejects with scorn and disdain. O, how I hope that God will enable me to observe this rule of Christian life! How beautiful it is in death to the bystander, to witness the going out of one who has in life fought a good fight and kept himself unspotted from the world. I have witnessed this, and trust that it will be in the providence of God that the brethren to whom I have preached for nearly twenty years, and by whom I have been so freely sustained and from whom I have generally received so much sympathy and patience, shall be my pall-bearers, and when they turn from my grave they may truthfully say, "Our preacher has lived moral, and ever been faithful in the things of God;" and that the young men and women, as they, too, turn away can say, "If we live his life and listen to his warning, we will fill our place

n this world in an acceptable manner." Then I will not have lived in the kingdom of Christ on earth in vain, but like Abraham, will have proven my faith by my works. The Lord grant unto thy poor servant this blessing.

Culloden, Ga.

WILDE C. CLEVELAND.

[TO BE CONTINUED.]

DISCIPLINARY.

DEAR BRETHREN: Since reading communications relative to the disturbances among the Baptist family, and having knowledge of some serious trouble among them, I feel like I want to write a few words for their consideration. Brethren, it is time for us to examine ourselves, as Paul said, and see whether we be in the faith. If we have risen with Christ, we should set our affections on things above, not on things on the earth.—Col. iii. These disturbances among the Lord's people are in consequence of their affections being set on things on earth—on fame or gain. Now, how can a child of God persist in anything that he knows is disturbing the peace and breaking down the union among his Father's children, when he knows that his doings are only to gratify his fleshly ambition? Please read Heb. x. 21-33. I verily believe that some of the Lord's people sin wilfully, and some sin ignorantly; I mean that I believe some sin and feel and know at the time that it is wrong, but they sin and persist in it because they will serve sin; and Paul says, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—Rom. vi. 6. Some sin, not knowing that they are doing wrong, hence it is an error, and not wilful, but we know that all unrighteousness is sin—1 John v. 17. And when we find that we have sinned ignorantly, and then persist after we learn better, we sin wilfully, and persisting in a wrong that was at first an error, and the consequences, of course, will be with us as though we had known better at first. I believe that worldly-minded brethren, either for fame or gain, have committed offences in the churches in different parts of the country, and have sought to retain church fellowship by dodging and twisting to evade the discipline of the gospel, and have no doubt succeeded, in the letter, in some cases; at the same time confidence and fellowship is lost with some brethren, and they set to work to try to get rid of these carnally minded brethren, but they are dodged, and no doubt do wrong themselves sometimes, in trying to do right; that is, do not carry out discipline to the letter, nevertheless the intentions are right, and hence contentions, strife and division arise.

But, dear brethren, we do not hear of much trouble and division

on account of disorderly brethren and deacons; nearly all disturbances and divisions of any consequence are traceable to worldly-minded men in the ministry who seek fame or gain in some way thus setting their affections on things on the earth; and in this way lead many good brethren after them at the expense of the peace and union of God's dear children. Such men will, sometimes, win the sympathy of their church, and dodge behind the church in some way, while some will dodge behind the act of an Association, or something of the kind. I know something of what I speak. Good brethren sometimes have to suffer censure and blame when their intentions are right, in the sight of the Lord, on account of those worldly-minded brethren.

Some of the brethren have written some good articles on forgiveness and forbearance among our people, not long since, and I hope we will all remember them, but it seems to me, dear brethren, that it is time for repentance; let those that have sinned sin no more; let us turn and confess our sins when we see them and I believe when those who have sinned confess their faults there will be manifested in others the spirit of forgiveness to us.

A few words now to the preachers that appear carnal, and leading God's people after them: Consider what you are doing, and remember that it is a fearful thing to fall into the hands of the living God.—Heb. x. 31. Read Acts xx. 28; 1 Tim. iv. 16.

Now, to the churches and brethren everywhere, wherever those schisms and divisions are—cease to follow men; investigate for yourselves, holding not men's persons in admiration, and I believe brethren would do this, and know no man after the flesh they, no doubt, in many instances, would save their preacher and perpetual peace and union among the Lord's people; but to follow him after the flesh helps him to destroy himself and the peace of the saints. Brethren, let us all endeavor to remember these things, separate ourselves from ungodliness, and every man stand in his place round about the camp; and I believe the time is coming brethren when it will be made manifest who serves the Lord, and who serves him not. Unworthily.

H. TEMPLES.

DEAR BRO. RESPESS: As I have written nothing for the MESSENGER for some time, and as it is a favorite paper with me, I have concluded to write again. I wish to give some sketches of my tours of late. By solicitation from Eld. T. N. Alderton, of West Virginia, and without any special impression, except a continual one to travel far and near to preach, I visited churches in the northern part of West Virginia, Pennsylvania, Maryland and Virginia, in the summer of 1890. Before leaving home in July I had a special impression to visit Texas the first of October. This impression was made in a dream; God came to Laban in a dream (Gen. xxxi. 24), and the angel of the Lord appeared to Joseph in a dream.—Matt. i. 20. I decided to go to Texas in the

all, and felt happy when I submitted to the impression, and so the Lord poured upon me his Spirit, which made me eager to read, meditate, study, and investigate the Scripture, and gave me liberty in preaching, and thus a fountain was opened to me in obedience which never fails to dry up when I refuse to travel and preach. God has promised to pour out his spirit upon his servants when they turn at his reproofs (Prov. i. 23), which promise has been fulfilled to me many times, and I believe God, that it shall be even as it was told me.—Acts xxvii. 25. I know it has not been the spirit of Satan which has been so often poured upon me, for under his blessed influence my love for unconditional election, special tonement, etc., has increased, and for the people everywhere spoken against. Some years ago I was much perplexed to know whether it was my duty to travel and preach; it seemed so strange that one so weak in mind, and body, and gift, should travel and preach, and besides, I was naturally so averse to it, but I earnestly sought the Lord in prayer (Jas. i. 5); like Esther, I fasted (from food) and went in unto the King, and he held out the golden scepter to me, so I dreamed of being at a strange church, and preached with liberty, was warmly received and given silver money by the members, but fearing it was only a dream, I prayed to God to give me another sign, or to answer me again, so the next night I dreamed the same dream again. The two satisfied me that it was my duty to travel and preach, and that my needs would be supplied, and I have no fears in that particular, and do not feel like grumbling about brethren's neglect. Doubtless more is done for traveling preachers than for pastors, and it may provoke cold feelings and jealousies in some pastors. Eld. Alderton accompanied me nearly all the time, and he is quite a pleasant traveling companion, and good preacher. I visited churches of four Associations, and was at the session of the Ketoc-ton and Ebenezer, where I met Eld. Potter, of Indiana, and Eld. Hess, of Ohio, also Eld. Purifoy, of Alabama.

I cannot well forbear relating a dream I had before attending the Ebenezer Association: there was to be a preacher there representing the party known as the Means Baptists, or Burnanites; they were formerly of these Associations, but split off at that session of the Ebenezer. I dreamed that I was in a room, and on the opposite side of the room was a harlot on a bed, and between myself and her was a large bull dog to defend the harlot; he looked fierce and bold. When I awoke I related to Eld. Alderton the dream, and part of the interpretation; the woman represented those Baptists who had forsaken Christ, their spiritual husband, and married antichrist, or Burnanism; the dog represented that preacher who was there to defend them. Should this reach that gentleman's eyes I hope he will not think hard of me, as I mean no reflections on his moral character, but am doing just what John the Baptist did when he called a number of, perhaps, courteous gentlemen, a generation of vipers.—Luke iii. 7. I would not have

related these dreams had I not been commanded by him whom I serve to do so; the prophet that hath a dream let him tell a dream.—Jer. xxiii 28. Besides, the Holy Ghost gave them to me.

Those Baptists among whom I traveled were called Clarkites, and had no correspondence for those called Beebeites; however, both parties are alike good brethren. It appears that there sprang years ago, a difference between Eld John Clark and Eld. Gilbert Beebe, and those siding with Clark were called Clarkites, and those with Beebe, Beebeites. Eld. Beebe was accused of advocating Arianism, eternal, vital unionism, and extreme predestination, while Eld. Clark, I think, was accused of Arminianism. In my travels in the different States, I find some who think that Eld. Beebe's position in regard to predestination teaches that God is the originator of sin. I hope the *Signs of the Times* will satisfy the minds of brethren in regard to that, and thus relieve them.

The most inconsistent thing I found among the (so-called) Clarke Baptists was, they had a preacher among them from the Missionaries, on Fullerite Baptism, and he is said to be quite a good man, a sound preacher and beloved, but the brethren had been, and were then, so confused by Burnanism that they were negligent in regard to that matter, but if they have not attended to it yet, I trust that the elder who is among them on alien baptism will stir them up to their duty.

I met some dear sisters who dressed too finely, and thus disregarding what the Scriptures teach in regard to it, and perhaps preachers are most to blame for this, as they hardly ever rebuke it in members, "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array," (1 Tim. ii. 9.) "whose adorning let it not be that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel."—1 Pet. iii. 3. I once called a preacher's attention to these scriptures who himself was wearing a beaver high crowned hat and a gold ring, but he tried to justify himself by saying that Christians, in the apostles' time, were a common, poor people. I suppose he thought the rich might have escaped those exhortations simply by being rich, as a wealthy lady once said who had observed feet-washing while she lived in the country, but afterwards moved to the city, "I really think the churches," said she, "ought to excuse us who live in the city from washing feet." Such a proud spirit would excuse us from living in heaven, if Christ had not died for us. There in more humility and love among the common people, "and the common people heard him gladly."—Mark xii. 37.

After leaving the Ebenezer Association I visited the Indian Creek, of southern West Virginia, and on my way I met an elder from Ohio, with whom it was pleasant to be, and we sprang the subject of feet-washing. Although that has not been a hobby with me at all, I have spoken of and preached it where occasion seemed to require it; at least it has not been a specialty, but it is

ought and is an observance commanded, hence an ordinance, according to Webster's definition; and some dear brethren entirely ignore the observance of it. Why should brethren wish to cast Jesus, the humble and lowly feet-washer, out of their churches by casting this lowly rite or observance out? The brother's difficulty about feet-washing was as to the time and place of observing it; he thought it was at another supper, and not the passover and the communion supper. I told him that Jesus said to Peter, while at the supper where they washed feet, "The cock shall not crow till thou hast denied me thrice."—John xiii. 38. Matthew, Mark, and Luke, all say that the same was said to Peter at the passover and communion supper (Matt. xxvi. 34; Mark xiv. 30; Luke xxii. 34), and that Jesus made known at the supper where he washed feet, which of the twelve should betray him.—John xiii. 26. Matthew says the same was made known at the passover and communion supper.—Matt. xxvi. 21. This shows that he washed feet at Jerusalem, and not in Bethany, as some suppose, and the brother was convinced by this positive proof. In the Indian Creek the Baptists are common and poor, but sound in the vital points, or rather the most vital ones; they had had some who were unsound on the atonement, election, etc., and they held the Means doctrine, but they had become dissatisfied, like the mixed multitude who came out of Egypt, and were among the Israelites, but not of them. The simple diet of manna direct from heaven did not satisfy them; they desired flesh (Arminianism) to eat, so they organized an Association known as the Baptist Valley Association, granting each member the right to interpret the Scripture as he pleased. A more latitudinous platform, perhaps, was never framed. The leading preacher denies eternal, unconditional election, special atonement, etc. I found another minister who was with them on these points, belonging to the Indian Creek, who ought to have been labored with as in Titus i. 10, but he is such a gentleman, and of such moral deportment, that the brethren have borne with him to the hurt of the cause. I found some who belonged to the Farmers' Alliance who expressed themselves as willing to quit it when I explained to them some of the wrongs of it, and that Baptists everywhere ignored all secret institutions. One objection to it is, they have religion connected with it, hence all their members subscribe to it, because to be a member is practically to endorse it, and to bow to false religion, or Arminianism, for that is the religion it has, and that is modern idolatry.

I returned home first of October, and in November I dreamed that I was owing a debt which was due the first of the fall, and immediately I understood it to be my promise to go to Texas, but did not go until December, 1891, and have just returned.

I made a tour of about four months in Virginia and Kentucky in 1891, which I may give soon. It will perhaps be of more interest.

I. J. TAYLOR, *LaGrange, N. C.*

IN REMEMBRANCE.

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance.”—2 Pet. i. 12-15.

BELOVED BRETHREN: The Apostle wrote the above Scripture by inspiration, “to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ;” therefore the servants of Christ may now and ever apply it to all “them that have obtained like precious faith with us,” to stir them up by putting them in remembrance of the divine things which they already know. For we are so finite that we are prone to forget, and need to be *stirred up* by way of remembrance of all things that pertain unto life and godliness, which the divine power of God hath given us, “through the knowledge of Him that hath called us to glory and virtue.” This, then, largely embraces the ministration of the gospel of Christ, whether by tongue or pen, as testified by his chosen and faithful servants, to whom He hath committed ministerial gifts by the Holy Spirit “for perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.” “Simon Peter, a servant and an apostle of Jesus Christ,” felt this sacred obligation resting upon him, to thus make full proof of the ministry which he had received of the Lord Jesus, and he would so endeavor to faithfully testify the gospel of the grace of God, that the possessors of faith in the precious Christ might have these divinely excellent things in remembrance, even after his decease, and be always established in the knowledge of the kingdom of God and in the divine work and walk in the gospel of Christ, that they should give all diligence to thus make their calling and election sure to their own and the brethren’s believing hearts, and that, doing these things, they should never fall from their steadfastness in the faith and obedience of the gospel of salvation.

Thus the Lord Jesus, who loved the church, gives to His ministering servants a loving care for His members

and brethren, the children whom God the Father gave Him; that His lambs and sheep should not be neglected, nor left to stray away and forget the footsteps of the flock and the green pastures of His gospel grace. Therefore, Paul felt the care of all the churches, and in this loving remembrance and care he said to Barnabas, 'Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.' His love for his dear Lord and for his Master's brethren prevailed over all the perils and persecutions which he had suffered on his first visit to those brethren, for whom he would gladly suffer the afflictions of the gospel, that he might minister spiritually to them, and that they might stand fast in the Lord and be comforted in all their tribulations, which they endured as followers of Christ.

"Wherefore, I will not be *negligent*," says Peter; neither does any faithful and true servant of Christ wilfully neglect his ministry, but feels it sacredly impressed upon him to put the brethren always in remembrance of all things that pertain unto life and godliness, and things that make for their peace; that they forget not their holy calling, but that they should glorify the grace of God and show forth His praise. The saints on earth very much need this faithful and diligent ministration in the things which pertain to the kingdom of God and the name of our Lord Jesus Christ, that they should not only be established and comforted in the faith and hope of Christ, but that they should also walk worthy of the Lord, and grow in grace and in divine knowledge. And so this is a most sacred and responsible vocation unto which the King of saints has called His ministering servants, that they should publish salvation in His name, and diligently wait on their ministering to the children of the kingdom, unto the end that they always have their pure minds stirred up by way of remembrance of the good work of the Lord in them, and of their holy obligation to work out or make manifest their own salvation, and thereby glorify God in their body and spirit, which are His. This divine obligation constrains the true minister to say, "Yea, woe is unto me if I preach not the gospel;" for with him, as with Paul, "Necessity is laid upon me." For the King of Glory has said, "And this gospel of

the kingdom shall be preached in all the world, for a witness unto all nations;" therefore *necessity* is laid upon His servants, and *they shall* preach the gospel.

Now, it was this sweetly constraining necessity that moved Peter to feel and say, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." And he the more thought it needful to do this, because he knew that the time of his sojourn was short, and therefore he was the more diligent to fulfil his ministry, as a faithful steward of his Lord and Master, who had showed him that he must soon follow Him through death and be partaker of His eternal glory. Peter remembered the words of his Lord, before He was crucified, saying, "Blessed is that servant whom his Lord, when He cometh, shall find so doing." Therefore, to him this was a very solemn and blessed work attended with divine power, grace and comfort, and when it should cease, and he should put off his armor, he should be glorified. For having suffered with Christ in the flesh, he should also reign with Him in the power and glory of his resurrection and life. It was in view of this glorious end of all true obedience in the gospel labor, that Paul said, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." It is not labor in vain, because it is *in the Lord*, and when the work of faith and labor of love is ended, the laborers shall be glorified with the Lord. In this divine knowledge and assurance, Peter said to the brethren of like precious faith, "For so an entrance shall be ministered unto you abundantly unto the everlasting kingdom of our Lord and Saviour Jesus Christ. This is as Paul again says, "He that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

It is blessedly true, then, that although we are called to endure a great fight of afflictions, and through much tribulation must enter the kingdom, yet the consolation in Christ and comfort of the Spirit are ministered to us by the gospel of His grace, and we are kept in remembrance of all the exceeding great and precious promises of our God, as well as of all the way He has led us in

our soul-travel and experience, in bringing us from the dreadful bondage of sin into the riches of His sweetly reigning grace and the liberty of the gospel. Now, the ministration of this salvation of poor, mourning sinners by the grace of our Lord and Saviour Jesus Christ, by His servants whom He calls to labor in His gospel kingdom, is a blessed service and consolation to His saved people, and it stirs up their pure minds with remembrance and comforting evidences of the good work of God in them, and brings out from the rich storehouse of holy Scripture, many precious things, both new and old, causing their hearts to burn with the love of God, and keeping them always in remembrance of what they were, and the great things that the Lord has done for them. How very often have I, and you, my brethren, when sitting under the preaching of the gospel, been made to remember, with deep and tender emotion, many things in our past experience, which we seemed to have forgotten, or lost sight of; and so our inward man has been renewed day by day, and we have been nourished with good doctrine and strengthened in the Lord to still press on in our spiritual journey and fight the good fight of faith.

DAVID BARTLEY.

[CONCLUDED NEXT MONTH.]

FIVE MILE, HALE Co, ALA, April 10, 1892.—*Dear Brother Respass*: I wish to express my sincere thanks to dear Bro. Mitchell for publishing in the MESSENGER the Constitution of the Olive Association, and his remarks in connection with it; and to our highly esteemed brother, Hassell, for his Article on Associations, for they have set forth my views on Associations better than I have ever been able to do it myself. I hope our brethren generally will duly consider the articles here alluded to. May the Lord enable us all to turn from every false way, and to hunt for the good old way and to walk therein.

G. W. STEWART.

We call the attention of our readers, such as may want machinery, to the card of Talbott & Sons, on inside cover of MESSENGER. This is an old firm, established in 1839, and perhaps there is not a more reliable one in the Union, and we feel that we are doing our readers a favor in advertising it in the MESSENGER.

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EDITORIAL.

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THE CHURCH CHOSEN IN CHRIST.

“He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.”—Eph. i. 4.

O, thou chosen Church of Jesus, glorious, blessed, and secure,
 Founded on the One Foundation, which forever shall endure;
 Not thy holiness or beauty can thy strength and safety be,
 But the everlasting love wherewith Jehovah loved thee.

Chosen—by His own good pleasure, by the counsel of His will,
 Mystery of power and wisdom working for His people still;
 Chosen—in thy mighty Saviour, ere one ray of quickening light
 Beamed upon the chaos, waiting for the word of sovereign might.

Chosen—through the Holy Spirit, through the sanctifying grace
 Poured upon His precious vessels, sweetened for the heavenly place;
 Chosen—to show forth His praises, to be holy in His sight;
 Chosen—unto grace and glory, chosen unto life and light.

Blessed be the God and Father of our Saviour Jesus Christ,
 Who hath blessed us with such blessings, all uncounted and
 unpriced!

Let our high and holy calling, and our strong salvation be
 Theme of never-ending praises, God of sovereign grace, to Thee!

FRANCES RIDLEY HAVERGAL.*

* Miss F. R. Havergal, of England (born 1836, died 1879), was one of the most afflicted, patient, lovely, useful, and devoted Christian women, and one of the soundest and sweetest religious poets of the present century. Her volume of poems has been called “a priceless possession.” The price, postpaid, is \$2, and \$2.50, according to style of binding. Her American publishers, E. P. Dutton & Co., 31 West 23d street, New York, have kindly given us their permission to publish some of her rich, spiritual, purifying, and inspiring poetic productions in the pages of THE GOSPEL MESSENGER.

S. H.

PREDESTINATION AND OTHER THINGS.

A brother writing March 15, 1892, from Hunt county, Texas, says: "Some of the churches of this State have passed resolutions" not to invite to "seats with them, those who hold that God predestinated all things," and not to invite such "ministers into the stand." The brother does not approve of such a course, and says: "Brethren ought to labor with those churches that have passed such resolutions, and try to get them to lay them aside"

REMARKS.

Predestination is a Bible truth, and a cardinal point of the gospel of Christ, absolutely necessary to the eternal salvation and glorification of fallen sinners. This truth cannot be successfully denied, though for ages and generations past, to what extent it is to be understood, has been a question of honest investigation and debate among brethren who claim to be of the same faith and order. But with all their investigations, and sometimes sharp contentions, they have ever had to leave the "Predestination of God and the accountability of man" about where they found them, as things too wonderful and deep for them to solve to the satisfaction of the natural reasoning powers of man. And though in ages past there has been a kind of *truce* among the disputants, and a temporary calm would ensue, the same points would again and again, in successive years, be revived, and the same ground gone over, perhaps with increased zeal and hot contention, ending at last as it always had done, in showing the folly of poor man seeking to be wise above what is written in the word of God.

But history is again repeating itself and of late years, instead of taking warning from the past, a few Primitive Baptists have convulsed the denomination by unpleasant controversial contentions which have sprung up mainly upon the different conclusions of brethren upon the doctrine of predestination, rather than with respect to the doctrine itself, as taught in the Bible. But whatever may have been, or may now be, the different conclusions to which brethren have come upon the doctrine of God's predestination, or whatever may be their different manner of expressing this point of gospel truth, all are perfectly agreed that it is a Bible

doctrine, and we never yet have found one Primitive Baptist in fair standing in any part of the world, or read the writings of one, who limited either the wisdom, the knowledge, or power of God over all things in heaven and earth, whether good or evil. Not one Primitive Baptist has been found to believe that anything, good or bad, in heaven or on earth, ever has or ever will occur, in time or in eternity, by chance, or accidentally to God.

Now, if we have been mistaken in our view and understanding of Primitive Baptists upon this point, and one can be found in fair and orderly standing in the church, who believes that our God may be mistaken or that anything has, or ever will, occur by chance to Him, or that will in any way frustrate or defeat His purposes, we hope to hear from that one without delay. But while we do not yet believe that one can be found among orderly Primitive Baptists, we are free to confess that expressions have been used by a few writers and speakers on predestination which have left the impression on many minds that all who questioned the deductions and conclusions of those speakers and writers would be regarded as denying the doctrine of predestination altogether, and holding to the doctrine of chance. Now, we hope our brethren will bear with us for saying that we have thought it wrong to even hint or infer that because some cannot fully receive our conclusions on predestination, that they are, for that reason, opposed to the doctrine altogether as taught in the Bible. Let brethren investigate this blessed truth of God and all other points of the gospel with calmness and love, with a view to strengthen, build up, and edify each other, and they will probably be surprised to find how little real difference there is among them, after all. Some may be strong in faith and others weak, but faith in Christ is faith, whether weak or strong. There is no difference in the quality of it, though there may be in the degree. The church of God in her organized capacity, is as emphatically commanded of the Lord to receive those who are weak in the faith of the gospel as they are to receive the strong. And those who are strong in the faith are commanded to bear with the infirmities of the weak, and not to be so anxious to please themselves as to run rough-shod over their weak brother, and thereby bring him into ridicule and con-

tempt before his brethren. "Let every one," whether strong or weak in the faith, "please his neighbor" (or brother) "for good to edification," taking Christ for an example.—Rom. xiv. 1, 2, 3.

We know that improper and erroneous inferences have often been drawn from the truth itself, some times through weakness of understanding, when there was no bad design whatever, and sometimes false inferences have been drawn designedly to mystify the truth and mislead weak and simple-minded Christians from the simplicity of the gospel of peace.

If any of our brethren, in desiring to sustain their favorite theory, have created an ideal and imaginary opponent, and zealously contended against him as though he really existed, "they are responsible" for the impression that has gone abroad that many Primitive Baptists are opposed to the gospel doctrine of predestination. Unless we have greatly misunderstood things, Primitive Baptists everywhere believe the Scriptures to be the only standard of faith and practice, and they feel assured that when measured by this standard they will stand or fall according as it sustains or condemns them. But while Primitive Baptists regard the Scriptures as the standard of their faith, they cannot admit that all the inferences which even good and well meaning men draw from certain texts are correct. Bible truth may be quoted in the very words of inspired writers, and yet very improper and erroneous conclusions may be drawn from it. This has often been done both by good men and bad men. How often did even the disciples of Jesus, through weakness of understanding, draw erroneous conclusions from his teachings concerning the nature of the gospel kingdom? And when he told them that "Lazarus sleepeth," the inference which they drew, and the interpretation which they put upon his words were that Lazarus was only having a quiet rest of natural sleep, whereas the true sense and meaning of his words were that Lazarus was dead. Hence they began to reason and argue from their inferences which they had drawn from the words of Jesus, "Lord, if he sleepeth he doeth well."—John xi. We should learn by these and similar examples that there is often a deeper meaning to the word of the Lord than a mere literal or surface meaning. We often look

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at things that are seen and not by faith, and the construction put upon the word of the Lord is too often drawn from the manner in which man would use the same word in its application to natural and temporal things. The words of Jesus are Spirit and life. When Jesus spake to the woman of Samaria at the well about giving her "living waters to drink," the inference drawn from his words led her to say, "Sir, thou hast nothing to draw with, and the well is deep."—John iv. 11. We see that her conclusions, which were drawn from the words of Jesus, were very far from the true sense and meaning of these words, yet, for all that, he did not reprimand or cast her entirely away as unfit to be instructed or associate with his people. And when we consider the many instances of this kind as found in the Scriptures, and in Christian experience in all ages, may we not reasonably conclude that much of the argument of brethren, even till this day, concerning the true sense and spiritual meaning of certain scriptures, is as far from the truth as were the conclusions of this Samaritan woman? Can we not learn a lesson of forbearance from these and a thousand other similar things? But it was not this poor ignorant Samaritan woman alone who had drawn false and erroneous conclusions from the words of Jesus. His immediate followers and Jewish disciples were prone to fall into the same error. They had seen, with astonishment, that he talked with the Samaritan woman so intently that he had even neglected to eat or take any temporal food, and therefore, while they insisted that he should eat, he said unto them, "I have meat to eat that ye know not of," meaning that his "meat and his drink was to do the will of him that sent him, and to finish his work."—John iv. 31. But how did his disciples construe his words? Very much indeed as we often do now—just to the reverse of what the true meaning is, saying, "Hath any man brought him ought to eat?" Here was a question sprung among the disciples furnishing much ground for speculative argument as to who had brought Jesus something to eat. Doubtless all of them were ready to admit that some one had brought him food, and now the argument must be based upon their erroneous conclusions rather upon the truth itself. Such arguments are nothing but a sinful waste of time

and are really nothing short of a strife of words to no profit, and it matters not which of the disputants gain the victory, there is nothing gained to the edifying of the church.

Now, admitting that we are right in our conclusions concerning the meaning of certain scriptures, and yet, if our brethren generally are not prepared of the Lord to receive our teaching and be instructed, edified, and comforted thereby, would it be consistent with the example of Christ to force our teachings upon them? He taught his disciples many things by parables, simplifying and illustrating thereby some particular point of gospel truth in each parable that had not been so fully embraced in any other, thus leading them gently along as they were able to bear, unfolding things here a little, and there a little. But while the blessed Son of God taught many things by parables, there were still many other things reserved for a future time when they should acquire sufficient strength of faith and growth in grace to receive them. "I have yet," saith He, "many things to say unto you, but ye cannot bear them *now*."—John xvi 12. Thus it is clearly indicated that these "many other things" which Jesus had to say to his disciples would be said and taught them at the proper time.

And do we not find the apostle Paul, in his letter to the church at Corinth, proceeding upon this very same principle when he says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able," And when he writes even with marvelous astonishment to the churches of Gallatia, which had been so suddenly shaken in faith and foolishly suffered themselves to be bewitched by gospel perverters, he does not rail against them as blasphemers and atheists, nor does he declare non-fellowship for them, but he seeks to save them from their error by adapting his instructions and teachings to their real need at that time. "I desire," says the apostle, "to be present with you *now*, and to *change my voice*, for I stand in doubt of you."—Gal. iv. 20. What can this changing of voice mean but to adapt the preaching to the present need and the present condition of things in and among the churches? There is some-

thing in the Scriptures suitable for every case and to every condition of either individual members or whole churches. And a discerning minister, who has the good of churches more at heart than he does his own favorite hobbies, will be quick to see and be exercised in mind upon those texts which are most applicable to the present needs and conditions of the church.

In concluding this article, we again remind our brethren that in view of these examples of Christ and his apostles in adapting their teachings to the condition and present need of churches, how important that we all carefully follow their example. It is to be deplored that so many preachers and writers, regardless of the present condition and need of the churches, will dwell almost exclusively upon one or two points of doctrine to the total neglect of other points of equal authority and perhaps far more necessary at the time for the health, peace, comfort, and fellowship of the church, but if it so happens that the points continually discussed and sought to be inculcated in the minds of brethren, consist mainly of the favorite inferences and conclusions of the preachers and writers, we need not be surprised if strife of words to no profit, bitterness of feelings, division and offences, and a final breach of fellowship, should be the result, as it is now, in Texas. And even if we take the most favorable view possible, and admit that these peculiar hobbies, conclusions, and inferences are correct and true, yet, if some other points of gospel truth and order would be better adapted and more needful at the time than those for which we are contending, would it not be prudent wisdom to "change the voice," that the remedy might be adapted to the disease. This the apostle desired to do in the churches of the Gallatians. To speak or write to churches when they are in a state of carnal strife, as though they were spiritually minded and full of life and peace, would not be following the example of the apostles, nor the teachings of the Scriptures.

May we not hope and pray that the God of all grace will incline our hearts to follow the things that make for peace, and things wherewith one may edify another? And if our writings and teachings do not edify, strengthen and bind us more and more together in the bond of gospel love and fellowship, we had better be

silent, as the apostle directs in 1 Cor. xiv. 28, "Let him speak to himself and to God."

We hope our brethren in Texas will harmonize their differences and be led by the Spirit of Christ to live together in peace and love.—M.

DEAR BRO. HASSELL: In your article in THE GOSPEL MESSENGER of this month (April) occurs this sentence: "— and the idea that if God permits His creatures to sin, when he might prevent them, He is just as responsible for their sins as if He compelled them to sin, and is as guilty as his sinning creatures, is a blasphemous sophistry in which we allow Satan to entangle us, and ignores the radical distinction between the creature and the Creator."

Ignoring the radical distinction between the creature and the Creator is, I think, the main cause of difficulty in considering the things of God, and one of the principal causes of apparent difference of understanding between brethren. "Thou thoughtest I was altogether such a one as thyself."—Ps. l 21. I have understood from the Scriptures that the Lord has given no rule by which to judge of him except his own word; that his own declaration is all that we can present to show what he has done; and that whatever he has done it was infinitely right and wise for him to do. And the mere suggestion of guilt as applying to God under any circumstances whatever, may well be characterized by you as blasphemous. So far as I know of their views, those who believe that God's eternal purpose embraced every event in time, both good and evil, which I understand to be the teaching of the Scriptures, would regard it as blasphemous to speak of sin and guilt as applying to him. He cannot be tried by the law under which he has placed his creatures; nor has he given us any reasoning powers by which to judge of him, except so far as pertains to the understanding of the language in which he has declared his works and ways.

I have said through the MESSENGER, and other periodicals, in effect, that if God permits a thing to be done when he could have prevented it, then it was his will that that thing should be done. It is not at all likely that you had me in view when you wrote the sentence I have quoted, for so far as our correspondence and our personal intercourse have extended there has been no word of disagreement expressed between us, but mutual fellowship and Christian love. But knowing my clear and decided views on the subject of God's foreordination of all events, some might associate my name with those evidently referred to by you. Therefore, I think it best to speak a few words to you, and by your courtesy to the readers of the MESSENGER. It is not in self defense, for a servant of God, in the line of his duty, never needs to speak or

act in self defense. His defense is fully provided. But it is to prevent a troublesome apprehension on the part of dear brethren of disagreement where none exists, and also to remind them that there may be a difference of understanding between servants of God on some scriptural subjects without any disturbance of the holy bond of love and fellowship between them. It is a grievous error to allow such differences to excite their anger toward each other, or to mar their peace and fellowship. They should freely confer upon such subjects, but studiously avoid the use of terms that express reproach or are likely otherwise to jar upon the feelings.

I believe that God has purposed acts to be done which are sinful and wicked in them that do them. My reason for believing this is simply because he has said so. "He turned their hearts to hate his people, and to deal subtilly with his servants."—Ps. cv. 26. He said to Shimei, "Curse David."—2 Sam. xvi. 10. He put a lying spirit in the mouth of Ahab's prophets to deceive him, so that he should fall at Ramoth-Gilead."—1 Kings xxii. 23. "It was of the Lord to harden the hearts of the Hivites that they should come against Israel to battle, that he might destroy them utterly."—Josh. xi. 20. He moved David against Israel to number them.—2. Sam. xxiv. 1. He gave Pilate the power which he exercised against Jesus.—John xix. 11. Wicked men are his sword, and the sword executes the will of him who handles it—Ps. xvii. 13. He declared the end from the beginning, saying, My counsel shall stand. A part of that which was thus declared was "calling a ravenous bird from the East, the man that executeth my counsel"—Isa. xlvi. 9-11. He created the waster to destroy.—Isa. liv. 16. He purposed that Pharaoh should do what he did do.—Rom. ix. 17.

These will suffice to show that my belief is founded upon a direct thus saith the Lord. Sometimes a reason is given, as in the case of Pharaoh, that God's power might be shown. But all the reasons are included in this, "Even so, Father, for so it seemed good in thy sight."—Matt. xi. 26.

Now, on the other hand, I want to say that I believe that God hates all sin and wickedness. This I believe because the Scripture says so. I humbly hope also I have a closer and more vital cause of this belief than the letter of the word, even his own spirit within me, which teaches me the hatred of sin. "He is of purer eyes than to behold evil, and cannot look upon iniquity."—Hab.

Some tell me that this cannot be reconciled, that God should purpose that to exist which he hates. I simply reply that he has done so, for he says he has. I have nothing to do with reconciling or explaining. That which is impossible with men is possible with God, even to a camel going through the eye of a needle. The same reasoning powers that see an impossibility in God causing a thing to be done which he hates, and then taking vengeance without himself being unrighteous (Rom. iii. 5), would

say that a man cannot live three days and nights in a whale's belly, and therefore did not; that three men could not live in a fiery furnace, therefore they did not. The same reason says, "Why doth God yet find fault, for who hath resisted his will?" The apostle simply rebukes the one that would question as to why the Lord does what the Scriptures say he has done; and shows his power over man to be as the power of the potter over the clay.—Rom. ix. 21; Isa. xlv. 9, lxiv. 8.

Job, when smitten by Satan with boils, said with reference to it, in reply to his wife, "What? Shall we receive good at the hand of God, and shall we not receive evil?"—Job ii. 10. He knew that the devil could nothing but what it was God's purpose he should do. As Job afterward learned, these terrible afflictions, and all the sore temptations and buffetings of wicked men and devils, are among the "all things" which "work together for good to them who love God; to them who are the called according to his purpose." Some have said, as though it were Scripture, "What God purposeth he doeth" But it is not Scripture, nor is it true. He sent fiery flying serpents among the Israelites, and purposed that they should bite many of them, which they did. It would not be right to say that he did that, nor that the venom was his. He purposed the act of the raven that fed Elijah, but the raven brought the bread and the flesh to him. He purposed the manner of the Saviour's death, and what he purposed and before declared by the prophets, he "so fulfilled." He fulfilled it by the hands of those wicked men, using them as his sword—Acts iii. 18. And we are again reminded that it is not our right or privilege to say, "Why doth he yet find fault, for who hath resisted his will?" (Rom. 9) nor, "would he not then be unrighteous to take vengeance?"—Rom. iii. 5-7.

I learn from the scriptures that all men are dead in sin, are condemned already, instead of being in a condition of accountability, as the religious world regards them. Death has already passed upon them, and the dead know not anything. A new birth is necessary, a quickening by divine life, before anything can be known of spiritual things. When one is made alive from the dead spiritually, then he will feel the weight and curse of sin, not before; then, and not before, he will hate sin and hunger for righteousness; then, and not before, he will feel the bondage of sin, from which the truth alone can make him free; and then he will ever after feel and groan under "the bondage of corruption," until that blessed time shall come, for which he waits, and longs, and hopes, when he shall be delivered from that bondage into the glorious liberty of the children of God.—Rom. viii. 18-24.

I have written thus briefly and freely to you, and I think in brotherly love, feeling assured that there is no essential difference between us on these scriptural subjects. I express myself as carefully as possible where I do not use the language of Scripture;

and my own expression of my views is all that I am willing to be held accountable for.

I always read what you write with care and interest, and I hope not without profit. I hope to meet you at our associations. Your brother in the hope of the gospel,

Southampton, Pa.

SILAS H. DURAND.

REMARKS.

O, that the God of Israel would be pleased to endow every Primitive Baptist in the world with the spirit of wisdom, reverence, humility and love that He has so evidently imparted to our dear brother! Then would unprofitable and subverting wars of words cease among us, and gospel peace and prosperity would abound. We would then delightfully feel ourselves and clearly prove to others, better than by any amount of wrangling, that we had *indeed*, not merely by *profession*, *been with Jesus*, and had received in our hearts from Him that heavenly principle of Christian *charity* that "suffereth long, and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth, and is greater even than faith and hope."—1 Cor. xiii. O, that every one of our brethren might have the grace to avoid that species of idolatry that puts *anything* in the place of *Christ*—whether it be predestination, or feet washing, or anything else which they believe to be a part of scriptural doctrine or practice! "God so loved the world that He gave His only begotten Son, that whosoever believeth (not in predestination or foot-washing, or in any other doctrine or practice, but) in *Him* should not perish, but have everlasting life."—John iii. 16. "The central place in the Christian system belongs only to the person and work of Christ—the incarnation and the atonement" "Christ is the centre of God's revelation and of man's redemption, of Christian doctrine and of Christian history, of each believer's faith, yea, of the very history of this our earth, Jesus Christ is the full, the radiant, the only centre—fitted to be such because He is the God-man and the Redeemer. Christ is the center of the Christian system, and the doctrine respecting Christ is the heart of Christian theology."

I thoroughly and heartily agree in the sentiment of my dear brother that there is no essential difference in doctrine between him and myself—between our highly esteemed supralapsarian and our infralapsarian brethren, as I have said on the 138th page of the April MESSENGER, and repeatedly in the MESSENGER before, and on the 621st page of the Church History. From much personal conference, and from a long and wide-spread correspondence, I have become as thoroughly satisfied of this fact as of my own existence. No Primitive Baptist believes that anything takes

place by chance, or that God does "not work all things after the counsel of His own will."—Eph. i. 11. And I would repeat and emphasize the remark of Bro. Durand that "there may be a difference in understanding between servants of God on some scriptural subjects without any disturbance of the holy bond of love and fellowship between them," and that such differences should not excite their anger towards each other, and that they should confer on such subjects in a free and brotherly manner. And I have often thought and spoken favorably of a remark made by the brother in a former number of THE GOSPEL MESSENGER, that brethren should not stand guard over their own words, to the extent of sacrificing the peace of the church for them.

In regard to the *apparent* difference of understanding between Bro. Durand and myself on the present occasion, I desire to add only a very few words. In the sentence quoted at the beginning of Eld. Durand's letter, I did not allude to him, but to others who seemed to me to charge their Maker with guilt. Instead of saying that God cannot sin or do wrong *because he is not under any law*, it seems to me more scriptural to say that He cannot sin or do wrong, *because He is essentially, infinitely, and eternally holy*.

(Gen. xviii. 25; Ex. xv. 11; Lev. xix. 2; Deut. xxxii. 4; Psalm xxvii. 2; Isa. vi. 3, lvii. 15; Hab. i. 13; Mal. iv. 2; 2 Thess. i. 6; 2 Tim. ii. 13; Heb. vi. 18; James i. 13-17; 1 Peter i. 15, 16; 1 John i. 5; Rev. iv. 8).

"God's precepts are for us, are actual, a perfect, and a supreme rule of right. They are right, not only because He commands, but because they are in themselves right. The distinction between right and wrong inheres and abides in the eternal, self-evident and necessary principles of His moral essence."

The Scriptures often speak of God as *doing* what He *permits to be done*—

(See Job i. 12, 21; ii. 6; 2 Sam. xvi. 10, compared with 1 Chron. xxi. 1; 1 Kings xii. 11, 15; xxii. 20-23; Gen. xxxvii. 28, compared with xiv. 5 and i. 20; Psalm xxxix. 8, 9; Isa. xlii. 24; Amos iii. 6; Acts iv. 27, 28); for He is the Creator and Upholder of the universe, and could prevent the occurrence of anything He chose. God hardened Pharaoh's wicked heart by lifting from him the restraints which His weighty judgments had laid upon him; He chastened sinning David with the cursing of Shimei; He punished wicked Ahab by a lying spirit in his false prophets; and He uses the wicked as a sword to accomplish His righteous purposes; but He "cannot be tempted with evil, neither tempteth He any man."—James i. 13. To arrive at the *whole truth* on this subject, those Scriptures that declare the Divine *permission of sin* are just as *true* and *important* and *indispensable* as those other Scriptures that declare the Divine predestination (2 Chron. xxxii. 31; Psalm lxxxi. 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. 22). "*All Scripture is given by inspiration of God, and is profitable for doctrine.*"—2 Tim. iii. 16. Hence any doctrine that ignores or denies any Scripture is defective or erroneous. The great scriptural fact that God per-

mits sin (while He also overrules it for His own glory and His people's good) is incorporated in the London Baptist Confession of Faith, and in all the great predestinarian confessions; and it is inevitably implied when we say that man is voluntary in the commission of sin, and justly punishable for sin, and in all the sayings and writings of the spiritually enlightened children of God, whether they express it in words or not; so that there is no sort of occasion for any contention among Primitive Baptists on this subject. The denial of creature responsibility seems to me to undermine the foundations of all moral government, both human and Divine, in families, schools, churches, nations, and the universe. Certainly all men by nature are dead in sin, and condemned already; and yet, if there is any meaning in language, the Scriptures plainly teach us that they are accountable, or justly punishable, not only for their past, but also for their present and future sins, whether they feel the weight of them or not. (Eccls. xii. 13, 14; Matt. xi. 20-24, xii. 36, vii. 24-27, xxv. 31-46; Luke xix. 14, 27; Rom. ii. 5-16, iii. 19; 1 Pet. iv. 5; Rev. xx. 11-15, xxii. 12). The accountability of God's people—their just liability to temporal chastisement—for their sins, is plainly declared in Matt. xviii. 23-35, xxv. 14-30; Luke xix. 12-26; Rom. xiv. 10-13; 2 Cor. v. 9, 10; Heb. xiii. 17. Therefore, let all men know that *"it is a fearful thing to fall into the hands of the living God;"* for the *"Holy, Holy, Holy One that inhabiteth eternity"* is, to sin in every form and every being, *"a consuming fire."*—Heb. x. 30, 31; xii. 29; Isa. vi. 3; lvii. 15. May the Lord Jesus, who alone is able, save us from our sins—from their power, their defilement, and their righteous retribution.—Matt. i. 21.

If the Lord will, I shall meet our dear brother at some of our Northern Associations in May and June.

SYLVESTER HASSELL.

SECRET SOCIETIES.

Bro. Wm. J. Hess, of Goldendale, State of Washington, writes me, saying, "I would like to have your views, through the MESSENGER, on the propriety of O. S. Baptists belonging to secret societies; and the reason for your position, whether for or against."

In answer to Bro. Hess I will say, first, that it was the rule in Primitive Baptist churches in this country, before I joined them, about thirty-five years ago, that members should give up secret societies for the church. And for myself, I will say that I willingly gave up the Masons when I joined the church, and think to this day that I did right; and I have never affiliated with them masonically since.

These secret societies, all, as far as I know, profess to be moral and benevolent institutions, and therefore the question arises why the church should object to members joining them, seeing that the church itself favors and promotes moral good in the world.

Now, I do not feel competent to clearly present the position of the church on this question, for it is a question with some; and I will, therefore, speak for myself, and give Bro. Hess such views as I may have, and leave it to him and others to examine them by the word and spirit of Christ.

Whatever be the aims of secret societies, none claim for them divine authority; they are of the world and belong to the world. They are not of God in the sense that even civil governments are of God; and while, therefore, they are permitted of civil law, they are not commanded by it. There is but one divine spiritual government in the world, and that is the Church of Christ; it only, of all the institutions on the earth, is not of the world, and it is, therefore, without spot or imperfection as an institution, and the one, and the only one, of her mother.—Songs vi. In this respect, the church is the light of the world and the salt of the earth, and is elevated far above the best of earthly institutions; is a city set upon a hill, and one established upon the top of the mountain.—Isa. ii. In it, therefore, is embraced all the good that may be in the best institutions of men, and a good infinitely above the best of them all. The church is an institution whose door, like the iron gate opened to Peter (Acts xiii.), opens to all who feel the need of it; it is a refuge for the distressed and no odds how poor he is, he can enter without money and without price. A man may be too poor to join the Masons, but none have ever been too poor to join the Church of Christ; and one may be too rich to join the church, but none, probably, have ever been too rich to join secret societies. But whether a man be poor or rich, if he comes in the Spirit of Christ to the church, he enters, the rich and the poor alike, without price. It is free. No oath is required of them when they join the church; no oath restricting their benevolence to certain classes of men, but as members of the church, they are under obligation to do all the good they can to the church and to all men. In joining the

church, one is not unequally yoked with unbelievers; nor does he hide his light under a bushel, but lets it shine before all men, as Christ teaches him, for Christ spoke openly to the world, and in secret said nothing.—John xviii.

In a spiritual sense, members of the church are not merely divorced from the world, but they are dead to it, as Israel was dead to Egypt and the law of Pharaoh after she had been brought out and put into possession of the promised land. While in Egypt, she was servant to Pharaoh, but in the promised land she was free from Pharaoh, and servant to God. She worked in Egypt and she worked in the promised land, and her work in Egypt honored Pharaoh, but in the promised land, her work honored God. She had no work in the promised land, except such as would honor God; and if she had done any work there that would have honored Pharaoh, it would have dishonored God and been a sin to her. There was nothing in Egypt that she needed, for in the promised land she had all that she could need; there was nothing lacking that she should go back to Egypt for, or to the nations around her for. She had God, and with him all things; a good land, good laws, and good health. No Israelite could have turned back to Egypt for help only from lack of confidence in God; none could have done it in faith, and to have done it without faith would have been sin against God; for it would have been honoring Pharaoh above God, and therefore despising God's grace and reproaching Him. She was the most blessed of all people, and had no need to resort to any people for a blessing; but so far from it, she could lend to them, but not borrow from them; because to borrow from them would be to become their servants; and this she had not the privilege to do, for she was God's servant, and could not serve two masters.

The church is the light of the world and the salt of the earth; and her light comes from God, and exceeds the sun at mid-day; and what a poor shift she would make borrowing light from men, whose light, in comparison with hers, is but as darkness; she would say by it that the light of the world is better than the light of God; and that heavenly light was insufficient.

The church is under law to God, and may not, there-

fore, do as the world, that is to say, it would be a sin in a member of the church to do what would not be a sin in a man of the world to do. The prophet that the Lord sent (1 Kings xiii.) to prophesy against the idolatrous altars at Bethel, was commanded not to eat and drink with them; but he ate with them and a lion slew him. To eat with them was to identify himself with their idolatry, and if it had passed unpunished it would have identified all Israel with it, and therefore he was slain, while the idolaters themselves were unpunished, because he was under a law to God that they were not.

No member of the church has the privilege of identifying his brethren with a worldly, oath-bound, secret institution, the benevolence of which, though it be a worldly good, robs Christ of the praise and gives it to a lodge of worldly men; a society diametrically opposed in spirit to the church; because it is composed, in great part, of unregenerate men; its membership restricted to those able to pay the initiation fee and other dues, and its benevolence restricted to a special class; and its membership tied together by voluntary oaths, that is, oaths not required by the law of the land, and therefore forbidden by Christ; and its meetings held in secret chambers, in violation of Christ's teachings; yoking unequally together with unbelievers, and whatever else there may be, it is, in a member of the church, to defile himself, to distrust God, to go back to Egypt for help and to forsake God.

We can do nothing without Christ, and, if the church can do nothing without Christ, what could a body of unregenerate men do to his glory? The disciples could not feed the hungry multitude without Christ; and when they did feed them, it was to the glory of Christ. Christ took the loaves and fishes and blessed them and gave the loaves to the disciples, and the disciples gave to the multitude; all that we give in benevolence to the glory of God must pass through His hands; must be with His blessing; and what reason have we to think that his blessing can be upon any gift of charity that does not glorify him; but to the contrary, glorifies a secret lodge of men, many of whom do not know him.

As citizens, members of the church have to take oaths, and sit in secret sessions as jurors, and with unbelievers, but that is commanded of God, and is

obedience to him, and for the well-being of the whole civil body. This is duty, and a Christian duty, for a Christian has only Christian duties. His duty as a citizen, a husband, wife, child or neighbor, is a Christian duty. If he has a high civil position, as Mordecai in the king's gate, his duty there is a duty to God. It is not our duty to God to join a society of men, to do which we must violate Christ's law; it is not our privilege; it is to go from light to darkness, from Christ to the world, from the promised land back to Egypt. It is to forsake God. And, in conclusion, a secret political society is, I think, more to be deprecated than any other.—R.

PRIMITIVE BAPTISTS.

During the seven years that have elapsed since I completed the preparation of the Church History, I have felt, year after year, more and more, the vital and transcendent importance of the thoughts that I believe the Lord led me to express on the 620th, 621st, and 622d pages of that work; and I desire to repeat them now in THE GOSPEL MESSENGER, and to beseech the God of Israel to impress them most solemnly, and deeply, and lastingly on the minds, and hearts, and lives of every Primitive Baptist who reads or hears these words, and give us the necessary grace to turn the weapons of our spiritual warfare away from the throats of our brethren, against the citadels of sin and Satan in our own souls and in the world. Otherwise, I feel sure that we are on the eve of a long and dreary Babylonian captivity, if not of denominational extinction:

“I believe that, both in doctrine and practice, the Primitive Baptists come much nearer than any other professing Christians to the models of the apostolic and primitive churches, as described in the New Testament, and in Gibbon's ‘Decline and Fall of the Roman Empire,’ and in the most reliable Church Histories. At the same time, like the apostolic and primitive churches, they neither are nor claim to be perfect, only in Christ. Like those churches, they are not yet perfectly united in all points of doctrine and practice; there being still some diversity among them in the *understanding* of the mysterious doctrinal truths of the Trinity, Predestina-

tion, the nature of Regeneration, the condition of the soul between death and the end of this dispensation, the Resurrection of the body, and the Judgment after Death—and in the *practice* of Feet-washing, the Laying on of Hands on all Baptized Believers, the Proper Attitude in Prayer, the Manner of Opening [and Conducting] Church Conferences, and the Method and Amount of Contributions to the Temporal Assistance of the Ministry. (It is proper to remark that the *great majority* of Primitive Baptists understand the above doctrinal truths in *precisely* the *same* way, but that some few understand them differently. I am satisfied that the differences are mainly wars of words, and that they would disappear if the parties could meet in person and in the right spirit.) *But in the great central doctrine of Salvation by Grace alone, through the Electing Love of God the Father, the Redeeming Love of God the Son, and the Renewing Love of God the Spirit, and in the heart-felt obligation of adorning this holy doctrine with godly lives and conversations, they are perfectly agreed.* In reference to other matters, not so essential now to be understood, and upon which they cannot now reach perfect harmony, it becomes them not to fall out by the way and unchristianize one another, and indulge a fleshly spirit in the use of harsh and bitter language, but to await the sunshine of new and clearer revelations in that Perfect World of Light, and Peace, and Love, to which the saints are hastening. *Then, in answer to the prayer of our great High Priest, all the redeemed family of God—all the members of His Mystic Body—shall be perfectly one, even as the Father and Son are one.—John xvii. 20-23.*

“May the God of all grace pour out upon our brethren and sisters everywhere a richer fullness of the Spirit of Christ, making them less cold, worldly-minded, covetous, unsympathetic, opinionated, theoretical, and carelsss of avoiding the appearance of evil, and more zealous, heavenly-minded, generous, kind, meek, practical, and careful to avoid all appearance of evil—more filled with living faith—more like our beloved Lord, who, during His earthly ministry, not only worshiped the Father in spirit, but went about lovingly ministering to the needy and afflicted in body and soul, teaching all His followers, both by precept and example, that

they should both love God supremely and love their fellow-creatures as themselves. May they be forward to remember the poor (Gal. ii. 10), and the words of the Lord Jesus, how He said, It is more blessed to give than to receive (Acts xx 35); and may they obey the injunctions of the Scriptures not to muzzle the mouths of the oxen that tread out the corn, but cheerfully and liberally minister of their carnal things unto those who, laboring in word and doctrine, minister of their spiritual things unto them (1 Cor. ix. 7-19; 1 Tim. v. 17, 18), that thus the ministry may be able to give more 'attendance to reading, to exhortation, to doctrine, neglecting not the gift that is in them, but meditating upon these things, and giving themselves wholly to them, that their profiting may appear to all.'—1 Tim. iv. 13-15. May it please the Lord to revive the gifts of exhortation in the churches, and to stir up His people more to practical godliness, so copiously and impressively enjoined, in the epistles of the New Testament, as the fitting superstructure upon the foundation of sound doctrine. May the gospel be preached to every creature in all the world, and may the Lord Jesus gather and bring into His fold all His sheep of every nation, people, kindred and tongue.—Mark xvi. 15; Matt. xxviii. 18-20; John x. 27-30; Rev. v. 9."

"Turn us again, O, Lord God of hosts, cause Thy face to shine; and we shall be saved."—Psalm lxxx. 19. "Come, Lord Jesus," (Rev. xvii. 30) and, by Thine almighty Spirit's power, so advance, in our own hearts and lives, and in those of our fellow-mortals, Thy blessed religion of reverence and humility, purity, unselfishness, and love, as it was perfectly exemplified by Thee in Thine earthly ministry that, according to the predictions of Thy inspired servants, "the knowledge and glory of the Lord shall cover the earth as the waters cover the sea;" that, as Thou has taught us to pray, "Thy kingdom shall come, and Thy will be done on earth as it is in Heaven;" that "the kingdoms of this world shall become the kingdom of our Lord and His Christ;" that there may be "a new heaven and a new earth wherein dwelleth righteousness."—Num. xiv. 21; Psalm lxxii. 19; Isa. xi. 9; Hab. ii. 14; Matt. vi. 10; Rev. xi. 15; xxi. 1; Isa. lxxv. 17; 2 Pet. iii. 13.

SYLVESTER HASSELL.

EXTRACTS.

(DEAR BRO. RESPESS: I send you the following extract from a letter received from Sister Casey, which you may dispose of at your discretion.—H.)

ELD HENDERSON—*Dear Brother in Christ:* I have been reading THE GOSPEL MESSENGER this week, and it is a welcome messenger to me; for by it we can converse with the saints scattered over the earth. While they tell of their experience of troubles and trials, and also of their joys, I think that I can sympathize with them all. I have been much comforted in reading the "Experience of a Sinner;" also, in reading Eld. Mitchell's writings on various subjects. O, how humble and child-like! I have often thought that if all our ministers were just like him we never would have any trouble in our churches and Associations.

Dear brother, I have heard of disorder until I am tired; and are not our ministers the cause of so much trouble? I do not mean all of them; but there are some who cannot comfort the lambs, but when there is trouble, they are ready to go forward and declare non-fellowship for a brother who has stepped aside. There is some trouble at Harmony, Gordon county, and they have five preachers there.

Dear brother, can't you come some time this year? How glad I would be to hear you preach; and I think you could help those brethren. If my own dear husband were here perhaps this trouble would not have gone so far; as he was always for peace; and he never failed, when called on, to go. He was humble—ever taking the Scriptures for his guide.

I have a desire to write to you as one of the poor and destitute; for I do feel poor and destitute—poor in spirit, cast down—and have to travel much by night. Your article on the Mercy of God has been comforting to me. How often have I asked and begged to know if I am a subject of grace. I have thought again and again that I had no hope, and resolved that I would not go to meeting again. If I know my heart, I do love Christ and all that love Him; and if I leave them, where shall I go? Can you come? Yours, in much tribulation,

Adairsville, Ga.

ELIZABETH CASEY.

REPLY.

VERY DEAR SISTER IN THE LORD: How pleasing to find that one of the poorest and most unworthy of all the flock is still remembered by one of God's dear children, so far away, and after so many years' separation in body. Surely you have the deepest sympathy of my poor hard heart. I know that you have had sorrow upon sorrow, and suffered afflictions sore and trying, yet you only express a deep concern for the peace of Zion. Who but a child of God would care for the welfare of the churches as you do? Who but a devout lover of peace could wish a sainted hus-

band back here on earth to labor for the peace of the church? When I read such expressions, I am made to lament my lack of zeal and unselfish devotion to the cause of our dear Saviour.

You ask if preachers are not the cause of so much trouble in the churches? It is, indeed, probable that, where there are so many preachers grouped together, and the church submits to their rule and government, and look to them for the proper administration of discipline, that such results as you mention would be obtained; but if the church would assert her sovereign authority, and exercise it over the preachers as well as other members, it seems to me that such trouble would be avoided. Preachers should be followed just so far as they follow Christ—no further.

I would be glad to visit you, dear sister, and also the churches up there, if it were the will of the Lord to do it; but I see no way open now for me to go. I am getting old and feeble, and my wife is very helpless, so I feel like my bounds are limited to a very small circle around home. Yours in affliction, J. E. W. H.

DEAR BROTHER: I wrote these unimportant lines for Eld. Oliphant's little Hymn Book, but as few will see it there, you can put it in the MESSENGER if you wish:

“GO HOME TO THY FRIENDS.”

The Lord, who formed the spacious earth,
And framed the azure heavens above,
Has set His glorious kingdom up—
A place of fellowship and love.

'Tis He who gave the sweet command,
To seek this kingdom of His grace,
And 'midst the many mansions find,
Each child, his own peculiar place.

“Go home,” said he, “and tell thy friends,
The great compassion thou hast found;
Tell what great things the Lord has done;
Go, spread the pleasing news around.”

Believer, can you hear these words,
And yet neglect your Lord's command?
Think of the great redemption price,
That saved you from the law's demand.

Let this rich grace the Lord has given,
Above all earthly goods be prized;
From this good hour, be it thy care,
To own His name and be baptized.

S. B. LUCKETT

HERMAN, ILLS., April 22, 1892.—*Dear Bro. Respass*: The May number of our precious medium of correspondence, THE GOSPEL MESSENGER, is received, and precious are the contents thereof, but in looking at my date I find my time expired a month ago. Please excuse delays. And now, my dear brother, I do expect this will be my final and last renewal, as I am afflicted with what the doctors are pleased to call a cancer, located inside of my mouth, which has deprived me from exercising in public since the first of December last. But as I am housed up, and get very lonesome, I can look over my Bible, and GOSPEL MESSENGER, and the *Monitor*, and take a good degree of comfort—comfort that I can obtain from no other source. O, dear brethren, contributors to our dear family MESSENGER, may the good Lord bless each and all of you with the Spirit of peace and love, that, as you pen the thoughts given you by the Comforter, you may be a comfort to others. I am now bordering close on to my three score and ten, and hence my remaining days are but few, yet, let the end come soon or late, oh, may I be prepared for the solemn change when it does come. Brethren, pray for an old sinner, one, if saved at all, saved by grace.

CYRUS HUMPHREY.

DEAR ELD. RESPASS: I found these lines in a strange little paper printed at Denver, without any word of their source, and they would seem to be good reading for our people. I send the piece to you for inspection, to insert or not, as your judgment prompts. I put the heading to it, which you can use, omit or replace with something more suitable. My effort to aid you may give you more trouble than help. Ever yours,

S. B. L.

“LO, THESE ARE PARTS OF HIS WAYS.”

“The God of our salvation hears
The groans of Zion, mixed with tears;
He hears, and answers her complaint,
And cheers the heart of every saint.

“On Him the race of man depends,
As far as earth or sea extends,
And every good and blessing known,
Springs from His great, benignant throne.

“Sailors, that travel o’er the flood,
Address their frightened souls to God,
When tempests rage and billows roar
And burst in fury on the shore.

“And when He bids the tempests cease,
The maddening waters rest in peace,
And kingdoms shaken by the storm
He settles into peaceful form.

“Mountains, established by His hand,
Firm on their old foundations stand;
His lightnings fly, and comets blaze,
And starry hosts resound His praise.

- “At His command, the morning ray
Smiles in the East and leads the day;
He gu’des the sun’s declining wheels
Over the tops of Western hills.
- “Seasons and times obey His voice;
The evening and the morn rejoice
To see the earth, made soft with showers,
Laden with fruit, and drest with flowers.
- “Tis from His watery stores on high,
He gives the thirsty ground supply;
He walks upon the clouds, and hence,
Doth His enriching drops dispense.
- “His blessing falls upon the fields.
And food, and fruit, and herbage yields,
The valleys shout their grateful song,
And neighboring hills His praise prolong.
- “The pastures smile in green array;
There, lambs and larger cattle play;
And flocks and herds join to proclaim
The glory of Jehovah’s name.
- “Thy works pronounce Thy power divine,
O’er every field Thy glories shine;
Through every month Thy gifts appear;
Great God! Thy goodness crowns the year.”

OBITUARIES.

W. P. BASS.

WILBER P. BASS died at his residence in Elmore county, Ala., February 2, 1892. He was born November 17, 1867. He joined the Primitive Baptist Church September, 1888. All through the many changes of time, trouble and sorrow he remained unmoved and clung to the faith he first professed, and was true to the God he worshipped, the family he loved, and the church he joined; ever trying as best he could to discharge his duty as a servant of God, as the husband of a faithful and worthy wife, and as the father of loving children, ever remembering that these were sacred trusts committed to his keeping by the Great Author of our being.

He was truthful. This noble principle was a part of his generous nature. So careful was he to preserve this jewel that often when in a joke, he would correct any wrong impression which may have grown out of it.

He was honest. The writer had business with him for three years, therefore has a right to know. Put these two principles together and they are the crowning jewels of true manhood. He was generous and sympathetic. These were glowing flames ever burning on the altar of his tender heart.

He was a Christian. Having once heard his experience of grace I was impressed that he was a poor sinner saved by grace. Therefore I believe his spirit is free and that it has passed from sphere to sphere, where new and dazzling glories enrapture the mind and impel the tongue to lisp everlasting praise to Him who sits upon the eternal throne.

He leaves a wife and two children to whom we tender our sympathies and ask God’s gentle care of them.

J. M. JOHNSON.

Dexter, Ala.

LITTLE BERNARD LESTER.

On March 27, 1892, death visited the once happy home of J. T. and Fanny Lester, and removed their most precious little boy, BERNARD, aged three years, one month and twenty-eight days. Bernard will never know the trials and disappointments of life, and from a thousand pangs is freed; and his father and mother from ten thousand fears. But, oh, how my heart goes out in sympathy for the parents, and especially for his grandfather, who is my brother in the flesh, and also in Christ Jesus, and is quite feeble in health, and who almost idolized the child. Then, knowing that he is at rest with Christ, and will never know sin nor sorrow, it is wrong and selfish to wish him back for our happiness and pleasure, but I know that it is hard to give him up.

But why should we lament our case,
Since God has thought it best
To take his soul from hence away
To its eternal rest?

Accompanied by a large concourse of relatives, neighbors and friends to Poplar Springs Church, and after some remarks, singing and prayer by the unworthy writer, we placed his remains in the grave, to await the final resurrection, believing that then the saints will be glorified with Him. Believing that our loss is his eternal gain, let us all be reconciled, and say, Thy will be done, oh God; knowing that God is too wise to err, and too good to do wrong.

I am yours in tribulation, but in hope of life eternal,
Powder Springs, Ga.

ISAAC N. MOON.

MRS. SUSAN SUTTON.

SISTER SUSAN SUTTON, wife of Mr. F. M. Sutton, died at their home in Opelika, Ala., January 31, 1892. We suppose she was near sixty years old, and she leaves a disconsolate husband, two devoted daughters, two affectionate sons, besides numerous relatives and friends both in the church and out of it, to mourn the sad bereavement. She was a meek, quiet, unobtrusive Christian woman, ready at all times, so far as her health and circumstances would admit, to assist the needy and soothe the sorrows of the afflicted. She was the daughter of Jephtha and Ann W. Wilkinson, and had many relatives of the Montgomery family in Middle Georgia. Sister SUTTON had for many years been a member of the Primitive Baptist Church at Mt. Olive, Lee county, Ala. M.

WM. BRUMMETT.

Our aged and beloved brother WM. BRUMMETT died in the triumphs of faith at his home in Camp Hill, Tallapoosa county, Ala., December 21, 1891, in the eighty-seventh year of his age. He was originally from North Carolina, and was married to Miss Mary A. Hightower, December 1832, by whom he had four sons and one daughter, who is now the wife of Hon. B. F. Ponder, of Opelika. In 1837 Bro. BRUMMETT was received into the fellowship of the Baptists at Sardis, Chambers county, Ala., and baptized by Eld. Benjamin Lloyd, author of Lloyd's well-known "Primitive Hymns." At the time of Bro. BRUMMETT's death he was a member of the church lately constituted in Camp Hill. He was a solid, unwavering Primitive Baptist, without mixture of worldly polish, very useful in the church, and having the loving confidence of his brethren. But he sleeps in Jesus—blessed sleep. M.

JOEL W. PATTERSON.

DEAR BRO. RESPESS; Bro. JOEL W. PATTERSON died at his home in Opelika, Ala., March 23, 1892, and was buried at Notasulga, March 25th. He had been prostrated with paralysis for some time. He was a quiet and orderly Primitive Baptist.—M.

SISTER HANNAH COTTON,

Of Mt. Olive, Coosa county, Ala., departed this life February 18, 1892. She was the wife of Bro. Cary Cotton, who preceded her to the grave eleven years. She was born July 4, 1806, aged eighty-five years, seven months and fourteen days. Her afflictions and sufferings were intensely great for the last four years of her life. She desired to depart this life and be with her husband and Saviour, whom she loved supremely above all the treasures of earth. She was a kind and obedient wife, and a sympathetic mother, a highly esteemed neighbor, and a devoted Primitive Baptist. She was born, reared and married in Wilks county, Ga., moved to Coweta county, Ga., about 1830, joined the Baptist Church at Holly Springs in a few years, and in the division of the Baptists, she went with the Old School, or Primitive, and lived and died a strong believer in salvation by grace. She moved to Coosa county, Ala., in 1853, was in the constitution of Mt. Pleasant Church, Coosa county, Ala., in which she lived a faithful member until death, and where her remains were interred by the side of her husband, Cary Cotton, who was Clerk and Deacon of said church, there to await the resurrection. She was the mother of six children, two boys and four girls, of whom four are living. She had seventy grand children, one hundred and thirty-six great grand children, and six great-great grand children, of which forty-five are dead, yet one hundred and sixty-seven remain to mourn the loss of their mother and grandmother.

For now she sleeps—her work is done,
The battle fought, the victory won,

Farewell!

J. A. SUTTLE.

MISS FANNIE MAY CARGILL.

On the morning of the 10th day of February, 1892, at 10:45 o'clock, she passed from time to eternity, but she left with us strong evidence that she is to be forever with the Lord.

Being of a bright and lovely disposition, and our oldest daughter, our love and affection for her was very great, and the separation caused us many bitter tears; but away down beneath this in our hearts there is something that tells us that it was a blessing to her in being taken from the evils to come. She was shown death and its horrors in a dream about two months before she died, and it troubled her greatly, and about ten days before she died, while asleep, she sang "Amazing grace," and when she awoke she told her mother that she had been to church and saw a little cousin baptized, and she had joined with them in singing. After that she was perfectly resigned that the Lord's will might be done, and could not bear any demonstration of grief, manifested by any one. She said, the day before she died, that the Lord would not let her suffer long. She was conscious up to death, and passed away like a little child going to sleep. We had thought her beautiful in life, but she was more beautiful in death, and when we beheld that heavenly smile on her face, we were reminded of Stephen and the words of Jacob, "This is none other than the house of God and gate of Heaven." She had never made any profession, but evidences are worth more than professions. "By their faith ye shall know them." Elder Daniel Hess and his saintly wife, with a great many other kind friends and relatives, visited her and administered to her in her sufferings, and the attending physician remained with her to the last and exhausted every effort to relieve her, but that dreadful disease, pneumonia, prevailed. Brother Hess said the last sad rites at her funeral. We buried her at Mt. Moriah Church on Thursday, February 11th. Fannie May would have been eighteen years old at her next birthday, March 14th.

Brethren, pray for us, that we may not murmur at God's providence,

but that we may be kept humble, and that we may not look upon the things that are seen but the things that are unseen, and be kept by the power of God to meet her with all the redeemed of the Lord in heaven in the morning of the resurrection, to be forever with the Lord. Her parents,

G. W. AND L. N. CARGILL.

Columbus, Ga.

L. L. POWELL.

BRO. L. L. POWELL departed this life February 24, 1892. He was born in Tallapoosa county, Ala., May 16, 1838, and was fifty-three years, nine month and seven days old. He moved to Mississippi in the winter of 1858, and obtained a hope in Christ, and joined the Primitive Church in Newton county, and was baptized by Eld. J. G. Crecelions on the third Sunday in September, 1869, and lived an orderly and consistent member all his life. His membership was at Ebenezer Church at the time of his death. He delighted in the company of his brethren, and his house was always open to them. His theme in conversation was Jesus and Him crucified, and salvation by grace alone. While we mourn his loss, we mourn not as those who have no hope, but we are confident that it is a happy change with him. Bro. Powell was a cripple all his life, and passed through many sorrows; but he is called home by his Heavenly Father to inherit the place prepared for him; for Jesus said, "I go to prepare a place for you." The unworthy writer was with him and heard him talk his last rational talk, the evening before he died, and he said to me, "Bro. Tolbert, all things are well: I am in perfect ease both in body and mind—not suffering at all." Oh, glorious consolation to God's children, to have his presence in the trying hour of death. He often of late expressed his feelings to his dear companion that his stay here was short. He leaves a wife and nine children to mourn his loss. May God Almighty abundantly bless the dear sister in her sorrows, is our prayer; and that He may lead his children to follow the example of their father, who is called away from them. His oldest child is a young man—the only boy. He is an orderly member of the Primitive Baptist Church. He has two daughters married—one since his death. Oh, that the Lord will remember them all in mercy, and enable our dear sister to be reconciled to His will, and to say, as one of old, "The Lord has given, and the Lord has taken away; blessed be the Lord," is the prayer of one of the weakest of the weak.

HENRY R. TOLBERT.

Edinburgh, Leake County, Miss.

MRS. LEWISY HARRIS,

Daughter of David and Martha Williams was born September 16, 1810, in Anderson county, North Carolina, and died February 18, 1892, aged eighty-one years, four months and two days. She was married to William Harris, August 20, 1827, with whom she lived happily till about 1882, when he was taken from her by death.

She united with the Primitive Baptist Church at Five Mile in 1866, and was baptized by that highly esteemed minister and servant of the Lord, T. J. Norris.

Sister HARRIS was a devoted and truly exemplary member of the church of Christ, and one who proved her faith by her works. For the last ten years of her life she resided with her affectionate daughter, Mrs. Martha Gewin, about six miles from the church, and notwithstanding her great age, she rarely failed to attend her church meetings on Saturday and

Sunday, hence traveling about twenty-four miles monthly to her meetings. She was an affectionate wife, a kind mother and a good neighbor, having a kind word for all, and was an unwavering believer in the doctrine of salvation by grace alone. Her hope of acceptance with God and of a better resurrection rested solely upon the merits of her Savior, who had so kindly taught her to worship God in spirit and to have no confidence in the flesh. In her last days and hours she was rational and expressed herself as being perfectly willing to depart, only dreading the sting of death. Her death was not attributable to any particular disease, but to a gradual and painless decay of her physical being—hence her death, like her life, was serene and beautiful.

She leaves one daughter, three grand-children, and many brethren, sisters and friends to mourn her loss.

Thus we have to bid a final adieu to one near and dear to some by the ties of nature and to others by the higher and holier bonds of Christian love and affection, and while we can no more meet her in this vale of sorrow let us cherish her memory and try to emulate the beautiful example she has left us, and indulge the hope that through the merits of our dear Redeemer we shall again meet her where parting is no more and where sorrow never comes.

G. W. STEWART.

Five Mile, Hale County, Ala.

MRS. IRENE M. JONES.

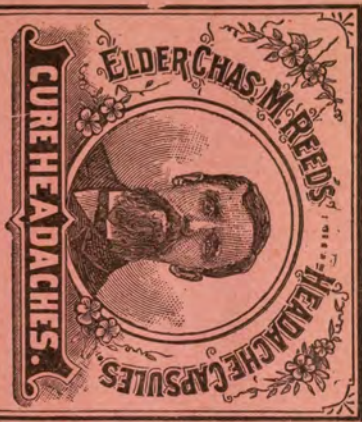
MRS. IRENE JONES was born December 25, 1857. She was a daughter of Henry D. and M. C. Harrison, and was married to Mr. E. S. Jones December 22, 1874. She joined the Primitive Baptist Church at Mars Hill, Calhoun county, Ga., April 17, 1886, and was baptized the following day by the writer into the fellowship of the Church. Her experience was bright, none having any grounds to doubt the reality of her religion; her life was such as become a Christian; she was a pleasant and lovely Baptist and her house was indeed a home for the dear children of God. She was a loving and obedient child to her parents, a dutiful and loving companion, a tender and watchful mother, ever looking after the interest and welfare of her husband and children, who were doubtless worthy of all her care. But alas! it was the will of God to take her from this world of sin and sorrow.

She departed this life August 5, 1890, her stay on earth being thirty-eight years, seven months and ten days. She leaves a kind and devoted husband, seven children, and I think four brothers and three sisters and a dear aged mother, together with many kindred and friends to mourn for her, but we mourn not as without hope, for we feel assured that the change with her was only to change earth for heaven.

Eld. A. J. Harrison, of South Carolina, is one of the four brothers, her father and two or three sisters having preceded her to the grave. The writer was summoned by a friend of his and neighbor of hers to attend the interment at Mars Hill Church where her membership was, and I living thirty miles away. So I in company with my friend, Mr. A. Culpepper, left my home August 6 before daylight to meet them at the grave, and just at 10 o'clock we arrived just as they drove up with the corpse, not to preach her funeral, but to hold a short burial service. She was interred in the presence of a large concourse of sorrowing relatives and friends; and I would say to the bereaved family and friends that God, who has called her away from us to her happy home above, does all things well. Time and space would fail me to write as I wish. May God bless all persons interested.

W. T. EVERITT.

Dawson, Ga.



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Those receiving Circulars, will confer a favor on the afflicted by distributing them among brethren and friends. [jul-92

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No. 7.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

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APPOINTMENTS.

Eld. Lee Hancks, the Lord willing, will, by special invitation, preach in the Echeonna Association as follows: Fellowship, Houston county, Ga., on Friday before the fourth Sunday in July; Providence (Crawford county), Saturday and Sunday (fourth Sunday); Salem on Monday; Mt. Carmel on Tuesday, Ebenezer on Wednesday, Sharon on Thursday, and thence to the Union Meeting at Ramah; and then to Emmaus on Monday after. Brother Hancks is a gifted minister, who has our cause at heart; and I hope the Lord will come with him, and that our churches will take a lively interest in his visit, from his brotherly kindness to Eld. Bently and myself at his Association last year. In brotherly love,

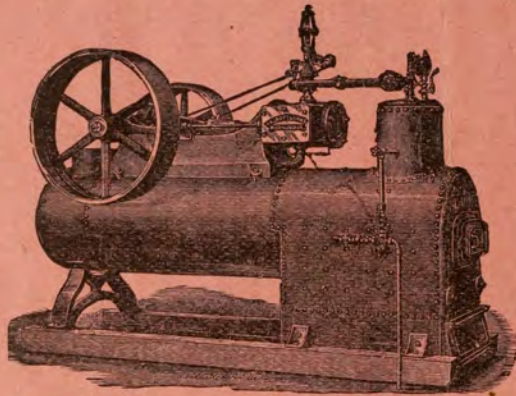
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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause

No. 7. BUTLER, GA., JULY, 1892. Vol. 14

PREDESTINATION.

MY DEAR BROTHER LUCKETT: Your letter was read with a good degree of pleasure. This would be a sad and gloomy place were it not that we find true and steadfast friends who sympathize with us in all our difficulties. I feel that it is a great privilege to me to be able to number you and your family among my acquaintances and friends, though I am unworthy of such mercies, yet I trust I may ever be blest with such true and faithful brethren.

In our last interview we were talking about the decrees of God. This is a subject upon which our people have been often misunderstood, and I have no doubt but that they have misunderstood each other, and perhaps some of our people have taken extreme grounds.

The Arminians have charged our people with holding sentiments that make God the author of sin. Evidently, if God's decree sustains the same relation to evil that it does to good, this charge would be true, but I am satisfied that there are but few, if any, of our writers that hold that predestination applies to evil in every particular, as it does to good. Allow me to call your attention to a few quotations from good writers on this subject. Scott, in his Notes on Rom. ix. 22—

“What if God, willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted for destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,” etc.,

Says:

“The different language used concerning the vessels of wrath and the vessels of mercy, is of the greatest importance in stating

this doctrine solidly and scripturally. The former are fitted for destruction, but it is not said that God fitted them; for he saw them in themselves both deserving wrath and fitted for the place of torment and the society of fallen angels; but God himself had afore prepared the vessels of mercy for that glory to which he intended to advance them."

Scott held that God was concerned in preparing the vessels of mercy unto glory, but not in fitting the vessels of wrath to destruction. He does not here attempt to trace the principle of evil to its origin, but he clearly shows that he discards all thought that God is the cause of the vessels of wrath being fitted to destruction.

McHenry says of these vessels of wrath:

"He did, as it were, endure them with much long-suffering, that they might by their own obstinacy and wilfulness in sin, fit themselves for destruction. The happiness bestowed on the saved remnant is the fruit, not of their merit, but of God's mercy."

He distinguishes between the manner by which each of these vessels become prepared and fitted for the the final end. Now, if the decree of God extends to evil, in the same manner that it does to good, then God would be equally concerned in preparing each of these vessels for its final destiny. Anan quotes from the Westminster Confession in regard to sin:

"Because God saw proper to permit its existence, determining so to overrule as to make the wrath of man to praise him, and from infinite evil to bring infinite good" "God, by his providence, permitted some of the angels to fall into sin and damnation, limiting and ordering that, and all their sins, to his glory." "Neither is God the author of sin, nor is violence offered to the will of the creature," etc.

It seems that the strongest Calvinist would not attempt to maintain that God's decree underlies sin as its cause. I find in reading, that some writers hold that the term "permit," does not fully express the concern God has in sin. He limits sin, and directs sin, but I have not read in any book where God is presented as causing sin. His decree extends to good so as to *cause*, limit, and direct it, but to evil, it only limits and overrules.

I think Edwards to be unusually forcible and clear. You have often heard me mention his writings. So far as I know, he never attempted to account for the momentum or impetus of sin, but he firmly believed

that God directs and limits all sin. I do not now remember that any of the writers for two or three centuries past, attempted to account for the momentum of sin as being from God.

If we account for sin in a way to excuse man from it, we destroy the need of mercy and grace. Man must be to blame for sin, if it be true that he stands in need of grace, for grace is only needed where sin exists; and blameworthy persons alone can be the subjects of it; but if God's decrees underlie sin just as they underlie righteousness, it would follow that if God be the cause of the righteousness of his saints, he would likewise be the cause of the wickedness of the wicked, so far as I can see. Righteousness in us is no ground for our boasting, for the very reason that it is a gift to us, and God is the cause our being righteous; but if sin in man is a blemish, and something evil and blameworthy, it cannot be from God. But, on the principle that God's decree applies to good and evil just alike, he would be the author of sin.

You have no doubt heard men insist that sin is necessary to make way for a display of God's mercy, and consequently, Adam's fall is a matter of decree just as Christ's work of redemption is a matter of decree; and also, the words "who worketh all things after the counsel of his own will," (Eph. i. 11,) and many other texts, so explained as to teach that God's predestination underlies all evil in a way to produce it.

We cannot deny that sin in us has furnished an occasion for God to make a display of his mercy, just as disease furnishes occasion for the physician to display his power of healing, or famine and poverty give opportunity for the charitable man to manifest his benevolence, but if the physician first produced the disease, or if the charitable man first caused the poverty and famine, thereby to make room to bring about their glory, it would certainly very much lessen their honor in the eyes of good and wise men, and I cannot see why the same would not be true of God, if he be the cause of men's ruin by sin for no other reason than to make way for his display of mercy. To say that God is sovereign in the premises, and has the right to do as he will, would not convince me that his decree sustains the same relation to evil that it does to good. Sover-

eighty belongs to God, and goodness belongs to him, but not cruelty.

We should not set ourselves up as judges of the Almighty, I know, but God has given us certain ideas of right, and justice, and goodness, etc., and when we think of God, or any of his intelligent creatures, we do so with these ideas of goodness, etc. We cannot look upon God as a good being, unless we have some idea of what goodness is, and of the highest ideas men can have of goodness, the purest and best are all that we can employ when we review the character of God, and we cannot reconcile the thought that God makes intelligent beings, then gives them a law, causes them to violate it, and then punish them for its violation, with the highest and purest ideas men have of goodness. To attempt to explain all this upon the ground that God is a *sovereign*, does not seem to me to be the best and most proper way of accounting for sin.

We read in numerous places in the Bible where the salvation of God's people is set forth as an object of God's especial decree, or the fulfilment of his purpose, and if we study carefully God's perfections, we will be led to admit that his purpose respecting this matter, and indeed all other acts of his, is eternal. New purposes and plans could only be made by him upon the acquisition of new knowledge about matters of interest to him, but new knowledge can only be gained by a *learner*, and no learner is perfect. I have no doubt but that God's decree extends to all evil in the sense that he controls, limits and overrules it for his own glory, but it seems better to confess our ignorance as to the origin and impetus of sin, than to ascribe it to God.

If predestination extends to all things alike, then all kinds of heresy and false teaching would have their rise from the same divine source that sound and wholesome teaching does, for men who preach the truth receive wisdom and guidance from God, and he gives this wisdom and guidance according to his own eternal purpose or decree.

I wish to call your attention to one more fact that all Christians are acquainted with, to wit: What is plainly discerned in every experience of grace in the heart. There we were impressed that we were blameworthy, and that our sin was such that we deserved punishment

for it, which seems to me to disagree with the idea that God was or is the author or producer of our sins. We felt that his actions were all pure and good, and ours were only bad.

I hope to write you again in a few days on this subject.

Your brother in hope,
Crawfordsville, Ind.

J. H. OLIPHANT.

MINISTERIAL SUPPORT.

BELOVED BRO. RESPESS: I received a letter some time ago from a very precious old brother, whose life has been faithfully spent in the Master's vineyard, and who has undergone many privations and hardships for the good of his brethren, a part of which I will here quote as an apology for troubling you again:

"But I am now growing old, and have the care of four churches, which has consumed nearly all my time in their service. It is true God, through them, has taken good care of me, and left me naught else but obedience; and in a physical way I have tried through heat and cold, sunshine and rain, and at the sacrifice of every earthly desire, to render it. And now, as my end is drawing nigh, I have a renewed interest in Israel's welfare, and have been made to feel that unless the brethren generally look to their ministry with a more liberal mind, the future of our ministres will be bitter indeed. So seeing, I have with much earnestness, tried to arouse the church where my lot has been cast, to a livelier sense of their duty, and also to call our young ministers' minds to that scripture as their guide, "What a man soweth, that shall he reap." The churches' duty to their pastors is plainly laid down in God's word, and where the pastor faithfully refreshes his brethren's minds with it, they often comply, and where he is negligent they are also. I know by experience that it is a bitter cross to our flesh to have to speak of this duty from the stand, but the very fact that it is a cross, shows more plainly the duty. If, as a general thing, our ministry could wake up to this duty, I *know* the church would, and so being awakened, I feel that great good to our Master's cause would be the result."

I have read the above-quoted paragraph many times, but never without a feeling of condemnation arising, from the fact of my guiltiness in neglecting the duties named in it. With shame I confess before God to the readers of the MESSENGER, and especially to the old brother, that I have never, as I remember now, given an exhortation of this kind, except, perhaps, in an indi-

rect way. True, I have many times called on my brethren to help our traveling brethren on their way, but have taken great care to avoid everything relative to the church's duty towards her pastor; because, being that pastor myself, my timidity would not allow me so to do, lest I should be understood to *exact* something of my brethren for my preaching. Neither have I ever gone to any brother privately for help, and some few times hardly had the strength to tell the *truth* when asked by a brother if I needed anything. One particular time, I remember, I gave an indifferent and evasive answer to a good brother who was willing to help me when I was in absolute *need*, and went away in tears without anything. Of course I was the only one to blame in that case. I have, heretofore, been afraid, like Paul, "Lest I should hinder the gospel of Christ," and have preferred to labor, as the old brother remarked, in "heat and cold, rain and sunshine," like Paul again, "Without charge." But I very willingly concluded when I was ordained eight years ago, that it was the deacons' duty to do all the needed talking about this subject, and that I should exert all my powers for the comfort of God's little lambs, and also to keep up a constant fire upon Arminian principles, and hence I have not had the courage to speak publicly on this subject to my brethren; neither did I want such courage lest I should be called a "Missionary." Thus I have dragged along, serving churches, and for the last few years have traveled an aggregate of over 2,000 miles annually in my buggy, in the care of my churches. And now does the reader want to know the result? The churches have been blessed, and their membership has, with the exception of one church, increased very largely, and at this writing all of the four churches are, so far as I know, in peace, for which I do feel in my poor heart, to thank the Lord. But what are my prospects? I have just closed out the sale of my little farm to pay off my debts and buy a smaller one, and unless something unforeseen takes place, I shall soon be forced to sell the smaller one, and not have anything with which to purchase another. I am now almost ashamed that I have mentioned these things, and am tempted to quit and burn it, but I had to recur to it that the reader may know what mortification and remorse I have felt since

reading the scripture quoted by the old brother at the heading, "*What a man soweth, that shall he reap.*" And now, that I am reaping extreme poverty, and many tears, I cannot promise to be more faithful in the future, unless I knew God would give me more grace.

Nor am I through with my confession yet. I know many good brethren who have, in my judgment, an erroneous understanding of this scripture, "Even so hath the Lord ordained that they that preach the gospel shall live of the gospel."—1 Cor. ix. Many good brethren have said in my presence, that the meaning of this text is simply "that while the whole church is made to feast on the gospel, so it is also sweet to the preacher." But this cannot be true, for in the following (15th) verse, "But I have used none of these things, neither have I written these things that it should be so done unto me: for it were better for me to die than that any man should make my glorying void," it will be seen that if the brethren referred to be correct, then it follows that Paul did not enjoy his own preaching; "*But I have used none of these things.*" But notwithstanding the incorrectness of such a view of this scripture, and while I have known it to be so all the while, yet I have suffered them to go on uncorrected, lest I should be understood to be asking for a support of them. If the reader concludes that I am too unfaithful to serve churches at all, he will only have decided correctly, for I have felt it and known it all the while.

But it must not be understood that a lack of duty on the part of churches in this respect is because they are selfish, or covetous, or anything of the kind. The preachers have taken up so much precious time in denouncing the iniquitous hireling system of other orders, that they have not had time to "declare the whole council of God," *and as they have sown, so do they reap.* But in spite of all the failures, and the prevailing timidity of our preachers, there may be found almost in every church, faithful brethren who, for fear that the church has not done enough for their pastor, are burdening themselves and doing more than is right for them to do, trying to supply the lack of some other brethren who, perhaps, are more able than they themselves. So, upon the whole, I suppose there is just enough salt in every church to save the church; but I

know of no church that does not need a little more salt.

I should feel glad, Bro. Respass, if this letter would cause you, or some other brother, to give to the readers of the MESSENGER some systematic or scriptural rule by which this burden of ministerial support may be equalized; and also, to define the difference between giving alms to the poor and contributing to the pastor's support.

In deep affliction of soul,

Nankin, Ga.

A. V. SIMMS.

FROM DEATH TO LIFE.

Trusting I hope, in the living God, I make the attempt to write something of the way wherein I have been led to know that I am a sinner, and that God is a Saviour; at the same time fearing lest I do wrong. But the features and voice of my nephew, as he so humbly and feelingly asked me to write out my experience and have it published for him, keeps constantly with me, urging me on, so I tremblingly yield.

Friday before the first Sunday in June, 1858, very early, even before the sun had risen, I, in company with my father, my brother's wife and babe, started to a regular appointment of my father's some thirty-five miles from our home, sister and I in an open buggy, pa on horseback. I felt gloomy and sad frequently during the day, thinking of the river we had to cross. Some little while before we got to the river, the thought "we will not have to cross this afternoon," presented itself to me, "and I shall have another night to live." But I was not really sure that I was correct in my conclusion, so I called to pa and asked him if we would have to cross the river to-day. "Now directly," was his reply. Oh, how my heart sank with some awful, unaccountable foreboding. When we got to the river, sister and I both expressed so much fear to cross that pa told us that he would ride across and show us that there was no danger at all. He did so—we watched him go and return, and saw that the water was quite shallow. He then took hold of our hitching-rein and led our horse, and told us not to be afraid; but with all our precaution, God's will could not be thwarted, for He ruleth in the army of heaven and among the inhabi-

tants of the earth, and his way is in the deep. I do believe we were led by his unseen, unerring hand, to miss the ford and plunge into swimming water ere we were aware of it. When pa saw that we were swimming, he told me to let go the lines and hold to the arm of the buggy. I obeyed him, and I suppose sister did. About that time I heard her say, "Lord, have mercy," but I heard no cry from the babe. The buggy turned half over. I remember taking hold on the front wheel as it came up, then all consciousness left me. When I came to myself I was snugly seated on the wheel, and it resting on the horse's shoulder, and his mouth on my lap, and sister floating off. How we came in that position I can only say, "Lord God, thou didst it." I called to my sister, but no answer came. Pa begged me to leap into his lap, as he would swim his horse near me, but I was too afraid. At this juncture we both began calling for help just as loud as we could. People were plowing right near the river and heard us; soon quite a crowd had arrived; a canoe was brought to me, and I was soon safely landed. Sister had lodged on the shoals, probably a hundred yards below. She was gotten out, but life was extinct. A physician was there, and did all he could to bring back the life which the cruel waters had stolen, but to no purpose; the babe was found the third day, three miles below. I have often thought that those were baptismal waters to my sister, as it was her intention to offer herself to the church next day and be baptized, if she was thought to be a proper subject. While she doubtless left that watery grave and ascended to the right hand of God, where are pleasures forevermore, I came up out of the deep with an awful fear of God in my heart, knowing that I was a sinner in his sight, wholly a sinner. I have, from my earliest recollection, at times felt solemn at the thought of death and judgment to come, and would get on my knees to pray, but those feelings would wear off; but now, do what I might, the feeling sense of being a sinner could not be driven away, and for mercy I begged night and day. Some of my friends chided me for grieving so sorely over my sister's tragical death; but how little did they know of the great sorrow in my soul—not that my sister was dead, but that I was such a sinner. My precious brother Holman

wrote a letter of condolence to my father as soon as he heard of his sad calamity. In it he expressed a wish that I, who had come so nearly being drowned, might be brought to know and love God. Oh, how my heart went out in love to the dear man of God, and a hope sprang up within me that maybe the Lord would hear his prayer in my behalf; and ever afterwards I loved to love Bro. Holman, and loved more to hear him preach than any one; his very gesture in the pulpit produced within me a feeling of awe and reverence for him, and I felt that it was almost impossible for him to do wrong; he was so humble and meek, gentle though firm, and awfully solemn. But he is gone to his reward in heaven, and it can of him be said, he did what he could to make and keep peace. I am glad that I knew him and loved him. Oh, ye children of God, when you see or know of a sin-burdened soul, fear not to speak a word of comfort to them, for I know it will do them good.

Though I felt myself to be such a sinner, yet I did not once think about the justice of God in my condemnation—whether he would be just or unjust. I do not remember to have ever heard an experience from the pulpit, or read one, but that the writer or speaker had felt that God would be just in their condemnation. My experience being minus of that thought or feeling, has given me much sorrow and many doubts, and I always feel lacking when I read or hear that clause. Several years ago I unburdened my feelings on this point to my dear sisters R. Anna Phillips and Sallie Landers. They each wrote me so comfortingly and scripturally upon the subject that I have never since been so deeply in the mire about it. While reading Sister Sallie's letter, these two lines of one of Keith's most beautiful poems,

“What more can he say than to you he hath said,
You who unto Jesus for refuge hath fled?”

came into my mind with so much sweetness and comfort that, for a little while, I was carried far above all doubts and fears, and sang the verse with the spirit and understanding also. I felt then that He had indeed said enough, and I wished for no more. But oh, how few and far between have been like joyful moments to me. But one other I feel to speak of here to which I

go back and sometimes get sweetness therefrom. I was at this time living with my dear old grandfather. In answer to a question he asked me, I told him an untruth, knowingly, but not premeditatedly. In a moment I felt condemned, and for several hours I was more miserable than ever in my life. I viewed God as a just and holy being, and myself the most loathsome, degraded wretch that lived. I remember looking at myself in the mirror after I had prepared to go to bed, and I thought I never saw an uglier face. I extinguished the light that the darkness might hide me from myself. I fell on the bed weeping and broken-hearted. Suddenly these words were uttered somewhere in my inner being: "If any man sin he hath an advocate with the Father, even Jesus Christ." "When I would do good evil is with me." In a moment my sorrow and grief vanished and I rejoiced in God as my Saviour. For days I walked in this beautiful light, and not a wave of trouble rolled across my peaceful breast. This was in 1865. My dear old grandfather passed to his reward in heaven the next year.

In the afternoon of Monday after the second Sunday in September, 1858, I took my Bible and slipped off into my father's orchard, there to hide myself and weep and mourn over my lost and ruined condition, and to hunt in the Bible for some word of promise. I seated myself on the ground, and concluded to read wherever I might chance to open the Bible. Isa. i. was where the lot fell, and I commenced reading, but no comfort found. I read twelve verses, probably, closed the Bible and passed into unconsciousness. I shall never know how long I remained in that condition, or where I was, or what. When I came to consciousness my eyes were resting on the 18th verse of this first chapter, and I read it, I suppose, but it seemed to me that the words were being spoken within me, "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." My soul grasped these words as the one thing needful, without ever thinking to obey the first clause, "Come let us reason together." How often I have since wished that I had reasoned with the Lord, and then have learned how, when and where my burden of sin was gone; but

no, it was gone, and instead was peace, joy and love. I shouted aloud, "Glory to God!" I looked down at myself, and around, exclaiming, "What is the matter!" I felt to be another being altogether. I arose to my feet and looked westward; the sun had just gone down, and I thought I never saw a more beautiful sky; every thing around me seemed so calm and lovely. While thus standing and wondering the thought came into my mind, "You came here to pray, and you have not done it." I immediately kneeled, and as I did, these lovely words came to me, and I repeated them:

"Jesus, lover of my soul,
Let me to thy bosom fly."

They comprehended all that I then wished, so I said no more, but arose and started to the house. Ere I had gone twenty steps, a voice, seemingly behind me, said, "You do not love Jesus." I turned myself right about as if to confront some one, and spoke out, "Hush your mouth; I know I do." Could I have but continued in my then knowing that "I loved Jesus," I might have escaped many heartaches and bitter weeping. But for more than three years after I was thus illuminated, as I hope, I endured a great fight of affliction, partly while I was made a gazing stock by reproaches, and partly while I became a companion of them that were so used.

In April, 1861, I offered myself to the church at Salem, was received, and with my only sister in the flesh, buried with Christ by baptism and raised up to walk in newness of life; but oh, how little of that newness of life have I manifested. I did not feel that joy and happiness in being baptized as so many speak of having. I went into it more as one driven to it, and felt that I had done what I could, and that was all of it. I almost fear to write this, lest my dear kindred in Christ will have no more love for me, nor confidence in me. If I had, in taking His yoke upon me, first learned meekness and lowliness of Him, I would, doubtless, have found rest unto my soul in the act. Finding so many things in my experience that seems against me, I am forced to turn from it and trust alone in Jesus for salvation. Strange, having so little fellowship for my experience, yet I can not throw it away, nor would not if I could, and love those, too, who tell of passing

through like places. What a mystery I am to myself—hating my own life because of its want of godliness. Pray for me, all who can.

If this should come before you, my dear nieces and nephews, may each one of you accept it as a gift to you individually, and may God be merciful to each of you, as He has been to me, and lead you to know and love Him.

Affectionately,
Brownsboro, Ala.

SUE LAWLER.

IN REMEMBRANCE.

[CONCLUDED FROM LAST ISSUE].

Now then, the ministration of the gospel to the heirs of salvation is a very great and divine blessing to them, and the Lord has ordained it unto His glory, as well as for the ministration of their salvation and joy. It is, therefore, clearly the reasonable service of the called and chosen and faithful minister to wait upon his ministering, and as much the like obligation of the brethren to attend upon the ministration of the Word of Life, that their joy may be full, and that they be kept in remembrance of all the good work of the Lord in them, and of what He has in store for them. So let us all consider these things and lay them to our hearts, remembering that we are not our own, but are bought with the precious blood of Christ, and are, each one, a *servant* of the Lord Jesus, and *stewards* of the manifold grace of God. And this service and stewardship brings us all into a mutual relationship of obligation and dependence as equal fellow-servants in the Lord and in the gospel; to be fellow-helpers and laborers together, to bear one another's burdens; to love as brethren and by love serve one another, and to do all heartily as unto the Lord, whose we are and whom we serve. In this mutual service of the Master's brethren both spiritual and natural gifts and blessings are bestowed upon them, to be freely ministered to one another and used by them, even as they have freely received them, so that there should be no lack, but equality, as when the dear, compassionate Master fed the multitudes—all were satisfied. And in this free and blessed gospel ministration there is always heart-

felt satisfaction and comfort, when done in faith and love as unto the Lord and for His sake.

“By Him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to His name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.—Heb. 13. This divine command is to all the brotherhood, and in thus doing good and obeying it they receive good and are blessed. But to grudge and withhold more than is meet tendeth to poverty, whether in spiritual or temporal things. That servant who selfishly hid his Lord’s money instead of using it as a blessing to others wronged himself as well, and suffered for it. There is much of this last in the churches, and it brings darkness and leanness. One example of it is when brethren contract debts, whether for goods or Baptist papers, and refuse or neglect to pay what they justly owe, they are, so to speak, burying their Lord’s money in their own earthly selfishness, instead of putting it on interest by paying those they owe, that they also may pay their debts, and so on around; and thus, by their neglect, they are causing much want and sorrow, which will return upon themselves. And this is just as true in the gospel and in the neglect to make a right use of spiritual gifts and graces, whether it be a minister or exhorter, a deacon or other member. In any case, and in all cases, it is only in keeping the Lord’s commands that there is great reward. It is not the idle hearer of the word, but the obedient *hearer and doer* of the word and work that shall be blessed in his deed.

So Peter would endeavor to be diligent and faithful in his ministry to the close of his life on earth, not only for the profit of the brethren of his own time, but that the people of God in the times to come, after he had fallen asleep in Christ, might always be kept in remembrance of their holy calling and be looking for and hasting unto the coming of the Lord, and be found of Him in peace. And, therefore, he was moved by the Spirit to write unto his beloved brethren his first and second epistles, in both of which he would stir up their pure minds by way of remembrance: “That ye may be mindful,” he says, “of the words which were spoken before by the holy prophets, and of the commandment

of us, the apostles of the Lord and Saviour." How lovely and excellent was the spirit of the apostle! inspiring him with the noble purpose to stir up not the strife and carnal nature, but the *pure minds* of the brethren. The meek and faithful servant of Christ will ever desire to follow this apostolic example, remembering that his Master is the Prince of *Peace*. The ministration of the gospel of peace will stir up the pure minds only of Christians, and when this is done there will be fellowship and love in the Spirit, joy and gladness.

How solemn and touching the words of the apostle, that the Lord Jesus had showed him that he must soon put off his mortal body and cease from his labors in the ministry.

Paul, also, was favored with this knowledge of the time of his departure, and could likewise say that he had fought a good fight and kept the faith; that henceforth there was laid up for him a crown of righteousness and life, which the Lord would give unto him, and also unto all them that love His appearing. This is truly a blessed and glorious close of a laborious and faithful ministerial life. Should not each one earnestly desire it? O, may every servant of the Lord be always deeply impressed with the solemn fact that, whether the Lord has showed himself or not, he must soon put off the earthly tabernacle, his body; for then the course of some would surely be very different and better, and instead of sowing discord among brethren, they would, in all their ministrations by tongue and pen, labor to stir up their pure minds and promote their unity and peace. Were all to do so, how good and pleasant the result would be! and how lovely and praiseworthy in the ministry! "Blessed are the peacemakers," said the loving Son of Peace.

It gives me sincere pleasure to say of the four Editors of the MESSENGER, that they are thus nobly following the example of Peter, and are teaching the brethren to add to their "faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, *charity*," "which is the bond of perfectness," and the greatest of all the Christian graces. More such peace-loving and heavenly laborers are needed in the Master's spiritual

vineyard—those who will not spoil the vines that have tender grapes. The Lord send them and be with them.

I write these things to you, beloved brethren, lying upon a bed of bodily affliction, where I have been confined all this winter and the most of last autumn, feeling moved to do so by the Spirit of the Lord, I trust. It is now nearly forty years since I began to speak and write to the Lord's blessed people, in weakness and fear and much trembling, as some who heard me at first, and who will read this in the MESSENGER, will remember; and now I am nearing the end of my long and laborious ministry, in all of which I have humbly and sincerely labored to teach and preach the good tidings of "peace on earth and good will toward men," the glorious gospel of our own salvation. Many have been my afflictions in the gospel, reproaches, persecutions and trials, and many my imperfections and failures, which together have made my life one of sorrow and grief; but so was my sinless and unoffending Master bitterly persecuted and reproached during his brief ministry, incomparably more than I have been in his service, and he was also poor in this world, and a "man of sorrows and acquainted with grief." And as he prayed, "Father, forgive them, for they know not what they do," so do I desire to pray.

In closing, let me adopt the last verse of my text and say, "Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance."

"Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." Amen.

DAVID BARTLEY.

March 17, 1892.

P. S.—My address hereafter will be Crawfordsville, Ind. D. B.

"Pride goeth before destruction, and a haughty spirit before a fall." The flowing river quickly turns to an ebbing water. It is not all the world that can pull a humble man down, because God will exalt him; nor is it all the world that can keep a proud man up, because God will debase him.

TAKE HEED.

Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."—Acts xx. 28.

In reviewing the life and character of a Saul of Tarsus, and Paul the apostle, one is forcibly impressed with the wonderful display of divine mercy. As a Saul, he displayed great zeal in binding men and women who "called upon the name of the Lord." And yet, while he was still "breathing out threatenings," and consenting to the most diabolical persecutions, God did not mete out the justice due the crimes he committed, and was accessory to, but His mercy and providential care were still over him, and while engaged in this same wicked work, it pleased God to arrest him and change his whole course of life, from a vile persecutor of the saints to a bold and zealous defender of the doctrine of God our Saviour. Had he not been thus changed, he would not have had the authority to assemble the council of elders at Ephesus, and give them the solemn charge, "Take heed unto yourselves," etc. As a kind of preface to this charge, he delineates his faithfulness as a gospel minister, not in an egotistical manner, but as a pattern, not only to the elders assembled on that occasion, but to the gospel ministry for all time.

We can but note the great difference in that assemblage at Ephesus and the councils that have been called together in every century since the apostle's day; some for the purpose of devising means to overthrow the kingdom of Christ, some for the purpose of propagating their pet schemes; a few, no doubt, for the purpose of arriving at a better understanding of the pure doctrine that Paul had not shunned to declare. The charge that Paul gave the elders at Ephesus is equally binding upon the ministry of to-day. If it was needful for them to "take heed," it is more so now, in this day of degeneracy. Paul was fully satisfied that "After his departure, grievous wolves would enter in, not sparing the flock." We only have to refer to the history of the church from its first organic structure down to the present time, to see the truth of the apostle's prophetic warning. They have entered, and will continue to do so. That grievous wolves, or men of corrupt hearts, have crept into the church to spy out her liberties and spoil her joys, none will deny.

The relationship that exists between the church and ministry is so close and so strong, I do not see how either could exist without the co-operation of the other. It is true the church could maintain some kind of an existence without the ministry, but it would be as a flock without a shepherd. The prosperity of the church depends, in a great degree, upon the faithfulness and soundness of her ministry. God has ordained the ministry for her well-being, and in order to be sound and faithful, we must not fail to declare "all the counsel of God," if we suffer martyrdom as a

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result. I do not suppose for a moment that every minister is required, neither is it expected of him, to explain *all* the mysteries of the gospel of our salvation. I have never felt—owing perhaps to my dwarfish intellect—able to explain the doctrine of election and predestination to the understanding of the dear saints so that they would be instructed or edified. For me to attempt to do so might produce confusion, and hence I see the necessity of taking heed, even on these points. Nothing exhibits our weakness more clearly than to attempt to explain something that we know nothing about.

An attempt to make a display of our learning before an audience is another error we should avoid, lest we become swallowed up in the quick-sands of ignorance. The gospel should be preached in its simplicity. Our illustrations should be plain and simple, so that the least informed saint could understand clearly and be edified.

We are further admonished from the Scripture, "To contend earnestly for the faith once delivered to the saints." I am fearful that in this fast, proud age of ours, we shun to declare some plain Bible doctrine, just because it is not popular with the world. Plain, unvarnished gospel preaching has subjected the humble minister to the severest criticism by the worldly-wise, which is only an evidence of its purity, and for that reason we should continue to proclaim it, though all worlds oppose us.

Paul's charge to Timothy should ever be borne in mind and kept continually before us:

"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."—Tim. iv. 16.

I cannot think that Paul had reference to the eternal salvation of sinners, but only as Jude expresses it, our common salvation. With all the burdens, trials and afflictions of a poor gospel minister, I cannot think that he is burdened with the eternal salvation of poor, fallen sons and daughters of Adam's race. Their duty is so clearly set forth in the text at the head of this article that none need err. "Feed the church," was Paul's solemn injunction; feed them upon the "sincere milk of the word," not starve them by giving to them indigestible food, or doctrine, or theories they cannot understand. In teaching for doctrine the commandments of men is an abject violation of all Scripture, and contrary to common sense, it seems to me. Such teaching produces discord and scatters the flock. Men—worldly-wise men—differ so much in their opinion, it is no wonder that brethren become alienated from each other as a result of their pernicious teaching.

Take heed and never follow a man any further than he follows the plain teaching of Christ and the apostles. Joseph's admonition to his brethren. "See that ye fall not out by the way," should be continually kept in view by preacher, deacon, laity and all. By taking proper heed to ourselves we would not be so ready to

declare a non-fellowship for our brethren who do not entertain the same opinions we do as regards the doctrine of predestination, election, or any other cardinal principle taught in the New Testament. These points of doctrine are in perfect harmony with everything taught in holy writ, whether we understand them or not. Were it not for the sovereign choice and predestination of God, I cannot see upon what principle a poor sinner could be saved. Our believing these precious things is not the cause of our salvation any more than the budding of the trees, or the cooing of the dove is the cause of spring. Our believing these things are the evidences of our salvation, just as the putting forth of the buds and mournful cooing of the dove, are the evidences of coming spring.

Our lives are too short to be caviling over Absolute Predestination, Means parties, Two Seedism, or striving about words, to no profit. We should strive to cultivate that spirit of brotherly kindness and Christian forbearance that should characterize the humble follower of the glorified and risen Redeemer. "Behold, how good and pleasant it is for brethren to dwell together in unity." Take heed, lest we be found like Saul of Tarsus, a persecutor of the saints. Let us lay aside all malice, envying, evil surmising, back-biting, etc., and as new born babes desire the sincere milk of the word. "My peace I leave with you, my peace I give unto you," says the blessed Saviour. What a blessing, what a glorious heritage. Therefore take heed, lest we disobey the plain commands, and thereby forfeit the blessings promised us.

Yours to serve,

Stroud, Ala.

WM. R. AVERY.

NOT YET.

"Jesus said unto him, What I do thou knowest not now, but thou shalt know hereafter."—John xiii. 7.

Not yet thou knowest what I do,
O, feeble child of earth,
Whose life is but to angel view
The morning of thy birth!
The smallest leaf, the simplest flower,
The wild bee's honey cell,
Have lessons of My love and power
Too hard for thee to spell.

Thou knowest not how I uphold
The little thorn dost scan;
And how much less canst thou unfold
My universal plan,
Where all thy mind can grasp of space
Is but a grain of sand;
The time thy boldest thought can trace
One ripple in the strand!

Not yet thou knowest what I do
In this wild warring world,
Whose prince doth still triumphant view
Confusion's flag unfurled;
Nor how each proud and daring thought
Is subject to My will,
Each strong and secret purpose brought
My counsel to fulfil.

Not yet thou knowest how I bid
Each passing hour entwine
Its grief or joy, its hope or fear,
In one great love-design;
Not how I lead thee through the night,
By many a various way,
Still upward to unclouded light
And onward to the day.

Not yet thou knowest what I do
Within thine own weak breast,
To mould thee to My image true,
And fit thee for My rest,
But yield thee to my loving skill;
The veiled work of grace,
From day to day progressing still,
It is not thine to trace.

Yes, walk by faith and not by sight,
Fast clinging to My hand;
Content to feel My power and might,
Not yet to understand.
A little while thy course pursue,
Till grace to glory grow;
Then what I am, and what I do,
Hereafter thou shalt know.

F. R. HAVERGAL.

EDITORIAL.

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BLOOMING GROVE, TEXAS.—*Dear Bro. Mitchell, and all whom it may concern:* For the hope I inwardly have in my heart that I love Jesus and all his valiant soldiers of the cross of Christ, as I regard you and Eld. Respass to be, I desire to write you a short letter, though I feel unable to edify any of the children of God. But their presence, conversation, deportment, preaching, their life in Christ, and their God and Father, are at times precious to me. At times I have felt that I would willingly die for them, but then I felt that I only lived by faith in Christ, and in the excellency of his blessed gospel hidden, as it were, behind the cross. "For we preach not ourselves, but Christ Jesus the Lord."

Dear brethren, there are two things about which, at times, I feel greatly concerned—one is, to know whether I am a subject of God's saving grace or not, and the other is to know whether or not I am a competent member of the church. The question was asked in my hearing to-day: "How are we to know which is the church of Christ?" "For," said the querist, "the Catholics are rapidly increasing, and when they get in power their church will be established by law as the church of Christ." My reply was that our children will then see history repeating itself in the persecution of the church of God. These thoughts may be speculative, but from some cause I anticipate such things in the near future, and to me the question arises, will my faith be sufficient? Were such things upon me now, I fear it would not, but the assurance that Christ is Head over all things to his church, I could, by his help, be able to stand even the fiery test of persecution. The Lord hath said, "I will lead the blind in a way they know not, and in paths they have not known, making darkness light before them, and crooked things straight; these things will I do for them, and not forsake them."

Bro. Mitchell, I would like to have your Bible views concerning Roman Catholicism. Do you not see and feel, according to Scripture, that the church of Christ will in future suffer persecution? I hope you will have the mind of Christ to answer my questions.

And now, dear aged servant of the true and living God, as I feel that you can bear with me, the least one of all if one of the saints at all, and I feel that the time is not far off when you will

be with Jesus forever and ever to praise God, I will say to you that I have a desire to visit the dear children of God in other localities—not because I feel to be a big preacher, for I feel very little. The days are evil, and I have a great desire to live the life of a Christian and of a faithful soldier of the cross of Christ, that it may be well with me here, and in the end everlasting life. But the question comes up, “How can I go and my family so dependent upon my labor?” I cannot be otherwise reconciled, but as yet I see not the way opened of the Lord.

The church at Ararat, Bush county, Texas, set me at liberty to exercise publicly in May, 1887, and when I came here and was received by letter, it stated the same, but I am not ordained, neither do I feel qualified to be. At times I have felt if they would not ordain me, but give me a letter of recommendation, and could at heart say, “Go, and the Lord be with thee,” it would be a great consolation to me. What think you of poor me, as to these things? I hope to hear from you.

I will now tell you where I desire to go, and of some of the barriers in my way. I desire to go to Mississippi, Alabama, Georgia and North Carolina, and some of the barriers are, “What do you want to go there for? Are not the Lord’s people fully and ably supplied with a sound and faithful ministry in the East?” My answer to these questions is, they are able to bear with me a little in my folly, and if the will of God be so, we all might receive a mutual benefit, and especially I might be strengthened and edified. I have only touched on a few things of my experience, and should any of the brethren see it is not of the Lord, I would feel grateful to have their mind upon it.

STEPHEN YATES.

REPLY TO BRO. S. YATES.

The combined influence, wealth and numbers of the outside institutions of all the Protestant sects, such as Missionary Societies and Sunday-school training, are far more likely to result in a law-established religion on this North American continent than are the Catholics. This innocent looking beast that comes up out of these earthly institutions which have been devised by men, having its two lamb-like horns of church and state authority, will speak as a dragon as surely as the prediction in Rev. xiii. 11 is true. The Catholic power in its greatest height and glory of cruelty and bloodshed, has been greatly crippled and broken, never to be regained to its former extent, but this Protestant beast is animated by the same intolerant spirit of anti-christ, and will have all the power of the first beast before it, making an image to the first beast, and having power

to give law-power life to the image so that it may speak authoritatively and command all who do not worship this image to be killed, or that dissenters who will not worship according to this established religion, should be deprived of the rights of citizens to either buy or sell until they should consent to receive the mark of the beast or the number indicating a component element of his name in their right hand, or on the foreheads, where it could be seen, known and read of all men.—Rev. xiii. 16. Every conditional system of salvation ever held to or proclaimed by man, which seeks the puny arm of human government to protect, sustain and uphold it, embodies within it the same persecuting and blood-thirsty spirit that has been so abundantly manifested by the Roman Catholics in ages and centuries past. All creeds and systems of religion, save that of our Lord Jesus Christ, whether Jewish, Mahomedan, Roman Catholic or Protestant in name, embody within them the spirit of brute force and bitter persecution against those who worship God in spirit and in truth.

As to other points upon which Bro. Yates wishes to hear from us, we must be equally brief, as we have been on the foregoing. A fervent love of the truth and of the brethren for the truth's sake which is in them, and a desire to serve the Lord and his people as he has commanded, are certainly strong evidences that one is an heir of God and has passed from death unto life. "He that loveth" with this love "is of God." And he that loveth not is not of God, but of the world.

So far as relates to the gift and call of God to preach the gospel, the church where one is a member, and sister churches of his acquaintance, among whom he has lived and labored, are generally best calculated to know to what place in the church the Lord has set the brother and his gift. Brethren should "submit themselves one to another in the fear of the Lord," and be willing to work and serve one another whenever and wherever the best judgment of their brethren and the churches of Christ place them. The best evidence that one is called of the Lord to preach the gospel of Christ is that he does it, not by constraint, but of a ready mind, giving himself wholly to these things without stopping to ask, "What shall I eat, and what shall I wear, and how shall my family be supported?" for "after all these

things"—these worldly things—do the unbelieving Gentiles seek, even to the making of their religion and religious services contribute to their worldly interest by having some guarantee or assurance of this given them by men before they make a religious profession or engage in any religious work or calling. Like a certain Levite of old, they are "content" if they can turn their religious services into a few "shekels of silver by the year," a fine suit of clothing and their "victuals."—Judges xvii. 10. This half-way kind of volunteer religious services, proposing to the Lord, or to his people, that if we can first be placed on a nice and sure footing for an easy and comfortable support for ourselves and families, that we will then render unto the Lord the honor of our services as his disciple—sounds very much like the proposition which some young volunteers made to Christ, when they say, "Lord, I will follow thee, but let me *first* go bid them farewell which are at home at my house."—Luke ix. 61. "Lord, suffer me *first* to go and bury my father," or attend to some very pressing worldly calling. And still another volunteers his services by saying, "Lord, I will follow thee whithersoever thou goest." But after being told that even "foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head," we hear nothing more of his honorable company with Jesus. And here it is worthy of special remark and attention that, in all the preaching and teaching of our Lord Jesus, he never held out any inducements of worldly riches, gain, applause or honor to induce any one to become his follower or disciple. But to the contrary: he tells them, "If any man will come after me, let him deny himself and take up his cross and follow me." "He that taketh not his cross and followeth after me is not worthy of me."—Matt. x. 38.

These and many similar expressions of our Lord mark the character and develop the principle actuating those who truly follow Jesus. And until one is crucified to the world by trials and hardships, tribulations and sorrows, he is not quite ready to "count all things but loss for the excellency of the knowledge of Christ Jesus the Lord." It is by slow degrees that some who are called of God to the work of the ministry are fully crucified to the world and the world to them, so that they can go

forth without "purse or scrip," or any human accomplishment, or any visible supply or means of support for their families. The Lord brings some into this strait to test and strengthen their faith in his care, protection and defence. He knows our need before we ask him, and when he calls one to preach, He knoweth that his family needeth these worldly things, and how much or how little will be for their good. And happy is it for that man who, by the grace of God, can "cast all his care upon Him," with an abiding faith that "He careth for thee."—1 Pet. v. 7. But alas! our poor earthly and carnal nature cannot rise above itself. It clings to the earth and earthly things, remembering and looking back to the leeks, the onions and flesh-pots of Egypt; or, like Lot's wife, reluctantly going out and wishfully looking back to what it now tells us is pleasures lost forever.

Brethren may be impressed by the Spirit of the Lord to go forth for a time from their family and preach when the Lord enables them, but they may also—and frequently are—mistaken as to how this is to be brought about, and as to the time when they are to go. Some are weighted with the ministry for many years before the time comes for them to engage in it, and when they are a little forward, or have not yet learned enough of their own ignorance of the work and responsibility of a faithful gospel minister to keep their more discerning brethren from chiding them, or holding them back, they are not yet prepared to labor to the glory of God, or to the good of their brethren. "A man's gift will make room for him," (Prov. xviii. 16) because it revives, strengthens, edifies and encourages the brethren and sisters in Christ to unity, fellowship and steadfastness in the faith. But to go forth before one is prepared of the Lord, it is like the "clouds and wind without rain." The little plants of grace are not refreshed by such dry bluster. Even Moses was mistaken about the time, way and manner which the Lord would, by him, deliver Israel from Egypt, and he commenced the work on his own plan about forty years before he fully knew the Lord's plan. But when he was full forty years old it came into his heart to visit his brethren, and he kills an Egyptian, supposing that his brethren would receive his work and "understand that God by

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his hand would deliver them, but they understood not.” —Acts vii 25. Moses fled to Midian, and forty years afterwards the Lord’s time, way and manner had come, and Moses went in the Lord’s strength and done that which he had been impressed to do forty years before. “Wait on the Lord.”—M.

IS CHRISTIANITY ONLY A NAME?

The Christian Religion has had a formal existence in the world for nearly 1,900 years, and has substantially existed for nearly 6,000 years; and it has now in the world more than four hundred million professed adherents. This system of religion is either a miserable delusion, or it is the most stupendous reality in the universe. If it is a delusion, it ought to be implacably opposed by every intelligent being; but, if it is a reality, it ought to enlist in its favor the deepest interest and attention and the highest possible activity of every one of its professors. In view of the religious lukewarmness prevailing throughout Christendom to-day, well may Christ ask, “*When the Son of Man cometh, shall He find faith on the earth?*”—Luke xviii. 8. By “*faith*,” in this question, He undoubtedly meant, not a mere nominal, historical, dead faith, but a *real, present, living faith*—the faith of God’s elect, the faith of the operation of God—faith of the same kind as actuated, sustained, and glorified the patriarchs, prophets, and people of God under the Old Testament dispensation, and dwelt in His own heart and in the hearts of His Apostles—faith that works by love, and purifies the heart, and makes the conscience tender, and overcomes the world, and receives as its end the salvation of the soul—faith that believes, and clings, and trusts, and loves, and follows Jesus as its only Master—faith that lives perpetually in His holy and gracious presence—faith that incomparably subordinates the seen to the unseen, the creature to the Creator, the temporal to the eternal. Oh, how little of such faith do we have any evidence of in this closing decade of the nineteenth century, as existing in the world or even in the professing church, by whatever name such church may be called! We have an abundance, yea, a superabundance of faith in

men, and money, and means, and machinery, and inventions, and institutions, and superstitions, and ceremonies, and metaphysics, and human learning, and human infallibility; but the more there is of this dead faith in these dead things, the less there is of living faith in the living God. Oh, that the eyes of our understandings might be divinely opened to see Him who is invisible—the Sovereign and Almighty Creator, Upholder, Governor, and Judge of the universe, who is infinitely more powerful than all the hosts of His enemies—who, when He wills, can subject them in an instant to everlasting ruin—upon whom every other being immediately, continually, and absolutely depends—the God and Father of our dying and risen Saviour, and of every poor, guilty, helpless sinner that looks alone to Him for salvation—the only Being who is truly and infinitely great, and wise, and good, and to whom alone are forever due the reverence, adoration, and allegiance of every physical, mental, and spiritual faculty that we possess!

True Christianity is not churchism, nor ceremonialism, nor mere morality, nor philosophy, nor theology; it is not a mere name, or form, or notion, or practice, or shadow; it is not a mere system of doctrine, however true in its form of words, dwelling only in the head; but it is the religion of God our Saviour demonstrating to us the perfection of the Divine glory in the Lord Jesus Christ, ineradicably implanted in our quickened understandings and hearts by the living and life-giving Spirit of God, indelibly impressing the image of Jesus upon every member of His mystical body, transforming us, in thought, and feeling, and desire, and speech, and act, from the world to Christ—it is the very life of God in the soul, consuming self, and sin, and the world, filling us with supreme love of God and love of our fellow-creatures as we love ourselves, purifying, elevating, and ennobling us till, in the blessed and blissful morning of the resurrection, we shall be wholly conformed, in both soul and body, to the perfect image of our glorified Redeemer.

Christianity is, in substance, the same Divine religion that shone in the souls and lives of all the holy men of old—of Abel, and Enoch, and Noah, and Shem, and Job, and Abraham, and Isaac, and Jacob, and Joseph

and Moses, and Joshua, and Caleb, and Samuel, and David, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and reached its glorious culmination in the person, and character, and life, and labors, and teachings, and sufferings, and death, and resurrection, and ascension of Jesus of Nazareth, the incarnate Son of God, who is its centre and essence, and who, now sitting upon His mediatorial throne, sways the sceptre of omnipotence, and by the power of His Holy Spirit, in every age and every land, continues to build, upon Himself as the Foundation, the living stones of His spiritual temple, and notwithstanding all the opposition of men and devils, will thus continue to build, until, at the end of time, He shall bring forth the head-stone with shoutings of Grace, grace unto it.—Zech. iv. 6-9.

Dear brethren and sisters, are *we ourselves* component parts of this *living* temple? Or, as Christ said to the angel of the church at Sardis, have we but “a *name* that we live, while we are *dead*?”—Rev. iii. 1. Does the religion, of which we have made a profession, consist only in dead formality, or philosophy, or morality, or orthodoxy? Are we trusting for eternal salvation in our own notions, or baptism, or church membership, or obedience, or soundness, or sufferings, or sacrifices, or the Bible, or anything else outside of Christ? Or, on the other hand, is our religion a deep, and spiritual, and eternal reality? Do we feel a living and transcendent interest in the Lord Jesus? Has His life-giving Spirit entered into our hearts, and illuminated them with the light of the Divine presence, and given us to feel the unspeakable contrast between the holiness and mercy of God and our own sinfulness and selfishness, and led us to mourn, with the profoundest sorrow, over our wretched sins that slew our spotless and loving Lord, and to be crucified with Him to sin, and self, and the world, and arise with Him to a new and holy life, and to love Him inexpressibly above all others as the chiefest among ten thousand and altogether lovely, to hope and trust and rejoice in Him as well as our salvation and all our desire, to love Him in His holy law and precious gospel, in His dear people, His blessed word and sacred ordinances, in His righteous and merciful providence, even in those sore afflictions in which He brings us nearer than ever to Himself, and to be constrained by

the love of Christ to live no longer to ourselves but to Him who died for us and rose again? Then by the grace and for the glory of our Divine Saviour, and for the good of our fellow creatures, let us *prove to others* that we have not *caught* at the *shadow* and *missed* the *substance*, but that we have *indeed* been with Jesus, and that He dwells, not only upon the throne of the universe, but also in the fleshly temple of our own hearts, and is assimilating us by His Spirit and providence to His own perfect image of reverence, and humility, and purity, and unselfishness, and love. By His grace, and for His glory, and for the good of others, as well as for our own comfort, let us delight to take up our cross daily, and deny ourselves, and follow Him in all His holy commandments and example; to be uncomplainingly resigned to even His most afflictive dispensations, feeling that He works all things after the counsel of His own will and makes all things work together for good to those that love Him; to minister of our time, and health, and strength, and substance, to the needy and suffering, especially of the household of faith; to do unto others, under all circumstances, as we would have them do unto us; to hold and speak the *truth* indeed, but always in *love*; to walk worthy of our holy calling, with all lowliness, and meekness, and long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace; to forgive, not only our brethren and sisters, but also our enemies, even from our hearts, for everything that they say or do against us; not to return evil for evil, nor railing for railing, not to be thus overcome of evil, but to overcome evil with good; to love our enemies, and bless them that curse us, and do good to them that hate us, and pray for them that despitefully use us and persecute us; to mortify the old man with his affections and lusts; to be reverent of Divine things, and thankful, and cheerful, and patient, and truthful, and honest, and industrious, and economical, and sober, and temperate, and chaste, and gentle, and humble, and kind, and merciful; to be careful to observe all the mutual obligations that we are under towards others in all the relations of life, both in the church and in the world, as husbands and wives, parents and children, brothers and sisters, masters and servants, old and young, pastors,

deacons, and members, magistrates and people; to bring up our children in the nurture and admonition of the Lord, in an acquaintance with the teachings of the Holy Scriptures, (Eph. vi. 2; 2 Tim. iii. 15), especially showing them by your daily example the truth and importance of the religion of Jesus; to have a private and a family altar in our own homes for the daily worship of the God of Israel, the Author of every natural and spiritual blessing; to fail not, when we possibly can, to meet with the saints in their solemn assemblies, and in this public manner, to honor and worship the God of our salvation in spirit and in truth, and in the beauty of holiness; to present our bodies as living sacrifices, and offer up spiritual sacrifices acceptable to God by Jesus Christ; and thus adorn the doctrine of God our Saviour in all things, and evermore show forth the praises of Him who hath called us out of the darkness into His marvelous light, and glorify Him in our bodies and in our spirits which are His—not to save ourselves eternally, but because the holy, almighty, and everlasting salvation of Jesus already reigns in our hearts and shines in our lives.

We do not expect a *dead* tree to bear fruit, but a *living* tree will. Every tree of righteousness, of our Heavenly Father's planting, will bear fruit unto holiness.—Psalm i. 3; Isa. lxi. 3; Matt. vii. 17; xv. 13; Rom. vi. 22. Says our Lord: "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. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."—John xv. 5, 8. So shall we prove to every good understanding (Psalm cxi. 10) that we are not of those who have a *form* of godliness, but *deny* its *power* (2 Tim. iii. 5); and that CHRISTIANITY IS *not an empty and delusive name*, but A LIVING AND SUPREME REALITY.

S. H.

We call the attention of our readers, such as may want machinery, to the card of Talbott & Sons, on inside cover of MESSENGER. This is an old firm, established in 1839, and perhaps there is not a more reliable one in the Union, and we feel that we are doing our readers a favor in advertising it in the MESSENGER.

[Jun92-4t

THE EXPERIENCE OF A SINNER.

In those days an impression came upon me to go to North Carolina on a preaching tour. I knew nobody there, except Elds. Daniel and Bodenhamer, who had visited us the fall before. My health was very poor—so poor that I had not walked to my nearest field in several weeks, and went nowhere, except to my meetings, and then always with somebody to go with me to take care of me. I could not tell why I was so impressed, nor from whence the impression came, only I knew that I could not get rid of it; and it made me very miserable. I was so feeble that it seemed as if it would be tempting God to go so far from home, and that therefore it could not be of God. After struggling with the impression some weeks, I told my wife of it, and asked her to pray to God in my behalf about it. One day a few weeks after this she came to me and said “that it was God’s will for me to go, and that He would take care of me.” This encouraged me, and I was cheered for a little while so that I began making preparations for going; but as the time drew near I hesitated more and more, fearing to venture, and talked to some of the members of the church about it; and I have reason to believe that some of them had me on their hearts and bore me, as a weak and helpless one, in their prayers to the feet of Jesus, and that He enabled me to rise up and walk. Eld. Rowe also agreed to go, and we started.

It was the most doleful day to me that I had ever seen, the morning I left home to go to North Carolina to preach. When I got to Macon, and started, about sundown, to the train for Augusta, it seemed to me that I would drop dead in the street; and that it was surely presumptuous in me to leave home in my condition. I got into the sleeper and lay down on a bed, going from Macon to Augusta, and all that night as I would drop off into a doze I was waked up with a nervous start and jerk, and this scripture came rushing into my mind, “By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”—Isa. liii. This was continued all through the night, and a little after day we arrived at Augusta; and I got my Bible and began searching for that scripture, but could not find it, nor could Eld. Rowe, and I finally decided

that it was not scripture at all. Then Satan came to me in the hour of my weakness and suggested that there was no truth in the Scriptures; that they were nothing more than the writings of men—of men who wrote them in the interest of kings and rulers, and the rich and great of the earth, who had robbed the poor, and made servants of them, and had them written to keep the poor and ignorant in subjection while they ground them down under oppression; and that there was no God at all, and that religion was a fiction, and when one died that was the end of him; and that I was going from home under a delusion, to die, and would be carried back in my coffin. It was the severest assault against my faith that I had, up to that time, ever had, and my horror was inexpressible—so intense that the cold sweat broke out all over my body. I was inexpressibly miserable, and continued so all that day and night, and the next day and night; in the belly of hell, so to speak, and in the heart of the earth, and had I not been raised up, should certainly have perished. When I got to Tarboro, I asked Eld. Daniel if he could find it, and he could not, and nobody could find it; and strange to say, I never once thought of referring to a Concordance for it. At our first appointment—at Tarboro—Eld. Rowe preached first; and while he was preaching, it was suggested to me that he was talking like a crazy man about some thing that he knew nothing about, and that nobody knew anything about. As he was about concluding his sermon, and knowing that it was expected I should preach, with some sort of prayer or agony in my heart I took the Bible and opened it, and lo! there it was! I opened to it, and the first thing I saw was, “By his knowledge shall my righteous servant justify many,” etc. I was happy, for I felt like I was a Christian and a minister, and that God had sent me there to preach, and that I would preach, and that I would get home alive. Now, this may seem silly to some, and but an accident, or a coincidence, but it opened my eyes. I preached a little sermon, and felt like it was a little one, but like the loaves and little fishes, it fed many by the blessing of Jesus. I remember a dear old sister, named King, gone home to Jesus years ago, who came up and said, “Brother, I don’t know your name, but you have preached to me what

the Lord taught me forty years ago; and I have not felt as I do to-day in twelve years; and there is nothing between me and heaven." And there was nothing between me and Jesus that evening. I did not see then how I could ever be made to doubt again.—R.

[TO BE CONTINUED.]

ORDAINING A PREACHER.

"And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day He called unto him His disciples; and of them He chose twelve, whom also He named Apostles."—Luke xi. 12, 13.

The above scripture proves to my mind that choosing and ordaining officers to serve in the church is a matter of no little importance. The very fact that Jesus prayed all night before choosing his Apostles proves this beyond all cavil. And as He is our great Exemplar in all our Christian duties, it seems to me that more prayerful consideration on our part before proceeding with such important transactions as ordaining preachers and deacons, would be a safeguard against an overwhelming accumulation of novices in the pulpit.

It is evident that our Saviour was engaged throughout that tedious night in prayer to God for wisdom and guidance in the work of selecting those men to fill the office to which they were chosen and ordained; and it is probable that his sacred heart was burdened by the knowledge that, among the number chosen one must be included of such character as to basely and cruelly betray Him into the hands of his enemies. For it is quite easy to perceive how the weakness of humanity would shrink and falter at the very thought of the dire consequences that would and did result from that cause. Yet doubtless his divine mind fully conceived the necessity of choosing one in every way adapted to the heinous work of betraying him. He knew all things as the Divine Saviour of his people, and therefore knew that God, the Father, would leave Judas Iscariot to himself, with all the vileness of his nature unrestrained, to act out what was in him, and thus to fulfill God's wonderful counsel in the plan of salvation. Christ being deliv-

ered by the determinate counsel and foreknowledge of God, to suffer for the sins of his people, must also be, and was delivered into the hands of wicked men, who were adapted in their fallen and depraved state to the bloody deed with which they are charged, and of which they are guilty, it being their voluntary act without the constraint or influence of God's holy spirit; and without any thought or intent on their part to effect the purpose of God in the work of redemption. Hence they are as guilty as if God had no design in the matter whatever. In the sense of *their* own will, they crucified and slew Christ; but in the sense of *God's* will, they took not His life from Him. "No man taketh my life from me, I lay it down of myself. I have power to lay it down, and I have power to take it up again; for this commandment have I received of my Father." So Christ was crucified, buried, raised up, ascended on high and gave gifts unto men, having led captivity captive.

Now, the gifts He bestows are for the work of the ministry, for the edifying of the body of Christ, the church; and all those spiritual gifts should be in lively exercise, each in its proper place, according to the grace given. For it is evident when the grace of God ends in public service in the church, the usefulness and benefit of the *exercise* must also terminate. Paul says: "I labored more abundantly than they all, yet not I, but the grace of God which was with me."

Furthermore, it is evidently true that whenever God's gifts are exercised in the church, the people of God are benefitted; they are edified, built up. This effect of public exercise in the church should be the ruling evidence that the gift is of the Lord; no matter how much evidence a brother may claim to himself of a call to the work of the ministry, or how little he may be able to tell as a mere formal experience of a call. When Paul received the call to preach he began at once to *preach*, not going about telling every brother he met of "impressions to do something, he knew not what," and thus try to induce them to *tell* him to preach. He had been preaching about twenty-five years before he told his experience of a call; yet none of the church doubted his calling, the exercise of his gift was sufficient evidence that God *had* called; but some men go about now

telling their call to the ministry twenty-five years before they are ever heard to preach the gospel, and perhaps some never preach at all, who have such wonderful "impressions."

In order to preach a man must have, not only the impression, but also the qualifications enumerated in the Scriptures. I give it as my opinion, based upon my own experience, as also upon the Scriptures, that every man who is called of God to preach the gospel has the desire to obey the heavenly calling, if he could only feel that he is capable of fulfilling so holy and sacred a vocation. But the difficulty exists in looking to himself and not to God for the ability to perform the duties of this holy calling. Paul says: "If any man desireth the office of a bishop, he desireth a good work." This shows that if the Lord gives the desire to preach, he also gives the desire to perform the work of the office in a profitable and satisfactory manner.

"A bishop then must be blameless; the husband of one wife." He must have only one wife, not a plurality of wives. This does not mean that the preacher must be a married man, but if married, he must have only one wife. Paul had no wife, yet he preached the gospel. Then, if a man who preaches has a wife, he must be a *husband* to that wife. We should not like to hear a man preach if we knew he was unkind to his wife.

The second qualification is vigilance, watchfulness. Ministers are called watchmen. They are placed on the watch-tower of the church, and it is important that they be wide awake to all the surrounding circumstances that are likely to affect the peace and welfare of the church. They must be able to foresee the dangers that threaten the flock of God, and sound the trumpet of warning in a plain, simple and unmistakable manner, so that all may be able to hear and understand the nature of the situation, and so prepare for battle or flee to the Rock of Refuge.

The third, positive qualification, is sobriety. This means that he must abstain from or avoid the excessive indulgence of anything that tends to dethrone his reason, or distract his mind and lead him astray from the paths of uprightness, or cause him to set an unwholesome example for the flock. In common with this injunction is that of good behavior, which is rather

qualifying adjunct of the word sobriety. He must be sober, not a drunkard, not intemperate in anything that would affect the peace of Zion's children, or bring reproach upon the cause in which he is called to labor.

"Given to hospitality." This means that the preacher must be naturally inclined to entertain his brethren, and friends and all who visit his house, in such a way as to gain their good will and commend himself to all men. By this means he obtains the respect and friendship of all, and thus secures their respectful attention to his ministerial exercises, and also kind attention when he is away from home and needs hospitality.

"Apt to teach." Apt to teach the truth as revealed in the Scriptures. He must not only *know* the truth, but be able also to *tell* it, and in such a manner as to impart his knowledge to others—to the flock. Not only liable to teach, but *apt* to teach. One may be liable to do many things and yet not *apt* to do them; and here I pause to say, that a man must first be able to teach, and must have already proved it by teaching before the church can accord to him this very important qualification.

I hold that the church has no right to put a man in the pulpit as a minister of the gospel until all these qualifications are proven. The pulpit is not the place to prove a preacher's gift, but for the exercise of the gift already proven before he is allowed to go there. They should be set apart to the gospel work because they *are* preachers, and not to ascertain whether they are or not.

J. E. W. HENDERSON.

EXTRACTS.

And when thou art converted, strengthen thy brethren.—Luke xxii.

A dear old sister asked me if I thought that all the disciples were, like Peter, unconverted until after the death and resurrection of Christ; and therefore I write a few lines on that subject.

The Saviour does not use the word convert as though he meant that Peter had not yet been born again, or quickened. The word is often used in that sense, but it was not in that sense used by the Saviour in the text; for in the preceding verse he had said, "Simon, Simon, Satan hath desired to have you," which shows that Peter had been already brought from under Satan. And elsewhere he taught that a strong man rules until a stronger comes; and Christ coming and saying "Follow me," the will to

follow was given, as in all cases of his calling, verifying the prophesy, Thy people shall be willing in the day of thy power.

Satan desired to sift him as wheat is sifted; and we all know the effect of sifting; that if there is chaff and trash it will, more than apt, be seen; and Peter had, from the time of his forsaking his worldly calling to follow Christ, shown but little of it; and while as to worldly wisdom he was ignorant, but in the wisdom from above he was taught, so that when Christ asked him, "What do you say that I am?" Peter answered. But Peter was not the only one of them who knew that He was the Christ, only it was given him to speak. It is given to this day to some to speak the truths known by others, as well as to teach. Then Christ said to Peter, "Blessed art thou Simon bar Jona, for flesh and blood have not revealed it unto thee, but my Father which is in heaven," which shows that he had had the revelation of God to know Christ, whom to know is eternal life. And again, when some turned back who had been following Christ, and He asked them saying, "Will ye also go away?" Peter said, "Lord, to whom shall we go, for with thee are the words of eternal life." Now Satan desired to sift him as wheat, not to show how good the wheat was, but how weak Peter was in himself. Now, the work of the devil is to lead, or try to lead, the heirs of promise into forbidden paths, and to hobble us, and make us believe that if we had been Christians we would have been kept from doing wrong and he can make our works seem very poor when he sifts them. Christ said, "I have prayed for thee, that thy faith fail not."

Convert means, in one sense, to convince, so as to turn away from. Peter was very strong and said, and no doubt believed it, that he was ready to die for Christ; but Christ said, the cock shall not crow before thou shalt deny knowing me. Christ knew better than Peter. I heard a dear old minister say once in preaching, that when he first received a hope, he believed he could show everybody how Christ saved sinners, and he put in to do it; but he had to be converted from that, and was in his attempt. And Peter saw, after the trial was over, what Christ meant, and was able to comfort his brethren by telling them how dependent he was, and how helpless without Christ. He even told falsehoods and could but weep when Christ looked upon him; and does it not reach some of our cases and strengthen us?

Yours in hope,

RUFUS H. JENNINGS.

FLETA, ALA.—*Eld. Respass*: If you, or any of your readers know of John Dutton, a Baptist preacher, please write me. His sister, Nancy Dutton, a good Baptist, is in our State asylum, and has been for ten years, and does not know where any of her people are. She is now in her right mind, and is anxious to get out, but has no way of helping herself. Chambers county, Ala., was her home when carried to the asylum. Yours in affliction,

MRS. L. E. SELLERS.

OBITUARIES.

MRS. EMMA D. SCRUGGS.

Died at the home of her father-in-law, in Norwood, Ga., on the evening of April 26, 1892, our daughter, Mrs. EMMA D. SCRUGGS, in the twenty-fifth year of her age. Her maiden name was Curtis. She was a victim of consumption. She told the writer some months prior to her death, if the Lord would restore her to health she was anxious to live for the sake of her family, but did not fear to die. Through much suffering and we trust the grace of God, she was finally made entirely willing to give up this life in the bright hope of a better one beyond. She leaves a sorrowing husband, who faithfully did all he could to stay the progress of her disease, one son and one daughter to mourn the sad loss of a faithful wife and a devoted mother. To the bereaved husband we would say be comforted in the happy thought that your great loss is her great gain. May God in mercy watch over the motherless children. She is gone from this bondage; no more labored breathing, no more distressed coughs; the poor, tired frame is at rest. May we that are bereaved take comfort from the thought that the same power that bereaves is able to comfort in the darkest hour, and realize his precious promise, My grace is sufficient. May we all be taught to bow in humble submission to the will of him who is too wise to err and too good to be unkind, is the prayer of the unworthy writer,

JOHN D. CURTIS.

MRS. E. E. JACKSON.

Sister JACKSON was born February 10, 1816, died October 25, 1891, at her residence in Pike county, Ala. She was married to A. M. Jackson, Sr., October 31, 1833, by Eld. Hughes. She was baptized by Eld. W. M. Helms, at Hopewell Church, in Pike county, Ala., March 30, 1855, and her husband was also baptized at the same place and by the same minister, June 30th, of the same year. They had thirteen children born to them, of whom twelve lived to be grown; and all, perhaps, except three or four, still survive. Bro. Jackson died some years ago, leaving her to fight the battles of life and bear all the cares and responsibilities of raising the children, which she accomplished through the supporting grace of God, with great patience and fortitude, proving faithful and true to the last in discharge of her social, domestic and Christian duties. She was a sincere, devoted Christian woman, and it may be justly said of her, that she was a mother in Israel. Five of her sons are esteemed members of the Primitive Baptist church, having been blessed with the faith and hope that sustained their parents through life and in death, and which will endure until lost in full fruition and an everlasting reunion in the sweet by and by.

J. E. W. HENDERSON.

ELDER S. C. JOHNSON.

Whereas, the church at Sulphur Spring, Monroe county, Miss., deeply feels the loss by death of Eld. S. C. JOHNSON, who died at his home in Lowndes county, Miss., February 2, 1892, in his 88th year, and 54th year of his faithful, devoted and useful ministry—we deem it proper, as a Church, to say, as a tribute of respect to his memory, that he has been our faithful pastor for twenty-seven years. Wherein it has pleased the hand of our Heavenly Father to take from our midst our aged brother in Israel, we, in deep submission, give God the honor for the gift which in him was proven by his able teachings, walks and worthy examples, which was the highest characteristics of God's love, and one of God's true and purest gifts that can be bestowed upon poor, frail man. Yet in his meek, humble and energetic defence of the doctrine and word of God and plan of salvation for poor, mortal man, he was ever untiring and unflinching

to the last. And may we as a Church, and members of the same, give this as our token of love for our departed brother and aged pastor. Again, may his bold and zealous efforts as a pastor live in memory those who love truth. As a moderator, few excelled him in disciplinary powers. Though his voice is forever hushed, and his presence forever sealed from our view, yet his teachings and admonitions liveth as an example of character for a servant of the Most High God. Although his warfare is over, his race run, and the work given him finished, yet may we be able to say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

W. B. HONNOLL, }
B. J. COLEMAN, } Committee
HENRY WALTERS, }

Adopted in Conference April 30, 1892.

W. B. HONNOLL, Clerk.

O. F. EGGER, Moderator.

Resolved. That we cherish his memory by writing this in our church book and present a copy to his companion; also send a copy to the GOSPEL MESSENGER for publication. W. B. HONNOLL, Church Clerk.

MARTHA ALLEN

Was born in Wayne county, Indiana, September 21, 1819, and died October 15, 1891, aged seventy-two years and twenty-four days. Her maiden name was Brown. She was married to Jacob Allen on February 18, 1845, and to them was born three sons and one daughter who, with aged companion still survive her. She united with the Primitive Baptist church called Salem, in Wayne county, Ind., on the third Sunday in March, 1867, and was baptized by Eld. Joseph A. Johnson. She was a firm believer in the doctrine of her church, and was always ready and willing to lend a helping hand in every way possible for its good and for the enjoyment of her brethren and sisters. Next to attending every meeting of her church, possibly was that highest enjoyment of entertaining at home the many relatives and friends who visited her. For forty-eight years the angel of death passed by this family circle, and now it is hard to say, Thy will, O Lord, be done. Next to our Heavenly Father and Saviour, the dearest and best friend on earth is a kind, sympathetic and loving mother; and such has been the one whose death I now publish. She was never too tired, never too sick in her many years of suffering that she did not concern herself about the welfare and comfort of her companion, children and friends. She bore her many days, and many years, of suffering without a murmur, believing firmly that everything works good to them that love God. We feel that she has fought a good fight, that she has finished her course, that she has kept the faith and that henceforth there is laid up for her a crown of righteousness which the righteous Judge shall give at that day, and not unto her only but unto all them also that love His coming. HER CHILDREN

JOHN A. CHAMBERS.

Bro. JOHN A. CHAMBERS was born September 12, 1807, married Kizzie Cooper August 9, 1827; she died about November, 1865, then married Joisey Fullmore January 15, 1872. He professed a hope in Christ about 1877, and joined the Primitive Baptist church at Enon, the Cumberland Association, September, 1879, and died suddenly March 1, 1892, with some heart complaint, aged eighty-four years, seven months and nineteen days. He leaves a wife, three children, and a number of grandchildren to mourn their loss of husband and father. The writer was called on to attend the services, together with a large and attentive audience, at his burial. He often remarked to the writer that if he ever reached heaven and immortal glory, he would be carried there through the tender mercy and love of God. While his wife, children, neighbors

nd church miss him, we have all confidence to believe that our loss is is eternal gain. Let Bro. Chambers rest all his appointed time, till is change comes, then he will awake in His likeness.

Rover, Tenn.

T. J. TAYLOR.

MATILDA ALSABROOK.

Sister MATILDA ALSABROOK departed this life December 2, 1891. She was born in Jones county, Ga., December 26, 1822, and moved with her parents to Talbot county, Ga., at the age of seven years. She was the daughter of James and Harriet Stallings, and was married to John J. Alsabrook at the age of twenty-five years. She moved with her husband to Covington, Ala., 1857, and joined the Primitive Baptist church in 1866. While in Alabama she was left a widow with six little children to provide for, and she raised them to be respected by all that knew them. She moved with her family to Coryell county, Texas, in 1875, and remained three years, and moved to Montague county, Texas, in 1878, and became a member of Friendship Church of Primitive Baptists, Bowie, Montague county, Texas, in which she lived a consistent member up to her death, aged sixty-nine years, lacking twenty-four days. She was beloved by all who knew her, and especially by the members of the church. Truly her mother in Israel has departed. The church greatly misses her, and while we are battling with life, she is gone to be with Jesus. She would often say, in her last days, "Why is it that I am spared to live? I am old, and can't be of any service to any one." She would further say, "I feel that I am ready to go when the summons comes to be with Jesus." Her loss is her eternal gain. She is at rest with Jesus, who is the rest for the children of God.

Children of the deceased sister: She can never come to you, but you can go to her through Jesus, who is the Way, the Truth and the Life.

P. M. LANCASTER.

MOLSEY E. PARRISH

Was born August 8, 1830, and was a daughter of Mr. and Mrs. Holly. He was taken to wife by Benjamin Dozier, in January, 1847, and was left a widow with three girl children in 1862. She subsequently married Hamilton Parrish in 1863, and she lived with him until God, in his infinite wisdom, saw it to be to her good and his glory to call her to himself, January 9, 1891. The writer was personally acquainted with her, but it is not known to me how long she was a Baptist, but it is fully known to me that she was indeed a Baptist in every sense of the word. She was an affectionate companion and a true helpmate in every way. She was a kind and discreet mother and an affectionate stepmother. As a neighbor she could not be excelled. Her every day walk was praiseworthy and commendable. She visited the sick, comforted those that were in distress and reviled nobody, but did all the good in her power. She was a faithful mother in Israel, and ever stood aloof from ungodly acts, but loved that life that behooves all God's elect to live, always abstaining from every appearance of evil. She left behind to mourn her loss a generous and benignant husband, six children, four sisters, an aged mother and one brother. Her mother and sisters are members of the Primitive Baptist church. We truly sympathize with the bereaved, and would say, Weep not for her, for blessed are they that die in the Lord.

We are wandering to and fro
In this wide vale of woe,
Where streams of sorrow flow;
But still we are going home.

When we reach that blessed shore,
Where sorrow is no more,
We'll sing for evermore
With sister, safe at home.

J. D. HUDSON.

ROBERT L. McMINN,

Son of Brother and Sister J. E. and E. A. McMinn, was born April 16, 1874, and departed this life February 10, 1892, aged seventeen years, four months and twenty-four days. His death was caused from pneumonia, being sick only six days. He seemed to bear his afflictions with patience. Robert was a good, obedient child, kind to all, and especially his parents. He was greatly respected by all in the community in which he lived. He had been concerned about his condition some time before his death, and while on his death-bed he said he was innocent in his intercourse with others, having never harmed any one; yet he said, "I am a poor sinner," having an insight of himself. His mother told him to trust Jesus, and he said he did and still trusted in Him for life and salvation, that God alone could save his poor soul. In the conversation he said, "let us pray," and he lifted his eyes and hands toward heaven and prayed aloud: "God, be merciful to me, a sinner, and save my poor soul." So he passed away with a smile and without a struggle. Robert is gone, and from the evidence he is with Jesus, while his dear father and mother are still battling with the afflictions of this life. Brother and Sister McMinn, your child cannot come to you, but you can go to him. We say to the brothers and sisters of Robert, you must die as well as he. We further say to his parents, be of good cheer; your race will soon be run. Oh that we might all realize with Job, "The Lord giveth, the Lord taketh away; blessed be the name of the Lord." P. M. LANCASTER.

Bowie, Tex.

MRS. MARY A. PETTY

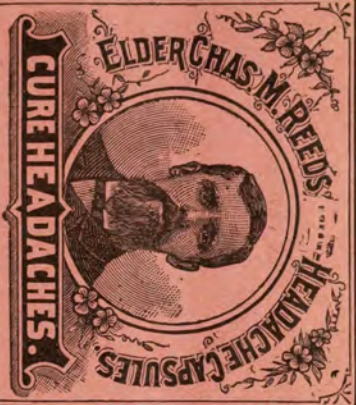
Was the daughter of Landon C. and Elizabeth Butler, and was born in Rankin county, Miss., May 2, 1831. Her parents, during her early youth moved and settled in Scott county, where she was raised, educated and lived till her death. The writer lived in the church with her parents from May, 1841, till the Baptists separated in this country, and then, as is said of Paul and Barnabas, we "departed asunder, one from the other;" notwithstanding I always entertained a kind, Christian regard for them as long as they lived. At the tender age of sixteen years she identified herself with the Missionary Baptist church and lived with that people an exemplary Christian until she was called away from her sufferings in this time world. She was married to R. L. Petty on February 19, 1850, and the fruits of that union were seven children—three sons and four daughters. Six are living and all grown. Mrs. Petty had been a sufferer for several years from that malignant, incurable malady, cancer, which caused her death, being at the time (March 27, 1892,) sixty years, ten months and twenty-five days old. Myself and wife have been acquainted with Mrs. Petty fifty odd years, and know that she was universally beloved and respected by her friends and neighbors everywhere. Mr. Petty told me that his wife kept a copy of the GOSPEL MESSENGER under her pillow, and whenever she would gain a little respite from her extreme sufferings she employed that time in reading the MESSENGER, expressing her great delight in the Christian experiences recorded therein.

The burial service was conducted by her pastor, Eld. J. M. Hutson before a large concourse of people who had met there to pay the last tribute of respect to one that they both loved and esteemed.

Steel, Miss.

J. G. CRECELIUS.

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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, Seton, 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. O. phant, 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-92]

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No. 8.

THE GOSPEL MESSENGER

AND

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BUTLER, GEORGIA.

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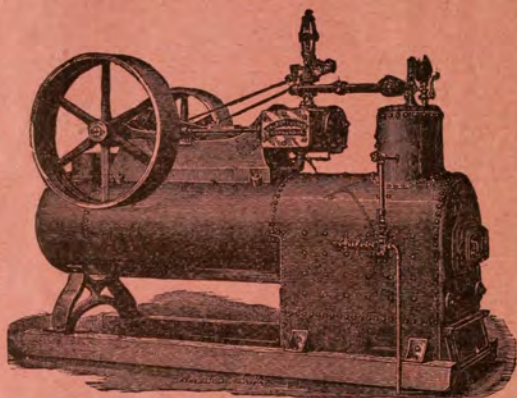
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BARGAIN SALES FOR JULY

PETER AND NONA, \$15.

I am going to offer this month "PETER" and "NONA," a pretty pair Red Duroc Jersey Pigs, five months old, for \$15. The sire of these pigs cost twice as much as the pair I offer; and he paid for himself in less than three months.

SARGON, \$40.

I offer "SARGON," a handsome four months Jersey Bull Calf, for \$40. His dam gave more than three gallons of milk a day with her first calf, and over nine pounds of butter a week. His grand-dam gives fourteen pounds of butter a week. This bull will pay for himself in a month, at a year old.

THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 8. BUTLER, GA., AUGUST, 1892. Vol. 14

FAITH.

“In thee shall all the families of the earth be blessed.”

As I understand, Canaan originally reached only to the western bank of the Jordan, and was afterwards enlarged by the two and a half tribes who had settled on the eastern side, and was then about eighty miles wide at its base and one hundred and fifty long. Had a philosopher of this day traveled over it, prior to the entrance of Abraham into it, he would hardly have failed to discern a providential design in its construction foreshadowing mighty events in the future. Here all the zones meet; upon Mt. Lebanon is the frigid, at Jericho is the torrid, and the temperate at Jerusalem; and was thus climatically adapted to the life and growth of all animal and vegetable creation. It is broken up into hill and dale, mountain and plane, desert and stream, and thereby presenting every feature of a world within a world; and hence the Biblical record of Abraham's family in Canaan is not beyond the pale of philosophic expectancy. To this promise was added that Abraham believed God and it was counted unto him for righteousness, and that in his seed shall the nations of the earth be blessed, which seed, Paul says, was Christ, and that the Church is his body. The promise, then, is both spiritual and natural, embracing Christ and the Church for time and eternity in the past and present, as well as the unborn future. How conclusive it is when the Scriptures teach that Abraham believed through faith, and faith is a gift and not of nature. No natural power could have received this promise, for it awaited for its prime development nineteen centuries. Let us look for a moment at some of

its requirements. Abraham, as we know, at its giving had no child, and there was no hope in nature for its fulfillment, for nature in Sarah was dead, its vitality destroyed, leaving nothing to build a hope upon, and for mortal man to change its law he knew was a physical impossibility; hence, his hope against hope was the triumph of the spiritual over the natural man. It is true, he afterwards deflected with Hagar, but this likely was providential, in order that Ishmael should typify the Mosaic dispensation, as Isaac should that of the gospel. Neither was it transgression for him to take her, with Sarah's consent; the law had not entered that the offence might abound, and where there is no law there is no transgression. A sinner he was as well as we are, under the covenant of works, both actual and by representation; the latter the most fearful of sin, for it is beyond human redemption—our representative being rejected and dead!

It was needful that Moses should be typified as well as Christ, and Ishmael did it. He was nature's deduction and not by promise. So, too, the law is not of promise, therefore not of faith; but the man that doeth them shall live in them, here in this world. It was but natural that Abraham should love Ishmael; so, also, some of the richest manifestations of God's blessings are given under Moses. Under him the law is given, and under him, and out of Christ, the resources of heaven and earth are exhausted to ripen Israel to duty, and all have proven abortive. Isaiah is made to say, "What more can I do for my vineyard than I have done?" For both the hope of reward and the fear of punishment have failed to strengthen the hands of His chosen in obedience to Him, and if His love in this dispensation stands rejected by the green tree, what confidence is there in the dry one? But in Isaac was the promise fulfilled; and if he was a child of nature, we know that it was dead nature resuscitated and resurrected for the promise sake. And when he was born Sarah said "God has made me to laugh, so that all that hear will laugh with me," and the refrain of that Scripture has been caught up in every regenerated breast from Abel until now, and will be till the morning of the resurrection, and this song of praise will never be withdrawn in the eternities. The humanity

of Christ was involved in Isaac's birth; hence, he says, My father sent me, and if his coming as the head was alone by the power of God as nature witnesses, is it not absurd for the body to rest its hope elsewhere, and that too when every conscious member knows that Isaac's natural birth is but a type of its spiritual birth? for under the anguish of conviction we realize that not only is our heart a sink of sin, but also dead to the love of God, and when life is given it is but the dead resurrected, not by a natural but a spiritual power; and then, and then only, by the spirit we grasp, through faith, the promise. Without this spiritual life, which is given in the new birth, the whole plan of salvation is rejected by the carnal mind, and God has proven this by the coming of Christ. Jesus says, If I had not come we had not sin, but now we have no cloak for our sin, for he was by nature's spirit universally rejected.

Perhaps no character ever lived upon earth so poor as he was; none so isolated in all the world; he found not one congenial spirit. What a record of man's depravity! How can the Church ever forget it? how can she ever pass from the necessity of the new birth? As yet she never has, and I pray God she never may. All Israel, at the time of his coming, was looking with feverish anxiety for a Saviour, and this looking was sincere, for it was based upon defeated and ruined hopes. The heel of that hated Idumean, so long prophesied of and so greatly hated, was upon their necks. We all know that intestine hate of all hate is the greatest, and we all know that our highest love often grows cold, but that the logic of hate knows no relenting, when it is the result of envy; and that it, as well as love, has its inspiration. And if the love of the Jew had grown cold towards his God, we know that his hate to Esau? and Rome, at the coming of Christ, was at white heat; but neither his hate nor necessities directed him to Christ as the promised one. And if for no other reasons, (had it been possible for the natural mind to have accepted Christ), he would have recognized him, at least for the time being, as the Saviour. And again, we know his Biblical knowledge had failed to show him Christ, for when the wise men entered Jerusalem and asked, Where is he who is King of the Jews? the rabbis, with all Jerusalem, could tell

where he was to be born, but they knew not that he was born; and yet these wise men from a distant country, without Biblical knowledge, knew that he was born (a significant distinction), the distinction of such force now, for while many possess the Biblical knowledge of Christ, (a great blessing, and one that should be cherished by every heaven-born soul,) yet, judging them by their conduct, they know where, but not that he is born. Then, if it were necessary that the wise men in a city of so many hallowed associations, and of such Biblical knowledge, should be directed by the Lord to Christ, is it not reasonable to conclude that, though we are so highly favored with Bible and pulpit, it is as necessary now for God to show us that Christ is born? Without God the wise men at Bethlehem could not have found the Anointed in the outward babe; his humanity at that time had given out no evidence of miracle or obedience, but was resting in all of its dependence. Ah, it was that star of faith that led them and shined with such resplendent glory upon him, which enabled them to discern the Lord's Anointed. Does not the very voice of nature, in its weakness at this point, teach you and me the then necessity of that star of faith? For the evidence is, that at this time his own mother did not know who he was, God thereby subjecting her to the same dependence upon the Spirit's power for the knowledge of Christ he has us, and further showing that the spiritual knowledge of his Son is not through the lifeless form of ink and paper, nor rests upon the tongue of mortal man; for surely had this honor ever been given to man it would have been given to Mary, the mother of Jesus.

But the Scriptures show us that God alone is the teacher of his people. He taught his Son, and but for him there was none to teach the wise men; and were it not for the fact that our knowledge of Christ is in him, how could a poor sinner in this age of diversity find him? We know that it was alone by the Spirit's power, through faith, that the wise men were led to him. Was he not as much the Lord's Son, as a babe in Bethlehem, as he is to-day in heaven? For it is not only in his manhood, death and resurrection that he is the Lord's Son, but in his infancy and prior to his coming also. This is the Christ we must believe in and carry to China, and

if perchance this knowledge of his miracle, death and resurrection could lend us a feeble hope, it would be hope only in part. If I need proof here, what better proof is wanting than that he lived a sinless life—wonderful contrast; for thirty years he lived under the parental roof with brothers and sisters, and in the town of Nazareth; and notwithstanding all Israel was in deep anxiety for a Saviour, it never flashed upon the mind of one with whom his thirty years were spent that this is he of whom Moses and the prophets did write. Was not his holy, every-day life a sermon greater than pen has ever written, or tongue has ever spoken, and if this holy sermonic life fell still-born upon his brothers and sisters, and we know that it did so fall upon them “For neither did his brethren believe on him,” what hope is there for man now, out of the sanctification of the spirit power?

Again, was not his ministry attended with the highest manifestations of his Father’s love, the love that went out to the poor, the halt, the blind, the deaf and dumb, and even the dead, and notwithstanding this, it failed to find a response in a single individual. And, but for his choice of man, he would have passed through the world without a single follower. The spirit of human nature is ever the same, and if Christ, in person, met with no recognition either from Jew or Gentile, how is it possible now, after the lapse of two thousand years, for that same spirit to become so loving, as Arminians would make us believe.

Last, we know that after his resurrection his elect, with whom he had associated, failed to recognize him without a fresh manifestation of his love and power. God thereby showing that no power, not that of prophet or apostle, life, death, miracle or resurrection, or any other creature ever was or ever would be able to teach, even his elect, the Lord Jesus, save that of the Holy Spirit. It was this power, through faith, that led Abraham and the wise men to him, and leads man to him to-day.

In the latter portion of this article I have drifted somewhat upon knowledge, but to me the fruits of the spirit, hope, faith and knowledge are bound so closely

together by God's love, and blend in such harmony that in giving my views on the one, I am often unable to do so without the aid of the others.

WILDE C. CLEVELAND.

EXPERIENCE OF ELD. DANIEL HESS.

VERY DEAR BRO. RESPESS: As I have been requested to write my experience for publication, I will try to write some things that I have picked up on the way, as I hope, from darkness to light; from the kingdom of this world to the kingdom of God's dear Son; and from the power and bondage of Satan and sin into the liberty of the sons of God, as I sometimes hope and trust I have experienced as a record of the work and power of God's grace in the salvation of a poor, wretched lost sinner.

Early in life I had a feeling sense of my lost condition, with more or less force from time to time; at times with much conviction, and then again smothered in the pleasures of the world. I was thus exercised until I received some peace by faith and hope in Jesus Christ. I had no great and vivid manifestations so as to date the time and place when I first knew the Lord as my Saviour, and I therefore go in much darkness and doubts. In fact, I did not know that this was what people called religion, and though I would keep it to myself and ponder it in my heart and see the results. But the duty of confessing the Lord was impressed upon me, and when in company I would not confess him, I would then feel that I had denied my Lord. At last the command came with such force that I fell upon my knees, and then and there confessed Jesus Christ my Lord and Saviour, and I had great peace and joy quite a length of time. Then came the command, "Arise and be baptized," which caused me to tremble greatly; I felt so unworthy and I was so fearful that I was not a Christian. I could see and feel so little in me of what I thought a Christian should be, that I feared that I might be mistaken; so in my doubts and fears I refused to obey the command for about six years. The command continued with me, and great doubts and darkness overshadowed me and I was shut off from the communion of my Lord so that when I would pray to the Lord to bless me, the answer I would receive was, "Do your duty and then ask for more, and I will hear thee." Thus I lived chastised of the Lord about six years, and then concluded to join the church and be baptized. I was raised to believe that all that professed to be churches were branches of the church of God, and I could choose which I pleased, and I joined the Methodist. I now began to read and study my Bible with earnestness and delight, which opened up to me in great comfort and instruction; and, although I had been taught in Sunday school, and heard preaching, as they called it, it had been to

a sealed book. The first Scriptures that arrested my attention were the 8th and 9th chapters of Romans. I told the Methodist preacher that I wanted to be baptized, and the preacher said they would baptize me any way I wished. I told him I wanted to follow my Lord, and he said it was not certainly known how he was baptized. I said I believed he was immersed, and he said I will immerse you

I thought that the administrator ought to be baptized and believe that what he was doing was truly baptism, and I asked him if he had been baptized, and if so when? and he said that the church records showed that he had been sprinkled in infancy, but that he believed that pouring was the true mode. I put it together thus: "He was sprinkled and would immerse me and call that baptism, when he believed pouring was truly baptism, and according to his own statement he had not been baptized, and would do to me what he did not believe was baptism, and call it baptism. What is not of faith is sin, and I would not be a party to his sin." That turned me from all sprinklers as perverters of the holy ordinance of baptism and deceivers. I then thought of the Missionary Baptists and told their preacher of my trouble, and he received me pleasantly, and said they received none only such as were baptized and he would baptize me. I was glad, and he said that he would call and see me and talk with me, which he did. He began by telling me that when the sinner would seek the Lord and come to the Lord the Lord would grant his grace, &c. In his conversation he taught that the sinner must submit unto the Lord before the Lord could or would do anything for the sinner, &c, &c I said, "If the Lord had anything to do in my case He did it all, that I was brought by a way I knew not; I was an unwilling subject resisting always, but the power that brought me was greater than mine, and overcome me, and that if he was right I was wrong, and if I was right he was wrong; that if he was right I had not been led and taught by the Holy Spirit." Fearing that I had not been led and taught by the Spirit of God, I turned from the Missionaries in great sadness, fearing that I was deceived. But I could not rest; I would get up from my bed at midnight and go to my closet and pray the Lord, saying, "Lord if you have a church and a people on earth that you will recognize as your church and people, please show them to me that I may do my duty." I could then see a negro before me, and the question asked me, "Will you have him baptize you?" I felt that I was in the presence of the Lord, and I must be truthful, and I would answer "no." The answer came, "Go away," and I would return to my bed. I went thus to my closet for many nights, the same occurring, until I was made willing to be anything and submit to the lowest. The last night my prayer was, "Lord if you have a people or church on earth that you will recognize as your people and church, please show them to me that I may do my duty," and then the question came, "Will you have that negro baptize you?" My answer was,

“Yes Lord, you show me your people and church and I will obey.” I came out of my closet feeling comfortable, and soon after breakfast an old Baptist preacher came in saying that he felt impressed as he was passing, to stop and talk to me about baptism and the church of God, and told me when and where I could hear an old Baptist preacher, and I might get him to baptize me. When the time came I went and heard him; and heard a man who told my feelings and how the Lord led and instructed his people, and I went forward and requested baptism. He formed a conference with those there; asked me some questions, and consented to baptize me and my wife the next day, (Monday) which he did. After baptism I asked him if his people had churches like other people and he said “yes, and if I would go with him at a certain time he would show me a church.” When the time came, I went about twenty-five miles and saw a church of God, and my prayer was answered.

What did I see when I saw the church? and what did they have and what did they do? I saw a number of men and women, not many noble and great of this world, but those from the common walks of life met together, listening to the preaching, singing and prayer. They had no Sunday-schools, Bible Societies, or Missionary Societies; they had associations; such was the church of God, shown me as the church of God.

After a time the church concluded that I must preach, and so informed me, but I was so ignorant in the Scriptures that I refused but they insisted and liberated me, and finally ordained me. As I was then just beginning in life, and was ambitious to accumulate a competency, I tried to serve God and mammon; but the world got my service gradually but surely, until I learned I could not serve them both, so I concluded to quit preaching, as the church had called me and not the Lord. I had no evidence that the Lord had called me. I then heard the word “go, go, go,” following me which I thought was of the Lord.

I then begged the Lord to please let me alone and not make me preach, and I would give of my means, but did not want to preach. So that command ceased, and with that I had no use for my Lord or Bible or prayer; I was dead to them for six weeks or two months, when the words came to me, “What is the matter with you? you have no need of your Lord nor prayer or your Bible,” which came as a shock, and I said, “’Tis true, what is the matter?” and the answer came, “I have delivered you from your duty, as you requested, and with that I have taken away all your Christian enjoyment;” and I answered, “O Lord, restore me to thy favor again and I will go.” That is my call or go to the ministry. Since then I have felt that a dispensation of the gospel is committed unto me, and woe is me if I preach not the gospel.

I have written the principle things I have experienced as I could call them to mind, leaving out much lest I weary you. This inquiry continually arises, “Is that a Christian experience, and is

it leading of the Spirit of God, or simply the evidences of an excited mind. Is that of the Spirit or of the flesh. To settle that question I have compared it with the Scriptures and with Paul's experience, sometimes with some little comfort and then again with much doubt. That my eyes have been opened and I now see, wherein I was blind; I love the things I once hated, and hate the things I once loved; I love those who I have evidences love my Lord and Master, because they love Him. I joined the Primitive Baptists because I believed that I was directed of the Lord to do so, realizing that they were the least and most despised of all churches, esteeming it greater honor to suffer affliction with the people of God than to be great in the world. I saw nothing in them to be desired, only they are the people and church of God. Now, if I am mistaken; if I have not been led by the Spirit of God, and if I have not followed that leading I have sacrificed my life and am most miserable. So ignorant was I about the work that was exercising me that I asked the Lord if this was thy salvation to please show it to me, and it was shown me in a vision whether asleep or awake in or out of the body I know not; I thought I saw myself lying prostrate and helpless at the very gates of hell, whence came these words, "These are the eternal burnings" which I thought to be my sentence, which I felt was just, but most terrible; and I cried, "O Lord, must I go away into these eternal burnings?" I then heard a voice saying look unto me, and I looked and beheld the Lord Jesus ascending, passing by in mid air, and looking down on me pleasantly, and that look saved me from the fear of death and from hell. In that I saw my just deserts, which were eternal misery, and my salvation from this just sentence was of, in and by Jesus Christ, ascending on high from the depths of the earth wholly of grace and grace alone.

I therefore can have no doubts of how I am saved (if saved) as it was thus shown me. Then, if this is the leading of the Spirit of God I have been led by his spirit, and if led by his Spirit I am a child or son of God, and if a child of God I am an heir of God and a joint heir of Jesus Christ; and if a joint heir of Jesus then all things are mine, whether it be life or death, things present or things to come. Then the Scriptures are mine and all the promises and blessings therein are mine. Then I have been predestinated, conformed to the image of God's dear Son, called, justified and glorified; then am I one of the elect of God, chosen in Christ Jesus before the foundation of the world, called according to his purposes and grace, and then all things work together for my good. Then Jesus Christ is mine and I am his, and he has redeemed, sanctified, reconciled and justified me; His righteousness is mine, for the Lord is our righteousness, by which I am justified, and He loved me and gave himself for me that he might sanctify and cleanse me with the washing of water by the word, and save me by the washing of regeneration and the renewing of the Holy Ghost. I then go to the Scriptures to see if this is of the Lord, and Jesus

saith I will send the comforter, which is the Holy Ghost, and when he is come he will take of mine and show it unto you and will lead you into all truth; then have I been led into the truth? I am led to see myself a sinner, in me dwelleth no good thing, that all of my best acts are evil, that when I would do good evil is present.

The Scriptures saith he that loveth is born of God, for God is love; if I love the brethren I love God, and if I love God he first loved me. Then, if I love God I am born of God and God loveth me, and if he loves me now he ever did love me and ever will love me. If I believe in Jesus Christ then I am born again, born of God, and if born again then I have the spirit of God, and then am I a son of God and an heir of eternal glory, and if an heir of eternal glory, then I am predestinated to the image of Jesus Christ his son. And if that spirit that raised Jesus up from the grave dwell in me, it shall also quicken my mortal body. Now, is this a Christian's experience? Have I been led by the spirit of God or by some other power? Can you discern the leading of the spirit of God in my experience? Will the great God of the universe condescend to one of so low estate, a worm of his great creation? If so, then am I a child of God, an heir of glory, a sinner saved and saved by grace and grace alone? Then the Primitive Baptist is the church of God, and His people elect are precious in his sight; then immersion is baptism; then are the chief of sinners saved not by works of righteousness which I have done, but by the washing of regeneration and renewing of the Holy Ghost. Then am I called or sent of the Lord to preach his glorious gospel? A dispensation of the gospel is committed unto me and woe unto me if I preach not the gospel. But am I sufficient for these things? My sufficiency is of the Lord, my Master, who hath all power in heaven and in earth, who hath sent me.

The above I submit to the saints of my God.

Columbus, Ga.

PREDESTINATION.

MY DEAR BROTHER LUCKETT: I now find time to continue the subject of my last letter to you.

Our brethren who contend for universal predestination insist that there is no solid ground for comfort and felt security if there is one event not predestinated. This would be true if there could be one event which God did not foreknow; for in this case there would be a limit to his foreknowledge, and all without that limit would be unknown, and upon this theory nothing could be certain in relation to our security, or even the stability of God's throne.

But I cannot see how it would add to the feeling of security of God's people, or give them better ground of assurance to be taught that God's predestination underlies every evil event, than to be taught that his foreknowledge comprehends all evil events, and that he provides for the escape of his people therefrom.

It is true that predestination makes events sure of taking place, while foreknowledge makes nothing sure; but it certainly proves them to be certain as far as it is able to reach, though they be made certain by other causes equally foreknown. I cannot see why a Christian may not feel as secure upon this view of the subject as he would upon the theory that God's decree applies to all events just alike. Suppose you have confidence that your Father in heaven has made provision for your escape from every foe, every sin, every evil influence, and that his infinite wisdom comprehends and controls every obstacle in the way of your safe arrival in heaven, and that he has determined your final triumph over all. Now, believing this, as I am sure you must, can it increase your feeling of security and contentment to believe that God's predestination sustains the same relation to all evil that it does to all good?

Relative to the doctrine of permissive decrees, some of our brethren insist that God would be as censurable for permitting (when he could hinder it) as he would be for predestinating sin. If God were under obligation to prevent his creatures from sinning, this argument would be good; but it seems to me there is a vast difference between permitting one to do an evil deed and predestinating that he shall do it. You might permit a man to steal your goods without doing him any injustice, but if you work in him a disposition to steal, you would not be guiltless, so far as I am able to understand. For a parent to permit his children to go into sin would be wrong, if he is able to prevent it, and this is true, because his relation to them is paternal and not judicial, but God's relation to sinful man is not paternal, but judicial. I do not use the word "permit" to denote that God licenses sin, or gives men a right to commit it, but that he does not hinder men from sin, but suffers them to go on in sin, and will finally punish them for their sin. To my mind it is more satisfactory

to speak of sin as being permitted, suffered, etc., than to speak of it as originating in God's decrees in the same manner that good originates.

“Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.”—Psalm lxxvi. 15. In this text there is a wrath restrained, but if God's predestination underlie all events alike, the wrath here mentioned as restrained would have needed no restraint, for, aside from God's decree, there could have been no cause for it. The fact that he restrained it is proof that there is cause for its existence, aside from God's decree. The text altogether teaches that God overrules all evil, and directs it in a way to contribute to his own glory. And it also seems to teach that without his restraining power there would be evil that would not be conducive to his praise and glory. God not only knows and foreknows every evil event, but he also knows what the condition of the world and of the human race would have been had he not have restrained some of the world's evil. “And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.”—Mat xxiv. 22.

Another objection brought against the view I present—that it is fatal to God's sovereignty; but I reply that the doctrine, that no evil event can occur only as God permits, is not a denial of his sovereignty. If God has foes that he cannot control, or that he does not know of, or if events are occurring in his government without his permission, or if he is disappointed or pained at what is occurring, he would not be a sovereign in the highest sense of that term. Or if he has foes that he cannot destroy, or that do not live by his permission, he would not be sovereign; but it is not necessary to his sovereignty that evil should proceed from him in the same sense that good does.

It is sometimes argued that as, admitted by all, predestination makes men good, producing in them an upright and holy principle, and ensures their obedience, and yet for these things they are commendable, then why, not from a parity of reasoning, may not sin be predestinated, and yet the sinner be censurable and blame-worthy? This argument is not clear to me, but I think the reasoning bad. Paul speaks of some who

were predestinated to be conformed to the image of God's Son. I have no doubt but that predestination stands related to holiness and purity as a cause, and that these men so predestinated to be holy and pure are to be loved and admired. All this I grant, and perhaps it would be true that, if God were to make a man by predestination impure and sinful, he would be hateful and blame-worthy, thus illustrating how God's predestination could stand in the same relation to evil as it does to good; but the reasoning has no force, when we remember that none of our people hold that God is the author or cause of sin.

It is sometimes alleged that such a view as has been presented involves the idea that events in this world come by chance, or in an uncertain manner. But if no evil, as all of us believe, can come to pass only at such times and places as God sees fit to permit, and that no unforeseen evil can ever occur, I do not see how the idea of chance can be involved. If the Lord's infinite foreknowledge beholds every sin of man with infinite certainty, then there would be no more uncertainty with him about things and events of this world than to believe that evil and good sustain the same relation to his divine decrees.

If sin and wickedness are traceable to God's predestination in the same sense that righteousness is, it would certainly be an apology for sin, and would be fatal to the doctrine of grace, for whatever tends to excuse men in sinning, or exempt them from the blame of it, would take from grace its lustre and its power. We cannot have a high and exalted idea of God's grace only as we consider man reprehensible and without excuse, but if evil springs from the predestination or decree of God, I am not able to see why this would not, in some degree, apologize for its existence.

When we think how all things have become new with us, and of the great difference between our present and our former state, we seek to give God all the glory and praise of it, and rejoice that all this mercy has come to us by reason of his predestination; but when we think of our sins and transgressions from which we have been delivered, we never refer them to God as the cause of them. There is an unwillingness in the hearts of all the Lord's dear people to admit that our sin and wick-

edness and misery stand in the same relation to our heavenly Father as does our hope and joy and sweet release from bondage.

I do not wish to weary you with my long letter, and will close for the present. Your unworthy brother, in hope of a better world, and I trust in the kingdom and service of our dear Lord Jesus,

Crawfordsville, Ind.

J. H. OLIPHANT.

STRIVING.

ELDER J. R. RESPESS—*Dear Brother:* The Apostle James, writing to his brethren, asks: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" Would it not be well for brethren who seem unduly excited and overbearing now to consider these words of the apostle? It matters not how correct in the letter we may be, and how erroneous others may be, we should not get beside ourselves and go to striving carnally with our brethren. "The wrath of man worketh not the righteousness of God." "Let every man be swift to hear, slow to speak, slow to wrath." The Saviour told his disciples that the sign whereby all men should know that they were his disciples was their love one for another. When brethren are striving with one another in a carnal way, where is this sign? Christians are liable to become carnal and begin to strive about something, it may be some point of doctrine or of order, when they cease to be watchful; but if any seem to be always in such a state or condition, striving and overbearing, it is doubtful whether they are Christians. The word of the Lord is, "Let nothing be done through strife or vain-glory." We should, indeed, contend for the faith once delivered to the saints, and that earnestly, but we should not do so through strife or vain-glory. That Christian is surely in a deplorable condition who is so under a spirit of the flesh that he is constantly fault-finding, and sees nothing in others to please him, except in some who have joined hands with him in his carnal course. Such a one is not apt to be very humble. He may have a voluntary humility in order to carry his point. Those who cause divisions

among God's people, contrary to the doctrine they have learned, should be marked, or taken special notice of, and avoided. If through slackness, carnal purposes should become so numerous that they would be a disturbing element to the church, and they could not be purged out any other way, as has been the case in the past, then, and not until then, would a division be necessary; but in that event it would not be contrary to sound doctrine to have a division, nor would it be necessary for a few leaders to work up the division. It is a consoling thought that though there may be upheavals, and even divisions in the church in her militant and organized state, the Lord will not leave himself without a witness, but will reserve unto himself some that will not have bowed the knee to any false god. My desire is to be found among the faithful, let come what may. I feel to rejoice in the fact that I do not feel to be in a striving way about predestination, feet-washing, or anything else, but seem to be more anxious to be really right on these things, and humble, and forbearing, and loving towards my brethren. How long I may remain in this condition I know not, but I desire to do so until the day of my death. This is my prayer. May the Lord bless his people with peace and quietness. Your brother in love,

West Point, Ga.

T. J. BAZEMORE.

EXPERIENCE.

I have been thinking of writing up a little of my past life, but when I sit down to write it is suggested to me, "what have you got to write, and would you want the public to know anything about your past life?" And that is just what my feelings are at this writing. But I have decided to make the attempt, not that I think it will be much, if any benefit to anybody, but because it has been such a mystery to myself that I want to know if there was ever another creature on earth like me. I was born in Troup county, Ga., 5th day of April 1852, of as good parents, I think, as ever lived. My father, R. N. Edwards, and my mother, E. A. Edwards, were both members of the County Line church of said county ever since my recollection, and I can't tell how long before. When I was about six or seven years old my father moved to Heard county and lived there until the horrible war, and I think about the second year he was called out and served until his death. In the Spring of '63, I think, my poor widowed mother, then with

a house full of children, sold out our little place and moved back to Troup county. While there I fell in love with Miss Arkansas Brittian, who I married the 5th of September, 1872. With my father-in-law in the spring of 1873 I moved to Union Paris, La. My mother moved there several months before. Here I want to say that a trouble began with me such as I had never had before. It seemed as though I was left alone, and that my mother was gone and I would never see her again, and I kept getting worse and worse and could not tell what was the matter, but thought if I could get off to where my mother and all of my brothers and sisters were that probably my troubles would leave me. So on the 2nd of February, 1873, we took the train for Louisiana, and I think I met my mother on the 10th and found her in bad health, which added to my troubles for awhile, but she soon got well and I rented a place about one mile and a-half of our parents, so I thought my troubles at an end for I could not see anything in the way at all, but I soon found out that this was just the beginning of my troubles, for I could see that I was the worst sinner on earth and kept getting worse and worse until I decided that I was going crazy, and I am made to think yet sometimes that I was. I would try while in company to be lively and joke like I used to; trying to get rid of the feeling that I had, but if I run a joke on any one in a crowd when I would get off to myself I would almost sink down on account of it, for it seemed like I had added another sin that I could not get forgiveness for, and I would resolve never to do so again. I kept out of company as much as possible. I did not want to be in rough or rowdy company as I used to, and it seemed like I was not worthy of being in good or respectable company, so I desired to be alone. I kept getting worse, and in my own estimation thought that I had rather be a beast, or even a rattlesnake, than what I was. It seemed like everything the good Lord had created was better or had a better chance to be saved than I. I would sometimes go to my work and think that I had better tell my wife if I did not come home for dinner or at night where she would find me, for I had got to the place where I thought I was going to die and thought the time close at hand. About this time I and my wife went to stay all night with my mother on Saturday, and the next morning mother got the Bible down to read, but as soon as I saw her get it I began to fix up an excuse to go off somewhere, but she said: "No; I want you to stay with me today, for I have got a good long talk for you." My sister and her husband, D. Crawford, lived about half a mile away, and I told her that I would go over there and get a shave and come back for the day on any subject she wanted, but I knew at the same time that I would not get back until just in time to start home. So I lit out, and after I had got off apiece I said to myself: "Old lady, if I am nearly crazy I am a little too sharp for you yet" So I went on and found Dave in the field looking at his crop, and after asking how all were, etc., he said: "Old boy,

I am glad you have come, for I am lonesome and have been wanting to talk with you anyhow. I had a dream while you were in Georgia and it was about you, and it has given me a heap of trouble and I was afraid I never would get to see you anymore."

Clio, Texas.

J. M. EDWARDS.

[TO BE CONTINUED.]

RESPECT OF PERSONS.

ELD. W. M. MITCHELL: Having for many years a desire to write you, I have put it off on account of a feeling of unworthiness, but now the impression has become so great that I can put it off no longer. And first, I wish to tell you how much I appreciate THE GOSPEL MESSENGER, which I have been reading for eight years. I find it, as I believe, sound in doctrine without extremes, strengthening the weak hands and confirming the feeble knees of Christians, as the work of the Lord commands in Heb. xii. 12. I like it better and better, year after year, and think it a good work to send it out to the poor and needy children of God, especially to those who are deprived of hearing gospel preaching, and some almost deprived of Christian company and conversation. To all such, the monthly visits of the MESSENGER are a sweet welcome.

Dear Eld. Mitchell, you and Eld. Respass are strangers to me in the flesh, but I have read your editorials till I feel like we were acquainted in the spirit, and that you are as fathers in Israel. I would be glad to have a comment on the second chapter of James. To me it seems that there is much error in the world in this day, in showing respect to persons, and in promising much and doing but little, saying, "Be ye warmed and be ye fed," though nothing is given to warm or feed. We do not minister to the needy as we should, either in temporal or spiritual things. I have read my Bible much of late years, and I fear in that great and notable day of the Lord, there will be, and now is, a fearful thing against many in withholding more than is right from God's poor and needy ones. It is one of the severe plagues that is now troubling me—a real thorn in my flesh that I cannot free myself from. I have showed myself a respecter of the persons of those who wear the gay clothing even when I have seen the needs of the poor and afflicted and did not help them, though I often promised to do so, but would fail to do it. Sometimes the poor and needy, feeling their unworthiness, have been backward in making known their needy condition and would talk of the poverty of their Saviour as a man of sorrow and acquainted with grief. All this I would hear, but fail on my part. And, dear friends, this is a distressing thorn in my flesh and will be as long as I live. And now my dear aged and fatherly friend, I wish to tell you some of

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my feelings and to hear from you through the MESSENGER. For a long time I have felt a peculiar love for the Primitive Baptists and have a strong desire to be among them, but on account of a feeling sense of personal unworthiness I have failed to offer myself for reception among them. But it seems to me that I can see even in them some errors in having respect to the persons of men, giving to those who do not need and turning away from the poor and needy ones. What did the Saviour tell the rich young man that came running to him and asking "what good thing shall I do that I may inherit eternal life?" Did he not tell him to "sell all that he had and give to the poor and take up the cross and follow Jesus?" How hardly shall they who have riches enter the kingdom? "The last shall be first and first shall be last," and many such words are daily impressed on my mind. A miserable creature that I am. I desire the fervent prayers of all who may be willing to offer up prayers to God in behalf of a truth-seeking sinner.

S. D.

Greenville, Ala.

REMARKS.

We regret that our late heavy afflictions of several months have caused delay in giving the above letter to the public, and in our answer thereto.

Our friend S. D. bears the marks of the Lord's work of grace in desiring the fervent prayers of the Lord's people for him as a "miserable creature." None but the living can mourn over a sense of their miserable condition as sinners against God, or repent of their sin, nor do any others love God or his people or desire to be identified in church relation with them. While we cannot at present comment upon the entire second chapter of James, as our friend desires, we may be allowed to express our joy that his own mind has been called so forcibly into exercise upon some things contained therein. The faith of our Lord Jesus is not to be looked for in the rich or the wise of this world any more than in the poor and the ignorant. Neither poverty nor riches, wisdom or ignorance of this world, has anything to do with procuring the grace of faith that manifests itself in the subjects of God's saving grace. It would be but a vain and carnal thought for us to suppose that either gold rings, gay clothing or vile raiment would be any mark of saving faith in our Lord Jesus. But while they cannot procure faith, neither can they prevent it.—M.

EDITORIAL.

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THE PROPHECIES, PURPOSES AND PREDESTINATION OF GOD HIDDEN FROM THE APOSTLES OF JESUS.

The chosen apostles had been with Jesus, had seen and felt and known the mighty power of his wonderful miracles, and had, even themselves, by his special authority and gift of power, been preaching, healing the sick, casting out devils and causing the blind to see and the lame to walk in the name of Jesus. But, still, after all this knowledge, authority and power to do these wonderful and supernatural things in the name of Jesus, they were for a time totally blind as to the main central point of the gospel, or of the cardinal principles necessary for a sinner's eternal salvation and final glorification in the everlasting kingdom of our Lord Jesus Christ.

Now, as confirming testimony of the truth of the above remarks, we only have to refer to the frequent reference made by our Lord to his crucifixion and resurrection, without which there is no possible salvation for sinners, no fulfilling of prophecy, no satisfying the justice and law of God, no putting away of sin, or any change of the vile, sinful body to a pure and heavenly body, like that of Jesus, and yet, before the crucifixion and resurrection of Christ, these things were all hid from the apostles, so that when he said unto them, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished," it was all dark to them, "nether knew they the things which were spoken."—Luke xviii. 31. The very things which should afterwards be the joy and rejoicing of the apostles and of all the saints of God in all after ages of the world were

now hid from them, and instead of affording any comfort of joy to them, the very mention of these things, and how they were to be accomplished at Jerusalem, filled their hearts with sorrow.

The "Son of Man," says Jesus, "shall be delivered unto the Gentiles and shall be mocked, and shall be spitefully entreated, and spitted on; and they shall scourge him and put him to death, and the third day he shall rise again." And they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken."—Luke xviii. 34.

There are a great many things of vast importance for us to learn from what might now appear to be the stupidity and ignorance of the apostles in understanding these things. And it is all the more astonishing to us that these things should have been hidden from these chosen apostles, when we consider that they were Jews and Israelites, the fleshly descendants of Abraham, Isaac and Jacob, unto whom God had committed his sacred oracles, and to whom the law and the prophesies were read in the synagogue every Sabbath, testifying in every sentence and almost every line of the coming suffering, death and glory of Christ, and yet, when these very things were being fulfilled before their eyes "they understood *none of these things.*"

And our astonishment is the more heightened when we remember that this stupidity and slowness to understand was not the result of prejudice or hatred of the meek and lowly Son of God, for they had been made to love him and desired to serve and obey his commands. It is not so remarkable that enemies and haters of God, such as Scribes, Pharisees and hypocrites should torture, pervert, misconstrue and misunderstand the words and doctrine of Jesus, but when the very essence, sweetness and glory of this doctrine is hid from those whom Jesus had called and chosen to proclaim it from the house tops and in all the world, we may well conclude that the special teaching of the spirit to unfold and apply the real sense and meaning of the written word of God is necessary for all men. "No man knoweth the things of God but by the spirit of God."—1 Cor. 2. "No man can say that Jesus is the Lord but by the Holy Ghost." If he should say it otherwise it would be

only in word, or in the letter and form, and not in the spirit and power of that blessed word.

There is another thought that we may gather from the seeming ignorance of the apostles at that particular time, and that is, that those whom God designs to bear the greatest cross and do the greatest work and be the most useful in his church and kingdom are generally made first to feel, to know and manifest their utter ignorance and insufficiency to understand and do the work assigned them, and they are made to realize this to an extent far beyond what many other good brethren and sisters ever know. Even a few sisters to whom the Lord had never committed such a great work as he had to the apostles were first at the sepulcher of Jesus and first to proclaim his resurrection, but when they ran with joy of heart to proclaim to the apostles this blessed news, which, in after life, should be the very essence and grand ultimatum of all their preaching and writing, how did they receive these joyful tidings? One of the evangelists says they "doubted" the truth of what these women reported to them; another says, "they believed not," and Luke, who claims to have had a "perfect understanding of all things from the first," declares that the words of these sisters, proclaiming the resurrection of Jesus, "seemed to the apostles as idle tales, and they believed them not."—Luke xxiv. 11. Now, may we not learn from all this that not only the unconverted and unbelieving sinner is helpless, poor, ignorant and dependent upon the spirit and power of God to enable him to receive, know and believe in Jesus, but that even those who are already born of the spirit, and who have been brought by grace to know and love Jesus and his word, are equally dependent upon the Holy Spirit to open their understanding and apply the truth to their hearts in order that they also "believe according to the working of the mighty power of God, which he wrought in Christ when he raised him from the dead."—Eph. i. 20. No other power, except the mighty power of God, can enable any one, either saint or sinner, to believe in Jesus and the resurrection with comfort and joy of soul. This is the doctrine that fell from the lips of Jesus, that "No man can come unto me except the Father, which hath sent me draw him, and I will raise him up at the last day." Not

one of those who are thus drawn to Jesus as their only hope of salvation, and who are thus enabled to believe will ever be forgotten or lost.

“It is not the will of your Heavenly Father that one of these little ones who believe in Jesus should perish,” but he will raise them all up at the last day to higher joys and to a higher standing than even Adam and Eve were when in their spotless creature innocence before sin had entered the world. By the death and resurrection of Jesus they are already raised above the penal demands of the law, the curse is already removed and they are already passed from death unto life, and never again in time or in eternity will they come into that condemnation from which they have passed when they are born of God into the everlasting Kingdom of our Lord Jesus Christ.

But before closing this article there is another thought it may be well for us as professed disciples of Jesus to consider, and that is, that though the apostles and first disciples of Christ were so unbelieving and slow to understand “all things” which had been written in the law and in the prophets concerning that which God had purposely predestinated and appointed for Jesus to accomplish at Jerusalem by his death and resurrection; yet, he did not rail upon them, or separate them from his love or fellowship, as some of our brethren occasionally do in this day.

And it is certainly evident to any reflecting mind that when our Lord said to his apostles, “Behold we go up to Jerusalem, and all things which are written by the prophets concerning the Son of man shall be accomplished”—that the eternal purpose, appointment and predestination of God were embraced in these words of Jesus, and that the fore-knowledge and government of the Eternal God embraced all these things and inspired the prophets to speak and write them, even things so small as the spittle which was spit upon Jesus from the filthy and wicked mouth of his crucifiers.

To be scourged, mocked, despitefully treated, spitted on and put to death were as certainly embraced in the “all things” that should be accomplished at Jerusalem as was his “rising from the dead the third day;” but yet while the apostles “understood none of these things,” because “they were hid from them,” Jesus did

not charge them with railing against the truth or of believing that some things happen or come by chance over which the Lord of all worlds has no control. Would to God that all of us could take his "example and follow his steps" in this as well as all other examples.—1 Pet. ii. 21.—M.

LOOKING UNTO JESUS.—HEB XII. 2.

Looking unto Jesus!
 Battle—shout of faith,
 Shield o'er all the armor,
 Free from scar or scathe,
 Standard of salvation,
 In our hearts unfurled,
 Let its elevation
 Overcome the world!

Look away to Jesus,
 Look away from all;
 Then we need not stumble,
 Then we shall not fall.
 From each snare that lureth,
 Foe or phantom grim,
 Safety this ensurcth:
 Look away to Him.

Looking unto Jesus,
 Wonderingly we trace
 Heights of power and glory,
 Depths of love and grace,
 Vistas far unfolding
 Ever stretch before,
 As we gaze, beholding
 Ever more and more

Looking up to Jesus
 On the emerald throne!
 Faith shall pierce the heavens
 Where our King is gone.
 Lord, on Thee depending,
 Now, continually,
 Heart and mind ascending,
 Let us dwell with Thee.

F. R. HAVERGAL.

FAMILY WORSHIP.

In the form of Church Covenant, given on the 695th page of the Church History, and adopted, in substance, by a large number of the Primitive Baptist churches, occurs the declaration, "We agree, with God's assistance, to pray in our families."

In the preface to the London Baptist Confession of Faith, the Ministers and Messengers of the Baptist churches of England and Wales in 1869, say: "Verily there is one spring and cause of the decay of religion in our day which we cannot but touch upon and earnestly urge a redress of, and that is the neglect of the worship of God in families by those to whom the charge and conduct of them is committed. May not the gross ignorance and instability of many, with the profaneness of others, be justly charged upon their parents and masters, who have not trained them up in the way wherein they ought to walk, when they were young, but have neglected those frequent and solemn commands which the Lord hath laid upon them, so to catechise and instruct them that their tender years might be seasoned with the knowledge of the truth of God as

revealed in the Scriptures, and also by their own omission of prayer and other duties of religion in their families, together with the ill-example of their loose conversation, have innured them first to a neglect, and then contempt of all piety and religion? We know this will not excuse the blindness and wickedness of any, but certainly it will fall heavy upon those that have been thus the occasion thereof. They, indeed, die in their sins, but will not their blood be required of those under whose care they were, who yet permitted them to go on without warning, yea, led them into the paths of destruction? And will not the diligence of Christians, with respect to the discharge of these duties, in ages past, rise up in judgment against, and condemn many of those who would be esteemed such now?"—Church History, page 666.

In the 6th section of the 22d chapter of the London Confession, it is said: "God is to be worshipped everywhere in spirit and in truth, as in (Acts x. 2) private families (Matt. vi. 2) daily and (Matt. vi. 6) in secret, each one by himself, so more solemnly in the public assemblies, which are not carelessly nor willfully to be (Heb. x. 25; Acts ii. 42) neglected or forsaken, when God, by his word or providence, calleth thereunto."—Church History, page 687.

In 1799 this query was put to the Kehukee Association: "Is it not wrong for a man who is a member of a church and the head of a family, wholly to neglect family worship on account of the smallness of his gifts in prayer?" And the answer given by the Association was: "It is wrong." Church History, pages 832 and 833.

In the sketch of my father's life in the appendix of the Church History (page 929) I have said: "As far back as I can remember he was in the habit of assembling his family around the family altar every morning and evening, to read a portion of Scripture, sing a hymn of praise, and to pour forth in the most humble and reverend manner his thanksgivings and supplications at the throne of grace. I can truly say that these were the most affecting, happy and blessed seasons of my life. They are ever-green spots in memory's waste, forming the nearest approach to heaven that I have ever realized on earth. He sang well and taught his children to sing. On Sunday morning, after prayers,

he took great delight in instructing his children in Scripture history and the plan of salvation, and continually, both by precept and example, he strove to raise them in the nurture and admonition of the Lord. I have often felt and said that I would rather have such a father than all the riches, honors and pleasures of the world."

The very general and deplorable neglect of family prayer among the people of God is both a sign and an occasion of the rapidly increasing degeneracy of these evil and perilous times, when Christianity has almost entirely evaporated into an empty and delusive name, when true and living faith has almost wholly departed from the earth. "Pour out thy fury upon the heathen that know Thee not," prays Jeremiah to the Lord, (x. 25) "and upon the families that call not upon Thy name." O, for the spirit and voice of an inspired prophet or apostle! O, for the spirit of the living God, to arouse his people from their deathful slumbers (Eph. v. 14) to a realization of the transcendent importance of eternal things, to a lively sense of their obligations to their Saviour and their fellow-creatures! O, that the light and glory of the Lord Jesus might soon shine within and upon them, and end the long, cold, dark night, and usher in the brightness, beauty and fruitfulness of a heavenly day!—Isa. lx. 1-22; Cant. ii. 10-13. Dear brethren and sisters, let us address our fervent and unceasing petitions to the Most High for an early fulfillment of these precious promises. How can we expect the dead world of unbelievers to do any better than they do, when the church of Christ itself is so deeply immersed in the slumbers of worldliness or indifference? Is not this the Laodicean age of the church, wherein God says to her, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." We can quarrel and fight each other to the death on idle and unprofitable questions of form and philosophy, and neglect the manifestation, in our words and lives, toward each other and our fellow-men, as well as towards our God, of the loving, humble, blessed and all-important spirit of Jesus, without which all our profession of religion is, in the sight of the Lord, an abominable mockery—nothing but sounding brass and a tinkling cymbal, though we might

know all things, and have faith to move mountains, and speak with an eloquence equal to that of angels (1 Cor. xiii.) May the Lord speedily emancipate his people from the bondage and delusion of legalism, pseudo-spiritualism and antinomianism, and enable all of them to stand fast in that heavenly liberty wherewith Christ hath made them free (Gal. v. 1), acknowledging Him as their only master, their only prophet, priest and king.—Matt. xxiii. 5-12; Acts iii. 22, 23; Heb. vii. 21; Rev. xix. 16.

And one of the most vitally important matters in which we should heartily obey the commandment and follow the example of our Saviour-King, is the cultivation of the spirit of *prayer* (Luke xviii. 1; Rom. xii. 12; Eph. vi. 18; Philip iv. 6)—to be continually coming in spirit unto God, humbling ourselves before Him, adoring and thanking Him, and supplicating Him for His mercies to ourselves and to our fellow-creatures. No mere man ever prayed so much as Jesus, our Divine High Priest—early in the morning, a great while before day (Mark i. 35), all the night (Luke vi. 12), when He was baptized (Luke iii. 21), when transfigured (Luke ix. 29), in Gethsemane (Luke xxii. 44), on Calvary (Matt. xxvii. 46; Luke xxiii. 34, 46), in his advocacy with the Father for all His people (John xvii.), and his perpetual intercession for them at the right hand of God (Heb. i. 3; vii. 25). We are sinful and weak and blind, and can do nothing of ourselves; and it, therefore, pre-eminently becomes us to apply continually to God for cleansing for strength and for guidance in everything that we do. Prayer has well been called “the offering up of our desires to God, for things agreeable to His will, in the name of Christ, by the help of His spirit, with confession of our sins, and thankful acknowledgement of His mercies.” It is called in the Scriptures, “an asking, seeking and knocking, a lifting up of the soul, a pouring out the heart, a looking up to and talking with God, a wrestling with God, a taking hold of God, meditation, inquiring, crying, sighing, mourning, groaning, weeping, breathing, supplication and entreaty.” The temple of God was “the house of prayer,” (Isa. lvi. 7; Matt. xxi. 13), and his people have always been, from the beginning of their spiritual life, a praying people (Acts ix. 11; Luke xviii. 7; Jer. xxxi. 9; Zech. xii. 10).

If we ought to pray *always* (Luke xviii. 1; Eph. vi. 18), and *everywhere* (1 Tim. ii. 18), we certainly ought to pray once or twice a day in our families. The ancient Jews had three regular times of prayer each day, the third hour (9 A. M., morning sacrifice), the sixth hour (noon), and the ninth hour (3 P. M., evening sacrifice).—Psalm lv. 17; Dan. vi. 10; ix. 21; Acts iii. 1; x. 3; ii. 25. The Psalmist praised the Lord seven times a day (cxix. 164), “that is continually, seven being the number for *perfection*.” Prayer may be ejaculatory, secret, family, social and public. Daily family worship, including the reading of the Scriptures, the singing of a hymn, and the offering of prayer to God, is of far greater importance to the well-being of a people than all the Sunday schools, Theological Seminaries, money-based religious societies, and men-made revivals in the world. We have beautiful and inspiring examples of family worship in the cases of Abraham (Gen. xii. 7, 8; xviii, 19), Job (i. 5), Joshua (xxiv. 15), David (II Sam. vi. 20), Daniel (vi. 10), Cornelius (Acts x, 2, 30), Priscilla and Aquila (Rom. xvi. 3, 5; I Cor. xvi. 19), Nymphas (Col. iv. 15), Philemon (2), and Mary (Acts xii. 12). Abraham, wherever he fixed his tent, built an altar to the Lord, both praying with and instructing his family. “If ye be Christ’s, then are ye Abraham’s seed,” (Gal. iii. 29); and Jesus said to the Jews, “If ye were Abraham’s children, ye would do the works of Abraham,” (John viii. 39.) The Apostles formed the household of Christ (Mat. x. 25), and He both instructed them and often prayed with them (Luke ix. 18, 28, 29; xi. 1). And that “beautiful model of all proper supplication—the prayer that He taught them—implies in its very structure that it is to be used *daily* in some community like a *family*. It is to be a *daily* supplication—‘give us *this day* our daily bread.’ It is to be used not by an individual, but by a community. ‘*Our* Father,’ not *my* Father—who art in Heaven. ‘Give *us* this day’—‘forgive *us* our tresspasses’—‘lead *us* not into temptation’—‘deliver *us* from evil.’ Yet there is no community that can use this but a family; no other that are together each day, and where the prayer would be so *directly* adapted to the wants of the petitioners, as in a household dependent on God, bowing down before Him in the morning to ask the supply of their returning wants, and

to implore protection and defence in the various trials to which the household would be exposed. It is given as a characteristic of those who know not God, that they call not on His name, and as classifying them with the heathen world."—Jer. x. 25.

We might have been so made as to live and labor and suffer and die *alone*; but our wise and merciful Creator saw that such solitude would not be good for us (Gen. ii. 18), and therefore He ordained the distribution of mankind in *families*, not only for *natural*, but also for *spiritual* purposes (Gen. xii. 3; Exod. xii. 21; Jer. x. 25; Zech. xii. 12, 14; Isa. xliv. 3; lix. 21; Psalm ciii. 17, 18; Acts ii. 39; 2 Tim. i. 5; iii. 15). Their temporal interests, resources, sympathies, labors, joys and sorrows are one; surely there cannot but be a longing desire among all the gracious members of a family, that all the other members should be partakers of the same spiritual blessing. They are involved in a common apostasy, and are going to a common tomb; and especially must the husband and father, if he is a Christian in reality as well as name, more earnestly desire spiritual than even temporal blessings for his family, and he cannot but wish at times to commend his dear ones to his Heavenly Father for guidance, support and protection amid the difficulties, trials and temptations of their sinful natures and an evil world; and most especially must he desire to pray for his children, who are inexperienced, unsuspecting, and impressible, and to whom the world is full of fresh and bright and strong attractions. "Greatly do I wonder, that, in a world of temptations like this, and at a period of life so exposed as that of childhood and youth, any parent *dare* suffer his children to go forth into the allurements which they will certainly meet without having asked the Father of mercies to take them beneath His protecting care, and to defend them from the ills that may ruin them and bring anguish into your own souls. Much do I marvel that you can fail to implore the help of Him, who, when your eye shall sleep in death, and the child shall walk over your unconscious grave, can stretch forth a hand more mighty than yours, and speak with a voice more tender than yours, to save him from the ways of ruin and despair. And much do I wonder that there is rest to your pillow, when you have offered no sacrifice of praise to God for His pre-

erving mercy, and sought no protection from Him whose eye never slumbers nor sleeps. Your household is *practically heathen* (Jer. x. 25), if no God is adored, no voice of prayer heard, no song of praise offered, no hands of faith stretched out to the heavens to implore the salvation of your beloved sons and daughters." True family worship is the richest privilege and blessing to every member of the household, and the most beautiful sight on earth. It says to all, "There is a God! There is a spiritual world! There is a life to come!" "There is something infinitely more important than all natural things!" "It inspires thoughts of the invisible and eternal, increases reverence for God and His word, affords instruction in heavenly things, imparts strength to perform duty, resist temptation, and encounter sorrows, sweetens and strengthens family ties, and may extend a hallowing influence to unborn generations."

Family prayer should be "short, simple, direct, solemn, regular, and connected with the reading of the Holy Scriptures," which at times, if necessary, may be briefly explained. It need take but a few minutes; "the substance of the Scriptures read may often be advantageously turned into prayer, both to prevent sameness and to impress them on the mind and heart;" the petitions in the prayer which the Lord taught His disciples and in other Scriptures may be used, and the smallest gifts will improve with exercise, and the Holy Spirit will graciously help our infirmities.—Mat.xxv. 14, 30; Rom. viii. 26.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death,
He enters heaven with prayer.

"Prayer is the contrite sinner's voice,
Returning from his ways;

While angels in their songs rejoice,
And say, 'Behold, he prays!'

"The saints in prayer appear as one,
In word and deed and mind,
When with the Father and the Son,
Their fellowship they find.

"O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod,
Lord, teach us how to pray!"

S. H.

We call the attention of our readers, such as may want machinery, to the card of Talbott & Sons, on inside cover of MESSENGER. This is an old firm, established in 1839, and perhaps there is not a more reliable one in the Union, and we feel that we are doing our readers a favor in advertising it in the MESSENGER.

[jun92-4t

THE EXPERIENCE OF A SINNER.

I was so impressed with some of the incidents of that visit to North Carolina, that they remain fresh with me to this day. I had the pleasure of meeting with Bro. Asa Biggs, who had been a United States Senator, and I couldn't help but wonder that he was such an humble Primitive Baptist. He seemed to me to be as humble as Naaman was when he came up dripping out of his seven-fold baptism in the Jordan. Jesus seemed to be plainly manifested in him; and in a little while I was no more afraid of him than I am 'of Eld. Mitchell or Hassell. It was at Conehoe church, I believe, that Bro. G. T. Daniel, a son of Eld Daniel, and then barely grown, came past me and thrust a five dollar bill into my bosom. He was not then a member of the church, but I believed he would be in time, and I thought also that maybe he would fill his father's place in the ministry. Another little thing impressed me, and that was some sister, whose name I have forgotten, and who could not attend our appointments, sent a ten dollar bill to us. It encouraged me, because it seemed to me to be so plainly of the Lord. One day when I was very feeble and despondent, my wife's words to me before I left home, that the Lord would be with me, were raised up with power in my heart, and I felt that the good Lord was there, though I was 700 miles from home, that miles were nothing with Him. Praise the Lord! I felt like I was at home. I think it was at Kehukee meeting house that I first saw Eld. Gold. He was then a new school Baptist preacher; I did not know his name, but he attracted my attention while I was preaching, and after preaching I was told it was Eld. Gold, a new school preacher, and I said, "he is a Christian," and I have never doubted it since. One night I staid with a Brother Carney, at Sparta, and it was a rainy night, and a sleepless one with me, and the next day was a rainy one. I was so feeble I could hardly go, and it was so rainy that I had no thought of having meeting that day, but as the meeting house was only a few steps, we decided to go up to it about 10 o'clock, and when we got there the house was full. Eld Rowe preached first, and I got up to close in a brief way, but ere I was aware, it seemed to me that my tongue was loosed and that my mouth opened of

itself, and the words poured out of my heart as easily as water out of a pitcher—unfamiliar Scriptures came to me as if put into my mouth, and I spoke plainly, as I hope, the words of this life. It was a wonder to me, and I have thought of it a many time since, with comfort in my gloomy hours. We closed our appointments at Wilson, and an old brother—Clark—said that I would visit them again; and that surprised me, for it did not seem to me that I could live long; but I did visit them again, and he was alive, though almost helpless. He is now in heaven, as well as Elds. Hassell, Daniel, Hart, Pitt and the Brethren Biggs, King, Thigpen and Sisters King, Woodward and many others, whose names are written in heaven, and who became much endeared to me on that short visit. If I am a minister and a Christian, the Primitive Baptist churches of Eastern North Carolina are churches of Christ, and I can say in sincerity that their God is my God. One more thing that impressed and comforted me, I will tell. I had the privilege of riding with the late Eld. C. B. Hassell from Spring Green to his home in Williamston, and I felt then, and do to this day, that it was an honor I was not worthy of; and Sister Hassell, yet in life, received us so kindly. God bless her in her old age. And I was impressed that there was a family devoted to God. They had prayer morning and night, and virtue seemed to flow out to my soul and soothe me in that heavenly atmosphere. We closed our appointments at Wilson, and though I had no rest day in the sixteen days, but spoke each day and went almost from the pulpit at Wilson to the cars, I returned home stronger in body and in faith than I had been in months, and really believed that I could never be tempted to doubt again. But ten days had not passed before I was plunged into deeper darkness than I had ever been in all my life, of which I will speak, the Lord willing, in my next.—R.

[TO BE CONTINUED.]

Sinner, will gall and wormwood ever make you pleasant wine? Will thick and poisonous vapours ever yield you sweet and wholesome showers? If you pursue sin for profit, you will never profit by your sin.

EXTRACTS.

WILLIAMSTON, N. C., May 28, 1892.—ELD. W. M. MITCHELL: *Dear Aged Brother in Christ*.—I feel disposed to take my pen this beautiful morning to drop a few lines to you, as you still live to wield the sword of the Spirit, which is the word of God, though in much affliction and pain, so that you may experience the truth of the words of Jesus, "In the world ye shall have tribulations, but in me ye shall have peace." It is through much tribulation that we enter the kingdom of glory. You have been tried and afflicted for years and still you have been wonderfully sustained. The sun will soon go down with you to rise in the bright day of eternal glory and beauty. A few more wearisome days and nights and the conflict will end with the flesh, the world and Satan.

My dear aged brother, I have read with much interest your articles in the GOSPEL MESSENGER, and the editorial in the June number, particularly. "Words fitly spoken are like apples of gold in pictures of silver." It seems to me that this has been the case often when you have written. Oil is often needed to be poured on the troubled waters. We live in a day of abounding iniquity, and the love of many waxeth cold. If more of the living power of Jesus was realized in the household of faith it seems to me that there would be less talking and wrangling about words to no profit. It is indeed painful to see and hear of such things, but I suppose there is a needs be for the true light to be made the more manifest. God will work all things right, for Jesus sits King in Zion, and blessed be his holy name, he reigns forever there.

You know that David said he had learned to be as a "weaned child," and sought not high things, but condescended to men of low estate. At the feet of Jesus is the best place on earth to be taught humility and knowledge. He teaches as man never taught, lessons of deep humility and wisdom. He leads his people out of self and to that knowledge which is treasured up in the fulness of God.

O, my dear brother, I am still a poor weary pilgrim, sick of myself and of sin, longing and panting for that rest which Jesus alone can give. This world cannot satisfy the longing of my panting soul, and with every child of God there is an aching void this world can never fill, and I live to learn the sad truth that my vile-ness does not grow less, so that I am made to cry continually, "O Lord, how vile I am." So this knowledge, when felt and realized, makes the fulness of Jesus exceedingly precious. There is no diminishing this fountain of love, the cleansing stream of Jesus' blood is overflowing to wash all my guilty stains away.

In his priestly office he ever lives to intercede for the purchase of his blood. He knows them all, and there is not one so small as to pass his notice. His priesthood is blessed and glorious, and he has entered within the veil for us, and is our righteousness, our perfection, and our all.

I hope I love the glorious gospel of our Lord Jesus Christ. I

love his people and desire ever to be found among them, even though they are poor and despised in the world. The glory of man, like the flower of years, will soon end, and all his works will soon perish forever, but the word of the great *I am* will stand forever.

I trust, my afflicted brother, that you will still be kept and strengthened to hold on your way till your heavenly Master calls you home to rest with Him.

Mortal life is wearisome to the aged, and at times almost everything is irksome. The world of itself as the great work of God is good enough and beautiful, as showing His handiwork, so that in contemplating and beholding it we are lost in wonder and amazement, but the dark blots of sin has made it a dark and thorny maze to every child of grace. But the bright world of glory is just ahead.

Eld. S. Hassell, our step-son, is now attending some of the northern associations. I have heard three times from him since he left home, and thus far he has had a delightful trip and his health measurably good. I hope it will continue so to be. I think it is good for the children of God and his ministers to assemble together, for by it love and fellowship are often increased to the exaltation of the name of Jesus.

Now, my brother, I hope you will excuse this hastily written letter. If you can read it, then burn it up. My love to your afflicted companion and to all your dear family.

MRS. M. M. HASSELL.

REPLY TO SISTER M. M. HASSELL'S LETTER.

DEAR AGED SISTER IN CHRIST: While I do not wish to infringe upon the confidence and courtesies of a strictly private letter by spreading abroad that which concerns only private individuals, I cannot regard your precious letter to me in any other light than of general interest to all the household of faith, and, therefore, I trust you will take it kindly if, before I "burn it up," I send it abroad to the many readers of THE MESSENGER, that they, with myself and companion, to whom it was written, may be refreshed, comforted, strengthened in faith and fed by the precious things you have written. We have read your letter again and again and rejoice in spirit to know that the Lord's promise is abundantly verified in you; that "those that he planted in the house of the Lord shall flourish in the courts of our God, and still bring forth fruit in old age."—Psalm xcii. 14.

The grand theme of your letter is to exalt the name, character and works of our Lord Jesus Christ; to speak of his sustaining grace, the power of his love from the ever flowing fountain, of which you and all the redeemed of our God have so often been made to drink, and yet, while in this mortal state we still pant and thirst and long for more and more of that love of God which is shed abroad in our hearts by the Holy Ghost, which is given unto us.—Rom. v.

You have spoken so beautifully in your letter of the priesthood of our blessed Lord, of his glorious and all-prevailing intercession for all his people, and the cleansing efficacy of his precious blood when he gave himself for us, that I felt a sense of duty to God and his people forbid my withholding from our brethren and sisters abroad such precious things. These are things which come home to each believer in our Lord Jesus, and in which all have an interest, and on which all can feast and rejoice together in the Lord. The Psalmist says, "My soul shall make her boast in the Lord, the humble shall hear thereof and be glad. O magnify the Lord with me, and *let us exalt his name together.*"—Psalm xxxiv. 3.

It is by one spirit that all saints are baptized into one body, whether they be Jews or Gentiles, rich in this world, or as poor and polluted in body as Lazarus was, and by one spirit of grace all are made to drink freely into one spirit of Christ, and, therefore, they have one common interest in the things of the kingdom and things which concern our Lord Jesus Christ, because they are heirs of God and joint heirs with Christ.

And, now, dear aged Sister Hassell, before closing this imperfect and hastily written article we desire to express our joy and thankfulness to God for his abounding grace to you, by which you have been enabled these many years to live and walk with the Lord. It is a blessed fruit of the spirit that enables one amidst all the trials, temptations and bereavements of this life to be steadfast in the faith and continue to walk with God. It is written in Genesis v. 24, that "Enoch walked with God, and he was not, for God took him." And in Heb. xi. 5, it is recorded that "By faith Enoch was translated that he should not see death, and was not found because God had translated him." Faith in Jesus looks at things spiritual and eternal and enables one, as Moses did, to "endure, as seeing him who is invisible."—Heb. xi. It sees no death, nor grave intervening as hindrances between the poor child of God and eternal glory, because God has by faith in the all-prevailing priesthood of Christ translated the believer far above all these terrestrial things. "This is the victory that overcometh the world, even our faith."—I John, v. 4.

But suffer me now, Sister Hassell, to say that quite a multitude of things here press upon my thoughts, and it is not the least among them to remember that fifty years ago this day, (June 2d, 1892) I and my beloved companion in life were married. And though we have not observed this day in the popular and worldly style of what is fashionably known as "A Golden Wedding," yet we trust that the day of our espousal to Christ, and the day in which our poor distressed souls felt wedded to Jesus when He cast the glorious robe of his spotless righteousness upon us, is celebrated in our hearts continually as the most glorious *Golden Wedding* to us that we ever hope to see until this mortal body shall put on immortality and death is swallowed up in victory through our Lord Jesus.

May the God of all grace give unto you Sister Hassell, the rich comforts of his love. My wife joins with me in expressions of special regard, love and fellowship to you and all our dear kindred in Christ.

W. M. MITCHELL.

ADAIRSVILLE, GA., May 4, 1892.—*Dear Eld. Mitchell*: Although we are strangers in the flesh, I trust there is a unity in spirit which eternity will not dissolve. Having felt much comfort in reading many of your letters and editorials I have been ready at times to say, as Ruth did to Naomi, that "Thy God is my God, and thy people my people." From some cause I feel constrained to try to write you, but while I write I am tempted to give it up, thinking you might look upon it as presumption. But I am sure from your writings that you are no stranger to such trials and conflicts. What a mercy that the Lord inclines his people to write a few lines to each other for the comfort of the poor tried ones, that when they have not the privilege of seeing each other and hearing to their soul's satisfaction from the pulpit, they can find food here and there while reading the experience of the children of God; for as "in water face answereth to face, so the heart of man to man."—Prov. But I am not fit to write on these scriptural things. How helpless we are to do anything that is right. We are made to feel the need of the Lord as our helper. It is difficult for us at times to discern what is of the flesh and what is of the spirit. And my fears about writing you may come from carnal nature, for "when I would do good" I find that "evil is present with me." The communion of saints is a good thing, as the word declares that "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name."—Mal. iii, 16.

I must now close this letter, and may the Lord ever keep you and direct you into all truth.

MRS. ELIZABETH CASEY.

I am glad to receive the above token of Christian regard from the widow of our lamented and beloved Eld. F. M. Casey. Hope sister Casey will write again whenever she feels so inclined.—M.

GARFIELD, GA., June 27, 1892—*Dear Bro. Respass*: I have been thinking for the last two years that I would write you my thanks for the MESSENGER, but I have not felt able to express my feelings, and can only say, as many others have said, that the GOSPEL MESSENGER comes regularly and always as a bundle of good news from a far country. I think this is the sixth year that you have sent me the MESSENGER free. I thought before I wrote you, that you had them on hand left over, and wrote that I might have one once in a while, and that it would not be much loss to you. I did not expect you to send it to me monthly as you have done. My health was very poor at that time, and had been for several years, and I was unable to spare a dime for it; but you

have been very kind, for which I am very thankful; but cannot feel worthy of such a favor. Since that time my health has improved so that I have had good health during the fall and winter, and oh, how thankful I do feel that it is as well with me as it is. Since I have been more able to work I have felt it my duty to pay you for the MESSENGER, and thus enable you to send it to some other one more needy than I am, and more worthy of such a favor.

I have found an old MESSENGER of 1886, and in it an article of yours headed the Separation of the Disciples from the Multitude, and oh how I have enjoyed it. It filled my soul with rejoicing and my eyes with tears, for so often have I been brought upon the stormy deep, and have realized my helplessness and the necessity of Christ. But wonderful grace! The long night comes to its close, Christ comes and the shadows are gone and the sea is calm; and then we are able to lift up our eyes to the hills from whence cometh our help and to praise God from whom all blessings flow. All is well when Jesus is with us; we feel humble but strong, and at such times think that I will never doubt again. But the next temptation comes and has me almost buried under the waves before I know it, and then I think I have been deceived all the time. And this is the way my unprofitable life is passing away; but I desire to love God with all my heart, and all my strength, and my mind, and live for usefulness and not for show. Your sister in hope,

ELIZA A. PROCTOR.

BRO. RESPESS: I notice that the time for which my subscription was paid has run over nearly five months. I therefore enclose two dollars, which will extend my subscription to December, 1893. These things ought not so to be, and I wish to say to those who have been this remiss, Go, thou, and do likewise.

And now, as I have to write for this purpose, I wish to propound a question for any of the writers for the MESSENGER to answer. The question is suggested in John xiii. When Jesus was washing his disciples' feet and he came to Peter, he said, "Lord, dost thou wash my feet?" Jesus said unto him, "What I do thou knowest not now, but thou shalt know hereafter." Peter knew the supper was ended, and that Jesus had risen and laid aside his garments and girded himself with a towel; that he had poured water into a basin and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded, and that it had come Peter's turn, and Jesus had come to him and said, "What I do thou knowest not now, but thou shalt know hereafter." Now, the question is, what was it that Peter did not know at that time, that he should know afterwards, and when did he find that out?

Bro. Hassell's article on the "Man of Belial," and Bro. Chick's article on "Your Sin Will Find You Out," struck hard on a very tender place and were certainly timely, and I have no doubt will

do a great amount of good. When I receive a copy of the MESSENGER I very seldom sleep until I have read it through.

With best wishes for all that is good, pure and holy, I am your
brother in hope,
GEORGE TROWBRIDGE.
Falmouth, Ill.

DEAR BRO. RESPESS: I have taken a journey in Kentucky and Ohio of three weeks extent, concerning which I would like to talk some to you, speaking of some peculiar experiences of the love, and power, and grace of God, and relating something which I think would be of interest to the readers of the MESSENGER. But I will only speak now of my visit, in company with Bro. Frank McGlade, to the home of Mary Parker. This is the third time I have visited this dear, strangely afflicted sister within the past two years. Her sufferings continue to increase, but there is also an increased manifestation of the sustaining strength of Israel's God. She sits upon the edge of her couch, and can change her position but slightly. The ulcerous sores become more and more aggravated, and the pain is exceedingly great. Notwithstanding the deep sorrow which we could not but feel at the sight of her suffering, and the sympathy that filled our hearts, there was a solemn enjoyment in the interview. The conversation was mainly upon the subject of salvation, and she took part in it freely and with great interest. It seemed to us the dear Saviour was very manifestly present, and that our hearts felt the power of his love, and were melted under a sense of his goodness. It cannot be other than his own meek and lowly spirit which causes our dear sister to be so patient and uncomplaining under her constant anguish of body. She longs for the time to come when she will be released from her sufferings and be at rest in her glorious, eternal home, but desires to wait with patience all the days of her appointed time till her change shall come.

I want to say that we have sold and given away over seventeen hundred of her book, "Reminiscences and Letters," and she has received much help in this way in supplying her extraordinary needs. This, with generous gifts of dear friends by our hands, and others directly, have been a help and comfort which she gratefully appreciates. If we can sell this edition, it will render her valuable help for some time. We would not, however, recommend the book merely as a benefit to her, if we were not sure that it had a value of its own, for kind friends would supply her needs without it. Hundreds have freely testified to the comfort and instruction of the book. It is well worth the price to those who love the truth, and who have a special interest in the marvelous dealings of the Lord with his children.

Sister Mary wishes me to say to those who have written to her that they must not think her unmindful of their kindness and love because she does not write. It is now almost impossible for her

to write at all. But she sends them assurance of her love and her grateful appreciation of their kind remembrance of her.

In order that some may help in the circulation of her book who otherwise might not be able to do so, we will send twelve to one address on receipt of \$10, or twenty-five for \$20—the one receiving them to pay the freight. Your brother affectionately,
Southampton, Pa. SILAS. H. DURAND.

OBITUARIES.

MRS. L. C. HEAD.

Died, at her home in Meriwether county, Ga., May 4, 1892, Mrs. L. C. HEAD, aged seventy-six years and eighteen days. She was the daughter of J. L. and M. L'onder, of Monroe county, Ga., and married G. W. Head, December 15, 1836, and was the mother of eight children, six of whom survive her. Early in girlhood Jesus spoke peace unto her soul, but as Christians so often fear of deceiving and being deceived, she postponed attaching herself to the church until 1872, when she was received into the Primitive church at Enon, and was baptized by Eld. Emanuel Brittain. Procrastination in this duty was ever a source of regret, as she often wished she had taken the "yoke upon you and learn of me," as was commanded by her blessed Saviour. Truly she was a help meet to him with whom she lived for fifty-six years, both in spiritual and temporal matters. Life was not without its thorns with her, as she was for number of years a chronic sufferer; but these, in connection with the maladies to which she succumbed, were patiently borne with a steadfast hope in her Lord and Saviour, Jesus Christ. As the morbid diseases preyed upon her, and the body grew weak, her soul seemed to grow still stronger in spirituality, and her voice was raised to Him in praises, and singing those precious old hymns, "Grace 't is a charming sound," and others of like character. As she sank out of self, her head was pillowed upon Christ, and she "Breathed her life out sweetly there." Thus she died, full of years and hope in her Lord Jesus. As the morning zephyr kissed the sleeping earth into wakefulness, an angel of God spake unto her, "It is enough—come up higher," and "the soul returned to the God who gave it."

Therefore, having very nearly completed my eighty-first year of pilgrimage upon this earth, I look forward to that day when my Master shall command and I shall lay me down to sleep—when I shall awake with Christ Jesus our Lord, where there shall be no more sorrowing, suffering, nor death, and I shall meet with her where parting shall be no more.

How blest the righteous when he dies,
 When sinks a weary soul to rest;
 How mildly beams the closing eyes—
 How gently heaves the expiring breast.

Silvey, Ga.

GEO. W. HEAD.

JOHN MURPHY.

BRO. JOHN MURPHY died at the home of his son, at Manassas, Tatnall county, August 26, 1891, in the seventy-six year of his age. He joined the church at Cedar Creek, Tatnall county, Ga., in June 1887, and was baptized by the writer. He was a beloved brother, and there was something very peculiar about Bro. Murphy. His life as a Christian from the time he joined the church until his death, brought him into the love and esteem of all whom he met; he would talk freely of his conversion, and

how the Lord spoke peace to his soul. He left one son to mourn his loss. He was born in Ireland; came to this country when a young man, and went through the Texas war and the Confederate war. He leaves a good many brethren and sisters to mourn his death, but we hope that our loss is his eternal gain. We believe his work does follow him.

Manassas, Tatnall Co., Ga.

BAZIL JONES.

MISS ALMA STONE.

ALMA STONE, the lovely and youthful daughter of Thomas E. and Alice Stone, died at their home in Rome, Ga., April 4, 1892, in the twelfth year of her age. She was lovely, amiable, quiet and unassuming, kind and gentle to her brothers and sisters and much devoted to her mother, thus securing the love and esteem of all who knew her noble qualities. But her place in the family, in school and in society is now vacant forever. She has been suffering for a time with whooping cough and April 1, a severe attack of pneumonia developed, and she told her mother she would never get well. The evening before her death she seemed to be in great pain, throwing herself from one side of the bed to the other, praying the Lord to give her relief. Her Aunt Laura said, "Alma, be quiet," the good Lord will hear your prayer." "Will He," said she, "hear my prayer." We then raised her up, and fo'lding her hands on her breast she bowed her head in humble prayer to the Lord so that all who stood around were struck with astonishment to see her little head bowed over and hear her fervent prayer. But in a very short time her prayer was turned to praise, and she was praising God, and asked that we sing

"Children of the heavenly king,
As ye journey sweetly sing."

How delighted she looked, and her voice sweet and lovely. She said to kindred and friends that she was going to heaven, and that God had given her a kingdom that mortal man could never take away from her. She called for one of her uncles and asked him if he would quit some of his wicked habits. She said she had a good father and mother, but she was willing to leave them to be forever with Jesus, and that the Lord had been so good and merciful that she did not want to get well.

It would take too much space to give the names of all she called by name, to whom she gave good advice. This world nor anything therein can never make up the loss of such a child to a heart-crushed father and mother. But I am rejoiced to know that the Lord visited her young and tender heart, making known his love as the chiefest among ten thousand, and altogether lovely. Jesus praised "I thank thee O Father, Lord of heaven and earth, because thou has hid these things from the wise and prudent and hast revealed them unto babes." Matt. xi. 25. "Even so Father, for so it seemed good in thy sight." I would say, therefore, to the bereaved family, weep not as others who have no hope, it will be but a short time till we will all have to answer the same death summons. In addition to father and mother, she leaves two brothers and three sisters. The burial services were conducted by Eld. W. A. Wimpee.

Adairsville, Ga.

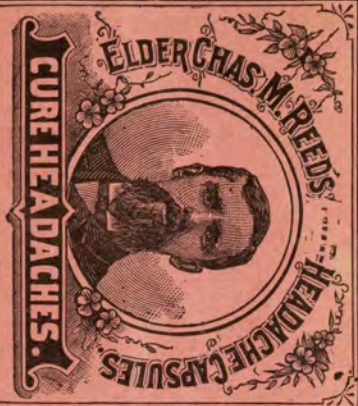
Mrs. ELIZABETH CASEY.

ELD. J. W. HOLMAN.

An aged and highly respected minister of the gospel of Jesus Christ has passed away in peace. Eld. J. W. HOLMAN departed this life at his daughter-in-law's, in Fayetteville, Lincoln county, Tenn., with a bright future before him, on February 21, 1892, at 7:15 P. M. He was highly esteemed by all who knew him and loved devotedly by his church, and especially so by the ministry. He was a dear, loving, instructing and humble companion in the ministry, in whose presence we always felt strengthened by his firmness and enlightened by his brilliancy. I never

knew a more noble man in all the relations of this life. Eld. J. W. Holman was born March 1, 1812, professed a hope in Christ when very young, joined the Primitive Baptist church of Jesus Christ at Mt. Moriah on first Sunday in May, 1826, and remained firm in the faith throughout his long and useful life. Salvation by grace was the theme he loved to dwell upon. He was an humble and beloved member of the church near sixty-six years, during which time several doctrinal troubles arose that gave much distress, but none of these new things moved him; he remained unshaken. Freewillism, Campbellism, Missionism and Two-seedism all had their rise during his life in the church; but all alike failed to move him from his first love. Eld. Holman was in the ministry over fifty years and served as Moderator of Elk River Association over twenty years. He ranked among the ablest ministers of Middle Tennessee. His great theme, upon which he loved to dwell, was salvation by free and unmerited grace, bestowed on poor sinners of Adam's race—and thus a sinner saved by grace. His long and faithful ministry endeared him to his many brethren so greatly that they will long cherish his memory. I have been in his company during my ministry more than that of any other minister, and I have heard him preach often, and can truly say of him that he was no extremist. He was respectful and courteous towards those from whom he differed, yet firm and uncompromising in the defence or support of the much-cherished doctrine of salvation by grace through faith in the blessed Lord and Saviour Jesus Christ. His great afflictions, that stopped him from traveling among the churches for several years, was borne with much patience, and gave him an opportunity to help those on the way, by his liberal contributions, who could go. As a minister of the gospel, as long as he was able to go and preach Jesus, his labors were wonderfully blessed to the comfort of God's children, and thus he spent his life. It was my blessed privilege to make his acquaintance in early life, and can truly say he was a model man in every relation of this mortal life. As a husband he was devoted and confiding, providing for the comforts of this life bountifully, a kind and indulgent father, and a much obliging neighbor, endowed with amiable qualities, and notwithstanding he was highly esteemed by his church and brethren, yet I fear we did not know him to the full of his intrinsic worth. Though he had been in poor health for so many years, we shall miss him the more, for who can fill his place? The Elk River Association has not got another Holman. In his last days he often spoke of the kindness shown him by his brethren and sisters; all seemed to vie with each other to make him comfortable, and of the dear children's efforts to give him ease. He said to me, a few days before his death, "O, Bro. Frost, so far as this life is concerned, I have everything that I could wish—everything I need, but I can't stay here much longer; in fact, my dear brother, I long to be at rest." "Now, that you feel you are nearing the close of your life as a pilgrim, would you make or have any change in the doctrine you have so long believed and preached?" "No, no; my dear brother." Reaching his dear, precious hand and clasping mine, he said with much warmth: "I cannot go to Moses; I must go to Jesus; O, yes, I must go to Jesus; for the law cuts me off, but the glorious gospel of Jesus heals all my sins. O, the rich mercy and grace of Jesus saves a poor sinner. You may tell all my brethren that I die in the same blessed faith that I lived in and so long proclaimed. I feel now that I am going home." Thus I parted with my dear brother Holman, whom I had known long and loved dearly, and hope to love throughout eternity: yes, and while I live I hope I shall ever love that name, Holman, because of the happy days we have spent together, traveling in Middle Tennessee and North Alabama, preaching Jesus and the resurrection. I feel now like I had lost another of my best friends. O Lord, help us.

J. E. FROST.



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When writing to change offices, always give the old office and the new one. Also, in sending money *always* give the office you get the MESSENGER at. And in writing on any business give the office you get the MESSENGER at. Or in writing for any other person about anything give the office he gets the

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Those receiving Circulars, will confer a favor on the afflicted by distributing them among brethren and friends [jul-93

Vol. 14.

No. 9.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

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PUBLISHED MONTHLY.

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SEPTEMBER, 1892.

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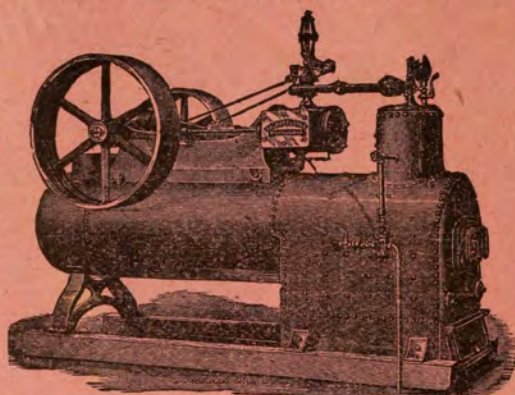
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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1892. Vol. 14

SOWING TO THE FLESH.

DEAR BRO. RESPESS: I have been reading and studying a letter in your issue of the present month, written mainly by Eld. Simms, embracing a quotation from another writer. The subject is "Ministerial Support." I propose to add to what Bro. Simms has said, some reflections of my own upon the same subject. In regard to some churches and some individual members being negligent with respect to looking after the temporal needs of their ministers, I do not propose to have anything much to say; at least, that is not my object in the present writing. While those brethren intimate rather plainly that they have suffered pecuniarily while trying to serve the churches faithfully, they, both of them, reflect on themselves and their own course in the ministry as the cause of such neglect.

A passage of Scripture is cited and made use of to establish this rather serious charge against the gospel ministry. I say against the *ministry* because the ministry in general is evidently included, and, I suppose, justly. The passage is, 'Whatsoever a man soweth that shall he also reap.' If the sense of this passage has been misunderstood, its application here is also liable to be wrong. It is only the meaning of this portion of Scripture that I propose to criticise, and not the communication, nor the subject of it. I have for many years had some general ideas about sowing to the flesh, and also of reaping a harvest of corruption. There has been so much of it around me nearly all my life that I could not fail to take note of it without first losing my senses. But it had never once occurred to me that such faithful service rendered to the churches

as by these brethren, *exerting all their power for the comfort of God's little lambs* could possibly be construed into *sowing to the flesh*. It will be remembered that the sentence under consideration is followed by the declaration, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." This is the apostle's explanation of his words before spoken. Now, the steadfast, patient labor of these brethren, their self-sacrificing devotion to the spiritual interests and well-being of the churches, looks to me like sowing to the Spirit. There can hardly be any doubt that these brethren are held in high esteem for their work's sake. The churches are built up and edified; the scattered lambs are gathered in, and like well watered gardens, the vine flourishes and the pomegranates bud and give a good smell. Spiritual life and joy and fruitfulness abound. Of such workmen the apostle says, "His works shall abide, and he shall receive a reward." Is not such a reward of more value than rubies? Is anything else that may be desired to be compared to it? Could it be purchased with all the substance of a man's house? These brethren have been sowing to the Spirit and reaping of the Spirit without seeming to be aware of it. To be lecturing the people repeatedly about the duty of contributing of their carnal things, looks to me more like sowing to the flesh than the other. And if it resulted in a satisfactory harvest it would not be exactly *life everlasting, or fruit unto life eternal*. Bro. Simms says he is ashamed to confess before God that he had never, as he remembered, given an exhortation of this kind. According to his statement, I have been in the public ministry nearly five times the number of years that he has, and during that time I have heard quite a number of preachers, and a multitude of sermons. And I do not now recall a single sermon that I have ever heard from a Primitive Baptist that was directed to the subject of the duty of the members in regard to contributing. Before the division, which was in this country sixty years ago, I could hear such sermons all the time. I, too, have been neglectful in this respect, having to confess that I never have, to the best of my recollection, devoted a discourse, or even a considerable portion of any discourse, to this subject. But

then I am not ashamed of it, nor ashamed to confess it to my brethren. I do not feel prepared now to admit that the preachers that I have known have, in this respect, all been sowing to the flesh; neither that the reaping has been in any sense a harvest of corruption. The apostle inquires, "Who feedeth a flock and eateth not of the milk of the flock?" My observation has been that well fed flocks, and those that are properly cared for, yield a good return, and that it comes as a kind of free will offering. There is certainly some satisfaction in seeing promptness on the part of the brethren, and that with all readiness of mind they attend to their part in the ministrations of the sanctuary.

There are undoubtedly instances where brethren abundantly able are remiss in the matter of contributing, and allow brethren and sisters with less means to be overburdened. The crack of a whip over the team generally only stimulates to more exertion those that are already doing about what they are able to do, while the indolent and neglectful give no heed to it.

The apostle asks a question that he does not attempt to answer, and I have never yet found anybody that could answer it: "If a man seeth his brother have need, and shutteth up his bowels of compassion from him, *how dwelleth the love of God in him?*" He does not say it does not dwell in him, but how it can dwell there and produce no fruit is a question beyond the capacity of an apostle to answer. I have known some churches that for a long time were quite negligent in the matter of contributing that are now among the most liberal and prompt in that respect, but I am not able to attribute it to sermons preached to them on that subject; in fact, they had very little preaching of any kind, but a general reviving had taken place among them, and good preaching was more appreciated. There is another neglect that I have encountered more than this, and that has caused me more anxiety; and that is in regard to the attendance of members upon their appointments. I think members sometimes allow trifles to hinder them from their meetings, and so discourage their preacher and set a bad example. It has been my aim, as much as it is in my power, to make my appointments attractive. I love to have fruit to abound to their account.

I want to see people go to meeting because they wish to go, and expect a season of profit and enjoyment there. I want people to feel that their church privileges are valuable to them, and that they are worth much more than they cost. It may be that flocks are sometimes unhealthy, that they have been long neglected, or that worldly prosperity has resulted in leanness of soul, and that it will require special care and good feeding for a time to bring about a state of spiritual health and prosperity. But, as a general thing, a flock that is well fed will abound in spiritual growth and fruitfulness. A majority of the members of churches that I am acquainted with are poor, some of them needing help. I have on this account felt much for our brethren, and instead of censuring them or the ministry on their account, I have felt like relieving them as much as possible, and as an almost uniform thing commend their liberality.

Now, I don't want it understood by anybody that I am objecting to Brother Simms' suggestions, or the propriety, if need be, of admonition to the brethren on this, as well as other subjects. But I do object to the inference he seems to draw, when sowing to the Spirit, as he evidently has been doing for years, that the shortcomings of which he complains are the result or outgrowth of the sowing in which he has been so faithfully engaged. The worldling may prosper in the world, and increase in riches, but Christ's kingdom is not of this world. The comforts and rewards are not in meat and drink, but in righteousness, peace and joy in the Holy Ghost. Let those brethren not be weary in well doing, for in due season they shall reap if they faint not.

In ministerial fellowship, E. RITTENHOUSE.

Eld. A. V. Atkins, Belton, Bell county, Texas, has Lord's Hymn Books for sale.

We call the attention of our readers, such as may want machinery, to the card of Talbott & Sons, on inside cover of MESSENGER. This is an old firm, established in 1839, and perhaps there is not a more reliable one in the Union, and we feel that we are doing our readers a favor in advertising it in the MESSENGER.

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DEAR BRO. MITCHELL: At your request I submit the following selections on the 33d chapter of Ezekiel:

Careful reading will show that this whole language is addressed directly to the house of Israel—the fleshly descendants of Abraham and the chosen people of God, as a nation—and as such a type of the spiritual Israel in the gospel day.

They were, under the law, as “given by Moses,” a law that knew no mercy, but demanded implicit and perpetual obedience to its commands—“the soul that sinneth it shall die.” There was no life in this law. Paul calls it the ministration of condemnation—the ministration of death. “The law was given by Moses, but grace and truth came by Jesus Christ.” This distinction between the law and grace must be kept in mind. It is written, “Cursed is every one that continueth not in all things which are written in the book of the law to do them,” and Moses describeth the “righteousness of the law, that the man that *doeth these things* shall live by them.” The whole tenor of the law was: “If you obey the law and obey its demands, ye shall live and prosper in the land which the Lord thy God giveth thee, but if ye disobey and rebel, ye shall die.” How often is it said, “ye shall do all the words of this law.” It is written further in this chapter, thus: Again the word of the Lord came unto me saying: Son of man, speak to the children of thy people—“the children of thy people!” and in the 10th verse, “O thou Son of man, speak unto the house of Israel;” and the 11th verse, “Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” How can we fail to see that the whole of this message is addressed directly to the “house of Israel” only, and not to the gentiles; for they had not the law. Many have thought that the things contained in this chapter justified the conclusion that the eternal destiny of man was held partly in the hands of the preacher, and partly in the hands of the people themselves; that if the watchman “blows his trumpet,” and faithfully warns his people, then he is clear, and that the people cannot then come up in the day of judgment and say, “you did not offer me salvation, etc., and that after the people have been warned by the preacher they obstinately refuse to be saved, then the people are to blame, and not the preacher. But if the preacher refused to warn the people, and to offer them salvation, then he (the preacher) is responsible for the loss of souls in the world to come. I suppose that these, with similar constructions put upon this and other portions of the written Word, have led to the introduction of the various schemes for the avowed purpose of saving souls, that are now fostered by the religious world, and many of the children of God have been bewildered and led off by these things.

If we would always carefully observe to whom the message is sent, it would relieve us of many difficulties. Now it is said here

that if when the watchman seeth the sword come upon the land he blow the trumpet and warn the people, then whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away his blood shall be upon his own head. "He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul." But if the watchman see the sword come, and blow not his trumpet, and the people be not warned, * * * he is taken away in his iniquity, but his blood will I require at the watchman's hand. The first thing to be noticed is that the Lord brings the sword upon the land; the watchman is to blow the trumpet, and the people are to take warning. If the watchman fails to blow the trumpet, and the "sword" takes any man away "his blood" is required at the watchman's hand. If the watchman blows the trumpet and the people take not warning, their "blood" is to be upon "their own heads." The 7th verse reads: "So thou, O, Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the words at my mouth and warn them from me." It is plain that this whole chapter relates to this life—"this present evil world"—and does not deal with eternity. If the people took warning and obeyed, they lived; if they took not warning and disobeyed, they died, and nothing at all said about punishment after death, and nothing said about the eternal destiny depending upon the blowing of the trumpet or the taking of the warning. The greatest punishment, in the eyes of an Israelite, that could be inflicted on him, was to be stoned, or killed with the sword; "He that despised Moses' law died without mercy, under two or three witnesses" This was a fearful punishment, and was the dreadful penalty of the violated law of the righteous God. But this law promised nothing beyond the grave—only life if you obey, death if you disobey—*present* life and enjoyment if you obey, certain death if you disobey. What a dark and hopeless picture is here presented; hope in this life only; and must the black mantle of death forever hang over its unwilling subjects, and Mount Sinai ever thundering, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them?" Is there no hope beyond the grave? Yes; hark! "I hear a voice that comes from far," "It sounds aloud from Calvary," the glorious news falls upon my ear and I realize it in my heart, and my soul leaps for joy. "For the law was given by Moses, but grace and truth comes by Jesus Christ;" "Christ hath redeemed us from the curse of the law, being made a curse for us," "Having promise of the life that now is, and of that which is to come." "O, death, I will be thy plague; O, grave, I will be thy destruction; repentance shall be hid from mine eyes." Christ has taken my place; He has fully met all the demands of the law and of Divine justice for me; He shed his blood for me, died for me, arose from the grave for me,

and "destroyed him that had power of death," and I am forever free; free from the law, free from death, and free from sin.

Blessed be God, here is hope for both time and eternity. Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

Opelika, Ala.

H. J. REDD.

EXPERIENCE.

[CONCLUDED FROM AUGUST NUMBER.]

"But," said he to me, "I was satisfied the first time I saw you, that my dream had come to pass, or in other words I could interpret my dream; for I can plainly see that you are a different boy to what you used to be." "Why," said I, "there is nothing wrong with me, I feel as good as I ever did in my life;" "yes," said he, "I am sorry for you and glad too; I think I know how you feel." But I wanted to change the subject and get that one off of his mind, for I think he was just fixing to tell me how it had been with him, but I headed him off by telling him something and got his mind led off in another channel. I was uneasy all day for fear he would bring up the subject again. Well, I got back to mother's just in time to start home, so I was in a great hurry to get off. As we were starting, she said, "I want you to go to meeting Saturday and Sunday." "Well," said I, "I will see about it," but had little notion of going. But when the time came my wife insisted on my going with her, and I went and Bro. O. M. Whatley preached. Well, I thought as I always did, that they were a strange kind of people, and did not preach like other people did, and I really thought that they ought to call up mourners and give them a chance to get religion; but if they had have no idea that I would have gone up, for I did not want anyone to know that I had any serious thoughts about religion. So after meeting we went home with my wife's father and Brother Whatley went there too, and after dinner he and my father-in-law got the book and began to read and talk on the Scriptures; but I soon saw that I had no business there, so I went a hunting, and after I had gotten off a piece I said to myself, "I ought to be ashamed of myself, for I might have heard something that would have done me good; but I reckon my day is past, anyway, for when I have the chance of hearing the Scriptures read and talked on I won't stay and listen." So I was still in no better fix after I had gone to meeting than at first, and I thought that I could plainly see that I was going to die, and I would be forever lost and I would try to pray but it did seem the more I tried to pray the worse I got. I got so that I was uneasy about negroes rising and was afraid they would come at night and kill us all. I lay awake all night sometimes listening for them to come, and kept my pistol under my head all the time; and when I would be out

at night I was scared all the time and was afraid that the good Lord would send a ghost or something to warn me of the danger I was in. And to add more to my troubles I took the chills and had it every other day for some time, and could not break it up, and I got in such a fix that I wanted to die, and was afraid at the same time that I would die, for it seemed like that I knew I would be forever lost if I did die. When in that condition Bro. Howard preached one night at my father-in-laws, and I said, "Oh, that I had wings like a dove, for then would I fly away and be at rest." (Psalms: 55.) It seemed like that when he began to preach that he picked me out and preached to no one but me, and it looked like the congregation knew that he was preaching directly to me, for he told me just exactly how I felt and what a sinner I was, and what a dead state a man was in without the spirit of Christ, and that a man could do nothing towards his salvation, and I had always thought he could and would have to do something to gain the favor of God; he told us how it had been with him, and it seemed like he was following me up until he said that he had been relieved of his trouble, and from that time on I could not understand him for I knew that I had not received any pardon for my sins. The latter part of his sermon I could not understand at all. After he got through preaching he said if there was any one in the congregation who felt to be a sinner and desired a special interest in their prayers to come up and give his hand, and before I thought of myself I was going up to him and gave him my hand, and after I had done it I would have given much if I had not done it, for it seemed that something said to me, "Now you have gone and let the people know that there is something the matter with you, and you will never hear the last of it." When I went to bed all that I could hear was, "Oh, that I had wings like a dove, for then would I fly away and be at rest." There was no sleep for me that night; I would turn first one way and then the other trying to go to sleep, and it was very late in the night before I got off to sleep, and while asleep I lost the text. I tried to think of it next morning but could not and I did not want to ask any one what it was for fear they would think I was interested about it; but I was anxious to hear it again and I did not know where in the Bible to look for it as I had never read the Bible but very little. I went on in this fix for several weeks and could not think of the text, and about this time Davie Crawford joined the church and was baptized close to my house, and I was there and heard him give in his experience and it seemed like at first that he was telling on me, but when he told how the good Lord had spoken peace to his troubled soul I knew that it was not me that he was telling on, for I knew that I had seen no peace for nearly twelve months. And that bothered me worse than ever for him to join the church and leave me alone, and I knew then that I was forever lost. I was still having chills and I and my wife were staying at her father's house for a while, and one morning

walked out on the gallery and watched the sun rise and thought, and it did seem like something said to me, "You will never see the sun rise again." And it did seem like all of that day that I ought to tell my folks that I was going to die, but I did not say anything about it. I had a hard chill that day and a very high fever, and it was warm weather, so I lay out in the hall until late in the evening when they told me I had better go into the house, and it seemed like I wanted to see the sun one more time, so I went to the door and looked at as I thought for the last time. I then looked at my wife and thought "I am treating you wrong in not telling you that I am going to die," but I said nothing. I went in the room and lay down on the bed with no hope at all of ever getting up again. While the family was out at supper I turned over on my face and thought I would ask the good Lord one more time to have mercy on me, and I don't know whether I said anything or not, but while lying there I saw the prettiest house I ever saw in my life. It seemed that I went in and as I stepped in I saw a man sitting in a large chair and there was a wreath all around him, and I thought he was the prettiest man I ever saw. It seemed like he was sitting in an altar and had a large book in his hand. It seemed that he opened the book and looked at me and read these words, "Oh, that I had wings like a dove, for then would I fly away and be at rest," and when he got through reading it seemed like there was a band of the best music I ever heard and I was as happy as I wanted to be and felt like that there was nothing on earth that would ever bother me any more, and I felt like that I wanted to get up and go in and tell them what I had seen. It did seem like it was so plain that Jesus died for me that I could show all of the family how it was and I did think when they all got through with supper and all got in the house that I would tell it. And after they got in and were seated and laughing and talking I got up and started to dress myself to go in, and something said, "What are you going to do that for, you know that they all think that you are nearly crazy, anyhow, and if you go and tell that they will know that you are crazy; there is nothing the matter with you only your fever is high and you are out of your head, so wait until morning and see if that is not the case." So I lay down again and it seemed like I was perfectly easy. And I turned over like I was when I saw all this and tried to see it again, but could not; and when I repeated the text and thought it the sweetest words I ever heard, and I said to myself, "I ought to try to thank God for just his little time of rejoicing and ease." So I tried to pray and it did seem like that I did not lack for words or thoughts, but prayed with ease and in a way that I never did before. My wife came to bed and asked me how I felt, and I thought at first that I would tell her how happy I had been, but the thought struck me that I had better wait until morning and see if I was not mistaken; so I told her that I felt some better. The next morning I

got up and went to the door and the sun was just rising and I thought it looked different to what it ever did before, and the trees and everything looked different and everything seemed to be praising God, and so I went on from day to day; sometimes I would feel good and like praising the good Lord the balance of my days, and then again would have doubts about the reality of what had happened and would think that maybe my fever was so high that it caused me to see what I did; but then I said, "Why am I not afraid of dying like I had been? Why am I not troubled like I was? Why don't the sins that I have committed trouble me like they did?" I continued in this way until the next meeting time and I and my wife went to meeting, and went in and got right up in the corner and I wished before I had been in there very long that I had not come or had got back in the back part of the house into a dark corner, for it did seem that when the good people began to come in that I could not help crying to save my life, and when they began to sing I thought it would help, but when they began the good old tune, "Brethren we have met to worship," I soon saw that I would have to stop, so I began coughing for an excuse, and I thought it was the best song I ever heard in my life. Still I had heard it many times before but I never saw it in the same light that I did that day before. It did seem like I would give the whole world if I could join in with those good people and be like them. Well, Bro. W. Archer and Bro. O. M. Whatley were there and Bro. Archer preached first and Bro. Whatley followed, and after preaching they went into conference and when they offered an opportunity for membership it seemed like that I could not stay away but I put it off, for I was afraid I was deceived and was afraid I would deceive those good people, which I did not want to do. So I put it off until the next meeting but wished a heap of times before the next meeting that I had joined. But when the next meeting time came round, I went, but had no notion of joining that day for I felt further from being what I ought to be to belong to the church than I ever did in my life. But when the opportunity was offered I was up and started before I thought what I was doing. I knew not what I would tell them, for I did not think they would receive this for an experience of grace, but thought that they would think like I did about it, and that was that my fever was so high that I was out of my head. But I told them what I have here written, or a part of it, and was received and was baptized next morning by Bro. O. M. Whatley.

I will here close, hoping you all will excuse my ignorance, and asking an interest in the prayers of a people I dearly love and can't help it. I remain, yours in hope of a better world to come.

Olio, Texas.

J. M. EDWARDS

If ye love them that love you, what reward have you? Do not the Publicans the same?

THE WORK OF THE CHURCH.

BELOVED EDITORS: As I am unable to go in person to "speak to the people all the words of this life," being prostrated again upon a bed of affliction, yet desiring "to minister for them who shall be heirs of salvation," I will therefore communicate to them through the GOSPEL MESSENGER, by your "brotherly kindness," hoping and praying that the Crowned Head of the body, the church, will graciously enable me by "the spirit of truth" to write to the edification and profit of your thousands of spiritual readers. The thought that thousands will read what I may write deeply impresses me with the responsibility that rests upon both you and me, as to how careful I should be in what I write and you in what you publish. Yet we should not withhold the precious truth of God from the people, but sow it broadcast as the good seed of the kingdom.

Meditating upon my bed and reading the Scriptures, my mind has been impressed with the importance of *the work of the church*. I speak of the Gospel Church as the divinely organized and authorized body of Christ, in its visible form and militant nature in the present world. As such, its "many members" are but "one body," so that their relations to one another, and also their obligations, are mutual and reciprocal, because they are all fellow-members and joint heirs.

Now, from such a basis and union as this, which is verily real and Scriptural, arises *church work*—work which appertains and belongs to the church *itself* in its corporate body, and which cannot be done privately and personally by individual members, though they have their individual obligations and personal work. As simple instances of church work, I may mention the reception and dismissal of church members, and the solemn work of setting apart ministers and deacons. For all these there is Divine authority, both by precept and example, and this is vested *in the church* and can be performed by *it alone*, as the one organized body of Christ. He "is *Head* over all things *to the church*." Therefore the entire body, the whole church, is "under law to Christ," and should be subject unto Him in all things. To Him she owes herself—her life and authority, work and blessing. By His redeeming death and saving

life, she exists in her beautiful gospel adornment and the Queen of Heaven. Her work, therefore, grows out of this queenly relation to the King's Son as His love and bride, and He has sanctified and blessed all her work, which He has commanded her to do. Hence, the blessing and glory of the church is in her obedience to Christ. But in disobedience and neglect "to observe all things whatsoever He has commanded, the church must suffer and languish, and her light and glory will be concealed. As her exaltation is divinely great and blessed, so her obligations are likewise great and sacred. To the church much has been given, and of her much is required. As a city set on a hill, exalted above the mountains, she is "*the light of the world.*" How very important and excellent, then, is her work! She is God's workmanship, created in Christ Jesus *unto good works*, which God hath before ordained that we (the church) should walk in them "

Now, as *love* is the first fruit of the life-giving Spirit in us, so it is the first and new commandment of our loving Master and Lord to His disciples, the church, saying, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and *bring forth fruit*, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you. These things I command you, *That ye love one another.*" John xv. Out of this one chief and all comprehending commandment of the exalted Head of the church arises every other, and the fulfillment of *this* by the church in all her members embraces and fulfills "every good word and work." "Love is the fulfilling of the law." "Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you," said Jesus. In these words He teaches His redeemed church that as His love to her moved Him to sacrifice Himself and lay down His life for her sake, so the fulfillment of His love in the church will lead all His and her members and friends to mutually sacrifice and deny themselves and lay down their lives for His sake and the gospel's and constrain them to minister to and serve one another. The doing of this in its gospel measure will fulfill the whole work of the church, and include "every good word and work."

The very nature and genius, or spirit of the church of Christ, then, like Himself, is that of *sacrifice* and *ministering*, calling upon all who would be His disciples to deny themselves, take the cross daily and follow Him—all from *love* to Him and to His brethren. In all the world there is not another organized body like this, because, while it is in the world, it is not worldly, but heavenly, and its members are born from above, born of God, who is love, and are taught of Him to love one another. Therefore, the church of Christ and the true Christian life are not worldly and selfish, but spiritual, self-denying and godly, walking in love, clothed with humility, and serving the Lord in spirit and in truth.

So the divinely ordained good works of the church are, "the work of *faith* and the labor of *love*." For anything not done in faith and love is sin and hypocrisy, and not pleasing or acceptable in the sight of God, who looks upon the heart. The *heart* and *motive* must be right in His sight. It must be the heart of faith in God, and His love in the heart must be the motive. Faith and love will lead their possessor to works of obedience and labors of love, which are sanctified and approved of God. These are the characteristics of all the true obedience and good works of the church. Hence, it is called, "The household of Faith," and, "The household of God," who is love. Faith and love are abiding forces and living graces in the church, operative and active, as fountains of living water, pure and refreshing, springing up in faithful obedience to Christ and loving ministrations to His brethren. These are appointed, directed and bounded by His Divine authority, and sanctified by His example.

Then, let me now invite your sincere attention to the sacred and good work of the church. And by this will be understood the work which in the gospel of Christ is enjoined upon the church itself, and required of her as the official body of Christ; the work she *herself* must attend to and have done, and which should not be neglected by her, nor left for individual members to do privately, or not, as they please. The Scriptures certainly teach that the church, *as such*, has a work to do, and that, if she neglects or fails to fulfill this sacred trust, she is responsible and must suffer. For the church represents in the world her Head and Husband, and

her blessing and honor is in obediently honoring Him; for she thus reflects His light and glory, walks in the light herself, and others seeing her good works join in the praise and glorify their Father in heaven. This is the chief end of the church on earth.

This much has been said as preparatory, to lead the pure minds of the brethren to the sacred and blessed church work itself, and that they may become the more enlisted and interested in its sacred importance and divine excellence, to the end that the church, as at Phillippi, may obey the divine injunction: "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."

Faithful obedience to Christ leads to and calls for every good work of the church, and this requires that whatever an obedient church does should have the sanction of all her spiritual members; for there should be no schism in the body of Christ, but unity and peace, as He has commanded. The law of Christ is not plurality, but *unity*. For Christ and the church are not dual, but single, and *oneness* characterizes the whole family of God in heaven and on earth. A divine rule to the church is, "Let all your things be done with charity," with the love of God. When thus done, there will be harmony, comfort and peace in the church, "to the edifying of itself in love." It is to be feared that much has been done contrary to this in many of our Baptist churches, or else why the rending, distraction, sorrow and mourning of many of God's dear children? O that all would solemnly heed the words of the King: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. * * * Inasmuch as ye did it not to one of the least of these, ye did it not to me." Works done in love will not afflict and divide the brethren of the loving Master, who believe and hope in Him; and anything not done with charity is not a good work, though done by a church. The Master's perfect rule will apply to and try everything done by the church, as also every disciple: "All things whatsoever ye would that men should do to you, do ye even so to them." Let all the churches record and

observe this as their heavenly motto in all they engage in and do, and good and blessed will their works be.

D. BARTLEY.

[TO BE CONTINUED.]

EDITORIAL.

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RIGHTEOUSNESS OBTAINED AND LOST.— EZEK. XVIII.

In this issue of the MESSENGER will be found a brief comment by Elder H. J. Redd upon a portion of the 33d chapter of Ezekiel, and as the 18th chapter treats on a theme similar, we wish to offer a few thoughts upon it; not by way of improvement upon what Elder Redd has written, but in connection therewith. And in order that the reader may have some of the points before him upon which we desire to write, we quote the following:

“The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” * * “But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned shall he die.”—Ezek. xviii. 20, 24.

And, now, before we proceed further, we suggest to the reader, and even insist, if it is at all convenient, that each one who desires to be benefited turn to the 18th and 33d chapters of Ezekiel, and carefully read them before reading what we have to say in this article, so that they may the better be able to judge whether we have thrown any light upon the subject, or

whether we have merely darkened it by words without knowledge.

1. Let it be distinctly understood here that the Israelites were God's chosen and peculiar people as a nation, separated from all the other nations of the earth by laws and ordinances of worship peculiar to them alone, which were not, and never have been, enjoined in the same sense upon any other nation under heaven. And consequently no other nation under heaven ever has, or ever can, violate these laws as an Israelite did, nor be subject to the penalty in the same sense that an Israelite was, from the very fact that "when there is no law there is no transgression," under the forms and ceremonies of law.

2. Another thing which may be well to notice is that neither a strict, righteous and just conformity to the law, nor the transgression of it, could possibly make one an Israelite, nor was any statute or ceremony of worship given for that purpose. No kind of human righteousness, or works of man, whether good or bad, can possibly make him a child of God, nor can it make him a natural Jew outwardly or spiritual Jew inwardly.

3. It will be seen in this 18th chapter of Ezekiel that the righteousness of an Israelite as there spoken of, was procured and maintained by his own works, and, therefore, it was lost by his own works. It was a righteousness of his own from which the holy apostle of Jesus prayed to be delivered, and that he might be found in Jesus not having his *own righteousness*, which was procured by the works of the law.—Phil. iii. 9.

Now, as this righteousness of which we here speak is a righteousness of man's own works, it is evident that it has nothing whatever to do with procuring eternal salvation, because the Scriptures affirm that salvation from sin is "not according to our works," and "not by works of righteousness which we have done," as you may read in Titus iii. 5, and 2 Tim. i. 9. And our blessed Saviour, in that ever blessed and model sermon to his disciples, teaches them and all other of his disciples, that except they should have a righteousness that would exceed that which could be attained by man's own works, they should not, in one solitary case, enter the kingdom of heaven.

4. It is here suggested to those who claim that the

18th and 33d chapters of Ezekiel, and other similar portions of the word, set forth the principles on which man's eternal happiness is based, that not one word in those chapters is said about grace or faith in Christ, whose is the only name under heaven in which there is salvation. He, and he alone, is of God's own sovereign will and appointment made unto his chosen people, "righteousness, sanctification and redemption, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 31.

5. Some have thought that as the Lord hath said to Israel, "Ye shall not have occasion to use this proverb any more in Israel—that the fathers have eaten sour grapes and the children's teeth are set on edge"—that Adam's sin is not entailed on his posterity, and therefore they are in no way to be under the curse of God's law for it. But this is a misconstruction and perversion of the text, and the whole connection in which it stands. It is what the Apostle Peter calls "wresting the Scriptures to their own destruction." Adam is the only man God ever created to whom he gave a law, the transgression of which has brought condemnation and death upon all men of every kindred, tongue and nation till time shall end. And it is the only law ever given to man the transgression of which affects all men, and has a future and eternal bearing upon their future and eternal destiny. All other laws given to man of any nation since the transgression of the first law has a bearing only on his present state in this mortal life. Adam, as a seminal head of all the human family, occupied a representative position which none other of his race have ever occupied, and his act of transgression affected his whole posterity as the act of none other man ever could, and so "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." No man ever has, or ever will, sin after the exact similitude or likeness of Adam's transgression, because no other man ever had a law given him in a state of perfect creature innocence, or as a seed-head, representing all his posterity, so that "by one man sin entered the world, and death by sin, so that death passed upon all men, for that all have sinned" in that one man.—Rom. v. 12. This point is presented so forcibly, and made so clear,

(2)

in the 5th chapter of Romans and other Scriptures that it seems needless to comment upon it here.

6. But it should be remembered that while the Israelites were a great and powerful nation as the fleshly descendants of Abraham, they were God's chosen and peculiar people, and as such, in many particulars, they were types shadowing forth the gospel church, "the holy nation and peculiar people," whom God calls out of darkness into his marvelous light that they should show forth the praises of him who hath thus called them.—1 Pet. ii. 9. The law given to Israel as presented in the 18th and 33d chapters of Ezekiel, as well as other places, shadowed forth things to come in the gospel church, and as every shadow has a body or substance, Christ and his body or church is the substance.

7. In the gospel church he is not a Jew or Christian who is only one outwardly, but he is a Jew or Christian who is one inwardly. No man, Jew or Gentile, rich or poor, can either see or enter the kingdom of Christ except he is born of God, of an incorruptible seed in distinction from his first and natural birth. This wonderful and mysterious change that is wrought by the power and Spirit of God in man is sometimes spoken of as a birth, sometimes as a quickening or giving life to the dead, sometimes as a passing from death unto life and never again to come into condemnation, and then again it is represented as a "deliverance from the power of darkness and a translation into the kingdom of God's dear Son." And as a consequence of all this great work of God for poor, helpless and sinful man, he is not under the law of sin and death any more as he once was, but he is under the reigning power of grace and under law to Christ, with whom he is raised up with other saints above the penal demands of the law, and made to sit together with them in heavenly places in Christ Jesus.

8. Now, as we have seen that he who is born of God is in the kingdom of Christ and under law to Christ in his church, a strict conformity to all the law of Christ and to all the teachings of grace to live soberly, righteously and godly in this present world, is required of every subject of grace. And when he thus walks worthy of his calling, and worthy of God, who has called him to his eternal glory and kingdom, he is just

and righteous [in the eye of the law of Christ under which he serves in newness of spirit, and not in the "oldness of the letter," as the carnal Jew did in the law under which he served.

9. And as every provision of the law under which the Israelite served God was steadfast and just in its requirements and penalties, so that "every transgression received a just recompense of reward; so, also, the child of God and Spiritual Israelite is reminded that if he lives after the flesh he shall die to the fellowship of Christians and to the privileges of the gospel church, and die to all the real comforts of those great and precious gospel promises that apply to humble, self-deserving and obedient Christians. He dies to his savory influence and usefulness in the Church of Christ, and becomes like salt that has lost its savor and is good for nothing but to be cast out of the fellowship of the church, where he is trodden under the foot of men as neither fit for the church nor for the society of the world. His real spiritual comforts are gone, no matter where he may roam or where he may go, there is inward weeping and gnashing of teeth. He has sown to the flesh and of the flesh he reaps corruption. And while he does not lose his eternal salvation as secured to him through the merits of Christ, he does lose the comforts and joys of that salvation which he once had when he walked orderly.

10. Now, when we consider what is written in the 18th chapter of Ezekiel of the Israelite as a type and a shadow, and then see in the gospel Israelite the spirit and substance of all that was shadowed forth in the type, may we not conclude as the carnal and natural Israelite could obtain a righteousness of his own by obedience to the law of worship under which he served, and that he might secure to himself all the blessings promised in the law to the obedient, or by disobedience he might lose all, so that his former righteousness should avail him nothing in the way of palliating or excusing his transgression, but for his own sin and not for his father's sin, he must die; that even so, in the gospel church state there is a death far more terrible than that of being literally stoned to death as Achan was for his transgression in coveting a Babylonish garment and a wedge of gold. It is a fearful thing for a child of grace

to fall into the hands of the living God as a transgressor. His beauty and loveliness, joys, comforts and peace of mind are consumed and wither away as a moth.

11. The Israelite under the law in which he served might conform to its letter and form and secure the righteousness and blessings of it as pertained to this life, even without grace or faith in Christ. The law, says Paul, is not of faith. It imparted no new life or active principle of obedience to any of its requirements. It exacted strict obedience, justice and right from every carnal Israelite, but it furnished him with no ability, disposition or desire to comply with its just demands. It detected and exposed every wrong, but gave no ability to overcome them, nor did it point to a remedy, or where ability to comply strictly with all its demands might be obtained. It administered death and death only to the transgressor, and there was no escape from its detective power and penalty.

12. But now let us turn for a moment to the ever blessed and glorious consideration of the law of the spirit of life in Christ Jesus that makes one free from the penal demands of the law of death, and puts him into the kingdom of Christ and under law to Christ. This blessed law of Christ differs from all other laws ever given to man. It calls for nothing of its subjects but what it supplies. It imparts life, spiritual and eternal life, the life of the crucified, risen and glorified Jesus. It imparts an active and willing principle of obedience to every gospel Israelite, and the things commanded him to do are the very things he most desires to do. Thus, the Lord works in him to will and to do of his own good pleasure. And if through strong temptations, trials and fleshly infirmities and weakness the gospel Israelite should go astray, the heavy chastening of the Lord will fall upon him, and the buffetings of Satan will sorely distress him, but the loving kindness of the Lord is not taken from him, nor does the faithfulness of God ever fail towards him. The gospel of the grace of God is life. It gives faith, hope, love and every needed grace to the helpless, and clothes him with a righteousness as far above the righteousness of the law as the heavens are above the earth, or as Christ is above Moses. It is the "righteousness of God in

Christ." This everlasting righteousness can neither be obtained or lost by the wishes of man. It is God's righteousness which he saith shall never be abolished. In it all the redeemed of God, whether Jew or Gentile, are freely justified, and appear before God as Christ has presented them, a "glorious church, not having spot or wrinkle, or any such thing—holy and without blemish."—Eph. v. 27.

And now what can we say more to those who expect to obtain heaven and eternal glory by a righteousness of their own? Will they not be speechless in the great day of reckoning? Will their filthy rags do for a "wedding garment" among the King's spotless guests? May the Lord help us all to see, feel and know the truth as it shines forth in Jesus.—M.

SALT.

"With all thy offerings thou shalt offer salt"—Lev. ii, 13.

What commodity in this world is cheaper than salt? And yet there is nothing more useful and necessary to supply the natural wants of mankind. Everybody knows that that it is indispensable, and yet no fear or anxiety is felt about the supply and how it shall be obtained; it is so bountiful in supply and so very cheap that all may have it and use it without stint. The ocean, the seas and the lakes abound with salt. The Jews were not making a costly sacrifice when they offered salt, and yet no offering, however costly, was accepted of God without it. Every offering must be seasoned with salt. Our food would be unsavory without the proper seasoning with salt. This article, like all others employed in the service of God's people under the Levitical law, represents some principle or phase in the gospel of Christ. How would it do to say that it represents faith? Was not faith the kind of salt by which Abel made a more acceptable offering than Cain? Is any religious service acceptable to God without faith? "Without faith it is impossible to please Him." Can a man offer acceptable prayer to God without faith? "Let him ask in faith nothing wavering; for he that wavereth is as the waves of the sea driven with the wind tossed; for let not that man think that he shall receive

anything of the Lord." Salt was used in the ordinances of the altar, (Ezekiel xliii., 24,) and was applied by the officiating priest to all the meat offerings offered thereon. The people did not handle and apply the salt, nor does the child of God control and apply his faith; this work is reserved to the great High Priest, "who is the author and finisher of our faith."

As by the use of salt our meats are seasoned, preserved and kept, so the people of God are "kept by his power through faith unto salvation." (Peter.) "Ye are all the children of God by faith in Jesus Christ." (Paul.)

Salt is cheap; faith is cheaper to the consumer, or subject—"it is the gift of God." (Paul.) The Jews were not commanded to create or produce salt; the salt existed and they had it. The people of God are not required to produce nor exercise faith, for they can no more do this than the Jews could create salt. And yet faith must attend every offering which God commands and accepts. This shows up God's power and man's dependence. The Lord of glory commands our worship, gives us the salt of faith, and our High Priest, Jesus Christ, attends upon our service, applies the salt, and we are accepted in Him with all our spiritual devotion seasoned with salt, the faith of which He is the author and finisher. I hope to write again, and treat upon the practical operations of this salt.—J. E. W. HENDERSON.

THE EXPERIENCE OF A SINNER.

"For a day in thy courts is better than a thousand; I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

I felt very thankful when I arrived home and found all alive and well, and myself improved in health. It has not always been the case on returning home that I have found all well. One time I had been from home for several days, and had gone from impression, and had preached, seemingly, to the comfort of many, but on my return found, to my astonishment, one of my children very sick with fever. The night before my return I slept at a hotel on my route home, and the next morning while dressing I thought of prayer, but did not feel like I had anything to pray for—feeling so much at ease,

and I did not pray. But I found to my grief and amazement something to pray for when I got home. I have often, like the disciples, been amazed, when I have seen in my own case, God's wonderful work. I am almost sure that unclean spirits have at times been cast out of me, and my eyes been opened to see things to which they were before blind, and my tongue been loosed to speak things to which it was before dumb. Such things amaze me at the time; and I am sure that I have looked for them too much, so that except I see signs and wonders I will not believe; will not believe that my preaching is worth anything unless it is done in an almost miraculous way. This is not a good condition to be in; for it seems to me, that its tendency is to make, ministers especially, careless and indolent in reading and studying the Scriptures, which is essential to their usefulness in the ministry. The longer I live the more I am assured that the peace and prosperity of the church depends largely upon the devotion of ministers to their work; and that they, like the apostles, "should give themselves continually to prayer and the ministry of the word."—Acts vi.

I had been at home but a few days before the sun went down—"the sun knoweth his going down; thou makest darkness and it is night; wherein all the beasts of the forest do creep forth."—Ps. civ. I had thought in North Carolina that I could never doubt again; the heavens, I thought, had been opened to me and the voice of God in my heart had approved my work; but now, like my Saviour, I was in the wilderness with the wild beasts. I could not see at that time that I was being led in the way that my Lord had walked; for if I could have seen it, darkness would have been light to me and there would have been no darkness at all. But I was alone and darkness prevailed over me. I walked my piazza for a week upon the very verge of insanity and death; and I felt as sure that I could never believe again as I felt that I was a living creature; and as to dying, I felt as certain, that if there was a God at all, that he did not have power enough to make me willing to die as I ever was of anything. I felt at times that I could not contain myself in my utter misery, but that I could but give vent to one maniacal shriek and die in despair. I could not understand God, and that I

sought to do; I could not see how his fingers fashioned the earth and world, and yet it seemed that I must see it; that I must believe or die, and to save my soul I could not believe.

In this frame of mind I went to a little church that I was serving about twelve miles from home; and went up into the pulpit and knelt down in prayer, and it seemed to me that my prayer did not arise to the top of my head, and that it was not a prayer at all, but an agonizing cry of despair. I arose in the pulpit to speak in the name of the Lord, and "or ever I was aware," I was caught up into a heavenly place and saw and felt things that I had never seen and felt before, and that I cannot express. The words of Job to the Lord came with power to me, and I said in my heart in faith, now "I know that thou canst do everything." I knew then that He could make me as willing to die as to lie down and sleep upon my bed after a weary day. And I felt that day a love for Christians that I shall never be able to express, and a love for God. I reckon I shall never forget that day while I live in this body.

I did not want to be with anybody nor talk with anybody, but to be alone with my thoughts; and as the day was nearing to a close I caught myself trying to wrap my bosom up with my arms lest Jesus should escape from me. But the next morning he was gone and I was mourning for him. But I know that "a day in thy courts is better than a thousand."—Ps. lxxxiv.—R.

[TO BE CONTINUED.]

DO NOT RISK IT!

Do not risk money or a postal note in an ordinary letter, but register them. The safest way is to get a money order or send by express. A postal note is no safer than a bill of money. But when you can't get a money order, register your letter with the money or postal note.—R.

Were it possible to put those things asunder which God himself hath joined together, a Christian would rather be holy without happiness than happy without holiness.

EXTRACTS.

MANASSAS, TATTNAL COUNTY, GA., May 30, 1892.—*Dear Brethren:* As I have never written anything for our much esteemed paper, the GOSPEL MESSENGER, I thought I would pen a few lines for the consideration of the Household of Faith. It is said in the Scriptures, “*do all things decently and in order.*” The word “*decently*” signifies to be clean, and it is said in the Sriptures, “*ye are clean through the word which I have spoken unto you.*” Brethren, whatever we do in the church must be done in love, and in line with God’s word, or it is not clean in a Gospel sense. We are taught that, he that hateth his brother walketh in darkness, and that darkness blindeth his eyes, and he knoweth not whither he goeth; while on the other hand it is said that God is light, and he that abides in the light has fellowship for his brother. God is love, and he that is born of God loveth, hence then as God is light, is love, it is love that gives the light, same as fire light and heat, as love is the fruit of the Spirit, when he said, I will put my spirit within you, and you are born of the spirit, this conveys to our mind that God’s people have got the light whithin them, same as the lantern has got the light within it, and what is it gives the light? We all know that it is the fire in the lantern, and not the lantern. God’s love is compared to the fire; He is compared to fire; it is said our God is a consuming fire. Brethren and sisters, these bodies of ours are said, by a way of comparison, to be the lantern, and the love of God together with all the fruits of the spirit give the light, so to speak, in the lantern, and while the light is in the lantern we can, as a church, or as an individul, see clearly to do all things decently and in order, and under its clear and shining light we want, in all things, God’s way, and not ours; we are willing, in the humblest manner, to be at our brother’s feet, and esteem others better than ourselves. That light is so glorious that the apostle wrote to his beloved brethren, to walk in the light, as he is the light, and by so doing we keep ourselves in the love of God. God says, if you love me keep my commandments, and his command is clear as to what our duty to him and to one another is. The grand cause of all our troubles in our churches, and with each other, is when this light in gone out, and all the corruption of old nature arises, such as hatred, envy and jealousy, and the light is gone out of the lantern, and we are walking in the dark, and we are stumbling on the right and on the left, we are putting darkness for light, light for darkness; that is, we accept human reasoning instead of God’s word, and all we do then is not decently, and in order. When we see brethren who are leaders, and men of influence, rejecting the authority of churches, and denouncing their brethen, and say “I have no fellowship for him,” when he is in good standing with our church, that is because this light is gone out. Brethren, when the love of God is kept warm in our hearts, such things do not

abound among us, hence the apostle says, keep yourselves in the love of God, and while in the love of God we are not going to declare non-fellowship for a member, not until his own church complies with gospel order, and excludes him. I know it is said that all churches do not comply with the gospel rule in dealing with their members, and I admit that a church may err, but there is a remedy for it, correct all of our errors as churches, or as individuals, by God's word, and who is to do this? why, those who are walking in the light. I am persuaded, brethren, while this light is in us, and we are walking in it, we are willing for all of our acts to be investigated by all true and orderly Baptists. So, dear brethren and sisters, may the love of God abound in our midst more and more, and we demonstrate by our acts, as well as by our words, that we do love God, and he that loveth God, loves his brother also.

BAZIL JONES.

DEAR BRO MITCHELL: I fear I consume your valuable time by writing so often, but somehow it affords me some relief, and especially so if I have hope of a reply. I know you cannot always answer my letters, but when you can I hope you will write me, for you can never know the pleasure of your letters to me. It seemed this morning that I could not give up the idea of going to hear you preach, but my wife is suffering so I cannot go. I have felt to hear you preach might, in some sense, be deliverance to a captive soul, a healing balm to a broken spirit, or a lifting up of a downcast one, or a consolation to a poor, polluted worm, or as food and drink to a poor, hungering, thirsting, famishing sinner. From one cause and another I have been hindered from being with the churches much of late, and this may be one cause of my deep trouble. When I am permitted to preach I cannot tell much, except what I feel, and this is to many people a sad and doleful story. I do not know a minister in our bounds who has to go so bound, so barren, feeling so poor and so like nothing. You and others, whom I could mention, have met me along down in this valley of humiliation and gave me some comfort, but even now Satan tells me this is boasting, trying in some sense to be equal with you.

I hope you may have the spirit of prayer for me that I may be resigned to the will of God. Yours in affliction and trial, *

REMARKS.—Seemingly, by mere accident, I got hold of the letter of January 24, 1892, from which the above extract is taken, and though designed as a private letter, and six months have passed since it was written, I thought it contained such an expression of some of the conflicts, pantings, thirstings and desires of so many of the Lord's people, especially gospel preachers, that I cannot forbear asking a place for an extract in the MESSENGER. The letter came to me as cold water to a

thirsty soul, when I was just recovering a little from a long and severe spell of affliction of about five months, but it strengthened my faith and gave me comfortable assurance that the God of all grace was preparing our dear young brother for future usefulness to his church and people. In this kind of school boasting and self-reliance are excluded. It is the school of Christ. The furnace is hot, the bonds are burned off and the form and image of the Son of God is seen even in the furnace of trial. May God's blessings rest upon his faithful ministers and strengthen them to the work whereunto he called them.—W. M. M.

OPELIKA, ALA., July 26, 1892.—*Dear Bro. R.*: Our annual three day's meeting closed last Sunday, though I did not get there but two days, and my wife not at all, owing to our infirmities and the excessively warm and damp weather.

I believe I wrote you that as the church at Mt Olive felt unwilling to accept of my final resignation as pastor, I requested that they call an assistant, to which they agreed, and have called Eld. Satterwhite, and he was with the church during the three days.

On Saturday and Sunday the congregation was large and solemnly attentive. Five members were received—three sisters and two brethren—four of them by experience and baptism and one by letter. Among those baptized was one of our sons—Charlie F., he is about twenty-six years old, and has a Baptist wife and two children. One of the sisters baptized had never been at a Primitive Baptist meeting before, and her husband only once, a month ago, but had been among the Methodist for fifteen years, but not well satisfied, and they came twenty-five miles by private conveyance to be at our meeting and tell what great things the Lord had done for them. And among other things related, was that a neighbor, though not a church member, had loaned them the GOSPEL MESSENGER, and by reading it they found instruction and comfort, and after hearing Primitive Baptist preaching and beholding our order as a church they desired a home with us. In thinking of the expression of the brother relative to the instruction and comfort he had received in reading the MESSENGER, I was forcibly reminded of a remark of yours, Bro. Respass, a few weeks ago, when you wrote me that you had in family prayer that morning felt deeply exercised to pray not only for your family and all saints, but that God would enable us to so conduct the MESSENGER as to make it useful, instructive and comforting to his people. I state this in my own words, but think I have the sentiment you expressed. I felt that the Lord had by His Spirit prompted you thus to pray the prayer of faith, and it is not lost.

But I am making this hasty note rather lengthy. Taken all together, we had a good meeting—and one we hope, long to be remembered by many. Our church members are much scattered, nearly all of them being at a distance of from five to twenty-five miles, and have to come by private conveyance, and most of our congregation comes some distance, but I never knew a Primitive church where there were more friends outside the church than these are around Mt. Olive. Many of them have a Christian experience, and I believe some day will come to the church.

Yours in hope.

W. M. MITCHELL.

I omitted to say in the proper place that one of the sisters baptized was my daughter-in-law, wife of my son, Ira B. Mitchell.
M.

“Would to God ye could bear with me a little in my folly, and indeed bear with me.”—II Cor., xi., i.

Dear Brethren: Hoping that you are of those who can bear a great deal, I venture to write a few lines and tell you a part of my experience. I have had an impression for some time, and seemingly can't get free of it until I write to you. But I fear the impression is not from the right source, and I know that if it is not from God that it will do the household of faith no good, and that is the reason I fear to write, for I know that I do love them and desire their welfare. But I commenced to tell you my experience, and I will try to get to it in as short a way as I can. In July 1869 I saw myself a sinner, and I knew I was a lost sinner too, and brethren this is the reason I fear to write you, for I feel like a sinner yet, and act so much like one, that I feel ashamed to try to write you. I lived among Methodist people, and you know what they would tell me to do I did it. Yes, I think I worked out my own salvation, for I got to the place where all hope seemed to be gone; yes, I did not believe in the chance system then, for I thought there was no chance for poor me. My dear mother would ask me what was the matter with me, and I would say “nothing,” but oh, dear brethren and sisters, there was something bad the matter. There was a sinner condemned by the law to death. Sometimes I think I died to sin and was made alive to my Lord. Anyhow, brethren and sisters, I do know one thing and that is this, “things I once loved I now hate.” Yes, I can truly say I love the brethren and sisters, but I can't see for my life how they can love me, for I see myself so vile. I think I saw that light that Paul saw, and I was made to believe then that it was the life of men, and I have tried to walk in that light. But brethren, how often I find myself out of the way, that I am made to say, “wretched man that I am, who shall deliver me from this body of sin,” and oh, how proud I am when I hear Jesus say, “I will deliver thee and never forsake thee,” for I know by experience there is no other name given under heaven or among men whereby

we can be saved. This is what I try to tell the people. Yes, Bro. Respass, that impression came with the great light; I say *great*, because it was a great light to me. Brethren, I started to tell you my experience, and have gotten off and only told you part of it. In 1869, or about that time, I went to Mt. Zion church and told them part of what I have written, and was received into that church and was baptized by that beloved old Elder, Rich. Blevines. Have been trying to do my duty ever since, but the things I ought to do I do not, and the things I ought not do them I do many times to my sorrow. Brethren and sisters, if you see this in print please remember me in your prayers.

Yours in hope of eternal life,

W. T. HARTLINE.

HOPEWELL, N. J., JULY 19, 1892.—*My Dear Brother Respass*: I left home on the 16th of May, and hope, if the Lord will, to reach my place of residence again on the 26th inst., and soon after that time to write for the MESSENGER a pretty full account of my trip, hoping that it may be divinely blessed to the good of the dear people of God. I cannot, of course, give an account of my trip until it is ended; and I have been so continuously engaged in attending meeting and visiting and receiving company that I have had very little time for writing.

The brethren and sisters and friends, in general, have received and entertained me with great kindness, both in the Middle States and in Canada; and I sincerely hope that our Heavenly Father, who has already blessed, will continue to bless them; and I would be glad, and I believe it would tend to love and union and peace, if there would be a more frequent and general intermingling of our people with one another in all parts of our widely-extended country. Thus they could understand and appreciate each other better; and, at least better than now, they could, even in the present state, know somewhat as they are known, and mutually give and receive instruction and sympathy to and from one another; and thus it would seem that the body of Christ would, with the Divine blessing, be more built up in love, the most important grace of the Christian character.

Yours in love,

SYLVESTER HASSELL.

BROTHER RESPASS: I wish to state to the MESSENGER that after forty years absence from my old home in Georgia that I am aiming to start on the 20th of August by way of Vicksburg, Jackson, Montgomery, Macon, thence to Jeffersonville. Shall be at their three days' meeting at Pleasant Plains, Wilkinson county. During my stay in Georgia I shall visit some six or seven churches via Pleasant Plains, Mt Olive, Cool Springs, Ramah, Myrtle Springs, Bethel, Mish Gap and perhaps some more. Those churches feel near my heart; to them I used to go when growing up to manhood and even after I became a man of family. I sup-

pose, my dear brother, it is 1,000 miles from me here in Smith county, Texas, to Wilkinson county, Georgia, but I want to see old home, old brethren, brothers and sisters and churches, and more, that sacred spot of my mother earth where I lost a burden of guilt and condemnation, that I have tried so hard to get back, but could not. I desire to go to the spot, kneel down in the sun or shade, and implore God's blessing on me, and to be more thankful for his mercies than I am. This was about fifty-five years back.

Yours in Christ I hope,

J. E. HARDIE.

CAT CREEK, GA.—*Dear Brother Respass*: I want to talk to the Baptists in general and take liberty of you to talk to them in the MESSENGER I am much grieved and troubled in consequence of the state of the Primitive Baptists; there is more or less strife in many churches in my knowledge so that it seems like there is hardly any church that could choose a deacon and the church be a unit; it is also the case in dealing with members, that if it becomes necessary to turn one out some are willing to execute the law while some are opposed. The house divided, according to the Scriptures, sooner or later must fall. Have we not reason to believe that the people now recognized as the Primitive Saints have departed from the perfect law of liberty? I will state a case: If a church must prefer a charge against a member for the crime of adultery and two-thirds of that church are guilty of the same crime, the minority can't turn out that disorderly member without loosing their church identity. This is what I call a lost crop I have known farmers to neglect their crop and finally it was lost, and in almost every case where a farmer loses his crop, laziness and carelessness are the cause. I hear of a case where the pastor of a church has taken the homestead and that a majority of the church was willing to sustain him. It looks like that the leaven of dishonesty has gotten in the church, and if it does not leaven the whole lump, it will destroy the peace of the church. This is equivalent to the farmer losing his crop. When I first joined the church the Primitives were known by everybody to be good for their debts; the poor was as good as the rich one; it is not so now; there are Baptists that have about lost their credit, and perhaps many of them owe more than they will ever pay I think extravagance caused them to go in debt, and not real necessity. Baptists ought to know that they are fast losing the salt there is in them and when the good name of the Primitive Baptists has been lost it is then to be cast out and trodden under the feet of men. If worldly men say that church people are liars and swindlers and if it should be a fact, we know the salt must lose its savor. Any law of the land that conflicts with the law of God, the people of God should not obey that law but should obey the law of God; it will be well for us to remember that we must fear the law of God, and not only fear, but we must be doers of

the law, and the law says, wrong no man, nor defraud no man, nor owe no man that he cannot get out of you. When the time comes if we let the perfect law of liberty be our rule of life and do not live after the flesh, and do not sow to the flesh, and are not conformed to the ways of this world, they will not need a home-stead law. We get our living temporally, as well as gospelly, at the hand of God. He has promised to abundantly bless her provisions and satisfy her poor with bread; he has promised the good of the land to his willing and obedient people; he has been to his people in all ages of the world, as it is written, a Sun and a shield; he will give grace and glory and no good thing will be withheld from them that walk uprightly. How distrustful the child of God must be that is going back to Egypt for help, and if they go back they have to make an agreement with death and a covenant with hell; your agreement in your covenant you make shall not stand; the Lord says, he will disannul. In the 107th Psalm, he says, "Such as set in darkness and in the shadow of death, being bound in affliction and iron because they rebelled against the words of God and contemned the council of the most High, therefore he brought down their heart with labor; they fell down and there was none to help." Rebellion against God always brings them in the same trouble that the above Scripture sets forth; but the mercy of the Lord is from everlasting to everlasting upon them that fear him and his righteousness unto their children's children to such as keep his covenant and to those that remember his commandments to do them. I want the dear Baptists everywhere to read what I have said and believe when you read it that I have written this to give warning. Worse trouble than we have witnessed is coming, biting and devouring one another and being consumed one of another is going on in many places, brethren are wronging their fellowmen. I will say to-day if I never say again, Baptists cannot continue as the light of this world and as a city set upon a hill that follows after the flesh in any such a way. I wish to make known to the Baptists in this writing, that I am yet trying to serve some churches in this county. I want all these members to know, as well as Baptists elsewhere, that I always propose to serve a church like I tend a crop; I put in to keep everything ploughed up and hoed up besides that which I planted. It is written that every plant which your heavenly Father has not planted shall be rooted up. A church that is not willing for me to contend for the order of God's house, as prescribed by the law of God, and they practice the same, I say to the Baptist that I propose to hew to the line, and if the churches are unwilling for me to do so I cannot serve them. I do say, if it has become an evil thing with any of them to serve God according to his law, let them choose some of the idols of this world that strife and confusion may cease in the city. Our preachers can't do regular service to their churches for being called away to try to settle and fix church trouble by them; they get the fire out in one place

and it breaks out in another, in so much that I am nearly wore out in my mind. I am getting very tired indeed.

T. W. STALLINS.

JETTSVILLE, W. V., May 10, 1892.—*Dear Brother in the Lord*: I read the three copies of the MESSENGER you sent me with great joy. They gave me more comfort than all the other reading I have read in ten years, with the exception of the Bible. I perceive that there is a people earnestly contending for the faith once delivered unto the Saints. There is a heap of religion in this part of the country, but it is principally on the Pharisee order, such as can be obtained at the mourner's bench. There are but few Primitive Baptists in this country, but they are increasing some. I sometimes feel as a lamb among wolves.

If it is not troubling you too much I would love for you to give me your views on the Scripture in the third chapter of 1st Timothy and a portion of the second verse: "A Bishop then must be blameless, the husband of one wife." Also Titus first chapter and sixth verse. Is it according to gospel order to license or ordain a man to the ministry who is living in adultery, or who has been married to two women and both of them living? You can answer through the MESSENGER if you will. So I will close by asking an interest in your prayers. Yours in love, F. L. RIFFE.

MCDONALD, Ga., July 25, 1892.—*Dear Bro. Respass*: I wish to quote to you a part of two letters that I received this evening. One is from a friend in Emanuel county, who has never joined the church, but you can see from his writing how he feels; and the other from his wife, a dear sister who was baptized last year.

I believe the church is responsible for the gloom there is abroad in the land to-day, and if they would "return, O house of Israel" (and the way to get back is not to run about to political meetings and make speeches, and cross with each other), but go to the house of God with fasting and prayer out of a true and grateful heart; and for each one to examine himself closely, as "have I done unto others as I would have them do unto me; have I said hard things about anyone; have I been charitable to all; have I visited the sick, or has my work been so pushing that I had not the time; have I been going to my church, or have I been worshipping the gods of this world; have I read my Bible, or have I read political papers; have I met my friends with a good, social Bible talk, or have I first of all things spoken of politics or some other worldly thing? No, no; there is no doubt but there are many who are guilty."

The above I have quoted from his letter, and when I think of one who has never made any profession seeing the errors of the church so plainly, and speaking of them so frankly, yet confidentially, to me, my heart is made to mourn within me, and I am

made to say within: "O that God would incline his children away from these things; and to those brethren who are guilty, it is a shame on you that you have thus defiled your beautiful robe, and brought shame upon the One who so patiently wrought it and so lovingly placed it upon you. Now I desire to quote a part of the precious sister's letter:

"O! that I could say at all times and in any kind of trouble, not my will, but thine be done, O God. But we poor, helpless, sinful creatures often want to have things our own way, not knowing what is best for us. We must know that the Lord rules all things, and knows all things, but it seems that people get afraid to depend on him, and especially so now. It looks like they think it is a slim chance if they do not lay everything aside and look after politics. Such excitement I never saw—father against son and son against father, and hard feelings between church and members, and all about politics. We are commanded to first seek the kingdom of God and his righteousness, and all these things shall be added unto us. When we go to meeting it is politics; go to a burial, it is the talk; and I hear but little talk of things pertaining to God and godliness. There is nothing that I enjoy so well as being with Christians, and hearing them talk of such things. I often think what a glorious thing it would be if all could put their trust in him who is able to help through all trials, troubles and tribulations, and love one another and be of the same mind one toward another. Oh! if we could be as they were when Peter preached on the day of Pentecost! I dreamed last night of going to meeting in the day time, and still it was so dark that those who had books could not see how to sing. If the cold times would darken the day, I think it would be the case." Oh! Bro. Respass, how my poor heart goes out to such as this dear sister. Only a child in the cause, and yet so humble and devoted, and so concerned in the welfare of Zion. These two are poor, so far as worldly wisdom and wealth are concerned, yet I can truthfully say I have not found such devotion—no, not in Israel. May their words, though written privately to me, be the cause of some one returning to the fold. Yours in trials,

R. H. BARWICK.

CHATHAM, ONTARIO, CANADA.—*Dear Eld. Respass:* Enclosed is one dollar. I would like to have you send me THE GOSPEL MESSENGER. I chanced to see a copy at the house of a friend some time ago, containing a communication from A. V. Simms, of Georgia, that at once attracted my attention, and over which I have shed many tears. My heart went out to him in loving sympathy, and your sweet assurance of fellowship, so quietly spoken, touched me deeply. There was a time when I, too, rejoiced in soul, and believed I was a Christian, but for years—"long years of trial and sorrow"—I have been encompassed about with fears. Your dear brother's words, "A knowledge of our acceptance with

God can only be estimated in proportion to the evidence he has given," has recurred to my mind many times, and when I examine my heart and fail to find satisfactory evidence, I sadly conclude I am not one of the accepted.

"How can I be a child of God,
While my affections are so cold?
How can my heart remain so base,
If I belong to Jesus' fold?"

Dear Elder Respass, that you may experience much of the comfort you have been enabled to so kindly extend to others, is the desire of your unworthy friend,

AGNES ERRETT.

MIDDLETON, DEL., May 23, 1892.—*Eld Respass*—*Dear Baptist Friend*: I am aware that it is time for me to renew my subscription. I surely cannot tell you or any one else, how much comfort I have realized from the MESSENGER; for my sister and I have been away from home during this year, attending school, and although among very kind people, we felt lonely, for we were not surrounded by the dear Old School Baptist people. There are times when I am so I cannot read with an understanding, but I trust there have been times when I was ready to receive those blessed truths with some understanding, for I know that the MESSENGER has come to me laden with many comforting things which was indeed food for me, a poor, sinful wretch.

Eld. Respass, when I began this scribble I did not think of writing to you anything concerning myself, but it just seemed my mind was led in that way, so I hope you will pardon me. But I know that if I am led by the right spirit that you will patiently bear with me for what I have written, and will overlook all errors. I am not a member of the visible church, but I do trust that I am one of the chosen, and if I am deceived, I hope the dear Lord will soon show me where I am, and if I am not deceived, I hope he will soon enable me to take up the cross and follow him in baptism, for I surely believe it is the duty of every believer to be baptized—I mean every child of God.

I cannot ask you to write to me personally, as duties are many, no doubt, and I am not worthy of your notice, much less the time to write to me, but may I ask to be remembered in your prayer. I feel acquainted with you, from reading your writings, I suppose, and if I be of the right spirit, we are not strangers, only in flesh. Yours unworthily,

LILLIE A. MESSICK.

WILSON, N. C., May 23, 1892.—*DEAR BROTHER*: Your editorials as well as those of the others, have been of especial comfort to my poor heart in this wilderness of sin and sorrow, and in fact, the writings of correspondents have been truly comforting, and I am sometimes strengthened to believe that surely the Lord is my God and that He has a mansion prepared in heaven for me, and that He will take me to himself when he comes again. I have been endeavoring and resolving to live and to walk and to manifest a more

lowly and meek and Christian life, but my imperfections are so many, and my flesh is so weak, and the law of sin so strong, that my cry is, Lord help me and deliver me from falling, and remove from me the thorn in the flesh; but have been led I hope to look to Him who is able to deliver from death and to present as spotless before His father's throne, our blessed advocate the Lord Jesus to His name be all the glory given. I hope I am yours in the Lord and in bonds.

G. T. DANIEL.

TRAVELING MINISTERS, READ THIS!

PEARCEVILLE, ST. LANDRY PARISH, LA—*Dear Brother in Hope:* Oh! if we only had Bro. Oden, or such an one out here in this lost country with us, for our Sunday meetings; but Bro. Oden seems to think it too hard a task for him to undertake unless he had some good old minister from Georgia or Mississippi to take the lead. You see, this part of the country is new yet; and I think of what was said about the Missionaries' black babies in last July MESSENGER; of the great sums that have gone from this poor State to the dark continent, when it seems like we are forgotten here; and it does seem that there could be a plenty of work for many years to come without hunting for darker continents. Why, just think of a large scope of country right here in about the finest part of such a fine country, and of about 2,000 people, not one to take the lead in building a school house, or a meeting house; and all white people, at that. It is true that many of them speak the French Creole language, but that does not matter, for they all seem to be good people.

Brethren and sisters, please help me in prayer to the Heavenly Father that the day may yet come when I can go to the church here in this settlement on Sunday, and enjoy hearing the gospel preached. When my husband built out here we offered to furnish a room for preaching until we could get a house; but we had only a few meetings and it ended. If you see any of the brethren desiring to travel into this section, please tell them to call on us and we will try to keep them while they are with us.

MRS. ALZENA SANDERS.

ASSOCIATIONAL.

EDITORS MESSENGER: The Beulah Baptist Association will be held with the Church at Mt. Pisgah, Chambers county, Ala., one mile north of Stroud, on the Central Railroad, commencing on Friday before the third Sunday in September, 1892. Those coming by rail will be met at Stroud, Thursday, 6 P. M. I have made application to the railroad authorities for reduced rates. The general ticket agent informed me that he knew of no reason why I should not be granted the rates asked for. Parties purchasing tickets from any ticket agent on the Central Railroad of Georgia, will ask for "Special rates, to attend the Beulah Baptist Association." A cordial invitation is extended to all, especially to our ministering brethren.

Stroud, Ala., July 14, 1892.

Wm. R. AVERY,
Clerk Beulah Association.

The Trinity River Association of Regular Primitive Baptist will convene with the church at Liberty, five miles west of Grape Vine, Tarrant county, Texas, on Saturday before the second Sunday in September, 1892. All lovers of gospel truth are invited to attend. Those coming by Fort Worth will change cars via Cotton Belt Route to Grape Vine. Those coming by Dallas will change via M. K. & T. Railroad to Carrollton, and then change via Cotton Belt Route to Grape Vine. Those coming by Greenville will change via Cotton Belt Route to Grape Vine. J. S. COLLINS, Moderator.

The New Beulah Association of Primitive Baptists will convene, if the Lord will, on Friday before the Second Sunday in September 1892, with the church at Macedonia, Appling county, Ga., three miles east of Haselhurst and three miles west of Graham, Ga. Visitors coming by railroad will be met with conveyance on Thursday at Graham and Haselhurst, on the East Tennessee, Virginia and Georgia Railroad. Yours truly JAMES HARTLY, Clerk.

New Harmony Association, that was to be held with Concord church in Comanche county, Texas, now moved to Willow Springs church, on account of water, six miles west of Concord church, will commence on Friday before the Third Sunday in August, 1892. The Association will be about eighteen miles northwest of Comanche, and about twenty-two miles little south of west of DeLeon. At Comanche and DeLeon will be conveyance on Thursday to convey visiting brethren out. Done by order of the church, this May 5th, 1892. E. H.

The Wetumpka Baptist Association, of the Primitive faith and order, will convene with Coosa river church, Elmore county, Ala., thirteen miles northwest of Wetumpka, four miles southwest of Gray's old ferry, and four miles north of Deatsville, on Friday before the Fourth Sunday in September, 1892, when and where we hope to meet a good number of Christian correspondence and visiting brethren. There is expected to be conveyances at Deatsville on the Louisville and Nashville Railroad for visiting brethren.

L. M. PARKER, Clerk.

The Echeeconnce Association will convene with Sharon church, in Monroe county, on Friday before the Third Sunday in September next. All who come from the South will come on Friday morning; all who come from the North will come Thursday evening. Both will come by the Atlanta and Florida Railroad to Culloden or Yatesville. We are looking for a full correspondence. July 17, 1892. WILDE C. CLEVELAND.

OBITUARIES.

MRS. LAURA R. PARHAM.

This dear sister, daughter of W. J. and M. A. McMichael, was born January 28, 1862, and was married to W. W. Parham December 28, 1881. She, together with her husband, was received into the fellowship of Mt. Carmel Church, August 18, 1886, and was baptized by Eld. W. C. Cleveland the next morning.

In her relation to the church, her experience of grace was touching and impressive. The sum of it was about this: When quite young, not more than twelve years old, she felt herself alienated from God by reason of her sinful nature. She had a hope (though weak at the time) that she had felt the goodness and mercy of God in the pardon of her sins. Though weak and faint, and trembling as her hope then was, it was "enough" to sustain for days and nights and weeks in the deep waters of affliction through which she was called to go; yea, "enough" to light up her path through the valley and shadow of death, and to meet death even with triumph and joy. She understood well the nature of her disease, consumption, and spoke of its termination with as much

composure and interest as one would of a journey of pleasure. When in the very depths of suffering, she would speak of the goodness of God and his precious promises. Her grateful heart would often overflow in words of thankfulness to her relatives and friends for their goodness and kindness to her. She told her husband when he was so troubled to "cast his care on Jesus and don't forget to pray. He had promised to be with those who looked to him in the sixth trouble, and not to forsake them in the seventh." Two days before her death, in her extreme weakness, she sang the song all through, "Oh, when Shall I See Jesus?" with the chorus, "When we all get to Heaven," with wondrous sweetness and strength. She continued at intervals trying to sing from then on, until the morn of the 11th of May life's frail tenement gave way, and her liberated spirit went to join the redeemed who had gone before in the praise of him who had done all things well.

She had asked Elder W. C. Cleveland to preach her funeral. In his absence it was preached by Elder Thomas Bently.

We will say to her husband: He and his four little motherless children have our deepest sympathy. We know your soul is so troubled and perplexed that you hardly know what to do. In your distress, remember death does not affect our love for our departed ones, only to increase it. Your dear wife is not lost to you—only gone before. Let the memories of her sweet counsel and blessed death cheer you on in the discharge of life's duties. We hope God's grace will sustain you, and we trust his governing presence will attend you in the training and care of your sacred trust.

E. JORDAN.

JOEL MATTHEWS.

A GOOD MAN HAS PASSED AWAY.

JOEL MATTHEWS died at the residence of his youngest son, Charles Matthews, near Meansville, Pike county, Ga., May 9, 1892, aged eighty-three years, eight months and twenty-one days. He was confined to his bed nearly all the time for four months, and suffered a great deal in that time. He was born in Twiggs county, Ga., August 18, 1808, and moved to Upson county, Ga., in 1827, where he lived until the winter of 1889, when he moved to where he died at. He was married to Miss Mourning Trice, daughter of the late William Trice, June 23, 1829, and they had ten children born to them, seven of whom are dead—two sons and one daughter, nineteen grandchildren and eleven great-grandchildren living. He joined the Baptist church at Bethesda, Upson county, Ga., August 26, 1833, and was baptized by Eld. Jacob King. For salvation he most earnestly trusted and looked to Christ, for this was his theme: "Neither is there salvation in any other." He was humbly charitable; he was strong in life, strong in sickness, and even strong in death, for he met the monster without a quiver of fear, being conscious to the last, and saying he was ready and willing to go; saying to the writer that he could not see why it was that he had to stay here and suffer so long. He passed over the river without a struggle. Out of seven brothers and four sisters, he was the last one to cross the river. No more can we see the genial face of "Uncle Joel," as he was called by every one who knew him. While there might have been some faults in him—none are without them, still he was a fine, good man, a good, useful citizen, and a strong Primitive Baptist. So much wisdom hardly ever has been given to any man as was shown by him all through his long and useful life, and well did he make use of it. Starting life in the humblest circumstances, by hard labor and economy he made a good living for those that were dependent on him for a support, his father having died when he was but ten years old. His education was limited, but he was a good business man; was clerk of the church for about fifty years; was clerk of the Towaliga Association from 1848 to 1854; was county surveyor for many years; was clerk of the

superior court for eighteen years; was judge of the inferior court for years; represented the county in the legislature several times; was revenue assessor one term; and his last public act in life was that of county commissioner. He spent fifty years of his life in serving the public.

Thomaston, Ga.

B. F. MATTHEWS.

JOHN McLEOD.

My father, JOHN McLEOD, was born in Richmond county, North Carolina, June 23d, 1812; died at his home near Henderson, Pike county, Ala., November 18th, 1890, aged seventy-eight years, four months and twenty-five days. When father was about eight years old, his parents moved to Darlington county, South Carolina, where they continued to reside until father had reached his majority. He then came to Montgomery county, Alabama, where he stayed one year. Believing this to be a much better country than that section of South Carolina where his father lived, and being loyal to the great injunction, "Honor thy father and thy mother," he went back to Carolina and assisted his father to come to Pike county, Ala. Father was twice married; first to Miss Sarah Coker, who lived after marriage about six months. In July, 1843, he was married to my mother, Elizabeth J. Easters. Ten children were born to them, seven of whom are now living. He experienced a hope in Christ several years before he joined the church, but feeling unworthy, he did not offer to unite with the church, until in May, 1864, he made application for membership in the church at Hopewell, was received and baptized by Eld. William Pouncy. From then until the day of his death, he was thoroughly devoted to the Primitive Baptist cause. He was ever punctual to attend his own church meetings, and often visited other churches. His death was caused from la grippe, and his sickness very painful, but he bore it all without a murmur. He was perfectly rational until the last moment, and died a firm believer in salvation alone through Jesus. During his last moments, Eld. Hiram King, pastor of Hopewell church, and a man whom father dearly loved, spoke to him of the many hundreds of miles they had traveled together, and of the many pleasant hours they had spent together talking of Jesus and his glorious kingdom, and asked father, should it be the will of the Lord to take him away, did he yet trust and hope for salvation through the merits of a crucified and risen Redeemer? Father answered him very positively in the affirmative. So, while we cannot help mourning his great loss, we firmly believe, from the many precious fruits he bore as an humble Christian, that our loss is his eternal gain. We believe he is now sleeping the sweet sleep in Jesus and will awake in the morning of the resurrection in His likeness.

My mother was born in Conecuh county, Ala., March 1, 1825, and died near Henderson, Pike county, Ala., June 5, 1891, aged sixty-six years, three months and four days. She joined the Primitive Baptist church at Hopewell in 1847, and was baptized by Eld. R. Warren. She continued a member of Hopewell church until her death. She leaves a brother and a sister, seven children, thirty-four grand children and five great grand children, besides a number of relatives and friends to mourn her loss, but blessed be the name of our blessed Redeemer, we have sufficient evidence that our loss is her eternal gain. She was ever ready to minister to the distressed; would leave home at any hour of the night, in any kind of weather, to wait on the sick; indeed, her place in this world would be hard to fill. Her death was not unexpected; she was never well after the death of dear father. She was confined to her room about five months, and at times it seemed that her sufferings were unbearable, but she bore it with Christian fortitude. Many, many times have I heard her praising her great Redeemer while suffering great pain. She would often say, "Dear children, I am not afraid to die." She said to a dear sister in Christ one evening, after one of her choking, smothering spells, "I want

you and all the rest to pray that I may go easy when my time comes ;" that was all she craved and prayed for, to go easy. We feel assured that her prayer was answered ; she fell asleep in Jesus without a struggle, not even a gasp. By way of consolation to my dear brothers and sisters, I would say, we know that no children ever had a kinder father or more faithful mother ; and remember that this, the darkest cloud that has ever overshadowed our faith, has a silvery lining, and ere long we hope we will all be reunited in that beautiful, everlasting land of our Redeemer, where all clouds have rolled away, and the sunshine of joy and happiness will illuminate our souls forever. Yes, we love to think of our dear departed parents, who are not lost but gone before, and

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

F. A. JORDAN.

E. S. PEACOCK.

E. S. PEACOCK was born in Washington county, Ga., December 1, 1829, and died February 26, 1892, after two weeks intense suffering with pneumonia. His wife preceded him to the grave just one week. He had never made any profession of religion, but was a kind friend to the Primitive Baptists. In the death of him his children have lost a good father, the community a useful citizen ; so just and honest, benevolent, and a patriotic citizen. He served his county (Washington) in the Legislature two years, with credit to himself and honor to his country. He was glad to have his friends visit him, and delighted much in their social and religious conversations. He was well attended by good physicians and friends until he breathed his last. He leaves several children to mourn their loss, together with a host of friends. May heaven's richest blessings rest upon the bereaved ones, and may they be enabled to bow in humble submission to the Lord's will concerning them.

Yours in affliction,

C. B. SPIVY.

MRS. J. W. ROUNTREE.

With a sad heart I attempt to chronicle the death of my dear companion, who was born April 18, 1851, and departed this life at her home in Emanuel county, Ga., near where she was born and raised, April 4, 1892, being forty years, eleven months and sixteen days old. We lived together about twenty-one years, having the troubles and trials that we are incident to in this life. She united with Canoochee church May 1, 1874, and remained there a consistent member until she was called hence to her home above, leaving a husband, five children and many dear relatives and friends to mourn our loss. But we mourn not as those who have no hope, for we believe that she is at rest with Jesus. When we asked her, on her dying bed, "if she was resigned to the will of the Lord?" "Yes, perfectly ; there is a better place for me than this," she said. She never got any better until that dear form lay cold in death ! Can I be resigned ! How often I find myself so rebellious against His holy will in taking her from us. Often do I sigh in my struggle with the hard, uncaring world, for one sweet word of comfort from that tender and untiring voice ; but alas, it is forever hushed, and all things seem to proclaim that "Mother's love can never be supplied, and the vacancy never be filled." But death comes equally to us all, and makes us all equal when it comes ; no high, no low, rich or poor, but all equal ; for dust thou art, and unto dust thou must return. Oh, Lord, take us into thine own heavenly keeping, and do with us as seemeth good in thy sight, and when we are called hence we can say with mother, "There is a better place for us than this." She possessed much Christian grace and kind devotion, as all who knew her can testify.

J. W. ROUNTREE.

MRS. ANN CHILDS.

SISTER ANN CHILDS, wife of J. A. Childs, departed this life May 6, 1892, after a severe illness of about one week, from congestion of the bowels, though she had been in declining health for some months before. She fell asleep in Jesus without a struggle or moan, surrounded by her devoted husband and all of her affectionate children but one (Sister Johnson who arrived soon after her death). Every trait of the character of Sister Childs was of the most admirable nature. It has been the privilege of the writer to have the pastorate of the church of which she died a member, near twenty years, and all the time, except one year, since 1879, to live a near neighbor to her, and I can truthfully say that as a member of the church, a companion, a mother, or a neighbor, I never saw a fault in her, and I am glad to say that I have never known a more affectionate and devoted family. I know that it is natural that when one of our brothers, or sisters, or friends die, to say and write the best things about them, but I cannot do this about Sister Childs. I believe I loved her for Christ's sake, and felt thankful that grace was given her to adorn the profession she had made. She loved the brotherhood, was devoted to the Lord, and ready to suffer for Him; and she was dearly beloved, not only by the church at Bethel, but by all who knew her. We are greatly and seriously bereaved—may we bow in humble submission to the will of God. Then, if we, as brethren and friends, are so deeply afflicted at our loss, what of her aged husband and eleven surviving children? Brethren and sisters, pray for them; they feel that their troubles are almost more than they can bear.

Sister Childs was born December 21, 1829, (her maiden name was Burke), was married to J. A. Childs, February 13, 1849, was baptized into the fellowship of the Primitive Baptist church by Eld. J. P. Ellis, at Union. Taylor county (then Talbot), September 13, 1834. She was in her sixty-third year at the time of her death. Unto them were born twelve children, seven daughters and five sons; eleven yet survive. Sallie's obituary appeared in the MESSENGER some years ago, and I well remember the remark of the mother, whose obituary I am now trying to write. As I entered her room the night Sallie was a corpse Sister Childs said, "Bro. Murray, I am not troubled about the dead, but the living; help me quiet my children, for Sallie is with Jesus." Eight of her children have already professed like precious faith, and were all baptized by the humble writer but two. May the Lord comfort the afflicted, and sanctify this affliction to the good of the bereaved family and the church, is my prayer.

J. G. MURRAY.

JAMES W. NEWSOM

Was born in Bedford county, Tennessee, January 31, 1836, and departed this life at his home near Fayetteville, Tenn., January 8, 1892. He was married to Miss Sarah Overby, December 21, 1859. He joined the Primitive Baptist church in 1873. He was one of the most industrious men of this country. He was faithful to his family and a faithful and liberal church member. He was a very quiet and peaceable man in the neighborhood, ready at all times to do a kindness to the suffering and needy. He was a good man—a Christian in good works as well as in faith. He was taken with hemorrhage of the bowels, and gradually went down until death relieved him of his suffering. He bore his suffering with great Christian fortitude, stating that he had no fears respecting his future state. He met death with that composure that characterize the faithful in Christ Jesus. We have good reason to believe he has entered into an eternal rest, where we hope to meet again in the bright mansions above, where that sun will never go down, and where sickness, sorrow, pain and death will never come. May these thoughts comfort the hearts of all that are near and dear to him.

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NOTICE AND REMEMBER

When writing to change offices, always give the old office and the new one. Also, in sending money *always* give the office you get the MESSENGER at. And in writing on any business give the office you get the MESSENGER at. Or in writing for any other person about anything give the office he gets the MESSENGER at.

R.

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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-93

Vol. 14.

No. 10.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

OCTOBER, 1892.

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.

ASSOCIATIONAL.

Lower Canoochee Association will convene with Bay Branch Church, Tallapoosa county, Ga., four miles south of Bellville, on "Sam" Railroad. Those coming via Savannah will be met on Thursday, 12 A. M. Those coming from the West at 6 o'clock P. M. The Association will embrace the second Sunday in October.
A. R. STRICKLAND.

The Olive Association will convene Friday before the third Sunday in October, 1892, with the church at Camp Hill, Ala., on the Railroad to Birmingham, and 20 miles from Opelika—cars leaving Opelika daily at about 1:30 P. M.—M.

The Primitive Western Association is appointed to convene with Ebenezer Church, Meriwether county, Ga., on Friday before the first Sunday in October, 1892. Those coming from the south will get off at Warm Springs, and those from north will get off at Woodbury.
J. M. BAGWELL.

The Kehukee Association is appointed to convene with the church at Little Creek, eight miles east of Tarboro, in Edgecombe county, N. C. (at Conetoe Station), on Saturday before first Sunday in October, 1892.

✠ Elders W. R. Avery and J. T. Satterwhite are agents to receive and receipt for subscriptions to the GOSPEL MESSENGER, whether for new or old subscribers, at the approaching Beulah Association, or at any time elsewhere—M.

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HYMN AND TUNE BOOK.

✠ The sixth edition of Shape Notes, and the fifth edition of Round Notes are now ready. The Books are especially well-printed and well-bound. The errors in former editions have been corrected in this. To one correction we call especial attention, so that those having former editions may make the correction in their Books. In Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

“My heart with Jesus and his saints,
In sweetest union bound,”

✠ The price is reduced to ONE DOLLAR; per Dozen NINE DOLLARS. The money must accompany the orders. Those ordering by mail will send ten cents additional for postage.

oct92 6m

Southampton, Bucks County, Pennsylvania.

NOTICE AND REMEMBER

When writing to change offices, always give the old office and the new one. Also, in sending money *always* give the office you get the MESSENGER at. And in writing on any business give the office you get the MESSENGER at. Or in writing for any other person about anything give the office he gets the MESSENGER at.
R.

THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 10. BUTLER, GA., OCTOBER, 1892. Vol. 14.

PREDESTINATION.

MY DEAR BROTHER: In my last to you I insisted that those who had the doctrine of grace find it necessary to maintain that sinners are blameworthy and in every respect without excuse, and that their being lost is wholly their own fault, for if there be any excuse or apology for sin to that extent it ceases to be sin, and to the same degree destroys the need of grace. By a little reflection you will perceive that if we would make the doctrine of grace to shine and glitter, we must demonstrate the condemnation of man to be just; that he has no claims upon God arising from his works, as Arminians hold, or from his origin, as our two-seed brethren believe; nor should we account for sin and transgression in a way to apologize for it, nor take any view of Predestination or the decrees of God that would in the least remove blame from man. The doctrine of grace can only be maintained upon the ground that man is justly blamable for sin.

It is well known that Arminians have charged upon us that our doctrine makes God the author of sin, and our ministry have had to meet this complaint in all ages. It was hurled at Gill, Calvin, Toplady, Rushton, and every prominent defender of the doctrine of grace. Whitby, in his review of Gill, charges that this doctrine "absolves sinners as doing nothing of their own accord which was evil, and would cast all the blame upon God and his providence for our sins." This has been a favorite weapon for Arminians and, so far as I can understand language, the objection would be just if we say that Predestination sustains the same relation to evil that it does to good. Edwards, in his work on The

Will (page 157) says, "They who object that this doctrine makes God the author of sin ought distinctly to explain what they mean by that phrase, 'the author of sin.' If by the *author of sin* is meant the *permitter* or *not hinderer*, and at the same time a disposer of the state of events for wise, holy and most excellent ends and purposes; that sin, if it be permitted or not hindered, will certainly follow—I say, if this be all that is meant by their charge upon us, that God is the author of sin, I do not deny that God is the author of sin." Many expressions of this kind may be found in his writings, and surely Jonathan Edwards will not be called an Arminian by any well-informed man. On page 159 he says, "There is a great difference between God being concerned thus by his permission in an event and act which, in the inherent subject and agent, is sin, and his being concerned in it by producing it and exerting the act of sin; or, between his being the orderer of its certain existence, by not hindering it under certain circumstances, and his being the author of it by a positive agency or efficiency." A great many times over Mr. Edwards presents the idea that God permits sin, or does not hinder it, and that he does so in a way to determine *when* and *where* sin shall be, and what *particular sin* shall be committed, and all this by permitting it. His theory is that God does not give sin its impetus, but directs and controls and restrains it to his own glory. It would be needless to quote the many places where Mr. Edwards gives this view.

Dr. Gill, in "Cause of God and Truth," page 150, speaking of reprobation, says, "Could it be thought that such a decree puts men into an incapacity to love, fear and obey God, it would be unworthy of him, but reprobation does not in any view of it render men incapable of these things. On page 156 he says God's decrees "include the decree, the creation, the permission of sin, redemption by Christ, etc." In a great many places he speaks of God as *permitting* sin and denies that God's decrees underlie sin as a cause, while he fearlessly and powerfully maintains that salvation and all good has its rise in God's decree.

Read Bunyan on election and reprobation; also, Anan's review of Arminian Methodism. Mr. Anan shows that nearly all the Calvinistic writers hold that

God's decree relative to sin was permissive, and that Calvin himself took this view, vindicating the doctrine of grace against the charge that it makes God the author of sin. The doctrine of Predestination does not apologize for sin nor present God as responsible for sin in any way. It does not make the nature of man worse, nor does it involve the idea that God approves of sin.

Read what Eld. Hassell, in his great History (page 56) says, relative to Thomas Bradwardine; also, page 25, in reference to Gottschalk. Eld. Hassell says this man "vascillated between the divine permission and divine efficiency in reference to sin." Eld. Hassell adds, "He seems like Calvin, to have shrunk from the blasphemy of attributing the cause of sin to God." They who hold that Predestination sustains the same relation to evil that it does to good will find it impossible, I think, to separate their views from this charge.

I wish to call your attention to a few illustrations of this subject: Edwards says (page 160), "There is a vast difference between the sun's being the cause of the lightsomeness and warmth of the atmosphere, and its being the cause of darkness and frost in the night by its descent below the horizon. The sun is the occasion of the latter kind of events, but it is not the proper cause of it, though they are necessarily consequent upon its motion; no more is any action of the Divine Being the cause of sin." If the sun were the efficient cause of cold and darkness it would be the fountain of these things, as it is the fountain of light and heat. Darkness and frost will necessarily ensue upon the sun withdrawing its influence. The fact that they only exist in the sun's absence is the strongest proof that the sun is not their source. The sun's presence drives them from us. So if God leave a man to himself and other influences, he will certainly fall in sin. A God-orsaken man is one overrun by sin.

Another illustration was given by an ancient writer, who took a coin and held it in his hand. Suddenly he ceased to hold the coin and it fell. Then he explained that he was not the cause of its falling. There was something in the coin that made it fall. So, he continued, there is something in man that makes it sure he will fall when God ceases to hold him. God is not the

cause of his fall, nor is he under obligation to prevent his fall.

Sin in this world may be illustrated by a flowing river. Mechanics and engineers may determine its course and direction and thus use its tendency to flow to forward their own ends, but the *downward tendency* of water is from another source. So God may direct by his providence, what course my sinfulness of nature shall take, without being the efficient cause of my sin. Phariseeism is, in some respects, better for the community than murder and theft, and under divine providence sin in men often manifests itself in deeds of charity, though the giver give from a bad motive; yet the gift supplies the wants of the poor as effectually as if given from a pure motive.

I can appreciate the fact that all things work together for good to them that love God, believing that the hand of God is in everything—the storm, the war, the pestilence, the contagion, the martyrdom of saints, crucifixion of Jesus, and every trial and grief that bears down upon us here, sometimes positively and sometimes negatively, but always and forever directing events to the best end for his people.

I had thought to present a number of texts in this letter, but will defer till my next.

Yours affectionally,

J. H. OLIPHANT.

Crawfordsville, Ind.

NEITHER SHALL THERE BE ANY MORE PAIN.

—REV. XXI. 4.

All the promises of God reach out and extend to those for whom they are so precisely and distinctly suited. We may read them over, and hear them repeated many times, and give them no thought whatever. An outward observer might think that some certain promise would just suit our case, and in the most pleasant manner call our attention to it, but in does us no good. When we are in sore and distressing sickness, a skillful physician may think to relieve us by his remedies, but often they do us no good; the wisest of earthly healers know not how to comfort us. But there is consolation in the thought that there is One who knows just what we need—knows just what we are to pass through, just

what is to befall us, just how much of pain and suffering we are to endure, and

"Some cordial from His word He brings
When'er our drooping spirits faint."

I love to consider the balm for every wound, the healing for every grief, the rest for every care, in all the toil-worn journey through the wilderness of time, but O, how much more I love to think of the final rest—of the time when the trials of the way shall return to me no more. I love to read that "God shall wipe away all tears from their eyes." Were not tears among the first portion of this life? We might almost say we commenced life with them, and we have learned that "the vale of tears" is no meaningless term. There are tears all the way, but at last they shall all be wiped away; they will flow from our eyes no more. I love to read, "There shall be no more death." We have not come to the final home; the King of Terrors is still before us, and yet, how much of death have we felt in many ways, so that we sometimes feel to say with Paul, "I profess by my rejoicing in Christ Jesus, I lie not, I die daily;" and also to feelingly say, "The moment we begin to live, we all begin to die." Can we ever forget the emotions we had when we first learned that just so surely as we are alive, just so surely we must die? and all our lifetime we may be subject to bondage through fear of death, only looking for deliverance, and to gain the final victory, through our Lord Jesus Christ. True we have a foretaste here—we sometimes are lifted above all fear, all death—but does it not return again; and we go on in the full sense of "as dying and beheld we live;" feeling so plainly that "death worketh in us." We are dying first to one thing and then another; many things befall us that seem like death itself; even as cruel as the grave. How we wither, sink and die under them. I am speaking concerning the tried children of our God—those who, in much of this death, experience a rising from it again—a springing up of an immortal principle attending upon this crucifying of the flesh; yet none of us can say that we have passed the final ordeal; we have not yet come to the place where we can fully realize that "Mortality is swallowed up of life;" that we return to the body of this death no more; but we can hope for the time, and we know it will come, when there shall be no more death—no death of any kind, no death at all—neither sorrow nor crying; and how glad I am that it also says, "Neither shall there be any more pain." Not but that I have known sorrow and crying, and the things already repeated, but pain has been my almost continual portion, and I love to think it is among the former things that shall be done away. Nor can I say that bodily suffering is all that we can call pain. Pain nearly or necessarily always precedes deliverance of any kind. Let us go back over all the sorrows, cares, or anxieties of life; how much pain has attended them all. Was there not pain when the hard heart was broken before God, when the stony heart was taken out and the

heart of flesh given? Was there not pain, travail and labor before the new or spiritual faith? But after the pain came peace; after the sorrow came joy. Yet again we must say that returning sorrow and pain is ours until the present time, and when the heart becomes broken and tender, how every sorrow pierces it until pain, almost unendurable, may be ours to bear; pain of every description, pain that will tear the heart until we feel that life itself is torn from us, or indescribable, unnameable, and almost unaccountable sorrows press the heart with dull, heavy pains, so that we forget all joy. And trouble may so affect the heart that it takes the form of disease, and we sink and die under it; and so at last we find the place where there is no more pain. How hopeless, how cheerless we would feel if we could not believe that "the former things shall be done away."

How thankful we are to remember that though we may feel to say, "My strength and my heart *faileth*, yet God is the strength of my heart and my portion forever." Have we never felt the heart failing, withering under the blighting influences that come to us here—failing in every sense of the word, until our only hope is in God, and in his sure word of promise? Nor can we fail to speak of the pain which afflicts our bodies here, although some may be comparatively strangers to it, and even pass away at last without apparently knowing what it is; and sometimes we may be left to wish that it had been so with us; and often we question why it is that some are so afflicted and others are not, and various reasons are given, that it is more necessary for some than others, etc., and sometimes I have felt the beauty of the lines:

"Thou givest with paternal care,
How'er unjustly we complain,
To each their necessary share
Of joy or sorrow, care or pain."

It may be needful for us, owing to our natures, or to the development in us of spiritual growth. Again, I have considered that those in perfect health sometimes manifest a more abundant growth of grace and knowledge of our Lord, and I also fail to see that their natures are so very much better than those who are afflicted. Again, we hear it said that all our pains and sicknesses are the result of our own disregard of nature's laws. But when we consider the infant, and sometimes look upon its sufferings, we can only ask why is it; what has it done more than an infant in good health? Again, it is credited to its parents, or its want of care; but searching may reveal that it is the object of the fondest care, and still we are left to ask why is it? and we think we find instruction in the answer of the Saviour to those who asked him, "Master, who hath sinned, this man or his parents, that he was born blind?" And he said: "Neither of them had sinned; but that the glory of God might be made manifest in his healing." And we know that our light affliction, which is but for a moment, is not to be compared to the weight of glory which shall be re-

vealed in us. I am sure that I have never looked upon one more afflicted than myself and felt that it was because it was more sinful than myself. No, I cannot. I wonder, sometimes, that I am not more afflicted, and that the Lord is so gracious to me as he is, and again I "cry out" because of my afflictions. It would be useless to try to portray the pains of the sick to those who are well, yet how sweet it is to feel that there is One who is touched with the feeling of our infirmities; One who bare our sickness; One who can remove every piercing thorn; can bind up every wound. Often have I noticed the suffering of those who are departing. What a calm settles upon their faces as the pain of death is doing its work, and they seem to pass from pain into a glory that we can almost feel; and often as we suffer pains that are not to be told, we feel ourselves drawn so near unto Him who suffered for us, and the comforter is so very precious unto us that we feel to say:

"O, Comforter of God's redeemed,
Whom this world cannot see,
What arm would pluck me from the flood
That casts my soul on Thee?
Who would not suffer pain like mine
To be consoled like me!"

O, suffering ones! let us remember this promise which comes as an healing balm to us, "Neither shall there be any more pain, for the former things are done away." Your sister in tribulation,

Woodstock, Mich.

KATE SWARTOUT.

THE WORK OF THE CHURCH.

[CONCLUDED FROM LAST ISSUE.]

Now then, briefly, the special works scripturally required of the Church:

First—A pure maintenance of "the faith which was once delivered unto the Saints." The primitive church in Jerusalem "continued steadfastly in the Apostles' doctrine and in fellowship." These two are joined together in the church, and "uncorruptness in doctrine" is essential to continuance in fellowship. When the question of keeping the law, or conditional salvation, was first taught in the church and submitted to the Apostles and church in Jerusalem, the entire church united in the decision, thus: "Then pleased it the Apostles and elders, with the *whole church*," etc. In their letter they say, "It seemed good unto us, being assembled with *one accord*," etc. Paul was in this assembly of the church, and he afterwards commanded the church at Corinth to "be of one mind."

Second—The gospel ordinances were delivered to the church, and it is her sacred work to keep them faithfully and observe them. To the church Paul said, "Now I pray ye, brethren, that ye remember me in all things and keep the ordinances as I delivered them to you. Baptism, then, is a consecrated ordinance of the church, and those only who are in the fellowship of the church can administer it; therefore, it is not a good work if the church receives any one into membership who has not been thus baptized, but a wrong act. For Christ gave authority to his servants *only* to baptize his disciples, and his Apostles and servants are all in the church, for God has set or placed them there.

Third—It is the work of the church to keep the house of God in pureness, and by a faithful maintainance of gospel discipline, without which the body may become disordered and sickly. Yet this should be done "with charity," as all things else, and "in the spirit of meekness," for so the church is commanded. Bad or wrong discipline, enforced in a carnal, unbrotherly spirit, which seeks only to over-ride and reject, is worse than no discipline; for Christ came not to destroy men's lives, but to save them. So the gospel, in all its parts and bearings, is salvation, good will and peace, but not destruction. It is very hurtful and wrong to cut off a precious member from the body of Christ until every loving and Christian labor has been used to restore it. The healing medicines of the gospel of "grace, mercy and peace" are far better than the ruthless and avenging sword. The compassionate God, like a pitying father, says, "I will have *mercy* and not *saerifice*."

In many church localities there may be found mourning children of God, who love our Lord Jesus Christ, that have been cut off from their home in the church by a hard, overbearing, unloving spirit. God is not well pleased with such unmerciful work, though it has the sanction of a church. O, may the churches well remember the warning words of holy Scripture, "Let *all* your things be done with *charity*."—Read 1 Cor. xiii.

Fourth—"Distributing to the necessity of Saints," and visiting and caring for the sick, are gospel works, especially enjoined upon the church as a part of her "work of faith and labor of love," though sadly neglected. It is a shame to us to have to see and confess

that worldly societies are far better in these needed and comforting ministrations to their poor and sick members than our churches are to the members of Christ, and are an example to us in these things. But some may not understand that these good works of mercy are scripturally required of the church herself as a body; but that you may see that they are the work of the church, please carefully read what Christ says—Matt. xxv. 31-46; and Paul, Rom. xii.; 1 Cor. xvi. 1-4; Heb., xiii. 16; and James, i. 27; and John 1. iii. 16-18.

Fifth—Contributing to the temporal support of the gospel ministry, whom God has called from their business vocations to go forth and preach the gospel of his Son, is a *church work* and should not be left to the private contributions of individuals, but it should be taken up and done by the whole church, because it is the gospel rule and system and was so done by the primitive churches, with the authority and approval of the Apostles of Christ. Any church, therefore, that fails to observe this gospel system, and to obey this gospel obligation, fails in one of her God-ordained good works and must suffer for her neglect. Yea, our churches all over this wide country are suffering grievous chastisements for their lack of diligence and faithfulness in this and other good works, which would be to the praise and glory of the churches if they would take them up and do them in loving obedience and willing service to Christ and his sacred and blessed cause; and he would come unto them and his Father would honor them and open the windows of heaven in blessing them in their good work, so that they, as churches, would be strong, healthful, beautiful and joyful in his love and praise. The precious truth of God fully declares this. See how the primitive church in Jerusalem and other places was so wonderfully prospered and blessed in her consecration and sacrificing devotion to her Lord and His divine service. Then, let us ask, why is it not so now? Has our loving Lord changed? No! Then why is the light of the city set on the Hill of Zion so dim, and the glory of the church departed? We must look to the church itself for the cause and the answer. Alas! we almost turn our eyes away from viewing the forlorn state of many if not most of our scattered churches; for they languish in stupor, coldness and neglect, are declining

and ready to die. "Come, let us return unto the Lord; for He hath torn, and He will heal us."

One of the sad results of the failure of the church to meet and perform her gospel obligations to her Lord's servants, and of leaving her own sacred work to the option of any one or no one is, many a worthy and loving pastor is left to woefully suffer through the selfish neglect of the church, his heart is troubled, his soul is cast down, his zeal is dampened and his usefulness is hindered in his Master's service. For he feels that his willing service and self-sacrificing labors for the brethren are not appreciated; fears that they are tired of him, and sadly questions whether the Lord has indeed called him to this work and laid this heavy burden upon him, of leaving his poor family in need to serve those who neglect him and them.

Another evil of this church neglect and failure is, a very few truly kind and liberal brethren, who want to do their duty, are left to bear all the church expenses, including the traveling expenses of the pastor and visiting ministers; so that those liberal souls are also burdened, and cannot feel as good and pleasant as they would like to toward the selfish and shirking members.

And yet another serious effect of this departure of the church from the divine rule and gospel system is, very many preachers, even those who are young and inexperienced in the ministry, have recently started out as extensive *traveling preachers*, because their home churches neglected them, while they received some much-needed help when visiting the churches abroad; so that this very frequent coming of visiting preachers has become a source of complaint, if not an evil. All this is sad.

The remedy and cure will be found in a return of the church in every place to the Lord's appointed way for her to walk in, which is made very plain in the New Testament. In the beginning of the gospel church seven faithful men were chosen to assist the apostles, by attending to the temporal ministrations of the church, but the apostles gave themselves to the ministry of the word. All in the church who possessed anything were contributors to the cause. So it was in the typical church; every Israelite brought an offering and gift to the temple; and their ministers lived off of

the offerings of the whole people. In 1 Cor. ix., Paul applies this divine rule and method to the gospel church, and says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

When the Lord sent his servants out into Israel to preach, he said to them, "The laborer is worthy of his hire," that is worthy of a full recompense. Paul said to the church at Corinth, "I robbed other churches taking wages of them, to do you service." To this church he commands, "As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let *every one of you* lay by him in store, as God hath prospered him, that there be no gatherings when I come." Please read Phil. iv, and see how he commends the faithfulness of that church in sending once and again unto his necessity. "Not because I desire a gift, but I desire fruit that may abound to your account," he says.

May the pure minds of the brethren generally be stirred up to consider these things, and may fruit abound to their account. Yours in Jesus, D. BARTLEY.

THE MINISTRY.

By request I will, as the Lord may give me ability, write a few thoughts on the sustenance of the ministry of our God. It is not at all impossible for the church of God to lapse into a state of indifference pertaining to her duties, not only in this, but in other things, and I believe that the church should not only be sound in doctrine, but also in practice, and to be sound means in its full sense sound in health, in doctrine and practice, holding the true order of the gospel of Christ our Saviour and Teacher. Whatever may be the cause of carelessness pertaining to the ministry—some say one thing, some say another—one chief cause we believe to be a misunderstanding, and the want of proper instruction on the subject. We all have access to the Scriptures, that infallible standard by which we are all judged. Jesus encouched it in a few words when he said the workman "is worthy of his meat," "worthy of his hire," "worthy of his reward." We find it all embraced in these words. But Paul has set forth the same teachings amplified and enlarged, and all who really desire to be informed on the subject should read 1 Corinthians ix. 1-19. It seems that the apostle has been as plain as he could be, and none can read it without being convinced that those who go to warfare go at the expense of the government for whom they war. Now let us turn and read 2 Corinthians, xii 13. Here we find the

doctrine exploded that a preacher should be bound to work under the argument of Paul in making tents, for in this 13th verse he asks the brethren to forgive him, because he was not burdensome to them, for in thus relieving them from a duty it had dwarfed them in the grace he saw among the Macedonians. This is all the argument needed under this head. If it has become a custom in the church to neglect the ministry, that is no reason why it ought to be continued; but now is the time to stop; yea, to-day is the day of salvation. "If you will hear his voice, harden not your hearts." It is needless to write of the shame of such neglect, and write out cases now in existence that would make the children of God blush with shame, but let these things go as errors of the past, and let us awake to righteousness and sin not again in this sense. No preacher has the right to neglect to declare unto all the people of God where he ministers the counsel of God, on this subject. I feel conscientious in this matter, and do not write it for my own good, for I am glad to know that my churches are doing what they feel able towards my sustenance in this matter, and now my whole time is devoted to preaching, and they seem to do so freely, without complaint, for which I trust I feel thankful to God, and take courage; and I preach it to the churches, but no set sermons, and take up no collections at my churches, only for poor Saints who need the help of the brethren, and when that becomes necessary we ought to follow Paul's teaching, which is scriptural, and not suffer our prejudices to keep us from doing the bidding of our God. Because others have perverted a thing, is that a reason why we should recede from our duty? Some pervert the gospel, or preach another; should we forsake the preaching of the gospel on account of that? God forbid!

How many worn-out preachers, unable to do anything, are passing their lives in poverty and neglect, and heads bowed like a bulrush, in sorrow. Ought these things to be? Are all alive to a sense of their duty? Is that the kind of treatment merciful men give to a beast who has served them to old age? Christ says, inasmuch as "ye have done it to one of the least of these, my disciples, ye have done it unto me." Some have wanted a system, and some have argued the tenth or tithe doctrine, but not I. I do not want any better system than God has established; He has laid down the law for Zion, and he took away the first that he might establish the second now instead of the tenth. The law of love in the kingdom of Christ, and the example of Jesus, when he was rich, and for our sakes became poor, that we through his poverty might be rich, excels all former law, and under the inspiration of that life we do not withhold anything. The man who looks at what it costs him to be a Christian, in a financial point of view, is what we may call a religious churl, and he will be a heavy weight to carry into the kingdom of Christ. Such is so unchristlike that it is strange they claim the name of the Holy One for their leader. If we have not the spirit of Christ we are

none of his. The true minister of Christ is crucified to the world, and all he has is crucified, but is it possible that some will not let their dollars and cents enter the crucifixion? God has blessed some with large means for the relieving the wants of needing brethren; how are they using those means, for the glory of God and the good of the brethren, or for self aggrandizement, heaping up gold and silver which will be a swift witness against them in that day? Well may we weep for Zion in this as well as other things. Think of the churlish husband of Abigail, Ananias and Saphira, his wife, wedded in this thing to lie against the Holy Ghost. God grant to deliver us from the spirit of covetousness and avariciousness the wild beasts of our nature, which hardens our hearts and makes us rebellious in Israel. These are some of the drawbacks, and now is a good time to cry aloud and spare not; show the house of Israel their sin and Jacob his transgression; and may the deliverer come out of Zion and turn away ungodliness from Jacob, is my earnest prayer to God.

If this shall stir up some one to help one of God's servants and relieve their wants and needs in their old age, I shall thank God and take courage. The Lord bless Zion and build up Jerusalem, is my desire. Your brother in hope, W. LIVELY.

A TOUR.

DEAR BRO. RESPESS: I have just returned home from a visit to the bounds of the Echaconnee Association. The older I grow and the more I associate with God's people, the more endeared they seem to become to me, hence the last tour among the Echaconnee brethren seemed to me one of the most precious of my life. I never felt any more at home, and never had brethren to seem to endorse me more fully than they. I shall never be able to repay those dear brethren for their kindness to me. Many times while there I shed tears over their many kind and cheering words and acts, feeling that such mercies are too great for me. Those dear Baptists will long live in my poor heart. I believe the Lord blessed us all. I was glad to see such lively interest manifested among the young. I met quite a number of young Baptists, who are very devoted, and love the doctrine of the blessed Saviour, but some of them were rather timid and would call the brethren "Mister" instead of "Brother." Of course they feel unworthy, but I never like for an Old Baptist to call me "Mr. Hancks," for I do not feel like they have fellowship for me when they do. Let us not be ashamed of our profession and to call each other brother and sister; it feels better to me. I have met a great many young Baptists this year, and it makes my heart leap for joy to see that the good Lord is raising up young Baptists who are earnestly contending for the faith. I have a very tender feeling for them, and desire that they may adorn the high profession they have made by a well-ordered walk and a godly conversation.

That Association is blessed with able ministers, viz. Elders Cleaveland, Grant, Bently and Childs, who are exemplary men in their Christian deportment, and "preach as *they go*." They do not engage in foolish jestings, visiting drinking saloons, etc. The worship of God there is a place of solemnity. They are now reaping the fruits of their godly labors by receiving many dear little lambs into the fold, who delight to follow Jesus in his footsteps. I would to God that I could see all our dear brethren as devoted as they. Let us, both preacher and private members, live our profession. Do not go to drinking saloons and drink with the drunken, nor even visit such places. Prove by your acts that you are not of the world, by living an exemplary life. Brethren should lay a good example to the young believers, and lay a good moral example to their children. The preacher should so act as to not cause the feeble Saints to look upon the worship of God with lightness. A preacher who tells anecdotes in his preaching, can attract the world, but it will drive the lambs away. It is disgusting to see a preacher acting the clown in the pulpit. A preacher spoke at my home church some time ago and told a great many anecdotes, and attracted a crowd, and excited much levity. A Methodist remarked to me, "I like that preacher, because he tells so many funny anecdotes in his preaching." I told him that was all the objection I had to him, for he lacked that much of imitating Christ; Christ never engaged in such. Let us meet together and spend our time in praise and prayer to God, and telling of the dealings of the Lord with us. David says: "I will bless the Lord at all times; his praise shall *continually* be in my mouth." O that we could constantly engage in the service of the Lord.

I feel like there is quite a number who will soon come to the church where I traveled. All the plea they have for disobedience is they feel too unworthy. None feel unfit and to be helpless sinners but God's children. I love to see them come telling of their unfitness, for then I know Christ is their hope.

I enjoy reading your experience very much, dear brother especially where you got in such low places, doubting the authenticity of the Scriptures and your own experience. I have been troubled much over that spirit of infidelity in me, but I have been ashamed to commit my feelings to paper; but when I read your experience, I felt if such a good man as he gets so low, I, a poor sinner, need not expect any better. May the Lord abundantly bless us all, and keep us humbly at his feet, that we may be resigned to his providential dealings with us.

So farewell, dear brethren and sisters, for I trust I leave you all for Christ's sake. Remember me in your prayers, that I may retain an humble home among the sanctified, and be kept from ever reproaching the precious cause of my blessed Master.

Yours, in the bonds of affliction.

Ozark, Ala.

LEE HANCKS.

HARK! THE VOICE OF JESUS.

Hark! the voice of Jesus I hear
Amid the tempest's howling blast;
It is I, children, do not fear,
I am your first; I'll be your last

Your filthy garments I'll remove.
And clothe you in soft raiment white,
I'll take you to your home above
To dwell forever in the light.

Arlington, Texas

O, then look! fresh courage take!
And gird the battle armor on.
The dreaded clouda My arm shall break,
I'll give thee victory; the race is run.

My Lord, in Thee we'll put our trust,
(For every blessing comes from Thee,)
Till Thou shall raise our sleeping dust,
Thy precious, lovely face to see.

J. S. COLLINS.

AN INTERESTING LETTER.

DEAR BRO. RESPESS:—Being alone this quiet Sabbath day, as my husband is more than a thousand miles from home, in his field of labor among the Indians, and my two sons out with their young companions, and this being my birthday, I thought to celebrate it by writing to the people of God—those I hold most dear, and claim as my near kindred in Christ.

As I look out upon the fields that surround my humble home, which have been lately filled by the sickle, the thought comes, am I ready for the sickle—the sickle of death that comes to all? We are admonished to be ready, for we know not the hour when the Son of man cometh. I know not whether I shall see another birthday or not. “The Lord knoweth,” and that is enough for me. What concerns me most, will I be ready when the summons comes? Will the sheaf be fully ripe, to be gathered into the garner? I sometimes fear it will not. But at other times I have a sweet hope, an abiding, trusting faith that all is well—that when the messenger comes I will have on the wedding garment, and will hear the welcome plaudit, “Well done, thou good and faithful servant; enter thou into the joys of thy Lord.”

Oh, that we might live nearer the cross, and say, “Nothing in my hands I bring, simply to Thy cross I cling.” My desire is to be kept near the bleeding side of our dear Redeemer, kept low at his feet, and there wash them with my tears and wipe them with the hairs of my head. May we have our lamps trimmed and burning when the Bridegroom comes, that we may be

able to enter into the marriage feast, and not be like the foolish virgins, who had no oil in their lamps. If it was not for the many precious promises we have left us on the gilded pages of God's eternal truth, and the communing and indwelling of his holy spirit in our poor hearts, we would faint by the way. But one of old says: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

How comforting to the child of God to remember that we have a kind and loving Saviour, who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them, who gives rest and peace to all who call upon his holy and righteous name. It can be procured in no other way. In him we live, move and have our being. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. But God, who is rich in mercy, who speaks and it is done, who commands and it stands fast, who is the same yesterday, today and forever, who changes not, but is from everlasting to everlasting, he is our God, our Saviour and our Redeemer.

The years are being rapidly put behind me, and perhaps ere another birthday rolls around, with its many and trying vicissitudes, I shall be done with time and time things; but may I have grace and strength given me for every trial, and await patiently my appointed time till my change comes. May I have access to a throne of grace, and put my trust in the Father's love, manifesting by my daily walk and conversation that I have been with Christ and learned of him; that he it is who redeemeth my life from destruction, who crowneth me with loving kindness and tender mercy. Let us ever remember he does not afflict willingly, but that his mercy is very great toward them that fear him and put their love and confidence in him, and not in an arm of flesh. "Like as a father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame; he remembers that we are dust."

Why are we so cold and lifeless, when he is so kind and loving to us? How ungrateful we are for the many blessings and privileges we enjoy from his bountiful

and liberal hand. O, that his sweet love might flow richly into each of our poor hearts, causing us to love him more and serve him better, and bring us into a closer bond of union with one another, cheerfully bearing one another's burdens, and so fulfill the law of Christ. Your sister in hope,

AMANDA M. REYNOLDS.

Hagerstown, Ind., July 10, 1892.

BEHOLD YOUR KING!

“Behold, and see if there be any sorrow like unto My sorrow.”
—Lam. i. 12; John xix. 14.

Behold your King! Though the moonlight steals
Through the silvery sprays of the olive tree,
No star-gemmed sceptre or crown it reveals
In the solemn shade of Gethsemane.

Only a form of prostrate grief,
Fallen, crushed, like a broken leaf!
Oh, think of His sorrow! that we may know
The depth of love in the depth of woe.

Behold your King! Is it nothing to you
That the crimson tokens of agony
From the kingly brow must fall like dew,
Through the shuddering shades of Gethsemane?

Jesus Himself, the Prince of Life,
Bows in mysterious mortal strife;
Oh, think of His sorrow! that we may know
The unknown love in the unknown woe.

Behold your King! with His sorrow crowned,
Alone, alone in the valley is He!
The shadows of death are gathering round,
And the Cross must follow Gethsemane.

Darker and darker the gloom must fall,
Filled is the Cup, He must drink it all!
Oh, think of His sorrow! that we may know
His wondrous love in His wondrous woe.

F R. HAVERGAL.

When I consider that our hearts are no softer, I wonder that the times are no harder. It is a reproach to many rich men that God should give them so much, and that they should give the poor so little.

(2)

EDITORIAL.

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Do not risk money or a postal note in an ordinary letter, but register them. The safest way is to get a money order or send by express. A postal note is no safer than a bill of money. But when you can't get a money order, register your letter with the money or postal note.—R. tf

MY RECENT 72 DAYS' TOUR IN THE MIDDLE STATES AND IN CANADA.

I.—REASONS.

My reasons for undertaking so extensive a journey among our Northern and Canadian brethren, were several: A desire, as my father had done, to form their personal acquaintance, and see and hear them in their religious assemblies and their homes; the promise that I made my own Association (the Kehukee) last October, to visit our Northern Associations this year, if my life and health were spared; the kind and repeated invitations that some of our Northern brethren had given me to visit them; and the earnest desire of my beloved and venerated step-mother, Mrs. M. M. Hassell, that I should do so.

II.—PROSPECTS.

I had been suffering very much for three years with a serious kidney, heart and nervous affection, brought on by excessive mental labor, day and night, for six years (in preparing the Church History and teaching and preaching at the same time), so that I had, two years before, discontinued teaching school in order to rest and devote myself more to the ministry; and

though, through the Divine mercy, my health had considerably improved during the past year, I was still quite feeble; and, a week before I started, I was very greatly wearied for some days by attending a quarterly meeting only eleven miles from home. But two days before starting on my Northern tour, I felt better and stronger, and this seemed to me a providential preparation for the journey. And I was also encouraged by the fact that, in a pocket calendar for 1892, which I had recently procured, and which contained a text for every day in the year, the text for the day of my departure from home was, "He goeth before you."—Matt. xxviii. 7. And an additional encouragement to me was the parting expression of an evidently heart-felt wish of a helpless invalid gentleman, with whom I sympathized, and whom I had been visiting weekly, that I should "not be sick a single day while I was gone."

III.—EXPENSES.

When our Lord, during his earthly ministry, sent forth his twelve Apostles and seventy disciples to preach his gospel, he told them to provide neither purse nor scrip for their journey; yet, when they returned, they testified that they had lacked nothing (Matt. x. 9, 10; Mark vi. 8; Luke iv. 3; x. 4; xxii. 35); though the night before his crucifixion he told his Apostles to provide purse and scrip and sword (Luke xxii. 36-38), but this language seems figurative, and meant simply to warn them of the difficulties and dangers that awaited them after his departure, for two swords are not enough to defend twelve persons; and Christ rebuked Peter for using his sword that very night, and said to Pilate, "My kingdom is not of this world; if it were, then would my servants fight, that I should not be delivered to the Jews (John xviii. 36); and his kingdom is one of "peace on earth and good will toward men" (Luke ii. 14; Rom. xii. 18-21; xiii. 9, 10; xiv. 17; Ps. xlvi. 9; Isa. ix. 6, 7; xi. 6-9; Matt. v. 44-48; Gal. v. 22, 23; James iii. 17, 18); and, if *swords* were not to be *literally* provided, neither was *purse* or *scrip*, for all these terms are used in the same connection.

The God of grace is the God of providence; he knows what his servants and people need, and provides for all their necessities (Gen. xxii.*14; Ps. xxiii; Matt. vi. 19-

34; Mark x. 29, 30). Without any exertion of mine, the dear members of my own church obtained for me an appropriate suit of clothing; a kind-hearted brother in a distant State sent me a remittance, and a man in my own town paid me a debt that was not due in about two years. The expenses of my trip were much more than met by the voluntary contributions of the members and friends whom I visited. I never asked any one for a cent. Like the Apostles and disciples of Christ, freely did I receive and freely would I give, rejoicing to endeavor to preach the gospel without charge (Matt. x. 10; 1 Cor. ix. 18); and, like the primitive saints, those to whom the gospel was proclaimed freely gave of their carnal substance to those ministering to them in spiritual things. Such should always and everywhere be the order in the house of God.

IV.—NARRATIVE.

I left my home in Williamston, Martin county, N. C., May 16, 1892, and returned July 26, and was thus absent about seventy-two days. I attended the Baltimore, Delaware, Delaware River, Warwick and Chemung Associations of Old School, or Primitive Baptists, the quarterly meeting of the Covenanted Baptists of Canada, and also meetings with the following churches: Baltimore, Wilmington, (Del.) Southampton, Warwick, Ricker's Hollow, New Vernon, Middleton, Ebenezer, (New York City) Hopewell, Philadelphia and Black Rock. I tried to preach twenty-eight times, besides speaking at a few covenant or Conference Meetings. The Associations were held Wednesday, Thursday and Friday of each week, and there were meetings at the churches on the intervening Sundays. The Canada meeting was on the fourth Sunday in June, and the Saturday preceeding and Monday following; and was held at the meeting-house in Elnfrid Township, three miles from the depot called Appin, on the Grand Trunk Railroad, in the Province of Ontario—120 miles west of Niagara Falls. The Associations, in the order named above, were held with the following churches: Warren, two and a half miles from Cockeyville, in Baltimore county, Md.; Bryn (that is Mount) Zion, one mile from Kenton, in Kent county, Del.; Hopewell, Mercer county, N. J.; New Vernon, two and a half miles from Howell's,

in Orange county, N. Y., and Burdet, Schuyler county, N. Y. All the meetings were held in the house, and the audiences generally numbered from one to three hundred; but at Hopewell, and in Canada, about a thousand. The congregations were quiet and orderly and attentive to the preaching of the word. The following twenty-two ordained ministers were present at one or more of the meetings: J. N. Badger, Virginia; W. L. Beebe, New York; C. H. Bogardus, New York; Balas Bundy, New York; F. A. Chick, Maryland; H. M. Curry, Ohio; S. H. Durand, Pennsylvania; J. G. Eubanks, Kentucky; A. B. Francis, Virginia; P. D. Gold, North Carolina; Wm. Grafton, Maryland; Lee Hancks, Alabama; L. M. Hardy, North Carolina; J. D. Hubbell, Benton Jenkins, F. W. Keene, New York; P. G. Lester, Virginia; Wm. Pollard, Canada; W. J. Purington, New Jersey; E. Rittenhouse, Delaware; D. M. Vail, Pennsylvania; and W. B. Williams, North Carolina. I heard nearly all these brethren preach, and believe them to be excellent and able ministers of the New Testament. I was often greatly edified under the preaching, and several times did I receive *especial* comfort under the grand and gracious deliverances of Eld. Beebe, who, in both his health and his family, has passed through severe trials, and experienced the fellowship of his Redeemer's sufferings, and has thus been divinely and peculiarly prepared to administer to other tried ones the same consolation with which he, himself, has been comforted of God.

Nine miles from the greatest seat of theological learning in America (Princeton, N. J.), the Lord specially poured out an abundance of his Spirit upon one of our most unlearned ministers, and thus demonstrated that human learning is not essential for the preaching of the gospel, as He had already done in the case of John the Baptist, and most of the Apostles, the Montanists, the Waldenses, John Bunyan, John Howe, John Leland, Wilson Thompson, and thousands of others.

At one of the meetings, one of our elders (whom I shall call A) had spoken and was followed by another, a very able and brilliant minister (whom I shall call B) who, as he himself said, abandoned the subject upon which he thought to have spoken and took another connected with one of the thoughts presented by A, and,

without saying a word in endorsement of the many indisputable and fundamental truths stated by A, severely devoted almost the entire force of his argument to the attempted demolition of the one incidental thought of A to which he objected, and probably had the satisfaction of supposing that he succeeded in his undertaking. A was mortified at the unseemly spectacle and chose to endure the attack without a word of reply, not being willing to do anything to injure a cause more precious to him than life itself, and to hurt the feelings of the dear children of God who were present, and to degrade an assembly convened for Divine worship into a modern debating society. The pastor and leading members of the church afterwards privately endorsed the thought of A to which B had objected, and expressed their disapprobation of B's course, declaring that the latter had, in order to establish his position, totally misapplied the context of his subject; and others of our ablest ministers agree with them in these views. The matter is here mentioned simply as a warning to our brilliant pulpit orators against such a course in the future. Let them remember that it is not so important for *them* to shine as it is for *Christ* to shine; and that the spirit of love and humility and *generous weakness* is of far more value to the church than the keenest intellectual penetration, especially when such penetration sees the false and not the true. Though Apollos knew and preached only the baptism of John, Aquilla and Priscilla did not correct him *publicly*, but took him aside and expounded unto him the way of God more perfectly (Acts xviii. 24, 28). Let there be no wrangling or vain glorying in the pulpits of the servants of the meek and lowly Lamb of God.

After the meeting in Canada, I spent five days in Middletown, N. Y., a week in New York City, a week in Hopewell, N. J., two days in Princeton, N. J., three days in Philadelphia, some hours in Wilmington, Del., and in Baltimore, a day at Black Rock, Md., and about a day in Washington, D. C.

In his prayer at the close of the Canada meeting, June 27, Elder Pollard was overcome with emotion, as were also many of the members, while he besought "journeying mercies for the dear brethren in the ministry who had visited them, and that, if not permitted

to meet them again on earth, they might meet them in heaven;" bringing vividly to mind the affecting scene in Acts xx. 36, 38, at the parting of Paul from the elders of the church at Ephesus.

And so, after I had spoken at Hopewell, N. J., July 17, Elder Purington made a closing prayer, and, with great earnestness and tender emotion, implored of the Lord for me, restoration to health and my accustomed avocation if in accordance with the divine will, and, if not, then resignation to the ordination of Providence.

I learned, from "the beloved physician," Dr. B. F. Coulter, 1910 North 22d street, Philadelphia, that *Anti-Kamnia*, a new and elegant preparation from coal tar, a powder as white as flour, is a safe and an excellent substitute for *morphine* in the relief of all kinds of pain, without any of the bad effects of morphine, and may be bought for \$1.20 per ounce—the dose being from three to ten grains; and in some cases in which I have already tried it, I have found it admirable.

Just before or after the meetings, I spent one or more delightful days at the hospitable homes of Elders F. A. Chick, E. Rittenhouse, S. H. Durand, W. L. Beebe, Wm. Pollard, B. Jenkins, and W. J. Purington, and Brethren John ~~Horne~~, Robt. ~~Townsey~~, J. M. Willard, D. T. McCall, A. S. Cook, Elijah Leigh, B. F. Coulter, John McConnell, and J. T. Campbell, and Sisters D. Slawson, Hannah Worcester, and Sallie Brooks.

V.—RECEPTION.

The brethren, sisters and friends received and treated me with the utmost kindness everywhere. They loved and revered the memory of my dear father, who had visited them several times; and they manifested a large share of the same affection for myself notwithstanding my feeling of unworthiness. I feel that I can never repay them for their words and acts of kindness, but I am sure that the God of all grace and father of all our mercies has already blessed and will continue to bless them, both temporarily and spiritually.

VI.—HEALTH.

My health was wonderfully sustained and improved on the trip. I suffered but little from pain or nervousness; could sit and hear four sermons a day, and one at night; eat and drink anything day or night without in-

jury; and slept as well, if not better, than I did at home, and, though I could not expect it, the cordial wish of my afflicted friend in Williamston was realized. I was not sick a single day. I took no medicine while I was gone, and did not even use the Electropoise at all; so that I know that my thanks are due to the Lord alone.

VII.—NATURAL OBJECTS OF INTEREST.

Upon these I will dwell but briefly, as the leading purpose of my journey was spiritual and not natural.

Among the most interesting of natural objects to me on my trip, were the rich lands and beautiful lawns of the middle states and of Canada, the luxuriant grasses and fruits, fine stock, abundant milk and butter, improved agricultural machinery enabling one man to do the work of some half dozen without such help, the industry, economy, intelligence, and prosperity of the people, and ^{the} small amount of grumbling that I heard about hard times.

With Elders Beebe and Curry, I explored Watkins' Glen, near Watkins, in western New York, one of the most picturesque spots in America, a magnificent freak of nature, a gorge or ravine from ~~two to~~ three hundred feet deep, and three miles long (at the head of Seneca lake), traversed through the middle by a dashing cascade, crowned on either cliff by lofty trees, and affording a delicious coolness, visited annually by 50,000 persons. With Elder Gold and his son, Joseph, and Sisters Maggie Banes, of Philadelphia, and Susie Woolford, of Md., I rode in a carriage fourteen miles on both sides of Niagara Falls, the most stupenduous cataract in the world, down which (150 feet on the Canadian and 164 feet on the American side) pour four hundred thousand cubic feet, or twelve thousand tons of water per second—the surplus of five lakes—four of which are among the largest on earth; illustrating in a slight degree, the eternity and the omnipotence of God, and the transitoriness and feebleness of man. *Niagara* is an Indian word, and means *thundering water*. With Elders Curry and Keene, I clambered the most of the way up Hector's Falls in Schuyler county, N. Y., which descend by different ledges of rocks four hundred feet into Seneca lake. And with Sisters D. Slawson, of New

York City, and H. Hooten, of Brooklyn, I rode through Greenwood cemetery in Brooklyn, N. Y., one of the largest and finest cemeteries in the world, covering six hundred acres, abounding with artificial hills and lakes and fountains, and with lawns and flowers and splendid and costly monuments and vaults, and sepulchral houses of rock. To economize space, sometimes two and even three persons are buried, one above another, in the same grave. On the immense and lofty iron facade above the gate to the cemetery are shown four scenes in the Saviour's ministry; on the outside of the cemetery, at the left, "Weep Not," under a view of Christ raising the daughter of Jairus; at the right, "The Dead Shall Be Raised," under a view of Christ raising the son of the widow of Nain: on the inside of the cemetery, at the left, "I am the Resurrection and the Life," under a view of Christ comforting Martha and Mary; and, at the right, "Come Forth," under a view of Christ raising Lazarus from the dead. Mr. and Sister Slawson took me through Central park, New York, and Brother Coulter through a part of Fairmount park, Philadelphia.

SYLVESTER HASSELL.

[TO BE CONTINUED.]

A TOUCHING INCIDENT OF THE CONVERSION OF A YOUNG LADY.

About thirty-five years ago, before the late war, there lived a wealthy farmer some forty miles from Opelika, Ala., and having the means at hand he had given his children quite a liberal education, and lived to see several of them married and settled in comfortable homes of their own. And in addition to this, he had other and higher sources of joy in seeing the grace of God manifest in some of them, so that they became devoted members of the Primitive Baptist church, of which both himself and wife were members.

But amidst all these enjoyments and comforts these devoted Christian parents had, for a time, some things to regret and mourn over. They had one amiable and lovely single daughter—educated, intelligent and refined in her conversation and manners, but like many others of her opportunities and accomplishments, she

had much vanity and pride, and thought the Primitive Baptist church rather a low stoop for her family. The little church where her father and mother were members, though located in a community of considerable wealth, fashion and style, had a few very poor members in it, and among them one aged sister whose best attire when she came to meeting was a plain homespun dress, spun, woven and made by her own hands. And besides her extreme worldly poverty, it was said that her husband treated her most cruelly. But to the honor of God's grace amidst all these trials and embarrassments, this poor, aged sister was blessed with a meek and quiet spirit, and had the loving confidence and fellowship of every member in the church, whether they were rich or poor in this world's goods. The time of church communion and feet washing came on, and when this lovely and amiable daughter saw that her precious mother selected this poor old sister as the one whose feet she desired to wash, it was more than she could bear without some expression of contempt. Turning to some of her youthful associates, she said: "I am surprised and deeply mortified to think and see that *my* mother would wash the feet of that *old thing*." And having expressions of sympathy from her vain comrades, her usual refinement, modesty and intelligence had for a time to give way for expressions of her indignant feelings of contempt.

But how wonderful is the love of God in Christ! It is from everlasting to everlasting, and it is written of him who washed his disciples' feet that "Having loved his own he loved them to the end."—John xiii. And it is evident from subsequent events that this haughty, proud and vain young lady was loved of God with an everlasting love, and with loving kindness he drew her to himself, and drew her away from these foolish vanities of the world.

Some time after her attendance at this "feet washing meeting" she visited some of her kindred in another part of the State, and was sick nigh unto death, so that she and all her kindred and friends, including the doctors, despaired of her life. Her father and mother were sent for, to whom she related, in feeble whispers, the dreadful agonies of soul she was suffering under a feeling sense of the wrath of God upon her as a sinner.

But there she lay week after week, growing more and more feeble, until she was a mere skeleton, and could only be heard to speak as her father would put his ear close to her mouth. The doctor directed the utmost quiet to be observed, as the poor child was so feeble and nervous. For a few days there was scarcely any symptoms of life or breath in her.

But the time had come in the purpose of God for a change, and to make known the riches of his grace upon a vessel of mercy whom he had afore prepared to receive such grace in faith and love. Suddenly she aroused, a glow of heavenly light and love was seen upon her face, while with uplifted hands and clear and distinct voice she proclaimed the praise of God, who had saved her from her sins. Some friends, thinking such demonstrations would cause immediate death, tried to get her to hold her peace, but so much the more she rejoiced and praised God.

Eventually her attending physician came in, and telling her she must be quiet, she was too feeble to talk, and that death would certainly ensue if she did not cease to speak and exert herself in such a manner. She looked calmly and steadfastly upon the doctor for a moment, then reaching out her feeble hand and taking hold of his, she said: "O, doctor, have you no confidence in God? Cannot the great and omnipotent God, who has saved such a sinner as I am, give me strength and enable me to tell of his wonderful work to the praise of the glory of his grace?" The doctor, her father, mother and other friends around the bed were astonished, and for a time quite overcome. But eventually the overjoyed father, seeing the Lord had spoken peace to his dear child, cried out: "Speak on, daughter, as much as you please; it is not going to hurt you." She continued, with short intervals of rest, to speak the praises of God, and tell of the wonders of his grace to her, a poor, helpless sinner, expressing a fervent desire and prayer that God would raise her from that affliction so that she might be carried once more to her dear father's home near the little church where he was a member, and that she might have the privilege of talking to the church and being baptized, and especially she desired, if received into fellowship among Primitive Baptists, that she could have the privilege of getting

on her knees before that poor old sister whose feet her mother had washed, and be permitted to wash her feet as Jesus washed the feet of his disciples and wiped them with the towel wherewith he was girded.

But the faith of this poor, suffering youth had to be tried. Her recovery was very slow, and at times thought to be doubtful. She thought the time long, and the distance across the country by private conveyance, compared with her feeble condition, made it seem almost impossible for her to make the trip.

Eventually her faith triumphed over all seeming difficulties, and a suitable vehicle was prepared, so that she returned home with joy and thankfulness to God, though much exhausted. One church meeting after another came on, and she was still too feeble to attend, but still her fervent desire to follow Jesus in baptism continued unabated. And having requested, if she should ever be received by the church, that the writer of this article should baptize her, I was sent for. I never had the pastoral care of the church, though I had preached there two or three times. A time was set when it was hoped she would be able to attend the church conference, some two or three miles from her home. Starting from my home by private conveyance quite early on Friday morning, I reached her father's home late in the afternoon. She had just been riding out about one mile, which was the first time she had ventured out since her arrival home. She was rejoiced greatly on meeting with me, and said she had so fervently prayed that God would enable me to come that now I had come she believed the Lord had sent me. Her conversation was meek, humble and heavenly, and in quite a composed manner she related to me the substance of what I have written of the dealings of the Lord with her. Her father and mother also told me many things which would be exceedingly interesting to many readers, but time and space forbid the mention of them now.

Suffice it to say that after many trials, struggles and fervent prayers to God, this amiable young lady got to the church meeting, and after preaching an opportunity was given by the church in conference for any who might desire membership to come forward and let the church hear from them. By the assistance of her

mother and other sisters she was raised from the temporary couch on which she had been lying during the hour of preaching, and walked to what is sometimes called the "Moderator's seat," and was seated by the Moderator, relating in a clear, distinct manner, though with feeble voice, the dealings of the Lord with her, and was heartily received by the church as a proper subject for baptism, which was to be attended to next morning.

But when the morning for her baptism came, her mother had fears the dear daughter would not be able to leave her room. She had not rested well through the night, but she insisted that she be allowed to go to the water for baptism. Promptly by 10 A. M. she was at the creek, a beautiful place for baptizing. After singing and prayer, she was led into the water by the writer. On raising her out of the water she seemed to be entirely helpless, so much so that some thought the shock had been so great on her feeble, nervous system that it would never react. But after waiting and holding her up for a moment or two, I saw tokens of life and joy of soul. I almost literally carried her out of the water, as she was so feeble. And it is almost needless to say to the Christian reader with what joy the sisters and aged mothers in Israel received this young sister in their arms at the water's edge, rejoicing and praising God for the wonders of his love.

At the appointed hour for preaching this young sister was comfortably cared for in the house, and said she felt better than at any time since she had been prostrated. She seemed to enjoy the services of the day exceedingly, and on next day (Monday) before taking my leave of the family for my home I had quite a pleasant conversation with her concerning her faith in Christ Jesus.

After our return home we would occasionally hear that this afflicted sister was gradually and slowly improving in bodily health, and the fruits of the Spirit were abounding abundantly in every good word and work.

But faith, if strong in the Lord, must be tried as by fire, that it may be found to the praise and glory of Christ. Trouble got into the church, parties were formed, one headed by the pastor and the other by the

deacon. Again I and other preachers were sent for to aid in restoring peace and fellowship. We found a bad state of feeling existing among the members, and a bad spirit was at work, so that but few of them could really tell what they were fussing about. When we arrived there on Saturday the brethren were gathered in squads here and there out of the house, and some of them could hardly be prevailed on to go in the house at all. One aged brother, a doubting Thomas, said to me: "We are torn all to pieces here; this is the last church meeting we will ever have." At length a few brethren and sisters engaged in singing, and after preaching services were over it was manifest by the countenances of the brethren that a better spirit was prevailing. The church conference was organized, the subject of difficulty was freely discussed in a mild and Christian-like spirit. All seemed satisfied except the deacon. He was an intelligent man and good brother, but naturally "high strung"—stern and decided in his convictions, whether right or wrong—and when he took a position never yielded until fully convinced of his error.

This deacon had been a useful and beloved member in the church, and was a brother-in-law of our young sister. I and other visiting brethren went home with him that afternoon, and for two hours or more we labored to show him his wrong and save him to the church, but he remained stern and obstinate. This precious young sister, with silent attention, had listened to all that had been said till her whole soul was absorbed in the fervent desire for gospel peace and fellowship to be continued in the church, and seeing that her brother-in-law, whom she loved as a Christian, was wrong and stubborn, she could no longer conceal her emotion or remain silent. Suddenly she sprung from her seat and dropped on her knees before the unyielding deacon, and seizing hold of his hand she gave vent to that fervent desire within her, which could no longer be concealed, by exclaiming: "O, Brother William, you are too stubborn. Can't you be more like Christ, who has died for your sins and my sins, and as God, for Christ's sake, has forgiven us, can you not forgive your brother for whom Christ suffered and died on the cross?" And a more pointed, forcible and touching prayer I never

heard than she then and there poured forth for her brother and the church. All except the stubborn deacon were in silent tears.

After this affecting scene had passed off there was but little more conversation on any subject. The company dispersed, and soon we retired for rest during the night. I felt a degree of confidence that the angel of peace and love had spread her heavenly wings over the little church. Early the next morning I saw the deacon making for the silent grove near by, and when he returned to his room I saw that he had been weeping, and his countenance manifested great agony of soul. Nothing more was said concerning the church trouble, and very soon all of us were off to the meeting.

When the hour for preaching came a large congregation of people were in attendance, and the preaching seemed to be with great power, and we felt that the power of the Lord was present to heal. At the close of the preaching services a hymn was sung for dismissal, and just as we were about to dismiss the beloved brother deacon rose from his seat waving his hand, and in sobs and tears eventually said, in broken accents: "Hold on, Brother Mitchell—don't dismiss yet—I must speak a little, and tell the church and brethren here that I have been the whole cause of the trouble in this church. I ask them to forgive me if they can, though I am not worthy of their confidence. I have sinned and have been stubbornly wrong, but could not see it. But last night the solemn admonition and prayer of the dear young sister yesterday took such hold upon me that I could not sleep, and in fervent prayer in the silent grove this morning I felt that the Lord had showed mercy to me, and I have felt during the preaching to-day that I would die if I did not confess my wrongs to God and to my brethren and sisters, who have borne so long and patiently with me. I trust that God, for Christ's sake, has forgiven me, and I ask forgiveness of the church and all the visiting-members of sister churches." This little talk settled the trouble and the Christian reader may well imagine the effect upon those who heard it.

And now, Brother Respass, and readers of the MESSENGER, suffer me to say that the foregoing narrative of the Lord's dealings of love and mercy has been written

a little at a time under circumstances very unfavorable as it seems to the writer, but from some cause, I have been strangely impressed in mind for many days to write a brief sketch of the abounding grace of God as manifested to that dear young sister. There are a few yet living who were eye and ear witnesses of the main substance of what I have written, but some have "fallen asleep."

I regret that this article is so lengthy, but hope the blessings of the Lord may rest upon all readers and hearers who love and serve our Lord Jesus.

W. M. MITCHELL.

ADULTERY.

Adultery, in general terms, is "the sexual intercourse of a man with any other woman than his wife, or of a woman with any other man than her husband."

(1). If a man's wife dies he may marry another woman and not be an adulterer, and so may a woman, if her husband dies, marry again.—Rom. vii.

(2). If a man's wife becomes guilty of adultery he may marry another woman during the life of his first wife and not be an adulterer, and so may the woman marry again if her husband is guilty of adultery.—Matt. v.

Under no other circumstances can a Christian husband or wife marry again during the life of the first husband or wife and be clear of adultery. But with the unregenerate man and woman it is different. It is different because they are not under the law of Christ, as the Christian is. The unregenerate are under the civil law, and that, in most countries, allows divorce for other causes than adultery; and therefore, unregenerate men and women who are divorced and married, under the civil law, during the life of the first husband or wife, are not held as adulterers by the civil law; and the Church has no jurisdiction over any except those born again, or such as are under the law of Christ. But when a man or woman is regenerated and becomes a Christian, then—and not till then—is he or she under the law of Christ, and a subject of church government and judgment.

That is to say, in other words, if a man or woman, in his or her unregeneracy, did get a divorce and marry again, as allowed by civil law, and for other cause than adultery, and was living with his or her second husband or wife, during the life of the first husband or wife, and at the time of his or her call by the Spirit, and God gave him or her peace in the married condition he or she was in—then it seems to me that it is not the province of the church to go behind the call of God and judge them for sins committed in unregeneracy, and pronounce them unclean whom God had cleansed; also, it seems to me that they are authorized to abide as they were when called.—1 Cor. vii. 16, 22.

I may be in error in this view, and have hesitated long before expressing it in writing, and write at last only from the urgent request of many readers of the MESSENGER; and I submit this view to the candid consideration of the brotherhood as God may direct.

An unmarried man may be guilty of adultery before marriage, as many young men unfortunately are and have been, but that does not invalidate his marriage afterward. After his marriage, adultery would be a sin not only against God, but also against his wife; but before his marriage, it was not a sin against his wife, and did not dishonor her and shame him as faithless to marriage vows that he had not then made.

Bro. F. L. Riff, of West Virginia, in September MESSENGER, asks about the instruction to Timothy, saying that a "Bishop must be blameless, the husband of one wife." I confess that I do not clearly understand what is meant; but I am sure it does not mean that members who are not bishops may have more than one wife, for that would be a violation of Christ's law, and that the Apostles did not, in any case, teach. They were expounders of Christ's law or teaching, and never, in any case, perverters of it. The Apostle was, possibly, giving a general classification of ministerial qualifications, as if to say the bishop should be honest, temperate, truthful, etc., but not meaning that others than bishops might be dishonest, intemperate and untruthful. There might be a member of the church now and then whose reputation in these things was not good, and if not, whatever other qualifications he might possess, such a man should not be made a bishop.

And in that day especially, as a plurality of wives, or polygamy, prevailed more or less in some countries of the Gentiles, there was, no doubt, more or less looseness in that respect among some members of the church; and one very shameful case was in the church at Corinth. But a member whose reputation was tainted in that respect should not be made a bishop; in other words, a bishop must be blameless.

Also, Bro. Riffe asks, Is it gospel order to ordain a man to the ministry who has two living wives? Of course it is not; but as I have said, and if I am right, members of the church, bishops and others, should be dealt with by the church for sins only that they have committed since their regeneration. That this was the practice of the Apostles I think probable.—R.

PLEASE REMEMBER THE GOSPEL MESSENGER

Remember it at your Associations in getting new subscribers, and calling the attention of brethren and friends to it. If you believe it to be useful to the cause of truth, you can work for it in faith.

Also, to those in arrears I would say, look at your dates. Say it is on your printed slip thus (I put my name in place of yours): J. R. Respass, Jan. 89; that means that J. R. Respass owes for '89, '90, '91, '92. Or say it is Jan. (or any other month) '90, '91, '92; that means I owe from that date. R.

EXTRACTS.

ARLINGTON, TEX, July 27, 1892.—*Dear Brethren:* If I advocate doctrinal or practical ideas to the disturbance of the peace of Zion, would it not be proper and right in me first to confess my fault in breaking the peace, and then advocate forbearance one to another? It seems to me that one who has advocated unlearned questions and contributed to contention and strife, should first clear himself by confession, and then he is prepared to advocate peace and forbearance. Otherwise than this, we cannot hope for any good results. If I love my brother who has been hurt by my extravagance, I will confess my own fault before I tell him what and how to do.

J. S. COLLINS.

TOWNS, GA.—*Dear Bro. Respass*: Some worry over the political status of the country, but the state of the church concerns me more. Indeed, this strikes at the very root of my hope. If the Primitive Baptist church is not the church of Christ, I have misread the Scriptures and misunderstood my experience, and am drifting on a sea of uncertainty. But as old Israel once lost the sign of circumcision (the sign of the covenant), so our people seem to be losing the sign of true churchship, viz: "Love one to another" This is the sign by which Jesus said his disciples should be known by all men. This love thinketh no evil, suffereth long, covereth up faults or sins, etc. But our brethren *uncover* each other's faults, magnify them and sound them on a horn. By this it would seem that "all men might know that we are" not the disciples of Christ. What is the matter with our brethren? Are they so intent on "downing" other brethren that they unconsciously "down" themselves by showing a bad spirit? There is too little disposition to "try the spirits, to see whether they are of God." It is the spirit in which we do a thing that must be judged. I verily believe a man may do a right act, so far as the act is concerned, and it be an evil act in him because it was done in a bad spirit. A man may seem to vindicate church discipline and church order, and be prompted by a malicious spirit. The Scriptures are sometimes prostituted by making them *seem* to sustain us, when an evil spirit is at the bottom; and this is no better, in fact, than using the Scriptures to prove false doctrines. Many an able and strong sermon has been spoiled by having some selfish motive mixed in it. These are some of the things that, I think, trouble Zion. A bad spirit has not only got in *among* us, but has got *in us*, and but few, if any, of us are entirely clear of it. If everything done in the Primitive Baptist church in the last ten years which had not for its prime object the glory of God and the good of Zion was swept from the record, it would leave a terrible blank. Brother against brother, church against church, preacher against preacher—God pity the preachers, for they are generally in the lead of all of it. I do not recollect that I ever knew a division among the churches that was not led by the preachers. Finally, brethren, we all deplore the doleful condition of the church, and all admit the great need of reform in our conduct, but who feels that it ought to begin in me? Here is the matter: we shift the need of reform upon others, and effect nothing. If we would begin with ourselves, it would be where it most concerns us, and others would then seem to need less correction. O, that the Lord would give us the spirit of self-examination, that we might understand what manner of man we are.

In love to all, and hope for a better day, M. SIKES.

WILLIAMSTON, N. C., August 28, 1892.—*Dear Bro. Respass*: I saw a sight to-day that I never saw before. I saw Eld. Henry Peal, pastor of our church at Smithwick's Creek (eleven miles

south of Williamston) baptize *twelve persons*, seven female and five male, in the presence of an immense concourse of people. Twenty-two have been added to that church this year, and some are being added every meeting to our churches all around. In the Church History, pages 874 and 875, you will see an account of the glorious revival in this church in 1851 (forty-one years ago), and this was the beginning of seasons of ingathering and refreshing in all our surrounding churches. And it really seems that the God of all grace is again working in the same glorious way among us, and that the long spiritual winter is past and spring has come, and the flowers appear on the earth, and the time of the singing of birds is come, and the voice of the turtle is heard in our land. The Lord is making his ministers flames of fire; large and solemn and interested audiences meet them everywhere; converts come bending to Zion, and tell the ever new and wondrous story of redeeming love; eyes unused to weeping are wet with tears, and the old saints take down their harps from the willows and sing with renewed love and fervor the glorious songs of Zion, and each one of us feels to say, "Bless the Lord, O my soul, and all that is within me, bless his holy name!"

Yours in love,

SYLVESTER HASSELL.

OBITUARIES.

ANDREW ZELLNER.

ANDREW ZELLNER was born September 24, 1798, and died July 18, 1892. George P. Zellner, about the close of the Revolutionary war, when scarcely out of his teens, emigrated from Hanover, Germany, to North Carolina, U. S. A., where he commenced business and soon thereafter married. His wife died a few years after her marriage, leaving a girl child, Margaret.

In a short time the widowed husband married again; this time to Mary Capeheart, his first wife's cousin. Of this marriage came Andrew, the subject of this obituary, who, when about fifteen months old, with a sister and two brothers older than himself, and his half sister, Margaret, were carried by their parents from Bertie county, N. C., to Lincoln county, Ga. Here George P. Zellner lived to raise his four sons and two daughters and see them all married and settled off to business, when he died, leaving a widow, who lived to be eighty-four years old.

Soon after her marriage, George P. Zellner's second wife joined the Baptist church. Her husband's religious prejudices being very strong, and his mind so thoroughly imbued with the mode of worship practiced in his native country, that he would not see his wife baptized into the faith and doctrine of the Baptist church. But the circumstance put him to reading and studying the scriptures, which he continued almost incessantly for four weeks, when at their next meeting he himself, joined and was baptized into the Baptist church with his wife. From then until the day of their deaths they were remarkable for their piety and strict obedience of Christian duties. George P. Zellner's motto, through life, was "Open and fair dealing" never to deceive nor take advantage of any one's want of information. All this has been handed down to the writer by

those who were well acquainted with the parties and facts. After the death of George P. Zeollner his sons dropped the o from their name.

In January 1819, Andrew Zellner was married to Rebecca Holmes, and soon thereafter both joined the Baptist church at Greenwood, Columbia county, and were baptized by the pastor, Elder Armstrong.

In 1824, they moved with their three children from Lincoln county to Monroe county, Ga., where they lived to raise five sons and two daughters. Their further descendents now number about fifty-three grand children, one hundred and twenty-seven great and three great, great grand children, most of whom now live in said county of Monroe. In 1875 the wife, Rebecca, died.

Andrew Zellner was a prominent and consistent member of the Primitive Baptist church for upwards of seventy years, and over sixty years a deacon. He was in the organization of Sharon church, Monroe county, Ga., about the year 1830, and about ten years later, having moved to the vicinity of Forsyth, was in the organization of Smyrna church, of which he remained a member until his death.

He was a successful farmer and provided well, even bountifully, for a large family and other dependents. Modest and unassuming, his influence and teachings were mainly from example. In relation to ways and means and duties pertaining to time and this life only, he was ever ready to reason, consult and be instructed. But his religious convictions having been the result of long and close reading and studying of the scriptures, and as he believed, revelation by the Holy Ghost he would listen to no manipulation or compromise of the cardinal doctrines of the New Testament as taught by Christ, the Apostles and evangelists.

Of human depravity and helplessness his experience ruled out all doubt. Of salvation by grace, through faith, and that of the Lord, he had not a doubt. Even in the last hours of his greatly prolonged life his cry was "Jesus, Jesus, Jesus, my all in all! Lord, thou hast promised and I believe! My unworthiness cannot hinder! Great is Jehovah; blessed be the name of the Lord!" Although his last illness was severe and greatly prolonged and his mind, at times, much confused, he never, for a moment, wavered in his entire reliance on Jesus, and on him alone, for salvation. Finally, without the slightest movement, or twitching of a muscle he ceased breathing and was no more. B. H. ZELLNER.

Zion's Landmark please copy.

MRS. CLOTIE WALDROP.

On the morning of August first, CLOTIE, the lovely companion of G. W. Waldrop, departed this life, stricken with a severe attack of fever, after a few days of anxious and ceaseless watching, her many loving friends gathered around the bedside to see her calmly and peacefully close her eyes in sleep never to waken to earth's scenes again.

Dead; yes, our Clotie is dead, her busy hands are folded, her bright eyes closed, and her loving voice hushed forever, and it is with aching hearts we realize our great loss, and in heartfelt sympathy for her bereaved companion, and precious little children we feel in our frail humanity how hard it is to "Pass under the Rod," and say "Thy will be done, not ours."

But oh: blessed thought with all my heart I can truly say

"The Lord is too wise to err,
Too good to be unkind."

Clotie was not a member of any church but professed a hope some three years before her decease, leaving a bright evidence behind, and loved by all that knew her. She had many friends, and in the death of this model wife and mother, her husband has lost a dear and faithful companion, her children a loving guide and wise counselor, and the community a generous and warm hearted friend.

On the household but a short time since, so happy, so full of sunshine, now rests the shadow of a great sorrow, and none but God alone can dispell the gloom. Yes, dear brother, the light of your house is gone out, and the sod now hides forever from your sight the last remains of the babe with its mother you so fondly loved, "and oft as you visit the sacred spot, their spirits shall be with you and gently whisper on the breeze, "not lost, but gone before."

Then dear brother look upward:

"Earth has no sorrows
Heaven cannot heal,"
Husband, father, oh, look upward,
Recognize the chastening rod,
And behold again your flowerets,
In the bosom of your God.
May you too, by him transplanted
Bloom eternal in that land
And the chain that now is severed
Be reunited by his hand."

Farewell, darling Clotie, your home is so lonely and we sadly miss you and though "we cannot cease to yearn for the loved face gone, may we some time hope to meet you in that "Home beyond," where there is no night, no dark, and where God shall wipe away all tears from our eyes."

R. A. GOODMAN.

DR. MANNING ANDERSON

Died at his home in Jefferson county, Ga., September 21, 1890, aged twenty-eight years two months and nineteen days. His father, Manning Anderson, went to the late war and never returned. DR. ANDERSON was born July 2, 1862. Sister Anderson, soon after marriage to Manning Anderson, Sr., was left in a lonely condition to rear her little boy which she did to the best of her ability. The trials, hardships and sorrows that our sister had to meet with and bear were many and trying. The son grew up to manhood and through the help of friends he acquired enough learning so that he soon went to a medical college and graduated and came home and built up a lucrative practice. To know him was to love him and he was a man who stood fair with his neighbors. In a short time after he came from college he married a daughter of Bro. Zackariah Claxton, whom he lived with in love and peace until his death. He was a good neighbor, a loving son and affectionate husband; but the All wise God has called him hence and has left an afflicted mother, a loving wife, and a precious little babe and a host of friends to mourn their loss, but we can rejoice in our hope of his acceptance with God. I will say, to the dear mother and wife, take comfort in this, for by the grace of God you can go to your son and your husband where we believe he is at peace with God. May the grace of the Allwise God be with you, my dear sisters, to comfort you in your bereft and lonely condition. Yours to serve,

HENRY MEEKS.

OCTOBER 11, 1890.—Church met in conference; no important business. It becomes our business to state that on the 31st. day of August, 1890, our pastor, Bro. Joseph S. Smith, received a message from DR MANNING ANDERSON that he desired to join the Limestone church. He being quite sick and unable to attend church, Brothers J. S. Smith, A. G. Akridge, Robt. Price, T. E. Rollins and Sisters Milly R. Smith, Mary Akridge, and Laura Price, waited on him, and the door of the church being opened Dr. M. Anderson, lying on his bed quite ill, gave in by experience a satisfactory experience to all present, and he was received into the church so far as the church could go, his baptism being postponed until his recovery to health. But God decreed it otherwise and on the 21st of Septem-

ber, 1890, after an illness of over forty days, our precious brother departed this life with the rite of baptism never being administered. Peace to his ashes.

J. S. SMITH, Mod.
A. E. TARVER, C. C.

JOHN R. PUCKETT.

DEAR BRO. RESPESS: Our grand-son, JOHN R. PUCKETT, son of James T. and Nancy L. Puckett, died at his home in Opelika yesterday, July 18, 1892, in his thirty-first year, leaving a wife and three small children, a father, mother, grandfather, and mother, two brothers, both married, and a mother-in-law, besides numerous relatives and friends to deplore the sad bereavement. He was not a member of any church, though at times he manifested much interest in religious conversation and in hearing Primitive Baptist preaching, attending with his wife who is a member as often as circumstances would admit.

Myself and wife regret greatly that neither of us are able this day to attend the burial four miles out from Opelika, at Mt. Olive. May the Lord bless, comfort and sustain our dear young sister and grand-daughter, with her responsible charge of three little children now mainly dependent upon her industry, watchfulness and care for education and support.

W. MITCHELL.

MRS. VIRGINIA A. TAYLOR

Died at her residence in Hempstead county, Ark., near Eleyville, May 4, 1892. She was born June 5th, 1862, in Bell county, Texas. Her maiden name was Virginia A. Stone. She was married to Mr. Gordan Taylor November 1st, 1876. Her illness was short, but very painful, of about three or four days' duration. She has left an aged mother, a devoted husband and five children to mourn their irreparable loss. She never joined any church, but was a firm believer in the Primitive Baptist doctrine, and would probably have joined before her death if she had lived near any church of that order. She was most thoroughly devoted to her own family, and placed most charitable construction on the acts of others, always ready to help and console the needy and distressed. She was a good woman, and dearly beloved by all who knew her. We hope this is not death, but the happy releasing of the spirit that has grown weary of earthly things to fly away to mansions eternal in the heavens. Mrs. TAYLOR is gone, but her memory still lives in the hearts of those dear ones that she left behind, as I hope to make them better and nobler people. May God pour out his most choice blessings on the bereaved family until they shall be reunited beyond the shores of time.

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

MRS. CYNTHIA WYNN.

MRS. PRUDENCE WISE.

Sister Wise was born in Clarke county, Ga., in October 1804, and died in Troup county, Ga., March 29, 1892, in the eighty-eighth year of her age. She was confined to her bed two or three years, and seemed to decline gradually through the infirmities of old age. She had been a widow many years. She was cared for and nursed by her only living son, Mr. Robert B. Wise, and his wife, with whom she was living at the time of her death. She was the mother of nine children, four boys and five girls, three of the boys and two of the girls having preceded her to the grave. She had been a Primitive Baptist about fifty years, and was a member of Lebaun church, Troup county, Ga., at the time of her death. She was a very quiet, gentle, meek and good woman. She seemed to enjoy her meetings very much, her face glowing with a lovely and heavenly anima-

tion when she was hearing the gospel of Christ preached. The writer served her church seven years, and can testify as to her kindness and faithfulness. She gave her pastor a certain sum of money every year, besides knit him some socks. She was buried in the old family graveyard near her home, where she died. She is now quietly and sweetly sleeping, awaiting the time when God shall raise her from the dead. Before she was buried the writer preached to quite a number of relatives and friends, using as a text these words, "Blessed are the dead which die in the Lord."—Rev. xiv. 13.

T. J. BAZEMORE.

West Point, Ga.

M. M. CHANDLER

Died at his home, April 24, 1892. Brother CHANDLER was in the sixty-second year of his age. He professed a hope in Christ in 1868, and joined the Primitive Baptist church at Ephesus, Lincoln Parish, La., and was baptized by Elder Spinks, in 1889. He was highly esteemed by all the brethren and sisters. He was a son of Elder Richardson Chandler, and seemed to be willing to die. Whilst sick, he selected three or four hymns he said he would like to hear sung. He was always glad to get the MESSENGER, and loved to read it the best of any one I almost ever saw. He talked a great deal while sick that we would like to have published, but it would take too much space. We miss him very much at church, and his family miss him greatly at home; but we are satisfied that our loss is his eternal gain. He leaves his wife and ten children and a great many relatives and friends to mourn his loss. Brethren, pray for us that our hopes may be brightened.

W. R. EDWARDS.

DEACON B. S. FARMER.

Deacon B. S. FARMER was born April 15, 1820, in Wilson county, North Carolina. His father moved to Pickens county, Alabama, when he was quite a youth, and settled on a spot where his son lived and died February 17, 1892. He united in wedlock to the almost inimitable Tryphena Reed, May 2, 1850. By industry, frugality, care and economy they accumulated a fortune, both pulling together all the way through. The cause of his death was la grippe. He joined the Methodist church and lived in full fellowship many years, but in 1884 he changed his membership to the Primitive Baptist church, believing, as I have often heard him say, that it was the light of the world and the salt of the earth. But he was too noble to cast any reflection upon his former fraternal relations, and always spoke of them kindly; said he loved them as Christians, but thought they were in error in faith and practice. He built upon his own land, in 1885, a splendid meeting-house, and gave it to the church perpetually. There are not few men possessed of as many noble traits and shining virtues as were combined in him. He was a natural philanthropist. He was kind to all and everything under his care; kind to the poor; was generous and upright in all his dealings with mankind. He was a kind, affectionate husband, and almost adored and worshiped his wife, and most highly appreciated her many noble qualities and virtues. He was a faithful deacon; looked after his pastors and supplied their necessities. He was a true patriot, and loved his country as all good men do. He despised everything like falsehood, trick or intrigue. He was a brave man, and had moral courage to speak and defend his opinion, but was charitable to all who differed with him. He was industrious, frugal and temperate in all things. He has done his days' work well. He has finished his work on earth and crossed the turbid river and entered into that rest that remains for the people of God. I would suggest to his wife and numerous relations to cultivate resignation to the Divine will, and look forward to the day when they may re-unite in our Father's home above, where sickness and sorrow, pain and death, are felt and feared no more.

A FRIEND.

Obituaries continued on third page of Cover.

SARAH S. COLINS.

Sister SARAH S. COLINS, wife of Elder J. W. Colins, and daughter of Thomas and Mary Sellers, was born December 23, 1844, and was married to Elder J. W. Colins July 20, 1865, and to them was born two sons. The oldest one of them preceded his mother in death, a little over a month, with typhoid fever with which his mother died. Sister Colins was baptized September 18, 1875, by Elder W. T. Bell, and was a consistent Baptist, always ready to help her husband bear the yoke. Her door was always open to her brethren and sisters, and was ready to receive them with that kind welcome to make them feel glad. She was a meek, humble, loving and unassuming wife, a kind, tender, loving and affectionate mother, an open-hearted Christian lady. All the noble traits in her Christian character can never be told. She was a very feeble woman, but when the time came for her husband to start to his appointments, with that kind and gentle smile would say, "Fix and go; the people will be disappointed if you do not go; I will do the best I can." Oh, brethren, do you think of your ministers wives? It was our happy lot to be personally acquainted with Sister Colins, and to know of her grand and noble character as a Christian lady. Bro. Colins has lost a help mate indeed; the church one of her brightest jewels, the community one of its noblest women, and Johnnie has lost a kind and loving mother. But stop and think, my brother, she is basking in the sunshine of God's glory, and our loss is her eternal gain. She departed this life August 1, 1892, leaving an aged father, husband, one son and two grand children, the youngest of whom was born in the morning of August 1st, eighteen miles distant from her, and God revealed the fact to her, and she told her husband that Sarah, the wife of the deceased son, had given birth to a boy child, and it was or would be named William Joshua, and the child was born and named that very name that morning, and she died that night without ever hearing from her daughter-in-law.

May God in his goodness and mercy stand by and uphold our beloved brother and the grief stricken family, is the sincere desire of the unworthy writer.

E. D. IVEY.

SUSANNAH PETERS.

Jonathan Peters and Sister Susannah Peters, whose maiden name was Powell, both of Georgia, were married Dec. 3, 1846, in Alabama. Sister Peters joined the Primitive Baptist Church in 1860. Moved to Texas in 1854, and joined Mt. Ararat Church by letter, where she lived a consistent and worthy member, and to her great joy and satisfaction, was joined by her husband, J. J. Peters, in a short time. Her seat in conference was never vacant if she could avoid it. A kind neighbor, a devoted mother, a sound and consistent Christian, we feel indeed and truth that a mother in Israel has fallen. The humble writer looks back to many times while he was trying to feed the church of God, that her soul seemed to be full while he thought he saw the image of Jesus in her countenance. She had many infirmities, but lived to see her children all grown and married. She was called home May 27, 1892; only suffered a few hours; expressed her willingness to go, and her last words were "Blessed Jesus," and fell asleep. The writer would say to the bereaved husband that many has passed this way before you. Remember that the soul that leans on Jesus is not to be forsaken; though all hell may try, yet the foundation stands sure. To relatives and friends we tender our heartfelt sympathy, feeling your loss is wife's and mother's eternal gain. May God bless you.

J. E. HARDIE.

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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-93

Vol. 14.

No. 11.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

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NOTICE AND REMEMBER

When writing to change offices, always give the old office and the new one. Also, in sending money *always* give the office you get the MESSENGER at. And in writing on any business give the office you get the MESSENGER at. Or in writing for any other person about anything give the office he gets the MESSENGER at.

R.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 11. BUTLER, GA., NOVEMBER, 1892. Vol. 14.

GOD FOR HIS PEOPLE.

What shall we then say to these things, If God be for us, who can be against us?—Rom. viii. 31.

The text forms the application of the discourse which is presented to us in the preceding part of the chapter, and the discourse embraces a complete outline of Christian experience, commencing in the day of the believer's reconciliation to God, and terminating in the triumph of full and eternal salvation. In the text there is a character we desire to explain (us), a privilege we desire to illustrate, and an important question to answer: What shall we then say to these things—the things the Apostle had just been writing about?

If God be for us: He loved us and gave himself for us; he loved the church and gave himself for it, etc. Now, the character is the same as presented to our notice through the whole chapter. They are represented as being in Christ, therefore justified, verse 1; as regenerated, verses 2, 3; as sanctified, verse 4; as under spiritual influence, verses 5, 9, 11, 14; as adopted into the divine family, verses 15, 16, and as heirs of God and joint-heirs with Christ, verse 17. The character, us, are all the children of God by faith in Christ Jesus.—Gal. iii. 26-29. Now, if any man have not the spirit of Christ, he is none of his. Attention to this description and these Scriptures referred to will lead us to a right knowledge of the characters who may properly assume the triumphant language of the text, "If God be for us," etc.

A privilege we desire to illustrate, If God be for us, etc.: In the Divine Word we read of God going before his people to lead them; a good man's steps are directed

by the Lord, God being with them as their reconciled friend; as God being round about them as their defense; as God being in their midst, and God being in them as their light and salvation. But the text represents God as being for us; it comprehends all mentioned in the preceding observations, and it includes the possession of divine favor. God being for us is God reconciled, God being and delighting in us as his people, smiling upon us in the face of his anointed One; and where this is possessed there his love will be shed abroad in the heart, and with enjoyment of that divine peace which passeth all understanding. Blessed are the people that know the joyful sound! They shall walk, O Lord, in the light of thy countenance, and in thy name shall they rejoice all the day. God being for us engages all his attributes on our side; his power is ours to sustain and protect us; his wisdom to guide and direct us; his goodness to supply our wants; his holiness to purify our hearts; his mercy, pity and patience to forbear and to pass by our infirmities and to forgive our sins; his truth to verify all his promises. All that the blessed Lord is and has is for the benefit of his people. I am thy God!

It includes a believing claim to his great and blessed promises. These promises are the Christian's present riches; these refer to every conceivable state and circumstance; I will never leave you nor forsake you, and they are given to us and are yea and amen in Christ Jesus.—2 Cor. i. 20; 2 Pet. i. 4.

If God be for us, who can be against us? It does not mean that God being for us that none will be against us; this would be contrary to Scripture and the experience of all God's people. Cain was against Abel; the unbeliever has been against the believer from then down to the present time; Satan will be against us; the world against us; internal enemies against us, and there could be no conflict were none against us. Neither does it mean that our enemies are insignificant, and not to be noticed; for they are powerful, malignant, combined, and desperate, and are also very numerous. We wrestle against principalities, against powers, against the rulers of the darkness of this world and spiritual wickedness in high places, wherefore take unto you the whole armour of God that you may be able to with-

stand in the evil day, and having done all to stand. The Christian has many enemies to overcome, and his strength is received by believing prayer to God, who is his only source of strength and help, and the Father of all his mercies. It is not by might nor power, but by the Spirit of the Lord of hosts, therefore pray always.—Eph. vi. 18, 19. Neither does it mean that we may not suffer, and severely, from those who are against us; we may suffer much temptation, persecution, reproach, loss of good, and even life itself may be required. But it signifies that, God being for us, none can be effectual against us; our adversaries shall not succeed; our souls shall not suffer final loss, for He that is for us is greater than all against us. If God be for us in the arrangement of grace, who can be against us? He that spared not his own Son, but delivered him up for us all (us, God's people,) how shall he not with him also freely give us all things; who shall lay anything to the charge of God's elect? It is God that justifies. If he loves us who shall change his mind? for I am persuaded that neither death nor life, etc. If he saves, who can destroy?—John x. 27, 28. If God be for us in the dispensation of his providence, who can be against us? The cloud may be dark, but it shall shed down blessings on our head; the bud may be bitter, but sweet will be the flower; weeping may endure for a night, but joy cometh in the morning. All things shall work together for good to them that love God; his eyes will watch over us, his ear is open to our cry, his hand supplies all our needs. If God be with us in the spiritual combat, who can be against us? Men may rage, but the wrath of man shall be made to praise Him, and the remainder He will restrain. Satan may war and bring his temptation upon the soul as a flood, but God's Spirit shall lift up a standard against him. If God be for us in the decision of judgment, who can be against us? If He says well done good and faithful servant, who can condemn? If He place the crown upon our heads, who can snatch it off? If he exalt to glory and eternal life, who can abase or mar our felicity? If we have the evidence and assurance of faith that God is for us, we need not fear nor care for all that may be against us.

Then, if God be for us, ought we not also to be for God? Shall we not honor and confess him before men,

be zealous for his glory by being diligent in his service? Behold what manner of love he hath bestowed upon us, that we should be called the sons of God. Let us cultivate His fear in our hearts, and abound in love, and walk humbly and devoutly before him.

Monticello, Fla.

R. M. GILBERT.

DEAR BRO. RESPESS: I have not been in the church quite four years yet, and this is the first I ever wrote for publication. I am old and feeble, and try to pray for peace in Zion, and also to work for peace.

R. M. G.

SOWING TO THE FLESH.

BELOVED BRO. RESPESS: The September MESSENGER contains an article from the pen of our aged and esteemed brother, E. Rittenhouse, of Delaware, in which he, in a very mild and brotherly spirit, criticises my construction of the following words of inspiration:

“Whatsoever a man soweth, that shall he also reap.”

Referring to my communication in the July MESSENGER, Bro. R. says:

“But it had never once occurred to me that such faithful service rendered to the churches as by these brethren exerting all their powers for the comfort of God’s little lambs, could possibly be construed into sowing to the flesh.”

From this sentence I feel quite sure that the dear brother has not fully understood me. I have, I trust, sowed to the Spirit to a small degree at least. I brought no charge against myself for not having sacrificed enough of my time and means in the care of churches. I did not mean to say that it was sowing to the flesh to leave an afflicted family, and say good-bye to my burden-bearing companion as she bathed my bosom in tears, and I have never felt that I was sowing to the flesh as I turned my back upon all that was dear to me by nature, and journeyed along with tears flowing so freely that I could scarcely see the road over which I was passing. No, indeed! Whatever may have been my faults in other things, I feel that in such sacrifices and crosses I have a clear conscience towards God. I have tried from the beginning of my ministerial life to the present, to subordinate every earthly interest to the work unto which I hopefully trust I have been called. But, after all, if I, through weakness, have failed to declare the whole council of God, how am I or the churches upon whom I have bestowed my labors, benefited by the temporal sacrifices which I have made? If there is a duty that God has enjoined upon His people, and to which He commands obedience, and I have failed to preach it, and for fear of being accused of a

greediness for filthy lucre, I have never mentioned it, am I not guilty before God? And is this not sowing to the flesh? I said in my former article that this was true of me, and confessed to my brethren that I was ashamed of it. Eld. R. says, in reply, that he, too, is guilty, "But then," says he, "I am not ashamed of it, nor ashamed to confess it to my brethren." I have been in the habit of thinking that whatever was found recorded in God's blessed word would do to preach—not *do to* preach, but *ought to* be preached. Any servant of the Master who can, on his own responsibility, leave off any part or portion of God's word and not feel ashamed of it, is placing himself in a very strange attitude, to say the least. Let this be the guide for our ministers in the future, and let them preach such things as would commend itself to the fleshly senses of their hearers, and Old Mystery Babylon, the Mother of Harlots, will soon effect that confederacy for which she has so long and patiently waited. If a minister may, on his own option, leave off to speak to his brethren of the temporal sacrifices that God requires of them, and thereby cultivate that covetuous principle that may be found in every human heart to a greater or less degree, and which appears to be growing upon some of our own people, and suffer no remorse of conscience for it, then he may, with impunity, cease to warn his flocks of the evils of drunkenness, adultery, and all other sins spoken against in the Scriptures, without any fear of having to mourn over it afterwards. But then, my dear brother has been more faithful than I, after all. Although he says, "I, too, have been neglectful," he says again, "I never have, to the best of my recollection, devoted a discourse, or even a considerable portion of any discourse, to this subject." He does not say that he never has mentioned it, and I conclude he has cleared himself, and done his duty. I hope he has: but I have not been so faithful, and I repeat, I am ashamed of it, and feel wrong before God.

Bro. Rittenhouse says in his country, before the division among the Baptists, he could hear such sermons "all the time," and indeed it was so in the Southern States. Preachers cried money! money!! money!!! until it sickened the hearts of God's people, and hence the division. Since the division, the Missionaries have emphasized their cry for money, promising the evangelization of the world, if enough could be raised. Now this is disgusting; so much so that God's witnesses have denounced the iniquitous system in no uncertain language. But does the shameful practice of others justify an everlasting silence on the subject with us? Because others have made money their god by giving it, shall we make it our god by withholding it? If others have let out the races going down hill, shall we put on the breeching going up hill? Our silence on this subject has taken root, as it appears to have entered the mind of some of our people (God be thanked, here are some noble exceptions) that God may be worshipped without any sacrifice. Now, if the minister must not "sound the

alarm in God's Holy Mount" on the approach of such danger who then must do it?

Dear brethren, it is high time for reflection. Let us not dwell on one theme to the exclusion of all others, and let us make a hobby of nothing. If any preacher should make money his theme and prove that such is his object in church-serving, let the churches relieve him, and let him go and make all he can. But when we, dear brethren, have been called to serve churches, let us bow to their will as humble servants, without conditions, and "go stand in the temple and speak to the people *all* the words of this life," not counting our own lives dear unto ourselves; and let the churches everywhere familiarize themselves with the ninth chapter of first Corinthians, and govern themselves accordingly, and a good day will soon come for both churches and preachers. "Let us not love in word only, but in deed and in truth."

In loving fellowship,

Nankin, Ga.

A. V. SIMMS.

THE CALLED OUT OF GOD.

VERY MUCH BELOVED IN THE LORD: I thought that I would give you some of my thoughts upon the church of God:

First, what is meant by the word church? To ascertain that we cannot do better than to ascertain the meaning of the Greek word translated church. The primary meaning of the Greek word translated church, is "*called out*," without respect to the power by which called out. If called out of men or State, then are they the "called out" (church) of men or State. If called out of God, then are they the "called out" (church) of God. Then, those persons, and those persons only, whom God calls out, are or can be the church of God. The "called out" of God are "the called out," whether they are assembled together or scattered abroad over the face of the earth; hence the church, when they are gathered together in one or several places, or scattered abroad, the called out are the called out—the church—the churches of Galatia or of Macedonia, or of Asia, etc. The churches of God, or the church of God, signifies the "called out of God" of such places.

Who, then, or what are the called out of God? They are men and women of the Adamic race. We read in the Acts of the Apostles that on the day of Pentecost there were met together the eleven disciples and men and women about one hundred and twenty, and on the same day there were added unto them about three thousand souls, and all who believed were together etc. And the Lord added to the church (called out) daily such as should be saved.—Acts ii. So we learn that the "called out" were men and women of the Adamic race, and they are called souls, believers such as shall be saved. Then the church of God is composed of men and women whom God has called out of the

Adamic race out of every nation, people and tongue. They are called out of every nation, tongue and people, called out of darkness into light, from the power and bondage of Satan and sin into the liberty of the children of God—from the kingdoms of this world into the kingdom of His dear Son, out of unbelief into faith of the Son of God, and they are then known as believers, and the believers are known as those who shall be saved. They are called saints, children of God, sons and daughters, the called, the elect, etc. These men and women called out of God, are known as believers in Jesus as the Christ, the Son of the living God, and are divided into two classes, those who are baptized and those who are not; those who are not baptized are believers, the others are baptized believers. In the providence of God, these are scattered over the face of the earth, in every nation, tongue and people, and in his providence they are gathered together as circumstances, place, and opportunity may determine, some in one and some in another place, thus associating themselves into bodies, societies called churches, and churches of God or of Jesus Christ, at or of such and such place or places, as of Corinth, or Ephesus, etc. Now, as Jesus called his followers sheep, and those numbers following him a flock—"Fear not little flock, it is your Father's good pleasure to give you the kingdom"—He said unto Peter, Feed my lambs and sheep; and Peter to the elders, Take the oversight of the flock which is among you; feed the church of God, etc. Now, what constitutes a flock called the church—a church or flock of God? First, they must be sheep, or called out of God, an indefinite number of such, in the providence of God, so circumstanced as to place and otherwise, thus brought together, joined together in love, walking and feeding together in the unity of the Spirit, separate and independent of any other flock, is a flock of sheep, a body of Christ, a church of God. How about their constitution and organization? The fact of their being knit together in love and fellowship, walking and feeding in a body, a flock, constitutes them a body, a flock, and if the called out of God, they are a church of God, a body of Jesus Christ, a little flock of whom Jesus saith, "Fear not," etc.

How about organizing, ordaining and appointing overseers and feeders? Now whose business is it but their own? They are their own body to the Lord; they select of their own number to the oversight of themselves; the ordaining of their overseers consists of their choice by election. Each flock, body, or church, call it which you may, is as independent of every other flock, body, or church as if there was no other; and when one flock, body, or church attempts to intermeddle with the affairs of another, they become what Paul calls busy-bodies in other men's business. Each and every flock, body, or church must be granted to regulate its own business by the rules and directions of the apostles, laid down by them in the Scriptures. Now, when a flock, body, or church, makes request to be recognized as such by others then,

and not until then, have the others any right to make inquiries concerning their order or standing; they then may receive or reject, as they may feel or please to do.

AS TO ASSOCIATIONS OF CHURCHES.

We believe in the right of churches to meet together of their own free will and accord. What scriptural authority have we for Associations? Heb. x. 25: "Not forsaking the assembling of ourselves together as the manner of some." Now, if the Apostle was addressing the churches that would be sufficient, but that is not absolutely certain, but may it *not be*? Whether any do enquire of Titus, he is my partner, etc., or our brethren * * * they are the messengers of the churches and the glory of Christ.—2 Cor. viii. 25, 24. That they can be used to evil and hurtful purposes, and that evil is present, I freely admit, and will we not find the same in the church itself, and in and out of all bodies, even in our own as in Paul's body. Because evil-disposed men may prostitute anything, is no argument against the thing itself. A number of these baptized believers, of more than two or three, joined together, walking and feeding together in love and fellowship, having a presbyter, bishop or elder, established upon the doctrine of the apostles, is an apostolic church of God or of Jesus Christ. To the apostolic church of God is committed the holy ordinances in keeping the oracles of God, and is the pillar and ground of the truth built up upon their most holy faith and upon the doctrine of the apostles, continuing steadfastly in the apostle's doctrine, breaking bread, and prayers have the mind of Christ and the authority to execute his commands here on earth, to loose or bind, remit or retain sins, and recognized in heaven, saith Jesus.

D. HESS.

EXPERIENCE.

ELD. SILAS H. DURAND—*Dear Sir*: Perhaps you may be somewhat surprised to receive a letter from one entirely unknown to you, but that is my reason for writing you. I heard you preach once, and thought you preached the truth, and I have for a long time thought that I would write you, and give you a short sketch of my life, and ask you to give me some advice, as I think you can give it without fear of offending, or the hope of pleasing me, that you might have if you knew me personally. I know that the life a man lives has a great deal to do with other people's opinion of him, so I desire the opinion of some man to whom I am unknown, and I think you are as good as any one

else, and I want you to give it as you believe without fear of offence.

Now, I will say when I was about nine years old, that I saw myself to be a very great sinner, and I had been what my parents called a good boy, but that seemed to be the worse for me; it seemed to me that I was the worst boy in the neighborhood, for that I had not only sinned against God, but had deceived everybody else. I knew God could see me, and I was afraid he would cut me off in my sins, and if so, I would be forever lost. I began to try to pray, but the more I tried to pray the worse I seemed to get. At that time my parents were members of the New School Baptists, but lived in a Methodist community, and near their meeting-house, and they had a great many protracted and camp meetings, and through the summer months they held prayer meetings through the settlement, and I attended all of them that I could; and they always insisted that all who felt the need of prayer should come forward, and I always went, for I felt as needy as anybody else could; so I tried to pray, and they prayed for me, but it all seemed to do no good. They told me to give myself to God, and he would pardon me then and there, and I tried to do so, but could find no relief. They then began to persuade me to join them and perhaps that might help me, as it would be a kind of check to me when in the company of other bad boys, and at first I felt that it would be very wrong to join a church and be such a sinner, but they overcame that by telling me I would only join as a seeker, and so I joined them. But instead of its being a help, it seemed to the contrary, for my associates would rebuke me by calling me a Christian. Thus it went on for a long time from bad to worse, until it seemed that everybody else had a better chance than I, for a great many professed a hope, and I was left out; but finally at a camp meeting that was going on, where I had been up for prayer a number of times, it looked as if all hope was forever gone, and that there was no use for me ever to try to pray again; but one night there was another opportunity offered for prayer, and I went, feeling perhaps it would be my last chance, but why I felt so I do not know, for it was expected for the meeting to last several days; and after I went up there was a feeling got hold of me, I do not

know whether it was the power of God, or only excitement, but I do know it was an awful feeling and out of my power to describe. I have often been afraid it was not the power of God, but I know I had no control over myself and soon became unconscious. I do not know how long I was in that condition, but when my reason returned the meeting had closed for the night, and the crowd had left the arbor, and only a few of my friends remained with me, and the burden that I had had for so long a time had entirely left me, and I was as happy as a mortal well could be on this earth, and I could not keep from praising God aloud. I slept but little that night, and next day I told everybody how happy I was; I did not know that I would so soon doubt that I had been changed at all, but thought that I would always be happy; but alas for me! I soon began to doubt the reality of a change and to think I was deceived after all, and to pray God to undeceive me and to show me how I stood, and that has been my prayer to this day. I sometimes feel that I say that I know that God has pardoned my sins, and again in a few hours I find myself almost doubting even the existence of a God at all, and in the next breath trying to pray to God to forgive me for such wicked thoughts. But I want to tell you all or nearly all about how I have got along from that night up to the present time. I had no knowledge of the real difference in the doctrine preached by professed Christians, but had been taught to believe that to get to heaven, you must do your part, and God would do his, and if you did not God would not, so after that night I wanted to be baptized, and baptized by immersion; and when in my thirteenth year—in 1858—I joined the New School Baptists and was baptized by them. I went on and paid no attention to the doctrine until after the late war, and I knew nothing about how the Primitive Baptists preached, but had been taught to hate the name of "Hard Shell," and to believe the Missionaries were the original church, and that the Primitives were a sect too selfish to live with anybody else, and were drunkards, to a great extent, and did not believe what they preached themselves, nor expect anybody else to believe it; but after the war, I was thrown among them and became acquainted with Mr. W. S. Montgomery

and others, whom I knew to be nice men, who belonged to that church, but I thought they had joined there because their parents had belonged there. In the meantime I married and settled in sight of Shoal Creek Church, Newton county, Ga., and went to preaching every time, but did not believe one word of it; for it was not at all like I had always heard; I would get mad and say if they preached the truth, that God was unjust, and that I did not want to believe it if it was true; for I thought that to believe God to be unjust would be awful. I would reason and read the Bible to every one who would listen to me, to try to convince them that it was false doctrine and dangerous to believe or to teach the youth of the land. I often said if it did not stop without, I hoped that the Legislature of Georgia would stop it, and I was sincere in it.

I held on to my opinion until the fall of 1876, when I had a child between two and three years old to take sick, and remain sick for some time. I loved the child better than any of my other children, and I tried to pray God to spare the life of the child, but it seemed to be in vain, for it died, and I had a New School Baptist to preach its funeral, and he preached, as all of them preach, that the child had gone to heaven because it was not old enough to know right from wrong; that is, it had never arrived at the line of accountability, and therefore could not commit sin; and from the acts of the child I could not believe it lost. After he was buried, I began to study how he could be saved upon such a plan, for I had heard and had always believed that there was a time with all people when they became accountable to God for their acts; and again, I had also heard and believed that every person who ever lived, fell and was condemned in and by the fall of Adam, and thereby became sinners; and those two things bothered me so much that I began to read the Bible and try to pray to God to give me some light on that point. I had read the Bible through a number of times, but not with a view to infant salvation, and as soon as I began to read, the Bible seemed to begin to change, and the more I read the more it changed, until it became a new book to me and, I hope, I could see that if a child was saved that the work was all of God; for the Bible plainly taught that everebody sinned in

Adam, and that if any one was saved at all it was by the grace of God, and not for anything that they had done or could do; and now I thought for me to admit that I was so changed as to believe what I had fought so hard, would disgrace me, and that everybody would, as some did, say that if I had not lived in a Baptist community that I would not have believed that way, and if I could have kept it to myself I would have done so; but from some cause or other, some of the Baptists began to question me, and got me to tell my feelings, but as soon as I did so I was sorry for it, for I thought that they would believe that I was one of the blest of the Lord, and perhaps I was deceived, and had deceived them. Some of them advised me to go to the church and tell my feelings, and I have had the hardest cross to do so, it seems to me, of anybody else, for as soon as I saw the plan of salvation by grace, or the plan of predestination of all things, I have had the greatest desire to live with the Old Baptists, but I cannot feel like I could tell them all that I would like to tell them, and yet I have nothing to tell, and if I was to be received, and afterwards find that any member could feel to not fellowship me, I should be very unhappy; and it does seem to me that if they knew how sinful I was that none of them could fellowship me, for I do know that if I was left to myself one day, I would be forever lost; and if it was, as I once believed, that God left it with man entirely to do as he pleased, and if he did right he would be saved, and if he did wrong he would be lost, I know I would be lost, for I know that if ever I was born of God, that I have sinned a thousand times, since that could not be forgiven except by the free grace of Christ; for I know that I have no excuse for them except that I am not perfect and that the flesh has all of the Adamic nature about it. My desire is to follow Christ, but find myself most of the time doing what I know to be wrong, but without the power to resist it, which causes me a great deal of sorrow, and now for me to be a member of Christ's church and be so often overtaken in sin, if no one else could know it except myself, it does look like it would be wrong, and that surely I am not one of His, or I could do better. And on the other hand, I cannot have one day's pleasure away from the church, and I would to God that I knew

what to do, for I do not, and that is why I write to you. I want you to read this, and not let yourself be influenced in any way, but to look alone to the glory of God and his church, and not to my happiness, but give me your opinion in regard to my case, and tell me what to do; and if you think that I have never known God in the pardon of my sins, be frank enough to say so, and if you do think that I have, tell me why I could not see the plan of salvation sooner; for if ever I passed from death unto life, it must have been that night at the camp meeting—and never saw as I now do until 1876, a space of ten or or eleven years. Now, the best evidence I can see that I have a change is, I love every one that I believe to be a child of God, especially Primitive Baptists, and I know that I love that predestination in which God rules in all places and things, and if I am finally lost it will be right.

Please pardon me for intruding so on you, for if I have done wrong it is an error of the head and not of the heart.

Yours in love,

Social Circle, Ga., Dec. 5, 1885.

J. W. ROBERSON.

EXPERIENCE.

ELD. J. R. RESPESS—*Dear Brother in Christ:* I have had a desire to tell a little of the wonderful love and mercy of our Saviour toward the little ones for some time, and if I could feel worthy of such work I think I could hasten to the task. My maiden name was Killingsworth, and from my earliest recollection I ever felt myself to be the little one of my parents' family, but I don't remember having any serious thoughts of being a sinner until I was about seventeen years old, and then it was more than three years before I was greatly troubled about my sinful condition, but after that time I cannot express how miserable and sinful I felt. I tried to pray and I tried to leave off sin and do better, but my thoughts were sinful. I felt like I was the worst sinner I had ever known, and such was my condition for about two years. I often thought if I could just feel like my soul would be at rest when I died, I would be pleased to close my eyes in death.

In the summer of 1881 a figure of the work that the

Lord, as I thought, was doing for me was shown to me in a dream, and the next morning, while thinking it over, I was just as happy as I was once miserable—all was joy, peace and love, and I was more anxious to live than I ever had been; and I wanted to live a Christian life. I had no idea that anything would ever occur that would cause me to do wrong again, but it was not long before I did or said something each day to repent of, and sometimes feel like I could not bury my head deep enough in my pillow to beg forgiveness.

I will next say I was naturally a Missionary Baptist, but I was not in any hurry to join the church; I could not see nor agree with the Primitive Baptists, nor did I have any inclination to be one anyway. But when I began to feel like the time was drawing near for me to be baptized, I also felt like I would have to be a Primitive Baptist if I followed Christ, and I shall not try to express how much that was against this old flesh. The Missionaries were protracting their meeting in a mile of where I lived at the time I joined the church, and this old nature did try to make it agreeable with our Lord and Master for me to join them and still receive the same blessing that Primitive Baptists do, but it failed; and so on Saturday before the third Sunday in August, 1883, I offered to the Primitive Baptists at Mars Hill, and it being the Lord's will I was received and baptized the following day by Eld. Thos. Everitt. As I left the water I was thinking to myself, I am not what Primitive Baptists are, but the Lord will make me such, for it was his work that caused me to be where I now am. But, dear reader, little did I think of how he would make a Primitive Baptist of me; but in a little more than a week after I was baptized, while feeling unworthy of living with these good old Primitive Baptist people and viewing them all as being my superiors, I felt like I had gone just as far among them as I possibly could. So the evil spirit tried to make me believe that I ought to have joined the Missionaries, but I was blessed with grace sufficient to say, If being a Missionary Baptist would answer in the place of being a Primitive Baptist, the Lord would have been willing for me to have gone with them, but if Jesus was here, he would be willing for me to follow him among the Primitive Baptists, and I was immediately blessed with

the Holy Ghost, and Jesus was there, for I felt his presence, which was love, and I know no love to compare with it. I am persuaded to believe that the soul of an infant, in receiving that love, would know it was Jesus, even if it did not know its mother. If I have ever been a Primitive Baptist, I was one in an instant after receiving the Holy Ghost; and there I realized the cause of the great split between the Primitive Baptists and Missionaries, and if I had not become little enough to have felt the need of Jesus and received the Comforter, I should have come out, or been turned out from among them. I have no idea that my name would have been among the Primitive Baptists till now. I once wanted the Missionaries to be the Baptists, because I wanted to go Missionary, provided it was the Lord's way, and I contended that they were the Baptists because the majority went Missionary, but after I was blessed to know how dependent I felt at the time of receiving the Comforter, I was not surprised at it being the lesser number that was humble enough to need and receive the Holy Ghost, which enabled me to agree with the Primitive Baptists.

I commit this to your better judgment.

Your unworthy sister,

Bluffton, Ga.

LIZZIE E. JONES.

EDITORIAL.

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Do not risk money or a postal note in an ordinary letter, but register them. The safest way is to get a money order or send by express. A postal note is no safer than a bill of money. But when you can't get a money order, register your letter with the money or postal note.—R. tf

MY RECENT

SEVENTY-TWO DAYS' TOUR IN THE MIDDLE STATES
AND IN CANADA.

[CONTINUED.]

VIII.—NEW AND YET OLD BOOKS.

I purchased, at a Hebrew book-store, 53 Division street, New York City, a Jewish-English Bible, a new translation of the Old Testament into English, by Isaac Leeser, a Jew in England, adopted by the Jews of England and the United States, the chief object of which seems to have been the industrious perversion (either by the rendering or by notes) of all the Messianic prophecies, so as to prevent an appearance of their fulfillment in Jesus of Nazareth. And I examined, in the Astor Library, New York, and have since purchased of H. L. Hastings, 47 Cornhill, Boston, (price by mail \$2.50), James Murdock's translation of the Syriac Peshito version of the New Testament into English—the first, and clearest, and most important version of the New Testament ever made—two or three hundred years older than the oldest Greek Manuscript of the New Testament that has come down to us. On my trip I showed some of the brethren a copy which I had lately secured of Edward Irving's "Orations for Missionaries after the Apostolic School," to which I have made allusion on the 610th page of the Church History, and which contains the most powerful and unanswerable vindication of the scripturalness of the Primitive Baptist position in regard to Missions that I have ever seen. John B. Alden & Co., 57 Rose street, New York, have now in press, and expect to issue this year (price \$5, besides postage or expressage), James Strong's Bible Concordance and Lexicon, the only complete Concordance of the Bible ever published, containing absolutely every word in the original Scriptures, translated and pronounced, with a Hebrew and Greek Lexicon, and a comparative Concordance of the Old and New versions (all in one large quarto volume of 1,720 pages), putting the English student of the Scriptures more nearly on an equality with the Hebrew and Greek scholar than any book ever before published.

Of all these books, I hope, Providence permitting, to write more fully hereafter for the GOSPEL MESSENGER.

IX.—PECULIAR CUSTOMS.

The Northern Associations were formerly (about 35 years ago) held on Sunday, and as now generally in the South, large promiscuous crowds attended and disturbed those who wished to hear the preaching; but since they have been changed to the week, very few go who do not wish to hear preaching, and quiet and order prevail; and the visiting ministers preach at the churches on the intervening Sundays. Each Association has a short business session each of the three forenoons; then there are two sermons; then an intermission of an hour or two for refreshments, which are spread in common upon tables in the grove, or in a neighboring house; then follow two more sermons in the afternoon, and often another at night; and the messengers can hear all the preaching. After the first sermon on the second day, contribution baskets are passed around, and a collection is thus taken up for defraying the traveling expenses of visiting ministers. These baskets are also used after the sermon, at the separate meetings of the churches, to collect funds to help the visiting ministering brother on his way; and the contributions for this purpose are generally liberal. The pastors of churches are also generously aided, during the year, by the donations of their members and congregations; and they are thus able to devote a good portion of their time to the service of the churches, and the latter are correspondingly benefitted. The membership and congregations, with a few exceptions, are small, and generally decreasing; so that a leading minister there thinks that the church will lose its visibility in the North. The churches are more widely separated than in the South, and have meetings two or four Sundays in each month, whether they have a minister present or not; in his absence, two or three of the male members read a portion of the Scriptures and make some comments, and lead in prayer. On Saturday afternoon, or at some other time in the week, a Conference or Covenant Meeting is held, at which all the members, both male and female, as well as other persons who may be present, are at liberty to speak of their spiritual exercises, and suggest hymns to be sung or read. Among the Covenanted Baptists in Canada, the Church Conferences are held with closed doors. In the North, the order of

(2)

Divine service is the same as in the South, except that a second hymn is sung between the prayer and the sermon; and in Canada the order is prayer, praise, preaching, praise, and prayer. During public prayer our members in the Northern States sit erect in their seats; and in Canada, like the Presbyterians, they stand up. Family worship, except grace at meals, seems almost entirely abandoned, the excuse being that it tends to formality; but the same reasoning would do away with thanksgiving at meals and stated private and public prayer. The Covenanted Church in Canada has about 150 members, and four different meeting-houses, twenty or thirty miles apart, at each of which the pastor preaches once a month. The meeting houses there are kept insured; and the most of our members in the the North insure their property. Voting in the churches is done by raising the right hand (as in the Apostolic churches, see Church History, pages 291, 292 and 304, as indicated by the Greek verb *cheirotoneo*). Deacons are not now ordained, but simply chosen by the churches. Families, generally, have few children in them. Ministers are usually referred to as Elders, and brethren and sisters as Mr. and Mrs. The meeting-houses are painted and comfortable, and frequently have connected with them good stalls for horses. In one of our meeting-houses in Maine, I learned that an organ is used to aid the singing.

X.—NEW THEORIES.

I am very glad to say that I did not hear any anti-trinitarianism, or dualism, or fatalism, or pantheism, preached; but one or more of some other extreme and dangerous innovations were either advocated by one or more of the ministers present, or reported to me as being advocated by others of our able ministers—such as the apparent denial of any real fundamental change in regeneration or the new birth; the applying of every passage in the Bible to none but the people of God (calling the wayside, the stony-ground, and the thorny-ground hearers, in the parable of the Sower, the five foolish virgins, the elder brother in the parable of the Prodigal Son, persons represented by the dog and the swine, the idolatrous, the profligate, the intemperate, the murderous, the unbelieving, the infidel, the blind,

the lost, the damned—calling those who still maintain these odious and horrible characters *children of God*); the declaration that the *whole* object of preaching is to *comfort* the people of God (just as though such passages as 2 Tim. iv. 2, 1 Thess. v. 14, 1 Tim. v. 20, Tit. i. 13, ii. 15, Rev. ii. 5, 16, and iii. 19 were not in the Scriptures), and that the exhortations of the New Testament are not meant as exhortations, but simply as parts of the experience of believers, and that it may partake of legalism to *enjoin* them, as some do, upon Christians; the apparent denial of the personality of Satan, and of the literality of the resurrection of the body, and of a general judgment (though few things are more plainly revealed in the Scriptures, or more emphatically declared in Primitive Baptist Articles of Faith than the resurrection of the body and a general judgment); the denial of any hell after death (thus amounting either to Universalism, or the annihilation of the wicked at death); and the limitation of the scriptural passages heretofore thought to refer to the heaven of immortal glory to the present spiritual enjoyment of the believer (insomuch that the beloved and venerable Eld. Thomas Barton, of Delaware, now deceased, said, before his death, that he was afraid his ministering brethren would not leave him any heaven to go to).

These new and brilliant discoveries, and theories, and imaginary revelations seem to me to be luring on some of our able ministers and the churches that follow them, to the Niagara of Infidelity. I dare not, neither do I wish, to fall in with them; but prefer to remain on the eternal rock of plainly revealed truth, to abide in the good old restful paths trodden by the poor, ignorant, and despised saints of by-gone ages, who sought not to be wise above what is written, but were content to live and die in the faith of God's elect (Jer. vi. 16; Luke xxiv. 41-48; Titus i. 1; Jude 3). As I have said in "*The Old Paths*," (a copy of which I will send free to any one on application), "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 same system of interpretation that denies the literal truth of the *prophecies*, would, if applied to the past, deny the truth of Scripture *history*, and (like the

Daceticism of the early centuries, Church History, pages 242, 246, and 439) would represent the incarnation, life, sufferings, and death of the Son of God as not actual, but only phantasmal and visionary, and would thus undermine the very foundation of the believer's hope. It seems to me that the excessive *materialism* of the masses in the wealthy Middle States tends, in its *reaction* upon thoughtful intellects, by a well-established law of the human mind, to produce this excessive *spiritualism* of many of our brethren there. May the Great Builder and Keeper of the Church save His people from this rising tidal wave of refined, mystical unbelief. The salvation which the Lord Jesus brings His people is, I believe, a *real*, a *holy*, and an *everlasting* salvation; otherwise it is a delusive and detestable nonentity; and like the universal skeptic, David Hume, we may reduce all beings and all events, to shadows and dreams; and like the unprincipled diplomatist, Charles M. Talleyrand, we may consider all language as meant to deceive.

XI.—NOTEWORTHY SAYINGS.

A German brother, a private member, who lives in a city distant from his church, said that when he returned to his place of residence, he felt home-sick, and sat down on the steps and cried, thinking of his brethren and sisters from whom he was separated.—Another German brother remarked to me that something inside of him kept telling him he was a hypocrite; but he felt that he would rather be nothing in the world than be a hypocrite.—A gentleman in New York City, alluding to the Convention of the so-called "Christian Endeavor" people there, and their wearing badges, said that he thought it a good idea for "Christians" to be *tagged*, as that was the only way of telling them now-a-days from other people.—Half a century ago, said one of our elders, if a farmer wished to borrow a few hundred dollars, he could readily obtain it from his neighbor without even giving his note, and if he failed to pay it back at the time agreed upon, he fell into life-long disgrace; but now, if a man does not avail himself of every legal quibble to avoid paying his honest debts, he is almost thought to be a fit subject for the lunatic asylum.—Eld. R. C. Leachman, of Virginia, a Boanerges in the pulpit,

used to say that when he had no liberty in preaching, he went to lampooning Arminians.—The most of the religious denominations of this country have such a surplus of what they consider the gospel, that they ship large quantities of it to foreign heathen.—An elder said, in his sermon, that every true minister was like John the Baptist, and baptized Christ every time he baptized a subject of grace; and another elder remarked privately that, in the same sense, he might be said to baptize the devil at every baptism also.—As Elijah prefigured John the Baptist, said the first of the above elders, so Elisha prefigured Christ; and the little cloud, like a man's hand, that arose out of the sea (1 Kings xviii. 44), was a type of the Son of God in human form, who sent down a copious rain of grace upon spiritual Israel in His own and the apostolic age. Clouds may represent ministers who, filled with grace, and wafted by the Spirit of God where He pleases, will yield showers of blessings to the spiritual hearers; otherwise, they will be clouds without water, and will yield no refreshing. The dew may represent the gracious influences of the Spirit apart from the ministry.—Old School Baptists are less numerous than other denominations, because there are no factories (such as human religious institutions) for manufacturing them.—The daisies and buttercups that clothe the hillsides around us with garments of silver and gold, but show the development of the life that God has implanted in them; so the godly walk and conversation of the child of God are but the out-blooming of the Divine life in his soul.—The hand of the little child Jesus (Isa. xi. 1-9), laid upon the otherwise discordant and rebellious faculties of our being, brings them into harmonious and loyal submission.—Jesus is the only real preacher in the church (Isa. lxi. 1-3; Luke iv. 16-21; Psalm xxii. 22; Heb. ii. 12).—A sermon may be like a beautiful, unbroken, white loaf of bread, that nourishes no one; it takes broken bread to feed the multitude.—Wax-fruit may seem rich and lovely, but it will not satisfy the appetite; so fine preaching, without the Spirit of life and love, does not comfort us.—*Dry* doctrine, no matter how sound, we cannot swallow, and digest, and assimilate; unless doctrine is preached experimentally, it does the hearer no real good.—True preaching is

not from the cold memory, but from the warm heart. —Others work to get life; and we work because we have life.—The only service that God, who is love, accepts is the service of love.—The precious cause of Jesus is above every other cause in the hearts of His people.—One of our elders said that, when he went to preach on a funeral occasion, he always, on his arrival, asked the family whether they had any text that they desired to be used, and if so, he took that text as his subject.—Another said, that when he arose in the pulpit and took a text to preach, he did not know, any more than any one of his audience, what he was going to say; and when he ended his discourse, he could hardly tell, as well as any of his hearers, what he had said; and when he had no liberty, he was as well satisfied as when he had liberty, because he knew such was the Divine purpose; and he could fill up any convenient vacancy desired, whether ten minutes or an hour and a half, and could quit any time. Another elder said that the preaching of this elder was like unstopping a bottle of pearls, which pour forth rich and beautiful, however short or long a time they run.—All the children of God, when in the right spirit, said the elder whose preaching was like the flow of pearls, are of exactly the same size—less than the least of all the saints, and there is ample room in the church for any number of them; but when one of them grows large, the church is too small to hold him, and he has to flop out in order to develop his proportions.—He whose name is Holy, and whose dwelling place is Eternity, gives to His people his incarnate Word to be expressed in their lives for His glory (Psalm lxxviii. 11).—The child of God, if allowed the privilege of receiving one of the strokes of the cruel lash that tore the flesh of his dear Redeemer, would consider it a greater honor than all the glory of this world.

XII.—SPIRITUAL UNITY OF PRIMITIVE BAPTISTS.

The almost universal unrest pervading the physical, political, business, social, scientific, and religious world has reached the Old School or Primitive Baptist churches, so that within their ranks are found persons having different views on almost every point of doctrine and discipline, and on almost every passage of Scrip-

ture; yet I believe that those entertaining novel and extreme views are largely in the minority; and that, in all the great essentials of doctrine and practice, the majority are united; that this majority are more nearly like the Apostolic churches than any other people now on earth; that they have a much larger percentage of regenerated members than any other communion; that they are united in their views of the salvation of Jesus, an experience of grace, and the practical teachings of the Spirit of God, and the great fundamental scriptural truths of the total depravity of the natural man, and the unconditional election, special redemption, effectual calling, and final perseverance of the saints to glory. By the grace of God, and for His glory, and the good of their fellow-mortals, may they stand in the ways and see and ask for the good old paths and walk therein, and thus find rest for their souls; contend earnestly for the faith once delivered unto the saints; mark and avoid those who cause divisions contrary to the doctrine which they have learned; and walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace, remembering that there is one body and one spirit, even as they are called in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all; and may He turn them again, and cause His face to shine upon them, and re-weld them in stronger bonds than ever of Divine love and fellowship, and consecrate them more fully to his holy and blessed service, and to Him alone shall be all the glory to eternal ages.—Amen.

SYLVESTER HASSELL.

When Cæsar was wounded by the senators of Rome, Brutus, a Roman of an illustrious family, also made a pass at him. With that, Cæsar gave him a wishful look saying, "What thou, my son Brutus!" How can that tender mother endure to feel those lips sucking her blood, which were wont to draw her maternal breast? The unkindness of a friend is more sensibly felt than that of an enemy.

NOT YOUR OWN.—1 COR. VI. 19, 20.

BY F. R. HAVERGAL.

“Not your own!” but His ye are
 Who hath paid a price untold
 For your life, exceeding far
 All earth's store of gems and gold.
 With the precious blood of Christ,
 Ransom treasure all unpriced,
 Full redemption is procured,
 Full salvation is assured.

“Not your own!” but His by right,
 His peculiar treasure now,
 Fair and precious in His sight,
 Purchased jewels for His brow.
 He will keep what thus He sought,
 Safely guard the dearly bought,
 Cherish that which He did choose,
 Always love and never lose.

“Not your own!” but His, the King,
 His, the Lord of earth and sky,
 His, to whom archangels bring
 Homage deep, and praises high.
 What can royal birth bestow?
 Or the proudest titles show?
 Can such dignity be known
 As the glorious name, “His own”?

“Not your own!” to Him ye owe
 All your life and all your love;
 Live, that ye His praise may show,
 Who is yet all praise above.
 Every day and every hour,
 Every gift and every power,
 Consecrate to him alone.
 Who hath claimed you for his own.

Teach us, Master, how to give
 All we have and are to Thee;
 Grant us, Saviour, while we live,
 Wholly, only, Thine to be.
 Henceforth be our calling high,
 Thee to serve and glorify:
 Ours no longer, but Thine own,
 Thine forever, Thine alone.

ADULTERY AND DIVORCE.

Dear Bro. Respass: I see in the Messenger for October, '92, and on page 388, that you have an editorial under the heading of "Adultery." I think I agree with your views as expressed in that article in every particular except one, and in reference to that one point you admit that you "may be in error" and that you have "hesitated long before expressing it in writing," and that you "submit this view to the candid consideration of the brotherhood, as God may direct."

And now, my dear brother, I think I can honestly adopt the same wording in reference to my own view, though I cannot see things on one point just as you do, if I understand you. I think I fully agree with everything you have said on page 388 of the October Messenger, but in your further explanation, beginning at the top of page 389, there is some ambiguity. You say, "If a man or woman in his or her unregeneracy, did get a divorce and marry again, as allowed by civil law, and for other cause than adultery, and was living with his or her second husband or wife during the life of his or her first husband or wife, at the time of his or her call by the Spirit, and God gave him or her peace in the married condition he or she was in, then, it seems to me, that it is not the province of the church to go behind the call of God and judge them for sins committed in unregeneracy, and pronounce them unclean whom God hath cleansed; and also it seems to me that they are authorized to abide as they were when called.—1 Cor. vii. 16-22."

Now, Bro. Respass, the ambiguity about this to me is mostly in these words, "that it is not the province of the church to go behind the call of God and judge them for *sins committed* in unregeneracy, and pronounce them unclean whom God had cleansed"; and then again, when you say they are "authorized to abide as they were when called."

I agree with you fully, that it is not the "province of the church to go behind the call of God and judge them for sins committed in unregeneracy," but if you mean by "sins committed in unregeneracy," as I think you do—the sins of the second marriage, under a divorce by civil law,—I cannot see how it should be construed

as going back behind the call of God for the church to judge them for *continuing* in the same sins of *legalized adultery* in which they had been living before their conversion to God. If it is a sin against God to live in adultery even before one is born of the Spirit, as you admit that it is, though legalized by the laws of men, and that same sin is continued by living together in that adulterous relation which the law of Christ in his church condemns, the church certainly has the Scriptural right to judge of such cases and refuse them membership, or cut them off who are already members, if they shall fall into this sin against God and against the chastity of the church of Christ in her organized capacity. The texts to which you refer in 1 Cor. vii. 16-22, about "abiding as they were *when* called," are, it seems to me, entirely irrelevant and inapplicable. You certainly do not mean that if any are living in the sins of legalized adultery when called of God out of darkness into his marvelous light, that they are to "abide" in the same sins after they are thus called that they were in *when* called! No, you cannot mean that; neither does the Scriptures to which you refer have any such meaning, if I have any understanding of them. They have no reference to abiding in any sinful relation before conversion or afterwards, but to abide in relations that were lawful and right according to the laws of God and man—such as husband and wife, parents and children, masters and servants—but neither these or any other texts justify those who are living in adultery to continue to live in this sin and bring it into the church after they have been called of God and born of the Spirit. And just how any gospel church could receive such into church communion and fellowship and then deal with and exclude those who are already members if they should fall into the same sin, is something I am unable to understand. There certainly could not be any consistency in it. And if it is right to receive such in the church, then, on the same principle, it is right for husbands and wives in the church to obtain divorces from each other for any little petty matter on which civil law will grant divorces, and even if they choose *such* wives in this way, and all still remain in fellowship in the church together! These are some of the many

evils, difficulties and inconsistencies that becloud this subject to my mind.

In a former article of mine, under the heading of "The Adulterous Woman," beginning on page 99 of the Messenger for March, '92, and continued in April, page 139, my views on this subject are given more at large than I now propose to do, and though so imperfectly expressed, I have seen no just cause to abandon them. And that I may still place my views on record before you and the brotherhood generally, you will please allow an extract or two from that article. I quote from April Messenger, page 140, as follows, "If such an one was converted to God while living in adultery with another woman's husband, or with another man's wife, no church would be justified in receiving such into fellowship, *so long as they continued to live in that adulterous relation*, no matter how many divorces he has obtained from the corrupt governments of the earth." And on page 141 I say, "But some may ask why is it adultery when a divorce has been obtained according to human law? It is adultery for the simple reason that the sacred and God-given relation of husband and wife cannot be disannulled or abolished except by fornication, adultery or death. If a man marries a divorced woman who has obtained a divorce from any other cause than that which our Lord has given, he commits adultery, for the reason that she is another man's wife. The relation of husband and wife still remains, according to the divine law, no matter what human laws may have done. The law of Christ is the law for the church."

And now, Bro. Respass, I have written in all candor and kindness, and knowing that my understanding of church order is quite limited, and if you, or other beloved brethren, regard my views on this subject as erroneous, I shall be very thankful to be converted from the error. I know that some time ago you published your views of a certain point of gospel order, and for some months I thought you were wrong, but by slow degrees the subject began to open up to me until I became fully satisfied that your views were right and that mine were wrong on that point. It may be I am in error on this subject, but I certainly do

believe as I have tried to express it in this and former articles on the subject of adultery and divorces.

Yours in love and fellowship,

W. M. MITCHELL.

THE EXPERIENCE OF A SINNER.

VOWS.

“What is styled a *promise* among men, in reference to God, is called a *vow*.”

Jacob vowed a vow, saying, “If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father’s house, then shall the Lord be my God, and this stone which I have set up for a pillar shall be God’s house; and of all that thou shalt give me I will surely give a tenth unto thee.”—Genesis xxviii.

I have made vows or promises to the Lord, and have trembled lest they were made in deception and hypocrisy, or as if I was trying to hire the Lord to do something for me that he would not otherwise do. On one occasion, a few weeks before the time for my wife to bring forth a child, I made a vow. I was, and had been for some time, very uneasy as to what would befall her at that critical time; I had gloomy forebodings that I could not put away, and they became a heavy burden to me. In this state of mind I made a vow to the Lord that if he would spare her and deliver her safely in that hour that I would give a brother in the Lord, who had been on my mind, a certain sum of money. I did not know why my mind was directed to that brother, unless it was because I had a special love for him. But I learned afterwards that he was then in need, and that his mind had been directed to me for deliverance.

And the Lord was with my wife, and she passed through the trial safely, and I paid my vow to the Lord. But I have wondered many a time if indeed it was the Lord, and if the “Lord was my God,” for it seems too great a thing for me that a worm as I should serve the Lord, even in little things. And I yet make vows. It has not been long ago that I promised the Lord, in my heart, that if a certain thing came to pass that I would do a certain thing. It was in this way: I had a relative whom I knew to be needy, and I had known it for several months, but I did not feel able to render any assistance. The time had been that I could give, and had often given, of my abundance; but now the stream had dried up and I had needy children and grandchildren, and did not feel able to help anybody. The hand of the Lord, in a worldly sense, had seemed to have gone out

against me; but nevertheless, every once in a while, that person's condition came up before me and troubled me, but I put it away from me, or tried to do so. So one day I lost somewhere away from home a hundred dollar bill—one that I had reserved for a special purpose. It was gone, and I wondered why I should have such continued adversity, and the condition of my needy relative flashed through my mind, and it seemed in this way: "You were not able to help that needy person with ten dollars, but now you shall see that you are able to lose a hundred dollars, as hard run as you think you are." I was willing to help, but the trouble with me was whether it was my duty to do it or not. I had done a great deal of it in my life, and grew poorer and poorer in it, and therefore, maybe, I thought, I had been doing wrong, and doing wrong to my children, and especially as it was the case that some for whom I had done a great deal now disliked me more than anybody else. I was troubled and troubled to know whether the Lord required it of me, and if he did, I wanted him to be my God. But at last one day a mule was taken sick, and I was so sure that it would die that on leaving home for one of my appointments I told them where to have it dragged to when it died. And I thought of "the hundred dollars a few days ago and now the mule, and certainly I must be a sinner above all men; what can be the matter?" and I thought again of my needy friend, and I vowed that if the mule did not die that I would send ten dollars to that person. Now, I did not make that promise as if to induce the Lord to spare the mule, but that I would take it as an evidence that I ought to give that person ten dollars. When I returned home I asked if they had dragged the mule off as I had told them, and, behold! they said the mule was not dead. So I sent the money, and did not intend that any member of my family should ever know of it, but the express receipt by some means was found in a few weeks in the yard, and thus, as I believe, the Lord revealed it to my children, that it should be written here for them if for no one else. The person to whom the money was sent is an Old School Baptist and a Christian, and wrote me that she had been praying, and that she had faith that that sum of money would be sent. And it did me as much good as it did her; in fact, I was more blessed than she was, as the dear Lord Jesus says the giver is more blessed than the receiver. And should I not trust him for myself and my children? I should, for I am sure that I cannot trust in myself.

In conclusion, I will relate an incident that has been a puzzle and yet a comfort to me, and which occurred over twenty-five years ago: One Saturday I went to meeting at Phillippi with

an impression that somebody was going to join the church. It was the regular monthly meeting day, and I was pastor of the church and my wife and I were members of Phillippi at that time. I preached, and my preaching deepened the impression I had that the Lord had sent somebody there to join the church that day. Why I was so impressed, I have never known; but the impression was of such a character that if no person had joined I should have been made to believe that the Lord "had never spoken by me." When the door of the church was opened, a lady who had not been a regular attendant and who was a New School Baptist, got up at the back side of the house and came up to where I was near the pulpit. I was not sure that I knew her, but I felt sure of one thing, and that was that God had sent her there, and I believed that she was a Christian as much before she spoke a word as I did after she told her experience. She was a very intelligent lady and her people all New School Baptists, and it was so plainly the work of God that it has been a comfort to me, as well as a puzzle. She died in about a year, and was taken from the evil to come. I knew that no influence of friends could have prompted her to make that step, and I know now that God's power is amply sufficient to gather in his people to the fold of Jesus without any carnal efforts of ours.—R.

[TO BE CONTINUED.]

EXTRACTS.

OAK CREEK, OREGON, Aug 21, 1892.—*Dear Brother:* I am so well pleased with the spirit manifested by the many writers of the MESSENGER that I cannot get the consent of my mind to discontinue it. It just seems to me like saying to you, my dear and tried soldier of the cross of Christ, that I did not want you to visit me any more; but O, my brother! I cannot say that, for if I am not a poor, deceived old sinner, your editorials have been to me very instructive, comforting and consoling, and have been both food and raiment, and I do believe I have felt impressed, as sinful as I am, to try to thank God for such an unspeakable gift as is manifested in you in dealing out bread to the hungry and water to the thirsty. The "Experience of a Sinner" is pure, unvarnished, and very plain, and as brim full of honey as Samson's dead lion was. For when we see our sins as not put away, and blotted out, and pardoned, they are as Samson's lion, they roar against us and fill us with awful terror, but when by faith we are enabled to see what Jesus has done, why then it is like Samson's dead lion, and honey is brought to us by what Jesus has

done, he having slain this monster. Oh, how sweet this honey when we are enabled to see that Jesus put our sins away, but our sins could not put him away. He put death away and took its sting away. But I must desist. I want to say to poor, dear old faithful and afflicted Bro. Mitchell, that he is truly rich in faith and in the precious gift of God as a healer. O, how timely and good are his editorials; oh, my dear old brother, though I have never seen you, you have been a welcome guest at my house each month in the year for two years or more. Your visits are so good—all your conversation is from heaven and leads our minds heavenward, lifts up the feeble hands that hang down, and strengthens the feeble knees; Zion is your chief delight, and the peace of her children your joy. May the good Lord sanctify all your sore afflictions to your eternal good and his glory. He will be with thee, dear brother, for He makes all our beds in sickness, and though the darkness may be great, and the days toilsome, yet the promise is that at evening time it shall be light. May the good Lord comfort you through your remaining days, and may you lay your armor by with singing and triumph in the glorious Redeemer.

I cannot speak of all the dear editors of, and writers in, THE GOSPEL MESSENGER, but brethren and sisters, let me say in the simplicity and honesty of my heart, that I welcome you all; so write on for the dear old MESSENGER. I cannot write anything worthy of publication, or I would try to write some

Your brother,

J. P. ALLISON.

GRAY, GA., Sept. 19, 1892.—*Dear Bro. Respass*: I feel that I am due you an apology, and am ashamed of my remissness, so that you have been laying out of your money so long. A little here and a little there, multiplied, would amount to much of a sum if collected, and uncollected amounts to nothing in dollars and cents—comparatively, as the great ocean is formed of drops of water. I frequently thought I would send you the money I am due, for I want the MESSENGER continued. I hope you will pardon me, and I will try to do better in the future. THE GOSPEL MESSENGER is a welcome visitor. Here inclosed you will find three dollars (\$3) for the MESSENGER. Remember me at the throne of grace. God bless you, is my prayer,

Your little sister, if one at all,

MRS. E. A. BRAGG.

ELSBERRY, MO., Aug. 3, 1892.—*Dear Bro. Mitchell*: I feel too unworthy to write you—one so aged and revered as yourself—yet my mind is so often turned to you and your dear companion in your afflictions and declining days, that I feel as though I must make the attempt once more, hoping this may find you both feeling much stronger, both spiritually and physically, and that you may have a few moments to spare in writing to me, for I do *enjoy* and appreciate your letters so much, but feel that I am asking more from you than I deserve. I have thought much of you since

our dear father's death (March 28, 1892) and have often wished I could see you and hear you preach and talk, for so much of your writings reminds me of his preaching, that I am sure you were both taught of the same heavenly Father; and we all will, I hope, in God's appointed time, meet where parting is no more. Our dear father was confined to his bed thirty-two weeks, and was the greatest sufferer I ever saw, but whenever he was easy it was his soul's delight to talk on the subject of religion, and tell us of the blessed promises contained in the Scriptures "Yet," he would say, "my child, after all this I may be mistaken and be a cast-away, but *I am sure* there is no other way can save such a poor sinner as I am, and I am willing to die by the faith and doctrine I have lived by and preached to others so many years." I wish you could have known him, for I cannot begin to tell you of his *worth* to his churches and to us. I fear his place will never be filled, though I *know* the same God that has called him from us is able to raise up others; and pray, Bro. Mitchell, that *He will* for the laborers are but few in this vineyard, and I feel to hope "the harvest is ripe." I do indeed feel that God was with us in all our afflictions, and abundantly blessed us with His sustaining grace, or I could never have kept up through the constant watching day and night for so long, and if I know myself, I am thankful, and when I look back over my past life and see His goodness and mercy to *me*, a poor, sinful creature, I am made to say, like David, "Bless the Lord, oh my soul, and all that is within me praise his holy name." Father, my husband and myself enjoyed THE GOSPEL MESSENGER so much—would not be without it for three times the price of it, and often wonder why so many are delinquents when it is so cheap in price, and *so rich* in comfort and consolation to God's little ones. I am truly glad you published Sister Hassell's and your letters; they were indeed a feast of "fat things." My poor heart was made to rejoice, and my eyes to flow with tears, but there is always a place for doubts to enter with all my joys, and I asked myself the question, is this religion, or is it sympathy? I often fear it is the latter.

Bro. Hassell's, on Family Worship, in last number, was good, *all of it*, and I feel to hope the brethren and sisters all over the land that read your valuable paper, will read it carefully and be profited thereby.

I often wish you would give your experience as Bro. R. does. I know that I and every other reader of THE GOSPEL MESSENGER would enjoy it, and appreciate it very much; in fact, Bro. Mitchell, all that is contained in THE GOSPEL MESSENGER is good, if I am capable of judging.

Now, Bro. M., as this is a private letter, will you, if you are able and have the time to spare, *write me a letter* and give me your views on St. John xx. 29? I get very *low* sometimes, and that passage at this time bears greatly on my mind, and I would love to have a few of your thoughts on that subject. And when

it is well with you please remember us in your prayers. My husband joins in love to you and family, also to Bro. Respass.

Your sister in hope,

V. A. PRIEST.

REPLY.

OPELIKA, ALA., Aug. 8, 1892 — *Mrs. V. A. Priest, Dear Sister in Christ:* Your interesting letter of August 3d received this morning, and as I can only write a little at a time, I hasten to commence a reply. And let me say, first, that we were truly glad to hear from you and have your loving words of sympathy, Christian confidence and encouragement, causing us to hope that our feeble labors have not been entirely in vain in the Lord. This morning, before breakfast, I had been reading a little in the xvi., xvii. and xviii. Psalms, and somehow my mind was called into exercise upon the many mercies of the Lord to me, and suddenly you and your family came into mind, and how the Lord had so graciously put it into your hearts (as he did into the heart of Titus, 1 Cor. viii. 16), to have an earnest care for us, even though we are strangers in the flesh. In about one hour after breakfast I went to the post-office and received your letter, and the coincidence is so striking that I thought I would tell you about it. I have no doubt but your beloved and lamented father was, even by his heavy afflictions and great and long sufferings, brought nearer and nearer in faith and love to Jesus. Darkness and trials, doubts and fears, will assail every child of the Lord whom the Lord suffers to remain for a few years in this life. These doubts and fears in reference to our own individual standing before God, arise, I have thought, from two considerations, if no more. *First* —The polluted and sinful earthly nature, which, by the light of God's Spirit, we have been enabled to see, causes one at times to feel so vile, and to see so many vile thoughts and such a hard heart, that the tempter suggests that no Christian would feel and think, and speak, and act as we do, and we are so ready to agree with this suggestion, and hence we doubt whether we have ever known the Lord, or whether we are passed from death to life, or whether the Lord regards us as children, and admits us to call Him our Father. This is one cause of our doubts, but a *Second* cause is from the vast and unspeakable importance of the matter at stake with us. And as we near the eternal shore, we know the *test* is soon to be made as to whether our profession of faith is genuine or spurious. If genuine, all is well—if spurious, eternal despair. O, who could feel careless and indifferent on this important point? Surely none can who have ever known the depth of sin in their own heart, or who have ever had the love of God shed abroad in their heart by the Holy Ghost which the Lord has given to his dear children as a Guide and Comforter. The great importance of this may be illustrated by a man, for instance, having what is thought to be a precious jewel, and is on his way to the Capital of the nation to have it tested, whether it is genu-

ine or spurious; if genuine, he is rich and happy—if spurious, he is ruined and condemned as a criminal; would not the importance of the matter cause him to examine the jewel very closely and obtain every description and evidence possible of the genuine, before presenting it for a test with such fearful consequences in view, if spurious? Would he not, as he neared the city, pull it out of his pocket and compare it carefully with every evidence and description he ever had of its genuineness? And would not fears get up that after all he might be mistaken? There is so much at stake in our Christian profession we cannot feel unconcerned about it, if it is genuine. There are two natures and two antagonistic principles in the same individual, if he is born of the Spirit, and hence there will be an unceasing struggle and warfare so long as we remain in this world. But Jesus is victorious, and He is the Captain of our Salvation, and neither life nor death, things present or to come, will ever be able to separate us from the love of God in Christ Jesus our Lord.

The resurrection of the dead is the grand turning point of the whole system of our eternal salvation and eternal glorification. And we certainly know that the Arminian system of works or a conditional system could avail nothing in raising the dead body and changing it from mortal to immortal, from corruption to incorruption. This corrupt, dead and lifeless body can perform no condition, however small, to have it thus changed and brought from the dead. And every principle of the gospel of our salvation is precisely like the principle involved in the resurrection of the dead. Nothing but the exceeding greatness of the mighty power of God can accomplish such a work. It takes the same power to quicken a sinner and give him life eternal that it does to raise the dead, and the sinner is just as passive, and is made to see, and feel, and know that he is just as helpless in point of his eternal salvation as a dead carcass is in the grave. There is no boasting in human works and efforts in this law of faith in Jesus. May the power of this faith remove your doubts and fears, and comfort your hearts.

As yet I have not had time to examine and write upon the text you submit, in John xx. 29, but may hereafter, if the Lord so directs.

Yours in adversity,

W. M. MITCHELL.

MOUNTAIN HOME, PAGE Co., VA., Aug. 23, 1892.—*Dear Bro. Respass*: Our gardens are suffering for rain, but man with all his ingenuity cannot bless the earth with rain, neither can he, with his best efforts, and all the machinery he can put to work, *save one soul*; God alone can give us these gracious blessings.

My time expires with the September number, and I enclose \$1 for the beloved GOSPEL MESSENGER for another year. I always look forward to its coming as some congenial friend. It speaks the language that, through grace divine, I have been taught. I have a great desire to see you and Bro. Mitchell, and if you are

too much advanced in years to come so far, Brethren Henderson and Hassell might visit our churches. It is soul-reviving to meet each other here, and so sweet to hear the same heavenly message from God's dear servants. How sweet it will be to be in that Better Land, forever with the Lord, and so free from all the sufferings and troubles of this life. Frequently, when I read of the death of any of our kindred in Christ, I feel that when they are so happy, and just where they have longed to be, that we do wrong in wishing them back. Yet, when my own dear family are called away, I grieve and feel that a shadow is forever cast over my life, and seem to lose sight of the very consolation that I try to offer others. The clouds are scattering, with every appearance of clearing off without rain, but the cloud that hangs over my spiritual vision deprives me of beholding the approving smiles of my dear Saviour, and I am so cast down I cannot sing, pray, read nor write, all of which are great enjoyments to me, when I can indulge in them. But "every cloud has its silver lining," and I humbly trust I will once more be able to say *My Saviour*. Your unworthy sister, if one at all,

LUCY G. BRUMBACK.

MONTICELLO, ARK., Aug. 30, 1892—*Dear Sir*: We need ministers here, and I would like to have you correspond with some of the Baptists in this part of the State to the end that some of you might find it in your hearts to come here and do some preaching; but as I am so small and weak, and do not know that I have any part in it, I feel much diffidence in saying anything further.

Very truly yours,

J. G. MCKENNEY.

EXPERIENCE.

EDGEWOOD, GA.—*Bro Respass*: I was born in 1823, and was raised near Forsyth, Monroe county, Ga. When perhaps not over ten years old, before I had ever seen one die or heard preaching, I became sensible that I was not here to stay always, though I thought my end was a great way off. I felt at the same time that I was not in a condition to meet God in peace, and I thought I would make the necessary preparation. As I grew older, I was more concerned about that awful place of punishment, and wanted to be a bird or a beast, that my end would be here in this world. I was a moral boy, and relied somewhat on that to help me along, but would at times have more serious trouble about the matter. Thus I moved along until I was about fifteen years old. One night when asleep, I thought a blazing light came into the room, making a noise similar to a rushing wind, and it awoke me, but all was dark, and I was alarmed. The impression before, or at the time of waking, was that it was the devil that had come for me. I was very sad the next day, and for several days, but it grew lighter and I at times read the birth and life of Christ. About the age of seventeen I viewed Christ in person, in the

shape of a man; to me he was lovely, and I think about then my slavish fear was exchanged for a principle of love, and those persons most Christ-like have ever been nearest my feelings. There was nothing miraculous about it with me; I saw no beauties in nature, as many speak of; I did not think anything about it being an experience. I continued in rather a gloomy condition until about the age of twenty-four; I felt at one moment a gloomy weight left me, and almost in the next I wished it back. From that time on I moved along in life looking for some bright evidence as I viewed Paul's evidence to be, and could not think of going to the church without something to tell that I could accept and understand. I lived in that condition about twenty-five years, neither in the world nor out of it, as to society. Finally, after an awful struggle in mind for one month, I was willing to submit my case to the brethren. I was able to tell but little, but I told the church that I thought I knew what Paul meant when he said, "Unto me, who am less than the least of all saints, is this grace given," and when I was baptized I felt calm and serene; nothing miraculous with me in any of the points above stated. If I ever had a right to membership I had it twenty-five years before I submitted to it. I have realized a strength and comfort in the association of the brethren and sisters that I never could get any where else. Now, if I am what I profess to be, I surely am just what Paul expressed it to be. I would advise all persons that have an experience of grace to unite with the church; they need not wait for something to suit themselves. ROBT McCORD.

EXPERIENCE.

TO ALL READERS OF THE GOSPEL MESSENGER—*Greeting:* It is with a trembling hand I take my pen to tell you of the Lord's dealings with me, a poor, sinful worm of the dust. From my earliest recollection I have had serious thoughts of death; but as I was raised by Methodist parents and taught to believe I could get religion, I would put it off from time to time. When I was about fifteen I was over-persuaded by some friends at one of their big meetings to join the church, which I did, and thought all was well with me then; but I soon found that I loved the ways of this world of sin best and danced out of the church, and I still thought I could get religion when I wanted to. I was married in 1865, and my dear old mother-in-law was a Primitive Baptist, the first I ever heard talk, and I thought she was the most hard-hearted person I ever heard talk. But in 1879 I went to a union meeting, and it appeared to me that they were the loveliest people I ever saw, and if I ever have been made to know my sins it was then, and thought I could stay always there. One of the dear brothers got up to preach, and his face was bathed in tears, and oh! what will become of me? was my thought, and from then on my troubles were more than I can express. In 1884 my husband joined the church, and I thought I was left to go to torment alone,

for I felt that there was no help for poor me, and I thought I would go to the church for relief, but something would step in the way. In 1886 my oldest daughter joined the church, and, dear brothers and sisters, when she went up it was all I could bear, for my thought was again: "Lost forever, no forgiveness for me!" But, oh, to my surprise in a short while the good Lord saw fit to reveal himself to me, and I can't number the times I went purposely to church to join, but something always got in the way, and I at last thought it was surely a mistake in me and tried to quit thinking anything about the church. But in 1889 I went to church, and when the door was opened I went and was received and baptized by Elder D Richardson, and I thought all was right with me. But oh, how sinful I feel sometimes, and fear I have deceived the good people of God, and I am often made to go back to my first experience, when the dear brother gave out the little song:

When troubles, like a gloomy cloud,
Have gathered thick and thundered loud,
He near my soul has always stood;
His loving kindness, oh! how good.

I sometimes almost give up, and then I think for this world and all that is in it I would not give my little hope. In the ten years I had many sore trials, and lost a dear father and mother and one dear child, though nothing to compare with my sinful troubles. This is something that has bothered me a long time, and I have fought against it all I could, but the more I strive against it the more it presses on my mind. I am so imperfect, but the dear brethren and sisters write such good pieces that describe my feelings better than I can myself. I was born in Jasper county, Texas, April 28, 1845; was married to M. P. Hawthorn, August, 1865. My maiden name was Scott, and my father was from Tennessee, and my mother's maiden name was McMabon, from Louisiana. Your unworthy sister, if one at all,

MARGRET HAWTHORN.

OBITUARIES.

ELIZABETH CRUMPTON.

Our dear mother was a daughter of Sanford Vandiver and wife, and was born January 9, 1831, and departed this life April 24, 1892. She was married to William Crumpton about the year 1848, and was the mother of nine children—five boys and four girls. Her husband, four girls and four boys survive to mourn her loss. She professed a hope in Christ when quite young and joined the Missionary church, with which order she lived about six years. But believing that her experience was one of grace, and knowing their doctrine was one of works, she became dissatisfied and wanted to live with the people who preached her experience—salvation by grace. These anxieties led her to the Primitive Baptist about the year 1853, with which order she lived up to her death. She was a dear companion, a loving and comforting mother, a good, pious and devoted Christian. She was kind and affectionate to everybody, teaching her children every moral precept that can be taught; hence her

children were good and kind to her, and good and kind to one another. She was never backward in doing a neighborly kindness, and one among the best nurses in sickness ever known. She went and nursed, and comforted and administered to the sick so much that some of the physicians (Dr. Singleton, of Harpersville, for one) when they would meet her nursing their patients, would call her "Dr." Crumpton, though she performed no office as doctor except as nurse. These duties, with many others as wife, mother, neighbor and Christian, she performed faithfully for more than thirty-five years. But about five years ago she was taken with bilious fever, and before recovering from this illness she took measles, and before she had entirely overed this dreadful disease she took mumps, and from then till death she was confined to her bed more than half the time, having a dreadful cough from the measles that nothing but morphine would relieve. During this five years she was deprived of attending her meetings, as she was wont to do. But when the rest of us would go and return she never failed to ask, "Did you have a good meeting? Who preached? Did all the brethren and sisters seem to enjoy it?" when she would say, "O how thankful we should feel to an All Wise God for his goodness and mercy! We ought never to grumble and complain, seeing that the Lord is good." And many times during her affliction ministers would come by her request and hold services within the family circle, which she always enjoyed, and frequently she would ask the brethren and sisters together with her children to pray for her that she might not grumble nor complain, but that God would give her strength to praise him in her sickness, and that she might bear it all with fortitude, which she did, and all the time seemed to be perfectly reconciled for the will of the Lord to be done. Her last talk to us of any consequence was a little over a week before she passed away. In this talk she said her time here was at an end, but after death she hoped that she would reign with Jesus. She said she did not fear to die, but felt perfectly calm and quiet. In this talk she gave us all a charge how she wanted us to live and act, and then gave full directions how and where she wanted to be put away, calling upon two of her neighbor women to make her shroud. She then said she had lived to see three of her daughters give in their experience and unite with the Primitive Baptists, for which she did feel thankful. Her other daughter in Texas though with the Missionary Baptists, she had read a beautiful experience from. Two of her sons belong to the Primitive Baptists, for which she was thankful to the Lord. Then she said, "I have two other boys that are not yet brought in, but I am not uneasy about them. The Lord has all power and he will bring them in in due time." Then she said, "The great desire of my life has been to live to see my husband pass from nature to grace, and the Lord has answered my prayer in that, and many happy, happy hours have we spent together since his conversion last June. Many hours he has sat by my beside and read the Bible, and indeed these hours were pleasantly spent. I have nothing to regret; no, nothing, nothing!" Just then she sank into a stupor and began to suffer as no tongue can tell. Thursday night before she passed away on Sunday, she said, "I want to go: I see my Saviour; he will go with me and I will go with him—happy! happy! happy!" About 11 o'clock Saturday she began to get easy, and by 2 o'clock was sleeping sweetly. On Sunday, about 2 o'clock, she passed away without a struggle.

Shelby County, Ala.

S. S. CRUMPTON.

Enclosed you will find a sketch of my life, which you will please publish with mother's obituary, as my brothers and sisters want me to send it.—S. S. C.

EXPERIENCE OF S. S. CRUMPTON.

My mother has been a Primitive Baptist ever since before I can remember. My father is no professor at all. Mother was very faithful to

train me in that way that would enable me to have had nothing charged against me as a gentleman. She was my law-giver; hence she taught me to be honest, truthful and industrious. These laws I kept as well as any could till I was in my thirteenth year. In the first of that year I had a spell of typhoid fever, shortly after which I got severely hurt from an over-litt, which threw me in bed for several weeks. During this time of suffering I thought I could never get well, and often told mother I could not live, but she would hush me by saying she was not uneasy about my dying and felt sure I was not going to die. But I suffered so much I could not help but think of death and eternity. But I thought if I did die I would be carried to heaven, for I had always been a good boy to obey father and mother. Before I got able to work on the farm I was put in school and I fell into bad company, and I being as bad by nature as they, I was soon as bad by practice. My former good was all forgotten, and things ran on till I was attending dances and soon learned to play cards and use profane language. These things (except dancing) I was trying to keep hid from my mother, for she was my law-giver, and by her I expected to be punished for my misconduct. When school was out I was again put on the farm, on which I worked for some time, when I hurt myself over by a fall. This put me in bed for some time, and I felt like my mother was deceived in me, for she thought I was a good boy; but alas! I was not, and if I did die I could not go to heaven now, for I was a bad boy and a deceiver. But I pacified myself by promising that when I got well I would do good, get religion and all would be well again. But when I was again able to walk the distance from home I started to school again, but I had forgotten all my promises and was as busy as ever dancing and using profane language. When I was again able to work I was put on the farm, on which I worked till I was about seventeen years old. In the fall of that year I was attending a Missionary protracted meeting at old Spring Creek church, and the first day I was at meeting the preachers told of the awful torments of hell, and that it was made for the wicked, whereupon they would warn us (the sinners) to flee the wrath of Almighty God by doing good and getting religion. Hearing this it would make me tremble and feel awful bad. When an old preacher (Uncle Billy Kidd) came down from the stand, and as he came near me said, "I would to God I could impress it upon your mind that there is a reality in religion"; then, thinks I, if there is I will have it. So I gave him my hand and to the mourner's bench I went, fully determined to get religion while I had a chance (as they called it), for I might not live another day, and, as the preacher said, after death I would have no chance. For the whole week I did not miss; I went every time to be prayed for, but at the end of the meeting I was no better. However, the preachers told me to keep on and never turn back and God would save me, and I thought I would and told them so. And I did for some time, and had left off my bad habits and was expecting every day to see Christ between the heavens and earth as the Sin Atoning Lamb, and hear a voice saying that he was my Saviour, and then I would know that he was my Saviour. Not that I at this time felt the need of a Saviour, for I felt that I had quit my wickedness, and that I was just about as good as any body; but I thought that I had better keep on till I got it, while I had a chance, then I would have it (religion) when I came to die. So things ran on till I was fixing—about thirteen miles from my father's—to teach school, (for my wounds had grown on me till I was not able to work on the farm). Just before starting, mother said, "Sam, I want you to make me a promise before you leave—promise me not to get drunk nor to keep bad company." I very quickly made her the promise, for I was trying to get religion, but I did not tell her that. As it turned out, I got board with a good old lady—and I do believe she is a Christian—but she had some

rowdy boys; they were awful bad to drink, play cards, dance, and the like. At once I saw that my love for these things was not killed. When the boys would say, "Sam, take a dram with us," I said "no, I don't want it," and told a lie, for I did want it. Then they would say, "Sam, take a game of cards with us; no harm to play only for fun," but I would say "no, I don't wish to play," and told them another lie, for I did. Then they would say, "Sam, let's go to the dance to-night." "No," said I. "Why?" say they, and having nothing better to say, I would say, "I don't wish to," and told them another lie, for I did; but you see, I was getting religion. So things ran on for about two or three months. When I was alone one day, I was wondering why I had not got religion, after trying so long; I could not see why I should not have some evidence to believe or know that Jesus was my Saviour, when it occurred to me that getting religion was all stuff. It also occurred to me that I had had been lying to my companions, for I had as much love for the world as I ever had, and I then discovered what was in the way, I loved, yes, my heart was filled with love, for things that were opposite to all that is called God or godliness. Now, can I take the love I have for these things out of my heart, and in its stead plant the love of God? No; I have been trying and trying, but to no purpose; I have asked the Lord, but "God heareth NOT sinners." "Then," said I, "I will take my fill of sin if it be sin," so I went to dancing, card-playing, etc., with as little thought of hereafter as I ever had. I promised myself enjoyment, and for about four or five months I was guilty of almost everything that is wrong, except to kill or steal. By this time I had quit teaching, and was going to school, and one Friday, there being no school, I told the man I was boarding with, I would plow for him; so I did. I was very wicked, and cursed the nag, the stumps, the rocks, the earth, and even villified the God that made them, and in this way things went on all day. At night I ate supper and retired. I slept sweetly through the night, but the next morning the first thing on my mind—and it was as plain as if it had been spoken—was, "*You have sinned away the day of grace; you have sinned against the Holy Ghost; there is no chance for you; you are bound to die, and torment is your doom.*" Such feelings I never had before, and I was greatly alarmed. What shall I do? When breakfast was announced, I went in, but could not eat; I could think of nothing but my just condemnation, and I took one of my school-books and walked up the road a short distance, thinking maybe it would pass off, but when I was some distance from the house, I could hear the law in loud peals of thunder, "Pay that thou owest." How could I; a poor bankrupt a thousand talents in debt and not one farthing to pay with? Returning to the house for fear I might die in the woods, I threw myself upon the bed, but I was in so much agony of soul I arose crying:

"Oh, woe is me that I was born,
Or, after death have being;
Glad would I be some earthy Worm
That has no future being
Or, had I died when I was young,
O, what would I have given;
Then I might, with little babes,
Been praising God in heaven"

Then came the words, "You have sinned away the day of grace; you have sinned against the Holy Ghost; there is no chance for you." I went into the field where Mr. Dorough was at work, and he asked me if I was any better and I told him no; that I wanted to go home. He said I was getting along too well at school to quit, and I must quiet myself by thinking that all was well at home; and thought I, "you don't know what is the matter with me." Things passed on till Thursday; I had gained the foot in all my classes, for I could not study. Thursday I

started to go home, and before I reached there I thought I would tell all my younger brothers and sisters to "seek the Lord while he may be found," and to "call upon him while he is near," and to forever forsake sin, and thereby escape the dreadful hell that was ready to swallow me. When I reached home mother said, "Son, what is the matter?" I told her I was sick. I would lay on the bed, then walk the house or yard, until I got so weak from loss of sleep and appetite that I was confined to the bed. The neighbors would come in to set up with me at night, and during all this time I could see nothing but my just condemnation; I could not see how God could remain just and be the justifier of such a rebel as I was. While my heart was continually begging for mercy, I durst not move my lips to pray; I verily thought if I should let the pleadings of my heart escape my lips, the answer would come at once, "Depart from me you worker of iniquity, into everlasting hell, prepared for the devil and his angels." O, my soul! the many days and nights of distress that can never be told. One night, after the family had retired, I was taken with a hard shake; I was not cold, but I was shaking as hard from fear as you ever saw any one shake from an ague. I cried out "Mother, come to me, I am dying," and she said, "no, you are not dying," and I said, "yes, if ever any one was sensible of death being upon them, I am sensible of it," and she said, "do you want me to send for Isaac?" (he being my oldest brother, and a Primitive Baptist preacher,) and I said "yes, I wish I could see him once more," and she called my younger brother and told him to go for brother Isaac; he went, but it seemed directly he started I began to sink, going right down to an awful hell, when from necessity I cried, "Lord, save, or I perish!" when all in a minute the fear was all gone, and I heard as plain as if it had been spoken, "all is well." Then for twelve months I felt that all was well. I had this long, delightful rest, and did not even doubt. I did not think I was saved, but felt all was well and the Lord would save me; but in about twelve months I hired to Bro. Embry to hoe corn, he being a Primitive Baptist. I was led by his talking, and my own, to tell him some or quite all of what I have written, and he asked me if I did not want to tell it to the church, and I told him I did not think I was saved; I felt that all was well, and I believed the Lord would save me, and he said I had all I would ever get. Then I told him how I loved the Baptists and how I wished to live with them, if I was only fit. To my surprise he said he had fellowship for me, and then for the first time in twelve months I doubted what had taken place as real. In July following I offered myself for membership at Ebenezer Church, Shelby county, Ala., and was received, together with a sister in the flesh, and the following day we were baptized by Eld. I. K. Crumpton, our brother in the flesh. Since then I have had many doubts and fears, but have still a name among the people of God, with whom I hope to live and die. It was not very long after I joined the church till I was liberated to try to preach. I will say but little about my ministry—the brethren are my judges—but will say I have been hobbling along, trying to preach and trying to quit ever since. I was ordained to the full work of the ministry March, 1891. I want the prayers of God's people; I feel the need of their prayers.

SIDNEY F. HEARN.

Brother SIDNEY F. HEARN was born August 2d, 1848, and died in Carrollton, Carroll county, Ga., March 25, 1892. He leaves a wife and eight children and numerous friends to mourn his loss. Hope you will print his experience in THE GOSPEL MESSENGER, and send his dear wife a copy containing it. Many of his dear friends will feel thankful to you for its appearance in the MESSENGER at an early date.

Your brother,

A. B. WHATLEY.

When I first saw myself a sinner I was about thirteen years old, and it

was the day my father was buried. I was stricken with grief at the loss of so dear a friend, and it caused such thoughts as I am not able fully to express. My grief was almost beyond my ability to bear, but it caused me to think of my condition. Then and there I saw and felt myself a sinner in the sight of God, and I felt that desire to pray that I believe all convicted sinners feel. Well do I remember the day when I slipped to the old buggy house to conceal myself from human sight, and fell down on my knees as I never had before to ask the Lord to save me from my sins, and that my father might also be saved in heaven. From that day on, from time to time, did I try to pray to God to keep me from sin and prepare my soul for heaven, for I was conscious I was a sinner and desired to be a Christian. I thought if I should die I would be lost. The war was going on at that time (1862) and I had three brothers in the war, and it was a serious time on that account, and I concluded the world would in a very short time be destroyed, and I even expected it every day. I made promises that if the Lord would spare my soul I would do better, but these promises were never kept. I had a great desire to experience what Christian people said they felt. I seldom ever retired at night without asking the Lord to forgive my sins and make me a good boy, and sometimes I became forgetful of it for a short time, and then my troubles would return the same as ever. I remained in this condition for about five years, and when I was about eighteen years old I felt at one time that I was going to die, and that right away. I was as confident of it as I ever was of anything in my life, and all this I kept to myself, although it was noticed, and I tried to keep anyone from thinking I was in trouble. During the few days that I was in that awful condition, I was requested to attend the marriage of one of my best friends, and I felt as certain I would die before the time came off as I could be, and my troubles were indescribable. I was in that condition four or five days, and one day while in the field putting the harness on my mule to plough, the words came to me as if some one had spoken to me, "Be of good cheer, for I will come unto thee," and I felt better to some extent. That impression of death left me after that, although I did not feel satisfied, though I never felt that impression any more. In a few days after that I called in at my oldest brother's house, and no one being present except his wife, she began at me to tell her what was the matter and what I was troubled about, and I told her I was not troubled about anything, and she said she knew there was something the matter with me—that she wanted me to tell her my troubles. It shocked me very much, though I finally told her my feelings, and she said to me: "The Lord has begun a good work with you and he will finish it." She said whenever the Lord commenced a work he would certainly finish it, and her words have run in my mind time and again, and often gave me considerable relief. So I travailed in my troubles and joys mixed for some time. When I fell in company with young people my troubles would leave me, but as soon as I got alone I would be in the same condition, and many were the feeble prayers I offered to God, though I found no relief, and often I thought my poor soul would be lost world without end. When I was about twenty years old my mother died suddenly, and that heaped trouble upon trouble. I began to think my troubles were more than I could bear, and seeing my best friends were gone and I would have to leave my home where I was born and raised, and the thought of having to go out into the world among strangers, and a stranger to God, was awful to me, so I made a leap in the dark. I was put out on my own resources a mere boy, not wishing to be advised by my friends, as they tried to do. So I went wild, and did as many foolish boys do, and went to a cross-road, put up a wine shop, and of course had all classes to deal with, and was drawn off after things of the world, got into rowdy company and lived that life for two years. After that I married, and wish-

ing to make a show, rented a large, poor plantation, hired freedmen, went headlong over the judgment of all my friends again, and down I fell and lost all I had, and then my troubles revived. I had forgotten my Creator. When I got in debt and could not pay out, it lacked to have taken my life, as I was always of a proud heart. I then, to get rid of all my troubles, moved to Louisiana, and when I got there I found the same troubles were still with me. I had not been there long until I was taken sick and came very near dying. I was there, stricken down in health and poverty, and then I began to think of the prodigal son. Afflictions, though they seem severe, are oft in mercy sent. They stopped the prodigal from his career, and caused him to repent, although he no relenting felt until his store he had spent, etc. I was in that condition some time. I promised the Lord if he would heal me, and permit me to get back to old Georgia, I would be a better man; so by his grace I was healed and allowed to return, and I settled on the spot where I now live and I am doing well. A little while after I got back I soon fell in company with old associates and went on as before, and got as far from God as ever and in feeble health. How I lived I hardly know. Then I tried to do better, and prayed to God again and made promises; that was in 1875. I paid but little attention to churches, and felt I had no friends, and would be lost in eternity, in spite of all I could do; so I got in the habit of going to the lot every night to pray, but I found no relief. One night as I was going back to the house, it seemed like a bright light shone around me for an instant as bright as the noonday sun, which frightened me very much, as I could not discover any cause whatever; so for awhile I was afraid to go back there to try to pray any more. It has been a mystery to me ever since. That was in 1878; I continued to go on in trouble, sometimes praying and then forgetting. As soon as I made a few hundred dollars at hard work, I then concluded to try merchandising again in 1880, and I had good luck for two years, and the first thing I knew I had forgotten my Creator, and I felt as if I had no friends and my troubles came on more heavy than ever. My family had increased to six, and some near grown, so I began to study my condition more seriously than ever. I still felt myself a sinner, and there was no rest for me night or day. I went about seeking dry places, and found none to rest myself. I would try to read the Bible, though I could find no comfort in it, and it seemed a hidden mystery to me and full of condemnation to such a sinner. I would go to different churches, but found no comfort. My sins hovered around me as if they were great clouds; at times it seemed as if I would sink in despair, and finally I concluded hell was my portion and I saw no way to avoid it. All my prayers were in vain, though I went about asking mercy of the Lord day and night, for I could sleep but little.

I was raised by Primitive Baptists, and always believed in them stronger than in any other denomination, so I went to hear them oftener than any other. I live near County Line Church, and always feel more at home there than anywhere else, though many times did I go there and would feel so sinful and unworthy to enter in under its roof, I'd say to myself, "this is the house of worship, and it is no place for me," though I had too much respect for its cause than not to enter in. After Bro. McCoy took charge of the church, I attended most of the time; I would look at him and think if I could be such a man as I thought he was, I would not take the world for the gift he had. He told me one day any man could be a Christian that wanted to,* and it seemed strange to me, for I thought

* Bro. Hearn surely misunderstood Eld. McCoy. He was a strong believer in salvation by grace.—A. B. W.

I had been wanting to be a Christian for over twenty years, and saw no chance to be one, though it gave me comfort; it seemed impossible for me to shun evil and resist temptation, so I asked a good old brother how was a man to lay down all evil habits he had been guilty of? He said by the grace of God he does it. I can now say the brother was right. After Eld. McCoy's death, Eld. J. T. Satterwhite took charge of the church, and I became more interested than ever. He explained the Scriptures more to my understanding than any one I ever heard. His attention was fixed on me by some means, and he finally called on me and began to question me about my condition. I tried to waive it to some extent, but he seemed to feel interested in me some how. I told him my feelings up to this time (Sunday, July 4, 1886). At that time they had quite an interesting meeting, and several of my friends joined; it made quite an impression on me, and I enjoyed the meeting splendid; it closed Tuesday afterwards and I carried the heaviest burden home with me I ever carried from church. Many of my friends thought I ought to join the church, though I did not feel it my duty. The night following the close of the meeting, after my family had retired, I went out in the garden to try to pray one more time, and I fell down on my knees with the heaviest burden I ever bore, and prayed in deed and in truth to the Lord to forgive my sins and make me a fit subject for the church. I continued in prayer for some time, and my prayers seemed to do me no good; I felt I could pray until the rising of the sun if it would relieve me; though I got up and started into the house, I felt from my heart and said to myself, "I will continue to pray though I die." My condition was awful to me, and so I retired, and after I lay down I felt that great burden had left me, and felt perfectly happy; everything seemed pleasant, and I wanted to get up and walk about, though all was dark in the house. I remained in that pleasant condition for two hours, and then dropped off to sleep. When I awoke in the morning my troubles were, gone; everything was pleasant to me all day. After night again I desired to pray, and went out into the woods, got down on my knees and asked the Lord to show me my standing, and if I was a fit subject for the church to make me sensible of it, and if my sins had not been forgiven to forgive them and help me to be a good man and a Christian, and after I retired that night I had the same feeling I did the night before; not a trouble of any kind on my mind. I felt then that I wanted to see some one to tell them my feelings; it was all I could do to stay in bed. All were asleep in the house; I did not even disturb my wife, and I finally fell asleep, and the next morning I wanted to see Eld. Satterwhite worse than I ever wanted to see any one in my life. I was tempted to go to his home, a distance of twenty-five miles. I was in that condition twenty days, then I concluded it would be foolish to go that distance for that little business, and I then desired to see one of the members of the church, Bro. Joe Carter, and it was some time before I saw him to tell him my feelings, and when I told him, he said to me, "you ought to be baptized." I felt much better after talking with him, so I began to search the Scripture to see for myself. I began to read from the first of the New Testament. It was all joy and comfort to me. I read it every opportunity, day and night. I read the New Testament through in about six weeks, and many comforts did I find.

SIDNEY F. HEARN.

He died a member of County Line Church, Heard county, Ga.

ELD. J. C. WILLIAMS' address is now Tanner, Appling county, Ga., instead of Graham.

J. R. Respess, Jr.

ENGRAVER

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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-93

Vol. 14.

No. 12.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

DECEMBER, 1892.

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.

WILLIAM ARNOLD.

WILLIAM ARNOLD was born in 1809 and departed this life August 26, 1892, and was eighty-two years and nine months old. He united with the Primitive Baptist in 1827, and served the church as deacon for many years, and was liberated to speak in public in 1867. He stood firm in the division of the Baptists in 1836, and stood firm and unwavering until his death. He went far and near to meeting, and was as much devoted as any brother I ever saw. He lived a quiet, peaceable and godly life, and proved his faith by his walk and talk. I have been acquainted with Bro. Arnold for many years, and his life as a believer in Jesus is not surpassed by any. In time of serious troubles he manifested that patience, meekness and lamb-like spirit of Jesus—so much so that he was embraced and loved by all the Baptists. Last Saturday and Sunday was their meeting time, and surely I missed him more than any, for he always took part of the burden off of me. He left four sons and one daughter and a great many grandchildren, as well as the church, to mourn; and may the dear bereft children and relatives find grace to help in this hour of need, and feel resigned to the dealings of the Lord with them, and remember Jesus said, "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." While father is gone and to be with you no more, Jesus says, I will never leave you nor forsake thee. We believe that he is now at rest, and the spirit is now with Jesus to realize that blessed hope and chant the praise of Jesus, who loved him and gave himself for him forever and ever.

Farewell, farewell, our father dear,
Life is sad without you here.
Oh! may we meet in heaven above,
Where all is joy, peace and love.

W. R. DANIELL.

WILLIAM McCRARY.

WILLIAM McCRARY was born October 13th, 1818, and died in his seventy-third year at his residence near Geneva, Ga., January 4th, 1891, leaving an affectionate widow and six children to mourn their loss. Yet they weep not as those who have no hope, for they have reason to believe that their beloved one is at rest. Though he never made a profession of religion, he was a firm believer in the Primitive Baptist faith, and was ever ready to lend a helping hand to the church at Upatoie, where his wife and one daughter were members. He was kind, devoted and affectionate to his family, friendly and neighborly in his community, and he therefore had many warm friends and no enemies. He is sadly missed by his bereaved family and community. He was married to Nancy F. Cox May 2d, 1839, with whom he lived happily until his death, and to whom were born ten children. May the Lord bless and comfort the afflicted.

J. G. MURRAY.

P. S.—The funeral services were conducted by Eld. J. R. Respass.

☞ Several obituaries are unavoidably crowded out of this number.

HYMN AND TUNE BOOK.

☞ The sixth edition of Shape Notes, and the fifth edition of Round Notes are now ready. The Books are especially well-printed and well-bound. The errors in former editions have been corrected in this. To one correction we call especial attention, so that those having former editions may make the correction in their Books. In Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints,
In sweetest union bound."

☞ The price is reduced to ONE DOLLAR; per Dozen NINE DOLLARS. The money must accompany the orders. Those ordering by mail will send ten cents additional for postage.

SILAS H. DURAND,
P. G. LESTER,

oct92 6m

Southampton, Bucks County, Pennsylvania.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 12. BUTLER, GA., DECEMBER, 1892. Vol. 14

DEAR BROTHER RESPESS: I have just been melted down in my feelings while reading the touching incident related by Bro. Mitchell in the MESSENGER of October. He expressed regret that the article was so lengthy; but I wished it was longer. I do think it is profitable to the brethren, as well as delightful, to read such accounts of the wonderful power of God's grace and love. How well that true humility and meekness which the Lord works in the hearts of his people are shown in the two cases referred to by Bro. Mitchell. Oh, that all the dear brethren might feel in time of trouble that holy confidence and trust in the Lord which the dear sister felt in that church meeting, and the tender, loving faithfulness which she manifested in speaking to the dear brother when she saw that he was controlled by the flesh. What a subduing, healing power there is in that spirit of love and faithfulness—the meek and lowly spirit of Christ. How fervently I have wished that I might never yield to any other spirit in my intercourse with my brethren—or with the world. When that spirit prevails among the brethren troubles and dissensions go out of the church as quickly as darkness goes out of a room when the sun looks in. The Lord says to Zion, "Thou shalt call their officers peace." That officer, which the Lord gives, peace ruling in the heart of each brother, will never fail to stop all fightings at once, and bring the sharpest and bitterest discords among brethren to an end.

How necessary it is to be faithful in speaking to one whom we think to be in the wrong *and to him only*, concerning his error. We may be often tempted to speak to some confidential and trusted brother on the subject, or to speak publicly of the error without naming the

one alluded to, but intending it to be understood who he is, and perhaps hoping some good may result. But for this course there is no scriptural warrant. There is but one true, scriptural, faithful, effectual way to take with regard to a brother who has erred, and that is to speak to that one personally, either publicly or privately. If the wrong is a trespass against us we must speak *to him alone*, in the spirit of love to him, and with the single desire for his good. The rest of our course with such an one is clearly pointed out in the commands of our King. In the circumstance related by Brother Mitchell, the personal appeal of the dear sister to the erring brother in the presence of the church, and her prayer, were surely directed by the Spirit of Christ.

After having read the letter of Bro. Mitchell, my impression to write you some of my feelings and reflections were too strong to resist. I hope I may yet meet him again in the flesh, if it is the Lord's will, and hear him preach once more the unsearchable riches of Christ.

I have read with much interest Bro. Hassell's account of his tour through our country, visiting our churches and associations. I can speak for many besides myself, when I say that his visit was very pleasant to the brethren and friends among whom he came, and his conversation and preaching much enjoyed. I am sorry to hear of the unpleasant incident he relates of one brother making a public attack upon another. It did not take place at a meeting where I was present. I want to say that it is a most uncommon thing among the brethren with whom I am acquainted, who are generally most cordial and loving in their intercourse with each other, and inclined to prefer each the other to himself. No doubt it is proper for a minister to express his own view upon a subject, if his mind is so directed, though another has expressed an opposite sentiment, which he will do, if it is really the Spirit which prompts him to it, in a kind and brotherly manner, and with a feeling of meekness instead of pride. But one who would make a public attack upon another, or who would express a difference of view for strife and debate, and to show his power for argument, could hardly be entitled to be called a "pulpit orator," unless by way of reproach. I think I would be rather distrustful of one who regards himself as a pulpit orator, or who would desire to attain

to that distinction. I believe the Lord's servants generally would feel very undeserving of the title, and very far from desiring it. I know that when led by the Spirit their whole desire is to deliver the messages faithfully which are commanded them of God, and so be approved unto God, and finish their course with joy. If the term "pulpit orator" can be applied to any one in a favorable sense, as one who presents the truth in a clear and forcible manner, for the comforting and upbuilding of the Lord's humble poor, we who were favored with the visit of Bro. Hassell would certainly apply it to him. I shall never forget his sermon at this church the first Sunday in June; wherein he presented the things which the dear Saviour suffered, by which he learned obedience. Heb. v. 8. The preaching that day by him and Bro. Gold came to me, I think, "not in the word only, but in power, in the Holy Ghost, and in much assurance," if my poor heart has ever known that rich blessing.

How hard it is for me Bro. Respass, to say, "Thy will be done," from my heart, when my own will is crossed by what is done. In fact, I cannot say it, and so I have sometimes doubted on this account whether I am a child of God. How is it with you in regard to this? I have sometimes been astonished beyond measure to find my own will, as it were put away, and all opposition of my heart quieted for a time, a soft and tender feeling of submission to the will of God taking possession of me. Such experiences are always a surprise to me, just as my first experience of a hope was. I conclude that it is not in the power of mortal man to feel resigned to what opposes his will. But he who in the garden, under the greatest weight of sorrow that ever came upon one in human form, said, "Thy will, not mine, be done," can and does say it in the hearts of his children when he will. How often I have thought of Job, made desolate by the hand of the devil, and filled with bitterest pain by the power given to that great enemy, saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "Shall we receive good at the hand of the Lord, and shall we not also receive evil," and of Eli when told by the prophet that his two sons should die by the hand of Israel's enemies, who are the Lord's sword, because of their wickedness, and because he had not restrained

them, saying, "It is the Lord; let him do what seemeth him good." Who could work that submission in the heart but the Lord?

And with that resignation to the Lord's will there seems always a subduing of anger, forgetfulness of self, and a spirit of forgiveness, and of anxiety for the welfare of the very one who is doing us the greatest wrong. Sometimes I have seen Stephen in the midst of his enemies, as though I were there, or rather, as though I were in his place; and the terrible injustice done by those who stoned him, and their awful malice and cruelty seem to rouse up in me the feelings that would gladly crush them into helplessness, and make them feel the stinging pain of body and absolute terror of soul that revenge desires to afflict. Then there comes from the lips of the terribly abused and dying man the wonderful words, "Lord lay not this sin to their charge." Oh, what strange, incomprehensible exaltation of soul and heavenly power, are within that poor bruised and bleeding body to send forth such words; nature could not produce them; they breathe the atmosphere of heaven. It does not seem possible that I could say them, under such circumstances; that I could feel such an anxiety for those who were stoning me to death; that I could feel anything but hatred to them. And yet the Lord has shown me that although it is impossible with me, it is not with God. With him all things are possible, even to making my cold, revengeful heart feel all that those words of Stephen express. To this end Jesus came under the law, in the likeness of sinful flesh, with all the infirmities of his people, and was put to death cruelly by his own people according to the flesh, against their own rules of judgment. His holy spirit absolutely controlled and overcame the flesh with all its infirmities, so that no sinful word was uttered by him, nor even a sinful emotion felt. "He knew no sin," except as the sins of his people were laid upon him. He could say, "Father, forgiven them, for they know not what they do;" and his spirit brings to us the victory, and can, and does express through the mortal flesh of his people love and meekness and kindness, and all his own holy and heavenly graces. Dear Saviour, may thy holy spirit rule in and reign over us, to the honor and glory of thy precious name. In Christian love, your brother

Southampton, Pa.

SILAS H. DURAND.

DEAR BRO. RESPESS: I have been reading Eld. Hassell's account of his recent tour North, and feel very much interested in some things under the head of "Peculiar Customs." The following expression I wish to consider: "The membership and congregations, with few exceptions, are small, and generally decreasing; so that a leading minister there thinks that the church will lose its visibility in the North." May not the ideas as held by some, and as expressed by Eld. Hassell under the head of "New Theories," be the main direct cause of this declension? I have recently visited and preached among some Baptists in the South who hold to similar theories as mentioned by Eld. H., and one or two beloved and able ministers going so far as to maintain that sin is a creature of God, and that it is not necessary to exhort the people of God to the discharge of their duties; that it is a violation of the commandments of Christ to hold family prayer, or pray in public at all; that the written Scriptures are only necessary as a witness, and that perhaps a disadvantage, and many other things too tedious to mention. When such theories as these are promulgated, what else can be expected but a falling off in the congregations, and a lack of interest in the churches, and a loss of visibility? Such lifeless and unsavory doctrines as these, it seems to me, are calculated to dwarf all the energies, and retard the growth and prosperity of any church.

If these things be true, what incentive can any minister of the gospel have to preach, and what incentive or encouragement can any poor, trembling child of God have to "deny himself and take up his cross and follow" Christ? It seems to me that such doctrines are calculated to cause churches and individuals to lapse into a state of cold indifference, and such sentiments can only terminate in dry, stale fatality, carrying with it the idea that everything and every act is just as it ought to be—just because it had to be that way. It seems to me that some Baptists are awfully afraid that they will make a Christian, or that they will help the Lord to do some of His work, and so fearful are they of this that they have an idea that it is un-criptural and "out of order" to receive a member into the fellowship of the church at any time except between the hours of 12 and 1 o'clock on Saturday, and only then on regular conference days, and that it is awful to sing a song of Zion at such a time, lest you sing some one into the church. Oh, cold formality! what is it worth? I used to hear a preacher say that there were too many Primitive Baptists any way, and that he was in favor of receiving as few as possible, and turning out all we could, and he was opposed to receiving members only on regular conference days; that everybody knew our regnlar conference days, and if they wanted to join the church let them come and join then. I knew this same preacher to serve a church for about ten years. His whole theme was election and predestination (not absolute, either). He was cold, and dry, and formal, and offered no encouragement to the little lambs that were bleating around

the fold, and there was not a single addition to his church during his pastorate there, (but some quit). The church languished and died, and the last time he went there not even the members went to hear him. Recently while in Georgia, I heard of an old brother preacher who had a daughter who obtained a hope in Christ when quite young, and he advised her never to join the church as long as she could help it, and she is now an aged woman, and has managed to help going to the church till yet. Is it scriptural or in harmony with the teaching of the Scriptures or Christian experience, or the influence of the Spirit, to encourage the dear children of God in disobedience, and actually place a "stumbling block" in their way for them to stumble and fall? Lord save us from such a delusion! My observation, and convictions-obtained by inquiry, are that only a very small percentage of those who unite with the church make up their minds before hand, but the most of them do so on the "spur of the moment;" many have thought they would join on a certain day, but when the time came they failed, but like their first deliverance from the burden of sin, at an *unexpected moment*, they were there, and telling what great things the Lord had done for them.

My brethren, we need have no fears of doing wrong so long as we are governed by the teaching of the Holy Scriptures, which are "given by inspiration of God." I am sensible of the fact that all our aims at obedience are futile unless prompted by love and the influence of the Holy Spirit, and all our exhortations are fruitless unless God gives the seeing eye, the hearing ear and the understanding heart. The thing, it seems to me, for us to do, is to do and say what the Lord has commanded us, and to leave the event with him who "speaks and it is done, commands and it stands fast." For a church to prosper in the Lord she must have a living ministry, and also living members. I am satisfied that many of the Lord's people live and die out of the church for want of proper encouragement.

One thing more and I am done: I have noticed for years that the sun rises in the East and sets in the West; so the proclamation of the gospel took its rise in the East and has seemed to gradually extend Westward. Gospel truth seems not to take much root among the wealthy, wise and refined of this earth, "Not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things and the weak things of the world, that no flesh should glory in His presence;" "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption; that according as it is written, he that glorieth, let him glory in the Lord."

Opelika, Ala.

H. J. REDD.

P. S.—I do not wish anything I have said in this article to be so construed as to appear that I favor a *loose way* of receiving members into the church, or of a few members getting together and holding intermediate

conferences without the consent of the church, but I certainly believe that it is as lawful and Scriptural to receive members at one time as another, when the church is assembled together in the name of the Lord, and I believe in "persuading" those who are born of God, to "deny themselves," and take up the cross and to follow Christ. H. J. R.

STRENGTHENING THE WEAK HANDS.—ISAIAH XXXV.

God's people are a poor afflicted few, the world the flesh and the devil all being in battle array against them. When the poor saint considers his many foes externally and internally, he feels as David, that I shall one day fall by the hand of Saul, and as Paul, after he had preached to others, feared that he should be a cast away.

But greater is he that is in you than he that is in the world. "If God be for us, who can be against us?" Jesus is for his people, and cares for them, and loves them with an everlasting love, and having loved his own he loved them to the end.

Notwithstanding the child of God has so much against him that he exceedingly fears and quakes; but there is a divine principle or spirit in him which controls him and the devil with all his malicious arts and cunning devices cannot destroy him.

The devil could worry and sorely afflict Job, but could not touch his life. The dear saint realizes this to be the truth in his daily experience, in so much that he can adopt the language of the poet and say,

"Of all the foes we meet,
None so oft mislead our feet,
None betray us into sin
Like the foes that dwell within."

That which gives the poor saint more trouble than all the rest, is the foe that dwells within. That is the thorn in the flesh the messenger of Satan to buffet him. I use to become greatly troubled about my external foes, but the internal foe now troubles me more than anything else. That internal foe causes many a poor saint to live years out of the fellowship of the church by telling him a Christian would not have such a vile and deceitful heart as he, and would not have the enemy within, but all would be joy, peace and love. This enemy tells one that his convictions for sin were not deep enough, he was not in trouble long enough, and perhaps he was too young when he received a hope, and the burden left so gradual that he can hardly tell how it left, or when it left. This enemy tells another that he is no child of God, or he would have received a brighter deliverance, and could remember more about it, and could tell the day of the week, and the day of the month—and I, for one, cannot even tell the month. He tells another that all the deliverance you have you received it in a dream, and a child of God wants more than

that. There are many such suggestions made to the poor saints, but the Lord said, "Thine enemies shall be found *liars* unto thee." All these things are lies that this enemy has been telling you, and don't you believe him, for if you love the brethren you are a child of God, born of God and past from death unto life; if you hate sin and mourn on account of it, and desire to follow the meek and lowly Saviour, it is an evidence that you are blessed and love Jesus. None want to follow one whom they do not love. Now, if you desire to follow Jesus, it is because you love him; he that loveth is born of God, and should follow Jesus. "If ye love me, keep my commandments" But how shall we know that we love Jesus? If ye love the brethren whom you have seen, it is an evidence that you love Jesus. The one who bears the image of Jesus most you love him best and cannot help it; you love him on account of the Christ that is in him, and that is an evidence that you are a child of God. God can operate upon the mind while asleep in a dream, or upon the little child in its mother's arms, the middle age or the hoary head, for God is not confined to the conditions of the mind. If you have been made to see that you are a helpless sinner, and made to feel that Christ is your only hope of salvation, and then made to love God's people, and desire to follow the blessed Saviour's foot-prints, notwithstanding you may feel that the deliverance was not bright enough, go and discharge your duty. The obstacles will never all be removed. The church is a sweet rest and home for the saints.

Brethren, we, as church members, should so act as to make it a delightful home; not be striving about words to no profit. It seems that God's children can get up the simplest things to cause confusion about. We should be cautious, and ever be following in the foot-steps of Jesus. Let me admonish you in meekness to so act as to stop the mouths of gain-sayers. Do not visit drinking saloons and drink with the drunken, for you are laying a bad example for others, and giving gain-sayers room to talk. We have no right to fight temperance societies when there is not grace enough in our hearts to keep us sober. Let us expose temperance societies by our deportment in life, showing that God's grace in our hearts has made us sober, truthful and honest. If the world wants them let them have them; but so act, my dear brother, as to prove to the world that the church of Christ is the greatest temperance society in the world, and that it is also the greatest benevolent institution, by looking after the poor and the pastor.

I have digressed from the way I started, but will say though our enemies be great internally and externally, He who inhabiteth eternity and controls all things, keeps the devil and all the evil powers of the flesh under subjection, and will bring the feeblest saint off more than conqueror. I am glad that the foundation of God standeth sure having this seal, the Lord knoweth them that are His. Though you feel weak, and that the enemy is too strong for you, Jesus will reign till he puts all enemies under his feet.

The last enemy is death; in the resurrection of the body from mortal to immortality, this enemy will be conquered. Blessed thought!

Then, dear ones, let us live as children should, in peace, and put off the old man with his deeds, praying with and for one another, examining ourselves to see if we are right first. May the Lord bless us all, for Christ's sake.

Yours in affliction,

LEE HANCKS.

THE MINISTRY AGAIN.

DEAR BRO. RESPASS: When I wrote my first letter, I did not in that state my purpose to write further on that subject, presenting o'her features; but by your permission I will now present the feature which characterizes the true spirit of the ministry of our God, which is a protection in the order of God's purpose against imposition upon the church. Take up, for instance, the Arminian system of the money hunters and greedy dogs, and the true ministry of our God and Zion blushes with shame that the house of God has become a den of thieves, and sacred things and the tables have fallen into the hands of money changers, and it is a disgrace to see the things that are done in the name of the Lord; and that man who calls himself a minister of our God, and enters into a contract to preach, needs a rebuke, and ought to be openly exposed for divining for hire. Better be like Daniel and say, have thy gifts to thyself and bestow them upon another, but I will read the handwriting. Whenever the spirit of Gehazi gets hold of God's preachers, leprosy follows, and he is loathed by his Master and his brethren. It is not impossible for preachers to love money and be avaricious, and as they are examples to the flock, their brethren will follow them. Preachers may have set some of the bad examples now followed by the brethren, and they are linked with them in the bitters that are arising from it. Preachers may want more than they ought to have, and I believe it is good for preachers to be poor, and God leads them into it and teaches them good lessons thereby. All preachers can't bear riches—it would spoil them. I don't care what a preacher's means or poverty is, he is bound to preach the gospel freely, for God gave it to him, and as it is given so is he required to preach it, and I could have no confidence in a preacher who charged for his preaching. Now, then, how and where does the narrow way lie for both pastor and church to walk in? Indeed, it is a narrow way and a strait gate that leadeth unto life; it is the way by faith; the just shall live by faith, and as the brethren live and walk by faith, so should the preacher, knowing that God is able to make them abound or be in want. We need to learn both in our pilgrimage here below. What faith prompts us to do as preachers, we should do that; and rest assured if you do that,

that on that same line God will give the same prompting by faith for the care of his servants. This appears to me to be the teaching, that we are to walk by faith and not by sight. I have been greatly concerned about how I should ever get along, having so many in family and the outlook so dark ahead of me, and I have been made to feel, Alas! Master, what shall we do? until one night, while restless on my bed, my sleep departed from me and I was greatly distressed, and at the midnight hour the Scripture came into my mind, "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."—Isaiah xlv. 2-3.

Again, "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein."—Ps. xxiv. 1.

Again, "If God so clothe the grass of the field, which today is and tomorrow is not, shall he not much more clothe you, oh ye of little faith?"

These Scriptures, as I trust I received in faith and applied by the spirit, I became quiet, and since then have gone trusting in the arm and power of my God, and have learned by experience that he is my refuge and underneath are the everlasting arms, and that in Jehovah, the Lord, is everlasting strength, and that the Lord Jehovah will provide. My bread is sure and my water fails not until this day, and I find that his promises are yea and amen in Christ Jesus my Lord. How wonderfully I have been kept, and at times I have received help from an unlooked-for source. Such is the leading of my God. When I am able to go out, not knowing whither I go, as did Abraham, I trust I find it as Abraham did, and I am comforted in his experience. I feel to confess that more has been done for me than I have in any sense felt worthy to receive, and when gifts are made I often feel like I ought not to receive them because I am not worthy of it. Lord, increase our faith. Yours in hope,
W. LIVELY.

This letter of Eld. Lively's commends itself to me as true and Scriptural, and I trust that brethren will carefully consider it.—R.

"Jesus answered, Many good works have I shewed you from my Father; for which of these good works do ye stone me?" He showed them his Father's goodness, and they stoned him for the goodness he had showed. They were like Æsop's snake, which lay still in the frost, but stung him who laid it in his bosom. If it be a sin to return unto man evil for evil, what must it be to return unto God evil for good?

DEAR BRO. RESPESS: I have just returned from attending a session of the Salisbury Association, and will give you some account of it. I suppose that such accounts will interest you and your readers, even though they should be from a far country; especially so if the account gives evidence of spiritual health and prosperity. There are eleven churches in this organization, all of which were represented, and all of which contributed liberally to the Association fund. There have been additions to most of these churches during the year, and not a jar or break of any kind has occurred to mar their spiritual comfort and fellowship. Preachers were present from six different States, representing seven different Associations. They were all, with one accord, in one place. We do not have the least apprehension of a single sentiment being advanced but will be cordially received. Most of these churches have either rebuilt much larger places of worship, or remodeled and greatly improved the edifices that they occupy. The number of communicants does not exceed sixty in any of them, but the number of interested hearers and faithful friends attending regularly outside of the membership is fully equal to, if it does not exceed, the number within the pales. The session was one to be long remembered as a place where the people had been given one heart, and one way, and a pure language; an almost unbounded hospitality showing that love and devotion to the cause were deep-seated in their hearts.

In your November issue of THE GOSPEL MESSENGER, I notice a communication by one of your editorial staff (Eld. Hassell), to a part of which I wish to call special attention. Several things are reported as having come under his observation, or come to his knowledge during his visit to the Associations in the Middle and Northern States last spring. As most of them are gross errors or absurd theories, we beg leave to speak for ourselves. Such a statement published in a paper that we all recognize, is calculated to do us much injustice. You and Bro. Mitchell have both visited and traveled among us, and both know us well enough to refuse the use of your pages for the publication of reports to our injury, and that are at least questionable in their character. I would have supposed that he might have seen some things to commend; if he did not, and instead saw so

much to condemn, it would seem a pity that he made the visit at all. We have had visiting brethren almost every year from the South, West and Southwest, and this, I believe, is the first instance of a report coming back reflecting unfavorably upon our faith and practice. We had indulged the hope that their visits were encouraging to themselves as they were refreshing to us, and they went not away without their reward. We are told that some "leading ministers at the North" think that the churches will lose their visibility in the North. I do not know who they could have been, as we have no leading ministers at the North, and no such fears are entertained among us. I have frequently heard of predictions from New School Baptists and others, of our speedy extinction, but they have so far been found *false prophets*. If any of our people should express such forebodings to me, I should not care to publish it in the papers. I shall not have patience to take up and deal singly with all these disorders and gross heresies that Bro. H. professes to have discovered among us. If we are indeed drifting to the Niagara of infidelity, it was proper that we should be warned. He has kindly told us of some errors that he did not meet with, but states it much as though he had been expecting to meet these heresies also. I am acquainted with all the ministers he met with, and am in advance of all of them in the number of my years, and no man among them knows their sentiments better than I do. This is the first intimation that I have ever had that sentiments such as are attributed to us had any countenance from our people. I know that speculative opinions are sometimes indulged in by some from whom we expect better things. The churches which show no kind of countenance to speculation cannot be held responsible for all the talk of those who sometimes speak unadvisedly with their lips.

As to the churches being small and decreasing, I am aware that churches may be found where the additions have not made good the losses by death; in other churches there has been a large increase. I have served quite a number of these churches myself, all of which have increased in number—some of them double what they were a few years ago. Bro. Hassell spent some days with me. I do not think he could have seen or

heard any of those discouraging accounts from the churches hereabouts, or those gross heresies he speaks of either in the preaching or conversation. The best of men have been known to speak unadvisedly sometimes; if so, the blazing of the matter abroad is also unadvisedly. If our order in conducting our meetings in devotional exercises is *peculiar*, or inappropriate, I have not been aware of it. If the Scriptures enjoin any particular position of the body in prayer, I have never discovered it. It was the spirit of prayer in the heart, and not the position of the body, that constituted acceptable supplication, and people generally sit with bowed heads during the exercise of public prayer. A due and becoming solemnity always prevails. I might notice the objectionable charges in detail, but as I never heard of them before, I do not know that it is incumbent upon me. Bro. Hassell did not advance any sentiment among us that any body objected to. I do not know but he may feel hurt at the liberty I have taken in criticising his article. I have felt that the necessity devolved upon me to defend and vindicate ourselves from very serious charges; and I think enough of him to wish, for his own sake, that after he had so long enjoyed our hospitality and fellowship in the gospel, that he had refrained from publishing anything to our disparagement, without at least being first assured of the truth of what he was saying. The MESSENGER is regarded among us as a sound, consistent, gospel publication, and has been received as a welcome messenger, I believe, uniformly. I cannot think that the publishers would willingly misrepresent their brethren of the Northern States.

I will forbear for the present, but if necessary, I am prepared to defend ourselves on every point. Our views on all subjects are freely and fully published, and are accessible to all who may desire to know the truth.

In gospel bonds,

State Road, Del.

E. RITTENHOUSE.

REMARKS—I did not discover anything in Eld. Hassell's letter but the kindest spirit towards the brethren among whom he visited, and it seems strange to me that so spiritual a brother as Eld. Rittenhouse should. Eld. Hassell's allusion to the customs and condition of the

churches there, was not in a fault-finding spirit, but as a matter of information to brethren unacquainted with those things. As to churches decaying and dying out in places, that is no new thing, nor one for which any should be censured, that I know of. The seven churches of Asia died out ages ago, and where was once the voice of the bridegroom and bride heard, is now, and has for ages been given up to evil spirits and false religion. The truth is, that no church can or will be perpetuated in any place or country in which the elect of God have all been gathered in.—R.

EXPERIENCE.

DEAR BRETHREN AND SISTERS IN CHRIST: I feel a desire to write my experience for the MESSENGER, for it is a great pleasure to me to read the experiences of the dear brethren and sisters from different parts of the country, and I am now willing for them to have mine to read. I wrote a part of it ten years ago, but could never get my consent to have it published until now; but I have been made willing, I trust, by a higher power than man. Two months ago, while Eld. Prather was preaching at Hopeful, my experience was brought fresh to my mind and I was made to rejoice once more, and I felt so good that I wrote him a letter about it.

I never saw myself a sinner before God until in the spring of 1866, when I went with mother to see Miss Ellen Favor, a young lady who was very sick in the neighborhood. We found her to be a great deal worse than we expected, and there were but few in the room. Everything seemed almost as still as death, when in a few moments the young lady's father came into the room and she asked him to pray for her, and he told her he had prayed for her often. She asked him to pray again and her mother asked us all to kneel, and he prayed the most earnest prayer, it seemed to me, that I ever heard; and there was a kind of uneasy feeling within me, and I thought this young lady was going to die, and thought that if it was me what would become of me after death? Here I saw myself a sinner before God and that all was not well with me. I wondered why God was taking this young lady instead of me, for

I hoped that she was prepared for the change, while I was not, and I asked the Lord to be merciful and let me live to feel that my sins were pardoned. Miss Ellen died, and when I went back to see her lifeless form her mother said to me, "Think why was it her instead of you," and I could only say, "Lord, have mercy." I went on in trouble a few months, and would go up for prayer every opportunity until I thought there was no hope nor mercy for me.

I and mother were sitting waiting supper one night and I was crying. I wanted to ask her to pray for me, and while I was thinking about how I would ask her she began to tell her experience, and she came to where she was relieved and she said this Scripture came to her very forcibly, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; and as she spoke these words my burden left me and I felt like my sins were pardoned and I could rejoice and give God all the glory. I felt so calm and easy I thought everyone would know there was a change—my burden was gone and I knew not how. When I looked out next morning everything looked different, and I asked the Lord to show me, in some way, if this blessing was real or only imaginary, and these words came into my mind, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." I was filled with the love of God; I loved Christians and I wanted to be baptized, but felt too unworthy. I put it off a few years, trying to get better satisfied or more evidence until one night Eld. E. Britton was at my father's, and he asked me to tell him of my little hope in a dear Redeemer. He had been noticing me and knew I enjoyed hearing him preach, but I could not tell him anything then. But at the next meeting, when he opened the door of the church at Hopeful and began reading the hymn

People of the living God,
I have sought the world around ;
Paths of sin and sorrow trod,
Peace and comfort nowhere found—

I went to the church and told them what I hoped the Lord had done for me, and one of my sisters (who now sleeps in the grave) came to the church too and told her travails and we were both received. That was one of

the happiest days of my life; it seemed like nearly everyone in the house was crying. Bro. Britton said that was good news from a far country, and he looked like he could almost shout. Brethren and sisters, that was encouraging to me to think that good man of God and all the brethren and sisters and all the people were so interested in us. Our baptism was put off until the next meeting, and then my two oldest sisters came forward and were received and we four sisters were baptized by Eld. E. Britton, and since that time my other two sisters have joined. We have one brother who has a good hope, but has not yet been able to take the cross and follow Jesus. We hope the Lord will enable him, ere long, to deny himself and take the cross.

Brethren, pray for us at Hopeful and come to see us at our home; it is a home for the Baptists, and remember your unworthy sister in Christ, I hope.

Brogdon, Ga.

P. TEEL.

EDITORIAL.

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CLOSE OF THE 14TH VOLUME.

“Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation; but as it is written, To whom he was not spoken, they shall see; and they that have not heard shall understand.”—Rom. xv. 20-21 and 2 Cor. x. 14-15-16.

The Primitive or Old School Baptists are called anti-missionaries, that is, meaning to charge us with being opposed to the spread of the gospel. But it is a false charge; for the truth is that we are no more opposed to the preaching of the truth and the spread of it than

Paul was himself, and we know that he was much in favor of it, so much so that he even rejoiced in its being preached even if it was done in envy and to add afflictions to his bonds. (Phil. i.)

But if Paul was now living, he would take the same stand against the modern unbible mission institutions that we do, because they are based upon worldly rudiments. "Beware," said he to the church at Colosse, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The idea that you can teach a man Christ as you can teach him arithmetic is the soul of modern missions. Learning grammar and arithmetic is a worldly thing, and can be taught to any person of a sound mind; and so after the same worldly principles or rudiments they assume to teach men and make them by their teaching Christians, as they make them grammarians. But we know that such doctrine is not only not after Christ, but that it is diametrically opposed to the word and spirit of Christ. Christ taught Nicodemus, the wise man of the Sanhedrim, that he must be born again; he with all his biblical learning must, in spite of it, be born again. And Paul knew from his own experience that the natural man would not and could not receive the things of the Spirit of God; that they were foolishness to him; and Paul taught it to the church. And therefore I said that he would oppose these modern mission institutions, as being not only unscriptural, but based upon worldly rudiments or principles. Paul believed that every soul for whom Christ died would most certainly be saved; and he taught it, though there might be now and then apostacies, such things did not shake his faith in the final salvation of all the redeemed elect of God. When Hymenæus and Philetus apostatized and overthrew the faith of some, Paul's faith was not shaken as though Hymenæus and Philetus were children of God, but he taught in the face of their fall that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. ii. Now, Paul believed that God knew them, whether in America or the isles of the sea, that God knew all that are his.

And yet Paul strived—and to strive is to contend with opposition of whatever character it may be—he

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strived to preach the gospel, even where Christ had not been named. It was in him to do it; in him more than it was any other one or in all the other apostles; nor did the other apostles oppose him in it, but they did not provide any board to sustain him in it, nor the preachers who should come after him. He went not trusting in himself or in men, but in God alone; nor was he seeking worldly ease or praise, but he went knowing by the Holy Ghost "that bonds and afflictions awaited him" (Acts xx.), and he taught by his experience and committed it to Timothy and to us, saying, "Therefore I endure all things for the elect's sake," and "that if we suffer with him, we shall also reign with him." He teaches us what strong confidence he had in the prayers of God's people, for he besought them often to pray for him. "Pray for us," said he, "that the word of the Lord may have free course and be glorified;" "praying for us that God would open unto us a door of utterance to speak the mystery of Christ;" "Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." He believed in the prayers of God's people as strongly as he did in God's predestination, as paradoxical as it may seem.

And, beloved of God, I cannot help believing that the same desire for the success of God's word is yet given at times to God's ministers, or at least to some of them, and that even since the passing away of the apostles some of God's ministers have striven to preach the gospel to some to whom it had not been before preached. And I think it has been done to some little extent even through THE GOSPEL MESSENGER; and so while it is a medium of correspondence for God's people, it is also a disseminator of God's truth to some of his people in religious darkness, and thus been to them an opener of the blind eyes, unstopping deaf ears, making the lame leap as an hart, and the tongue of the dumb to sing.

Thus, we believe, God has blessed it, and we pray, and ask you to pray also, that God may continue to bless it in yet filling many thousands with the truth sent in it.

THE MESSENGER inculcates no extreme or novel views of doctrine or order, but seeks, and has always sought, the promotion of charity among God's people and their

peace and unity. It seeks to recall the wandering to the "old paths" in which our fathers walked, and to the simplicity of the faith of the gospel. The Scriptures teach of heaven and hell, and our fathers believed it, and so should we. The religion of Christ is a matter of simple, child-like faith, as communicable to the feeble-minded as to the strong-minded, for neither can the strong-minded any more solve the mystery of the Trinity, nor the conception, life and resurrection and ascension of Christ, nor hell, nor heaven, nor the resurrection, than the simple-minded. They are mysteries for us to believe, as the child believes because mother says so. Our fathers believed these things, and let us be found walking in the same path they walked in. And now, beloved, at the risk of being thought selfish, we ask you to encourage THE MESSENGER, not only for your own sake, but for your children's sake, in this day when the world is flooded with so much pernicious religious literature. And to those in arrears I would appeal as to honest and God fearing men and women, and ask that you remit your dues as speedily as possible. Also, I call your attention to what Eld. Mitchell says at the close of Eld. R. T. Webb's obituary. May God evermore bless his people.—R.

CHRIST'S FINAL COMMISSION TO HIS DISCIPLES.

The *First Commission* of our Lord Jesus Christ to His *Twelve Apostles* is given in Matt. x.; Mark iii. 14, 15; vi. 7-13; and Luke ix. 1-6; and it is *very much like* that which He gave to His *Seventy Disciples*, as recorded in Luke x. 1-22. As the twelve Apostles had been represented by the twelve Patriarchs, the progenitors of the twelve Tribes of Israel (Acts vii 8; Gen. xxxv. 12; xlix. 28), so the seventy disciples had been represented by seventy Elders of Israel (Exod. xxiv. 1), and may themselves be considered to represent the Elders of the Christian Church.—Acts xiv. 23, xv. 4, 6, 23. The *Apostle* Peter calls himself an Elder (1 Pet. v. 1); and the twenty-four *Elders* seen by the Apostle John around the throne of God are most probably the twelve *Patriarchs* and twelve *Apostles*, representing the entire Old Testament and New Testament churches.—Rev. iv. 4, 24; v. 8, 9.

The *Final Commission* of Christ to His disciples is given in Matt. xxviii. 18-20; Mark xvi. 15-18; Luke xxiv. 46-58; John xxi. 15-17; and Acts i. 48. His *Final Commission* was given by

4-8.

our Lord at different times and in different words, between His Resurrection and Ascension; but the *substance* must have been the *same*.

From a very careful study and comparison of all the allusions made by the New Testament writers to the life of Christ from His resurrection to His a-cen-sion, I believe that during these forty days (Acts i 3)—“the same period spent by Moses and by Elijah on Mount Horeb, and by our Lord Himself in the Wilderness of Temptation, and corresponding to the forty years of Israel’s wandering in the desert—perhaps to try the faith of His disciples and to work in them full conviction of the great truth they had to preach”—His “resurrection-body, hovering as it were between heaven and earth, and oscillating between a natural and a super-natural state,” appeared *ten* different times to those who believed in Him, and in the following order: 1st.—To Mary Magdalene (Mary of Magdala, a town on the west side of the Sea of Galilee).—Mark xvi. 9, 10; John xx. 11-19 2d.—To Mary the mother of James the Less (Mary of Cleophas, probably the widow of Cleophas or Alphaeus, and the elder sister or cousin of the widowed mother of Christ), Salome (wife of Zebedee, and mother of James the Elder and John), Joanna (wife of Herod’s steward, Chuza), and “other women that were with them.”—Matt. xxviii. 9, 10, (compare Mark xvi. 1; Luke xxiii. 55; xxiv. 19). 3d.—To Peter, at Jerusalem, Luke xxiv. 34; 1 Cor. xv. 5. 4th.—To two disciples, Cleopas (not the husband of Mary the sister or cousin of Mary the mother of Christ) and another, as they walked from Jerusalem to Emmaus, Mark xvi 12; Luke xxiv. 13-35. 5th.—To ten Apostles (all except Judas Iscariot and Thomas) at Jerusalem, Mark xvi. 14; Luke xxiv. 33-48; John xx. 19-23. *These five appearances were all on the same day, the day when Christ rose from the grave.* 6th.—On the following Lord’s Day, to the Eleven Apostles (Thomas now being present) at Jerusalem, John xx. 24-29. 7th.—To seven Apostles by the Sea of Galilee (Peter, Thomas, Nathanael, James and John, and probably Philip and Andrew), John xxi. 1-24. 8th.—To the Eleven Apostles and probably at the same time to five hundred brethren at once on a mountain in Galilee, Matt. xxviii. 16-20; 1 Cor. xv. 6. 9th.—To James (probably James the Just, the Lord’s brother, first pastor of the church at Jerusalem), 1 Cor. xv. 7. And 10th.—To the Eleven Apostles at Jerusalem, when He led them out to Bethany and ascended in their sight to heaven, Mark xvi. 15-19; Luke xxiv. 49-53; Acts i. 4-12. Since His ascension to glory, the Scriptures record that Jesus has appeared three times to His disciples—to Stephen at his martyrdom (Acts vii. 55, 56); to Saul (Paul) at his conversion (Acts ix. 3-6, 17; 1 Cor. xv. 8); and to John on the isle of Patmos (Rev. i. 13-20).

So far as I am aware, all Bible scholars are agreed as to the above order of Christ’s appearances between His resurrection and ascension, except that some would interchange the 1st and 2d,

and some the 3d and 4th, and some think that the 8th embraces two appearances at different times, but each in Galilee, Jesus appearing to His eleven Apostles at one time, and to the five hundred brethren at another time. This slight difference of views, however, does not at all affect the order in which the Evangelists set forth the different occasions when our Lord gave His Final Commission to His disciples. There were *four* of these occasions corresponding with the 5th, 7th, 8th and 10th appearance, as given above.

The *first* occasion was the night of the first day when He rose from the dead, and is described in Mark xvi. 14; Luke xxiv. 33-48; and John xx. 19-23. If, by the phrase, "the eleven," Mark means, not simply the surviving Apostles in general (according to which understanding Thomas might not have been present) but literally eleven, then Thomas must have been present, and Mark's description applies, not to the 5th, but to the 6th appearance of Christ, on the Lord's Day following that on which He rose from the dead. Mark alludes either to Christ's first or second appearance to His assembled Apostles, in the 14th verse of his 16th chapter; but the paragraph mark (¶) at the beginning of the 19th verse, should probably stand at the beginning of the 15th verse, commencing a new paragraph there, beginning the description of Christ's last appearance to His Apostles in a body; for Mark knew of the journey into Galilee (xiv. 29; xvi. 7), and the 19th verse plainly implies that the charge to the Apostles in the 15th, 16th, 17th and 18th verses was delivered by Christ immediately before His ascension. The inspired writers, for the sake of brevity, often pass over intervals and events unnoticed. Luke's statement of the Final Commission of Christ to His disciples, on this *first* occasion, is as follows: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." John's statement of the Commission, on this occasion, is: "Peace be unto you: as my Father hath sent me, even so I send you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," (this last sentence referring to the divine and infallible doctrine of the Apostles, as referred to in Matt. xvi. 19. compare Matt. xviii. 19, for none but God can forgive sins, Exod xxxiv. 7; Isa xliii. 25). The Greek word *apostolos*, meaning *one sent forth*, or *ambassador*, and translated in the King James version seventy-seven times *apostle*, two times *messenger* (2 Cor. viii. 23; Philip ii. 25), and one time *he that is sent* (John xiii. 16), occurs 80 times in the New Testament. In a vague sense it is used to mean *messengers of the churches*; in Acts xiv. 4, 14, it is applied to *Barnabas* as well as Paul; in Heb. iii. 1, it is applied to Christ Himself as the ambassador of God to man;

but in a strict sense, and as generally employed in the New Testament, it is used to denote the twelve Apostles, who had these four distinctive characteristics: 1—They were commissioned immediately by Jesus Himself (Acts i. 24; Gal. i. 1); 2—they were eye-witnesses of the truth of His resurrection from the dead (Acts i. 22; xxii. 14, 15; 1 Cor. ix. 1; xv. 8); 3—they could not only work miracles, but also confer upon others the power to exercise supernatural gifts (2 Cor. xii. 12; Acts viii. 14-17); and 4—in their teachings they were infallibly guided by the Holy Spirit (Matt. xvi. 19; John xvi. 18; xx. 23; Acts xv. 28). They were extraordinary officers of the church, appointed to found or plant the *first* churches, and to lay down the infallible and *perpetual* doctrine of God our Saviour, and by the very nature of the case, incapable of being succeeded in their office by any other persons. In Paul's enumeration of spiritual gifts, he ranks apostles first, then prophets, then evangelists, and then pastors and teachers (Eph. iv. 8-13); but he says that *all these gifts* were substantially *for the same purpose*—“*for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ.*” And even the high qualification of Apostles should, in a subordinate and in a spiritual sense, belong to all true ministers of the gospel; 1—for the latter should be called directly by God, and not by man. to their sacred office; 2—they should be able to testify, from their own experience, to the resurrection-power of the Lord Jesus; 3—in their administration of the ordinances of Baptism and the Lord's Supper, and in their preaching of the word, the Holy Ghost imparts to the recipients heavenly, supernatural comfort and power; and 4—when under the guidance of the Divine Spirit, they make no mistake in their teachings. The commission to preach to poor sinners the grand and glorious truths of Christ's sufferings and death and resurrection for our salvation, as stated by Luke xxiv. 33-48, was certainly not restricted to the twelve Apostles. And since the death of the last Apostle, Jesus still sends forth His ministers (as in John xx. 19-23), breathes into them the Spirit of life, and truth, and peace, and love, and enables them to maintain the pure and unadulterated doctrine of the apostles and prophets, of which Christ Himself is the chief corner-stone.

The *second* occasion of Christ's giving His Final Commission to any of His disciples, was at His 7th appearance to seven of them by the Sea of Galilee (John xxi. 1-24), when, as Peter had thrice denied Him, He elicits from him a threefold and humble and sincere confession of his love to Him, and three times, as it were, He renews His commission to him (blotting out the cloud of his sinful denials of his Lord) in these tender and touching words, “Feed my lambs,” “Feed” (tend, be a shepherd to) “my sheep,” “Feed my sheep.” Peter never forgot this blessed lesson of distrust of self, and of grateful love to his adorable Lord and to the dear members of His mystical body; and more than thirty

years afterwards, and when he knows he has not much longer to shepherd the dear lambs and sheep of Christ, he gives the same precious charge to his fellow-elders that the Lord Jesus had given him, and humbly and earnestly exhorts them to "feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly, not for filthy lucre, but of a ready mind, nor as being lords over God's heritage, but as examples to the flock, and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," (1 Pet. v. 1-4); as Paul also exhorts, in his touching farewell sermon, the elders of the church of Ephesus.—Acts xx. 28, 35.

The *third* occasion of Christ's giving His Final Commission to His disciples was at His 8th appearance to His eleven Apostles and probably to five hundred brethren also, on a mountain in Galilee, the native and beloved country of the most of His followers, where He had spent the most of His ministry with them, and where they could meet in a safe place, remote from their Jewish enemies, and near the land of the Gentiles, among whom the most of their future ministry was to be exercised.—Matt. xxviii. 16-20. And Matthew's statement of the commission is: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you *always*" (literally, *all the days*), "even unto the end of the world."

From the meaning of language, and the other statements of the Final Commission, and the comparison with the terms of the Final Commission to the twelve Apostles and the commission to the seventy disciples referred to at the beginning of this article, and from the facts stated in the Acts of the Apostles, and the facts in the subsequent history of the church, I believe that our Lord in these words commissions not only His twelve Apostles, but all His truly called and qualified ministers, not only in the apostolic age, but *till the end of the world*, to go, not only among the *Jews*, as He had in His first commission restricted His Apostles, but also among the *Gentiles* (as *ethne*, *nations*, in this passage, is generally rendered in the King James version of the New Testament), as God should guide them by His Spirit and open the way for them by His providence, and proclaim to the sinful and ruined creatures of Adam's race, wherever and whoever they might be, the tremendous and glorious truths of the everlasting gospel, and baptize believers in the ever-blessed name of the Triune God, and enjoin upon them the loving and diligent observance of all the commandments of Christ—not because apostles, ministers, or hearers have any power to save themselves or others, but because all power, including all power to save from sin, and death, and hell, is in the hands of our almighty and ever-present Lord.

The *fourth* occasion of Christ's giving His Final Commission

to His disciples was when He met the eleven Apostles for the last time at Jerusalem, and led them out to Bethany, and ascended in their sight to heaven (Mark xvi. 15-19; Luke xxiv. 49-53; Acts i. 4-12). Mark's statement of this last deliverance of the commission is: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Luke's statement is: "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." And in Acts i, Luke says: "Being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Not only the Apostles, but all the true ministers of Christ, are herein directed, in this last statement of the Final Commission to His disciples, to seek the *indispensible* aid of the *Divine Spirit* in preaching the gospel, and as personal witnesses of the living and saving and almighty power of the Lord Jesus, to proclaim His gospel, the good news of a free, and full, and holy, and eternal salvation to poor, hell-deserving sinners, and in every part of the world, where He might guide and carry them, trusting and exhorting others to trust in His promise and power to save them from all harm, and to make them useful to their fellow-creatures. No only did Jesus give His twelve *Apostles* power to work such miracles as are mentioned in Mark xvi. 17, 18, but His seventy *Disciples* (Luke x. 9, 17-19); and in Mark xvi. 17, He promises the power to work miracles *not simply to the Apostles*, but to "*them that believe.*" If no others but the Apostles *believed*, the church must have become extinct about 1,800 years ago. If Mark xvi. 17, 18 is to be understood literally, why is not James v. 14, 15 also literally true to-day? for though the Apostles are dead, there are still *Elders* in the churches. A few Primitive Baptist elders in North Carolina, and perhaps some in other States, claim that the above passage in James is still literally true, and that this has been proven in hundreds of cases in their ministry; and an eminent and excellent physician, philanthropist, and minister of Boston, Mass., Dr. Charles Cullis, (who was born March 7, 1833, and died June 18, 1892; who bore no denominational name, though he planted and served two churches in Boston, but adhered to the great scriptural truths of salvation by grace, justification by faith, the efficacy of

the atonement, the regeneration of the spirit, the final perseverance of the saints, and the immersion of believers; who preached more nearly like a Primitive Baptist than any other man I ever heard who was not a Primitive Baptist; who used \$700,000 given to him in answer to prayer for that purpose, to shelter, and clothe, and feed, and treat, and nurse thousands of penniless and friendless sufferers of all denominations and of no denomination, prostrated with consumption, spinal disease and cancers; and in accordance with whose exhortations, self-supporting "Faith Missions," very much of the apostolic kind, without the modern missionary machinery of money-based societies or board, as those mentioned on the 605th page of the Church History, were established in various parts of the world), believed that in fulfillment of the promise in James v. 14, 15, during a period of twenty years, tens of thousands of invalids, under his prayers and anointings, without any medicine, and without any charge, had been healed, not at all by himself, but entirely by the Lord, of all sorts of diseases, the most of which were thought by physicians to be incurable—the Lord giving the prayer of faith as well as the bodily healing. This promise in James, he said, was one of 30,000 promises in the Bible, and was and is just as true as any of the others. But the exorcism, and glossolalia, and impunity from poison, and healing, promised in Mark xvi 17, 18, may, for at least the *most* of believers, be *not literal*, but *spiritual*; and it is certainly true that the *spiritual* experience of these wonderful powers ~~are~~ far more important than the *literal*.

Paul was not with the other Apostles when Christ gave them their commission; but the special commission of Christ to him (stated in Acts ix. 15, 16; xxiii. 11; xxiv. 16-18, 22, 23; Gal. i. 15, 16,) shows that he was also to bear personal witness to the same glorious truths of the gospel of the Son of God. And no one is a genuine minister of Christ who cannot and does not bear personal witness to the same living and eternal truths.—S. H.

OPELIKA, ALA., Oct. 22, 1892.

DEAR BRO. R.: Four by experience received at Mt. Olive to-day, all heads of families—one brother and three sisters. Much interest manifested; meeting well attended. "Bless the Lord, O, my soul!" About fifty years ago I commenced my labors in this community and church.

Yours,
M.

Religious company brings fire to our graces, to kindle them when they are freezing; but irreligious company brings water to quench them when they are flaming.

LIGHT AT EVENTIDE.

BY F. R. HAVERGAL.

At evening time it shall be light.—Zech. xiv. 7. (Written to accompany an engraving. An old man, worn but peaceful, sitting at his cottage door in the evening sunlight with the Bible on his knee.)

Dear Lord, Thy good and precious Book seems written all for me;
Wherever I may open it, I find a word from Thee.

My eyes are dim, but this one verse is pillow for the night—
Thy promise that “At evening time it shall be” surely “light.”

It was not always light with me; for many a sinful year
I walked in darkness far from thee; but Thou hast brought me near,
And washed me in Thy precious blood, and taught me by Thy grace,
And lifted up on my poor soul the brightness of Thy face.

My Saviour died in darkness that I might live in light;
He closed his eyes in death that mine might have the heavenly sight;
He gave up all His glory to bring it down to me,
And took the sinner's place that He the sinner's Friend might be.

His Spirit shines upon His word, and makes it sweet indeed,
Just like a shining lamp held up beside me as I read;
And brings it to my mind again alone upon my bed,
Till all abroad within my heart the love of God is shed.

I've nearly passed the shadows and the sorrows here below;
A little while—a little while, and He will come, I know,
And take me to the glory that I think is very near,
Where I shall see Him face to face, and His kind welcome hear.

And now my loving Jesus is my Light at eventide,
The welcome Guest that enters in forever to abide;
He never leaves me in the dark, but leads me all the way,—
So it is light at Evening Time, and soon it will be Day!

DO NOT RISK IT!

Do not risk money or a postal note in an ordinary letter, but register them. The safest way is to get a money order or send by express. A postal note is no safer than a bill of money. But when you can't get a money order, register your letter with the money or postal note.—R.

tf

EXTRACTS.

UNNECESSARY FUNERALS.

“What a sad, hard life poor Mary Ellen has!” exclaimed a sympathetic neighbor, who had just returned from a call on her. “She certainly has more aggravations and trials than fall to the lot of most people, and it makes my heart ache to hear her tell them.”

“I presume so,” grimly remarked her husband, to whom the remark was made; “but I can’t agree with you. Mary Ellen has just about the same amount of trouble that comes to most of us in one way or another, and no more, as far as I can discover.”

“Oh, do you really think so?”

“Yes, I truly do,” he replied. “The principal difference is that Mary Ellen is more fond of having funerals than most of people.”

“More fond of having funerals!”

“Yes, that’s what I said, and it’s just exactly what I mean,” he reiterated. “Most of us expect, and are willing, to bury at least a few of our woes without any special public ceremony; but Mary Ellen always insists upon having a funeral for every grievance, and the larger the number of mourners she can gather, the better she is pleased.”

“Perhaps she is one of the people who can’t live without sympathy,” said the tender-hearted woman.

“She’d better make less frequent demands for it,” replied the other dryly. “Of course I haven’t much patience with her I’m willing to admit, but I’ve attended too many funerals at her invitation.”

There are too many people of the Mary Ellen stamp; and it seems strange that to the end of their lives they often fail to see the propriety of having “private burials” of their woes, instead of compelling their sympathetic and tender-hearted friends to attend these frequent and depressing funerals.—*Youth’s Companion*

SOCIAL CIRCLE, GA., May 12, 1892.—*Dear Bro. Mitchell*: Daily and almost hourly for weeks past, I have been thinking of you, and at times imagined myself in conversation with you. O, how I desire the privilege I once had in this particular. I believe I wrote you that I could go to some one of our churches every Sunday, which I esteem as a great privilege. I have attended regularly for the last eight weeks, except last Sunday. One day recently, while reading in Acts x, of Cornelius sending for the Apostle Peter, I was struck with the force of the attending circumstances, that both Cornelius and Peter were at the same time directed by the same Spirit, even while they were in different localities, and having no personal acquaintance with each other. And such is the harmony and convincing power of God’s work that Peter says: “Therefore came I unto you without gain-saying, as soon as I was sent for: I ask therefore for what intent

ye have sent for me?" Cornelius relates to him what the Lord had done for him, and what He had commanded him to do, and further tells the Apostle that "We are all here before God to hear all things commanded thee of God."

And now, in making a practical application of this, it does seem that it should come home to us as Gentile sinners in this present day. When the church, in her visibly organized capacity comes together, we know we are before God who knoweth all hearts. And may not each one individually, and the church collectively ask, for what intent am I here, or for what intent are we here? Are we here in obedience to the command of God's word and the promptings of his Spirit? Is it for mutual edification and to bear a part in the service and worship of the true and living God? In short, is it to glorify God that we come together, or is it something of a carnal nature to honor and glorify man? And again, may we not with propriety ask for what intent or for what purpose have we chosen a gospel minister to go in and out before us as pastor? Is it to heap burdens upon him, or that he may worship for us? Have we, as a church, called a pastor to have a rich entertainment in rhetorical literature or to be electrified and carried away with the whirlwind of his eloquence? Or is it our desire to hear words—and words only—from God? Is it to hear of Jesus, that dear name that is above every name, and in whom alone is salvation from our sins? Do we desire to hear words from him whom the Lord sends to us as to how man shall be just with God, and how the redeemed are presented to the Father clothed in the spotless robe of righteousness, made kings and priests unto God, and crowned with eternal glory?

Your brother,

J. N. HURST.

CARROLLTON, GA., October 14, 1892.—*Dear Bro. Respass:* I visited the Marietta Association, which convened with the church at old New Hope, Carroll county, Ga., October 1st, and I will say that I am seventy-three years old and have been a Baptist fifty years, and I have never seen more union, fellowship and love manifested than I saw on that occasion. Not only the Baptists, but the whole community seemed to take a deep interest in the meeting, so that the abounding goodness of God seemed poured out upon that community. The congregation was very large, and the very best of order prevailed throughout the meeting, and we had several visiting ministers with us, among whom were Elds. Henderson and McDaniel, of the Yellow River, and Elds. Speight, John D. and Enoch Phillips, Hamrick Roberson, Butram, Merrell and Carrens, from the New Hope. Brethren McDaniel and Henderson remained with us from the close of the Marietta (and had several appointments in the New Hope) until the convening of the New Hope the following Saturday, and there those dear brethren preached to the largest and most orderly congregation my eyes ever looked upon, and the same I have said relative to the Mari-

etta will apply to the New Hope. It seemed as though the whole community took a lively interest in the meeting, which was manifested by the way in which they provided for the welfare and comfort of the dear brethren and sisters while among them. O! that God would bless the dear brethren and sisters, also the dear friends of that vicinity for the kindness bestowed upon us poor, sinful mortals. The Marietta was presided over by Bro. Kemp, and Bro. Isaac N. Moon Clerk; the New Hope by Bro. R. T. Speight, Bro. J. M. Cobb, Clerk. Now, my dear brother, I can say with Paul, in part, that I know my departure is at hand, and the most heart-rending trial that I have ever been called to pass through took place the 16th of last October. We had a lovely son, our dear baby, in his twenty-third year, and had been a Primitive Baptist seven years, and who adorned his profession, and was a model boy in every respect. He never was away from home, except he clerked in Carrollton one fall, and he was so glad when his time was out, and he came home and decided that home was the sweetest place on earth, and that he would stay with us as long as we lived. His mother and I naturally looked upon him as a staff in our old age, for he knew nothing only to love and be loved by parents, and if his mother was sick he was at her bedside, ready to administer to her wants and comfort her in every possible way, and his conversation was so pleasant that I loved to be with him when working in the field, and when he was with me everything seemed to go right; but O, my soul! how vain are all things here below. He was taken sick last October, and suffered about ten days, when his sweet and happy spirit took its flight to that upper and better kingdom, where he is to-day, I have no doubt, enjoying the smiles of our blessed Redeemer. Just before he breathed his last, in an audible voice he began and sang that good old song, "O! how I long to be there," etc. Now, my dear Bro. Respass, I desire an interest in your prayers, with all the dear brethren and sisters who read THE MESSENGER, that I may be reconciled to God's dealings towards me, in whatever shape they may come, believing that the God of the whole earth will do right. Now, may God bless you and all the editors and readers of THE MESSENGER with every blessing that would be for your good and his glory, is the prayer of your unworthy brother, if a brother at all. Yours, as ever, in bonds of Christian love,

GILBERT COLE.

EMMET, ARK., August 26, 1892.—MRS. R. ANNA PHILLIPS—*Dear Old Mother in Israel:* I to-day picked up an old letter from your pen. After reading, my old heart ran out to you, embracing you, and feeling to thank God for his mercies to the children of men. "There is a spirit in man and the inspiration of the Lord giveth understanding." Is it not a great blessing to take, to handle, and to look upon the Word of Life, and thus be qualified to declare unto others, that they may be brought to unity, or oneness and

fellowship? Still more, to feel that unction from on high impelling as a power? To dress and keep the garden was once in commandment given to the creature man; that commandment has never been revoked, hence man's duty to-day. But a seed without life is rejected by a wise dresser, or husbandman, that words are with or without life, observing that you in that letter tasted and accordingly regulated the seasoning so as to meet my taste, discovered a oneness which produced a desire, and that desire seemed expressed in the words of Jesus to the woman at the well, "If thou hadst asked of me, I would have given water which would have been as a well of water springing up into eternal life." Feeling this springing up, I laid down that letter, picked up my pen and began this scribble. And now I wish to call attention to that sweetest and last, but new commandment of our Lord and Saviour, "that ye love one another as I have loved you." This is fulfilling the law, "Love thy neighbor as thyself," and is found alone where the love of God exists supremely. Here God, who is love, like David after dispossessing the Jebusite of their stronghold, builds his dwelling place and reigns over Jerusalem, and he who saw thus, or has written on his heart these things to which the types and shadows all agree, is qualified to go and preach, saying, "The kingdom of heaven is at hand." Thus the picture photographed by Jesus, the great Photographer, is readily observed by each one who has been blessed with a visit to the temple, and privileged to examine these instructive photographs, and can taste, handle and present to others, and thus unite in love to each other with such strong bonds as that they will forsake husband, wife, houses, land—yea, and himself also, to follow this greatest of examples. But to cultivate is to pulverize soil, cut obnoxious growth which, receiving the strength of soil, hinders the harvest. O, then, when the harvest seems so scant, is the cultivation what it should be? Thus will a wise husbandman inquire and use means to improve cultivation, and thereby increase the harvest. But when a cry is heard from Maine to Mexico, who among us can fail to be stimulated, and endeavor to not only improve cultivation, but carefully select and see that that sour crab nor that abominable cockle-burr be cultivated, as our missionary friends do, bring to demonstration the truth on record that cultivation makes them two-fold more the child of hell than themselves. But to cultivate love of God and each other is to follow strictly him who said the Father worketh hitherto and I work, which I understand is to follow these pictures with which the temple abounds for illustration and instruction, and fearlessly I will say that in so doing in wisdom, in cultivation, therefore an abundant harvest, will result. Your exhibit, my dear sister, of your observation of these pictures so completely agrees with my own that I feel like you and I have indeed been born of an incorruptible seed, and therefore our Father is incorruptible and eternal; so on reading your letter fraternal love was animated, and a sweet satisfaction resulted in lift-

ing above the fog and dust settling near the earth's surface. To cultivate love is to hew down ambition, emulation, strife, heresy, etc.; therefore diligence is required. Let us labor, therefore, to enter into this harvest (rest which remains for us).

I was sixty-four years old last Tuesday; am quite feeble physically, but zeal seems to increase, so that when unable to tell to others what the Lord shows to me I feel lonesome in the midst of company. Was at a district meeting last Saturday and Sunday; witnessed a glorious feast from the Lord, I at least feel; but abroad I hear rumblings as of threatening storm. If you have time and travail, please write privately or in MESSENGER of the Two Witnesses, found in Zechariah iv., also in Revelation, if you feel it. If not, request Bro Respass, whom I love in the gospel; yet I fear to request in person, lest I trouble him by adding another to his numerous burdens. If you do not feel it, just throw this away as but a scribble of no value. May the glorious Lord comfort and strengthen you in your declining life, preserve you from snares, and may your last days be your best days, is the the heartfelt desire of one who has learned to love you.

In bonds,

B. L. LANDERS.

EXPERIENCE.

HOBGOOD, N. C., Oct. 20, 1892.—*Dear Bro. Respass:* I have been greatly comforted in reading your experience in the MESSENGER, and for a long time I have been burdened and in much darkness of mind. Yesterday morning the impression came to write you and tell of God's goodness, long forbearance and tender mercy to me, the chief of sinners. He says, "My people shall be a willing people in the day of my power," and I have suffered so much I now feel willing, if not deceived. When the impression came to write, I felt light, then I doubted and these words came with sweetness to me, "He will guide me by his counsel, and afterwards receive me into glory." But oh, how weak and full of fear and trembling I do feel to be; as a new born babe—helpless; all my help must come from Him. From my earliest recollection I feared God, it seemed to me, for when I would do wrong, I would think of death and hell, and what would become of me if I died. I sinned, and could not help sinning. My first real sorrow was the death of my dear mother; I greatly loved and respected her, and the thought of never seeing her again in this world grieved me sore; but even as a child I thought it was right, and the day she was buried this thought came to me: "Mother, I feel like I shall meet you again, but there must be a change," and I looked forward to the change. All this time I grieved because I could not do right. The next sorrow was the death of my good father. Oh! I became so troubled, but did not know what was the matter with me; everything was trouble on all sides, though I had a good step-mother and aunt to raise me, I was miserable. I was soon sent away from home to a Missionary boarding school, and there

my mind being employed the greater part of the time, I became better satisfied; only I had to attend Sunday-school, and that I did not like to do, as I felt it was wrong, though I had never been taught it was wrong. My mother was a Baptist, and also my aunt, who helped to raise me, but I was quite young when mother died—between nine and ten years of age—and my aunt I never had heard speak of Sunday-schools at all. While at school, there was a revival carried on. I never had been to a revival, either, and felt out of place, but others were going to the mourner's bench, and I went too, but did not find any religion there. One morning I was in a crowd (not at church) and it seemed to me I was so tired, and there came a calm feeling over me; they said I professed religion, but I did not make any profession; but there was a change of some kind, for I could not roll sin under my tongue as a sweet morsel any longer, as had been my want to do, and ever since I could remember I tried to pray to God. Now I began to consider and look around me at professed Christians, their walk, conversation, etc. I felt if there was not a change in me, and a felt change, I could never go to the communion table and partake there; it would be an unpardonable sin to me. I shuddered to see the actions of some; I know my nature is no better than others, but I do think and feel there should be a difference between believers and unbelievers. My trouble at times was great; I felt like other people were happy and I one to myself, and at times I felt like I wanted to be away from everybody, in some remote corner of the world. My former associates I did not enjoy, still I went on in practical sin; I knew not what to do. I went on in this way, never saying a word to any one about my trials. I had a good offer to marry, and accepted, thinking I might be better satisfied, for I loved the proposer, and believed he loved me; so we were married, and for a time was better satisfied, until one day I was sitting thinking how good and merciful God had been to me all my days; I was then eighteen years of age and now I had such a kind companion, and would He thus bless me all my life here, and suffer me to die and go to endless woe? Oh, woe indeed! I left my seat one among the most wretched. I went on in that condition for nearly a year, trying to pray, but my prayers seemed to reach no higher than my head, and my burden grew greater and greater, heavier and heavier, until I felt I must surely die if no relief; and one morning I awoke just before day in such anguish of soul that I burst out crying, and all I could say was "Lord, have mercy on me." My husband asked me what in the world was the matter; I told him I did not know; and there I was, as a new-born babe—knew nothing—helpless. I do not know how long I was in this state, but these words came to me, "Bless the Lord, oh, my soul, for I have received from his arm double for all my sin." I was happy indeed, and felt willing to bear anything in the world, and this hymn came in connection with the deliverance: "How happy are they who their Saviour obey,"

etc. I have a desire to continue to write until I tell the travail of my soul up to the present time to this dying land, for it seems to me that darkness has overspread the world, and gross darkness the people. Your sister in trial but in hope,

BETTIE Z. WHITLEY.

OBITUARIES.

ELD. R. T. WEBB.

My beloved father, Eld. RICHARD T. WEBB, died suddenly sitting in his chair writing a letter, at his home in Wood county, Texas, about 11 A. M., September 16, 1892. He had recently visited us in Gray-on county, and preached at Pilot Grove Association on his return home, which was next to the last sermon he ever preached. His last sermon was at a school-house in his community, on Sunday before his sudden death on Friday. I feel that his life and labors in the ministry are deserving more than a passing notice of his death, and as suggested by brethren, I think now of writing a condensed biographical sketch for publication in the MESSENGER. He was in his 71st year. I am his only living son.

Denison, Texas.

I. HARVEY WEBB.

REMARKS.—By request of our dear young brother, Webb, we here append an exact copy of the letter his father, Eld. R. T. Webb, was writing to his niece in Tennessee when he so suddenly died in his chair and in the arms of his dear wife and daughter, who were the only ones present when he passed away without a word, a struggle, or a groan, like one sinking gently into sound and quiet sleep. The letter he was writing is precisely as follows:

“WINSBORO, WOOD CO., TEXAS, Sept. 16, 1892.

“MY DEAR AND BELOVED NIECE: With emotions of heart-felt gratitude to the great Benefactor and Giver of all good, I embrace the present opportunity to answer your thrice welcome letter, which came to hand a few days ago through the politeness of N. E. Bozeman, our mutual friend. I was made both glad and sorry on the reception of your letter—glad to hear from you again, and that you were still living, but sorry to hear of the death of my brother, your father. But why should we grieve when one is taken from this world of sin and sorrow and carried to a world of blissful rest, where all the pain and infirmities of old age are forever shut out and left behind—”

Here the pen of Eld. Webb ceased to move when only half the letters of the last word he had in his mind had been written. The time of his sojourn here was out—the last moment had come. He had always been in good health, and for about fifty years had labored ardently, fervently and devotedly in the ministry, as well as setting a noble example of honesty, industry and economy at home in the support of his family. May the Lord bless our dear aged sister Webb, who has been a life-long help-meet and companion to Eld. Webb.

But, before closing these remarks, there is one other thing to which I desire the special attention of the reader. It will be seen in the obituary of Eld. R. T. Webb that a brief biography of his life is expected to be published in THE GOSPEL MESSENGER. If received and examined by the senior editor, and thought advisable

to publish, it will commence January, 1893, or soon thereafter, and continue in consecutive numbers till all is published.

As Eld. Webb's life was quite an eventful one, and he was well known and had a host of friends, brethren and sisters in Georgia, Alabama and Texas, we presume that thousands would desire to read his biography and file it away for their families who are not now subscribers to the MESSENGER. It is therefore suggested to all such, and to our agents and friends of the MESSENGER generally, that they send on subscription price of \$1 per year, with names and address of as many new subscribers as possible to commence with the year 1893. If any desire only single copies of MESSENGER, which contains obituaries of their relatives and friends, they will please forward 10 cents for each copy desired, with name and address where to send, and it will be promptly attended to.

W. M. MITCHELL.

LITTLE GILLY CHAFIN.

This sweet little daughter of Taylor and Mary Chafin, fell asleep in Jesus at their home in Lee county, Ala., August 22 1892, in the sixth year of her age. Ten days of intense suffering was allotted her before the Lord took her to himself. She was a lovely, bright and intelligent child of her age.

This notice by her aunt,

MRS. ANNA MELTON.

MRS. CALLIE SHEFFIELD

Departed this life July 30, 1892. She was born in 1856, and lived to be thirty-five years, seven months and five days old. She joined the Primitive Baptist church in 1885, and was baptized by Eld John Frost, the second Sunday in May, 1886. Sister Sheffield had a delicate constitution, and suffered a great deal from dyspepsia, yet she was kind, patient and tender-hearted. You could always find her, when her health would allow it, at her church meetings. She was a kind mother, a loving wife, and an exemplary member of the Stephens' Grove Church. Through the many fiery trials that the writer has passed, she has all the time shown herself to be one of the *very elect* of God. In sorrow we bid her farewell. She has been faithful over a few things, the Lord will make her ruler over many things. She called for the song, "There's a land that is fairer than day." Her last words were, "I am going home to die no more." We pen these few lines in tears, because we loved her for Jesus' sake. But we will try not to sorrow "as others which have no hope," for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. Dear sister, we hope to meet thee in that beautiful world where sorrow and pain will be no more.

Eagleville, Tenn.

J. K. WAMACK.

MRS. FRANCIS JONES.

SISTER FRANCIS JONES, whose maiden name was Stewart, departed this life July 22, 1892, at her residence near Magnolia, Ark. She had been afflicted with rheumatism for many years, not being able to walk from her bed room for seven years previous to her death. Only those who were with her can know the patience and the peaceful resignation with which she bore her sufferings.

She was born January 8, 1822, in South Carolina, and with her parents moved to Georgia, and then to Alabama, where she was married April 23, 1842, to John J. Cryer, with whom she came to Arkansas. Mr. Cryer died September 3, 1844, and December 15, 1850, she was again married to Mr. Joel Jones, who died September 24, 1864. She was the mother of

eight children, five of whom survive her. She was a devoted mother, ever watchful for the interests of her family, and succeeding in raising her children to be respected and useful citizens, who kindly cared for her during her long and painful affliction. Sister Jones united with the Primitive Baptist church in September, 1857, and was baptized by Eld. T. J. Foster. She was a highly esteemed member, and beloved by all her brethren and sisters. She adorned her profession and was worthy of imitation as a Christian woman, and was a firm and unyielding advocate of the doctrine maintained by the Primitive Baptist.

N. C. YARBROUGH.

ISAAC HAMBY.

Eld. ISAAC HAMBY was born September 20th, 1806; joined the church and was baptized by Eld. George Daniel in September, 1829; ordained to the ministry January 29th, 1848, and was a faithful and devoted servant of two or four churches from that time up to within two years of his death, and was Moderator of the Yellow River Association twenty-four years.

Whereas, the church at Bald Rock, deeply feels the loss of our beloved brother, Eld. Isaac Hamby, who departed this life at the home of his son at Conyers, Ga., July 27, 1892, in his eighty-sixth year and fiftieth year of his faithful, devoted and useful ministry, and we deem it proper as a church to say that he was our faithful and much esteemed pastor for thirty-three years.

Wherein it has pleased our Heavenly Father to take from us our aged brother and father in Israel, we in deep submission give God the honor for the gift, which was in him proven by his able teachings, walk and worthy examples, yet in his meek, humble and energetic defense of the doctrine and plan of salvation for poor, mortal man, was ever untiring and unflinching to the last. And now, may we as a church and members of the same give this as our token of love for our departed brother and aged pastor. Again, may his bold and zealous efforts in his teachings and admonitions ever live in our memory, and the seed sown be gathered many days hence.

As a neighbor, he was highly esteemed by all; as a husband and father, he was devoted to his family; as a pastor, he was loved by all his churches; as a Moderator, few excelled him in disciplinary powers; as a companion in the ministry (especially with the young ministers), he was a dear, loving, instructing and humble companion. In his presence, both privately and in trying to preach, we always felt strengthened and encouraged by his firmness and words of comfort. And now, although his voice is forever hushed, and his presence forever sealed from our view, yet may his teachings and admonitions ever live in our memory and prompt us to imitate his example of character.

Although his warfare is over, his race run and the work given him finished, yet may we be able to say, The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

J. F. ALMAND,	} Committee.
P. H. WHITE,	
E. L. MCDANIEL,	

MRS. SUSAN YATES,

Wife of Gadi Yates, was born December 19, 1835, and departed this life June 18, 1892, aged fifty-seven years, six months and twenty-nine days. She had been for several years a consistent member of the Primitive Baptist church, in the full enjoyment of the Christian love, confidence and fellowship of all who knew her, which is doubtless the richest legacy that one can inherit upon this earth, and we do not believe she would have exchanged it for all the world besides. She was a daughter of Eld. Joel Pate, well known as an old, faithful and well-tried soldier of the Primitive Baptist faith, who spent upwards of forty years in the

ministry. His daughter, Susan, the subject of this notice, in early womanhood was married to Mr. Gadi Yates, of Washington county, Fla., where they lived at the time of her demise, and where her bereaved husband and children still live. Mr. Yates and wife had born unto them eleven children—seven sons and four daughters, and of this number seven survive to mourn the loss of a kind, tender and compassionate mother. As a wife, Sister Yates was without a fault; as a neighbor, she had but few equals and no superiors; as a Christian lady, as a promoter of good, as an alleviator of the sorrows of the distressed, as a Christian nurse in hours of darkness, peril and discomfiture, she ranked pre-eminently among the first in the great circle of all our acquaintances. She was especially gifted in this great and needful spirit in the church. Her deportment in all the avocations of life—in every circle in which she moved, both sacred and social—was always consistent and becoming. She was full of forbearance and indulgence, kind, gentle and affectionate to all; and we have often thought that perhaps no man ever lived that more dearly appreciated the worth of such a woman and wife than did her devoted but now bereaved husband. Their life and union was one of enjoyment and peace, and they had a peculiar manner in making all happy around them. Her husband, though strong in the faith, has never been connected with the visible kingdom, but in every other respect would be a worthy exemplar to many within. He never suffered the pastor of the church of his wife's membership to serve at his own expense; if there was none else to help, he alone would relieve; but there are dutiful brethren and obedient sons that always make this duty light, agreeable and pleasant. Sister Yates was also equally mindful of the sick and afflicted in the circle of her acquaintances; she never slighted an opportunity to visit and if possible administer relief. She was, indeed, a worthy exemplar in all that tends to Christian fidelity, piety and morality, and her many acts of benevolence will long be remembered, and we hope practiced by her dutiful ward behind her.

In our human weakness we cannot help joining in sorrow with the large circle of her relatives and friends, but feel assured, notwithstanding, that our time loss is her eternal gain. She is at rest and we should not wish her back in a world of sickness, sorrow and pain. She has fallen asleep in Jesus, and will there remain until the resurrection to join the convoy of happy angels in the ultimate triumph over all that is transitory. Peace to her slumbers.

S. P. DARBY,

MARY MELLETTE.

Mrs. MARY MELLETTE, third daughter of Mr. and Mrs. John Taylor, of Indiana, was born October 15, 1832; married to Jesse Mellette January 18, 1850; joined the Old School Presbyterian church first Sunday in April, 1851. She, with her husband and eight children, came to Alabama February 18, 1888, and purchased for themselves a nice, pleasant home seven miles east of Huntsville. Mrs. Mellette, with her indomitable energy and perseverance, added many beauties and comforts to her new home, where she received and entertained her new Southern friends with so much hospitality and ease that we all were soon attached to her as though she had all her life lived among us. She justly reigned queen of love and light in her household. She looked well to the ways of it, and ate not the bread of idleness. She opened her mouth with wisdom, and in her mouth was the law of kindness. Her children rise up and call her blessed; her husband also. I can truthfully say I never met one whom I loved better, for to me she manifested so much of the fruits of the Spirit that I could but love her.

Just as the very first rays of light were ushering in the 29th day of June, 1892, Mary Mellette obeyed the call to the marriage supper of the Lamb, and her pure spirit entered the chariot of love and light, drawn by ministering angels, whose pleasure is doing their Master's bidding,

and was carried to her home in heaven to ever be with Jesus, while her precious children and loving husband bowed over her lifeless body with hearts fuller of sorrow than they had ever before been, for she whom they all loved most was first to go out forever from their happy home. They wept, too, for the dear son and brother who was far away in his home in ———, and could not with them give the last fond look on the sweet face of the dead wife and mother. Sorrow no more, dear ones, for she whom you loved and honored left with you by her every day walk and conversation a sure evidence that she was by grace prepared to enter into an eternal rest and ever be with the Lord. May God, in the multitude of his mercies, bring each one of her children to love and worship him as she did, is the wish of her loving friend,
SUE LAWLER.

CHARLIE STEPHENS.

CHARLIE STEPHENS, son of Caleb and Elizabeth Stephens, was born in Jones county, Ga., July 21st, 1855. He moved to Taylor county in his nineteenth year, where he was married to Miss Harriet Jones January 8, 1873, where he remained until 1874, when he moved to Macon county and lived one year; then moved to Crawford county in 1875, where he lived until his death. He had congestion of the bowels, and only lived four days after he was taken sick. He leaves his wife and seven children to mourn his death. Bro. Stephens was a member of the Primitive Baptist church. He and his wife united with us at Salem the second Sunday in July, 1888, and were baptized by the unworthy writer the second Sunday in August, 1888. Their oldest daughter is also a member. He was a kind husband, affectionate father and agreeable neighbor. He was surrounded by many friends and few, if any, enemies. The brethren and kind friends consigned his body to the tomb till the resurrection morn, when, we believe, he will come forth with Jesus and his holy angels, arrayed in his glorious righteousness, singing the song of the redeemed host, whose robes have been washed in the blood of the Lamb.

We would say to the weeping children, while you deeply mourn the irreparable loss of a Christian father that your loss is his eternal gain. You have his pious and devoted Christian life as an example well worthy of your imitation. Remember that you, too, are hastening on as fast as time can roll, and may you ever be faithful and watchful, ready to go at the Master's bidding. Precious in the sight of the Lord is the death of his saints. May God bless the bereaved family, is my prayer, for his name's sake. Amen.
Unworthily, ISAIAH GRANT.

MRS. BLANCHE BAUCOM.

Died, August 26, 1892, Mrs. BLANCHE BAUCOM, wife of Rufus Baucom, and daughter of Mr. and Mrs. D. F. Culpepper. The subject of these lines was born March 18th, 1874, being at the time of her death eighteen years, five months and seven days old. She had been married only nine short months, when the grim monster claimed her as his victim. She was an obedient daughter, a loving sister and devoted wife. She was sick only twelve days, and although she suffered more than human tongue can tell, yet she bore it with Christian fortitude—without a murmur.

Although Blanche never made a public profession of religion, she left a bright evidence that she is now a shining angel at the right hand of God. Her last words were, "Meet me in heaven," besides much more evidence left us during the last few months of her life. She leaves an aged father and mother, six sisters, two brothers and a loving husband to mourn her loss, besides a host of other relatives and friends. Although we are heart-broken, we mourn not as those who have no hope, and can only say:

Darling Blanche, thou hast left us;
Here thy loss we deeply feel;
But 'tis God who hast bereft us—
He can all our sorrows heal.

Sweet Home, Oct. 8, 1892.

A SISTER.

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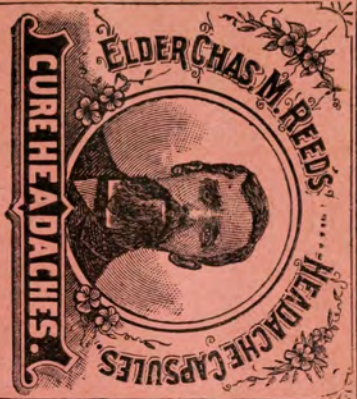
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