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Williamston, N.C. [s.n.]

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Vol. 15.

No. 1

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY.

BUTLER, GEORGIA.

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Z. D. RESPASS.

Eld. J. H. Oliphant's address is now Pimento, Ind.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY, 1893. Vol. 15

LONG SUFFERING OF GOD, AND GRACE DISPLAYED.

DEAR BRO. RESPESS: There is an incident with which I am personally familiar that I feel impressed to write for the pages of the MESSENGER, and since reading the touching incident by Eld. Mitchell in October MESSENGER, I can no longer forbear, as I think it will be of interest and comfort to Christians.

The narrative given by Eld. Mitchell of the conversion of a young lady, and the incident with regard to the deacon mentioned therein I know to be true, for I was once a member of the same church with him.

In 1888 I and family lived near an aged brother and sister in Lee county, Ala. A nice young man, a good citizen and special friend of ours, had married the only daughter of this aged brother and sister, and at the time of which we speak they were living in the house with the old people, together with four or five children which had been born unto them. Before marriage, the daughter had boarded for a time with a family in a little town where she had completed her education under the tutorage of a nice gentleman, who was a Methodist preacher. The gentleman she married was of a Methodist family, and all his religious training and association were of that character. He had for some time been greatly concerned respecting his salvation, and finally the Lord gave him peace and joy of soul in believing in the Lord Jesus. He united with the Methodists, and in a short time his wife also joined them, thinking she could be satisfied and be with her husband, though it was not her preference. Soon, however, she was greatly dissatisfied and distressed about her church

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relations, and as her father was taking the GOSPEL MESSENGER she would generally read it for him, as his sight had become too dim to read. She soon found by reading the religious exercises of others, and the doctrinal articles in the MESSENGER, that the Primitive Baptists were her people, and that she had made a great mistake in supposing she could be satisfied to remain among the Methodists. Her husband, too, was restless, but could not bear the thought of either himself or wife leaving them to join the Primitive Baptists. Many harsh things and ugly names had been sounded in their ears against Primitive Baptists, in order to disgust them and turn them away from all thought of uniting with "*hard shells*," as some called the Baptists.

But no ugly name or sarcastic epithet that could be heaped upon an innocent and unoffending people could stifle or suppress the effectual work of God's grace in his children to bring them out of bondage into the glorious liberty of the gospel of Christ. The struggle was hard and long, but grace gained the victory. The wife of this gentleman could no longer stifle her honest convictions of duty to God by remaining with the Methodists, but her beloved husband was not yet prepared in mind to leave the Methodists, nor to give his willing consent for his wife to do so, especially if she should apply for membership among Primitive Baptists.

But there is one other incident which this gentleman has related to me, which I think is worthy of a passing notice here. Some time after he joined the Methodist he became greatly troubled with the thought that the world was soon to come to an end. He was in a state of continual dread and fear for several years, and at times felt as though his life was in danger, though he could not tell for what cause, as he was a good neighbor, a peaceable citizen, and quiet, law-abiding man. Up to the time of this strange distress coming upon him, and during the years of its continuance, he had read the Bible only in view of its being in harmony with Methodist teaching and doctrine.

But after suffering these fearful apprehensions for a term of years, and praying for deliverance therefrom, he was one day up on a house at work, and saw some one at a distance coming toward where he and others were. He said to one present that "I see some one

coming, and I feel as though I was going to hear some good news." The gentleman drove up and said: "Come out here—I want to sell you a Bible." He bought the Bible, paying the last cent of money he had for it. He began with renewed energy and interest to read his newly bought Bible. But somehow it did not seem to read to him as he had thought other Bibles had read to him, and especially those favorite texts with Methodists seemed to have lost their force or changed their meaning. He began to conclude he had been imposed upon, and that the book agent had put off a spurious Bible upon him. He had frequently heard the "Hard Shells," as he called the Primitive Baptists, preach, and now it seemed that his new Bible and their preaching were very much alike, and as he had been taught that *Hard Shells* were wrong, he concluded that his new Bible must be wrong also. His father was a good citizen and zealous Methodist, in whom the loving son confided for sound religious instruction. He showed his newly bought Bible to his father, and made known his difficulties in harmonizing it with Methodist teaching. His father told him the Bible was all right, but said he: "Your construction of it, my son, is all wrong. Why, my son, you are a *hard shell* if you fall into such notions about the meaning of the Bible as you now have. You must not construe it that way." He could not bear the thought of being a *hard shell*, and it made him angry for even his father or any one else to thus brand him with such a disgraceful title, as he considered it.

But time moved along, and as the Lord had commenced a good work of grace he carried it on. This man's wife was greatly distressed and tortured to live in the condition she was then in, and to go contrary to the remonstrance of her husband and his relatives was a trial of faith she felt hardly able to bear. She consulted with me and desired advice, but I could not advise under the circumstances that I knew surrounded this case. I simply said that I thought if she would do what the Lord had made it her duty to do, her husband would quietly submit, for he was a kind, good man.

The regular two days monthly meeting came on, and in fear and trembling she related to the church, where her father and mother were members, the dealings of the Lord with her, and was heartily received as a proper

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subject for baptism, which was to take place at 10 o'clock next day. It was announced also that opportunity would be given at the water; if any other wished to apply they could then do so. The young sister, together with her father and mother and other company, went home Saturday afternoon, finding her husband in a rage because he had heard she had joined the Primitive Baptists. He told her father to take his daughter, declaring at the same time she should never more live with him. He was in an ill-humor with myself and wife, thinking we had influenced his wife to join, though she told him we had not. He seemed restless and miserable, and went to a store after something, but forgot what he went for, and came home in a bad spirit, declaring his wife should not be baptized, and made threats against Eld. Mitchell, the pastor of the church, if he should baptize her, though he had always been very friendly and kind towards Eld. Mitchell. He seemed in a miserable condition all that night, and the family really feared he would do violence to himself. He forbid his wife's going to the water Sunday morning for baptism, and I was requested to inform Eld. Mitchell that she would not be there. When Eld. Mitchell got to the church on his way to the water, about one mile distant, he was told it was useless to go, as the sister would not be there. He said: "Well, we will go, as we agreed to do on yesterday, and you may tell this man that I hope, not only to baptize his wife soon, but himself also."

We went to the water, and at the appointed hour Eld. Mitchell opened the services, announcing that the subject of baptism had not arrived, but as the church had agreed in conference to give opportunity at the water this morning, such opportunity was now given, and if any one present wished to relate the dealings of the Lord with them they could manifest it by coming forward. A young man came forward and related a very satisfactory experience of grace, and was received and straightway baptized.

Returning to the house for preaching, we found both this man and his wife were already there to hear the preaching. Some of his Methodist brethren had been talking to him, and told him they thought he was doing wrong in opposing his wife's baptism. He was appa-

rently quite restless during the sermon, and the preaching seemed to be with great power. The meeting closed, and Eld. Mitchell and another brother spent the afternoon and night at my house, intending to go on home, about eighteen miles, Monday morning. The distressed father and mother of this faithful and sorely tried sister came over to spend the afternoon and part of the night with us, and about sunset their daughter also came, bearing a brief note to Eld. Mitchell from her distressed husband, in which he said: "I do not want you to baptize my wife, as she is already a member of a church that is good enough." Night came on, and as there were six Primitive Baptists present, including the young sister, we requested Eld. Mitchell to engage in prayer, and he first read a part of Luke xviii. upon the subject of prayer, commenting considerably upon the encouragement therein given, to pray and not faint. He then prayed fervently for our distressed friend and his wife and for the church of God. And after rising from prayer, he continued to speak of the invincible power of the prayer of that faith which the Lord giveth. He spoke of Elijah's praying seven times for the same thing before he realized any sign of answer to his prayer. While he was thus speaking, and we were all solemnly listening, we heard the sound of footsteps upon the veranda and then a knock on the closed door. I arose and opened the door, and behold! there stood our poor, distressed friend, with a large Testament, partly open, in his hand. His countenance showed that something wonderful had taken place with him. Casting his eyes upon Eld. Mitchell as he sat in his chair, he rushed to him, throwing his left arm around his neck and holding the New Testament in his right hand, he fell upon his knees, exclaiming: "O, Mr. Mitchell, can God be merciful to such a sinner as I am?" "Yes, my dear friend," said Eld. Mitchell; "God has already been merciful to you, else you would not be here now upon your knees." All of us were quite overcome. His overjoyed wife and her father and mother hardly knew whether it was a reality or whether they saw a vision. It was with them as it was with the church anciently when they were praying for the deliverance of the Apostle Peter from prison, it was so marvelous when they received the answer of their

prayers that they could hardly believe their own eyes for joy. Our first emotions having partially subsided, our esteemed friend, whose natural temperament had generally been calm and uniform, was comfortably seated and requested Eld. M. to read first part of 2 Cor. xii., at which chapter he had the book partly open when he came. He said the "Lord blessed me in reading that chapter this night, and I felt like I could not keep it to myself, but must come and tell you."

A portion of the chapter was read. It speaks of the "visions and revelations of the Lord" to Paul, when he was caught up to the third heaven, hearing things unspeakable, and was so enraptured that he hardly knew whether he was in the body or out of it until there was given him a thorn in the flesh, the messenger of Satan to buffet him. Beseeking the Lord three times to remove this Satanic messenger from him, the apostle received this assurance from the Lord: "My grace is sufficient for thee." And so it was, and has been, up to this hour sufficient for our friend and brother and his Christian wife.

About 10 o'clock in the night our aged brother and sister, together with their dear daughter and husband, started for home, half mile distant. Before leaving, however, Eld. M. had said privately to the old brother that if his daughter did not want to wait another month to be baptized, and would let him know, he would stay over another day and baptize her.

Early next morning, about daylight, word came that the dear, tried sister did not want to wait, and her husband also was desirous she should not tarry longer, and seemed pleasant and happy in making ready to accompany his wife to the water. Runners were sent out on horseback and on foot to let the church and community know to assemble at the water for baptism by 10 o'clock. The news spread rapidly, and a goodly number were there in time. Services were opened by singing, and our sorely tried friend, who had been so long under the buffetings of Satan, came forward and calmly related a satisfactory Christian experience. He looked around upon his former religious comrades, friends and neighbors, and calmly said: "You all know that this is not according to my former religious training and views. A change has been wrought in me, and I have been

convinced for four years that Primitive Baptists were right, but I thought I never would acknowledge it." He was heartily received as a proper subject for baptism, and as he had come prepared with clothing, he and his wife were both led into the water by Eld. Mitchell and baptized.

And now, dear reader, I must close by saying that I hope many will agree with me that the heading of this article is not inappropriate, for certainly the "Long Suffering of God and the Displays of His Grace" are abundantly manifest in bringing our dear brother and sister home to the fold of Christ.

J. N. HURST.

Social Circle, Ga.

THE POOL OF BETHESDA.—JOHN V.

DEAR BROTHER MITCHELL: I design presenting this subject as representing both *law* and *gospel*, setting forth the law of works to which all of Adam's posterity look for justification; also as setting forth the principle by which all of *God's* children are saved.

Those Jews who had the feast at Jerusalem were unbelieving Jews, for they wanted to slay Jesus for healing the poor, impotent man on the Sabbath day. The Jews resorted to this pool at a certain season of the year for the healing of the diseased; and it is certain that some had a degree of strength, for when the angel came down and troubled the water, "whoso first stepped down into the pool after the troubling of the water was made whole of whatsoever disease he had." Then it was only the strongest of them who were healed, because they could get in first.

You might ask, what about the angel, who was he? He was one that ministered—a leader—yet not an angel from Heaven, and he was perhaps a teacher of the law. He *went down* at a certain season. He might have been a man who had left some lucrative business—one who had made a great sacrifice to heal the people. Some are at this day teaching for doctrine the commandments of men, and that people are justified by obedience to the law which the pool Bethesda represents. Let us notice the word Bethesda a little; it is a Hebrew word and means House of Mercy, which we

will notice further on. It is true that the above suits all the Adamic race while in a state of nature; they expect to be saved by obeying or living up to the requirements of the law, some through fear of calamity or fear of death, others by hearing the terrors of the law preached have claimed pardon, doing good deeds enough to overbalance their bad acts, and morality is a good thing in its place. Now, I will take up the case of the impotent man who had resorted to the pool to be healed of his disease. He is that certain man which had the infirmity thirty and eight years. You will see that Jesus was there and said to this impotent (helpless) man, "wilt thou be made whole?" and the helpless man answered him, "Sir, I have no man to put me into the pool, but while I am coming another steppeth down before me." Jesus said unto him, "Arise, take up thy bed and walk," and immediately the man was made whole and took up his bed and walked; and not into the pool, but was healed without being put in.

This man was healed in a different way to what he had sought in fulfilling the law. Bethesda, which we said was the House of Mercy, and like every truly convicted soul, his cry was for mercy, because justification seems impossible, and, therefore, their cry is alone and without ceasing, "God be merciful to me, a sinner."

You may ask why this man resorted to the pool when there was no efficacy in it? It is because he fled like all God's children, to the law for justification, and like them he was condemned by it, killed by it. And so was a Saul of Tarsus when the command came, sin revived and he died. The poor man found Christ the end of the law for righteousness; and that the law was a school-master to bring him to Christ; and all are saved the same way. The Jews said to him who was cured, "It is the Sabbath day, it is not lawful for thee to carry thy bed," and the poor man said, "He that made me whole said unto me take up thy bed and walk." The inference is, that he who had the power to heal me, ought to have the right to bid me carry my bed notwithstanding it is the Sabbath. The Jews asked him who it was that had done this thing, and he wist not who it was, for Jesus had conveyed himself away, a multitude being in that place. Afterward, Jesus finding this man in the temple, whither he had no doubt gone to hear some-

thing of this wonderful man who had healed him; and it seems he was not disappointed, for he went and told the Jews that it was Jesus who had done these things, and they sought to slay him because he had violated their Sabbath. Now, when Jesus found the man who was cured, he said unto him, "See, thou art made whole, go thy way, sin no more lest a worse thing come unto thee." We are made here to imagine what could be a worse thing than to be under the law of sin and death, which had rankled in his bosom for thirty and eight years.

The inference is, you are no longer under the law of sin, but under the law to Christ, which is written in thy heart. Obey that law, take up your cross and follow me lest greater trouble will come upon thee. Let me say to you, dear child of God—you that have found this Saviour the end of the law for righteousness. You that have found him in a different way to what you expected, and at a time that you thought that you was beyond the reach of his mercy, and feel that you have been freely justified and have been going to the temple (church) to hear more of this wonderful man who has healed the malady of your soul that none other could heal, and have been made to cry, "Here, Lord, I give myself to thee, 'tis all that I can do."

You perhaps will say that all this is too good for me; because I feel that I can never recompense him for what he has done for poor me. Remember, the sons of Jacob found their money in the mouth of their sacks as they were famishing, and their case will represent yours in a spiritual sense, and all that is required of you is to obey him and put him on publicly to the world, and obey his law that he has written in your heart, and live to his praise. Yours in hope,

Lithonia, Ga.

J. B. KEEN.

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

BIOGRAPHICAL SKETCH.

In presenting this sketch of my lamented father, Eld. R. T. Webb, I feel that a few preliminary remarks would be in order. He never kept any diary of his life and labors, and many incidents that transpired during his life, known to others, and which might be of special interest to many, will necessarily, be left out of this sketch, because unknown to me. Had he kept a record of the number of times he preached, the miles traveled on horseback, of the many hundreds whom he baptized, and the many couples he united in wedlock, certainly, no reader could fail to be interested; but, as these numbers, dates and occurrences are silent, I shall only give a brief synopsis of such events and incidents as may present themselves from memory. I sincerely hope that it is not vanity in me to briefly portray the life and character of my father, whom I feel to have been in every respect so superior to me, but, that it is with the hope that others in reading this sketch may be encouraged and comforted by seeing and believing that the power and demonstration of the grace of God were plainly manifested from beginning to the end of his pilgrimage on earth. Thus, in humble submission to the will of God, I would inscribe this feeble eulogy as a sacred relic to all who love truth and righteousness. Hoping that my trust is alone in God for life and salvation, I remain,

I. HARVEY WEBB.

CHAPTER I.

Eld. Richard Thomas Webb, was born November 24, 1821, in Jasper county, Ga., and was the eldest son of Isaac H. and Palatiah Webb. During his boyhood, his father moved with his family to Muscogee county, Ga., and settled in what was then known as the "New Purchase." Here he was reared to manhood on a farm, and as the country was new and his parents poor, his help on the farm was necessary to aid in making a support, so that he received but little education as he grew up. His father set him free at the age of twenty, and gave him choice, either to remain at home and share a certain portion of the proceeds from the farm, or to remain at home free of charge for board and attend a country school. The latter proposition he accepted and went to school seven months. In the latter part of that year he hired to a neighbor for \$15.00 per month to labor on his farm. After his time expired, he returned home and remained with his parents until he was married. During these years of his youthful manhood the

country, in many respects, had improved, and better facilities and advantages were offered, and by industry and economy he accumulated some wealth. His father never made any profession of religion, but his mother was a pious and orderly Primitive Baptist. In 1841 he was brought to see, feel and realize his lost condition as a sinner in the sight of a just God, and after passing through the ordeal of suffering that all sin-sick souls experience and exhausting all his strength in trying to escape the fearful doom that seemed to await him, he was finally overcome and made to acknowledge, in the language of the poet, (and which verse he often repeated through life when referring to this particular time.)

“Then, if my soul were sent to hell,
The righteous law approves it well.”

At an unexpected time, he said, all his burden of sin and condemnation was gone, and a feeling of joy unspeakable and full of glory was given him, and he could then see the whole plan of salvation complete, and that the very things he had been endeavoring to do, and what he thought was necessary for him to do to accomplish his salvation, were all done and completed by Christ Jesus. He could now view him as his Saviour—chief among ten thousand and altogether lovely.

Now, instead of having a desire to try to do something to secure his eternal salvation, he was filled with emotions of gratitude, praise and thanksgiving to God for what Christ had already done, and this theme he proclaimed throughout his life, “Salvation alone by grace.”

He joined the Primitive Baptist church at Mount Olive, near Cusseta, in Chattahoochee county, Ga., on Saturday, January 8, 1842, and was baptized next day by Eld. C. A. Parker, and in May following he made his first attempt at preaching. Some of the brethren had discovered some signs of a gift in him, and a Bro. Cobb, who sometimes led in prayer and gave exhortations, had a meeting appointed at his house on Sunday evening and after opening the meeting himself, by singing and prayer, called on Bro. Webb to come forward and speak to the assembly. He arose, and with as much liberty and ease in speaking as he ever had in life, stood for some length of time proclaiming the good news and glad tidings to the children of men. This one occasion,

he has often remarked through life, was one of the most joyful, and attended with the most gracious and refreshing influences of the Spirit of God of any time he ever experienced afterwards. His oft repeated comparison of his feelings and condition on that memorable occasion was that of a new born babe, having satiated its thirst or hunger from its mother's breast, and then lies perfectly quiet and easy on its mother's bosom.

"But oh, my soul, he often said,
The time to fall was just ahead."

On the Sunday following this happy event he went to a church, several miles distant, that Eld. C. A. Parker was pastor of, and all that week, he said, before going to this meeting he would find himself preaching, continually. One text of Scripture after another would be presented, and he came to the conclusion that preaching was the easiest work he had ever undertaken, so upon arriving at the place of meeting that day, he met Eld. Parker, who had been informed of his work on the Sunday before, and after passing the usual compliments and expressing his heartfelt gratitude on hearing of such news, Eld. Parker invited him to go into the pulpit. He said he very reluctantly went up, and very soon after he did go into the stand he became shrouded in darkness, and the text he had been preaching from all the morning, as he was journeying along to the place of meeting, had now lost all of its meaning, and no light or comfort could he derive from meditating upon this text, "For ye are my witnesses." He had preached a long sermon from this text that morning while riding along the highway, and he still intended using the same text, if called upon to preach. So after Eld. Parker and he went up into the pulpit, he was persuaded to go forward, and after going through the form of singing and prayer, he arose and quoted his text about twice, "For ye are my witnesses, For ye are my witnesses," and then stood perfectly dumbfounded for a few seconds, and then sat down. Now, he said on this occasion he felt like a fool, and it appeared to him that all who were in the house were of the same opinion—that he was a fool. Oh, such bitterness and anguish of soul! he had ruined himself; deceived others; reproached the cause of his God, and now what could he do, or, what should he do!

Here, he said, he learned a lesson that he tried to remember and profit by through life, and that was, he learned that he was dependent upon God for a message to deliver, and he felt the force of the truth of the Saviour's language, when he said, "Without me, ye can do nothing."

He was ordained to the ministry on Friday, June 23, 1848, by a presbytery composed of Elds. James P. Ellis, William G. Wilkinson, Stephen Parker and C. A. Parker.

He was married to Sarah E. English, on November 22, 1849, who survives him, and who was to him, through life, a true consort and a helpmeet indeed. Unto them were eleven children born—three sons and eight daughters; one son and five daughters still living.

I. H. WEBB.

[TO BE CONTINUED.]

A TOUR.

DEAR ELD. RESPESS: Will you allow me to make a few remarks relative to a pleasant visit that I made among some churches and Associations in Florida, Georgia, Tennessee and Indiana?

I left my dear wife and little ones at home the 25th of August, and returned 17th of October. I traveled by public conveyance over 3,100 miles, and about 300 miles by private conveyance; and I attempted to preach forty-four times. Three efforts I was in total darkness and four other offerings had but little of the spirit of preaching. I met eighty-nine Primitive Baptist preachers, and heard thirty-two of them preach. Some were youths—sixteen under thirty years of age; forty-six under forty, and three were over eighty. Does this look like "the old 'Hard Shells' will soon be all dead?" On this trip I heard elders preach from Florida, Alabama, Georgia, South Carolina, North Carolina, Tennessee and Indiana, and they all preached the same doctrine—salvation by grace; all had the same person to teach them—the Holy Ghost. Seeing that it is the Lord's doing to call and qualify men to preach the gospel, it should not be marvelous in our eyes that his servants should be earnestly contending for the same doctrine, faith and ordinances that are over 1800 years behind this progressive age.

I attended the sitting of four Associations; one in Indiana—the Little Zion. This is a small Association, but sound in doctrine, I think. I attended the Yellow River, the Upper Canoochee and the Lower Canoochee Associations, of Georgia. These Associations were all in peace and love. Good preaching characterized all these assemblies. I would be glad if I could mention

the names of the dear brethren and sisters whom I met while on this tour, and from whom I received a heartier welcome than, perhaps, a poor sinner like myself deserves; yet I desire to be thankful to the Lord that many of his dear children did fully endorse me by many cheering words and acts. Lord bless them! I can never forget the kindness shown to me by the churches of the Western Primitive Association, of Georgia.

By the way, I want to say I had the pleasure of meeting the church at Nashville, Tenn., commonly known abroad as the "Stephens Church." I am glad to state that the church is now in peace, sound in the faith and has a large, live membership. A more humble, God-honoring and worthy Christian would be hard to find than its pastor, Eld. J. Bunyan Stephens.

Farewell, beloved in the Lord,

Dade City, Fla. •

M. L. GILBERT.

EDITORIAL.

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Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All letters, remittances, and communications for THE GOSPEL MESSENGER, should be addressed to J. R. Respass, Butler, Ga.

EXTRA EDITION.

We have issued a great many extra numbers of the January, '93. MESSENGER, in order to supply calls from others who may wish to read the interesting articles in this number. The sketch of the late Eld. Webb is very interesting, and the incident by Bro. J. N. Hurst intensely interesting. Those ordering a dozen copies may have them for one dollar, or ten cents single copy. Send us the money and the names and address of those to whom you wish them sent, and we will send them, without any further trouble or expense to you.

Address,

GOSPEL MESSENGER,

Butler, Ga.

INTRODUCTORY TO VOL. XV.

In presenting the readers of the GOSPEL MESSENGER with a few remarks introductory to its Fifteenth Volume, we feel impressed to say, "Grace, mercy and peace from God the Father, and from our Lord Jesus Christ, be unto you." And we know if these unspeakable blessings flow to them from God the Father, and from Jesus Christ our Lord, they can look forward by faith, not only into the opening year that is now dawning upon us, but into the opening heavens, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

As to the developments of the year 1893, we are totally ignorant of what is to be brought forth. If, as our Lord hath said, we cannot tell what will be on tomorrow, or what even one day will bring forth, we are still less competent to see, or know, or tell what one whole year will bring to pass.

But why should this thought of our incapacity to look into the future trouble us? Our God rides upon the heavens in our help and in his excellency upon the sky. He rules in the heavens above and also among the inhabitants of the earth, and has never made a failure in accomplishing his purpose. To him and to his wise disposal we may, in faith and confidence, commit ourselves with all we have, and all we are, and all we ever hope to be. His watchful eye is over his people, and he is the Keeper of Israel and neither slumbers nor sleeps. His ear is open to their cry, and with heaven and earth at his command he waits to answer prayer. It is true, beloved brethren and sisters in Christ, that we are in an "evil world" and cannot hopefully look for it to be any better in the future than it has been in the past. In fact, we know, upon Scriptural authority, that "Evil men and seducers shall wax worse and worse," going from one evil deed to another and another still greater and greater, "deceiving and being deceived." And we know also, by the same authority, that when iniquity abounds among those professing godliness, the love of many thus professing waxeth cold and indifferent to the cause and people of God. And when we see, as we now think we do, that the enchanting allurements of this evil world have

ensnared so many Primitive Baptists that their love and devotion is more ardently directed to the cares of this life than to the care for the church of God, or for the ministers of Jesus, we may well conclude that iniquity abounds not only in the world, but also in the church.

It is written of our Lord Jesus Christ that after his baptism he was "Led of the Spirit into the wilderness to be tempted of the devil." And if the spotless and innocent Son of God was not to be exempt from worldly allurements and sinful temptations of the devil what can his dear children here in this evil world expect? Should they not watch and carefully guard against the "Sleight and cunning craftiness of men who lie in wait to deceive?"—Eph. iv. 14.

One of the cardinal points of temptation, embracing many other things, was all the kingdoms of the world and the glory of them were made to flash upon the mind of Jesus in a moment of time, with the false and flimsy promise of the devil that "All these things will I give thee if thou wilt fall down and worship me."—Matt. iv. 9. Jesus resisted the temptation and the tempter fled from him. So also, it is commanded the disciples of Jesus, "Resist the devil and he will flee from thee."

It is a great thing and one that should be sought after and greatly desired by the followers of Christ, to be "crucified unto the world and the world unto them;" so that its fascinating charms and allurements are counted to them but dross compared with the excellency of the knowledge of Christ Jesus the Lord. "Happy is that people who is in such a case; yea, happy is that people whose God is the Lord."—Ps. Will they not exalt the name and power and love, grace and mercy of the Lord? Will they not delight to assemble themselves together in the name of Christ, their King, and preach and sing, and pray and exhort one another daily while it is called to-day?

Dear Brethren in the Lord, the present is what we have mostly to do with and to feel concerned about. To-morrow has never yet come to any of us, and many things of the coming year are to us a perfect blank that we are not able to fill or mark one of a thousand events that will transpire. It becomes us, therefore, to make

such use of the present moments as the Lord hath enabled us, and as "Every man (in the church of God) hath received the gift, so minister the same as good stewards of the manifold grace of God."—1 Pet. iv. 10. It is not required of any to minister "strange fire" upon the Lord's altar, or anything more than that which he hath received of the Lord. And whether it is little or much, small or great, "it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. viii. 12.

Let no trembling child of grace be discouraged in his duty to God and to his church because of the apparent smallness of his gifts. Remember that Jesus gave encouragement to the poor woman who wrought a good work by pouring precious ointment upon his head, when he said, "Let her alone, she hath wrought a good work on me; she hath done what she could."—Mark xiv. 8. Is not this a high commendation of an humble service performed by a penitent sinner? And may the Lord grant unto every child of God, and to every lover of gospel truth, that spirit of Christ in the soul prompting him to follow Jesus in every good word and work, that each may have that blessed approval which the Lord gave to the service of the poor woman when he said, "She hath done what she could."

And now, dear brethren and readers of the MESSENGER, have we all, like Gideon's men, "stood in our place," looking upon our Leader, and like the poor woman, "been doing what we could" to honor Jesus, comfort his people and live soberly, righteously and godly in this present world? Have our preachers all stood in their place and done what they could in feeding the flock of God? Have they taken heed to themselves so that they are not entangled in the affairs of this life? Have they taken heed to all the flock over which the Holy Ghost hath made them overseers? or have they neglected the flock for filthy lucre's sake? Has each member been in his place, doing what he or she could to encourage and sustain the pastor in his great and responsible work?

It has often occurred to us that preaching the gospel of Christ and "taking care of the church of God," as pastor, is one among the greatest and most responsible works which God ever committed to man. No wonder

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then that the apostle should exclaim upon this very point, "Who is sufficient for these things?" It will humble any man to have proper conceptions and feelings of the duties and responsibilities of a faithful shepherd over the flock of God.

And now, in conclusion, we wish to say: while there is nothing under the whole heaven that can take the place of gospel preaching by men whom God has called to that work, yet there are other methods of communication and correspondence by printing and writing, which our God hath graciously given to his church and people, and for which they ought to be abundantly thankful and do "what they could" by assisting in the circulation and usefulness of such publications. Have all done what they could to sustain them by prompt payment of dues? Have they done what they could in writing such things as make for peace and edification?

God is the Author of both gospel preaching and writing, and he has repeatedly commanded his servants to write as well as to preach. We know, however, that both preaching and writing have been perverted and abused, but this is no reason why we should not do what we can in that which is right.—M.

DEAR BRO. RESPESS: Since reading the conclusion of Bro. Hassell's account of his tour in the North, in the MESSENGER of November, I wish to add a postscript to my letter sent you a few days ago. From my own feelings, I judge that our brethren everywhere are comforted when they hear of churches walking in the truth and order of the gospel, and are made sorrowful by reports of error among churches and ministers in any part of the land; for there is no geographical line of division in the church of God. Churches located in different places may have different forms and customs in some respects; but in experience and doctrine, and in all the forms that are essential as scripturally characterizing the church of God, they are one, and the spiritual desire of all the Saints is to have that unity of the Spirit made manifest.

Besides the pleasant and favorable things recounted by Bro. Hassell, he has mentioned some things not favorable. Lest the unfavorable impression which these things will cause in the minds of distant brethren concerning our churches should extend farther than it ought, and than he intended, I will make some comments upon them. This, I am persuaded, will not be considered out of place, as I write from a much longer and more perfect acquaintance with these brethren and churches, and with a desire for the

continued peace and mutual confidence of all the churches throughout our country.

Under the head of "New Theories," Bro. Hassell says: "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." Some of these theories he names, and then says: "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." In speaking of these things, and naming the theories he understands to be erroneous, I know that Bro. Hassell intends only the good of all concerned by calling especial attention to what he regards as dangerous. But I am afraid the evil effect of such a course of dealing with those we deem in error will far overbalance the good.

Such a grave and serious charge as that of advocating theories that are dangerous, that are characterized as "brilliant discoveries," and are declared to be luring able ministers and churches on to the Niagara of Infidelity, which charge is laid indefinitely against some of our able ministers, who are not designated, but one or more of whom were at each association, is likely to excite inquiries and conjectures as to who were regarded by our visiting brother as such dangerous characters, and to cause suspicions and surmisings which are injurious to the cause of truth, and contrary to the peace of Zion. It would be difficult for any one on whom suspicion might rest to meet such a charge, either to deny holding the error or to defend the theory as truth, for no one is mentioned by name. I cannot exaggerate the serious importance of a report that a number of able ministers in a certain locality are advocating dangerous innovations, tending to infidelity, and who should therefore be avoided; the more serious because indefinite. So far as I can learn, no one was spoken to and admonished by Bro. Hassell as advocating error.

I have thought that the ministering brethren throughout our wide correspondence have been, and yet are, exceptionally free from promulgating error. In the twenty-eight years that I have been favored to associate intimately with them, and to hear them speak publicly and privately, I have seldom heard anything from any one that was of such an erroneous nature as to disturb my fellowship for him as a true minister of the gospel. Of course I often hear what is new to me, as I expect and wish to whenever I hear one of the Lord's servants preach the Word; not new as being unscriptural, but as newly and freshly presented to my mind, never, perhaps, thought of before, but at once commended to me as the truth of the gospel, as one of those "things new and old," which the servants of God will ever be enabled to bring forth out of the ever-full treasure house of our King for the com-

fort of his people. Sometimes thoughts are presented with which I cannot agree; but as long as they do not contradict the foundation principles of the gospel my fellowship for the minister is not disturbed, though I like in such a case to speak with him on the subject for our mutual benefit. Should his views appear to me to be dangerous doctrine, and he persists in them, the Scriptures appear to me plainly to point out my duty, and I have tried to follow in the course thus indicated, though on three occasions it has been at a painful sacrifice of present comfort in the good will of many dear brethren, which was withdrawn for a time.

Each one who is sent of the Lord to preach must be taught by him alone what to preach; and only the inspired Scriptures can properly be appealed to as the rule by which to judge of what he preaches. If left to himself, as any minister of Jesus Christ would earnestly pray not to be, he will be apt to present his own fancies, or follow the traditions of men.

I will here mention that the remark of an Elder referred to by Bro. Hassell, that whenever a minister baptized a subject of grace he baptized Christ, as John the Baptist did, was made at the Baltimore Association. As soon as I could I spoke privately to the dear brother about it. The thought had come into his mind while speaking, in connection with the expression of Paul, "Christ in you the hope of glory." After a few words he readily saw, and frankly acknowledged, that the thought was not warranted by the Scriptures. It is the only time I ever heard it. I hope no one will be troubled by thinking that this fancy is held by the churches North as a part of their belief.

Looking over the list of "extreme and dangerous innovations" mentioned by Bro. Hassell, I find some are views of parables, as to the meaning and application of which some of the most spiritual and faithful of our ministers have held somewhat different views without in the least disturbing their mutual love and confidence. Of the many I could mention I will name only two, whom we remember as fathers in the church, Elds. C B. Hassell and Gilbert Beebe. In that list, also, are some things that I have never, so far as I can remember, heard from any one in our fellowship; such as "the apparent denial of any real, fundamental change in regeneration or the new birth," and "that the exhortations of the New Testament are not meant as exhortations, and that it may partake of legalism to enjoin them, as some do, upon Christians." Our brethren generally believe that there is no change of nature in the new birth, but that there is a great change in the man when he is "made a partaker of the divine nature;" that the life of Jesus is manifested in him, which causes a fundamental change in the man; for this new life will henceforth be the controlling power, and by it he will finally be changed, his vile body fashioned like unto Christ's glorious body, and he thus be fully conformed to the image of the Son of God. There are also those who believe that the whole object of preaching is for the comfort of the Lord's peo-

ple, as well when the reproofs and rebukes and exhortations of the gospel are administered as when the precious promises are proclaimed; and also that the reception of the exhortations and reproofs, as well as the promises, are parts of the experience of the child of God. I do not regard these things as "new and brilliant discoveries" and "dangerous innovations," but as sweet Scriptural truth which I have been taught experimentally. Nothing has been more comforting to me than the loving chastenings of the Lord and the faithful smittings of the righteous.

He who calls and qualifies and sends forth his ministers will prepare them to feed his sheep with pure gospel food. He will make the proudest of them humble with true humility, and give them the spirit of submission one to another in a loving, gospel sense, and cause them to receive correction and admonition from each other thankfully when they err from the truth, as all are so liable to do when left alone. I have felt thankful for the faithful ministry which the dear Lord has so graciously given us for so many years, and for the fellowship and mutual confidence which have been so generally felt and manifested among the Lord's servants, and for the peace and the establishment in the truth and order of the gospel that have so generally prevailed throughout our churches as the gracious result of such a faithful and loving ministry.

Knowing how easily one's views on some intricate point may be misunderstood, especially when reported by a third party or when heard once by a strange brother, I have long felt anxious that no one anywhere should be held responsible for views except as expressed by himself in his own language.

In regard to the use of the titles, brother and sister, in addressing each other, while I know that in *two* or *three* of our churches in the States, and among our brethren in Canada, it has not been the general custom, as I look back over the time of my precious and valued intercourse with the dear brethren constantly and intimately since 1864, I would have said from my own observation that it has been the almost universal custom, with the exceptions mentioned, to address each other by those endearing titles.

I do not share the fear expressed by a leading minister to Bro Hassell, that the church in the North is likely to become extinct. But that is with the Lord. I know of some churches that have become extinct since I began my acquaintance with them, but of more that have been raised up. The congregations are smaller in some localities and larger in others than as I remember them in the first years of my ministry. Although I miss so many dear faces wherever I go among the brethren that I could easily regard the congregations as smaller, yet I would have to say that, on the whole, so far as my own observation extends, they are about the same as they were twenty-eight years ago.

I feel that the church of God is my home wherever I find any of her branches located. "There my best friends, my kindred

dwell," and it is my desire to dwell with them and to be counted among them, though always feeling so unworthy of their love and fellowship. I am confident that Bro. Hassell had this feeling while visiting the dear Saints in the North, who so gladly and unreservedly received him among them; and although while writing about us he necessarily uses the third person, "they," yet it was not as a mere critical observer that he was with us, but as one who would wish to be identified with us as well in reproaches as in joys and triumphs, who would desire to be helpful in every effort to restore the erring, uphold the weak, and defend the good name of brethren and churches, and who could thus fully and cordially associate himself with us, and say "we" in the loving, helpful meaning of that little home-like word.

In love and fellowship,

SILAS H. DURAND.

REPLY TO ELDS. DURAND AND RITTENHOUSE.

In the December number of the GOSPEL MESSENGER Eld. E. Rittenhouse, and in the December and January numbers Eld. S. H. Durand make remarks upon the account of my recent trip North, which I published in the October and November numbers of the MESSENGER. To these remarks I desire to make a kind reply, as brief as is consistent with truth, in a spirit of faithfulness, but also a spirit of meekness and love. I am glad, and I hope thankful, that Elds. Durand and Respass discovered such a spirit in the whole account that I wrote of my Northern trip; that I experienced and recounted pleasant and favorable things as well as other things that were not so favorable; and that my object in mentioning the latter was not to censure and condemn so much as to lovingly warn and seek to restore and unite and edify. I hope not to be considered an enemy of my brethren because I tell them the truth (Gal. iv. 16). The Primitive or Old School Baptists are my people, if I have any, religiously; with them I have been identified both in evil and in good report, both in reproaches and in joys, a few months longer than Bro. Durand; and, as he kindly and truthfully intimates, I would rejoice to be helpful in every effort to do them good and not any evil; and the language of my heart to them is the language of Ruth to Naomi:

"Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people; and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

If the Old Baptists are not the true people of God, I do not know where to find such a people on this earth; but, like the Apostolic Churches, they have errors both of doctrine and practice among them, which the faithful steward who loves God and His people, and who fears God rather than man, and who seeks Divine rather than human applause and reward, will not fail to declare and oppose, though in a spirit of meekness and love; and there can be

few stronger proofs of *real love* than such a course, involving, as it does, the heartfelt pain and sorrow of the faithful servant of God.

In reference both to the truthfulness of the statements I have made in my account of my Northern trip, and my entire friendliness in making those statements, I feel that I can appeal, not only to hundreds of the dear brethren and sisters who were eye and ear witnesses of the same things, but, what is to me of infinitely more importance, to that Divine Being to whom all things, both in and out of the heart, are naked and open. I have not fabricated one syllable of those statements, but have, to the best of my ability, photographed, in my description, the simple, exact, and uncolored truth. I have not claimed to report what Brethren Rittenhouse, Mitchell or Respass heard on former occasions, but what I myself heard on my recent trip, and what the brethren who were with me and paid proper attention know was said in our hearing. In this most conceited and chaotic of the centuries, a few years make great changes in some minds. When persons are present and awake, they may not pay sufficient attention to what is said to remember it; and when not present, or asleep, their testimony in the case is of no direct value. Bro Rittenhouse was with me only in Delaware; and, if he had been sufficiently attentive, he would have heard one of our able and beloved ministers, Thursday morning of the Delaware Association, just as he recently did in one of our periodicals, explain the elder brother in the Parable of the Prodigal Son as an unforgiving and unloving and pharisaic Christian; and another one of our highly esteemed ministers, Friday morning, declare that it seemed to him that the *whole* object of preaching is to comfort the people of God. And, if Bro. Durand had been similarly attentive, he would have heard one of our most brilliant ministers say, Thursday afternoon of the Baltimore Association, that the enjoining of the precepts of the gospel upon believers in the way that some preachers do, may partake of legalism; and another declare Friday morning that the only devil he knew anything about was the evil spirit in his own flesh, going to and fro, walking up and down in the earth of his own body; and another Thursday night of the Delaware River Association deny a general judgment; and another that afternoon deny the reference of such passages as John xiv. 2, 3, 2 Cor v. 1, and Rev. xxi. to the heaven of immortal glory reached by the believer after death; and another say Thursday afternoon of the Chemung Association that every passage in the Bible referred to none but the people of God, even those characterizing the unbelieving, the infidel, and the damned, such as the last clause in Mark xvi. 16; and another Friday morning explain Matt. xxv. 31-46 as referring merely to the preaching of the gospel, and the separation in the feelings and spiritual condition of the believing and the unbelieving hearers. And, if these two dear brethren (Elds. Durand and Rittenhouse) had been with me at other times they would have heard an able and beloved brother in Canada

maintain that the persons represented in 2 Pet. ii. 20-22 by the dog and the swine are the people of God; and a New York brother say that he had recently heard brethren in Kentucky contend that there is no change in a sinner when regenerated, and that those brethren proved, by their bad conduct, that there was no change in them; and the information that another New York brother preached some three years ago in Canada that those persons called the lost and the blind in 2 Cor. iv. 3, 4, were the children of God; and they would have heard this same brilliant brother severely contend in Canada that the last part of the first chapter of Romans, presenting, as it does, the blackest inspired picture of the heathen world, and such passages as Psalm ix. 17 ("the wicked shall be turned into hell, and all the nations that forget God") refer to the children of God in the present world; and the information that at least two of our most intelligent and worthy ministers have seemed to our brethren generally to deny the real resurrection of the body, but have now, as I rejoice to believe, so seemed to modify their views or their expression of their views as to hold the ancient and orthodox Bible doctrine that the *same* bodies are raised from the dead, but are changed and glorified.

I confess that many of these sentiments were new and startling and distressing to me, as *seeming* to my weak and shallow mind to contradict the plain meaning of the Scriptures, and as *tending* to infidelity; and, as a lover of the eternal and unchangeable truths of the Scriptures and of those who love those truths, I could not conscientiously refrain, when writing an account of my trip, from mentioning these sentiments and speaking of what seemed to me their danger. And, like many of our brethren who have written accounts of their trips, during recent years, in our papers, I did not, and still do not, think it best to mention *names*, but only *views*, as we should contend, not so much against *men* as against *errors*. In the truthful account that I gave, I alleged nothing against any particular minister or church, and nothing in general against any set of ministers or churches. I said that "some of our able ministers" and "many of our brethren" seem to me to be going into these extreme and dangerous innovations. I did not admonish any minister in regard to what he preached, because I was so astonished at what I heard, and I felt too unwise to presume to teach brethren that seemed so far in advance of me.

I rejoice to believe the assurance of Bro. Rittenhouse that neither he nor his churches hold these novel and extreme views; and I would be inexpressibly rejoiced to have the same assurance from all our dear brethren, both in and out of the ministry, both North and South. As for any *defense* of oneself from a supposed insinuation of error, there is no need of that; a simple *denial* is sufficient.

Nothing that I heard from our ministering or private brethren in the Middle States or Canada broke my fellowship for them. I thought them better and wiser than myself; but I could not

receive as orthodox these erratic notions that I heard a few of them express. In the 12th and last section of the account of my trip, I said that "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." I met no brother or sister whom I did not believe to be well-grounded in the great fundamental Scriptural truths of the doctrine of salvation by grace; but I feared the *tendency* of some ideas that I heard, and therefore against these ideas I have, in faithfulness and love, raised my warning voice, and in a public way because the offense was public and seemed to me serious and to require to be pointed out *not only to the speakers, but also to the hearers and to others of our members who may speak or may hear the same things.*

As for the remark that I made—"I am very glad to say that I did not hear any anti-trinitarianism, or dualism, or fatalism, or pantheism preached," I did not make the remark because *I myself* expected to hear such errors advanced, but because I knew that some of our members had charged some of our Northern brethren with advocating these errors. Bro. Ritzenhouse himself admits that some of our ministering brethren indulge at times in speculative opinions and unadvised utterances; but he thinks that such matters should not be blazed abroad; and so do I, unless the matters are of a serious and dangerous nature. (Several of these new theories have been blazed abroad by their authors and advocates in our periodicals.) And he also admits that, if brethren are drifting towards infidelity, it is proper that they should be warned. May the God of Israel grant, in His infinite mercy and power, that my fears in this regard may not be realized.

Of course the views of brethren in reference to the parables and other portions of the Scriptures may differ in this imperfect state without marring their fellowship in the gospel, and we should exercise towards our brethren that tender and humble and unflinching charity which is the essence of true religion, and which we desire to be exercised towards ourselves; but it would be false and not true charity to encourage them in what seem to us ruinous errors. The Scriptures of the Old and New Testaments are, to be sure, the only infallible standard to which we must appeal in all matters of faith and practice. As for Bro. Durand's views on the vital subject of the New Birth, they are, I think, entirely Scriptural, and in exact accordance with the sentiments of the great majority of both our Northern and Southern brethren. There is indeed no geographical line of division in the Church of God, nor in the errors attaching to the church. As Eld. H. J. Redd remarks in the December MESSENGER, some of the new and dangerous errors that I mentioned in the account of my trip have appeared among our brethren in the South; and to what he says on this subject I am heartily sorry that I can add that I have been reliably informed that an esteemed ministering brother in my own

State has preached, in the last year or two, that we are all, as long as we live in this world, liars and thieves and adulterers and murderers, and are compelled to say and do everything we do say and do, and are therefore not ourselves to be blamed or disciplined or punished for anything—are nothing, it would thus seem, but irresponsible machines. And another esteemed ministering brother in another Southern State writes me, and enters into an elaborate argument to prove from the Bible that “God is the sole, efficient, and responsible cause of all the wickedness in the universe,” thus completely absolving wicked angels and men from all responsibility, and, with a blasphemy unparalleled even in the heathen mythology of ancient or modern times, making the Most High and Holy One that inhabiteth eternity the only real sinner!!! May the Lord deliver us from all such diabolical perversions of the Scriptures.

I may have been misinformed in regard to the decrease of our membership in the North. While some churches have become extinct or decreased in membership, others may have been constituted or increased, so as to make the entire number of members about the same as it was twenty-eight years ago; but during that period the population of our country has doubled, so that the relative proportion of our membership has not been maintained in the North, and possibly not fully in the South. The great mass of our membership is in the South and West. I did not say “*leading ministers*,” but “*a leading minister* there thinks that the church will lose its visibility in the North”; and by *leading* I meant *specially gifted and influential*. That there are such ministers in all sections of our country is a well known fact. Of course the gifted brother may be mistaken, and so may those who think differently from him. As Bro. Redd remarks, the church, like the sun, seems to travel westwardly; and, as Bro. Respass says, “no church can or will be perpetuated in any place or country in which the elect of God have all been gathered in.” The Lord alone knows the future, and he will certainly save all his people from their sins, in every age and country, whether there be any visible church organization at the time and place or not. We are not, like the unbelieving Jews in the wilderness, to “limit the Holy One of Israel” (Psalm lxxix. 41), as though he were dependent on human means and instrumentalities to “work salvation in the midst of the earth” (Psalm lxxiv. 12; xcviii 1-4)

Under the head of “Peculiar Customs,” I have tried to tell, as I have done elsewhere, and as every faithful reporter should always do, *the exact truth*, as matters of interest to those not acquainted with these facts. The most of these customs seem admirable to me, and worthy of imitation; while some of them seem to me otherwise. None of them, of course, are *essential*. Every child of God knows that in prayer the attitude of the *heart* is of far greater importance than the attitude of the *body*. I did not say “ministers are usually *addressed*,” but “usually referred

to as Elders, and brethren and sisters as Mr. and Mrs." When addressed in person, I am glad to say that, in the North as well as in the South, the old endearing terms "brother" and "sister" are used. The incident between Elders "A" and "B," described on the 377th and 378th pages of the October MESSENGER, took place in Canada (where Bro. Durand did not go with me) on Saturday afternoon of the quarterly meeting of the Covenanted Church; and the excellent pastor of that church has since written me that my description of the scene is "complete." The matter of Eld. B.'s contention there, and the scripturalness of his position, I hope, if divinely permitted, to investigate in a future number of the MESSENGER.

While *one* great object of preaching is to *comfort* the people of God, I do not understand that such is the *whole* object; though, if received in the right spirit, all gospel preaching will *tend* to the comfort of every subject of grace. But, according to my understanding, true preaching has *other momentous objects* also in view, namely, teaching, saving from doctrinal and practical errors, exhorting, warning, correcting, rebuking, purifying, uniting and edifying in Christian love, and—ininitely above all other objects—the glorification of God.

(Matt. xxviii. 20; 1 Cor. i. 21; Eph. iv. 1-6, 11-16; v. 26; 1 Thess v. 14; 1 Tim. v. 20; 2 Tim. iv. 2; Tit. i. 13; ii. 1-15; Rev. ii. 5, 16; iii. 19; Isa. lviii. 1; xliii. 7; lxi. 3; John xv. 8; xvii. 1-5, 24; 1 Pet. iv. 11; Luke ii. 14; Rom. xi. 36; 1 Tim. i. 17; Eph. iii. 21; 2 Pet. iii. 18; Rev. i. 5, 6; iv. 11; v. 13; vii. 12; xv. 3, 4; xxi. 23.)

Faithful warning and rebuke are sometimes distressing and exasperating to the disobedient and unruly child of God; but still the honor of God and the good of the offender and the church require that they should be administered. Gospel reproof and admonition, like the loving and faithful chastenings of the Lord, may be for the time not joyous but grievous; nevertheless they afterwards yield the peaceable fruit of righteousness unto them who are exercised thereby" (Heb. xii. 11). If received, however, in a proper spirit, such smitings are esteemed to be "a kindness and an excellent oil," "not fatally wounding the offender, but healing the spiritual sore, and at last, if not at first, rejoicing the heart" (Psalm cxli. 5).

Saying that everything in the Scriptures is applicable to the people of God is, as a beloved and venerable brother in Canada writes me, not "rightly dividing the word of truth" (2 Tim. ii. 15), but oftentimes "putting food suitable only for the dogs and swine upon the table for the children, which a faithful steward will not do." It seems to me an out-cropping of that habit of excessive and false spiritualizing or philosophizing which, if fully carried out, would sublimate or vaporize all the tremendous and eternal truths of the Scriptures into airy nothingness—a pestilent fable and a delusive dream. This nineteenth century system of interpretation seems to me to make the Scriptures mean anything or nothing, according to the notion of the interpreter—a nose of

wax, to be moulded into any shape that suits the fancy of the manipulator.

Unless I am greatly mistaken in reading the signs of these times, we are verging upon the last perilous days of the Christian dispensation foretold in the later writings of the inspired Apostles Paul and Peter and in the General Epistle of Jude, in which times there were to be a departure from the faith once (for all) delivered unto the saints, a falling away from the truth, an unwillingness to endure sound doctrine, a turning unto fables, a revelation of the man of sin and of the mystery of iniquity, to be speedily followed by "the revelation of the Lord Jesus from heaven with his mighty angels, in flaming fire, to take vengeance on them that know not God and obey not the gospel, and to be glorified in his saints and admired in all them that believe." The seeds of error have grown and developed rapidly, even in the last few years, and the gigantic Upas-Tree of Unbelief overshadows the world. The waves of infidelity have already engulfed Europe, and swept over the Northern States of the Union, and invaded the more slow and conservative South, and seem to me to be threatening the destruction of even our own dear churches of God's elect in the North and South; and—feeling as I do—I say, *Perish every personal and temporal consideration of my own* which forbids me to raise my warning voice, and, seeing dear brethren drifting unconcernedly down the dangerous rapids toward the fatal cataract, to cry, in trumpet and thunder tones so as to arouse them to a sense of their peril if possible, "*Beware, beware, continue not in that direction; return return to the still, safe waters, and the old, restful paths occupied by the humble and spiritual saints of God in all the by-gone ages of the church, and make not shipwreck of your faith*" (Isa. lviii. 1; Psalm xxiii. 2; Isa. xxxiii. 20-24; Jer. vi. 16; 1 Tim. i. 19; Jude 3.) And may the God of heaven and earth, the God of the Everlasting Covenant, who alone has the power, reach down his almighty arm, as he did to sinking Peter on the stormy Sea of Galilee, and save us all from temporal and eternal ruin, and to His Ever Blessed Triune Name shall be given all the glory!

SYLVESTER HASSELL

WILLIAMSTON, N C., Dec. 3, 1892.

DEAR BRO. RESPESS: I have to-night received a precious letter from one of our best informed Northern brethren, saying: "I believe that the vast majority of our brethren here are free from the views mentioned by you under the head of New Theories," thus agreeing with the belief that I expressed in the twelfth section of my account of my trip; and another writes me, "Very few of our brethren could be found to accept such views, and none who are committed to them." For these comforting assurances I would heartily exclaim, the Lord be praised.

SYLVESTER HASSELL.

STATE ROADS, DEL., Nov., 1892.

DEAR BRO. RESPASS: If you have an inch or two of space to spare in your next issue, I would like to say to your readers that in my criticisms upon Bro. Hassell's narrative, I had no thought of attributing to him or to you, other than pure and proper motives in all that was said. I regretted afterward that I did not take time to rewrite that part of my letter, and omit, or modify some expressions that are liable to convey impressions that I did not mean nor feel. I trust that Bro. Hassell's explanations will prove satisfactory all around. Yours in love and truth,

E. RITTENHOUSE.

I am glad of this note of Bro. R.'s, and have no doubt that now all will be pleasant all around, for Bro. Hassell has written in a kindly spirit, and no doubt satisfactorily to all —R.

THE EXPERIENCE OF A SINNER.

FASTS.

I had a meek and intelligent sister who lost her mind and died at my house in Schley county, after several years insanity. A year or two before her mental affliction I had a religious talk with her one day, and among many other things, I remember, that in deep anguish, she said in substance, "Oh, I have prayed and prayed so earnestly, and fasted and fasted, but have received no consolation." I had at that time been a member of the church but a little while, and had probably never before thought seriously of fasting, and certainly had never heard of any one ever fasting under conviction, and it therefore deeply impressed me with the intensity of her conviction.

Whether my sister ever reaped in joy, I do not know further than that "She went forth weeping, bearing precious seed," and that the Lord had said that such "Should doubtless come again with rejoicing, bringing their sheaves with them." Ps. cxxvi.

In a year or two her mind began to fail her, and she would speak in awe of imaginary dangers, of strange sounds, and whisperings in the wall at night. She never again spoke to me of religion, or to any one else as far as I know; but I cannot believe that the Lord wrought a vain work in her heart. She certainly was a penitent sinner, and I am sure that the Lord has never said to a single one, "Seek ye me in vain," Isa. xlv.; and I am

therefore sure that no penitent or contrite tear has ever been shed in vain, and that no unregenerate soul has ever shed one; and that, like the ephah of barley gleaned by Ruth in the field of Boaz, her rich kinsman, that the penitent tear as well as the tear of joy is gleaned only in a field that the Lord has blessed, and can be gleaned only by one whom the Lord has made poor in spirit, and whom Jesus says are blessed and that the Kingdom of Heaven is theirs.

There may be some dear to many of you whose eyes have closed in death, leaving no other sign behind them known to you, than a penitent heart; but if they were given as much as a penitent tear, whether they died at home or on some distant battlefield unattended and alone, or died raving maniacs and by their own hands, they are with the Lord. Because Jesus loved them and gave himself for them, and would not be satisfied with the loss of the least one of them.

Fasting got on my mind, and I asked the church to fast at my ordination; but I was young and probably wrong, for the church did not do it. But still it seems to me to be proper that the Elders or Presbyters should fast in the ordination of ministers, because it was the practice in the Apostolic Church. When Paul and Barnabas were ordained the Prophets and Elders fasted and prayed and laid their hands on them and sent them away (Acts xiii. 3). And when Paul and Barnabas ordained Elders in their travels they prayed with fasting (Acts xiv.)

It is true that Christ never commanded it. He and his disciples never practised it in any of their meetings that we have any account of; but in one case he seems to have taught it, at least indirectly, and that was in the case of a dumb and deaf spirit in a man that his disciples had failed to cast out; and after Christ had cast the evil spirit out, his disciples asked him why they could not cast it out, and he said, "This kind can come forth by nothing but by prayer and fasting" (Mark ix. 29).

The Apostles would not have practised it at all if they had understood Christ to have disapproved of it; and it is therefore probable that his seeming disapproval applied to the hypocritical fasts of the Pharisees, and to obligatory public fasts, the general tendency of which were to

superstition, self-righteousness and hypocrisy. We have no account of Christ ever having fasted himself save the forty days in the wilderness, and that was not for an example to be followed by his disciples.

“In short,” says Calvin, an advocate himself of fasts, “there was no other reason for his fasting than for that of Moses when he received the law from the hand of the Lord; for as that miracle was exhibited in Moses to establish the authority of the law, it was necessary that it should not be omitted in Christ, lest the Gospel should seem inferior to the law. But from that time it never entered into any man’s mind to introduce such a form of fasting among the people of Israel under the pretext of imitating Moses.”

Lent, the forty days fast of the Roman Catholics, is a pretended imitation of Christ’s forty days fast in the Wilderness, and of which Calvin says:

“That it was nothing but a vain and superstitious affectation, to dignify the fasting of Lent with the title and pretext of an imitation of Christ. For in the midst of all the most exquisite delicacies, they seek the praise of fasting; no dainties are then sufficient; they never have food in greater quantity or greater variety and deliciousness. Such splendid provision they call fasting, and imagine it to be the legitimate service of God. I say nothing of the base gluttony more practiced at that season than at any other time by those who wish to pass for Saints. In short, they esteem it the highest worship of God to abstain from meat, and to indulge themselves in every kind of dainties. On the other hand, to taste the least morsel of bacon or salted meat and brown bread they deem an act of the vilest impiety and deserving of worse than death.”

The Kehukee Association in 1846 and 1861 recommended fasts, and in 1862

Resolved, That in the present distressed and disturbed condition of our country brought about by the existence of war in our midst, we recommend to the churches that Friday before the second Sunday in November be observed as a day of fasting and prayer to Almighty God.—*Hassell’s Church History*, p. 801.

But I designed to speak only of my own personal experience in fasting, and also of the necessity of what I will call a spiritual fast; a fast or a ceasing to feed upon meat and drink that builds up our pride, envy, greed, self-importance and—but as my space is exhausted I will have to speak of it in my next.—R.

[CONTINUED NEXT MONTH.]

SPECIAL ATTENTION.

Look at the slip on which your name is printed, and if it is anywhere in '89, you are behind from that time; and if in '90, you are behind from that time; and if in '91, you are behind from that time; and if in '92, you are behind. You can see what you owe, and we need it. Please attend to it at once, and oblige,

J. R. RESPESS.

RESISTING THE HOLY GHOST.

Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them that showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.—Acts vii. 51.

In reply to the request of Bro. J. G. Moore, of Okapelco, Ga., we offer a few remarks on the above text. Our brother says he has been much confused in mind as to the application and meaning of the text, and as we presume it is only that part of it that speaks of "Resisting the Holy Ghost," we will confine our remarks chiefly to that point. But in doing this it will be important, to a proper understanding of the text, that we should carefully bear in mind the description given of the characters who in all ages, and at all times, resist the Holy Ghost, as well as the sense in which they do resist by hatred, persecution, killing and murder of those whom God hath sent to proclaim and bear witness to the truth. The sense, therefore, in which the uncircumcised in heart and ears do always resist the Holy Ghost is to be understood with regard to their design and the spirit of persecution and murder that actuates them against all who have spoken in the name of the Lord as moved by the Holy Ghost.—2 Pet. i. 21.

It is utterly impossible to resist the Holy Ghost so as to defeat any of the purposes or promises of God pertaining to the eternal salvation and glorification of his people through Jesus Christ our Lord. All the promises of God in him are yea and amen to the glory of

God the Father. That is, they are all truly and faithfully performed and fulfilled by our Lord Jesus Christ without any conditions to be performed by men or angels to make them sure.

The characters mentioned in our text were destitute of spiritual life, and therefore they had neither the love of God or of his truth within them. And while such characters may and do resist, withstand and oppose the servants of God who proclaim the truth of God and testify to the coming of Christ and even carry their opposition so far as to slay the prophets and murder our Lord Jesus—yet, it is not to be understood that God's eternal purpose has been frustrated or defeated in any particular, but rather that in all their resistance and murderous rage they have, with wicked hands, unconsciously and undesignedly done what "God's hand and counsel determined before to be done." (Acts iv. 28.) And the Apostle Paul testifies that the rulers in Jerusalem who knew not the voices of the prophets which were read every Sabbath day fulfilled every prophesy in condemning the innocent Son of God to die upon the cross (Acts xiii). Men may resist and oppose those who proclaim the gospel of God, and even kill the body, but still they cannot resist so as to defeat the omnipotent and life-giving power of the Holy Ghost. Often they were found to oppose and withstand our Lord Jesus and his apostles to the extent of their ability. But where in all the record do we find that Jesus ever was resisted so as to make a failure in opening blind eyes, unstopping deaf ears, healing the sick, or raising the dead? Gospel ministers who speak as the Spirit gives them utterance may be resisted and slain, but the quickening spirit of life can never be defeated.—M.

That is a royal diadem which Christ places upon the head of his spouse: "As the lily among thorns, so is my beloved among the daughters." There are many thorns among the lilies; but there are not many lilies among the thorns. It is a choice spectacle to behold, when a believer preserves his spiritual beauty amidst the tents of Kedar; or when he is like Noah, a new man in an old world. Had Lot been polluted with Sodom's sin he might have been consumed in Sodom's flame.

EXTRACTS.

NEABSCO MILLS, VA., Oct. 17, 1892.—*Dear Bro. Respass:* Please find enclosed three dollars, in part payment for the dear MESSENGER, which has been coming to me since November, 1886. It was through Bro. Purifoy that I had the privilege of reading its dear pages. He put my name on the free list, but I never intended it should be so if I could ever get money to pay for it. I do not read it with the same liberty that I would if it was paid for; so I will now send you the amount mentioned above, and my prayer to God is that He will enable me to send the balance. I cannot enjoy reading the dear paper without its being paid for. The Scripture says, "Owe no man anything." May God bless you for sending it to me so long for nothing. I have been trying to get some subscribers for the paper ever since I have been getting it, but failed to do so.

Our church is in a prosperous condition; she never has anything to do with the "ites" and "isms" of the day. She is sound in the faith of our Lord Jesus Christ. "By grace are ye saved, through faith, and not of yourselves—it is a gift of God"—and if it is any other way I am lost; for I am such a sinner. Yes, I can say, with Paul, I am the chief of sinners. Great God, have mercy on me, for while I pen these few lines I am the most miserable mortal living. Oh, if it was not for this mercy what would I do? I think, sometimes, my troubles are more than I can bear. Oh, is there any one like me? My life has been one vast sea of troubles. If it was not for that blessed hope I have in Christ, who died and rose again for our justification; that blessed thought, to know that He ever lives to make intercession for us. Many times in my troubles I have got the dear MESSENGER and read dear Sister Swartout's letters, and I thought just her letter was worth the subscription price. Write on, dear sister, and comfort way-worn travelers, such as I.

Now, dear Bro. Respass, may God bless you for your kindness to me. I will try to pay you all, if it is the dear Lord's will.

From your loving sister,

MARY C. BLAND.

GIBSON, PA., Oct. 25, 1892.—ELD. RESPASS—*Dear Brother:* Our subscription to the MESSENGER does not expire until January, 1893, but I would rather be a little ahead than behind. The MESSENGER is *almost* full of precious epistles, but I think I could never forget a letter from Eld. Hanks in August, 1891, where he speaks of ministers who are addicted to the use of strong drink. I have seldom ever heard of an Arminian preacher who used it to excess, and had placed the Lord's people far above such an evil. It was a revelation that was soul-sickening, and for many hours my brain and heart were numb with pain; and again, in September, 1892, where it speaks of church members giving so much

time to politics. Let us imagine the apostles and brethren leaving the Word of God to engage in politics. It is "vanity and vexation of spirit" to the poor ones who make it a business. What must it be to the children of the Most High! Some may blame Eld. Hanks for speaking of the evil, but I cannot. He is commanded to "cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." Paul says in Timothy v. 20: "Them that sin rebuke before all, that others may fear." He, too, says: "Examine yourselves, whether ye be in the faith." I *hope* I know what such examination means. I felt, after reading the September number, I could not take it another year—there was so much of pain mingled with the pleasure; but thought again it would be cowardly to try to escape it, and felt I could not give up all the sweet because part was bitter. The low state of Zion troubles me day and night. Brother, can one be honest in spiritual things if they are not in *all* things? Nothing can be hidden from Him; He is a searcher of hearts. Eld. Hassell speaks of one who thought it a good idea for Christians to be tagged, as that was the only way of telling them from other people. I thought the Lord had *his* mark upon them. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Paul speaks of covetousness as being a very great sin. We read of some who have a name to live while dead. I do not believe there is a child of God who will ask *with all the heart* for strength to overcome an evil that will be turned empty away; but the children of Israel could not gather manna enough in one day to last them two, neither can they now. The words in Luke xviii. 1-9, have been a comfort when cast down and seemingly forsaken. Oh! the patience and long-suffering of the dear heavenly Parent; but he is just, and whoever transgresses knowingly shall be beaten with many stripes.

Forgive me for writing at such length, but when troubled it is a partial relief to speak of it to some one. Your experience has been a comfort to me. I think often of your widowed daughters. The way is full of thorns, but if it ends in a blissful eternity we shall be satisfied. May the Lord cause us to love him with all the heart, more than life, and our neighbor as ourselves" (Luke x. 30-38) Oh, my brother, my heart aches for the desolation of Zion. *Is* it "the abomination of desolation, spoken of by Daniel the prophet, standing in the *holy* place"?—Matthew xxiv.

Your little sister,

D. E. SMITH.

(This letter was mislaid.—R.)

OWEN, SMITH COUNTY, TEXAS.—*Dear Brethren:* Permit me to say to the brethren of the Ebenezer Association of Georgia, that I safely arrived at home in Texas, October 1, 1892, well as to health, but no better as to being crippled. I desired to see you both—Elds. Respass and Mitchell—but my ticket would not allow

me time to stop. I had been absent from my old home in Georgia as long as Israel was traveling in the wilderness. I recognized only four persons, my old brother, who, if he lives till November 2, 1892, will enter his 90th year; a sister 75 and I 70. When I left Georgia, I had the same little hope I have to-day, but had not then joined the church, but had an idol set up in my heart, and that was Masonry. But since I came to Texas I got weaned from my idol, and joined the Primitive Baptist Church in 1861, and was ordained to the ministry in 1874. I often would seem to ask myself if it was possible that this was me, and who required this at your hands? I am like Gideon, I want the dew on the wool, but to-morrow night I want it around. Five or six years back, when I was thrown almost into delirium by a financial crash, together with the death of my wife, I could not believe that there was such joy and rejoicing in store for me as I felt on meeting my old brother, sister and kindred, together with my brethren and sisters in Christ. The contrast was so great that it often came again to me, "Is it me—my own self?" I visited eight churches, and also their Association, the Primitive Ebenezer. I formed the acquaintance of twelve or fourteen ministers, among them that venerable old gray-headed father in Israel, Eld. D. L. Hitchcock, whose first visit to that Association was in 1852. I heard him preach twice at that session; and so often here in Texas for forty years have heard him preaching in fancy, and wondered if I should ever see him again. I cannot express my joy on meeting him and hearing him preach, and it seems as if it is the same old bell yet; there was no difference in Spirit to amount to much, in all the sermons I heard. It seems to me that preachers and lay members are all laboring for the unity of the spirit; I saw no striving in the ministry for mastery; all seemed to esteem each other as their superiors. Four were baptized on Sunday morning at Cool Springs Church, Twiggs county, where we had a good meeting both days. In fact, it seemed there was a good feeling in all the congregations that it was my lot to attend. If we Baptists in Texas had had such a ministry for the last fifteen years as the Primitive Ebenezer and their correspondents have, we should have been a compact body of brethren, without a growl or grudge amongst us. Associations would not have split asunder as they are, and many would have been rejoicing for Zion instead of mourning that her glory had departed from her.

But I cannot close this letter without stating that one of the leading reasons I had in visiting my old home in Georgia was to find, if possible, that Bethel spot on mother earth where I stood shedding tears freely when, to my great and happy surprise, the Lord revealed himself to me in the full and free pardon of my sins, and it seemed that all nature rejoiced with me. I had, long ago, intended if ever I visited that section, to go to that place to identify, and there humbly bow to my Creator, and implore Him at a throne of grace, to once more meet me on that ground. So I

with one, but no member of society, started one morning to first locate my father's old residence, so as to locate my favored spot on earth; but, ah me, I failed to locate the old residence, so my search was a failure. Such a change in this world of ours; but bless His Holy name, the little hope I obtained there in October, 1838, has never changed; it is the same to-day it was then.

So I bid you both, together with my father's children, a farewell.

J. E. HARDIE.

EXPERIENCE.

(Continued from December Number.)

After receiving a hope, as I trust, in the Lord Jesus Christ, for the pardon of my sins, I was so happy I could not conceal it, and neither did I try. My husband's step-mother was with us at the time, and she asked "what had come over me;" she said, "there has been such a change," and without hesitation I told her what I hoped the Lord had done for my soul; and it was about three weeks before the birth of my first child, and I dreaded the sickness so much, but when hope came, as I hope, I was made perfectly willing to bear it, and anxious for the appointed time; and after it was over, I felt that the Lord would spare my life, and felt it my duty to unite with the church. But when I began to examine myself, I was still so full of sin and corruption that I did not feel worthy to unite myself with such good, pure people as I looked upon the Primitive Baptists to be, (for if I had ever had a doubt, at that time, of their being the true people—the true church of God—I do not now remember it); I must stay away until I got better, and feeling this way, too, "If I go, I want to have every reason to believe the Lord sent me;" and, dear brethren, sisters, and readers of the MESSENGER, if I am not the worse deceived mortal on earth, I believe He did; but of this I will speak more hereafter, if it is God's will. I went on in this way, thinking to improve my life, but instead of improving I got worse, and then I felt, "Surely I cannot go; they will not have any confidence in me." We had another child born, and I felt that the Lord was with me, and I promised Him if He would restore me to health I would do my duty. Oh, what a sinner, and Jesus is such a precious Saviour! He restored me, and still I went on in sin until four children were born to us, and I promising the Lord every time I would do my duty—that was, to be baptized and join His followers. In the meantime, between the birth of the third and fourth child, a heavy burden of trouble come upon my soul, and I could not tell what was the matter; I was so afraid of death, and I felt like I was going to die, or some of my family connection; every pleasure in the world was taken away from me, and I was shown in a dream, twice, the coffin of a grown person, which soon proved the death of my step-mother.

Before her death, I was so troubled I went one night away to myself, to try to pray, as I felt for the last time, and I was afraid to get off my knees, but after getting up, standing still in the same place, these words came to me, "In the world ye shall have tribulation," and I felt satisfied. Soon after that, one night I felt like I could not go to sleep satisfied unless I asked my husband if he was willing for me to join the Baptist Church. He sighed and said, "Yes, Bettie; but I feel like we will be separated," and I feel now like his words kept me away longer than I should have stayed, for I believed he was a Christian, and I waited for him to go with me; so "I had married a husband, and I could not come." After waiting eight long years, and until the world had grown so dark, and I so weary and heavy laden, I went, but not until God had planted such fear in my heart that I felt I was bound to go or die, before the birth of our fifth child. Well, it is useless for me to try to describe my feelings, for I cannot. The Lord, in His hot displeasure, turned loose Satan upon me, and oh my soul, what trouble! He also showed me the coffin of the child before he was born; and he was born and lived seventeen months and died. I thought, from the dream, that I must die at his birth, but He gave me a beautiful vision which meant hope of this life, and now the fear of God was planted so deeply in my heart that I feared to promise and not to perform. Oh, I wish I could tell it as it is! but dear reader, if you have a hope do not wait so long for your faith to be tried, but go home to your friends, then there is a band of love around you, and you will not commit so much sin and suffer so much as I have, but God will bless you in doing His commandments, as He has promised to do. If I had followed the impressions of the carnal mind the day I joined the church, I would have gone home and not united with the dear people of God, but I felt that I would die if I did not comply with my duty. Is there another such a being as myself? I joined the church at Sparta, N. C., and was baptized by Eld Wm. M Smoot, of Occoquan, Prince William county, Va. I believe the Lord ordained it just as it was, and he (Eld. Smoot) was impressed the same way, and though he has gone from among us, if he is in the wrong I hope and feel to pray that our dear Lord will lead him back. Soon after I was received and baptized, I got in so much darkness I thought, "well, have I done wrong?" I felt that I was glad that I had done what I believed to be my duty, and these words came to me, "No man can come unto me except the Father which sent me draw him," and I was comforted. But I kept getting a little lower down until I could not hold my head up, only as I supported it with my hand, and did not feel like uttering a word, when this promise was given me, "He holdeth thee by thy right hand; that thou faint not." Oh, how sweet to my soul, and how precious yet. Affectionately,

Hobgood, N. C.

BETTIE Z. WHITLEY.

OBITUARIES.

FANNIE ALLMAN.

FANNIE ALLMAN, wife of Barnie Allman, of Meriwether county, Ga., and daughter of F. R. and D. E. Hendon, of Troup county, Ga., was born November 12, 1861, and departed this life June 19, 1892. She obtained a hope in Christ and joined the church in 1878 at what was known as Old Carrollton church, Carroll county, Ga. She lived a consistent member of the Primitive Baptist church until her death, her membership at the time of her death was at Bethel church, Meriwether county, Ga. She was a very kind, affectionate and obedient child, and she was kind and obliging as a neighbor, and was loved by all who knew her. She was a very spiritual minded sister, and loved to talk on a religious subject with her brethren and sisters. O, how sad it is to part from such a noble daughter, kind wife and good neighbor; but oh! how blessed it is to die in the Lord, for she died in the rich triumph of a living faith in our Lord. She died with child bed fever. All was done that was in the reach of a kind physician and affectionate husband; but the Master had come and called for her—that she must depart and be with Jesus.

Her body was laid away in the cemetery at Rocky Mount to await the resurrection of the saints. There was a very comforting discourse preached at her burial by Eld. A. B. Whatley. She leaves a broken-hearted husband, one little infant, a sorrowing father, three brothers and six sisters and many friends to mourn her loss and since her death it has pleased the Lord to take to himself her precious little babe, as I believe all such are in the kingdom of heaven, for Christ says "Forbid them not, for of such is the kingdom of heaven."

Her father,

F. R. HENDON.

SARAH JANE HUBBARD—SEABORN A. STILL.

Only three days difference in the death of this lovely mother and son. Sister HUBBARD was born August 16th, 1828, and departed this life February 10th, 1892. She joined the church of Christ the second Sunday in September, 1885. During the short time she lived in the church she let the light shine which God had given her. We have never known one more devoted, more Christ-like, than this sister in Israel. Many pages could be written in praise of this noble woman, but even then those who knew her best could truthfully say, "the attempt is a failure." Hence it is useless in this short space to attempt it, but will repeat some of the above, in which much will be comprehended, and say "she was Christ-like." Before she joined the church she loved the people of God, even from her girlhood. For many years she made her home with her son, above named, and was much help to his devoted wife in the care of their children, and both being taken away so near together made it one of the heaviest shocks to the widow and five little children that I ever witnessed. Lagrippe was the monster that brought down the awful stroke, and at the same time made its attack upon his wife and oldest son with such force that we almost despaired of their recovery; but it pleased God to raise them up, and they are now doing as well, perhaps, as any would under the same circumstances. Sister Hubbard was twice married—first to Mr. Still, second to Mr. Hubbard.

Bro. STILL was born April 20th, 1855, and died February 13th, 1892; was married to Sister Susie Hubbard March 8th, 1877, to whom were born six children. He joined the church Saturday before the second Sunday in July, 1886, and suffice it to say, he was one of its most useful members until his death, diligently searching the Scriptures and contending earnestly for the faith. He was one of our best citizens, a man

of prosperity and influence in many good ways. Everything committed to his hands prospered, and he administered to the necessities of the Saints, given to hospitality.

Their remains were carried to Macedonia church, Chambers county, Ala., where they were members, and after preaching by the writer were consigned to the tomb to await the resurrection.

J. T. SATTERWHITE.

THOMAS DORSAN DAVIS,

Oldest son of Henry Davis, whose mother's maiden name was Mills, daughter of Thomas Mills, of Washington county, Ga.—“Dors,” as we called him—was born August 1, 1853, in Washington county, Ga. He was married to Susan M. Hargrave, November 11, 1877, and six children were born to them, five of whom are living, two being badly afflicted. Dors and Susan, as we familiarly called them, lived happily together until his death, which occurred August 13, 1892, after several days intense suffering, which he bore with patience.

He joined the Methodist church some years ago. Dors, after making a public profession, lived an exemplary life, and we have a good hope for him, and while we mourn we do not mourn without hope, and we believe our loss is his eternal gain. He was a good and kind husband, an indulgent father and a good neighbor, and had as many friends as any one and as few enemies. Language fails and space forbids the expression of the many good traits of this worthy man. May God bless the bereaved.

F. M. LOAD.

VIRGINIA ADAMS.

My beloved sister, VIRGINIA ADAMS, was born April 30th, 1868, and departed this life June 25th, 1892, aged twenty-four years, one month and twenty-five days. She was the daughter of John J. and Lucinda Adams and grand-daughter of Eld. Abner Belcher, deceased. She was confined to her bed on the 1st day of June last with serious illness, and if medical skill, together with devoted nursing of the family and the kind attention rendered by her many friends, both the rich and the poor, could have stayed the cold hand of death, she would to-day be a living testimony to the same. But alas! God, who rules in the armies of heaven and amongst the inhabitants of the earth, said by the hand of his power, “Child, thy Father calls, come home;” hence the summons must be obeyed. So, after twenty-five days of intense suffering, she, without a struggle or moan, fell, as we hope, asleep in Jesus, and her spirit was wafted home to the Lord who gave it. In this brief notice we can speak only of some of her virtues and graces. Suffice it to say she was ever obedient to her parents, devoted to brothers and sisters, kind and gentle to all with whom it was her privilege to meet. She exemplified by her daily walk that the many burdens incumbent on pilgrims in these low grounds of sorrow were greatly lessened by her many acts of cheerfulness, together with the sweet songs she loved so well to sing. She had never professed religion, but we believe from expressions on her dying bed, and in her last moments, she left sufficient evidence for hope that her spirit is now praising around the Saviour's throne. For a week before she died she often awoke, saying, “I want to go home; I am tired of staying here there are so many rugged places in this world.” It is but natural for us to weep on such occasions, and to grieve for such causes—the cause of death—to be separated here in the flesh; but we mourn not for our beloved as those who mourn without hope, for we feel that our temporal loss is her eternal gain. Then we would say to the dear and bereaved ones, weep not, for we believe she is now at rest—yes, at rest from the temptations, trials and afflictions of this world. It will not be long before we will be called upon to cross the river, and then we

hope to meet the dear ones gone before in that world of joy, peace, eternal praise and happiness.

In conclusion, let us bow with humble submission to the will of God, who worketh all things after the council of his own will, is our prayer, for Christ's sake.

JOHN A. ADAMS.

Cornucopia, Ga.

MRS. FRANCES ANN MOORE.

This dear sister's maiden name was Frances Ann Trice. She was born October 19, 1829, and was married to Bro. O. F. Moore March 18, 1847. She joined the church and was baptized in September, 1849, and departed this life September 9, 1892. The writer had known this dear sister a number of years and can truly class her with the excellent of earth. In her family circle she was all that devotion and purity could make her, and in her community the kindness and sweetness of her life will long linger. We never knew a more devoted Christian. Her health had long been delicate, but whenever she was able to go, though she lived some distance from her church, her seat was never vacant. Her home was a home for the ministers. It was her delight to have them come, and no sacrifice on her part was too great for their comfort.

She was afflicted for a long time and her sufferings were great before her release, but never a murmur escaped her lips. One could not visit her without being impressed with her fortitude and patience. When the end came the same quietness and humble trust was hers. Death to her was a shaft whose sting had been removed. It must ever be beyond the power of language to tell of a death like hers. Fame, wealth and all earthly good fade into nothingness in the presence of the light of the holy scene.

We had for our text for her funeral, "One Spirit."—Eph. iv. The lonely husband has much to brighten his depressing sorrow. With the aid of the Comforter he can look through this darkness and see the break of day which will ere long come. Four of their children were already at rest across the river, nine left behind and fourteen grandchildren to cherish her loving care and moral teaching. Children, you will never cease to miss your mother in this life. Your feeling need of her will often carry your thoughts to where she is. The memory of her lovely life and blessed death will lighten your burdens and sooth your cares. Though she is gone, yet she speaketh to you; yes, speaketh to us all.

W. C. CLEVELAND.

MARY LOIS ALLEN.

MARY LOIS, infant daughter of R. J. Allen and M. V. Allen, was born in Lee county, Ala., February 28, 1892, and died August 25, 1892, lacking three days being six months old. She was sick all of her life. We knew, without a change soon, she could not stay with us; but we did not think we would miss our little darling so much. This is the hardest trial we have ever had. It is so hard to part with her precious little face, to see it no more on earth. We do believe she has gone from the evil to come, to be forever blest in that upper and better kingdom, prepared for all the redeemed of the Lord. We ask the prayers of God's children who read this that we may become reconciled to the Lord's will, and be made to believe—

"The little babe is gone to rest,
To reign with God, forever blest;
Its little tongue will always praise
A Saviour's love and redeeming grace."

B. J. AND M. V. ALLEN.

MRS. E. J. KNIGHT,

Widowed wife of K. K. Knight, and daughter of Ellen and John D. Owens, died at her home in Henderson county, Texas, November 7, 1892. She was born in Alabama December 24, 1819, being almost seventy-three years of age. She was married to K. K. Knight in 1845; united with the Primitive Baptist church in Clay county, Ala., 1847. They emigrated to Texas with many other brethren, and settled in Henderson county in 1850. Here they built old Pilgrim's Rest church, of which my mother lived a faithful member, contending earnestly for the elect chosen and called of God. She had many trials and troubles on this earth, being left a widow with a large family of small children in 1863. She was impressed last year that she would not live through this one. During the first part of her illness last April she spoke often of her hope in Christ—was ready and desirous to go. But she lingered and suffered with many complicated diseases month after month. Having but one sister of her faith near to visit and comfort her, she seemed to grow weary waiting the Master's call. I read the GOSPEL MESSENGER and Bible for her. They appeared to have or leave no impression with her. But on the 7th inst., at 6 o'clock A. M., when grim death hovered over her, and her spirit was slipping from her mortal body, she talked; but it seems that God has intended his saints shall not reveal to the living what he has in store for them, for all she said that could be comprehended was "Home," "Rest" and "Berry," a daughter's name who preceded her to the grave more than six years. She leaves five sons and three daughters to mourn a loss that Christ has gained.

But rest, dear mother, rest;
Thy work is done, thy labor ended;
And when home your children come in quest,
The thought of thee with tears is blended.

Her daughter,

JESSIE KNIGHT.

Athens, Texas.

W. B. ROBERTS.

Bro. W. B. ROBERTS, of Lebanon Church, Troup county, Ga., departed this life September 4, 1892, of heart disease. Bro. Roberts was born in South Carolina, October 7, 1818, and moved to Georgia in 1844, and lived a life of very near seventy-four years. His first marriage was in October, 1836, and the fruit of that marriage was nine children, of which five are still living and twenty-two grandchildren. His second marriage was to Mrs. Davidson, Oct. 4, 1891, by whom was born one son. Bro. Roberts first joined the Methodist, and becoming dissatisfied joined the Primitive Baptists in 1854, at Mt. Zion church, Troup county, Ga., where he lived a faithful and consistent member until that church dissolved, and then became a member of Lebanon church and there lived a worthy member until death. He was indeed a pronounced Primitive Baptist and loved the cause of his Master and the welfare of the church, always filling his seat; and while he did not exercise any public gift in the church, yet he was a very useful member, and was well informed in the scriptures and well established in the doctrine of God our Saviour. He enjoyed his church privileges very much, often shedding tears of gratitude when hearing the gospel of Jesus preached. The loss of Bro. Roberts at his church is indeed great. We could not tell how great the loss was until the church met and he was absent. Then it seemed as though several were missing. He was a noted farmer of Troup county, and always made a good support. There could be much said of this noble brother, but space will not admit, and we could not say too much.

The writer tried to speak to a large concourse of people from the text, "And his rest shall be glorious" (Isa. xi. 10), at his home, where his many brethren and friends came to pay him the last tribute of respect.

He was laid away in the family cemetery to await the Master's call in the resurrection morn. He leaves a wife and little Isaac, a babe of one month old, and several other sons and one daughter and a host of friends and his dear church to mourn his loss. But do not weep, for indeed his rest is glorious.

REES PRATHER.

ELD. JOHN H. ODEN,

An aged and highly respected minister of the gospel of Jesus Christ, has passed away in peace. Eld. J. H. ODEN departed this life at his home in Monroe county, Miss., July 23, 1892. His afflictions were inexpressible; his right side and tongue were paralyzed the last six weeks of his life. He was in his eighty-sixth year; joined the Primitive Baptist church in Alabama, and was a faithful minister of the gospel for fifty-one years, always contending for the faith that was once delivered to the dear saints, and for the peace of the church, and always prompt to his duty and call as a minister, never flinching from heat or cold, rain or dry, and was a faithful and kind husband, a devoted and indulgent father, and leaves a devoted and loving wife and seven children to mourn their loss. I will say to them not to mourn as those who have no hope, always putting their trust in God, and he will enable them to bear their trials and conflicts during their stay here in this low land of sin and sorrow, remembering that the theme that Bro. Oden loved so much was grace, and free grace alone, and that is the way, and the only way, whereby mortal man can be saved.

Bro. Oden was born in Talladega county, Ga., and moved to Blount county, Ala., with his parents in his infancy. He first married Miss Clarinda Welsh, of whom three children were born to him, and after her departure he married Mrs. Harriet E. Wilson, who bore him two sons and two daughters. Bro. Oden preached his first sermon in Alabama, and preached his last sermon at Poplar Spring church, in Alabama, on the second Sunday in May, 1892. He was widely known and loved by many, and is greatly missed in the church in which his membership was. He left a good example behind for his friends and brethren, which was many and true. There was never a charge against him in all of his stay among the Baptists. He was with them in the split, and was unmovable from the cause of Christ, and his church earnestly contended for the old landmark and the church that Christ founded upon the rock for his children, a shield and hiding place. May God bless and enable his dear companion and children to bear the stroke and follow his bright examples, and that they may be numbered with the blessed and redeemed of the Lord, is the prayer of the unworthy writer,

Mrs. A. T. KILIAN.

MRS. L. R. EDWARDS.

Sister LEANDER R. EDWARDS departed this life at the residence of her sister, near Geneva, Ga., July 6th, 1892. Sister Edwards was born January 31st, 1825. Her maiden name was Cox. She was married to Snow M. Boynton September 10th, 1840, with whom she lived until his death, after which she was married to Charles Edwards, M. D., January 17th, 1860, and at last lived a desolate, lonely and afflicted widow many years previous to her death. Sister Edwards obtained a good hope through grace in early life, and took up her cross and was baptized into the fellowship of the church at Upatoie (where her remains now rest) by Elder Stephen Parker, July 29th, 1837, in the thirteenth year of her age. Sister Edwards was very spiritual-minded and devoted, and having no children, she only had the more time to go to meeting and devote to the Lord, and she availed herself of every opportunity possible, and her very appearance plainly denoted that she was enlisted. But some some time after the death of her last husband her health began to decline, and finally in 1883, I believe, she was paralyzed, and her mind, though before strong

and brilliant, was never right afterward. She was at this time living in Butler, but Sister McCrary, seeing her condition, moved her to her home near Geneva, where she died entirely demented, and when I stood at the foot of her casket trying to preach, looking upon the cold, emaciated face, I almost wondered if it was the beautiful face and features I first knew. May we be prepared by grace to meet beyond the skies.

J. G. MURRAY.

MRS. BARBARY BARTLETT.

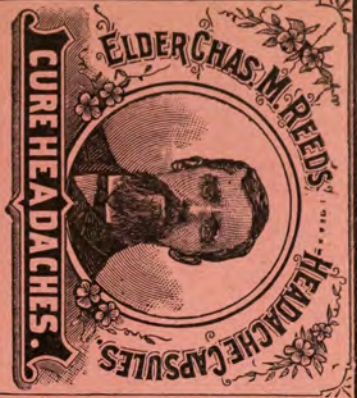
On Saturday, at 2 P. M., August 20th, 1892 our beloved sister, BARBARY BARTLETT, calmly passed from time to eternity. She was the wife of Bro. Ed J. Bartlett and daughter of Sister Frances Ford, and was born in Russell county, Ala., March 13th, 1859. She received a good hope in Jesus, and was baptized into the full fellowship of the church at Cottage Hill, Montgomery, Ala., on the third Sunday in August, 1887, by Eld. Wm. Lively. It was, indeed, a good hope, as it was manifested by her orderly walk and pious conversation all the way through her pilgrimage here—a bright and comforting light in the church, the family of God, and, if possible, this light was more beautiful in her immediate home and family circle. The image of Jesus was as much manifested in her life and death as it has been my blessed privilege to know or see in any one. I visited her during her long and patient suffering of thirteen months (with consumption), and as the body grew weaker her faith grew stronger, and the light of God's presence and love to her grew brighter and brighter. The image of Jesus was seen in her countenance and her patience, her words, her resignation, her love and self-denial. All of the divine attributes were manifestly set forth in her, and it was a comfort and a blessing to be admitted into her presence, for her very countenance told us plainly that she was looking upon things not seen. We could see her suffering and the gradual death of her natural body, and the tear of sympathy would, unbidden, come to our eyes, but when these bright manifestations of God's presence with her were seen we could rejoice with her, and feel indeed that we were in the presence of God. O death, where is thy sting? O grave, where is thy victory? for the sting of death is sin, but the law of the spirit of life that is in Christ has made me free from the law of sin and death. This was her hope, not only by profession, but it was in her, and did abound, that she was neither barren or unfruitful in life nor in death.

A short while before she passed away, she told us this world had no charms for her; that the only ties she had here were her family ties, especially her little children. The thought of leaving them as motherless orphans grieved her, but her faith came to her and strengthened her, and the angel of his presence saved her, for she said: "I was left an orphan and my mother a widow, and God cared for me and was indeed a husband to the widow and a father to the fatherless unto us, and he is the same God to-day, for he has said, I am God and change not." This precious sister was greatly blessed in this life, for God manifested his love to her in life as well as in death, and he gave to her a bright, intelligent mind, a happy disposition, a loving, Christian husband, seven lovely children (four of whom preceded her to the grave), and an humble, Christian mother, who remained with her to comfort and console her during her last sickness, and many kind and sympathizing friends and relatives who contributed their presence and assistance in making her as comfortable as it is in man's power to do.

On Sunday evening, August 21, after a comforting sermon by Eld. H. Bussey, her remains were buried in the cemetery of this city, there to await the morning of the resurrection.

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Those receiving Circulars, will confer a favor on the afflicted by distributing them among brethren and friends. [jul-93

Vol. 15.

No. 2.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

FEBRUARY, 1893.

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Be certain to write names and post-offices plainly.

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

DEAR BRO. RESPESS: Please state in the February number of the MESSENGER that the Union Meeting of the First District of the Olive Association, arranged to convene with the Hephziba Church, Lee county, Ala., begins on Friday before the fifth Sunday in April, instead of May, as published in the minutes. May has only four Sundays. I hope the brethren will note this fact and be governed accordingly. Remember the time—Friday before the fifth Sunday in April, 1893. Hephziba Church is ten miles east of Opelika.

H. J. REDD,
Clerk Olive Association.

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I am going to publish the AMERICAN PEN AND STABLE, for Farmers and Stock Raisers. The price will be \$1.00 a year, and I will give away, as premiums, a pretty pair of JERSEY CALVES. Send a dollar, or write me on a postal card for particulars. The Magazine will be printed February 15th, and the offer is good until February 8th.

Z. D. RESPESS.

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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,
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Southampton, Bucks County, Pennsylvania.

NOTICE AND REMEMBER

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R.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 2. BUTLER, GA., FEBRUARY, 1893. Vol. 15

THE NEW JERUSALEM.

DEAR BRO. RESPESS: I have been requested by a good brother to write for publication on the saying, in Rev. xxi. 2:

“And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”

This New Jerusalem is that of which the old Jerusalem was a counterpart; while in some respects typical, yet in striking and remarkable contrast. Both are spoken of as mothers with a family of children. There was a covenant made known to Abraham including in its provisions his natural seed; and seems to have a prototype in Ishmael, who was born of Hagar, the bondmaid. The city of Jerusalem, in Palestine, was a kind of national capital and centre place, around which the Israelites rallied; and so when Jerusalem with her children are spoken of we are to understand the literal seed of Abraham. The city was in no sense the mother, but the covenant that embraced the city with its worldly sanctuary and carnal worship, was. We are not left to conjecture about this. The apostle says that Abraham had two sons, and these are the two covenants. These two covenants embrace the two Jerusalems; the one from Mount Sinai, which gendereth to bondage, he says is Hagar; and this Hagar is Mount Sinai in Arabia, which answereth to Jerusalem, which now is, and is in bondage with her children. This, of course, is of Jerusalem that then was, and the legal dispensation. Hagar, being a bondmaid, her son was born in the same bondage. It is, I presume, generally known that a servant does not, and cannot heir. This is an everlasting contrast between a servant and a child. A man may will property to a servant, but as servants they cannot heir. It was an established ordinance of the Divine government, never to be abnegated, that the son of the bond woman shall not be heir. In the birth from a bond woman, or bond covenant, is received a spirit of bondage, so that the condition of bondage, or of a servant, is preferred to that of a child. It seems passing strange, yet we know it is so. We know, also, that one must have an exalted idea of the value of their own services, and a contemptible

one of the birthright of a child, when they prefer to serve in bondage for its compensations. So the child and heir of promise was mocked by the son of the bond woman. One thing more, and I will pass on. The prophet said of those that trusted in an arm of flesh, that they should inhabit the parched places of the wilderness—a salt land, not habitable. So while the heirs of promise inherit the land of vineyards and olive yards—the land that flows with milk and honey—Ishmael, with his posterity, wanders in the Arabian desert, his hand against every man, and every man's hand against him.

The apostle informs us of a new and better covenant which was established upon better promises. This covenant was also made known to Abraham. It embraced another Jerusalem with her children. The apostle informs us that this Jerusalem is above. All its provisions are heavenly, divinely provided and divinely bestowed. He saw it coming down, and he was able to trace it to its source. It came from God; it came out of heaven; it is perfect in every respect; nothing shall be ever added to it, and nothing taken from it. He tells us afterward, more particularly how he came to see this great sight; he was carried away by the Spirit of the Lord to an exceeding great and high mountain, and was there promised a view of the bride—the glorious church. I understand this New Jerusalem to be the church of our Lord Jesus Christ; that Zion which is the perfection of beauty, out of which God hath shined. This great and high mountain is none other than the mountain of the Lord's house, which the prophet says is established in the top of the mountains and exalted above the hills. He had to be raised to the same height to which the church was raised, in order to see it. The holy mountains that constitute the foundations of this Jerusalem, consist of an experience of the work of divine grace, and as this constitutes her exaltation, she will not be seen, only by those who have been carried by the Spirit to the same exaltation. Among the first things that he observed was that she exhibited the glory of God. If he had not himself been taught by the Spirit of God, he would not have been able to see that this Jerusalem, with all that appertained to her, came down from God out of heaven. The provisions of the other covenant did not come down, but were all earthly. Being born after the flesh was all that that covenant required or provided. The ordinances were all carnal, and the sanctuary was a worldly sanctuary; the law itself was carnal—that is, it neither required nor conferred spiritual qualifications. A natural birth made an Israelite, and a natural birth made a priest. So the apostle speaks of priests being made after the law of a carnal commandment. I speak of these things to show the contrast between the things that are entirely earthly and those that are entirely heavenly. Isaac was a child of promise, and so every thing that comes to him is by promise. He is sole heir to all the provisions of that new and better covenant. Though this Jeru-

salem is from above, it is developed here; her children are here but they are born of her; she is the mother of them all; but it is a birth of spiritual and heavenly life. The ordinances are all sacred; they all testify of sacred things; the worship is divinely inspired; the worshippers worship in the beauty of sincerity and of truth.

The prophet Isaiah said of those who should see this Jerusalem, that they should see a quiet habitation, a tabernacle should not be taken down, etc. Not only called a city but a tabernacle. But as either a city or a tabernacle, it is large enough for an abode for all the children. It will never need to be enlarged or in any way improved. The apostle was given a measure by which he was made capable of measuring it, and it has always remained the same size. The same reed is the measure of the temple and of the worshippers to this day. The apostle not only saw, but he heard—he heard a great voice *out of heaven*. The voice came from the same source that the church itself did, and evidently came along with it. It always comes in a way to declare its heavenly origin. It was a great voice, for that it was the voice of truth; a great truth was uttered, and conviction was carried to the hearts of all who heard it. It said that this heavenly tabernacle of God was with men. It is not only an abode of his people, but he will dwell with them. The sense of this I understand to be that his salvation has an abode here, and it embraces all needed blessings for his people. The ministration that is particularly spoken of is, *wiping away all tears from their eyes*. The most effectual and permanent way to do this would be to remove the cause of the weeping. To those who have been mourning and weeping on account of sin and a sense of condemnation, when the voice of God's salvation salutes their ears in the gospel, their sorrow is turned into joy, and the tears and the cause of them are all taken away. Though weeping may come at times afterward, and endure for a night, joy will succeed in the morning, for this is the mission of him who hath provided this tabernacle, to wipe away all tears. It is a great voice in that it expresses so much, and it comes in connection with every manifestation of God's salvation. I do not understand that what John saw and so much admired was any other than that Zion of which the prophet spake, saying, that the glory of God was risen upon her, and his glory should be seen upon her. I think all those who have been taught the truth as it is in Jesus by the Spirit of the Lord, see just what John saw; and I believe they rejoice in Jerusalem, and joy in her people with the same joy and rapture that the apostle declares. It is the kingdom that was prepared for them, and they inherit it with all its spiritual light and heavenly joy and divine glory, as sons and as daughters. They have not received the spirit of bondage, whereby they should have to fear death, or banishment; but they have received that Spirit of God, by which they know the things that are freely given them of

God. A blessed experience has taught them that they are now the people of God.

Prepared as a bride adorned for her husband. This preparation she does not have to make for herself, and no one has to make it for her. The way that she is prepared is declared by one of the holy men of old: "He hath clothed her with the garments of salvation; he hath covered her with the robe of righteousness." And to show with what faith and joy she receives the heavenly gift, it is farther said, "As a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." This bride, the Lamb's wife, comes forth from the hands of the blessed Teacher, who takes of Jesus and shows unto his people, already provided for. Nothing could be added to her comeliness. Her clothing is of wrought gold; her love to him and faith in him want no furtherance. Her lamps are trimmed and her lights burning, and she goes in with him to the marriage. She is justified freely by his grace through the redemption that is in Christ Jesus.

In this day of working for wages, and having the reward reckoned not of grace, but of debt, it is interesting and important to contemplate these children of Jerusalem, born from above, already prepared for the church and gladly walking in the commandments and ordinances of the Lord's house. They do not have to go somewhere to get religion, neither is a camp-meeting necessary to convert them. It is said of Zion, that this and that man were born in her, and the Highest himself should establish her. So they come as children to the parents' home, or as doves to their windows; and nothing remains but to open the gates that the righteous nation that keepeth the truth may enter in.

"Saviour, if of Zion's city,
I, through grace, a member am,
Let the world deride or pity,
I will glory in Thy name.
Fading is the worldling's treasure,
All his boasted pomp and show;
Solid joys and lasting pleasure
None but Zion's children know."

The above is respectfully, submitted.
State Road, Del.

E. RITENHOUSE.

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

BIOGRAPHICAL—ELD. R. T. WEBB.

CHAPTER II.

In the winter of 1853, he moved from Georgia to Alabama, and settled on a farm in Russell county, and being full of ambition and energy, and in the prime of youthful manhood, he was never idle. His temporal prospects were bright and fearless devotion for the truth of God in both precept and example, won for him a reputation, wherever he went, as a man of God and a true defender of the gospel of Christ, and room was made for him in the hearts of many of God's people and lovers of God's discriminating grace in election and predestination. But he was a terror from the beginning, and all through life, to Arminians, for he would expose every false theory, and was not timid in calling things by their proper names; therefore, many epithets and much calumny from time to time were heaped upon him. But none of these things ever moved him, or in any way swerved him from his fidelity to Christ. He united with Ft. Bainbridge church soon after settling in Russell county, and served as her pastor for ten years, and also for Mt. Gilead Church, and others not now known to the writer. He spent much of his time in traveling and preaching, and was ever ready and willing to serve his fellow-man to the best of his ability; and though he had neighbors who were opposed to his doctrine, and some of no religious pretensions, yet he was held in high esteem by them as an honest, straight forward, energetic man, and a good, kind, accommodating neighbor. He never let his religious or political opinions interfere with his social relations and neighborhood. Up to the commencement of the war he had accumulated some property, and had a comfortable home, but when the war commenced his substance began to leave him, and when it closed, he had but little left. He was exempt from service in the army and never enlisted as a soldier, but served well his people in seeing after the necessities of those left in destitute circumstances. Being familiar with the use of tools, he did such work as was necessary on his farm, in both wood and iron, and during the war tanned leather and made shoes for

his family and neighbors, so that many widows and orphans were shod by him, free of charge.

During the winter of 1863, he moved from Russell to Pike county, Ala., and settled twelve miles west of Troy, and his lot was east with the church at Elam, near Goshen Hill, and he served as her pastor for fourteen years. He had, in addition, the care of the following named churches at different times, (serving four churches regularly, and never failing to have an appointment somewhere on fifth Sundays, unless providentially hindered): Beulah, Hopewell, New Providence, Baptist Rest, Ramah, Pleasant Hill and Sweet Water. Elam, his home church, was two miles from his home, and the other churches ranged from eight to twenty-four miles. Baptist Rest, near Brundige, was twenty-four miles, and he served this church regularly for several years, many times starting before day on Saturday morning, in order to reach there in due time, and then on Sunday evening riding home, in order to be ready to fill his place on the farm Monday morning. He did nearly all his traveling for thirty years on horse or mule-back. He owned one mule for twenty years, that carried him thousands of miles. Being blessed with a wonderful constitution, he enjoyed good health most of his life, and never disappointed his congregations when it was the Lord's will for him to go. Probably these fourteen years were the most active and useful days of his life. His labors were wonderfully blessed, and although some serious difficulties occurred in some of the churches of his charge, he never deserted his post nor flinched from his duty, but adhered strictly to Bible discipline, and ever maintained that strict discipline was the health of the church. He never failed to have large congregations, unless providentially hindered, and generally the best of order and attention prevailed. He rarely ever rebuked any one for ill behavior. Probably the most serious rebuke he ever administered to any of his hearers was in Georgia, soon after he began preaching, and before he was married. One Sunday morning at one of the churches, while he was trying to preach, a newly wedded couple came in and took front seats. He soon discovered that they were sneering at his blunders and awkwardness, so all of a sudden he stopped, and without saying a word, just

pointed his finger directly at them until the attention of the congregation was directed to them, and then he resumed his discourse as though nothing had transpired; but the sting of this rebuke had a telling effect upon those parties. He had a peculiar tact in some way, of interesting and retaining the attention of his audiences. Though many times have individuals arose from their seats and left the house with indignation, vowing that they would never hear the man preach again, yet some of these very persons he afterwards baptized. Thus he said the Lord had worked, and the Lord's time was the best time.

[CONTINUED NEXT MONTH.]

JEW AND GENTILE.

A sermon preached by Eld. H. Bussey, at the Primitive Baptist Church of Columbus, Ga., November 27, 1892, from the text:

“But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”
—Heb. iii. 6.

Reading in our morning daily paper the following programme for a Union Thanksgiving Service in Columbus, Ga., the city in which I live, I concluded to attend and see, and observe what was done, wishing I might receive some instruction which might tend to open my eyes, if in error, and to see how Jews and Gentiles could worship together in the name of Christ in a Christian organization, and in a house named for one of Christ's witnesses, St. Luke. Here is the programme:

1. Organ voluntary, with violin accompaniment.
2. Voluntary by the choir, “God of Israel.”
3. Hymn No. 1, “Come Thou Almighty King.”
4. Prayer by Rev. R. H. Harris (pastor First Baptist Church).
5. Voluntary by choir, “Jubilate Deo.”
6. Scripture lesson, Psalm xcv., by Rabbi Weiss, (of the Jewish Synagogue of this city).
7. No. 728, “My Country, 'tis of thee.”
8. Thanksgiving Sermon, by Rev. J. B. Johnston (pastor St. Luke, Methodist). Text Psalm xcv. 5, “Let us come before His presence with thanksgiving.”
9. Hymn No. 726, “We thank Thee Lord of heaven and earth.”
10. Prayer by Rev. W. A. Carter (pastor of the Presbyterian Church).
11. Benediction by Rev. J. W. Domingos (pastor of St. Paul, Methodist).
12. Concluding, voluntary organ and violin.

The meeting was a union of the congregations represented by these various preachers and rabbi, and representing various creeds,—predestination and election, and arminian or conditional ideas of eternal salvation in the name or sacrifice of Christ, and one

holding to the same view as to conditional salvation, but ignoring Christ entirely.

One could scarcely get together, in a city the size of Columbus, more divergent views and conflicting theories of doctrine. But while all held different views as to how salvation is obtained, in theory, yet practically all agreeing as one in the efficacy of works or obedience to law, or a rule of action prescribed of God, in obtaining it. The Protestant orders of Christians holding and teaching obedience to Christ's law obtained it, and the Jew holding that obedience to God's law obtained it, and that Christ had nothing to do with it; yet they were all in seeming perfect harmony, although the Christian prayed and spoke in the name of Christ, and the Jew in the name of God alone.

Seeing and meditating on the scene, an interesting inquiry runs through the mind, suggested by the text, "Whose house is this?" Is this Christ's house? Is He as a son over this house? If this is His house, is it not divided against itself, and therefore must come desolation? Is Christ divided? The text says we are Christ's house if we hold fast the confidence and the rejoicing of the hope firm unto the end. What did Paul mean by this? He, like our Baptist and Presbyterian friends, believed in the doctrine of election and predestination, and predestination means to decree beforehand; and what God decrees nothing in heaven nor earth can alter. Hear what Paul said to the church at Ephesus: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

Now notice carefully. God has predestinated, or predetermined, or unalterably fixed our adoption as children by Jesus Christ unto himself, according to the good pleasure of *his will*, and *made* us accepted in Him. I ask the predestinarians of the congregation above mention if they believe this? Yea, I know they do, or they are insincere in their articles of religion. I ask the conditionalist of the same congregation if they believe it. Yes, they say, because it is in the Bible, and we believe what the Bible says as a matter of course. But while this is true, God predestinates only those to adoption as children, accepted in the beloved who will, thus to be adopted and accepted in the beloved.

I call your attention to Paul's words, wherein he says we are adopted as children and accepted in the beloved, according to God's good pleasure and will. He does not teach as you do, but exactly the opposite. You use the text and the admonition in the third and fourth of Hebrews to show Paul did not intend to be understood in the light of the manifest inferences of

his teaching in Ephesians, but cited the house of Moses and their faltering and failing to enter into the rest which God had prepared for them, because of unbelief, and admonishes us lest we fall after the same manner of unbelief; and although the house of Christ, predestinated of God unto the adoption of children and accepted in Christ, we may, like the Jew, cease to be Christ's house, and the children of God, and the accepted in the beloved: although we were chosen in him before the foundation of the world to this end, to the glory of His grace (unmerited favor) we may cease to be Christ's house, and instead of being to the glory of His grace, may become to the shame of it, and thus manifest God's weakness in carrying out His plans, and sustaining His decrees of predestination, which he made according to the good pleasure of His will. Now let me ask you, Christian, do you for one moment believe Paul intended to teach such an idea? Read what he says in Rom. i. 19 and 20: "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his ETERNAL POWER and GOD-HEAD." Would Paul teach such an idea in the face of the teachings of the things which He had made, which declare his eternal power and Godhead? Think, my Christian friends, of the comet which astronomers say is heading for this world. They say it is twice the diameter of the sun and fifteen times its volume, and is traveling through space at the rate of 3,000 miles per second. Should this comet approach near enough to the earth to give man some idea of the greatness of that God who made it and controls its flight among the worlds, how could we standing on this earth, by the side of it but a floating atom, say that God's eternal power is insufficient to support His predestination or decrees, and accomplish all His will and purpose in the death of His Son?

That Satan can and is defeating God, and although he armed that Son with all power in heaven and earth to keep Satan from catching and destroying one of these little ones, yet out of the one hundred and forty-three billions of men and women who are supposed to have come into the world since Adam, this same Satan has caught all but one billion, for only one billion have had an opportunity of salvation. Did Paul, who said God made Christ's house, intend to teach that Satan has or can destroy it, and turn Christ out forever from his own house? The thought is too astounding to be entertained for a moment, and we must get up another explanation of the text more in harmony with God's word, and not only the Bible, but the evidence of the things in nature as to His eternal power and Godhead. If he could not have intended any such construction should be placed on his words, what did he mean by saying, "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Here are certainly conditions in our remaining Christ's house, if we are His house, and a clear implication that although we are His house, we may cease to be if we do not hold fast our confidence and rejoicing in the hope firm unto the end. He cites the house of Moses, whose house God also built, and calls our attention to their overthrow because of unbelief, and admonishes those who are Christ's house, saying, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." For we are made partakers of Christ if we hold fast the beginning of our confidence steadfast unto the end."

The house of Moses was a type of the house of Christ. The high priest and his offerings were a type of the priestly office and offerings of Christ. Moses' house was under a law of carnal commandments, which Paul taught could not make the comers thereunto perfect. "For by the works of the law shall no flesh be justified. If righteousness come by the law, then Christ is dead in vain," etc. What advantage had the Jew, then, over other nations as regards eternal salvation? If the keeping of the law did not save them eternally, what did save such as were saved? If their keeping of the law did not save them eternally, did their failure to keep it eternally damn them? In common parlance, it is a poor rule which will not work both ways. Damn a man for a failure to do a thing, when doing that identical thing would not prevent it. This would be absurd. Paul says the Jew fell because of unbelief. From what did he fall, and what was the nature of his unbelief? What was it that he failed to believe that caused him to fall? First, from what did he fall? was it from eternal salvation? How could he fall from what he did not have under the law, if keeping the law could not give it to him? He fell because of unbelief. Belief in what? that keeping the law would eternally save him? No, it was not that; because the law could not eternally save him, and if he had believed that, he would have believed that which Paul says is not true. Then God did not eternally damn him because he did not believe a lie, did he? Certainly not. Then it could not have been his failing to believe that God would eternally save him if he kept the law, which overthrew him in the wilderness, and which overthrow Paul holds up to us lest we fall after the same manner of unbelief. Then it follows as regards their eternal salvation, their chances for salvation (eternally) were no better than that of any other nation of people, and shows that the eternal choice of God in Christ before the world, and His eternal predestination or decree as regards their adoption as children by Jesus Christ unto Himself, according to the good pleasure of His will, is not at all interfered with or otherwise jeopardized by their failing to be Jews, or participate with the Jew in the salvation which the Jew lost and fell from by unbelief. What was that salvation from which the Jew fell or lost by unbelief? We have proved most conclusively it was not eternal salvation. Now, whatever sal-

vation that was, it was to a like salvation pointed out to the Christian, which he, too, may lose by unbelief.

The Jew as a nation was elected of God to keep the oracles of God, and how well they did this is shown by the fact that, although they have no distinct nationality, yet wherever you find one he is ready to certify, and his certificate is accepted by all Christians, that the Old Bible, with all its rich treasures of prophesy and God's wonderful works among them, in manifesting Himself to the world, is given to us unaltered and just as it was given to them. This high distinction cast on them of God carried with it high responsibilities and great and commanding duties which made it necessary for God to give them a law, with blessings and penalties as such oracle-keepers. Not only were they oracle-keepers, but in them God made manifest his power and glory, and gave a forecast of the coming and character of the kingdom of his Son on earth. As such keepers and types, they encountered trials which no other nation had, and they were made a peculiar people, diverse from all others, and put under a law which was not over any other nation, given a form of worship which no other nation had, and by their seeming arrogance and bigotry in ignoring the religious pretensions of all other nations, encountered their hatred, and were necessarily in almost a constant state of war, and were hated above any other people on the face of the earth. In all of their travels and conflicts they typify the kingdom of Messiah.

In order to hold such a high station in the world, it was necessary that they should be a nation holy unto the Lord. To this end, a sacrifice of blood, which is the life of all flesh, was provided, to be offered once every year by the high priest, for his own and the errors of the people. This annual offering made by the high priest ceremonially cleansed every Jew, living or dead, at home or abroad, in freedom or slavery for which it was offered, let him be where he may or whatever engaged in. This offering typified the one offering of Christ in the end of the world, which forever perfected them that are sanctified. This annual offering of the high priest gave the Jew a right to go and offer through the high priest an individual offering for his personal sins. This was a personal privilege, under the law, and he stood or fell before blessings and penalties of the law, according as he obeyed or not. These were temporal blessings, hinged on obedience, and in no way affecting or preventing the cleansing which the annual offering of the high priest secured to every Jew alike. They were made partakers of the blessings of the law and its service according as they obeyed it.

These Jews under trial in the wilderness became tired of their constant hampered and dependent condition, and began to complain at Moses for bringing them up out of Egypt, and distrusted him; and falling into a state of unbelief that God would keep and feed them, and safely land them in the promised land, had their

hearts darkened, and a recital by Moses of God's wonderful care and works had little or no effect on them, and they fell from the enjoyment of the blessings secured to them as oracle-keepers under the law, and never reached that rest from their labors and trials which they would have reached if they had been a willing and obedient people. So they fell in the wilderness, and their children went into the promised land. Even Moses was denied this coveted privilege. Did they go to eternal hell, and were they forever shut out from heaven? Moses was not, we know; for Moses and Elias appeared in the transfiguration of Christ.

The Jew was a type of the church militant, that kingdom which Christ said he appointed unto His apostles that they might eat and drink at His table in His kingdom, sitting on thrones judging the twelve tribes of Israel. In this kingdom we are admonished in Hebrews as the ecclesia or called out of God, on whom great and weighty responsibilities are cast, as a spiritual kingdom, diverse from all others, spoken against, tried and tempted, "a poor and afflicted people" hid from the world, yet the light of the world, the salt of the earth, whose standing is alone in Christ, whose prosperity and joy is in proportion to their walk in the Spirit, who are not to mind earthly things—a people the world cannot receive, because they are not of the world. These are the people who the writer of Hebrews in the text, pointed out "whose house are we as long as we hold fast in the confidence of the hope firm unto the end."

Like the Jew, they are a separate and distinct people, whose laws are diverse from all others. Many believers in Christ have gone back to Moses' house teaching the law, and are fallen after the same manner of unbelief as did the Jews, while many who claim to be Christians have never gotten away from Moses, and preach the law, and, like Paul, prosper in it. The life of Christ is not made manifest by fiddles, horns, organs, great titles, distinctive manner of dress, greetings in the markets and a great flourish of learning, the friendship of the world and the praise of men; but, on the contrary, by afflictions and trials, poverty, persecutions, being spoken against, by having men to separate you from their company.

Now, let a true Christian go back to Moses, as the children of Israel wanted to go back to Egypt, to gain the friendship of the world—to escape the cross of Christ—and he will fall after the same manner of unbelief they did, and cease collectively to be the house of Christ or church militant, the ecclesia, called out, oracle keepers, salt of the earth, light of the world, etc.; but will be fit for nothing but to be cast out and trodden under the feet of men. Their light will become darkness, they will lose their liberty and their rest from their labors. They will become burden-bearers, tax-ridden and despised by those whose friendship they seek. They will be like sheep with swine, or cattle, while running with them, having no fellowship with them.

When the church goes to conforming to the world and departing from the simple faith of the gospel, she will be like a stone dropped into the midst of the sea, so completely will she lose her identity. May the Lord add His blessing.

EXPERIENCE.

DEAR BRO. RESPESS: I wish to write a few lines of my experience in grace to the readers of 'THE GOSPEL MESSENGER. My mother died in 1886, leaving myself and one sister to mourn our loss. She was a member of the Baptist church about thirty years, and died in the faith and hope of meeting her God and Saviour in peace. The last words that I understood her to speak were these: "Son, I am going to leave you; Christ is bidding me come, and I must go where my afflictions will be healed; there I will rest forever with Christ, where sorrow and afflictions will be no more; there I will be with my Maker and Saviour forever. But, my son, I cannot come back to you; be a good boy, and Christ will bring you to me, where parting will be no more, but rest and joy with Jesus forever. Son, I would like to talk to you more, but it pains me to talk, so I must quit. Try, if it be the will of my God, to meet your mother in heaven. God will guide you in the way of truth, and be a father to you. You will feel like you are lost, and have not a friend—even your sister will forsake you—but God will never, if you love Him and do right. When God sends his Spirit into your heart you will feel like you are lost, and that God has forsaken you, but he will never. Son, I cannot talk any more."

My mother suffered for two years with cancer in her mouth and throat. Her last words filled my heart with sorrow. I was but a youth, father had died, and my dear mother was about to be taken from me, and I had no hope of meeting her again. After her death, it seemed to me that I could not bear my sorrow—I felt that I had lost my only friend. I resorted to drinking, swearing and dancing, in order to forget my troubles; but I found no comfort in those things, as all must know. In 1888, while engaged in the habit of profanity, the thought was impressed upon my mind that I should be cast into everlasting punishment; that I was a sin-

ner—a condemned sinner—without God and without hope in the world. I went on in that condition for some length of time, with no hope of meeting my mother, or of the pardon of my sins. At length it occurred to me that I must pray, but could not say more than “Lord, be merciful to me, a sinner.” I continued in this way for some time without relief, but finally I began to attend a Methodist protracted meeting, and went up to be prayed for, as the custom is, and I asked the people to pray for me, for I could not pray more than to say “God, be merciful to me, a sinner.” Still I obtained no relief, and had about given up all hope; I felt that I was cast off, and could never obtain forgiveness for my sins. The Methodists prayed for me, and prayed, but did me no good, more than I learned that they could not pray off my sins. I gave up all hope. Another year had passed, when, as I was about to retire one night, it occurred to me that I must pray, and I said “Lord, be merciful to me, a poor sinner, or I must perish. Lord, hast thou forsaken me? if not, be pleased to forgive my sins this hour.” Mercy came, I was relieved, and felt like I would never have any more trouble. But on the next day I felt impressed to go to the people of God and let my joys be known. I went and joined the Methodist Society, and then my troubles became great, for it occurred to me that they were not God’s little flock; yet I went on in that condition for two years, doing the best I could, until God’s appointed time, then I was brought I hope, to His little fold, and was received and baptized by Eld. B. A. Walker, at Darien.

Bro. Respass, I have not told my experience during the two years that I stayed with the Methodists, but may try to do so some other time. I ask an interest in the prayers of God’s people. I do not feel that I have done anything good to merit God’s great blessing in bringing me to Christ’s little fold. I write these few lines of my experience that those who read THE GOSPEL MESSENGER may know these things, for I cannot tell them. I get so full of emotion that I cannot talk when I try to tell of these things.

Yours truly,

J. S. GARDNER.

EDITORIAL.

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Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All letters, remittances, and communications for THE GOSPEL MESSENGER, should be addressed to J. R. Respass, Butler, Ga.

HINDERING THE GOSPEL.—1 COR. IX. 12.

Possibly the above heading of "Hindering the Gospel" may strike the reader at first sight with surprise, especially if he should remember it is written in Rom. i. 16 that the "gospel is the power of God unto salvation to every one that believeth." One definition of the word hinder is to stop, or check. But we cannot stop or check the power of God, because it is unlimited and eternal. He is the Head and source of all power, whether in heaven or earth, and for this reason it is written "There is no power but of God" (Rom. xiii. 1). Every other grade of power is limited, whether of men or angels, and our Lord Jesus Christ is enthroned as Head over all things to his church, far above all principalities and powers, whether in this world or in that which is to come (Eph. i. 21). No limited or created power can hinder, stop or check that which is unlimited, uncreated, self-existent and eternal.

But as the apostle speaks of "suffering all things lest he should hinder the gospel of Christ," we may well conclude that there is some qualified sense in which it can be hindered. And we may learn also that to hinder the gospel of Christ, even in the sense referred to by the apostle, is a great wrong and sin against Christ, else he would not have placed such emphasis upon it as to have said: "I suffer all things lest I should hinder the gospel of Christ." But we presume that by "hindering the gospel of Christ," as referred to by the apostle, we are to understand throwing impediments in the way of those who preach it. Any impediment or embarrassment which any one, whether in the church or out of it, throws in the way of a faithful gospel minister to retard, delay, or in any way obstruct his usefulness

as a good soldier of Jesus Christ, is regarded as a hindrance of the gospel. In the connection of the text concerning "hindering the gospel," the apostle speaks of the imperative duty of ministering to the temporal support of faithful gospel preachers. And while it had not been so done to him, he would not suffer this neglect of his brethren to hinder, fetter or embarrass him in the proclamation of the gospel; but with labor and travail, night and day, working with his own hands, "he suffered all things," whether hunger or thirst, cold or heat, trials or buffetings, lest he should hinder the gospel of Christ.

We may learn by a careful reading of this 9th chapter of 1 Corinthians, and other Scriptures, that when the apostles and Primitive ministers of the gospel labored with their own hands in some worldly business, as Paul did in making tents for Roman soldiers, that it was not for the purpose of earthly gain or to gratify any lustful desire to lay up treasure where moth corrupts and thieves steal, but it was to promote their usefulness as gospel ministers as examples to their brethren, and to avoid hindering the gospel of Christ.

There are many ways by which both preachers and members may interpose hindrances to the proclamation of the gospel. Idleness, slothfulness in business, wastefulness, pride, and living in a manner above their means, thereby involving themselves in debts they are never able to pay—all these things are hindrances to the proclamation of the gospel, and to the usefulness of gospel preachers, whether they are interposed by preachers themselves or by their brethren.

That there is a gospel duty enjoined upon brethren and churches who have the faithful labors of those whom God hath given them as pastors and teachers, cannot be successfully denied. In this 9th chapter of 1st Corinthians this subject is so clearly defined and forcibly illustrated that none but those who are wilfully blind to their duty could possibly fail to see it. "Who goeth a warfare any time at his own charges"? Would it not be rebellion against the government in which he lives to do so? If he is subject to the powers that be, he will wait till he is called out, armed and equipped by its authority and expense, in which every citizen and tax-payer of the government bear a part. And

those who skulk and dodge, or by one excuse or another seek to evade their duty in bearing their part in sustaining the soldier who stands in defense of the rights of his country, are regarded as hindrances, just as those who fail to do their duty in the church are "hindering the gospel of Christ. This is a sin against Christ, because it is a violation of the law of Christ as written in the heart of his saints, and as given in the letter of his word to his church

But again the reasonableness of this duty of ministering to the support of the ministry is illustrated by planting a vineyard and eating the fruit of it—by feeding a flock and eating the milk of the flock—and then comes the command of the law not to "muzzle the mouth of the ox that treadeth out the corn," which thing was written for our sakes in a gospel day and in the gospel church relations.

But we will close this article by beseeching our brethren generally, and the preachers particularly, that they "suffer all things," even neglect from their brethren, lest they hinder the proclamation of the gospel of Christ. Those who call a preacher from year to year, and then burden him by withholding what should be given to him in order to gratify their own greed of gain, are certainly guilty of hindering the gospel of Christ in the sense referred to by the apostle. And some who have thus withheld are greatly withered away as Baptists, and a withering blight seems to fall even from the hand of God upon their earthly comforts and temporal prospects. They have hindered the gospel in that particular. Lord help them.—M.

A CHRISTMAS GIFT.

On Friday before Christmas I went to the railroad depot to see if a package I had ordered had come, and the agent said: "Yes, there are several things here for you; there is a barrel of flour, a keg of syrup, and some sugar and coffee." "It must," said I, "be a mistake, for I have ordered none of these things. Where did they come from?" And he said, "They came from Columbus." I was puzzled; I went to them and examined them, and found the flour from J. T. Eason, and at once it flashed through my mind that some of the brethren of Mt. Moriah church had sent those things to me. I thought so because Bro. J. T. Whatley is the

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chief manager of Bro. J. T. Eason's mercantile business, and a member of Mt. Moriah church. I returned to my house and told the children of it, and we sent for the things, and we had a joyful time unpacking and examining them. John said: "Father, what are they worth in money?" "In money," I said, "they are worth not more than \$20 or less; but in a higher sense they are worth more than rubies. And," said I, "what would not a preacher go through for such a people?" And said one of the children: "A great deal, for you know they care for you." There was a seventeen pound ham, a great bag of sugar, coffee, rice, grits, a keg of syrup and a barrel of flour. And I wished that every Old Baptist preacher, rich or poor, in the world had just such a Christmas gift as Mt. Moriah gave me. Who knows but that many churches will pattern after this example set by Mt. Moriah church, and thus cheer the hearts of hundreds of God's poor ministers? God grant it may be so.

I will say nothing of my unworthiness, but I will say, and say it in truth, that Mt. Moriah church is worthy of the name of a gospel church.—R.

THE INTERPRETATION OF THE SCRIPTURES.

It seems to me that there is among Primitive Baptists an urgent need of a recurrence to the true principles of Scripture interpretation. The greatest dangers to the Church of Christ have always been those from within, and not those from without. Our enemies cannot really hurt us if we do not hurt ourselves. It is a matter of painful interest to the thoughtful minds among us to notice the widespread and profound operation of the elements of doctrinal and practical disintegration in our ranks. In various sections of our extended country we see—some of these errors more operative in one section, and some in another—a *tendency* to dualism and fatalism, and to relapse into something like the old heathen pantheistic Hindoo, Egyptian, Greek, Gnostic, Cabalistic doctrine of the pre-existence, metempsychosis, or transmigration of souls; to deny the immortality (in the sense of everlasting duration), the regeneration, and even the very existence of the soul, the responsibility of man, and the Second Personal Coming of Christ, the resurrection of the body, the general judgment, and hell, and heaven; a *tendency* to eliminate from the Scriptures the essential distinction between the elect, the believing, the saved, on the one hand, and the non-elect, the unbelieving, the lost, on the other hand; a *tendency* to evacuate the Scriptures of their future eternal meaning, to confuse the divinely established order of events, to push back all the events of time into the past eternity, and the events of the future eternity into time; to evaporate Christianity into a futile and barren philosophy, and pass it off in a dissolving view; and a *tendency*

to return to the medieval darkness of conditionalism and instrumentalism, and to degrade the religion of pure and living love into pharisaic ceremonialism.

If *these* are not elements of danger and ruin, existing and working among us, I confess that I do not understand the situation, and that I do not know what danger and ruin are. And it becomes every true soldier of the cross, who loves and fears God more than man, and who subordinates temporal to eternal things, not to join in the deceptive cry of "Peace, peace, when there is no peace" (Jer. vi. 14; viii. 11); but, putting on the whole armor of God, the girdle of truth, the breast-plate of righteousness, the shoes of the preparation of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God, with all prayerfulness and watchfulness, to stand in "the imminent deadly breach," and wrestle, with spiritual and not carnal weapons, "against strong and high imaginations, against principalities and powers," in his own heart as well as in those of others (Eph. vi. 10-19; 2 Cor. x. 4, 5), and "contend earnestly for the faith which was once (for all) delivered unto the saints," and not yield a single bulwark of the citadel of eternal truth (Jude 3). The Church of Christ grows strong, not as it compromises with the elements of unbelief, but as it eliminates them. *Error, like sin, if indulged and unproved, becomes, not weaker, but continually stronger and more dangerous.*

The advocates of these various forms of error, like the two hundred denominations now professing Christianity, claim to derive their views from the Scriptures. The all-important question, therefore, arises, *What is the proper interpretation of the Scriptures?*

In order to emphasize the supreme importance of the fact, I will say, under my treatment of this subject, both at the beginning and the close, that, as the Scriptures were originally written by the inspiration of God, *the illumination of the Divine Spirit is, incomparably above all else, indispensable for their correct interpretation* (2 Tim. iii. 16; Luke xxiv. 45; John xvi. 13-15; Acts i. 4, 5, 8).

Of the numerous names and systems of Scripture interpretation in ancient and modern times, I think that the following three-fold classification is the simplest and best:

1. The *literal* interpretation.
2. The *spiritual* interpretation.
3. The *practical* interpretation.

Each of these methods of interpretation is of invaluable importance in its own place; no one of them is to be sacrificed for another.

I. THE LITERAL INTERPRETATION.

The *literal* interpretation is also called the verbal, somatic, natural, obvious, realistic, common-sense, objective interpretation, and it includes the grammatical, lexicographical, philological,

critical, contextual, historical, and archaeological interpretation, and the facts, the doctrines, the commandments, the promises, and the larger portion of the prophecies of the Scriptures, while the most of the prophecies have *also* a *spiritual* fulfillment or application—but the *literal* interpretation of *prophecy*, which is demonstrably true of the great body of Scripture predictions, although disparaged and to a large extent denied by modern religious philosophy, is just as certain and just as important and just as much to be insisted upon in *its* place, where Infinite Wisdom has put it, as the *spiritual* interpretation is in *its* place.

The literal or historical sense of the Scriptures is the solid basis upon which both the spiritual and the practical senses are founded, and that foundation is one of impregnable rock, and not of shifting sand. When it is assaulted and undermined, the whole structure of religious truth tumbles into ruins, the statements of the Scriptures vanish into airy nothingness, and the human race is left, in impenetrable darkness, to grope its wretched way into eternity.

The Greek word *gramma*, rendered *letter* in 2 Cor. iii. 6 (“who hath made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life”) denotes, as shown by the third and seventh verses and the whole context, the ten commandments written by the finger of God on the two tables of stone, the ministration of condemnation and death, bringing home the knowledge of guilt and its punishment, death, as contrasted with the Spirit of the living God, who gives divine life to the subject of grace, and writes God’s law of love on the fleshy tablets of his heart. And, while the inference here and elsewhere (as in Rom ii. 29 and vii. 6) is that no mere written document or outward ordinance can impart spiritual life, yet the inspired apostle does not and can not possibly mean that the words which were “given by inspiration of God” (2 Tim. iii. 16), which, “not man’s wisdom, but the Holy Ghost taught” (1 Cor. ii. 13), which “Holy men of God spake as they were moved by the Holy Ghost” (2 Pet. i. 21) are, in the slightest degree, untrue or unimportant in the place where God has put them, or are to be denied or neglected by His people. The Lord Jesus Christ Himself always refers to the Scriptures in the most reverential manner, as the infallible, the literally and perfectly true testimony of God. Not only is He the chief *substance*, but He is the chief *witness* of their literal and eternal truth, both by His teachings during His earthly ministry, and His teachings in our hearts. And He commands even the unbelieving Jews to “search the Scriptures, for they testify of Him” (John v. 39); the Greek verb rendered *search* in this passage is *ereunao*, and denotes minute and profound investigation, as in other passages where it is used (Rom. viii. 27; 1 Cor. ii. 10; 1 Pet. i. 11; Rev. ii. 23)—an investigation of the true meaning of the letter, as leading to the

true inner meaning which the Spirit designed to convey by the letter.

To rescue the true meaning of the Scriptures from the ruinous despotism of Roman Catholic dogmatizers and allegorizers, the Protestant Reformers, Luther, Calvin, Melancthon, and others, in the sixteenth century, under the direction of the Spirit who indited the sacred volume, insisted upon the critical examination of the original text, and a faithful adherence to the natural and grammatical sense, and recognized the Bible as "God's message to their souls, as the only rule of faith and life, which was to be interpreted by itself—a message conveyed in historical form, and needing the appliances of language and history in order to read it, and yet a spiritual message, the full reception of which could come only by spiritual enlightenment." Luther says: "Mystical and allegorical interpretations are trifling and foolish fables, with which the Scriptures are rent into so many and diverse senses that silly, poor consciences can receive no certain doctrine of anything. When I was a monk, I allegorized everything; but now I have given up allegorizing, and my first and best art is to explain the Scriptures according to the simple sense; for it is in the literal sense that power, doctrine, and art reside." Calvin says: "The true meaning of Scripture is the natural and obvious meaning, by which we ought resolutely to abide; the licentious system of the allegorists is undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage." And Melancthon says: "The one and certain and simple sense of the Scriptures is everywhere to be sought according to the precepts of grammar, logic, and rhetoric." The Protestant Reformation emphasized "the exclusive sufficiency of Scripture, its perspicuity under the use of the ordinary methods and with the teaching of the Holy Ghost, its possession of a sense which is one and not manifold, and its interpretation by itself."

As there are more than 300 different interpretations of some texts, it is evident that the true principles of interpretation are either not much known or not much observed. Next to the Holy Spirit, Scripture is its own best interpreter. The exact meaning of the original words should, therefore, be ascertained; the context and similar passages elsewhere in the same book and other books examined; the design of the writer and the character of the persons addressed, should be regarded; and the general tenor of Scripture teaching, as bearing on the subject in question, carefully considered. What we need for our food and guidance is not the phosphorescent foam of beautiful phraseology and the brilliant but evanescent fire-works of bold imaginations shot up in the dark night of carnal ignorance, but the solid nourishment of Scriptural truth and the steady and unobscured illumination of the Sun of Righteousness shining by His Spirit through the declarations of His written word in the glorious brightness of the gospel day. Among the most valuable aids to the understanding of the literal

meaning of the Scriptures (from which literal meaning the true inquirer should, under the tuition of the Holy Spirit, deduce the spiritual meaning), I would recommend Cruden's Complete or Condensed Concordance; James Strong's Bible Concordance (the only complete Concordance of the Scriptures, placing the entire text of the Bible, English, Hebrew and Greek, at the command of every intelligent reader of English; published, for five dollars and postage or expressage, by John B. Alden, 57 Rose street, New York City); the Oxford or Bagster's Teacher's Bibles (from one dollar and upwards, according to size and binding); the Revised Version of the Bible; James Murdock's English Translation of the Syriac version of the New Testament (the oldest extant version of the New Testament); Gesenius' Hebrew Lexicon; Liddell and Scott's Greek-English Lexicon (seventh edition); Hudson's Critical Greek and English Concordance of the New Testament; Buck's Theological Dictionary; William Smith's Dictionary of the Bible; A. R. Fausset's Critical and Expository Bible Cyclopedia (much more spiritual than Smith's Bible Dictionary; published, for about five dollars, by J. B. Lippincott, Philadelphia); Schaff's History of Apostolic Christianity; the Schaff-Herzog Encyclopedia of Religious Knowledge; John Gill's Body of Divinity (one of the deepest Primitive Baptist preachers of this country earnestly and wisely recommended this work to me some twenty years ago); Thomas Scott's Bible (devotional and practical, and enriched with the most copious marginal references); Jamieson, Fausset and Brown's Critical, Experimental and Practical Commentary on the Scriptures; and the Speaker's Bible Commentary. C. H. Spurgeon's Treasury of David (in seven volumes) is the fullest and finest exposition of the Psalms that has ever been made. R. C. Trench's Notes on the Parables and the Miracles of our Lord (now issued in one volume) is probably the most instructive work ever published on those important subjects. I do not, of course, endorse all the doctrine of all these books, but I do say that all or any of them are of great value for the correct understanding of the literal meaning of the Scriptures, and that this meaning directs the mind of the subject of grace towards the true spiritual meaning. Many of our most able and useful ministers have one or more of these or similar works. It is right to get true information from any source. The Holy Spirit does not encourage us in our laziness or covetousness or pride by inspiring us with a supernatural knowledge of English, Greek, or Hebrew, or of ancient customs. The above named writers were scholars and truthful men, and some of them were enlightened, I believe, by the Spirit of God; and, even if they were not spiritually enlightened, their works may be useful to us just as the Gibeonites were briers of wood and drawers of water for Israel (Joshua ix. 21). Spiritual enlightenment on some texts and subjects does not protect men from great and pernicious mistakes on others

S. H.

[TO BE CONTINUED.]

THE EXPERIENCE OF A SINNER.

FASTS.

And he said unto them, This kind can come forth by nothing but by prayer and fasting.—Mark ix. 29.

My manner of fasting was in this way: on that day I suffered nothing to enter my mouth until after the close of the meeting, if it was a meeting day; and that is my practice in the ordination of ministers. It had a good effect upon me, for it served in impressing my mind that it was a day especially set apart to the religious service of God; and therefore, if I read anything it should be the Bible, or something religious; or if I talked or meditated upon anything it should be of that character, and so when I was convened at the place of worship, I did not feel at liberty to talk of worldly things.

In this way it was and is useful to me, and I have no doubt would be useful to others such as I am; but probably to the great majority of Christians it would be altogether unnecessary. For all Christians are not alike; with some it is much easier to live right than with others, because they are not so vain, proud, envious, covetous and ambitious; and some have stronger animal passions and more beastly lusts than others; and others have an almost uncontrollable thirst for intoxicating drinks, and therefore require more grace to control it than others, free from such a passion. I mean by more grace, to feel a necessity to do and suffer what others do not feel and suffer. I knew a brother who had been excluded from the church for drunkenness, and he told me that he had prayed often and earnestly to God to deliver him from the inordinate love of drink, but that in spite of his prayers, he could not go where strong drink was without getting drunk. Now, this was a case in which prayer alone was insufficient of itself to overcome the habit, but it could come forth by nothing but prayer and fasting also. He needed not only to pray, but to fast—that is, to refrain from going where intoxicating drink was. For it is vain to pray to God to deliver us from temptation if we walk wilfully into temptations that we know we cannot resist. Christ does not teach us to pray that we may walk into the

way of temptation and be delivered, but to pray that we may not walk in that way at all. Samson was a strong man, but not strong enough to throw himself in the way of temptation without falling. Neither was David strong enough for that. Joseph did not fall from the temptation set before him by Potiphar's wife, because it was involuntary on his part, but even then it required such resistance on his part as to rend his garment from him.

Once in olden times, when the Lord's people were deeply troubled, Jehosaphat, king of Judah, proclaimed a fast (2 Chron. xx). That was a universal fast, for all Judah was in trouble; the little and big, and men and women were all troubled. For enemies stronger than they were, had combined against them, and had invaded the land and threatened their destruction as a kingdom. The fast was a matter of necessity, and in such cases we are made willing to give up the lesser for the greater, as those on board the ship were made willing to cast the wheat, as much as they prized it, into the sea to save their lives; and at last to give up the ship and the cargo to save their lives.

At another time, when Sennacherib, king of Assyria, entered into Judah, and encamped against the fenced cities to win them for himself, Hezekiah took council with his princes and his mighty men to stop the waters of the fountains which were without the city. And they stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the king of Assyria come and find much water?—2 Chron. xxxii. In this way they fasted or denied themselves; and in doing it they cut off the water from themselves that would at that time sustain the enemy against them. And when our privileges and worldly blessings are perverted and made to feed the flesh, it is good for us to have them taken from us. It was, no doubt, a time of trial with them, and complaint that it was not as well with them as it had been; that the hand of the Lord seemed against them. But his hand was not really against them, but against their pride, greed, disobedience and worldliness; and it was their love of these things that made the trial sore to them. It was a time of trial when Elijah prayed that it might not rain for three and a half years; but he prayed it in faith;

and the fleshly spirit hated him for it, and sought to kill him. That was a three and a half years' fast, and it humbled and saved Israel, and destroyed the false prophets. The altar of God, that had fallen down, was set up; and may not his altar even now be in some measure fallen down in this day of contention? Where there is no love there is no real altar to God, and no acceptable offerings made. The love of God is more than all whole burnt offerings and sacrifices; more than all mint and anise tithing; more than all mere ceremonialism.

I will suspend, with this issue, writing further *The Experience of a Sinner*, to resume it at some future time, if the Lord's will.—R.

ONE OF A THOUSAND.—JOB IX. 3.

One of a thousand is a very small fraction, but so poor and ignorant is man that if he contend with God he cannot answer even that little fraction of one of a thousand things which God's word declares.

Who can tell how it is that an "evil spirit from the Lord troubled Soul," and yet "He is not a God that hath pleasure in wickedness"? (Psa. v.) Yet both these propositions are true. Where is the justice of such things and a thousand other things which man cannot answer? Who can tell how, in justice, righteousness and truth, the great God of truth can send a lying spirit into the mouth of Ahab's prophets, and yet, "Every good gift and every perfect gift come down from above, from the Father of lights, with whom is no variableness or shadow of turning"?

And if we cannot answer one of a thousand things concerning the works of God, "how little a portion do we know of him"? If we cannot comprehend his works, whether in nature, in providence, or in grace, how much less are we able to comprehend the great God himself who maketh all? How *little* a portion do we know of him"?—Job xxvi.

But, though it be but a "little portion" that is measured out to us to know of our God, let us thank and praise his holy name forever for that little. Better is a little that a righteous man hath than the treasures of

many wicked. Better—ininitely better—is it to know a little of God's holy character, his almighty power, infinite love and wisdom, his great mercy and grace, than to be left in total blindness and ignorance as all the world are who lieth in wickedness. The world by wisdom know not God, and if even a "little portion" of knowledge of him is given to any sinner, he is greatly blessed of the Lord, and has abundant reason to be thankful for this little evidence that he has life eternal as God's special gift to him through our Lord Jesus Christ. "This (says Jesus), is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John xvii.) "No man knoweth the Father save he to whomsoever the Son will reveal him."—M.

Thanks to the unknown donor for Christmas present received by mail to-day from some post-office in Alabama.

W. M. MITCHELL.

Opelika, Ala.

NOTICE.

Eld. J. S. Collins, Arlington, Texas, wants THE GOSPEL MESSENGER for November, 1885, and asks any reader, who has one to spare, to send it to him, and he will be thankful and also pay for it.

Notice is given by Pipestem Primitive Baptist Church, of West Virginia, that Eld. Granville Houchins is excluded from that church.

An obituary of a Bro. Middlebrooks, has been lost. One dollar was sent with it for extra copies, and I request another obituary in its place. Where it was sent from has been forgotten.—R.

Though there be many professors who are not true believers, yet there are no true believers but what are professors. As trees are known by their fruits, so believers are known by their works. Such as have received Christ's bounty are unwilling to fight under Satan's banner.

EXTRACTS.

SEXTON, IND., Dec. 22, 1892.—*Bear Brother*: I will say now, that the church South and ours are in fellowship, since they declared against the Means theory; and now I feel very much more at home there than I did when you were here. We have received four additions and they eight, since then. Some other of their churches have made the same declaration they did, and others have divided. The church East of Connersville divided, so that there is now more unity and harmony among the Baptist people here than there has been in a long while, for the lines are being drawn between those that hold the Truth, and those who teach the doctrines of men, which also shuts out that mixture in the preaching which we used to hear, so the preaching we now hear is not mixed to distract, but is harmonious to the edification of the saints. We are all in usual health.

Yours in gospel bonds,

HARVEY WRIGHT.

MY DEAR BROTHER: It is a great source of pleasure and comfort to read the travels and opinions of God's dear children. They all tell so near the same thing that I am forcibly reminded of what the old prophet said on one occasion:

“And all thy children shall be taught of the Lord, and great shall be the peace of thy children.”—Isa. liv. 13.

To be taught of the Lord is the greatest blessing that can be bestowed upon poor mortals. It is a proof that you are one of God's children, and there can be no greater blessing than to be numbered among God's children. To be a child of God! think of it; to be a child of that All-wise and All-powerful Being who worketh all things after the council of his own will; who commands and it is done, who speaks and it stands fast. A child of God! one to whom is promised an inheritance incorruptible and undefiled, and that fadeth not away. Eternal life; heaven, and all that heaven means, and who are kept by the power of God through faith unto salvation, ready to be revealed at the last day. What rapturous thoughts fire the mind; what melodious sounds strike the ear! To be taught of the Lord one must be regenerated, and to regenerate is the work of the Spirit. While in nature all are dead in trespasses and in sins; but at the appointed time of the Father, his children are quickened, and when quickened they are made to see what they never could see in a state of nature. They see themselves lost and ruined sinners, and hear the terrible sentence of the law declaring the soul that sins, it shall die. O, what anguish of soul then fills the breast. It is then that the poor soul feels that without relief he must soon die, and days and nights are often spent in weeping and mourning, and all nature often seems as clothed in mourning. What once gave him pleasure is now a source of misery, and he feels that he is fast sinking

down to rise no more, and can find no help. It is the Lord teaching him the way, the truth, and the life, but he knows it not. Finally everything passes out of his reach, and he sees the sun as it is sinking in the west and thinks that he is probably the last time that he will ever be permitted to look upon it. At last his strength is gone, and he is made to acknowledge that if he is lost it is just, and if saved it is mercy; and as the strong waves burst over his head, he is made to cry out as Peter did, "Lord, save, or I perish." and at the very moment when he thought that all was lost, he finds his feet placed upon a rock, and a new song put in his mouth, even praises to God. He has obtained a precious faith, and he believes that Jesus is his Saviour. With him old things have passed away; behold all things have become new. This is the way the Lord teaches his children, and he continues to teach them until he calls them home to enjoy that rich inheritance reserved in heaven for them. Thanks be to God for his saving grace! It is the only thing that will save me, if ever saved. Those who have thus been taught of the Lord are God's children, and great shall be their peace, and these are Jews inwardly whose hearts have been circumcised in spirit and not in the letter of the law, whose praise is not of men, but of God.

Dear brother, have you thus been taught? If so, though we may never meet in the flesh, yet I hope that when the Lord shall gather us to himself, that we will have the happy privilege of basking in the sunshine of eternal happiness where we may sing songs of praise to his glorious name as we can never sing them here. I am sometimes made to doubt and to feel that I am not worthy a name among God's people; but when I think of John who, after he had baptized the Saviour, and heard the voice from heaven saying, "This is my beloved son, in whom I am well pleased," yet, when he was in prison, sent two of his disciples to the Saviour asking, "Art thou he that should come, or do we look for another?" Now, it would seem that he doubted. But our Saviour reassures him that He is the Christ by instructing them to go and "Show John again those things which ye hear and see," etc. And so he does to this day, when his children begin to doubt and go to him to make inquiry as to whether they are his children or not: he reassures them, and they are again made to go on their way rejoicing. And may we ever more be able to rejoice. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.—Psa. cxxv. 1.

May God bless you and all the faithful in Christ Jesus, is the prayer of your unworthy brother,

Covington, Tenn.

M. H. JACKSON.

CRAWFORDSVILLE, IND.—*Dear Bro. Respess*: I send you the following to friends here. It seems to breathe such a good, trustful spirit that it may comfort others as well as us. What a mercy that we as weak, erring mortals, are thus directed to the strong for strength. *

SHENANDOAH JUNCTION, W. VA., December 9, 1892.—*My Dear*

Brothers and Sisters: On Tuesday evening my dear wife improved much, and on Wednesday she was so much improved that I felt at liberty to leave on my trip, she joining in the opinion that it was best for me to go.

I have just arrived here, and am well but fatigued. My time is promised to the last of this month. I came via Parkersburg, Grafton and Cumberland. The country is very rough nearly all the way for three hundred miles. As I came over the Alleghanies I saw some grand sights—towering, gigantic mountains, whose summits were bathed in the clouds, and deep, frightful gorges and chasms that yawned beneath us. We could look out upon the small, smoky cabins as we passed, and often saw sad and poorly clad people along the way. How often I thought of our own Montgomery county people, with their cheerful homes, their smooth roads and fertile fields. The easy carriages of our country could not be used here if the people were able to buy them. But, then, these people have a Saviour—they know him and his word. They know the vanity of man, and the emptiness of the world's religion, with its gaudy show and useless fashion.

I realize this morning the deep importance of my visit here. I have come to see the dear Redeemer's bride, and to speak comfortingly to her if the dear Lord will; to speak, if I may, of her hope, her honor, her blessings in reserve—to encourage the grief-stricken, the broken in heart, and point them to the dear Redeemer. How shall I discharge this duty, and where shall I find words that will be "as apples of gold in pictures of silver?" May He to whom was given the tongue of the learned, that He should know how to speak a word in season to him that is weary, may He help me and water me, that my words may be new and fresh-scented with the fragrance of Him in whose presence is fullness of joy. Will you all pray for me at this time? I am so poor, so evil, and so unworthy. I feel that my days are gliding swiftly by, and the day is far spent with me. I have accomplished so little. If I am lifted up and blest of the Lord, I am soon swelled with vanity; if I am left alone and forsaken, I am repining in despair. How hard to deny self. Poor, miserable self comes in for a share of everything. I have prayed the Lord to bless me and make my word as a "full breast" to his dear little ones, so that my coming among them may tend to their peace and comfort, and not to kindle the flame of strife in their midst. Lord, help me to deny self and to forget my own good. I would be wholly swallowed up of thee and the honor of thy great name.

My appointments are so arranged that I will be in Washington several times. Write me at Luray till third Sunday. The brethren want me to stay for first Sunday, but this I could not do without the consent of you all, and then it might not be best. My mind is much upon your place. Maybe the Lord will help us all to set up and hold up the standard of his own eternal truth in your city, where pride, fashion and vainglory hold such sway.

O, that the Lord would hear our prayers and grant our poor petitions, and give us the hearts and ears of his dear ones, and bring them to our altar to testify of his power and love, and to heighten our joys and make our banquet sweeter still. My letter is growing long, but my heart is full. Remember me to all the dear brethren and sisters.

As ever in the Lord,

JAS. H. OLIPHANT.

ROBLEY, GA., December 31, 1892.—*Dear Bro. Respass:* All in our little home are now asleep except myself, and I feel like it would be a pleasure to me to be with you and hear you talk.

Somehow or other, the last night in the old year always, from my childhood, makes me feel sad; and my sadness is added to in the remembrance of the many things that have been left undone, and others that should not have been done. I am made to feel that with every breath I should cry unto the Lord, who has so abundantly blessed me all my life, to be merciful unto me and forgive me the many sins of the dying year.

It seems to me that as I grow older I ought to grow hetter, but alas! that is not my case, but instead of being more obedient, I am more disobedient. Oh, how I long to know the way and have the ability to walk in the pathway of righteousness! My eyes fill with tears as I write that word that means to do right, and just to the reverse is my life. Oh, how I wish that the dear Master would abide with me, so that I should keep in the path of peace; and how I do love that peace and how little of it I have.

I dreamed one night recently of seeing you at your home. The last time you were here with us you came in with your gripsack in your hand, and how glad we would be to have you come again. There are many things I would like to talk to you about, but most likely I should be content to sit and listen only while you talked.

We spent a few days this week at the home of my childhood, and it was sad to see so many changes; the dear ones are nearly all gone to their long home. We visited old Bro. Barfield, who is partially paralyzed, and both he and his wife are very feeble. We love to visit the old ones who, after unspotted and faithful lives, are nearing their end; and these two faithful ones are awaiting the call of their Lord to free them from sin, pain and sorrow. We met Bro John Barfield, and his eyes and health are much improved. And now God bless you and yours in the new year dawning upon us. Pray for us.

Your unworthy sister,

LIZZIE BENTLEY.

But ye believe not because ye are not of my sheep.—John x. 26.

I understand by this Scripture that we cannot believe on the true and living God except we are of his sheep, and to his sheep it is given to believe on Christ Jesus the Lord, who gave his life for his sheep, that they might have life and have it more abun-

dantly. Our lives (if we be his sheep) were given us in Christ before the world began; and if our lives were given us in Christ before the world began we should not be troubled. Hear ye how he said "Let not your hearts be troubled, ye believe in God, believe also in me; for in my Father's house are many mansions; if it were not so I would have told you. But I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you to myself, that where I am there you may be also; if you love me you would rejoice, because I say I go away and come again." You see he will come again and receive his people unto himself, where they can come round the throne of grace. We will not go there either, but if we get there he will come and take us, for he said he would come again and receive his people unto himself. And he will come, for it is easier for heaven and earth to pass away than for his words to fail. We cannot voluntarily come to Christ, as is taught in the land in this day and time, for He says, "No man can come to me except my Father which sent me draw him." Then we are drawn unto the Son by the Father, and then it is not by our own power that we come to the Son, but by the drawing of the Father. Is it for our works that he draws us? Certainly not; but it is for his great love where-with he loved us before the world began. Neither can we come to God but by the Son, for he said that no man can come to me except my Father which sent me draw him; neither can any man come to the Father but by me. So, then, self works will not take us to the Son, nor to the Father, for by grace are ye saved and not of works, lest any man should boast. Our lives are in Christ and not in men, nor in this world's goods; your lives are hid with Christ in God, but when Christ, who is our life, shall appear, then shall you also appear with him in glory; mortify thy members then which are upon the earth. This old tabernacle of ours has to pass away, but we have a building in the heavens, and that building is Christ, the blessed Son of God; so then let not your heart be troubled. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. I am the good Shepherd who gave his life for the sheep. The sheep, then, is all that he gave his life for. O yes, he came down to this low ground of sorrow, according to the will of the Father, and bore the sins of those that the Father gave him, that they might have eternal life and be saved from sin. So, then, we find by reading his blessed word, that he did come as the prophet of old said, and as the angel spake to his mother, whose name was Mary. The angel said to her: "Mary, that which is conceived in thy womb is of the Holy Ghost, and thou shall bring forth a son and thou shall call his name Jesus, for he shall save his people from their sins." So then he has a people, and he has saved them from their sins by a sacrifice of himself on the cross. He was crucified for the sins of his people, and is now at the right hand of the Father making intercession for them that were given him by the Father.

My sheep hear my voice and they follow me, but a stranger they will not follow, but will flee from him, for they know not the voice of strangers. The sheep of God will not follow the societies of men, but will flee from them, for they know not their voice. Brethren, watch; for there are deceivers in the land, for I was caught in their trap, but by the will of God, at his appointed time, he brought me to his little flock, not because I was worthy for anything that I had done, but for his great love wherewith he loved me. Neither was it within myself that I come to the sheep of Christ, but I worked hard for two years to keep from coming to them, but I could not, and when the appointed time came I made the profession.

Brethren, I do not feel worthy of writing this, neither do I feel worthy of his blessings; but God's will be done and not mine. Do with this as you think best. I humbly beg an interest in the prayers of all God's people.

Yours in hope of eternal life which God that cannot lie promised before the world began,

J. S. GARDNER.

Patsburgh, Ala.

ST. MARK, GA.—*Dear Bro. Respass*: I want to say something about the duty of "pastor and church." The Lord has ordained that "they that preach the gospel shall live of the gospel." Good reason as well as the Scriptures teach that a man who devotes three days out of seven in serving churches could not make a fair living for his family, and I believe it is the churches' duty to attend to this. And I think sometimes the pastor is neglected because he becomes carnal and trusts too much in his own ways and to his brethren. I believe a preacher should go all the time trusting in the Lord for both spiritual blessings and temporal ones. While the church is the channel in which this blessing must come (I mean of temporal support), I believe we ought to trust the Lord for it. He also should trust the Lord to sustain him in all of his labors. I believe, too, that sometimes a church trusts too much in the poor pastor; that they sometimes forget and trust to the preacher for a message when he comes. The church nor the preacher should not trust in man, for it is said in the Book, "Cursed is the man that trusteth in man." The church should ever remember her pastor in prayer, asking the Lord to bless his labors. I believe we all, both pastor and church, would get along better if we did not so often forget "to look to the hills from whence cometh our help." A pastor should be faithful to all his work, be an example to all the flock and an example at home, and what his church gives him let him use it with economy, and thus be an example in economy and also in industry. He should be an example, and as much as is in him he should teach his children to be examples in society, and in so doing I believe God will bless them that they will not come to want. I will quote a remark from Eld. Saterwhite. He said: "A church that would

sustain their pastor was never without one, and one that did not was not worthy of one." I submit these lines to you.

Yours in hope; REES PRATHER.

LIFE'S VOLUME.

BY CHAS. F. DEEMS.

Open before my wondering eyes,
Great God, life's mystic volume lies;
I wait to see Thy hand Divine,
The fadeless record of each line.

No leaf, once closed, may I retrace,
To add a word, or word erase;
Nor may I guess the joy or gloom
Inscribed on pages yet to come.

The past in light I clearly count—
Judge their intent, tell their amount;
Behind the clouds I cannot see
The history awaiting me.

But knowing this, that great or small,
My Father's hand will write it all,
I trust the future and submit
To what is past—what's writ is writ.

But hear this prayer, O, Power Divine!
Thou lift'st each leaf and writ'st each line,
That where my hand has left a stain,
Christ's blood may make all pure again.

Where the last sentence has its end,
In mercy, Maker, Father, Friend,
Write, for the sake of Thy dear Son,
"Servant of Jesus Christ, well done!"

ORDINATION.

At the request of the Calvary Church, Chilton county, Ala., met with the church Saturday, December 3d, 1892, for the purpose of ordaining J. H. Culp to the work of the gospel ministry. The following named Elders were present: O. H. P. Cook, A. B. King and Deacon W. H. Coleman.

Organized by appointing O. H. P. Cook Moderator and J. R. Misseldine Clerk and J. R. Misseldine mouth for the church.

The Moderator asked if the church was of the same mind as when calling for the presbytery, which was answered in the affirmative.

The church delivered the candidate into the hands of a presbytery, who proceeded as follows:

Eld. O. H. P. Cook elicited the Christian experience and call to the ministry, which was satisfactory to all. The same examined the candidate on orthodoxy, and proceeded with the ordination. Prayer by Eld. A. B. King and laying on of hands by the presbytery. The Moderator gave the charge pronouncing the candidate a regularly ordained minister of the gospel of the Primitive faith and order, with all the functions of the same, and extended to him the right hand of fellowship, followed by the council doing the same. The church received him with joy and the hand of fellowship.

O. H. P. COOK, *Moderator*.

J. R. MISSELDINE, *Clerk*.

Clanton, Chilton County, Ala., Dec. 6, 1892.

DODSON, GA., Dec. 9, 1892.

Pursuant to previous notice. and at the instance of the church at Cross Road, in Fulton county, Ga., petitioning to the church at Collin's Springs, Cobb county, Ga., for the ordination of Bro. P. N. Philips to the gospel ministry, the church at Collin's Springs convened on the 9th day of December, and a presbytery being organized, consisting of Elds. J. G. Evans, G. Henderson, and H. G. Mitchell, proceeded to the ordination. The church was examined as to the character and qualifications of Bro. Philips, by Eld. Mitchell. Bro. Philips was then examined by Eld. Hender-

son, and being found sound in faith and practice, was ordained a minister of the gospel by the imposition of hands of the presbytery, Eld. Evans leading in the ordination prayer and giving the charge, after which the presbytery and church extended to Bro. Philips the right hand of fellowship.

H. G. MITCHELL. *Moderator.*

S. J. MITCHELL. *Clerk.*

OBITUARIES.

WILLIAM WATSON.

My father, WILLIAM WATSON, was born in Edgefield district, South Carolina, January 28th, 1812, and moved to Crawford county, Ga., 1826, and always claimed Crawford county his home. He joined the Primitive Baptist church at Mt. Carmel in August, 1858. He died November 1st, 1892. I reckon he did as much gratuitous work for his fellow-man as any one ever did. He was never so busy if a friend wanted his assistance but what he would lay everything aside and do what he could to assist his neighbor. And he spent as much of his time in the sick room, using his efforts to alleviate the suffering, as any man of his ability that lived in his day. He was kind and generous to a fault. He never asked for a public trust, but was always devoted to the interest of his friends.

The funeral services at the grave were conducted by Eld. W. W. Childs, using as a text for his remarks on the sad occasion the two last verses of the 9th chapter of Hebrews. Quite a good crowd was present and took part in the services, and the remains of my dear departed father were laid at rest to await the resurrection morning. He and my dear mother are resting side by side, and I hope in the morning of the resurrection that they will arise in the likeness of their Master.

J. P. WATSON.

[Our departed brother was an humble man. He joined the church in the very beginning of my ministry, and an effort of mine encouraged him to talk to the church. In preaching I told my experience, and the next day, I think, he talked to the church, and said that he had always thought before that his experience was too little to tell the church until he heard mine, and that mine was as little as his, and therefore he was encouraged to offer it to the church. Now he rests!—R.]

ELD. CYRUS HUMPHREY.

DEAR BRO. RESPECT: It now seems my painful duty to tell you of the death of our esteemed brother, Eld. CYRUS HUMPHREY, who departed this life on the 9th of September, 1892, near the hour of midnight, with cancer in the mouth, from which he suffered extremely for over one year, but he bore it with patience and calmness. I visited him several times in his affliction, and he seemed to suffer very much, but was patiently waiting his Father's summons.

Our esteemed brother was born in Coshocton county, Ohio, the 24th of July, 1822, and was married to Miss Henrietta Baughman March 25th, 1844, and to them were born ten children, of whom seven are still living. In THE GOSPEL MESSENGER of June, 1886, you can see a sketch of his life, with his experience and portrait. On Monday following his death I, in my weakness, tried to preach his funeral from Job xiv. 14, "If a man die, shall he live again? all the days of my appointed time will I wait till my change come," to a large and attentive audience at his regular place of meeting, after which he was laid to rest in the Herman cemetery. The bereaved wife has lost a good and loving husband, the children a kind and loving father, and the church a faithful, fearless and

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uncompromising defender of the truth. The Spoon River Association has lost her faithful Moderator, which place he has so faithfully filled for nearly ten years. He will be greatly missed in the Association and other Associations that he visited.

We extend our deepest sympathy to the bereaved wife and children, and hope they will follow the example that their dear father has set before them, is the prayer of your unworthy servant,

ELD. STEPHEN BOLENDER.

MRS. ELIZABETH BURNETT.

Mrs. ELIZABETH BURNETT died November 28, 1892, aged nearly eighty-four years. The deceased was born in Virginia January 2, 1809, and when quite small emigrated with her father and mother (Tarlton and Nancy Loyd) to Jackson county, Tenn. In 1821 she emigrated with her parents to Menard county, Ill., and was married to Eld. Robert Bagby December 2, 1828, who died February 24, 1845, leaving her with seven children, all of whom preceded her excepting Mrs. Martha Shelton and Mrs. Mary Bolender (my wife), who survive her, with numerous grandchildren, to mourn her loss. In July, 1855, she was married again to Absalom Burnett, who died April, 1874.

She united with the Old School Baptist church called Salem, near Petersburg, Ill., and was baptized by Eld. Cyrus Wright. She remained a steadfast member until her death. She took great delight in reading her Bible and THE GOSPEL MESSENGER. Her membership at the time of her death was with the Waterford church, Fulton county, Ill. Her funeral was preached by Eld. Stephen Bolender from 1 Thess. iv. 14, after which her remains were laid to rest. She was sick ten weeks, her disease being old age and lung trouble. We do not mourn as those who have no hope, for we believe our loss is her eternal gain.

Lewistown Ill., Dec. 4, 1892.

ELI BOLENDER.

CHAS. M. TODD.

Died, at his residence in Hempstead county, Ark., Mr. CHARLES MARION TODD August 18th, 1892, of disease of the heart, dropping suddenly while attending domestic duties. Was born in Paulding county, Ga., December 23d, 1849; moved with his parents to Severe county, Ark., when seven years old; from thence to Hempstead county, Ark., in his nineteenth year; was married December 20th, 1871, to Cebelle Miller; professed a hope August, 1877. Like many others, he did not esteem himself fit for membership; therefore never became a member of any church, but was decidedly in favor of that church and its doctrine known as Primitive Baptist; seemed devotedly attached to their company and conversation, being seldom absent, when able, at their meetings. Under a strong, rich, gospel discourse he gave unmistakable evidence of its reception in power, causing the writer often to think of Paul's acceptance of this as evidence of the election of grace. He was a devoted, loving, patient husband and father, seeking the cultivation and refinement of his children, good neighbor and prudent citizen. But he is gone from our society to his inheritance, leaving a wife, three daughters and a host of relatives and friends to mourn our loss; but not without hope. Therefore, we would suggest to wife, children and friends that they are receiving a dispensation of a kind, loving and ever faithful Parent, whose wisdom is infinite, therefore doeth right. O Lord, grant unto them this comfort, is the prayer of the unworthy writer. Amen.

B. L. LANDERS.

MRS. ELIZABETH KEMPER PURSLEY.

DEAR BROTHER: I will appreciate the kindness very much if you will allow space in the MESSENGER in which to give a notice of and also a few thoughts in connection with my dear mother's death, which occurred at home in Andersonville, Ga., on the morning of November 24th, 1892.

My mother, Mrs. ELIZABETH KEMPER PURSLEY (wife of the late Eld. T. K. Pursley) was born in Spartanburg district, S. C., September 23d, 1823, and was educated at Limestone Springs, in about two miles of her home. In 1855 (I think it was) our family moved to Georgia, in which State my parents have resided till death. Mother has been a devoted Christian and member of the Baptist church since her early girlhood. And now, Bro. Respass, no words are to be found that could portray her true merit and the estimate in which her children and all who know her would regard her. I feel that I have not been worthy of such a mother. Her children all feel that way and all loved her alike, and we would pay this tribute to her precious memory by saying she was more devoted and self-sacrificing in sickness and health, not only to her children, but to all who can claim the pleasure of having known her, than it seems possible for a human being to be. She was ever ready to excuse the faults that any one would see in others. She ever tried to impress the minds of her children with what was right, both by precept and example; and now she has gone, we find many pieces of her writing in which she would do us good, though gone from us. She refers us to Scriptures that have often helped and comforted her under trials here, tells us to search the Scriptures, to trust the promises of God; tells us to always be kind to and love each other.

Mother's bodily sufferings were great for months before she died; but just before the last she seemed not to suffer much, and was permitted to give her testimony as to the reality of the Saviour we believe on. She spoke of being entirely resigned to the will of God, and said for us not to grieve for her, for she would be at rest and would be with our Saviour (whom we have heard her so often talk about), and said she would be with the loved ones gone on before; and thus she fell asleep in Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
Asleep in Jesus, peaceful rest,
Whose waking is supremely blest."

These lines came into the mind of my dear sister while looking on the calm, sweet face of our dear mother for the first time after the spirit had left the precious body. Bro. Respass, I have often thought if we could realize for one minute the blessedness of those who die in the Lord, and realize what it is to be freed from sin and sorrow, and to *fully realize* what it is to be in possession of a Christian's hope, we would not want to stay another day in this old world, notwithstanding our associations with loved ones here make this world seem very dear to us at times.

With Christian love, your unworthy sister, E. P. KING.
Rome, Ga.

MRS. S. E. MOTLOW.

Mrs. S. E. MOTLOW departed this life on the 13th of October, 1892. I was with the family before and after and at the time of her departure, and I never witnessed such deep trouble and sorrow as was evidenced by the children—four boys and three girls, all grown to manhood and womanhood. The family tender their thanks to you for your great kindness to them in sending them the MESSENGER, and say they will shortly pay up all, and more, they will pay up to date and for another year. The Motlow family is one of the kindest hearted families I was ever acquainted with, and not one of them has ever joined any church, but nearly or quite all of them believe firmly in the Primitive Baptist doctrine. I have so often wished that I was as good as Sister Motlow. Although she did not belong to the church, she had promised Bro. J. E. Frost at a meeting last summer that she would join. I have a little hope that some of the family will shortly take up their cross and follow Jesus in the way. I call her sister because I think she is, or was, a sister in a spiritual sense.

My dear Bro. Respass, I often think of you and old Bro. Mitebeli, and wish I were as you are, but I have to put up with what I am. I am now with the Motlow family, and am loath to leave them, they are so kind to me. They seem like dear relatives to me. You will be apt to hear more of Sister Motlow's death through Bro. Frost shortly. Remember me and the family here in your prayers. Yours, ANDREW WOODS.

MARY DEAN.

My mother's name was MARY DEAN, wife of Joseph R. Dean (her maiden name was Mary Johnson), and she was a faithful wife and a kind and loving mother, and always bore trials and temptations with meekness and never used any bad language from my earliest recollection. She was, and always had been, what I pronounced a Christian, and one, as I once believed by good works, needed no change; but alas! she must pray and the prayer of the destitute. So during the spring or summer of 1878, she said that she was impressed day by day that she must pray, and would try to put it off by thinking, "Well, I can't pray," and it kept coming tighter and tighter, till finally it appeared to her that she *must* pray; that no excuse would do. So one day, when she had gone to the potato bank for potatoes, she decided that was the place for her to try to pray; but when she tried to pray, to her surprise she thought she had made bad matters worse, and thought to herself, "I'd better not tried." She came on to the house, put on the potatoes to cook, and by this time she said she had got so bad off that she thought she was going to die, and said to herself, "I will go into the house and try to pray once more, and if I do die," which she thought there was no doubt about (for the hour had come that the dead shall hear the voice of the Son of God, etc.) "the children will find me when they come to the house from work." She said that she remembered getting to her bed, but did not know whether she knelt down by it or fell down by it; but the next thing that she did remember was that she was getting up from beside her bed clapping her hands and praising God for his mercies." But thought to herself, "I will not shout, for I am not a Methodist;" and as she started back to see about her dinner this hymn came to her mind, and she sang two verses of it:

When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.

She did not know how long she was unconscious, but, judging from her fire being burnt down that she had put about her potatoes, it was some little time. As we children came out to dinner, she said that she thought she loved us better than she had ever before, though said nothing to us about it then. She went on rejoicing in heart, and sometimes thought that she would tell what had happened to her, and then she would think that she was deceived and would not tell it lest she should deceive some one else. Up to that time we had not had any Primitive Baptist preaching in this part of the country, and some of us younger children had never heard a sermon preached. We had the missionary soul saving plan, and some of us, and I for one, had joined them, as mother said, because we did not know any better. And on one occasion she said she thought as some of her children belonged to that order that she had as well go with them, and when the opportunity was offered made one step toward it, and then thought to herself, "I know better than that," and stopped; so she went on and said nothing about it. Some time, I believe about the year 1888, Eld. J. R. Dukes came into our country and preached, but offered no opportunity for membership to the church; but I will say right here that I am persuaded to believe that the All-wise God worked through him to send us a preacher, for he (Eld.

Dukes) would write to me occasionally, and finally sent me an appointment for Eld. D. Wilkerson to preach at our school house on the fourth Sunday, and Saturday before, in November, 1891. So he kept up his appointment, by request of his hearers, except a change to the first Sunday, and at his meeting in May he offered an opportunity for membership. The weather was warm, and my mother's health was as good as common, but she refused to join, and thought then that she would never think about it again, as her hope was so little and she had but a few more years, at the outside, to live; and so she would not suffer her mind to be bothered any more about being baptized. In a few days after meeting she was taken sick, and was very sick; so at the next monthly meeting she was not able to go, and the preacher had a sick child and did not come to preach, but before the next meeting time she was well again, and a week before the preaching she began to fix her clothes to be baptized. One day during that week she came and sat down by me and told me what I have written, or as near as I can tell it. But before she told it, she said to me: "Wes, what do you think about my being baptized Sunday?" "Well," I told her, "I did not think it would hurt her if she was to be baptized," and she said she "did, and had for fourteen years and did not feel like that she could die satisfied without it, and that if it killed her she would not be cut out of many years." On Saturday before the first Sunday in July, 1892, she joined the church, and on the Sunday following was baptized by Eld. D. Wilkerson. I would say that she had been bothered with a cough for twenty years past, so that she hardly ever got a good night's sleep, and if she changed clothes or walked out on the damp ground, or anything of the kind, she would cough and complain of hurting in the neck, back, hips and the like for a week afterwards. The night after she was baptized she slept sound all night, got up next morning and said she had not felt as well in twenty years; there was not a hurting place about her. This was the 4th of July, and she continued feeling well and resting well at night until the morning of July 13th, when she got up and said she was not feeling well, but thought she would feel better when she stirred about some; but she got worse, and we did all that we could to relieve her. I called in a doctor, but nothing did any good. I never saw any one suffer so hard in my life as she did during that night. She said to me that night that she did not mind to die; all that she hated was the suffering till she could die. She said that she knew that she could not get well any more from the beginning, and had given up to die, but wanted to get one more hour's rest before she died. And she got it, and not only one, but about six; for at about 6 o'clock on the morning of the 14th she got easy and went to sleep, and slept as sound as I ever saw her till about 12 or 1 o'clock, when she waked up, and seemed a little restless till about 2 or 3 o'clock, when she passed away. She was about seventy-three years old, and was the mother of eleven children—seven boys and four girls. Four boys and three girls survive to mourn her loss. I hope this will be a comfort to her sorrowing relatives and friends. While it is our loss, I am satisfied it is her eternal gain.

D. W. DEAN.

Blue Springs, Fla., Oct. 23, 1892.

PETER CORNELISON AND HIS WIFE BARBARA.

BARBARA CORNELISON was born August 22, 1818, and died September 6, 1892, aged seventy-four years and fifteen days. She was the daughter of Jerry and Mary Auman, who were Primitive Baptists in sentiment; I think Jerry was a member of the church. Barbara was the mother of ten children, seven daughters and three sons. She was a precious friend to the Baptists. She was stricken with paralysis about eighteen years before her death, and was helpless all the time. She received a hope in Christ about the time she was stricken down, which enabled her to bear her afflictions with patience. She was a woman above reproach. I never

heard a word said against her, for she gave no occasion. They hauled her to Suggs Creek meeting house to preaching as long as she was able to be hauled. She loved the Baptists and the doctrine they preached. I have a mind to say I am satisfied her sufferings are all over; that her spirit is now resting in peace with God. The husband sent for the writer to attend the funeral, and I did so and met many relatives and friends, and tried to preach on the occasion.

PETER CORNELISON was born April 21, 1816, and died of kidney trouble September 23, 1892, aged seventy-six years, five months and two days. Two physicians were called, and all the good nursing children, physicians and friends could do could not stop the summons of death. He was the son of John Cornelison, a Primitive Baptist preacher. Peter professed a hope in Christ when he was about eighteen years old, but for some cause unknown to the writer he never united with the church, but was a friend indeed to the Baptists. He gave the lot on which Suggs Creek meeting house was built and now stands, and his doors always stood open wide for Primitive Baptists to go in. I am sure he bore more of the burden and expenses at Suggs Creek than any one member, probably more than any two of them. When there was meeting at Suggs Creek Uncle Peter, as he was generally called, was there unless sickness prevented. August, 1891, he walked to the Association at Rock Hill, a distance of nearly twenty miles. He was well posted in the Scriptures, and never wavered from the doctrine of God our Saviour. The writer was also called to attend the funeral of friend Peter, and met a large congregation and tried to preach Jesus and him crucified. Peter was a good citizen, and was a Justice of the Peace for a number of years, and he was a peace maker. Children, take your father for an example; and grandchildren, you are many in number, try to live as grandfather did and you will always have plenty of friends. There are but few children who ever had such a father; few grandchildren that ever had such a grandfather. He divided his lands and property all among his children while he was well. After the death of his wife, he craved to die and go from this sinful world to a world of joy and peace. Children, I know you hate to give up father and mother, yet you cannot mourn as those who have no hope, for their lives and their last words gave you hope that they are sleeping in the blessed arms of Jesus, where none ever wake to weep, and you are made to believe your loss is their eternal gain. "Blessed are they that die in the Lord; they shall rest from their labors," etc. Farewell.

I. P. BEAN.

DEACON BLACKMON THORNTON

Departed this life November 11, 1892, being eighty six years and five months old. He was born in Johnson county, N. C., June 13, 1806, moved to Georgia in 1828, and married Jincy McClenny in 1832. He was the father of twelve children, of whom six are dead; all those living are members of the Primitive Baptist Church except one. Bro. Thornton joined the Primitive Baptist Church at Hopewell, Fayette county, Ga., in 1832, and was soon afterwards ordained to the office of deacon, which he faithfully filled until old age and infirmities prevented him. He was indeed a devoted Christian and deacon, making many sacrifices to use the gift his Master had laid upon him. When any of his brethren or friends were sick or in need, Bro. Thornton was always ready to go and see them and administer to their wants, thus bearing the fruit of "pure and undefiled religion" in "visiting the fatherless and the widows in their afflictions." He was a kind parent, an obliging neighbor, and was respected by all who knew him. But he is gone from us, and his fatherly love, care and good admonition to his children and grand children and his good advice and brotherly love to his church will be heard no more; but while he is dead, yet he lives in example, and his good works will ever live in

the minds of his brethren and neighbors. Yes, he is not dead, but sleeping—sleeping that peaceful rest in Jesus, where there are no more sleepless nights—no more placing of his pillow to rest his weary body. His daughter, Sister Teel, who lived with and cared for him, and gave him her undivided attention, nursing him in his sickness, will indeed miss him, for his chair is vacant. The following is some poetry of hers:

“We will have to toil a little longer here,
We hope our reward awaits us above;
Why should we droop in sadness or in fear
Beneath the rod that's sent in love?”

He was laid away in the family cemetery by the side of his dear companion who preceded him to the grave about sixteen years, to await the call of the Master in the resurrection morning. Eld. N. B. Hardy spoke at the grave to a large concourse of brethren, relatives and friends, who met to pay him their last tribute of respect.

I will further say of Bro. Thornton, he was, up to his death, strong in the faith of the Primitive Baptists, and earnestly contended for the faith once delivered to the Saints, which is the faith of God's elect.

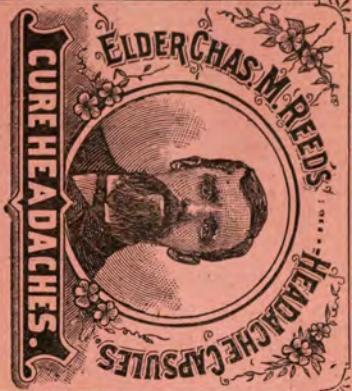
Yours in hope,

REES PRATHER.

MRS. MATTIE C. HARVEY.

MRS. MATTIE C. HARVEY, the faithful wife of Jas. J. Harvey, Esq., departed this life in the full triumph of faith, at Bannerville, Fla., November 10, 1892, at the age of thirty-five years, three months and twenty-two days. Her maiden name was Mattie C. Smith; she was born in Georgia, and was moved to Florida when a child. She was married October 1, 1874, to Jas. J. Harvey, and to them was born seven children, five of whom are yet living. Having obtained a blessed hope in Christ, she and her husband united with the Primitive Baptist Church at Etoniah, and were baptized by Eld. Z. H. Bennett, January 13, 1885. She was a consistent and much beloved member until her death. She lived a pure and spotless life. She loved to talk of her Saviour. Some two months prior to her death she earnestly besought her husband not to grieve when she passed away, and in the face of death she could exclaim “The Lord is my shepherd, I shall not want!” Many friends, and some from a distance, visited and faithfully nursed her in her last illness, doing all that loved ones could do. In her last moments her breathing was soft and low, as in her breast the wave of life kept heaving to and fro. Our hopes belied our fears, our hopes our fears belied; we thought her dying when she slept, and sleeping when she died. In her afflictions she suffered for two years without murmuring, manifesting her Christian love and zeal; and when nearing the shadowy land she would call her husband near her and ask him to pray. When the fatal moment came she said to the loved ones impressively, “Pray!” It was her last word, and then she fell asleep on her Saviour's breast; and in the midst of a broken-hearted husband, and weeping children and friends, her coffin was covered with beautiful wreaths and garlands of flowers, representing the pure and sweet life she had lived. And now she has passed over into the beyond—on the peaceful shores where sickness and sorrow, pain and weeping are no more. She was a dutiful wife, a lovely mother, and to know her was to love her. The church has lost one of its brightest jewels, the husband a loving and faithful wife, and the children a precious and ever faithful mother. Eld. B. Moody conducted the funeral services. We pray that God will bless the bereaved husband and dear children. Do not mourn as those who have no hope. We hope to meet again in one eternal day upon an immortal shore, where parting will be no more.

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Vol. 15.

No. 3.

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AND
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NOTICE AND REMEMBER

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R.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 3. BUTLER, GA., MARCH, 1893. Vol. 15

PREDESTINATION.

MY DEAR BROTHER: After a long delay I will continue the subject of our discussion. In my last to you I remarked that we must not account for sin in a way to excuse man in the commission of it, for if he is excusable it *would not be sin*. There can be no wrong in that which is excusable. "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame." This language implies that we are not "without blame" until the work of grace is done which clears us of all blame. It also indicates that our condition in heaven will be the result of God's work upon and within us, and as "God works all things after the counsel of his own will," and all his acts are according to his decree, it follows that our being holy in heaven is the result of his decree. We are made "mete" or fit for heaven by him. The man of faith ascribes his fitness for heaven to the Lord. "By the grace of God I am what I am" The apostle calls it a gift. "The gift of God is eternal life." Now, if predestination applies to sin and holiness *alike*, then they are equally of the Lord. In our conviction and experience we blame ourselves for our faults, our evil natures and desires, which we need not do if we were excusable or if they were wrought in us of the Lord. In religious experience we ascribe our obedience, faith and every grace to the Lord, and give him all the honor of our excellence, and if sin bears the same relation to God's decree that these blessings do I should think that evil men would have no cause for self-reproach on account of sin. If the wicked are to be punished for their sin, and that sin is the result of God's decree, it

involves the theory that Jehovah will eternally punish men for being what he made them, and this, it seems to me, is a position too absurd to contemplate.

In thinking of the Lord and his government, we can only do so with such ideas as we have of moral good and moral evil. If we praise God, we do so because we see an attribute or quality that we regard as good and praiseworthy. Some of our brethren think that we should not become judges of God in this sense, but I do not see how we could praise, or bless, or do him homage unless we are allowed to compare his character and nature with the highest ideas we have of goodness. If we adore him for his mercy, it is because we see in his actions that which shows him to be merciful according to our ideas of mercy; and if we praise him for his goodness, it is because his acts show him to be good according to our ideas of goodness. Now, when we see that God has taken evil, corrupt and sinful men, who were justly exposed to eternal woe, and made them good and mete for heaven, has forgiven their sins and washed them and made them white in the blood of the Lamb, such things accord with our conceptions of goodness and mercy, and often stirs in our hearts a desire to praise his holy name, but the thought that he makes men corrupt and sinful and profane, and then punishes them for being thus wicked, does not accord with our ideas of goodness and mercy, nor with our understanding of justice.

What if some brother shall say, "It ill becomes a poor, finite mind to sit in judgment upon the conduct of the Lord," to which I reply that if I think of God at all I must do so with a *finite* mind, for this is all the mind the Lord has given me, and in this respect we are all alike. It is not because I presume to have a superior mind that I object to the doctrine that predestination sustains the same relation to evil that it does to good, but because such a view contradicts the highest and best ideas that are formed in the minds of all men concerning goodness. I hold, therefore, that such a sentiment cannot be true because of this fact, and because it is opposed to our experience wherein we were made to feel that we were *to blame* for sin, and that if we were lost it would be but a *just reward for our sin*.

Those who would condemn finite minds for thus

judging must admit that they also write about the nature and ways of God with finite minds, and under the same restrictions and imperfections that pertain to all men. To say "we must not account for sin in a way to excuse man from it," we state a proposition with but two sides to it. To say that man is excusable for sin, we destroy all need of grace, for the field and realm of grace's work is where men are blameable, and its office is to make them "without blame." We cannot indicate and honor the doctrine of God's grace while we argue that men are excusable or not to blame for their sins.

I promised in my last to notice some Scriptures that are supposed to teach that predestination applies to evil and to good alike, and will first cite those places where the Lord is said to harden the heart of Pharaoh, as in Ex. iv. 21; vii. 2-5; ix. 12; x. 1, 2; xiv. 4-8, and some others. That these passages do not, and were not intended to teach that in hardening Pharaoh's heart the Lord made him an evil and corrupt man, is clearly seen when we remember that he was a wicked and cruel-hearted being long before. In Ex. iii. 7, we read, "And the Lord said, I have surely seen the affliction of my people, and have heard their cry by reason of their taskmasters; for I know their sorrows." Evidently these places fail to prove that the Lord corrupted the heart of Pharaoh, for he had been an oppressor and cruel tyrant from the first, and the Lord had appeared to execute judgment upon an unfeeling despot and to deliver his people. The design of God in hardening the heart of this cruel tyrant was not to work in him a principle of evil, but as it is repeatedly declared that he might multiply his signs and wonders in the land of Egypt, "That thou mayest tell it to thy sons, and thy sons' sons," "and that his name might be declared throughout all the earth." There are numerous Scriptures which show plainly that God, by his own causative power, has made men free from sin, and caused them to walk in his ways and to approach unto him, but the passages considered certainly fail to prove that God made Pharaoh to be an evil man. They can mean no more than that God *directed* and controlled the evil of his heart. If God were, in a providential way, to freeze the earth, doubtless he would do it by removing

those things that keep it warm, and thus it would be hardened into a congealed mass. And so, if God should withdraw those influences and providences that keep any man, prince or ruler, within bounds, he would then go as far as the limits would permit. I freely admit that God's decree, in some sense, extends to all events, but not to the extent of sustaining the same relation to the evil things of the world as to things that are good. Take, for instance, this text: "He hath made him to be sin for us, that we might be made the righteousness of God in him." This text shows a positive work and influence of God upon us that makes us righteous, but there is no intimation that the wickedness of Pharaoh proceeded from the exercise of God's power. Again, in Romans it is said, "For as many as are led by the Spirit of God, they are the sons of God." We all, no doubt, think that this text teaches that when men are "led by the Spirit" they go right, and should we not heartily say that it is not from the leading of the Spirit that men go wrong? If this is not so, Pharaoh and other wicked men would also be entitled to be called sons of God. But Paul spoke of another influence, or character, that had great power to lead, and shows that even the Lord's people in time past walked *according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.*

While it may be granted, as before stated, that God directs and limits sin, he does infinitely more for his saints. He makes them righteous and free from sin. He makes them holy and without blame, and gives them a good heart and spirit, and works in them both to will and to do of his good pleasure. While I am sure that this is the testimony and tenor of God's revealed word, I feel equally certain that the inspired volume does not ascribe the wickedness and sinfulness of man to the great and adorable Jehovah.

It is my desire to write again soon, and to endeavor to show that the Scriptures sometimes quoted to prove the positive decree of sin will not bear this interpretation. I shall be thankful if anything I have said will bring you comfort or be honoring to the God of our

salvation. My removal to this place, with other causes, have delayed this letter.

Your brother in hope,
Pimento, Ind., Jan. 8, 1893. JAS. H. OLIPHANT.

AUTOBIOGRAPHICAL.

At the request of friends I have concluded to write a brief sketch of some of the events of my life, that it may be left to them when I have fallen asleep and been gathered to the Father's.

I fully realize the fact of having lived to little purpose, but what it is, is all I can now make of it. I shall try, in simplicity, to state facts, as they recur to my mind, without any coloring or reservation of truths, beginning at my birth into the world and including my second, or spiritual birth, and unto the present time.

I was born in Scott county, Kentucky, Oct. 14, 1823. My father (John True) moved his family to Bourbon county when I was about five years old, where he lived until the fall of 1834, when he moved to Coles county, Illinois, where I was born the second time, which I hope and believe was the birth Christ told Nicodemus he must have to see the Kingdom of Heaven. This last birth was in February, 1843, when I was but a few months past nineteen years old. I could give many of the things connected with this birth prior to and succeeding my being made, as I hope, to know the truth of it, but will only give a few of the many; and if there is evidence enough in what I here give to cause the children of God to have fellowship for me as one of the redeemed family, I shall be content; for the fellowship of the Lord's people is now my ardent desire.

As above stated, in February, 1843, I was enabled, I hope by the faith of God as given me, to trust in the righteous life and obedient death of Christ Jesus. I had been born of and reared to manhood by Christian parents, who belonged to the Predestinarian Baptist church, before my birth. But I found as years came upon me that their Christianity would nor could not suffice for me. I found myself, without knowing when or where, in an uneasy, restless frame of mind. At

times I would be engaged in innocent amusements, when thoughts would come into my mind that these things would some day have an end, and that I must die and go to an unknown world. The question would come into my mind, Was I prepared for this change?

During the summer of 1842, a sister who was two years my senior joined the church, and while standing on the bank of the creek witnessing her baptism, it seemed that my entire frame shook with despair. I felt then, and did often afterwards, that God would be entirely just in sending me to eternal woe. These feelings continued at times and seemed occasionally to grow more severe. On one occasion in the early part of January following the time of my sister's baptism, I was studying in my room at the house I was boarding at in Charleston, Ill., where I was then attending school, when it seemed to me I must die before the light of another day dawned. This was about 9 o'clock at night; I found I could not study, so I laid aside my books and walked listlessly around the public square, and passing one of the hotels of the town, just in front of the doorway I met a schoolmate who invited me into the office of the hotel, and when I had but entered the door I felt the house trembling, and I stopped to know why this was, when I heard the music of fiddles and voices calling for dances. I felt like if I did not get out of that building the Lord would strike me down; so I immediately returned to my boarding house and retired for the night, but not to sleep. I slept but little and determined to return home.

After returning home I engaged in hauling rails from the woods out into the then open prairie, to enclose more land that my father owned. While doing this work I often felt that surely the Lord would not suffer such a wretch as I felt myself to be to live. One dark, gloomy day in February I shall never forget; I had loaded on the rails and was walking in the road behind the load, as the team (which was several yokes of oxen) was going toward the farm. I was bowed down in sin and guilt resting heavily upon me, thinking of the result of my condition and whether I would ever get home out of the woods, when I was suddenly made to feel a calmness and resignation to every surrounding circumstance. I cannot say that I then felt that I had a hope

in Christ—just a calm quietness. Soon after getting into the house that night my mother observed the change in my countenance. These are some of the things and times that I cannot forget, neither do I desire to do so.

On Saturday before the third Sunday in March, 1843, I told the church at Little Bethel, in Coles county, Illinois, some of the things here written, and was received with three others for baptism, and on the next day four of us were baptized by Eld. Thomas Threlkeld, in the creek near by the meeting house, the ice being cut for the purpose, it being about eighteen inches thick.

In September following I was married to my first wife, Miss Nancy B. Threlkeld, and to us were born six children, five of them preceeding their mother to the grave—the last one being our oldest child, a dear daughter, who had turned into her twenty-first year. She had joined the same church her mother and I were members of, and was baptised by her grandfather, Eld. Threlkeld, during my absence in the army, and died and was buried before I came home from the army.

Unworthily your servant, JAMES M. TRUE.

[TO BE CONTINUED.]

THE SPARROW AND THE SWALLOW.

“Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts, my King and my Lord.”—Ps. lxxxiv. 3.

In the 102nd Psalm, 6-7, David expresses the lonely and desolate feelings of himself and all of God's children, in these words, ‘I am like a pelican of the wilderness; I am like an owl of the desert: I watch, and am as a sparrow alone upon the house-top.’”

The poor, afflicted saint of God, because of sin and sorrow and the emptiness and vanity of this life, often feels like a poor bird away off in the wilderness. For the time he seems to have no companion or friend, nor pleasant surroundings in this life, and can scarcely claim that God is his friend. How dark and gloomy all around seems to him! This terrible wilderness is no place for comfort, rest or sustenance—no prospect ahead to charm, nothing in sight to cheer. He also feels like the poor bird in the desert, where there is no cool retreat or shelter from the scorching rays of the sun; where there is no tree upon which to perch; where there is no congenial companion with which to hold sweet converse.

He also feels like a little lonesome bird upon the house-top watching—watching for it knows not what.

I never hear one express such feelings as these without feeling to have fellowship for him. The Christian is only a wayfarer in this world of trouble, journeying home—a heavenly home. He is born from above, and in his feelings and aspirations tends and hastens to his home above, where God and Christ and all the holy angels are, and where all the redeemed from the earth will come and rest. But there is a *wayside* home for the Christian in this life, where he may get a little rest and peace and gather a little strength to pursue his weary way. It is expressed in the text that I am considering, quoted at the head of this article, which will notice more directly.

The sparrow in the text that hath found an house, is the same one that was watching and was alone upon the house-top, or represents the same character—the Christian. The house that the sparrow finds, refers to the house of the Lord that the Christian finds in his worship and service of the Lord. The little bird that was on the outside of the house alone, exposed to the weather, the rain, the snow and the storm, is now permitted to go in the house and find protection, comfort, and sustenance, and companionship. Indeed do we feel secure, amply protected, comforted, provided for, and entertained by congenial and lovely companions when we find the house of the Lord, the courts of the Lord, in our experience and duties. The house of the Lord does not mean the meeting house in which we meet to worship, but it means wherever God meets with us in our experience. Jacob found the house of the Lord at Bethel, when asleep alone by the roadside and it was the gate of heaven to him. When we are blessed with God's holy and comforting presence by the way, it is unto us the house of God and the gate of heaven. It is there we are happy and forget our sorrows for the time. It is then that we feel to be in the gate of heaven; feel that the joys of heaven are inspiring our poor souls, and that heaven is our final home, to which we are journeying.

The swallow referred to in the text also typifies the Christian. The little swallow is a restless bird, flying seemingly at random through the air. To see it flying through the air on such restless wings, we would naturally suppose that it could not be still or quiet for a moment. So it is with the Christian oftentimes in his experience; yea, nearly all the while. He feels disquieted and cast down, and he hardly knows why. With David, he is brought to cry, "Why art thou cast down, oh! my soul; and why art thou disquieted within me?" And it seems at such a time that there is no relief—no deliverance, though he has realized or experienced deliverances in the past. But at an unexpected time deliverance comes; he finds the Lord, and finds him it may be in prayer; it may be in preaching; it may be in singing a song of praise; it may be in ministering in some way to the saints of God. At an

rate, he finds rest and quietness in making his offerings upon the altar of God.

The swallow, though naturally so restless, finds a nest for herself, where she may be so quiet and so well satisfied as to lay her young there. In saying that the swallow finds her nest and lays her young upon the altars of God, David seems to blend the natural figure with the spiritual application; but he simply means that the little restless swallow finds a place of quietness, rest and satisfaction, where she becomes still and lays her young. So the Christian, though so disposed to be restless and disquieted in this life, finds a place of rest and solace, even the altars of God, trusting under the wings of the Almighty.

It matters not how the Christian may be surrounded in this life—whether he is rich or poor, healthy or infirm, learned or unlearned,—there is no solid peace or real contentment for him only in serving and trusting in the Lord, and realizing his holy presence in supporting and comforting him. The Christian's life in this world is not a holiday life, so to speak, but is one of sacrifice and labor; and the more he sacrifices and labors in the right way the happier he is. That religion that costs nothing in the way of sacrifice is worth nothing. And this sacrifice is not confined to spiritual offerings, as some seem to think, judging them by their fruits, which is a lawful way to judge them. The Christian is required to honor the Lord with his carnal substance also. In this way he acknowledges the Lord in all his ways, that the Lord may direct his steps and establish his thoughts. He should minister carnal things to those who minister spiritual things to him, and thus show to an humble extent his appreciation of the gift of the gospel ministers to him, and thus honor God who has bestowed the gift. See 1 Cor. ix. 11.

He should, as the Lord blesses and enables him, minister to the natural wants of the poor saints around him, for in so doing he ministers to Christ. See Mat. xxv. 40.

“He should follow after the things that make for peace,” and should make sacrifices for the sake of peace; not sacrifice principle, but sacrifice selfishness, stubbornness and self-conceit. But I must close this article.

Yours in love,

T. J. BAZEMORE.

[Eld. Bazemore's office now is Chipley, Ga.]

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

“I WILL GO.”

This is the simple answer of the beautiful and lovely Rebekah. She would go and be the wife of Isaac, the son and heir of the great Hebrew patriarch, Abraham, with whom the Most High had made an everlasting covenant. In that covenant God had promised Abraham that in him and in his seed should all the nations and families of the earth be blessed; and he believed God, and his faith was counted unto him for righteousness. Accordingly Isaac, the son of promise, was born, and was now grown to mature manhood. His princess mother, Sarah, who both rejoiced in him and comforted him, having died, it was therefore necessary that his father should obtain a wife for his son. But she must be of his father's house, bone of his bones and flesh of his flesh, one suitable to Isaac, with whom he could rejoice and be comforted; one also who should be willing to leave her native country and people, and go to live with Isaac in the land of promise. To this Abraham had sworn his faithful servant. Isaac must not go to her idolatrous land and people to live with her, but to the goodly Canaan she must go and live with him; for there the God of the covenant had commanded the blessing.

In the light of this, how prophetic and beautiful are the words of Rebekah, “I will go!” No threats, no command, nor any arbitrary power, had influenced or awed her. She decided and acted most freely; for her mother and brother would have detained her longer with them, but when the servant said, “Hinder me not, seeing the Lord hath prospered my way,” they said: “We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.” *It was in her heart to go.* Why was it so? For she had never seen Isaac nor his great and venerable father, and Canaan was a new, strange country to her. It was the coming and the good tidings of the honored servant of Abraham that sweetly constrained her to say, “I will go.” This was of the Lord. The devoted servant's name, Eliezer, means “God my helper;” and truly the Lord had led him to the house of his Master's brethren, and prospered his way. And it was because Rebekah,

whose name signifies "fettering cord," was bound and drawn with endearing cords of kinship, love and faith that she would leave all behind, and most freely go to live with Isaac in the fruitful and goodly land which the Lord had given to him. For Eliezer had told her of the Lord's gracious covenant with his master, of the promise, the blessing, the coming glory; of the greatness and the riches of Abraham, and of Sarah and Isaac, the beloved son and heir of all. Yea, he had also presented her with precious gifts from his master to adorn her as the bride of Isaac, and had given her good evidence of her own happy and honorable relationship to his beloved master, and the blessed assurance that the Lord had sent him to take her to be the approved wife of Isaac and the blessed sharer with him in the covenant of promise. So she said, "*I will go.*"

This was the work of *faith*, the fruit of *love*, the patience of *hope*. Rebekah went to return no more; she knew it should be forever; yet she refused not, but made the willing sacrifice.

So it was too, later, in the case of the devoted and lovely Ruth, who most heartily turned away from all to go with Naomi to the same promised land. She knew not, however, that she should be the wife of the noble Boaz and the honored ancestress of Israel's great King David. But she walked in the faith of our father Abraham, and trusted in God, who gave her a full recompense—hope's blessed fruition. Those godly women stand out upon a dark background as beautiful examples of living faith in God and its happy triumphs, and they speak to us to endure patiently.

As a simple narrative only, the case of Rebekah is beautiful, and full of pathetic interest and thrilling romance. But her history is more than literal, for it was prophetic as well, and hers was a typical life.

Historically, she was, next to the beautiful princess Sarah, the mother of the most renowned and wonderful people and nation of the world, a distinct race and peculiar people, from the days of Rebekah's son, Jacob or Israel, until this day.

Prophetically, Rebekah was to develop the people of the everlasting covenant, and to build the house of God, the kingdom of heaven, the most renowned and glorious of all time; a people as numberless as the dust

of the earth. and as glorious as the stars of heaven, whose God is the Almighty, the Builder of heaven and earth, the Author of the eternal covenant. In saying "I will go," her faith in the Lord God of her father Abraham embraced this unseen greatness and glory and blessing, even as the covenant and the promise embraced her.

Typically, she represented the beautiful bride of the well beloved Son and heir of God, the King's daughter, the glorious Queen of Heaven; for she was the bride-elect of Isaac, in whom all the families of the earth should be blessed—blessed through her sons Israel, Joseph and David, and in her Son Jesus.

All this was wrapped up in her heart-given response, "I WILL GO." Wonderful, beautiful "damsel!" standing there in her youthful modesty and inexperience, full of new and deep emotions, before the questioning gaze of her father and mother and brother and the waiting servant, loving those, yet turning away with tearful eyes, and in the devotion of faith saying to this, "*I will go!*"

Do we wonder at her touching answer? Yes—and no. Because, on the side of nature, there was the loss of all that she had held dear in life; yet, on the side of faith, there should be the gain of far greater good and better blessings than she had ever thought of or known. And so love and faith triumphed in her; for, like her future son Moses, she "had respect unto the recompense of the reward," when "he forsook Egypt."

While the foregoing is all true in Rebekah and of her, she likewise touchingly represents every believer in Jesus, who leaves the ungodly world and enters into the gospel church state to be married unto Him as our spiritual Isaac. And as she entered into a new and heart-affecting experience, and upon a higher and better life, full of both joy and sorrow before unknown to her, and attended with peculiar, dear and sacred responsibilities, obligations and opportunities, which might well inspire her with tender emotions of fear and trembling; so likewise is it with every one who is united unto the heavenly Isaac in the new, gospel covenant to sacredly live to Him in newness of life and serve Him in newness of spirit. But, as her endeared relationship to Isaac and her trusting faith in him, enabled her to triumph over all that could hinder her from going to

him and being his, so it is in spirit with every one who in faith and love is married to Jesus.

Eliezer simply told of the riches and greatness and excellency of his master, and presented to Rebekah some precious evidences of it as lovely pledges to her, so that her whole heart was won to Isaac, and she was moved to sweetly say, "I will go." So, too, the simple gospel story of Jesus, the Son of God and heir of glory, when told by the sworn and faithful servant of the Father, inspires and moves the one who is of the Father's family to arise, in the heart's devotion of faith and love, and be baptized in the most sacred and precious name of JESUS.

D. BARTLEY.

Crawfordsville, Ind.

ADOPTION AGAIN.

I wrote an article for the MESSENGER on the subject of adoption, but did not explain it fully, on account of its taking too much space, and I did not expect it to be received by all of the brethren; so I was not surprised that some of my brethren in my own community have not fully agreed with me. I wrote what I did mainly to direct the minds of the brethren to the subject, so as to be the better prepared for a clearer understanding of it, and because I have heard the idea advocated by preachers that adoption takes place at the time of the birth of the spirit; that is, neither before nor after, and that the Adam-man is adopted into the heavenly family at the spiritual birth. I am not of that opinion. Why not? Because "the first man Adam was of the earth earthy;" "For dust thou art, and to dust thou shalt return." And I have no Scripture to prove to me that created matter is adopted into a spiritual family. I will try to illustrate my views thus: When a man makes a will it is signed in the presence of witnesses and sealed and not to be opened until the testator dies, and then the heirs receive their inheritance and not before, even though the witnesses inform them that they are known in the will, and that they will, in due time, receive their inheritance. So we are informed by witnesses that we are known in God's will as heirs of God and joint heirs with the Lord Jesus Christ, and that we will receive our inheritance in due time. We can, indeed, so to speak, live on the interest until the principle becomes due. If I understand the Scriptures correctly, according to God's eternal foreknowledge and purpose, we have ever stood as adopted, and the redemption price, the adoption price—the price of our eternal salvation—was paid on the tree of the cross, and not to constitute us heirs, or children of God, but "Because ye are sons

God hath sent forth the spirit of his Son into your hearts, crying Abba Father." We were chosen in Christ before the world began and were, as Jude says, first sanctified (set apart or chosen) by God the Father, then preserved in Jesus Christ and called. So you may see that he only makes known to us the Mystery of his will—makes known to us that we are his heirs. Then when our bodies are resurrected and transformed into spiritual bodies, leaving all that is earthy in the earth; then, I say, we will realize the fact of the adoption of that spiritual body. If our Adamic body was adopted into God's spiritual family, it does not look reasonable that he would change it from a natural to a spiritual body after adoption. We are sealed with the Holy Spirit of promise; we are sealed with the spirit of adoption; we wait for the adoption, viz., the redemption of our bodies, and why wait if we have already realized it? We see as through a glass, darkly, but when those spiritual bodies realize their adoption, that is known beyond all doubt that they are the children of the living God, and join heirs with the Lord Jesus Christ, and then we will see clearly.

Hoping to be now more clearly understood, I will close, asking the prayers of all brethren. Yours in tribulation and hope,

Regency, Tex.

J. D. K. ALLDREDGE.

BIOGRAPHICAL—ELD. R. T. WEBB.

CHAPTER III.

He was certainly blessed above many in the one thing of strictly adhering to the written word of God for his guide in all things, not only in spiritual things, in believing and trusting that all things were ruled and controlled by the supreme and omnipotent God, and would work together for good to those who loved God, but he took the word of God for a guide and for the man of his counsel in all his business relations and transactions with his fellow-man. He was a golden rule man in every sense of the term, both in precept and example, and often all through life from the pulpit did he exhort his hearers to the one particular point of honesty being the best all the way through. This, he said, was the kind of repentance he had to preach to sinners in a state of nature—that if they were dishonest in their dealings one with another, in defrauding, lying, stealing, or any kind or character of misdemeanor, then repent, turn away, and do so no more. This, he said, was in their power to do, and also their duty; but to preach to a sinner who was destitute

of spiritual life to awake from slumber, and arise from the dead and repent of his sins and turn to God, was no part of his business, and to preach such doctrine was to deny the power of the Holy Ghost in quickening the dead sinner.

In all the course of his life no theme ever excited his feelings, or called forth his attention, so much as that of defending the truth of God's word and trying to teach the people right. His greatest desire was to simplify and make plain his teaching by illustrations; and in this he manifested one plain evidence in the calling and qualification of a minister, "being apt to teach." He often remarked that the best evidence that he wanted of a man being called to preach was to hear him preach. While he was bold and fearless in the defense of the gospel, and uncompromising in his views and conclusions of the meaning and teaching of the Scriptures, he was meek and humble, and at any and all times ready and willing to reason upon these things, and he probably had but few equals in reasoning upon the Scriptures.

One among the few faults he had probably was that of a peculiarity in relating incidents or circumstances during his sermons that would create levity sometimes among his hearers. Nevertheless he rarely ever failed to have the attention of his congregation. The fourth Sunday in July, 1874, at Beulah church in the city of Troy, an immense concourse of people assembled and filled the meeting house (which was a spacious building) to its utmost capacity (that being the regular time for the church to commune and wash feet). At the appointed hour for preaching he arose and addressed the assembly. "And now," said he, "if there is a gentleman in the house or a lady who has on a fine suit of clothes, a fine hat or bonnet that you want to display, why any time during service you are at liberty to get up and go out and I will take no umbrage." Well, no one arose from his seat, and he stood for more than three hours speaking incessantly, while his congregation was perfectly spell-bound. One remark during that sermon I will mention. In speaking of gifts he said that the gift of a minister of the gospel in being duly called and qualified to expound the hidden mysteries of the word of God was the most noble and highly exalted and precious

of any gift ever bestowed upon mortal man. Said he: "I have two sons living, and if I to-day could have my choice in seeing them raised to the highest pinnacle of worldly fame and attain unto the most prominent position ever reached by mortal man, or to see and know that they were gifted ministers of Jesus Christ, I should feel happy to say amen to the distinction made by grace, and prefer this gift above all honors that could be bestowed upon them by the powers of earth!"

Although he had wonderful powers of endurance, and was blessed above measure in having many refreshing seasons of spiritual joy, he at times would get low down in feelings, and more especially so as his family increased and grew up and their daily necessities making demands for assistance, while his impressions were to go and preach the gospel and feed the fold. The churches sometimes failed to do their duty in coming to his assistance in carnal things, and of course his burdens at times were heavy. He finally concluded to sell his little farm in Alabama and move to Texas—said he would go out where he was not known and quit preaching, and then probably he could do better in the way of providing for his family. So in 1871 he sold out his farm to go to Texas, but after closing the trade and making a deed to the purchaser some of his brethren and some of his personal friends persuaded him to purchase another farm, which involved him in debt, and by which purchase he finally lost about \$700. This caused him much anxiety of mind, and he spent many sleepless nights, but he was made willing to go on and preach, and his time to move West had not yet arrived; and in this time of his most extreme poverty and depressed condition some faithful brethren came to his assistance in helping him along.

I. H. WEBB.

[TO BE CONTINUED]

FIFTIETH ANNIVERSARY MEETING.

DEAR BRO. RESPESS: A historic sketch of the constitution of the church at Mt Olive, Lee county, Alabama, and its progress for fifty years, is now written by order of the church, to be read at her fiftieth Anniversary Meeting, embracing fourth Saturday and Sunday in February, 1893; and as there is a request for its publication in the GOSPEL MESSENGER, you can say in next issue,

if you think advisable, that its publication will commence in April number, and as there are four chapters, requiring about three pages of the MESSENGER for each, its publication will be concluded in July number. I think it will be of interest to most readers, and perhaps some who are not now taking the MESSENGER would desire those numbers, even if they should not be prepared to become permanent subscribers. If you think proper you might say on what terms extra copies of those numbers could be procured. I am the only member now living who was in the constitution of Mt. Olive, fifty years ago. There I commenced preaching in 1843, and there I am a member now in 1893! I have been intimately connected and familiar with its history for half century.

W. M. MITCHELL.

TRUST.

Resign thy case into God's hands
And leave it there;
Keep thou his love, his love's decrees,
The eternal God thy struggle sees;
He hears thy prayer.

What tho' the tempest howl and rage!
He changes not;
Tho' Satan press thee hard and sore,
Thy Jesus reigns forevermore—
Hast thou forgot?

No earthly change or seeming woe
His work can mar;
The things that to thy finite eyes
Seem naught but harm and sad surprise,
His workings are.

What can the Lord Jehovah move
Or change his will?
Can it be said he e'er forsook
A soul that for his help did look?
Faint heart, be still!

Uplift thine eyes, bid doubt be gone;
Cast out thy fear.
'Tis faith that gilds the darkened hour,
Faith given by Almighty power;
Sad heart, take cheer.

Hamilton, Bermuda.

—C. H. S.

EXPERIENCE.

DEAR BROTHER IN CHRIST: By request of some very dear friends, and feeling it my duty, I will try, the Lord being my helper, to pen some of the dealings of the dear Lord, as I hope, with me.

My father and mother were Primitive Baptists for many years before I was born, and from my earliest recollection they taught me to be honest, upright and moral, and especially to obey them in all things, for in so doing my days on earth would be long. At times, from a child, I had serious thoughts about death and I studied a great deal about eternity and thought I would some day do something good and the Lord would save me for it. Thus I went on and thought I was about as good as anybody, for I never drank nor gambled and used but little profane language, for I had too much

(2)

respect for my parents to do it; and I concluded that I was nearly a Christian. One day a heavy cloud came up and it lightened and thundered and the wind blew very hard, and all seemed scared, and I was very much frightened; afraid that I would be killed and I had not gotten religion. And I promised the Lord that if He would spare me I would do better and serve him. But when the cloud passed off and the sun shone out I forgot my promise and went on as before. I went to all kinds of meetings and one would do me just as well as another, for I did not go for the good of the meeting, but just to see and be seen. Thus I went on, rolling sin under my tongue as a sweet morsel; but every now and then some dear friend would die, and this would put me to promising again, and though I often thought of death I never made any calculation of being lost, for I intended, when I got to be a man, to join the church and be saved. I soon grew up to almost manhood and instead of getting good I grew worse, and I began to knock about with young people, go to dances and be out some at night; but even then I promised the Lord that if he would spare me until I got married, that I would then serve him and get religion sure enough; for I wanted to have my fun at balls and parties, and I knew if I joined the church I would have to cut loose from my associates and I would have no pleasure. About this time I was out all day in a sleet and snow, hunting, and I got very cold, and the exposure brought on rheumatism and I was confined to my bed for some time, and part of the time I was very low. I began to study about dying sure enough, and I begged for mercy and asked the Lord to raise me to health again and I would be a good boy. The doctor came regularly and I soon began to mend, and when I got well I was promising again. My father, knowing my condition, sent me to school at Carrollton that year, and I soon forgot that I had been sick and was as bad as any of them, except in drinking and gambling; I never did get into those vices and I thank the Lord for it. I continued at school until the term was out, and procured license and taught a school that summer myself.

I was married to Miss Fannie E. McKissack, June 28, 1885, and now all of my promises were out; the Lord had spared me to become a married man and I

began to try to get religion. But I soon found that I could not get it as easily as I had heard some say I could, and I became uneasy about my condition to some extent. I moved to myself and got up a school, which I taught until some time in February, 1886, and (I think it was about the first of the month) I was taken down with the rheumatism. I sent for the doctor and got a little better in a few days, and went to see my father and mother, for I thought they could help me. When we got there I was taken worse, and they sent for the doctor, but I got worse and worse until I was very low, and the doctor came every day. I thought I was going to die; and I asked the doctor if he thought I would die and he said he thought not. My whole desire was "Lord, have mercy!" for I thought I would die and be lost forever. I had now done all in my power, but to no good; I had sinned away my day of grace. I began to read the Testament, but could find no hope for poor me. Justly condemned before God, I lay on my bed and read the Testament every day, though it seemed to condemn me. I was very low and not expected to live and had to be fed with a spoon, and my dear wife was in such trouble about me that she could hardly endure it, and when feeding me she said, "I hope and trust to God that you will get well, but if you die I want to die too." One day I told father I wanted him to go after Eld. E. Phillips, for I wanted to hear him preach one time more before I died; so he went, and it took him about the whole day to go there and back. The neighbors heard of his coming and several gathered in that night. When Bro. Phillips came I could hardly talk with him, he was such a good man; he spoke comfortingly to me, but this did not satisfy me. That night he preached, and my face was bathed in tears nearly all the time he was preaching. About the middle of his sermon he stopped and turning to me said, "George, you are not going to die now; you need not be afraid of that." This gave me some satisfaction, but I thought, "How do you know?" But I got no better and kept reading the Testament. One night I would have them take me up and let me sit in a chair before the fire; I had the Testament reading, and I read about the parable, "Behold, a sower went forth to sow, and when he sowed

some seeds fell by the wayside, and the fowls came and devoured them up." This bothered me worse than ever, for I could see that I was justly condemned in the sight of God. One day I heard my mother say, "There is something else the matter with George besides the rheumatism," and I did not know what she meant, for I felt I was going to die and be forever lost; I could not see how God could stoop down and save such a worm as I was. I lingered along until the 18th of April, when I was sitting in an old rocking chair in the corner eating my supper, when all of a sudden I cried out, "Pa, pray for me; I am going to die—pray for God to save me!" All of the family ran in where I was, and my wife was crying and taking on, asking me what was the matter; all the family was crying and saying, "George, what is the matter?" I told them to pray for me, for I was going to die and I wanted to be saved." No tongue can tell the agony of my poor soul at that minute. I said, "Lord, have mercy or I perish," and my dear wife was by my side crying to God to spare me for Christ sake. Oh, had I never been born, or else died while I was young! I would have gladly exchanged places with any of the brute creation, for they had no soul to be forever lost. I was sitting by a window and I looked out, as I thought, for my last time, and I saw Jesus and his angels coming in a white chariot, with two white horses hitched to it, between the heavens and earth. They came on until they got near by, and Jesus got out and came in the house and spoke peace to my soul, and right then and there I began to sing praises to his holy name. I would sing awhile and talk awhile, and I never was as happy in all my life; I felt like I never would quit praising the Lord. I still thought the Lord had come after me, and I told all of my folks I was going home with the blessed Lord and I would praise his holy name. I staid in this condition about two hours, and closed my eyes. They soon put me on the bed, and I told my wife and mother I had been gone off and I never would suffer any more, and I wanted to get up and show them I could walk. Several of the neighbors had come in by this time, and I told them all I was happy. I now began to want to be baptized (which I never did before) and tell God's people what great things the Lord had done for me,

whereof I am glad. I went to Old Concord on Saturday before the third Sunday in July, 1886, and told some of the same things I have already written, and was received with one other dear sister in the church, and we were baptized next morning by Eld. Enoch Phillips.

Believing it to be the duty of all God's children to talk and communicate with each other and tell of the travels and trials of each other, and to share each other's comforts and troubles, I know of no better way than through the MESSENGER. I read some very dear and precious pieces in its columns, and if I knew these lines would be of any comfort to any of my Heavenly Father's children, I would say well done.

Yours in hope of eternal glory,
Carrollton, Ga.

G. Y. COLE.

EDITORIAL.

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THE INTERPRETATION OF THE SCRIPTURES.

THE LITERAL INTERPRETATION.—(Continued.)

John Gill wrote, 123 years ago, and the same may be said truthfully to-day: "The doctrines of pure revelation are almost exploded; and some are endeavoring to bring us, as fast as they can, into a state of paganism, only somewhat refined; it is a day of darkness and gloominess, a day of clouds and thick darkness; the darkness is growing upon us, and night may be expected; though for our relief it is declared that 'at evening time it shall be light.' Almost all the old heresies are revived, under a fond and foolish notion of new light; when they are no other than what has been confuted over and over; and men please themselves that they are their own inventions, when they are the devices of Satan, with which he has deceived men once and again; and when men leave the sure word, the only rule of faith and practice, and follow their own fancies and the dictates of their carnal minds, they must needs go wrong, and fall into labyrinths, out of which they cannot find their way: 'To the law and to the testimony, if they

“speak not according to this word, it is because there is no light in them.’ Let us, therefore, search the Scriptures, to see whether the doctrines advanced are according to them or not;” and the exact meaning of the inspired writers, especially on disputed points, it is of course highly important to understand, as may be done by the use of some of the works that I have mentioned. (I will here say, parenthetically, that, while human learning, in its place, is a useful handmaid to religion, all the learning of the world, in the matter of salvation, is less than nothing in comparison with the heavenly wisdom of the most illiterate child of God enlightened by the Divine Spirit. Or, as expressed in the old London Confession of Faith: While “in all controversies of religion the church is finally to appeal to the original Hebrew and Greek Scriptures, yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.)

If the literal truth of the Scriptures is to be abandoned, then we must give up all the historical facts, all the points of doctrine, all the commandments and exhortations, nearly all the promises, and the most of the prophecies; and we shall have nothing worth contending for, or worth speaking or writing about left. It would be just as well to give up the whole Bible, and look for truth and guidance, in regard to the solemn and fearful mystery of our being, to the darkened lights of Nature, Reason, Conscience, History, and Experience. If the facts and promises and prophecies of Scripture are nothing but metaphors, *so also are all the doctrines.* A very learned and able series of lectures, by Joseph Henry Allen, on Christian History, at Harvard University, now before me, declares that, under the powerful analysis of the Modern Science of Thought, “the old metaphysical fictions of predestination, divine decrees, and the bondage of the human will, have dissolved into the metaphors and symbols which in fact they are.” And he tells us that “under the mellow and tender atmosphere of the German speculative theology,” F. D. E. Schleiermacher (1768-1834), “the son of a good, old-fashioned Calvinistic preacher,” the typical and most influential theologian of the nineteenth century, who, though he rejected the literal truth of the Scriptures, yet professed to believe in them and in Christ, and who held that every human being is a mirror of the universe, and that, while some are elect in time, they are elect to help save all the non-elect in eternity, and thus all will be saved at last, and who founded all religion on experience, and philosophized so deeply that he reconciled all creeds and all religions—that Schleiermacher “substituted speculation for dogma; that for a cruel and despotic creed he gave us its insubstantial and harmless reflection in the mirror of Christian experience, a revolution such as the early Reformers could never have dreamed of. It is,” says Mr. Allen, “all there:

the Incarnation, the Trinity, the Atonement, Election, and the Judgment; but as different from the menacing and imperious dogmas of the past as the fair reflection in a lake, or the bright landscape on canvas, is from the bleak precipices and horrible chasms of an Alpine range. In color and shape, you could not tell the difference. That difference is in lack of substance and life. No mobs, like those at Ephesus, will fight for the honor of the spectral Second Person of this spectral Trinity. No fires, like those of Seville and Geneva, will be kindled to suppress the heresies that may assail the dim phantasmagory. The dogma has become simply a fact of religious consciousness; and as such, a constituent part of modern philosophic thought. Here is its harmlessness; for nobody is afraid of a reflection in a mirror. Here, too, is its security; for nobody can hurt a shadow." This method of annihilating the great doctrinal truths of the Scriptures is of course legitimate if the Bible is not *literally*, and is only *figuratively* true. Schleiermacher died partaking of the Lord's Supper; and yet his best friends were not certain that he really believed a word in the Bible.

In regard to the interpretation of *prophecy*, I must add, on account of its uniqueness, some special paragraphs.

Anthony Collins (1676-1729), a leading deistical writer of the 18th century, sought to undermine the whole system of revealed religion by arguing that the fulfillment of prophecy is the only valid proof of Christianity, and that, as all the prophecies are allegorical, and not even one of them literal, the whole argument from prophecy, and with it the whole system of Christianity, falls to the ground; just as his successor, Thomas Woolston (1669-1733), assailed the literal truth of the miracles of Christ as incredible and absurd, in order, as he claimed, to vindicate their allegorical and spiritual meaning as representing the course of natural religion in the soul of man—denouncing the opponents of his views as "slaves of the letter," "Baal priests," "blind leaders of the blind"

The obscurity in the language of prophecy is meant to veil as well as reveal the future, to keep believers in a state of humble expectancy, and to apply to several analogous fulfillments. Some good rules of interpretation are, to "interpose distances of time not noted in prophetic visions, and interpret by past events and the analogy of faith, and the explanations of prophecies in Scripture." It seems to me that the prophecies of Scripture have, in general, the following fulfillments:

Those given *before* the birth of Christ, that is in the *Old Testament*:

1. A primary literal or historical fulfillment (type).
2. A secondary literal or historical fulfillment at the First Personal Coming of Christ (preliminary temporal antitype).
3. A tertiary literal or historical fulfillment at the Second Personal Coming of Christ, at the end of the world, pre-eminently the Day of Judgment (final eternal antitype).

4. A manifold providential or spiritual application in Christ's visitation of judgment or mercy upon individuals.

Those given *after* the birth of Christ in the *New Testament*:

1. A primary literal or historical fulfillment (type).
2. A secondary literal or historical fulfillment at the Second Personal Coming of Christ, at the end of the world, pre-eminently the Day of Judgment (final eternal antitype).
3. A manifold providential or spiritual application in Christ's visitation of judgment or mercy upon individuals.

Thus: Isaiah's prophecy of the deliverance of the Jews from the Babylonian captivity. This prophecy was (1) literally fulfilled by Cyrus, and this fulfillment was the type of the (2) literal work of Christ's ministry on earth for the salvation of sinners (preliminary temporal antitype), and of the (3) complete manifestation of that salvation at His second personal coming (final eternal antitype); and this prophecy is spiritually fulfilled (4) in every delivering mercy to His people. And so Christ's prophecy of the destruction of Jerusalem was (1) literally fulfilled by the Romans under Titus, and this fulfillment was the type of the (2) literal destruction of a wicked world at the second personal coming of Christ (final eternal antitype); and this prophecy is spiritually fulfilled (3) in every judgment upon the ungodly.

Even the sublime and appalling prodigies foretold in *connection* with the destruction of Jerusalem not only indicated the utter subversion of the Jewish Church-state, but were *literally* fulfilled (initially and partially), according to the testimony of sacred and profane historians (Joel ii. 30, 31; Matt. xxiv. 29; Mark xiii. 24, 25; Luke xxi. 25, 26; compare with Matt. xxi. 33-45; xxvii. 45, 51-54; Mark xv. 33; Luke xxiii. 44, 45; Acts ii. 19, 20; Josephus' Wars of the Jews, book vi. chapt. v; Tacitus' History, book v. chapt. xiii.), and this never-before-equalled catastrophe was the type of the final destruction of this sin-polluted world by fire, when those awful prophecies will be literally fulfilled (finally and fully) with a terribleness, and universality, and irreparability never experienced before. (See Church History, page 590, footnote.) Very much to be commiserated is the mental haziness and philosophism which sees in such tremendous scenes as those described in Matt. xxv. 31-46 and in 2 Pet. iii. 7-14, merely the separation in the feelings of believers and unbelievers as they hear the gospel, and the superseding of the gospel by the law in the believer's experience (of which these passages may be somewhat illustrative), and refuses to see the *literality* and *futurity* and *finality* of the events predicted, which are as plain to the informed and stable mind (see 2 Pet. iii. 16) as the unclouded sun in the noon-day sky. And even more to be deplored is the astounding speculativeness which attenuates and etherealizes, into the events and feelings of the present momentary life, those passages of Scripture that affirm the stupendous and eternal realities of hell and heaven.

For an unanswerable proof of the *literal* truth of the Scripture prophecies, see Alexander Keith's "Evidence of the Truth of the

Christian Religion, Derived from the Literal Fulfillment of Prophecy," and his "Demonstration of the Truth of Christianity," (or Hastings' "Witness of Skeptics to the Truth of the Bible," a pamphlet mailed to any address for five cents, by H. L. Hastings, 49 Cornhill, Boston, Mass., presenting a condensed abstract of Keith's "Demonstration of the Truth of Christianity," in which 170 Old Testament prophecies, and their *literal* fulfillment as testified unwittingly, many of them, by even infidel travelers and historians, are arranged in parallel columns). I have shown in the Church History, pages 177, 178, and 179, *eighty* of the Old Testament prophecies in regard to Christ, *literally* fulfilled.

Of course the literal interpretation of the Scriptures, like all other proper things, may be carried to an idolatrous excess, as was done by the Jewish Rabbis, both before and after the coming of Christ, pretending to find everything they wished to find in the Old Testament, by their subtle, absurd, and outrageous permutations, combinations, transpositions, substitutions, and numerical equivalents and power of letters. But whoever would disparage or deny the proper literal interpretation of the Scriptures should remember the dreadful anathema at the close of the sacred volume: "IF ANY MAN SHALL TAKE AWAY FROM THE WORDS OF THE BOOK OF THIS PROPHECY, GOD SHALL TAKE AWAY HIS PART OUT OF THE BOOK OF LIFE, AND OUT OF THE HOLY CITY, AND FROM THE THINGS WHICH ARE WRITTEN IN THIS BOOK.—Rev. xxii. 19.

S. H.

[TO BE CONTINUED.]

PARENTS AND CHILDREN.

"Honor thy father and mother: which is the first commandment with promise; that it may be well with thee and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."—Eph. vi. 2, 3, 4.

It is, perhaps, the observation of most old people that children, as a rule, are failing in that reverence and respect for the counsel, admonition and commands of their parents that prevailed to so great an extent in the early days of this generation. I do not think that the children now have that reverence for their parents that I had for my father, even when I was forty years old. And there is a cause for it, and perhaps many causes. It is a pleasure to me, old and gray-headed as I am now, to remember the moral and spiritual care my father had for me, even when I was a child; for he had us children to gather around the fireside at night and

read the Scriptures; to remember his tenderness when we were ailing, and his correction when we disobeyed him. My father sometimes laid the rod on my back when I deserved it, and it always increased my love and reverence for him; and it is rarely the case that a "spoiled" child reverences his parents. It is a child's duty, whether he is a saint or a sinner, to honor his father and mother; it is his duty because God has commanded it, and he sins against his parents and against God and his fellow creatures, and against himself, if he does not do it, and will surely reap the reward of his disobedience. Eli failed in his duty to his sons and they brought shame and sorrow to him and reproach to Israel; David perhaps petted Absalom for his beauty and spoiled him, and Absalom drove him from the throne and filled his heart with bitter mourning. The proper training of children is the foundation not only of domestic happiness, but it has been said, and truthfully, "that the hearth-stone is the corner-stone of the commonwealth." "The nation which produces bad sons will assuredly not have good citizens." "Loveless homes," says Farrar, "very soon produce disorganized societies and dying nations." Take but two ancient people for illustration, why was one Spartan worth ten other Greeks in battle? It was because the Spartan boys were trained in parental obedience. When the Spartan mother gave her boy his shield with the words, "Bring this back or come back upon it," her words made him invincible. Obedient sons make unflinching patriots; and it was because honor to parents means honor to our country's cause, that those 300 Spartans stood against the vast hosts of Persia at Thermopylæ, and Simonides wrote their epitaph:

"Go, tell the Spartans, thou that passest by,
That here, obedient to their laws, we lie."

Nor was it otherwise with Rome in her noblest days; but when Greece and Rome began to breed up conceited, unruly sons, walking after their own hearts' lusts—when Greece produced vicious and perfumed dandies—when Rome produced jewelled debauchees, God, too, began to wipe out their glory as when one wipeth out a dish, wiping it and turning it upside down. Napoleon, when he was asked what was the great want of the French nation, replied, "Mothers!"

But what is the cause of this decay of parental obedience and reverence? There has, perhaps, never in the history of man, been so much energy and money expended in attempting the moral and religious instruction of children as in the last half century; and to judge from appearances, it seems not only to have been a failure, but even worse than a failure; for it seems to have increased irreverence for parental honor and authority. Is it because parental training has been transferred from the hearth-stone and fireside to the Sunday-school; is it because parents have shifted the responsibility put upon them by the Lord and placed the moral training of their children into the hands of persons incapable of filling the high and solemn trust; incapable, not from a lack of mental ability, but from a lack of love, and such love and interest as that only a parent can have. There is nobody can have the feeling and interest in the child that the parent has, and for one to assume it, the parents living, is to assume more than God requires of him, and more than God will enable him to fulfill. And if parents thrust their children off from them, to get rid of the trouble of their moral training, they are sinning against themselves, against their children and against God, and will surely in the long run, meet the reward of their misdoing.

But the children of Old Baptists do not go to Sunday-school and it may be asked, do their children honor and reverence them, as God commands? Do they? And if not, why is it? Have they failed to bring them up in the nurture and admonition of the Lord as they are taught to do; or are they too often, while decrying Sunday-schools, neglecting their children at home? This is a matter of solemn consideration, and may it not be that we are all more or less guilty in this thing? A child is a trust and responsibility put upon us by the Lord, and it should be our endeavor and prayer to fill it as God commands us. I am afraid that while we have decried Sunday-schools—and they ought to be, or at the least the design of them—and benevolent and charitable institutions, that we have neglected charity and benevolence, such as God has commanded us; that while we decry, as we ought to, mercenary preaching and hirelings, that we have not attended to our pas-

tors as God has commanded us. These things ought not to be so.

But let parents be as remiss as they may be, or have been, it is yet, nevertheless, the duty of children to honor their parents; for it is a command with promise. Yea, even though children may have unworthy parents, they should reverence and honor them as the authors of their being. "When Noah lay in shame in his tent, his son and grandson earned an undying curse by their callous mockery; but Shem and Japhet earned an undying blessing for the reverent faithfulness which covered the sin of their father." "The boy who loves and honors his parents will, as a rule, be more prosperous, and in all respects more happy and blessed than the bad son." "Show me a boy," says a recent writer, "who loves his mother, and I will show you one who will make a faithful friend, a noble lover and a tender husband." It is said of George Washington that once when a boy, he was going to sea as a midshipman, and as he got into the boat he saw the tears of his mother, and he cried out, "Fetch back my trunk; I will not go and break my mother's heart." Farrah, a high English authority, says: "In a past generation, men would have been disgusted and shocked at the petulant, disrespectful demeanor now often shown to parents; I have heard the story repeated almost with admiration how once a worthless undergraduate told his father that he "really could not walk down the street with him unless he dressed more fashionable." "The new generation," says a wise preacher, "is intensely mistaken in always thinking itself much wiser than the old."

Children, old and young, you who have fathers and mothers, cherish them while you may, for they will soon be gone, and then it will be too late. It is said of Cowper, the poet or lyrist, who wrote the hymn we are all so familiar with—

"God moves in a mysterious way,
His wonders to perform," etc.—

that upon receiving his mother's picture, fifty years after her death, he wrote the lines:

"Oh, that those lips had language! Life has passed
With me but roughly since I heard thee last.
Those lips are thine; thy own sweet smile I see,
The same that oft in childhood solaced me."

And now, I will conclude this article with another

extract from Farrar: "Many of the most pathetic scenes in the record of human life, turn on parental and filial affection. In the Bible, think of Aaron's stricken silence when his two first born, Nadab and Abihu, died by the fire of God, 'and Aaron held his peace.' Think of Titus, who was so moved by the false accusation of intriguing against his father, Vespasian, the emperor, that he hurried back from Jerusalem with headlong speed, and bursting into his father's presence, cried out with tears, 'I have come, my father, I have come!' Think of the Great Frederick Barbarossa crying out bitterly at his son's death: 'I am not the first father who has suffered from disobedient sons, and yet has wept over their graves.' Think of the wretched Henry IV., of Germany, treacherously arrested and deposed by his own son, falling on his knees before him with a cry: 'Oh, do not sully thy honor and thy name! No law of God obliges a son to be the instrument of divine vengeance against a father.' Again, how often has the thought of a mother been present at the closing moments of life. When the young and gallant boy, Conradin, of Hohenstauffen, the last of his race, was dragged by his enemies to the scaffold, as he bowed his fair face over the block, murmured, 'Oh, my mother, how deep will be thy sorrow at the news of this day!' And when Sir John Moore lay dying on that disastrous field at Corunna, the name of his mother was the last upon his lips."—R.

THE TIME OF OLD AGE.—Ps. lxxi. 9.

Of the millions of human beings now upon earth it is estimated that only six out of a thousand live to be seventy years old, and not more than half that number live to be eighty. But few, therefore, can have the experience of the aged ones, or come into full sympathy with them.

When people are young and vigorous and see the odd ways, infirmities and weakness, and sometimes the poverty, necessities and neglect attending old age, they may think how it will be with them, and how they will fortify themselves and avoid many of the ills and seeming follies and weaknesses of age; but after all their resolutions and theories, when age, with its infirmities,

creeps upon them, they find themselves, like many other old people, unable to carry these former resolutions and theories into practice. "The *time* of old age" has come upon them, and they must yield to its infirmities.

Could we but have proper views in our younger and more vigorous days of the extreme dependency of old age, as the prophet had when by the spirit of inspiration he fervently prayed, "Cast me not off in the time of old age; forsake me not, O God, when my strength faileth," then we might see a propriety and force in such prayers for God's help in time of old age which we could not otherwise see.

When I was about thirty years old I remember attending an Association where there was an aged brother who had been a faithful and able minister over fifty years, and had ridden thousands of miles on horseback to serve his brethren, until his legs were partially paralyzed so that he could not get into the pulpit without help. But his lungs were strong and his mind still fruitful in the gospel, so that he could stand and hold to the book-board and preach for an hour or more with all the power and vigor of youth. The meeting broke up, and while the brethren were busy getting conveyance for their various guests the old brother was sitting on the nearest seat to the pulpit, with his head bowed down, until nearly every one had left the house, when a brother, who had been busy in arranging to take company home with him, discovered this poor old minister had been overlooked and no arrangements had been made for him. He turned suddenly around, and coming to the old brother he said: "O, Bro. Blackstone, I forgot you." I never shall forget how sad and lonely the old brother looked, when the tears fell from his eyes, and he meekly replied: "I had as soon be anything else as to be forgotten by my friends." This made a deep and lasting impression upon my mind, and though I had always from childhood felt a reverence for the aged ones, from that moment the time of old age, with its necessities, have claimed my deepest sympathies and earnest solicitude, and often in reading the Psalms the text at the head of this article has claimed my special attention and been my fervent prayer, "Cast me not off in the time of old age; forsake

me not, O God, when my strength faileth."

And from considerations of this kind, as well as from an experimental knowledge of the infirmities, weakness and dependency of age, the above text and others similar have been much on my mind of late, and I have two or three times tried to relieve my mind by writing upon it, but in every attempt I have felt so ignorant, dull and unfruitful in divine things that when I would read over what I had written it has been laid aside as useless.

But though what I had written on this subject has been laid aside, and the thought of further writing upon it abandoned for a time, the prayer in my heart is still with me by day or by night, "Cast me not off in the time of old age; forsake me not, O God, when my strength faileth." It may have been a mere theory heretofore to imagine how things would be "in time of old age," but now it is no imaginary theory, but a solid reality. Age, with its weakness of dim sight, dull hearing, poor memory and general debility of body and mind is upon me. I remember the former years of God's mercy and grace, and, like one of old, feel to say in my heart: "Thou, O God, hast taught me from my youth—I was cast upon thee from the womb—Now, O God, when I am old and gray-headed, forsake me not."—Ps. lxxi. 18.

There are times with old people when they possibly imagine they are neglected and overlooked in little tokens of attention by the young when no such thing is intended. Sometimes it may be really so, but they must not expect too much. It is true they can do but little or nothing to help themselves or others, and they need attention when it can be rendered by younger people, and they have a right to expect it of them, but if they do not at all times get it they should not be too keenly sensitive, as there may be some good reason for the seeming neglect. Every period of life, from infancy to old age, has its necessities and its duties. And the young should consider that the "time of old age" is a time of great weakness and helplessness, and that the hoary and gray head is "honorable if it be found in the way of righteousness." And they should give honor to whom honor is due. The aged pilgrims have served their day and generation and posterity reaps the fruits

of their toil, and they should be honored with cheerful and willing attention. They have but few more days upon earth till they are gone forever; let them feel the soft hand of kindness upon them as they go gently down to the grave. Let them feel in this, their last days, that the Lord has not cast them off in the time of old age, but that he has graciously given them kind friends who cheerfully minister to every want. If we minister either in temporal or spiritual things to the comfort of even one of the Lord's servants we minister unto Christ, and he so regards it. "I was sick and ye visited me," saith our Lord. Even a cup of cold water given in the name of Christ, and because ye belong to Christ, shall not be forgotten of the Lord or lose its reward.

But there is another thought to be considered in connection with this feeling of loneliness, helplessness and dependency in time of old age. As it is a time of solitude and loneliness, it is also a time of unceasing supplication and prayer, whether a word be uttered vocally or not. Wherever there is a deep sense of need, prayer to God for protection, help and comfort will spontaneously spring up, not as a studied form of words or a premeditated thing fixed up beforehand for certain occasions and sudden emergencies, but it is a prayer of faith, prompted by the Spirit of Christ within the soul, and growing out of the occasion that brings it forth in the time of need.

This thought is clearly demonstrated in the case of the disciples who followed Jesus aboard the ship at sea, when a mighty tempest arose covering the ship with the turbulent waves, causing the helpless and terrified disciples to come in haste to Jesus with the cry, "Lord save us, we perish!"—Matt. viii. 25. This was a little, short prayer of faith in the power of Jesus to save, springing up spontaneously in the very moment of peril and need. No man could ever have taught them to pray this prayer as they then prayed, for no man had ever known that such a perilous occasion would ever arise, or such a feeling of utter helplessness would ever be felt by them as they then felt when they cried, "Lord save us, we perish!" Something similar to this occurred at another time, when Jesus constrained his disciples to get into a ship and go before him unto the

other side of the waters. But while the ship was in the midst of the sea, tossed up and down with the waves, the disciples were exceedingly troubled at the strange presence of one walking on the waters, so that they cried out with fear, supposing they had seen a spirit. Jesus at once calmed their fears by saying, "Be not afraid, it is I." Still there was a little distrust and doubt resting in the heart of Peter, and as his distress was not yet so great, or his peril so imminent, he utters a little short prayer of distrust by saying, "Lord, *if it be thou*, bid me come unto thee on the water." He was going to put things to a test, whether it was Jesus or whether it was some frightful apparition or spirit, foreboding evil to them. He puts that little doubting *if* in his prayer—"If it be thou." He started out to walk on the water with that distrusting "if" in his heart; but when he saw the wind was boisterous, fear took such hold upon him that he began to sink in the watery deep. There was no time now for debating with Satan, whether this was Jesus or not, but in the very moment of necessity, when all other helps and hopes were gone, he cries without an "if," "Lord, save me."—Matt. xiv. 30. Only three words in that prayer, but still it was a prayer of faith, called forth from a sense of need on that occasion, which no other occasion had ever required or brought forth.

And now, in view of these things that all real heart-felt and acceptable prayer to God is called forth from a sense of need, what shall we think or say respecting those "prayer books" written by men in which there is a form of prayer for every day in the year as well as for various occasions? There is the morning, noon and evening prayer, the Sabbath prayer, the school prayer, the prayer for the sick and the funeral prayer, the New Year's prayer and the Christmas prayer, the prayer at time of communion and the baptismal prayer. Then there are forms of prayer for the various inventions and institutions of men, and we should not forget to mention also in this connection the prayer of the hired chaplain. He is so seemingly devout, and at times his prayer is so far from either his heart or his head, that a great statesman once said: "A Congressional chaplain ought to have a head like a goose, so that he

could look up to heaven with one eye and down on the prayer book with the other.”

Prayer is a sacred, solemn service. It is a commanded duty and delightful privilege to a Christian to pray with the spirit and with the understanding also. In this he does not mock God with lip service, or by a mere form of words as taught by man.

Every period of life, from infancy to old age, has its conflicts and its necessities as well as its comforts and its joys. We may imagine how it will be with us in time of old age, and how we will avoid the errors, the follies and weakness so often displayed in old age. We may long have prayed, “Cast me not off, O God, in time of old age; forsake me not, O God, when my strength faileth;” but such a prayer before the time of old age had come to us could not be uttered with that feeling sense of need that one feels when the time has come.

But it may be for the special comfort of the aged ones to remember the exceeding great and precious promise of God to his people that “as thy days, so shall thy strength be.” And again that “Even to old age I am He; and even to hoary hairs will I carry you; I have made and I will bear; even I will carry and will deliver you.”—Isa. xlvi. 4.

When the helpless time of old age had come to Jacob he said: “God hath fed me all my life long till this day.” (Gen. xlviii. 15.) And even in old age the promise of God was verified in him, that “they that be planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing.” (Ps. xcii. 14.) To show that the Lord has special regard for his people even in old age, there is a special charge to Israel to “Rise up before the hoary head, and honor the face of the old man, and fear thy God.” (Lev. xix. 32.) The fear of God is connected with this command to reverence and honor the aged in Israel. And while there is a feeling of necessity in time of old age to pray “Cast me not off in the time of old age,” there is also encouragement to hope that “now when I am old and gray-headed” my God will not cast me off from himself, or from his people with whom I have lived and served all my life long.

W. M. MITCHELL.

EXTRACT.—EXPERIENCE.

[Continued from January Number.]

Now I feel and believe that the death of my precious blue-eyed, golden-haired boy, that I have before spoken of, was a judgment sent on me for my disobedient vowing and not paying, but a judgment sent in mercy; for I had made an idol of him, and was not even conscious of it till he was gone, though my husband had told me so several times, but I thought he was mistaken. The Lord showed me I would not be reconciled to his death, and I now know that human nature never can be reconciled to God's will till subdued by his power. How I longed to be willing, but was so rebellious, showing what a great sinner I was and am still. Sympathy seemed mockery to me. I felt like if I had his (the babe's) image in stone, I would worship it. I did not even have a picture of him, which I have since felt was a blessing. "God says in His word, if mercies cannot soften, judgments shall, and judgments are sent in mercy," and my soul does know it is the truth. I cannot feel there are many, if any, such sinners as myself. At one time I was worshipping my husband, and was not aware of it till God, in His mercy, made it known so plainly to me I could not doubt, and it was in this way: he went from home to be gone a certain length of time, but was detained, and did not get back when I expected, and during the night I awoke several times, and my thoughts would go immediately to him, and oh, how wretched I would be, thinking something had happened to him, as he was punctual to come home when he promised, if in his power, instead of asking the Lord to take care of him and trusting to him; but God in His mercy sent the Comforter with these words, "My grace is sufficient for thee," and they would so calm me I would go as sweetly to sleep as a nursing babe. I have so often felt how merciful He was in not taking him away from me. My dear companion and myself have had many reverses during our married life, which often makes me think of and believe the words of Shakespear, "The course of true love never runs smooth." Our horizon became greatly darkened by financial troubles, which I tried with all the power in me to prevent, for I felt it coming, and am bound to believe it was to be, but oh, the sorrow and anguish of soul I suffered is beyond my feeble pen to describe. So great was the darkness I felt I had neither home nor friends. I was lying on my bed one morning in this condition of mind, not feeling able or worthy to raise my head from my pillow, when God, in His mercy, (for I believe it was the Lord) showed me a home he had reserved on earth for me; I saw the color of the house, the blinds to the windows, the trees in the yard, and the location—was not this revelation? And how I was made to rejoice in God my Saviour, and tell to sinners all around He was my Saviour still, and for all I was in such darkness, it was for my good and God's glory. "For if ye receive not

chastenings, whereof all are partakers, then are ye bastards, and not sons." "He is a God of providence, as well as a God of grace." But my faith must be tried as by fire. I had sunk into deep waters, where there was no standing; all the waves and billows of the Lord were over my soul; I looked around, but there were none to help. The gracious gospel promises would flow into me, but I could take hold of none of them. I thought I was sick, and took medicine, which instead of doing me good, seemed to almost take my life. It was not the physician I needed. I was as a little boat at sea, tossed to and fro among the rough waves and billows. "Oh, where is my beloved? He is gone from me," I would ask of different people, but could not find Him; but what of it? "He speaks and 'tis done, He commands and it stands fast." Oh, dear brethren, when I sunk to the right place I found the everlasting arm of Divine love underneath my soul, and what a time of rejoicing with my soul; and I truly felt "I need not go abroad for joys, I have a feast at home."

This was before the birth of our sixth child, and one of the greatest trials of my life, and all on account of disobedience. But God overruled evil for my good, that I might know more of His love, mercy and power. I had been told by a fortune-teller that five was my number of children, and I am ashamed to tell it, but it was fastened in my mind as a fact, and when it was the case again with me, I cannot begin to tell the agonies of my mind. But as Jonah was in the belly of hell, in the blackness of darkness, I pleaded with the Lord, and He showed me the children that were born to me, and that the one then in the womb would be born, and that there were more to be born, and he enabled me to cast the devil from me, for I had been bound by him. And dear brethren, I believe He showed me that I, as a woman, was a figure of the church of God—the elect lady and her children—for I believe He has shown me that every one of my children were saved in Christ. Oh, what a glorious promise, "Not by works of righteousness which I have done, but according to His own mercy He has saved us." Affectionately,

Hobgood, N. C.

BETTIE Z. WHITLEY.

EXTRACTS.

WICHITA FALLS, TEX., January 20, 1893—*Dear Brother:* While thinking of you and the brethren of Georgia to-night, and the many good times we have had together in bygone days, I concluded to write you, thinking perhaps a bit of news from this Western country might not prove uninteresting.

This place is situated in middle northern Texas, about twenty miles from Red river, the dividing line from the Indian Territory. The country is one vast prairie, healthy and productive, and is fast settling up with people from all sections of the Union. All,

or nearly so, of every nationality is here represented, pushing and striving for the almighty dollar, yet peaceable and law-abiding.

We have also religion in great variety, often attended with more zeal than judgment. There is one denomination, however, that is away behind, and the further West you go the scarcer they are. Now and then you find a few that still cleave to the old paths, and have not gone off after false teachers that this Western country seems to be alive with. Some of our brethren emigrating to this country find so few of the Old Primitives they become ashamed or afraid to own the name. I guess they were not much Baptist before leaving home. But on the other hand, we have a few names that are ready always to give an answer when asked for a reason of the hope that is in them with meekness and fear. A few of these kind of Baptists have constituted a church near Holiday Creek, under the leadership of Bro. P. Lancaster, formerly from Tennessee. I have accepted the care of the little flock, and sometimes we have refreshings from the presence of the Lord, and for awhile lose sight of home and loved ones, having an eye single to Christ and his kingdom; still the way is often dark and uninviting. I visit other places, finding a few brethren, but not enough to constitute churches as yet. We are very weak, but we are taught that the battle is not to the strong or worldly strength; therefore we mean to stick if we are not deceived, and we don't believe we are.

In conclusion, as I have written a great deal more than I expected to, remember us in your prayers, and let not the brethren and yourself of good old Georgia think for a moment that we have or ever will forget them.

I remain your brother in hope of eternal life,

JOHN F. CLARK.

HUNTINGDON, PA., January 23, 1893.—*Eld. J. R. Respass*: We have a large Baptist church in this town, with cushioned seats of the latest style, baptistry and all modern improvements that you can find in any fashionable church of the present day; but alas! to my ignorant mind they lack one thing—that is, a true gospel ministry, called and qualified by the great Creator and Giver of all things. These ministers are all educated at Lewisburg, a Baptist institution, where young men who desire to go into the ministry are required to remain for several years, or until they graduate in education and theology, and thereby prepare themselves to preach. But enough of this. You will understand the kind of Baptists they are when I tell you that the Presbyterians, Methodists and Baptists all united in getting a noted revivalist from Philadelphia to come and preach for them for ten days and nights for the purpose of saving souls, etc. I know of but one man in this town besides myself that believes in salvation by grace alone. There is a remnant of an Old School or Predestinarian Baptist church about eighteen miles from here. I think

they have about eight members living at this time. Some of them take the GOSPEL MESSENGER. Eld. Thomas Alderton preached for them on Tuesday, Wednesday and Thursday evenings. I had the pleasure of hearing him Thursday evening. He is from Virginia. Eld. Calvin Funk is pastor, and preaches once a month in the summer season; but as he lives forty miles away, and can only travel by private conveyance, he don't often get there in winter. There is another church, about the same size, thirty miles from here, called Springfield. I don't know that they have any regular pastor. Eld. White, of Virginia, preaches occasionally for them. Another church is in Friend's Cove, and I don't think they have any preaching except as an occasional visiting minister calls. This church is over forty miles from here. In an adjoining county there are three churches much larger than those I have mentioned. They are named Tonoloway, Sidling Hill and Needmore. The six churches just named comprise what is called the Juniata Old School Baptist Association. This Association before the war seemed to be in peace and harmony, but after the war schisms and contentions crept in, and finally the Association divided. There was a Beebe party and a Clark party, both sides fighting for the mastery. I was often grieved and wondered how men, and especially ministers, who professed to believe the same thing, and so far as I could judge did preach the same doctrine, could be so contentious, spiteful and jealous-hearted. The doctrine preached by these old-fashioned Baptists is the only doctrine that suited my case. I sometimes had to think and wonder if there were any Christians in this part of the country. I am glad to know that at this time this division and strife has nearly all died away. Although the Association, so far as members are concerned, is much weaker than formerly, yet there is peace, more love and fellowship. There is some division of opinion in reference to absolute predestination of all things. I don't know of any other point of doctrine that is agitating any of the churches. I cannot endorse the views of some on this subject. I think that the articles written by Eld. Oliphant and published in the GOSPEL MESSENGER are sound and to the point.

Most truly yours,

JOHN MIERLEY.

ITALY, TEX., Jan. 8, 1893.—*Dear Brother:* My health has improved, yet have suffered greatly since a fall I received from a train at Frost, last June, while getting on the depot platform. I have been confined at home ever since, and have not labored in the Master's vineyard much till recently. I deeply regret that I have been deprived the privilege of visiting the brethren and proclaiming publicly "the glad tidings of salvation." The Associations of our brotherhood in this section, I am told, have been more interesting and edifying than for the past fifty years. There are some twelve or fourteen Associations that are in correspondence with each other, and peace and harmony prevail among all.

Elds. Purifoy, of Alabama, and Taylor, of North Carolina, visited our section the past fall. The ingathering throughout the length of all these Associations, of all the churches, has been great. The Lord has done great things for us, whereof we are glad and praise his name. My traveling, before the fall to which I have alluded, has been in Western Texas and in Indian Territory. In 1891 I left home the first of May and returned in December. I visited the plains, and from there went to Indian Territory, where I spent three months. My calling has ever been to visit destitute places. On every day of my travels I met Primitive Baptists. I was made to hope that my going was of the Lord. In Indian Territory I met many Primitive Baptists, but they were like sheep without a shepherd. I was surprised to find so many there. I hope the good Lord will send them a shepherd, and they may be gathered into his fold.

All the comfort I had in Christianity, during the past summer, was in the reading of the GOSPEL MESSENGER and other Baptist papers. May God ever bless you in your labors. I hope to be able in the spring to travel again, when I will get all the names possible for your good journal. Your brother in gospel bonds,

J. H. MILLER.

DEAR BRO. RESPESS: The blessed Lord said:

Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and shall be one fold and one Shepherd; therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment I have received of my Father.

These are wonderful things spoken in these words. They are so high I cannot attain unto them; yet my soul has been feasting thereupon at times for many weeks. Oh! that my poor, stammering tongue could tell of the rich blessings to the soul that Jesus spake in those precious words. "And they shall hear my voice, saying, Give life for the sheep; yea, give my life" (not death, but life, the life of Jesus). He took our sins, and with them our death, and in return gave our righteousness and life; yes, he is the Lord, our righteousness. O wondrous grace! yes, amazing grace, that saved a wretch like me. It is the life of Jesus that saves us from death. "I give unto them eternal life." Bless the Lord for this unspeakable gift; life, sweet life! Yours truly,

Shelbyville, Tenn.

J. E. FROST.

DUBBERLY, LA., January 17, 1893.—*Very Dear Brother in the Lord:* I write you this evening informing you that myself and family are permitted, through the blessings of God, to enjoy a reasonable portion of health. Bro. Respass, if I may be permitted to address you thus, and if I am it is by the mercy of our covenant-keeping God, whose watch-care is ever over his people, I often think of you and remember many things that I heard from

your mouth in preaching. I united with the Old Baptist in July, 1886, and in 1888 I was chosen by the church at Bethel for a deacon, and in 1889 was liberated by my brethren to exercise in any way that I might be impressed, and in 1892 my ordination was called for by the church at Mt. Paran, Claiborne parish, La., which church I have tried to serve with the ability that the good Lord was pleased to give a poor unworthy being. I am again called to the care of the same church, together with my own, or where my membership is, and I can exclaim to-day as one of old, "Who am I, O Lord, that I should be called to fill such places!" But I feel to say that the Lord has been my strength, and thus far he has led me on, and surely goodness and mercy have followed me all the days of my life. And now I know that you are growing old and feeble and will soon be called home to receive your reward, and I feel assured that it will be, "Come, ye blessed of my Father; inherit the kingdom prepared for you from before the foundation of the world."

May the Lord bless his people, and enable them to keep the unity of the Spirit in the bond of peace, and remove all schisms and disputings from them, is my feeble prayer for Christ's sake.

Yours in tribulation,

J. H. THOMPSON.

SEARCH ME, O LORD.

"And know my heart."—Psa. cxxxix. 23.

Search me, O Lord, and try this heart of mine;
Search me, and prove if I indeed am Thine;
Test by Thy word that never changed can be
My strength of hope and living faith in Thee.

Search me, O Lord, subdue each vain desire,
And in my soul a deeper love inspire;
Hide Thou my life, that I, supremely blest,
Beneath Thy wings in perfect peace may rest.

Search me, O Lord, and from the dross of sin

Refine as gold, and keep me pure within;
Search Thou my thoughts, whose springs
Thine eyes can see;
From secret faults, O Saviour, cleanse Thou me.

Search me, O Lord, let faith through grace
divine

Thyself reflect in every act of mine,
Till at Thy call my waiting soul shall rise,
Caught up with joy to meet Thee in the air.
—GRACE J. FRANCES.

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J. R. RESSPESS.

OBITUARIES.

W. P. MIDDLEBROOKS

Was born August 17, 1822, and departed this life August 21, 1892. A good man has passed away W. P. Middlebrooks died at his residence in Jasper county, Ga., of paralysis. He had lived little over his three score and ten years, and has paid the debt that all men must pay, and that is death; while his lovely family mourns his loss, and the community also mourns his loss. His friends and neighbors had the utmost confidence in him. He was a good counselor; I heard one say that he felt like he had lost a father. What a good trait! that all could onlook with such confidence in a good useful citizen. He believed in truth and honesty, and was a strong Baptist in belief, and was a hard-working man as long as he was able to labor and provided well for his household. He brought his children up in the nurture and admonition of the Lord; he taught them truth and honesty; he had no power to teach them to know Christ as their Saviour. He left seven sons and three daughters and a lovely companion to mourn his loss. I would say to his sons that your father has left you a good guide and is worthy of imitation; he was strictly a good, moral man. We are taught in the blessed word of truth that there are none that doeth good—no, not one. Spiritually, I believe he was a child of God, and he loved the doctrine of salvation by grace, and no man in nature can love it without a change. I speak with what I have seen. He was regular to church, and as a member ready to respond to the call of the church in any way. I have seen him while under the sound of the preaching of Jesus feasting, and could see the tears roll down his cheeks. It was a feeling of unworthiness that kept him out of the church, for we could see from his talk. 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. But death comes equally; when it comes, no high, no low, rich or poor, but all equal, for dust thou art and unto dust thou must return. I would say to Sister Middlebrooks, may the God of all grace comfort you in your declining days, and may your last days be your brighter days, and when after death may you be united with your husband above, where there will be no parting, no sickness, no death and no sorrow.

A large congregation of relatives and friends was present, who followed his remains to the family burying ground, where he was laid away to await the glorious resurrection of the just, when this mortal shall put on immortality and this corruptible shall put on incorruption and death shall be swallowed up in victory. Your unworthy brother, if one at all,

JOHN T. GLOVER.

DELLA O'QUINN.

Sister DELLA O'QUINN was born in Bullock county, Ga., November 15, 1812. She was married to James Jackson O'Quinn in 1833, and soon after moved to Appling county, Ga., where she lived a life of usefulness until her death, which occurred November 2, 1892. Her husband preceded her to the grave several years. Thirteen children were born unto them, twelve of whom are now living, and are respected citizens and members of the Missionary Baptist church. Deceased joined the Methodists in early life, but soon after her marriage joined the Missionary Baptists, in which she remained in full fellowship until Saturday before the third Sunday in June, 1888, when she came to Beulah Church, at Graham, Ga., and related a Christian's experience, and told of her long-ling desire to be baptized into the Primitive Baptist church before she died. She obtained a hope in Christ while young, and went to Holmesville, in said county, fifty years ago, to be baptized by a Primitive Baptist but the preacher failing to get there, she was debarred the opportunity,

and as there were no churches of this order in this county at that time, and this being a traveling minister that came to Holmesville, her desires were still debarred until the time of her warm reception into our church, on the date above stated. She was baptized the next day—third Sunday in June, 1888—by Eld. J. C. Williams, and remained an exemplary member until her death. Though old and infirm, and hearing impaired, she enjoyed preaching and Christian devotion as well as any one we ever saw, filling her seat in our church meetings as often as she could. She was much esteemed by us, and all that knew her. She was, as we believe, an humble Christian, a good wife, kind and affectionate mother, and good neighbor. She possessed all the good traits that a woman's love, a mother's care, and a Christian's deportment doth achieve. Our beloved sister and mother in Israel, at the ripe age of eighty years, and after a protracted illness of several weeks, departed this life at her home in said county on Wednesday evening, November 2, 1892, surrounded by relatives and kind friends. Never were the affectionate hands of dear children and kind friends more attentive than those that so diligently ministered unto the last sufferings of Sister O'Quinn. Without a murmur of complaint to Him that doeth all things well, did Sister O'Quinn bear all her afflictions. By tender hands she was taken to the family burying ground on the next day, and gently laid to rest. Singing and prayer by her pastor, Eld. J. W. Loard.

WHEREAS, The church at Beulah, Appling county, Ga., deeply feels the loss of our much esteemed sister and mother in Israel, Della O'Quinn, whom it has pleased our Heavenly Father to take from our midst; be it

Resolved, 1st. That we send this tribute of respect to THE GOSPEL MESSENGER for publication.

2d. That we present a copy containing same to her family.

3d. That we spread copy of same upon our church book.

This done by order of church in conference, November 19, 1892.

J. W. LOARD, Moderator.

D. H. HARTLY, Clerk pro tem.

THOS. MORRIS,	} Committee.
F. M. LOARD,	
J. W. LOARD.	

MARTHA J. LEVERETT.

The subject of this notice, whose maiden name was Avery, was born in Monroe county, Alabama, November 15, 1821. She was married to Hiram J. Leverett, February 18, 1849; united with the Primitive Baptist church at Sardis, Harris county, Georgia, about the second year after her marriage, and was baptized by Eld. Jefferson Stringer. She died in the faith at her residence near Brundidge, Pike county, Alabama, August 23, 1892. She was a very devoted Christian, and evinced by her general conduct and conversation that she possessed the vital principles of Christianity; being possessed with more than ordinary intellect, coupled with a holy zeal for the cause of truth, she excelled many of her sex in the knowledge of the holy Scriptures. She and her sister, Miss R. B. Avera, (who is also a very faithful and devoted Baptist) together with Arthur Leverett, son of the deceased, constituted the family at the time of her death—her husband having died many years ago. While Sister Leverett was industrious and faithful in all her social and domestic relations, yet she was never thereby too much encumbered to give due attention to the Master's cause. She attended the meetings of the church punctually when able to do so, and never seemed so well entertained otherwise as under the sound of the gospel. The little family of which she was the widowed head, is now reduced to two members—Sister Rebecca and her nephew, Arthur. The former deeply mourns the loss of a sister; yea, a sister in a two-fold sense, and a constant, every-day companion, a loss which none save herself can estimate; while the latter is

left to lament (together with an elder brother and sister, both married,) the loss of a mother, their best and truest earthly friend. Their loss is irreparable. But God, who is the refuge and strength of his children, is with them, "A very present help in trouble," and they are being sustained under the weight of this their sad bereavement and heavy loss. The daughter of the deceased is a member of the church, and it is evident that the two sons have a like precious faith and hope in the Lord Jesus; and it is hoped that God will lead them in the course which so beautifully adorned the life and character of their sainted mother.

Sister Leverett is greatly missed by her neighbors and numerous friends and acquaintances, and especially by the little church at Baptist Rest, of which she was for many years a faithful and zealous member; yet we should bow with submission to the will of God, who is too wise to err and too good to be unkind.

J. E. W. HENDERSON.

MRS. MARY E. LANE.

MRS. MARY ELEANOR LANE, wife of L. F. Lane, and daughter of Deacon J. C. Sharman, (whose obituary appeared in the MESSENGER in 1888,) was born at Rock Mills, Ala., April 19, 1870. Lena, as she was always called, was an affectionate, obedient child, cheerful and loving; but the womanly jewels of her nature were best seen in her devotion to her afflicted mother at and after the death of her father. To lighten the burdens of her poor mother, and weave sunshine into that stricken home, was her chiefest purpose. How tenderly she cared for little Addie, her baby sister! And how faithful to all! Our blessed Lord knows how to reward. I think it was in 1885 that she learned to love and trust the Saviour. The writer had several conversations with her then upon the subject of her soul's salvation, and she gave marked evidence of a change of grace. I was sure then, and have since been sure, she was meekly trusting the Lord, but like so many young Christians, she delayed offering herself to the church, waiting for brighter evidences and more assurance.

November 27, 1891, she died of jaundice, leaving a little son just three days old. May our Father take care of him and bless this dispensation of His to the good of us all.

HER UNCLE.

POLLIE C. LEAVELL

Was born January 1, 1804, and died September 15, 1892, aged eighty-eight years, eight months and fourteen days. She was united in marriage to John W. Leavell January 16th, 1825, who died April 5th, 1865. Their union was blessed with thirteen children, eight boys and five girls, all of whom are living but two. Aunt Pollie, as she was always called, united with the Old School Baptist church at Nancy's Creek in May, 1836, and was baptized by Eld. Josiah Gresham, of which church she remained a consistent member fifty-six years and until her death. She was a true companion, a devoted mother and a good neighbor, and all that could be said of a Christian could be said of her. The unworthy writer visited her home for over forty years, and never have I heard one person say one word against her, nor ever heard her say aught against any one. Her afflictions have been great of late years, for which cause she has been deprived from going to her meetings, but when the brethren would visit her home she enjoyed their company very much. Her son, James R. Leavell, with whom she has been living some time, tells me that of late she talked much on her experience, which was fresh in her memory, and would enjoy talking of the goodness, love and mercy of God until her death. Her remains were laid to rest in the family burying ground, and there was singing and prayer by Bro. Parish.

We can say to all of the children, weep not for mother, for she is at rest, where the wicked cease from troubling, and can say that our loss is her eternal gain. Dear children, take courage and live as she did.

GREEN HENDERSON.

SALLY MULLINS.

Sister SALLY MULLINS, wife of Bro. John H. Mullins, departed this life October 12, 1892, after a protracted illness of some months. She was born May 25, 1863, was married to Bro. John H. Mullins in November, 1878, professed a hope in Christ and united with the Primitive Baptist Church at High Shoal, Monroe county, Ga., on Saturday before the second Sunday in July, 1884, and was baptized the next day by Eld. T. J. Head. Sister Sally was a true Baptist, always filling her seat at church when her health would permit. She was lovely in her deportment, and was loved by all who knew her. She was a good wife, a kind mother, a good neighbor, but she is gone from this world of trouble, leaving her husband, six little children, an aged mother, the brethren and sisters of the church, with many relatives and friends to mourn her loss—lost to earth, but found in heaven. She died in full hope of a blessed immortality beyond the grave. She said just before she died, that the way was clear; that there was not a cloud between her and her Saviour. The writer was called to speak at the funeral, and tried to speak words of comfort to the bereaved and large congregation, and we laid her to rest in the cemetery at County Line Church, till the resurrection morn.

Bro. John, God bless you and your little children, the aged mother and all the surviving relatives and friends, is the sincere prayer of the writer.

JOHN E. DUKE.

MRS. AMANDA M. JONES.

She was born May 28, 1846, and was married to Mr. John W. Jones, September, 1868, and received a hope in 1885, and joined the Primitive Baptist church at Liberty, Sumter county, Georgia, on Saturday before the third Sunday in October, 1887, and was baptized by the pastor, Eld. J. H. Davis; where she lived in fellowship with the church until she and her husband, Bro. John W. Jones, drew letters in 1888 and moved to Macedonia Church, Terrell county, where they joined. She continued to live in fellowship with the dear children of God until her death, on the first Sunday in October last. The writer was sent for by the bereaved husband to meet them at Macedonia Church and preach her funeral, and I also met with the family at their home and found four of the dear children very sick with the same fever of which she died (the slow fever), a very distressing condition indeed. She leaves a husband and six children, with many kind neighbors, brethren and friends to mourn their loss. But we mourn not as those without hope, for we believe that the change is a happy one for her; she has gone home where there is no more sorrow, where the weary are at rest. As a Christian she was faithful and orderly, ever endeavoring to do her whole duty; as a companion, she was kind and affectionate, ever in the discharge of her duty; and as a mother, she was tender and indulgent to her little children. But she is gone, and it becomes our duty as kindred and friends to be resigned to the will of her Master, who has seen fit to take her home from the sorrows of this sin-smitten world. She leaves a mother, seven brothers and three or four sisters, and to them I would say, "Let all try to live in the full discharge of every duty, hoping to meet her in heaven, where all is love."

Sister Jones was carried to the church of her choice, and after the funeral by the writer from this Scripture, "The wages of sin is death, but the gift and calling of God is eternal life," she was laid to rest in the cemetery at Macedonia, in the presence of a large congregation of kindred and friends to await the resurrection. In conclusion, we would say to all the dear family, May the Giver of all good bless them as seemeth good to him; give us all the necessary qualifications in life for death, that we may all meet in heaven to praise God forever and ever. Amen.

W. T. EVERITT.



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THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 4. BUTLER, GA., APRIL, 1893. Vol. 15

COVETOUSNESS.

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”—Heb. xiii. 5, 6.

DEAR BRETHREN: I need not preface what I may say about this text by the declaration that it is good and profitable for us to consider it; for the very fact that it was penned by an inspired apostle, is sufficient proof of this. Yet it is nevertheless true that different portions of Scripture, at different times, are specially suited to our need, and therefore, at that particular time, are especially good and profitable to be considered. I do not know of any better way to determine the appropriateness and profitableness of any particular subject at any particular time, than the fact that in some way it has been given us and is impressed upon our minds. The text above quoted is now impressed upon my mind, and so I venture to write a little about it for the MESSENGER. The subject especially referred to in the text quoted is Covetousness. This word may be used in a good sense as in 1 Cor. xii., where the apostle says, “but covet earnestly the best gifts.” But it is used more generally and usually in a bad sense, signifying an inordinate desire for anything whatever. The thing desired may be good, but the inordinate desire for it is covetousness, which is wrong, and is condemned by the word of God. The words covet, covetous, and covetousness, are frequently used in the Scriptures, both of the Old and New Testaments. It is spoken of as a mark of the wicked, of the unbeliever and the godless.

It is said to be inbred, for out of the heart it proceeds, (Mark vii. 22), and the heart goeth after it (Ezekiel xxxiii. 31.) It is spoken of as a mark of the apostasy of the last times (2 Tim. iii. 2). It is spoken of as the cause of man's disregard of the rights of his fellowmen, for through covetousness men make merchandise of each other (2 Pet. ii. 3). And as a crowning statement of the intense evil of covetousness, it is declared to be synonymous with idolatry (Col. iii. 5). It is also declared that the covetous shall not inherit the kingdom of God (1 Cor. v. 10). And it is a special mark of the wicked when they bless and praise the covetous (Psalm x. 3). Covetousness in a bad sense relates to the things of this life as used in the Scriptures. In the sense of grasping more than is right, or of seeking for ourselves what belongs to others, or of a desire to win to ourselves more than others. I suppose it might be said that even the pharisaic religion of men is covetous. For this is a system of rewards for human merit, and the natural covetousness of man has room for free play here, as well as in temporal things. The Pharisees were covetous (Luke xvi. 14). It was a part of their religion to be covetous. The same principle in man, which leads him to covet fame, honor, gold and ease in this world, naturally leads him to desire these same things in the world to come. Accordingly we hear men to-day saying, "I mean to have a high seat in heaven;" "I want many stars in my crown;" "I do not want to sneak into heaven," etc., etc.; all of which expressions are covetousness, springing out of a kind of worship of self, which is idolatry. All that religion, therefore, which rests its hope of salvation upon the work or the choice of men, is covetousness, or idolatry. What a hateful, horrible thing, then, must be the notion of salvation by human merit be to that God who commands us to worship Him, and Him only. All men will admit, in theory, that inordinate desires for the things of this life are wrong, and condemned of God; and all religious teaching of all religions, insists upon this one truth. But the human heart deceives many by inducing them to transfer this covetous principle to practice in religion, and not discerning the wiles of the adversary, they seek to barter earth for heaven—things temporal for things eternal—and so hope to increase their goods by

the exchange. A religion that has more regard to self than to the glory of God, always partakes of the very substance of covetousness. It was this covetous principle working in the heart of Peter which led him to say, "Lord, we have left all and followed thee, what shall we have therefor?" and in the disciples when they disputed which of them should be greatest in the kingdom of God. On both occasions Jesus rebuked this spirit, and warned the disciples against it. Against this same spirit, religiously speaking, does the Spirit of God wage a constant warfare within the heart of believers, so that they cannot rest. A spirit of covetous, pharisaic religion is as inimical to the peace and joy of the believer as is a tendency to out-breaking sin; and a religious covetousness is as abhorrent to God as is a spirit to covet this world.

But while I feel like thus calling attention to all this, I do not forget that the Bible generally uses the word with reference to the things of this life, and of this I now desire to speak; and in doing so, it should not be forgotten that the word "conversation" in the text at the head of this article, does not mean what we now generally understand it to mean, viz.: to talk with one another, but always in the Bible it means the whole manner of life, including all that we think and do, as well as all that we say. The believer is here told that he is not to let covetousness rule in his life. It is not to be allowed to enter into our relations and dealings with our fellowmen. We are to covet no man's gold, silver, apparel, nor anything that he has. And in our life in the house of God, in a still more emphatic sense, covetousness must have no place. If it be wrong to covet and withhold what belongs to man, surely it is a far greater sin to covet and withhold what belongs to God, and what he requires at our hands. Thus the text means that in every relation which we occupy in the world and in the church, toward man and toward God, our life must be without covetousness, if we are to be obedient children. What are some of the things which tempt us to indulge inordinate desires for the things of this world, and which excite them in the first place? It might be sufficient to answer by saying that it is all the result of unbelief, or lack of faith, or trust; but this would be true of all sin within us, or acted out. Un-

belief is the root of all evil; by it we always fall and perish in the wilderness, if we fall at all. But we desire to know what are the things that specially lead to covetousness. I think that with most men, the chief motive that leads to this undue anxiety to treasure up the goods of this world, is the fear of coming to want some day in the future. Added to this is the desire for the power, influence and flattery of this world. The desire to make a display above others is, no doubt, a motive with some. We covet some or all these things, all of us. No man lives but must plead guilty to covetousness in some form or other. Our affections are set on things below rather than on things above; we look at the things which we see rather than the unseen things; and ever since the days of Adam and Eve, our fallen nature is prone to seek for excuses for all of its sins. We exercise covetousness under the plea of putting by a competency for our children, or of guarding against the time of old age, or sickness. Perhaps in this it is hard to distinguish between a right and proper industry and frugality and covetousness. Here, as everywhere else, we need to live in constant dependence upon the Holy Spirit to guide us aright. Such is the danger, however, of covetousness, that we are again and again warned against it in the Bible; while there is so little danger of over-generosity and liberality, that I remember no warning whatever in the Bible against excess in these things. We cannot lay down any hard and fast rule by which any man can be guided mechanically in this matter; neither does the Bible lay down any such rules. What we need is that the heart shall not be exercised with this evil. Many a man has given liberally of his goods simply *because he was covetous*. Such were the Pharisees, who sounded a trumpet before them when they gave alms; they coveted the applause of men, and were willing to pay for it. They were the churls who should no more be called bountiful or liberal. And whoever is now actuated to give for a good name is still a churl. But the poor widow in the gospel who gave of her poverty all that she had, is an example of true liberality. Such persons are not actuated by covetousness. If any one were likely to covet, we would think it would be the poor widow, rather than the rich Pharisee, but such was not the case; she gave

her little out of love to the cause of God, while the Pharisee gave to be seen and applauded of men. Oh, that it might be in all our hearts to pray for a heart set free from the chain of covetousness! If the Lord make us liberal, then shall we devise liberal things, and by liberal things shall we stand.

But are the excuses named above good excuses? Is it a good thing to have the applause, admiration and flattery of the world? The answer is "that the friendship of the world is enmity against God." Is it a good excuse to say that we fear poverty or want in old age or when sickness comes? Mark, I am speaking not of a disposition to labor, and if God blesses our labor, laying by a portion of this world's goods; this the Bible nowhere condemns. But I speak of that spirit of covetousness which turns a deaf ear to the cry of the distressed, which shuts our eyes and hearts against the poor and needy, which keeps back from the laborer the hire which is his due, and which robs God in tithes and offerings (Malachi iii. 8). And let us also remember that he who thus robs his fellowmen and his God, robs his own soul also. Is there anything that will prove to be an excuse for all this before God and in the quickened conscience? In the light of his word, illumined by his Holy Spirit, all such excuses shrivel into nothingness, and before the searcher of hearts we cannot answer one of a thousand of our covetous practices. Oh, that in this, also, we might examine ourselves to see if we be in the faith! Vain is the outward act of liberality, except the spirit of it be in our hearts. That all such excuses as are named above are vain, foolish and sinful, we shall see if we turn to consider the language of the text itself. Let us once more see what it says:

"Let your conversation be without covetousness; and be content with such things as ye have."

This is the exhortation that the apostle gives. Upon what does he base it? What reason can he allege that will prove these admonitions to be good and safe and sound? He cannot appeal to reason or any worldly motive with effect. He cannot plead the general good of everybody, for this motive can have no weight against the prevailing and overwhelming selfishness of our nature. No; he does not appeal to any of these

things. The inspired writers never do rest their appeals and exhortations to their brethren upon any except the very highest grounds. They regard believers to whom they write as having to do immediately with God their Father and King. And so they urge his name in some form or other upon their brethren in all that they write, and this text is no exception. Let us read on: "For he hath said, I will never leave thee nor forsake thee." This, in the esteem of the inspired apostle, was enough. One word from God is worth more than all the promises of the princes of earth; and if God be for us who indeed can be against us? And this eternal, ever-living, unchangeable, omnipotent, omniscient and omnipresent God is with us always—our loving, true and faithful friend! Therefore, we need not covet; we may well be content with our lot, since he is with us and will supply our need, and since, indeed, he it is that has appointed to us the things that we have. "And so," the apostle goes on to say, "we may boldly say, The Lord is my helper and I will not fear what man shall do to me." What a great lesson it is to learn that we need not fear man if God be for us! That horses and chariots, gold and silver, strength and friends cannot deliver us, is a frequent lesson in the Bible; but God can and will. Daniel in the den of lions, the three Hebrews in the fiery furnace, and Paul and Silas at Philippi, in the inner prison, all realized the truth of this. Why, then, should he who has God for his friend covet riches, friends, fame, power, or an armed host at his back? God is more than all these to him if they are opposed to him, and God is all their strength if they are for him. These things may all be good if used in a lawful way, but if we lean upon them our God is a God of jealousy, and he will break their strength and cause them to pierce our hands.

It seems to me that our whole Christian life is but a warfare between the flesh and the spirit, between self and God in us. All the lessons of our experience are summed up in this self, and the world cannot help us, but God only can. Could we but feel the full force of this now, as Jesus saw in the days of his flesh, like him we should at all times simply turn to God and trust in him. Then indeed would our conversation be without covetousness and we should be content with such

things as we had, for we should have the assurance that he would never leave nor forsake us, and so we could boldly say, "The Lord is my helper and I will not fear what man can do unto me."

I will leave these scattered thoughts with you and the readers of the MESSENGER. May God seal his word to our instruction. May he make us doers as well as hearers of the word, and fill us with his Spirit.

I remain as ever, your brother in hope,

F. A. CHICK.

CHRISTIAN LOVE.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John iii. 17.

We are taught that love is of God, and he that loveth is born of God. Love is not in word only, but in deed and in truth. Jesus loved his people, but if he had loved them in word only they could not have been saved; for they would have known nothing of his love, they being dead. He must manifest his love to them, and this he did by leaving his glorious throne with the Father, and dwelling in a body of flesh with us and suffering for us. All his sufferings here were for his people, and all absolutely necessary to their salvation; not only his death, the spilling of his blood on the cross, but all his life as well. Every sorrow, cross, stripe, pain, all his buffetings, tears, oppositions, persecutions, and all were for our salvation. They were all appointed to him as a part of the will of the Father, and by these things we are saved, but without them we must be forever lost. All these he bore with long suffering, learning obedience thereby, keeping the law, setting examples for us to follow. Thus he manifested the great love that he had for his people. Now, as time passes on he is manifesting by the spirit of truth that same love to the heirs of promise, those for whom he died. He said of the Holy Ghost, "When he has come he shall take of the things of the Father, and shall show them unto you;" "He shall bring all things to your remembrance, whatsoever I have said unto you." God is not to-day working up a salvation for his people, but he is mani-

festing that perfect salvation which our blessed Jesus has finished for us. Thus he is continually revealing his great self-sacrificing love to his children. They are poor, unworthy, filthy, sin-defiled creatures; yet he loves them, and in his great pity reaches down into their sorrows and underneath them, and sets them above the world. Thus they are the called out, or the church of the living God, the pillar and ground of the truth. His love is in them, for he dwells in them the hope of glory; they are his temple. This makes them love one another. Without this they would have no more love to one another than any other people, for by nature we are just like others, with the same desires, lust, covetous principles and all. The love of God shed abroad in our hearts makes us love one another, and rejoice and mourn with one another. It makes us pity the poor, especially our brethren and sisters, and be self-sacrificing, aiding others as far as possible. It was love that caused the believers in our Lord to sell their possessions in the days of the apostles, and bring all the price together, so that they should all have alike. There was no commandment to that effect, but love constrained them." If they had not done so, they would not have been transgressors, but proved their love thereby. We do not read that this was ever practiced afterwards, but it was common for those owning goods to manifest their love to the brethren by administering to those who did not have such necessaries of life, so much so that the loving Apostle John did not see how one in whom was the love of God could withhold his goods from those who were naked or hungry, or without shelter. He does not say that the love of God does not dwell in them, but "*how dwelleth the love of God in him?*" That was not the effect that that love had on him; he had not so learned Christ, and he was governed by his own experience, for he preached the things that he had seen and heard and felt and handled of the Word of Life.

We very often hear the question, "Why are we so cold and barren in these days?" May not the cause be traced to our falling off from the practice of the ancient saints? This is an age of covetousness, reaching out after the things of this world that must perish with the using. The rich must die as well as the poor; they can-

not carry any of their riches with them, neither will their riches do them any good after death. Christians should not resort to any unfair means to accumulate riches, for such is not Christ-like; they should also distribute to the necessities of the poor among them, for this is one of God's commandments; they should not oppress the poor who live on their lands, nor require of them more than is right.

I once knew two brethren: one of them had plenty to live on, the other was poor. The poor brother built a house, at his own expense, on the other brother's land, and afterwards it became necessary for him to move some distance. He tried to sell his house for half of what it cost him, but the other brother refused for him to do so and afterwards got help and moved the poor brother's house up to his own house, and to-day uses it for a kitchen; but has never paid, nor even mentioned pay in any sense, to that poor brother, who to-day lives in a rented house. According to the apostle, "*How dwelleth the love of God in him?*" Many such advantages may be taken of the poor, but brethren should be careful not to bring down the frowns of a just God on them. Instead of oppressing the poor we should help them with out earthly goods, and thus prove that the love of God dwells in us. "*Little children, love one another,*" is the holy commandment.

Your brother, I trust, in the Lord,
Newport, N. C.

L. H. HARDY.

BIOGRAPHICAL—ELD. R. T. WEBB.

CHAPTER IV.

Although he had concluded that his labors were about ended in Alabama, and he fully intended to move to Texas after having sold his farm, he learned another lesson in the providence of God—that he could not carry out his own plans and purposes when they were contrary to the predestined purposes of God, and that the Lord had more work for him to do there, which took him several years yet to accomplish.

He was connected with the Conecuh River Association, in this part of Alabama, and for several years served as Moderator of that body, which position he

seemed well qualified to fill. Probably the youngest person he ever baptized was a sister eleven or twelve years of age, and the oldest was an aged brother, Wm. Spivey, upwards of ninety. This old brother dated his experience of grace back thirty or forty years previous to the time of his baptism, though for many years he attended meeting regularly, and gave evidence of his hope and love for the truth. The peculiar circumstances attending his baptism I will mention. The old brother was taken sick, and was considered by the family to be in a dying condition, so much so that a messenger was sent to convey news to father to attend the funeral. On arriving at the house of the aged man he was found to be still living, but in a seemingly unconscious state. Father returned home in the evening, expecting to return next day to see the old brother a corpse; but about daybreak next morning a young man hailed at the gate, and said: "Mr. Webb, grandpa has come to life, and can talk, and says he wants you to baptize him." So arrangements were made, and enough members of Elam church met at the old brother's house to hold conference, and after hearing his experience he was received, and a temporary pool of water was arranged, the old brother taken in a chair, carried down into the water and baptized; and after this lived to be upwards of an hundred years old.

In the winter of 1877 father moved, with his family, to Wood county, Texas, buying a small farm soon after arriving, and on which he resided until his death. He united soon (after locating his temporal home) with Hopewell church, and served as her pastor for near fifteen years. During this period of time he was also connected with Sulphur Fork Association, and was for several years its Moderator.

During his first few years in Texas his labors were again united with Eld. C. A. Parker, who baptized him, and they continued their labors together until Eld. Parker's death, which, I think, occurred in 1884. It seemed that there was never any resting place for him in this life, and indeed he seemed never to want to be idle, or to take rest or recreation even when his physical system really needed it. A good sister, on one occasion, said to him: "Why don't you take some time to rest, Bro. Webb? You are wearing yourself out."

“Well,” says he, “my good sister, I had rather wear out than to rust out.”

He continued to travel and preach with that noted zeal that characterized him in his early ministry, and though he met with opposition among his own brethren, and some railed and brought false accusations against him, and even denied him a few times their pulpits to preach, he stood firm, unflinching and unwavering, and contended earnestly for the faith of Christ and the apostles failing not to declare the whole counsel of God; and though he was railed against I know not of a single instance where he ever railed back, and when he was refused the privilege of speaking for himself he quietly submitted and held his peace. His manners all through life were characterized with humble simplicity, and he detested hypocrisy in any of its colors. He preferred plain, substantial diet to the most dainty deserts, and while he was not free from faults he probably had as few, and was ever as much on his guard against common faults as it is possible for man to be. In all my raising and association with him, I never heard him use a slang phrase, which is so common for people to do unthoughtedly. I never saw him in a saloon or tipling shop in my life. He said he never attempted smoking tobacco but one time during his life, but he used tobacco to an excess in chewing, which was probably the worst habit he ever contracted.

He traveled thousands of miles by railroad, and I have heard him say frequently that his fare and expenses were always met, so that he never went at his own charges, though he never begged people to make up money for him. He united many a couple in the bonds of wedlock during his life, and never one time made any charge for his services, claiming that the gift by which the authority of executing this law of the land was to him a free gift, and he dared not make merchandize of it. “Freely from me ye have received, then to others freely give.” This was a sacred motto with him. A great many of the grooms, after marriage, have donated to him a gift, and some have said, “I am much obliged to you, parson,” or Mr. Webb.

In his later years he became afflicted with a spinal and kidney affection, which caused him much pain, though he was rarely ever disabled from labor; but for

the last two years he had become partially paralyzed in his back and limbs, so that it was with difficulty that he moved about, but up to the time of his death his mind was active and his voice as strong as ever in life.

During the last few years of his life, he often expressed a desire to be entirely free from any secular avocation, so that he could devote all his time in reading the Scriptures, and in traveling and preaching; and for the last two years the Lord had granted his desires. His children all having married, he then said he felt relieved of one anxiety that had long been with him, and that was, he had reared his children, and all those living were now married without having brought any disgrace into his family, and he felt to thank God for this blessing. He spent nearly all his time for the last two years traveling in his buggy among the churches, and preaching wherever opportunity offered.

In October, 1891, he took a trip back to Alabama and Georgia, where he had lived and labored in former years, going by railroad; was gone seventy days; was not sick an hour while gone, and said it was one of the most joyful and soul-refreshing journeys of his life.

In September last he and mother paid a visit to myself and family in Grayson county, Texas, which is about an hundred miles from where he lived. The last sermon I heard him preach was seasoned with heavenly grace and his faith strong in the Lord. In his closing remarks, says he: "I know I can't have my way about what I desire unless it is God's will, but if I could have my desire fulfilled, when my time comes to die, I would rather just fall dead while under the influence and guidance of the Spirit of God, preaching his unsearchable riches." So on the 16th of September, at half past 11 o'clock A. M., the Lord answered his prayer and took him home. He was writing a letter (which has already been published) when he gave up the ghost. I received a telegram of his death late in the evening and left on the first train I could get; arrived at Hopewell church next evening at 4 o'clock, where I met the family and friends, and was brought to view the most solemn and most sacred spectacle that mine eyes ever beheld on earth—the lifeless form of him who was my father. Eld. John E. Carter preached a comforting discourse at the grave to a large assembly of mourning friends, after

which the remains of him whom my soul loveth were gently laid away, and there will await the event when all that are in their graves shall come forth.

I feel, in conclusion, to say that the language of inspiration can fitly be applied now: "Though dead, he yet speaketh." I would say to all who love truth that the glories of that celestial city are beaming bright, but our imperfection keeps us here in jeopardy; but I feel assured that in that better land all will be glorious and nothing to fear.

No death, no sin, no sorrow or pain;
We've nothing to lose, but all to gain.

Farewell, I. HARVEY WEBB.

TRUST.

Notwithstanding we are told to "Trust in the Lord at all times," yet how often do we find ourselves fearing that we do not even know what it is to trust in him. It may come with one's first exercise of spiritual things; we may so long for one promise that we can claim for our own—only one promise from the Lord to us—not realizing that this is trust; for if we have no confidence in him as God, why so earnestly wish he would give unto us one of his "exceeding great and precious promises?" To a trembling one I have felt a wish to say, "If you long to realize a promise from God, it is because you are trusting him alone, knowing and feeling that no other word abides so sure as his." And we are assured that if we are looking to him as the source of all life and hope, that "They that trust in the Lord shall be as the mount that cannot be moved." And when we grow relieved from this earnest wish or hope that the Lord would visit us with his mercy, and are troubled no more for a season, perhaps we may not always understand the reason of this relief and rest, nor know that it is trusting in the Lord. Sometimes it may be for a long time that we feel no trouble nor anxiety, and not even know that it is a sweet confidence in God that gives this rest; and yet all outward things may be brought to bear against us with greater force than usual. But let this state of quiet begin to leave us, and how soon we grow restless and fretful at the least trifle that comes in our way; and then we lose, or seem to lose, our hold of the anchor and are drifting whither we know not, and in bitterness we say, "So far from God I seem to lie," and "Oh, that I knew where I might find him," and our hope seems "removed like a tree," and we know not where to look. We try to find rest and comfort in whatever things are about us; we try to shun or avoid whatever is unpleasant and annoying; try to escape trial and vexation,

thinking we could do better and find rest of mind if we were exempt from conflicts and afflictions, and yet we have to consent at last that all our sorrows lie in a lack of confidence and trust in God; and often in this state of soul distress have I thought, "Supposing truly there is no God—no power to reach my most helpless and desolate case"—it would be the saddest thought that ever afflicted the heart. Through all the other sad and dreadful things that can be thought or named, the least one can look unto God as the one source of comfort that none can rob us of. No matter where we are, nor how we are situated, we can commune in our hearts and our thoughts with God, and pour out all our sorrows before him, and none can hinder us. But the thought would be unbearable if we should find ourselves questioning the existence of our best and nearest Friend. There is no other thought so confusing, so crushing, so discouraging as this, and yet it sometimes haunts us like an unwelcome spectre; and sometimes these thoughts awaken us to realize how precious he is to us; to learn that truly he is our all; that beside him we desire no other. Take him away as our Rock, our confidence and our trust, and what have we left? Again, we may most truly "Believe that he is, and that he is the rewarder of them that diligently seek him," but we feel that "our iniquities have separated between him and us," and we know not how to come near him. There may be no outward sign of displeasure, no outward charge brought against us; we may have the approval of those around us, even of those who know and love the Lord, and yet there is an aching void and we do not feel that communion with him that we so much wish for. But he is so faithful in remembering us poor, doubting creatures when we come to confess him as our only source of joy, and without him we are most miserable; he comes with his presence again, comes so near us, even in our hearts, and the heart-ache and the heart-break disappear, and rest and contentment is there, and some times a song arises from the poor, desolate heart. It may come so silently, so quietly, like the sweet falling dew in the night, that we only know it is there by the departure of the sorrow and the return of the rest and confidence left in its place. Again, we may know and hear the voice that says, "Peace, be still," "It is I, be not afraid," but in every case, when the heart is brightened and found resting in Him, it is because of his presence with us, or of the Comforter taking these things of His and showing them unto us. Some times we find ourselves in the midst of dire conflicts, surrounded by perils as of the desert or wilderness, alone in the course we think is right and feel that we must pursue, censured by friends and by foes, trying almost to think as others do, trying to do as they tell us; but at last driven to the only one place, "Lord, show me the way," and of all the sweetest places of rest that ever was afforded an helpless one I have found here—have found that the loving hand and the light of the countenance of the Master, smiling with approval, is more than all else could be.

And some times we are let to walk so near to Him, to so much feel that "underneath is the everlasting arms," that we again forget that it is not by our own strength, but by our weakness, as it were, that we more fully rely upon him. Our trust may be tried in various ways; we may be in just as much danger one time as another, just as much need to be resting upon the arm of the Lord in all things, but we do not see it so plainly as when storms and dangers arise in such a way as to almost sweep us away, or terribly shake us. I call to mind an incident of this last summer, and it is unpleasant to me yet. For many seasons we were favored with such mild storms, and we would read of cyclones and tornadoes in many places, and also of terrible things befalling the people, but none of those things came near us. I welcomed a cloud or a storm, and would watch it with a sweet feeling that "my Father rules the storm," and it would be so needful and so refreshing, that I truly counted a literal storm as one of my special enjoyments. I loved to be all alone amidst them, feeling such a living trust and communion with Him who guides the storm, "who holds the winds in his fists; who makes a way for the thunder of the lightning," etc. (I wish to call to mind how much these things are spoken of in the Bible.) "And there were voices, and thunderings, and lightnings, and great hail." If these things are used figuratively, we know that great and wonderful things spiritually are represented by the same things naturally, and what is more beyond our power and control than the wind and the storm; what influence can be brought upon us naturally to make us feel more helpless? So one day as I was alone I saw a storm gathering, but did not think it anything but a pleasant visitor, and began to watch it as usual, and noticed how black and dark and frowning the awful cloud began to look, and that the people around showed some alarm and gathered together; but I thought my confidence was in the Lord, and I rather enjoyed being alone; but as the full fury of the storm came on, I cannot describe it. The air was so heavy, and such a dreadful noise, I could only just breathe and live in the pressure that was brought to bear upon me, so weak and nervous was I, and finally I began to fear that I was afraid, and yet I wished for no earthly company. I knew they could not help in such a time as this, but through it all I still felt a sweet confidence in God; felt that his hand was in it all; that every flash of lightning, every thunderbolt was guided by His hand. This is the way I love to think, and though weakened in body, I felt strengthened in mind by the dreadful storm after it had ceased. But a few days more passed by and I was not alone, nor the sun hardly ceased shining, when there came upon us the most terrible electric storm that I have ever witnessed. It is no use for me to try to describe it. I sat motionless, knowing that one place was as well as another, and felt such an oppression that the weak heart could just move, with the close and heavy atmosphere and the power of the storm, and the dread bolts came

in such a seeming confusion, and the lightning rolled by me like balls of fire, I tried to rest in Him who "Holds all nature in His hands," and O, shall I tell it? I could not. O, fear and lack of trust and confidence in God took hold upon me, which sank me down to the lowest place. Many storms came afterward, but I heeded them not; I would often sleep amidst their loudest roar; but I knew it was more indifference than confidence that sustained me, and long I mourned that one time when I was so shaken. And so I learned what a dreadful thing it is to feel that perhaps there is no strong ruling hand that governs all things; to feel that, supposing "There is no God." Let me say to the infidel, or the fool, if there is comfort to him in this thought he has my sympathy, for I would not have it that way, for no comfort did I find for many weeks and also months, until these words came to me with power, "Though he slay me, yet will I trust in him," and I then learned that it was before him I had mourned all the time; all the time been telling him of my lack of trust in him; been asking him in mercy to restore me once more. Often in sore and oppressive sickness, when I have felt myself sinking or falling, as it were, I would think I would say, "Raise me up." So when I have felt myself sinking or falling away from God I find myself gasping the words, "Father, raise me up; don't let me sink in the awful darkness and blindness of unbelief." Also, in the days gone by, I have trusted much in the wisdom of men who, I thought, understood more of the mysteries of God than I, and I must say it was a sort of sweet resting place for me. I almost felt too indolent to think for myself, and could leave it for others to do for me. But I have had to be shaken in this, and learn that "our faith is not to be in the wisdom of men, but in the power of God." And when I look for the hour to come in which I must die, I call to mind the times in life when the dearest, sweetest moments I have known is when I have been all alone with the Lord; so when the time comes for me to go all alone with him, shall I not trust him who has cheered me by the words:

"And when through death's cold flood
Thy God shall bid thee go,
His arm shall still defend,
And vanquish every foe?"

Yours in faith,

Woodstock, Mich.

KATE SWARTOUT.

Bro. Zimri Cornelison, of Adairsville, Ga., asks the Baptists of Texas if any of them know of a good place there for a poor farmer to settle among Baptists. "I do not," he says, "claim to be worthy of their company, but if I go to Texas, I want to be where I can hear Baptist preaching."

I am rejoicing in the truth that Jesus is the same

To day, fore'er, and yesterday, the Scriptures do proclaim.

How great must be His patient love, that will not turn away

From one who goes with empty hands and begs of Him each day.

How wondrous is His chanceless love, through all the years the same;

What consolation in the thought to those who love His name.

Cranfordsville, Ind., Jan. 22, 1893.

He does remember even me, though Lord and King of all,

Yea, "King of kings and Lord of lords," the Scriptures do Him call.

Beneath the shadow of His wing I'll hide while storms go by;

Though rocks may rend, and mountains melt, I'll there in safety lie.

And when the dream of life is past, and I am called home,

I hope, with overcoming faith to say, "Lord Jesus, come."

SALLIE M. BARTLEY.

AUTOBIOGRAPHICAL.

[CONCLUDED FROM LAST ISSUE.]

I was at the time of her death in the southern part of Arkansas. I have one child, a daughter (Sister Lillie A. Hays), who now lives in Nebraska, and she has four children, one daughter and three sons. My first wife and I lived as happily together as is necessary for husband and wife for forty-seven years and six months, and she fell asleep in Jesus on the 27th of March, 1890, in Seward, Neb., Eld. James H. Ring preaching her funeral the next day before we buried her body.

MY SECOND EXPERIENCE, OR CALL TO THE MINISTRY.

In a few years after I was received into the church, impressions of mind came on me that I must preach the unsearchable riches of Christ. These impressions, whenever they came upon me, would cause me even to doubt more and more my having a well-grounded hope in Christ. I would have in mind such able defenders of the gospel truths as Elds. Gilbert Beebe, Thomas Threlkeld, and others whom I was accustomed to hear, and think if I could tell it as ably as they did, I might have such feelings, but I would always dismiss as soon as possible these reflections; but they would return unexpectedly, and sometimes with great force, so much so that at times I was almost unfitted for any kind of business. I was teaching school when these impressions first came upon me, and I often left the school room and went out into the woods to agonize in secret prayer, beseeching God to relieve me of such thoughts. Thus I was led for about thirty years, sometimes feeling a comparative ease of mind, and then I would begin to think I had been mistaken in ever having such

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thoughts, and would feel that it was wickedness in me to give way to these feelings of mind.

At one time, some three years after these impressions came upon me, I was so tempted by the wicked spirit that I went to the church and asked to have my name erased from the church book, telling them that I had deceived them, and was not a fit person to have a name among them. To this request the dear old Moderator modestly remarked that the Lord would give me grace and enable me to resist the devil, and that he would yet flee from me. I then thought strange of how lightly I was answered; but my membership was retained in the church, and I still have a standing with the dear people of God, though many times since the one I have spoken of I have had very serious doubts as to whether I ought to be held in fellowship with the people of God.

But to return to the subject: I continued in these feelings for years; yet let no one know of them except my wife until the war came on, and I then concluded the matter was forever settled, and that I now knew that it was only of my selfish nature that these feelings had taken root in; for I concluded that it was my duty to volunteer to serve my country in the hour of her peril, and I did so, notwithstanding it has been written that there were "no Baptists or sons of Baptists found in the Northern army during the war." Strange as it may seem to some, these impressions were with me all the time I was in the army, which was nearly four years, and bore upon me with more weight than before leaving home.

After my return home, I thought that to get away from any Baptist would relieve my mind; so I moved to Iowa, but I found Baptists there. I soon had an opportunity of accepting from President Grant, under whom I had served in the war, a foreign mission, so I accepted it and went as American Consul to Kingston, Canada. Here I remained a little over four years, as I hope and believe filling the office of United States Consul acceptably to my superiors. But while there, and receiving a salary equal to \$2,500 per year, I was made willing to take up the cross, heavy as it was, and come home and preach Jesus as "the way, the truth and the life" for salvation to sinners. I was licensed by the West Liberty church in Des Moines county, Ia., at

her March meeting in 1879, and ordained to the ministry on the 18th of October of the same year, and since which time I have been, in great weakness, trying to serve my brethren, constantly having the care of from two to four churches until the death of my first wife. After I had seen her body laid away, I closed up all my business matters as soon as possible and started to travel among the churches, giving up the pastorate of all my former charges. I traveled one entire year in my lonely and distressed condition.

On the 1st day of June, 1891, I was married to my present wife, who was the widow of Bro. N. R. Kester, to whom she was married in Shelby county, Ky., on the 17th of March, 1859. She was baptized by Eld. Robert Ricketts into the fellowship of Elk Creek church 21st of September, 1851. Her maiden name was C. M. Stcut, her father's name being Peter Stout. She was born on the 27th of May, 1833. She came with her first husband to his home in Edgar county, Ill., as soon as married, and joined the Concord church with him, where they retained membership and lived happily in church and family relationship until his death, which occurred December 5th, 1887. They never had any children. As before stated, she and I were married on the 1st of June, 1891.

I realize the truth of what Paul wrote to Timothy, "The time of my departure is (near) at hand." O, may I with Paul be enabled to say at the close of my life: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Unworthily your servant,

Kansas, Ill.

JAMES M. TRUE.

Salem Church, of Berrien county, Ga., gives notice that she has excluded H. R. Hutchinson from her body.

Eld J. S. Collins, of Arlington, Texas, gives notice that he has received eight copies of the MESSENGER that he asked for in the February issue, and returns his sincere thanks; and that no more need be sent.

EXPERIENCE.

BELOVED IN THE LORD: I have for a long time thought I would communicate to the dear saints some of the things which I trust have been committed to me experimentally. Not that I think I can say more than others have experienced; for I feel to be less than the least of all.

During the summer of 1877 I was made to see myself a sinner. I had always known I was a sinner, but never before had I realized the sovereignty of God, nor the deep depravity of my own nature, and I was so overwhelmed with grief that I asked myself, am I asleep and having horrible dreams? I was like the man possessed with devils and among the tombs, and could not be bound, for even with my views of a just and holy God, I was so filled with thoughts of my inward blackness that I do not remember to have sought the Lord in prayer for a long time. I tried every way to rid myself of these evil forebodings, and pursued my former sinful ways, but all to no avail. And for over a year I was at intervals the same, almost raving at times; finally, about the last of July, 1878, I was taken violently sick with typhoid fever, and felt sure I was going to die, and what was worse than all to me, that I would be cast into hell with all the nations that forget God, as I had often heard quoted. I tried often to beg the Lord to have mercy on me, a poor, helpless sinner; but my disease so weakened me, physically, that my mind became also weak, and for some time I was not conscious of much that transpired. But when the doctor became hopeful of my recovery, I was again awakened to a sense of my great danger, and as each night approached my dread increased, thinking it was my last night on earth; and in this frame of mind, one evening about the last of September, I wanted to ask God to pardon my sins, and my thought was that it would be the last time; but I do not remember whether my thoughts were put into words or not, but suddenly the room, which before was dark to me, was lighted up and indeed it was "above the brightness of the noonday sun." It was then, I trust, that the Sun of Righteousness arose on me with healings in his wings, and I felt that I could then go through death and fear no evil;

and at that moment I felt though I lived long or died soon, I would spend the balance of my life in praise to God. I was so happy that I called my dear old mother to tell her how happy I was, but as soon as I told her I was happy, I thought I might be mistaken about it, and when she began to question me I denied it. For two years I was often asked by her and others, and would deny even having had these thoughts; and really I thought often that it was but the fruit of a delirious mind; but I never could get that same burden of condemnation back again, and when I would think of the love I had for God and his people, I would go back to that time when that light shown around me so bright, so strangely calm. "Oh, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." Yet, with all the mysteries connected with this event, I dare claim it as an evidence of my acceptance with God.

On the fifth Sunday in August, 1880, I told some things that I have here written to the church at Emmaus, Troup county, Ga., the church being at the water for the purpose of administering the ordinance of baptism to two sisters, one of whom has long since received the call to "come up higher." I was received and baptized by my brother in the flesh, Eld. A. B. Whatley, and let me say I received that day a bright manifestation of the presence of the Lord. My mind was so illuminated that I thought again that my troubles were passed away. There were a number of preachers present, and all seemed filled with the Holy Ghost, and while I was looking upon all of them I imagined it was like it was on the day of Pentecost; I saw a mutual love existing that I never dreamed of before. But my hours of peace and happiness were limited, for before many suns arose I was shrouded in darkness, and I feared and trembled lest I had deceived the church. Oh, what a wretched condition I was in. But amidst all my darkness and doubts, from then until now, I have been at times permitted to enjoy the sweet assurance that "The Lord is my shepherd." I feel assured that "God is not slack concerning his promise," and if this is indeed one of the characteristics of God's people, I have a right to hope that I am one of the

heirs of promise; and He has promised to never leave nor forsake His people. I lived four years in the church at Emmaus, wondering often how they could fellowship me, yet feeling I could not live satisfied without their fellowship.

In December, 1884, I moved to Florida, where I found some precious Baptists with whom I connected myself by letter, and had my conflicts, doubts, and some sad experiences, which I trust made me more acquainted with the dealings of the Lord with his little ones. It was my pleasure to live in the fellowship with two churches, to wit: Antioch, Orange county, and Mt Olive, in Volusia county, and during my sojourn in Florida, I rejoice to say the brethren grew in my affection and it is pleasant to think of them; and while there my wife, who was formerly a Missionary Baptist, was baptized by Eld. Z. H. Bennet.

December, 1886, I moved back to Hogansville, Ga., and though in very poor health, I was made at intervals to enjoy that peace that passeth understanding, and was again associated with the same dear ones at Emmaus. In June, 1887, I moved to Atlanta, and have been permitted to eat at the King's Table with the dear saints here. I was in the constitution of the West Atlanta Primitive Baptist Church.

God has abundantly blessed me. May his mercies and blessings ever rest on his poor and afflicted Zion, and save them from error and delusion.

Atlanta, Ga., Jan., 1893.

S. H. WHATLEY.

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

Eld. Enoch Phillips, of Waco, Ga., would be thankful for any information of his brother, Joshua Phillips. When last heard of he was in Texas.

EDITORIAL.

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AND HE PREACHED THE WORD UNTO THEM.

And again he entered into Capernaum after some days; and it was noised that he was in the house, and straightway many were gathered together, insomuch that there was no room to receive them; no, not so much as about the door: and he preached the word unto them. And they came unto him bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith he said unto the sick of the palsy, Son, thy sins be forgiven thee."—Mark ii. 1-5.

Christ was born in Bethlehem and brought up in Nazareth, but it is probable that Capernaum was his home during his ministry, if indeed he had any certain abiding place in those three years of incessant toil and unselfish devotion.

Capernaum was a city of Galilee, on the west shore of the Sea of Galilee. It had a synagogue built by the centurion, at his own cost, whose servant Christ afterward healed; and it was in that synagogue that Christ preached the sermon recorded in John vi. Matthew was called to the ministry in Capernaum, and it was there that Peter's wife's mother was healed in the house of Peter and Andrew. Christ did many mighty works in Capernaum, and upon that city he pronounced the doom (Matt. xi.) that has been literally fulfilled, for not a vestige of the proud city remains at this day.

Christ had preached in the synagogue before the time of which we are writing, and they were astonished at his doctrine, for he taught them as one that had authority and not as the scribes. In his sermon upon that occasion he cast an unclean spirit out of a man in the synagogue, and they were all amazed so that they

questioned among themselves, saying, What thing is this? What new doctrine is this? for with authority commandeth he even the unclean spirits and they do obey him; and immediately his fame spread abroad throughout all the region of Galilee. And he entered into the house of Simon and Andrew and healed Peter's mother-in-law. And at evening, when the sun did set, they brought unto him all that were diseased and them that were possessed with devils, and all the city was gathered together at the door and he healed many that were sick of divers diseases and cast out many devils. And in the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed; and Simon and they that were with him followed after him. And Christ said unto them, Let us go into the next towns that I may preach there also, for therefore came I forth. And he preached in their synagogues throughout all Galilee and cast out devils. And he cleansed a leper and charged him, saying, See thou say nothing to any man; but he went out and began to publish it much—insomuch that Jesus could no more openly enter into the city, but was without in desert places, and they came to him from every quarter.

But now again he has entered into Capernaum and was in the "house," and as soon as it was known, great crowds of curious and anxious people began to gather together there to see and hear him.

The "house" was not the property of Christ, for of his own he had not where to lay his head. It was in that "house" that Peter's mother-in-law had been healed, and the house probably belonged to Peter, himself a poor man, but not so poor as his master. But whether it was Peter's house or the house of some other disciple of Christ, it was the lowly dwelling place of a poor man, whose door was ever open to Christ and whose visits were ever longed for and welcomed. How often Christ returned to that house wearied and faint with long journeys afoot, in which he had scattered blessings as he went, and in which he had been gibered, mocked and persecuted, is not known; but his return at whatever time was always welcomed and he was refreshed by the lowly and loving ministrations of his disciples. It is true that they were not able to offer

him downy beds and the rich fare of kings' houses, but such as they had, and always the best they had, they freely gave to him. In their own estimation they had nothing good enough for him, and never anything too good; and that was all he wanted and all he has ever wanted or ever will accept. He knew they were poor, and having always been poor himself he was accustomed to the scanty fare of the poor. He knew that they were glad to have him in the "house" and he was glad to be with them; and be the fare ever so poor he relished it because it was ministered in love and humility. He could not and would not be of any trouble to them, for he knew that they would do the best they could for him, and he knows it to this day. If they had put him upon the floor on a pallet of straw he would not have complained, but would have slept as a babe at its mother's breast, and as he did upon the pillow on the stormy sea. He was much more humble and lowly in heart than any even of his ministers have ever been.

But there were times when Christ could not sleep, or did not sleep, and that he had to get up and go apart in prayer and communion with the Father, and it may be that a part of the very night of his return to Capernaum was spent apart in prayer to the Father.

But the people began to gather at the "house," and among the first comers were the scribes—those learned men that were so much addicted to "reasoning in their hearts" that they could not believe in Jesus. They got seats in the house, and no doubt felt it to be humiliating enough to be seated in there; but to have stood at the door in the press of common people and publicans and sinners would have been too much for them, and such a compromise of their dignity as to have made them immediately leave. The house soon filled up and overflowed and spread about the door and yard, and the crowd was so densely packed that a man singly could not have edged his way into it, and much less could four men have penetrated it with a sick man on a bed.

The crowd outside was probably composed of "common people," with a mixture of publicans and sinners, for these latter often drew near to hear Jesus. Some of the crowd had no doubt seen and heard him before,

and all of them had heard of him one way or another—as either a good man or a bad one. Some of them had heard that the learned men said that Christ was in league with Satan, and that he did the devil's work by the devil's power; but that another learned man had said that "No man could do these miracles except God be with him." But they all saw that he commanded unclean spirits and that they obeyed him. The blind man did not feel able to tell the whys and wherefores of it, but one thing he did know, and that was that "whereas I was blind, now I see;" and it was to him a marvelous thing that other people did not know from where Christ was: did not know and yet he has opened my eyes! The blind man no doubt believed that if their eyes had been opened as his was that they would, like him, have believed that Christ was of God and did the work of God; because it was not and had never been the work of the devil to open the eyes of the blind, heal the sick, cleanse the leper, bind up the broken-hearted and minister to the poor without money and without price. It had never been the devil's work to live a lowly life; to live such a life with the power to do the wonderful works that he did. If the devil had been in it there would have been millions of money in it, and honor and purple and fine linen and daily sumptuous fare. If, as Satan suggested to him, he had bowed down to and worshiped him, he would have had all the power and glory of this world—the glory and power that natural men so much love. He could have obtained it by doing as Satan said. Did not Jay Gould, with the power and wonderful ability and mind that God had given him above other men, obtain seventy-two millions of dollars in a few years in bowing down to and worshiping Satan? And many others besides him.

But Christ would not do it, neither for himself nor for his disciples. He could have made them all as rich as Jay Gould was, and all as strong as Samson was, but he did not do it; because to do it would have been to pervert his religion and the religion he came to teach; and would, in short, have been the worship of Mammon. He suffered hunger himself, gnawing hunger in the wilderness, and would not make bread of the stones, that he might teach with authority that man does not live by bread alone, but by every word that

preceedeth out of the mouth of God. It is true that he miraculously fed the multitude in the desert, which the Father had done before his incarnation, but it was in compassion and love that he did it, and to the glory of God. It was not to increase their riches any more than charity is given to the poor to increase their riches, but to supply their actual and pressing needs; and in like manner he aided his disciples upon occasion in increasing the catch of their nets. His religion is founded upon better and more enduring things than the things of time, that so soon pass away.

The crowd listened intently and pressed upon one another in their eagerness to see and hear. The sermon preached on this occasion has not been reported, but its effect was seen by them all in one case at least. They all saw the palsied man that had been brought there helpless, get up and walk home with his bed upon his shoulders. And how that must have gladdened the hearts of the poor publicans and sinners!—gladdened them because some of them had no doubt gone there so heavily laden with sin as to be palsied spiritually, and wondering if there was any cure for them. They perhaps heard him say in that sermon that he came to save sinners; but could he do it? and if he could, would he save them? And when he said to the helpless man, "Son, thy sins be forgiven thee," he arose up, as many helpless sinners have since arisen, and walked at his word.

But how different it was with the scribes!—those men sitting and "reasoning in their hearts"—reasoning how it could be! But it did not bother the palsied man how it could be; the process was of little consequence to him, for he could walk and that was enough; and he could say, "Jesus did it!"

And he preached the word unto them. What a privilege and blessing it must have been to hear such a preacher preach the word! It was a privilege such as has been accorded to no other people before or since, and never will be again. But alas! how little did the multitude esteem those days of the Son of Man; as little or less even than some do in this dark day of the world. To hear Christ preach, to hear him in his own voice as a man, in meekness and lowliness of heart, preach the word!

He was, and be it said with reverence, a model preacher—such a preacher as had never been before and will never be again. He preached in the greatest simplicity—so simply that the “‘common people’ heard him gladly.” If he preached to shepherds, farmers and husbandmen, he spoke of sheep, preparing the soil and dressing the vines, adapting his discourse to the capacity of his hearers. He was so infinitely high and so divinely sincere that it could not occur to him to make a display before the poor worms to whom he was speaking, either in preaching or working miracles.—R.

[TO BE CONTINUED.]

CONDEMNATION AND DEATH IN ADAM.

JUSTIFICATION AND LIFE IN CHRIST.

I am informed by Bro. Respass that Eld. E. Phillips, of Georgia, desires that I write on the following text:

“Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.”—Rom. v. 18.

The introduction of sin into the world by one man Adam, involving his whole posterity till time shall end, is clearly set forth in this text and its connection. And in consequence of this sin, by this one head and representative, God, in his righteous law, condemns him and all his posterity in him, so that judgment came upon all men to condemnation. And as Adam stands as the head and representative of all men, because all were created in him and received and transgressed the law in him, the same condemnation and death that came upon him came upon all represented by him; even so and in the same manner the One Man Jesus Christ is the Second Man, the Head and Representative of all his people, including all the election of grace, whether Jew or Gentile, of every nation, kindred and tongue; and as a consequence of his righteousness, fulfilling all the requirements of the violated law for all men whom he represented, the free gift of God’s grace has come upon all men thus represented unto justification of life.

We are aware that some have concluded that the phrase “all men,” as twice mentioned in the text,

includes precisely the same number and each and every individual of them, so that if judgment and condemnation have come upon all Adam's race by his one offense, that even so by the righteousness of Jesus Christ, the free gift comes upon all men, and every individual of them, who have transgressed in Adam. But a little attention to the theme of the apostle in this connection will show that the phrase "all men" upon whom the free gift comes unto justification of life, includes only those chosen in Christ before the foundation of the world, and for whom he suffered and died upon the cross, bearing their sins on his own body, so that by his obedience "many (or all men represented in him and by him) shall be made righteous."

In a verse or two preceeding our text the apostle says, "But not as the offense, so also is the free gift;" thus showing that there is a difference in some sense, and that the free gift which comes upon all men by the righteousness of Jesus Christ unto justification of life, does not embrace all men who are involved in condemnation by the offense of Adam. But it does embrace all men who are represented in the atonement made for them by the One Man Jesus Christ. And again the apostle continues, "And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offenses unto justification of life." Here it is distinctly stated that the free gift of righteousness by which those who receive it are justified, is not "as it was by one that sinned," as though it embraced all men who sinned in and by that one man. But the free gift of righteousness by Jesus Christ covers, removes and puts away "many offenses" and all offenses, besides that one original offense, and freely justifies all men to whom it is given, through the redemption that is in our Lord Jesus Christ.

And again the apostle continues the argument on the same line by saying, "For if by one man's offense death reigned by one; much more they which receive an abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ." The words "all men," when mentioned in connection with Adam's transgression, are to be taken in their broadest possible sense, as embracing all the human family in every age

of the world; and when the same phrase, "all men," is used in connection with Jesus Christ and his righteousness, it is to be understood as embracing all men of every nation, family, kindred and tongue, who are identified with him and represented by him in the atonement for sin which he made, when by one offering he offered himself without spot to God to purge the conscience from dead works to serve the living and true God.

It will be seen in the 17th verse of this 5th chapter of Romans, that the apostle is very particular to discriminate between the "all men" upon whom death reigned by the offense of one, and the "all men" who shall reign in life by One Man Jesus Christ. He says, "Much more, *they* which receive abundance of grace and of the gift of righteousness shall reign in life by One Jesus Christ." Now, we conclude that this phrase "they which receive," clearly discriminates between those who receive the gift of righteousness by which they are justified, and those who do not receive it; and it also clearly indicates that all men who sinned in Adam do not receive it, but only those who are in Christ. "There is, therefore now," says the apostle, "no condemnation to them who are in Christ Jesus." And if no condemnation, then justification rests upon all men who have received the gift of righteousness by the One Man Jesus Christ as fully as condemnation and death rest upon all men who have received and transgressed the law in Adam. "By one man sin entered the world and death by sin; so death passed upon all men, for that all have sinned." The solemn truth announced by this text is, we presume, well understood and believed by all consistent Primitive Baptists. And they very well know also that the two headships of Adam and Christ are more than once spoken of in the Scriptures, and they know equally well that as sin and death have come upon all men by virtue of their identity and oneness in and with Adam, so righteousness, justification and eternal life come to all men alone by virtue of their identity and oneness in Christ. And that all of Adam's race have not this identity and oneness in his sufferings, death, resurrection and glorification, the word of the Lord abundantly shows. It is only those whom God predestinates to be conformed to the image of his

Son that he calls to an experimental knowledge of that truth, and it is only those thus called of God that he justifies, and it is only those whom he thus justifies that he glorifies. What shall we say to these things? Shall we murmur and complain that God is unjust? or shall we lay our hand upon our mouth and be both dumb and still before the Lord, knowing that he is just and righteous in all he doeth?

Everything pertaining to the eternal salvation and final glorification of a sinner in the heaven of eternal glory is the gift of God through Jesus Christ. In fact, he is the whole embodiment of everything necessary to eternal salvation and glorification at the right hand of God. It pleased God the Father that in him should all fulness dwell, and that in all things he shall have the pre-eminence, and when he gave himself to redeem unto himself a peculiar people from all iniquity, heaven's treasure was given, and with him God freely giveth all things. Hence, by the righteousness of One the free gift came upon all men who are connected with and identified in that One Man Jesus Christ, unto justification of life. Christ is the resurrection and the life, and the gift of God is eternal life through Jesus Christ our Lord. It is all a gift of God—nothing can be purchased by man.

W. M. MITCHELL.

The historical sketch of Mt. Olive Church, Alabama, was not ready for this issue, but its publication will be begun in May number.

Eld. Hassell has sent us, and suggests the publication of, Edward Irving's three orations before the London Missionary Society, in May, 1824. Carlyle said of him "that he was the bravest, freest and brotherliest man he ever knew." And he was considered the greatest pulpit orator in the world. "It is," says Eld. Hassell, "the most powerful vindication of the entire scripturalness of the Primitive Baptist position in regard to missions that I ever saw." We will (D.V.) begin its publication in the MESSENGER as soon as space will admit, and after its completion in the MESSENGER, issue it in pamphlet form at cost of time, publication and postage.—R.

THE INTERPRETATION OF THE SCRIPTURES.

(CONTINUED)

2.—THE SPIRITUAL INTERPRETATION.

The Spiritual Interpretation of the Scriptures is also called the pneumatic, subjective, hyponoic, underlying, internal, typical, and allegorical, and includes the figurative, tropological, metaphorical, metonymical, synecdochical, parabolical, symbolical, and mystical interpretations. The Spiritual is the most *important* and the most *abused* of all the departments of Scriptural Interpretation; and in this department, more than in any other, do we indispensably need the light of the Divine Spirit that indited the Scriptures to guide us aright, and to keep us from being allured, by the *ignes fatui* of evil spirits and our own carnal imaginations, into the intricate quagmires of deadly errors.

The Church at Sardis (Rev. ii. 1-6) was thought by herself and others to be *spiritually alive* and *flourishing*; but the great Searcher of Hearts, the omniscient Head of the Church, who perpetually walks among the Golden Candlesticks, pronounces her *dead*, or dormant, and commands especially her ministers to *awake* and be *watchful* and *zealous* and *diligent*, and to labor, under God, to revive and invigorate the torpid and almost extinct graces of His people, and to recall them to apostolic doctrine and practice ("remember how thou hast received and heard, and hold fast, and repent"); otherwise, He will soon visit them with overwhelming judgments.

Nearly thirty years ago "the beloved physician," Eld. John M. Watson, professor of obstetrics in the medical department of the University of Nashville, Tenn., wrote in the "Old Baptist Test," these wise and warning words: "We have become too ultra in most things. How great the change! Watchman! what of the night? I hear one respond, All is not well! another, that strange winds of doctrine are blowing; another, that the sickly dews of heresy are falling thickly around us, many are *sickly* and *weak*; another, that the sound of another gospel is heard in our midst whereby many are being *bewitched*. I hear something of heavenly origin! Listen: 'Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.' O, Israel, to your tents. Gird on the sword of the Spirit! put on the whole armor of God. Set up the waymarks and, in holy boldness and meekness, defend them against all heretical defacers! Above all things, avoid those prevailing ultraisms which are now eating on the Old Baptist Church as doth a canker—dividing churches and Associations and disturbing the order and peace of the Baptists generally. Rebuke the ultraist whenever you meet with him—reclaim or reject him—let him be regarded constantly as the worst enemy of the Baptists of the present day!"

It is especially in what *claims* to be the *spiritual* interpretation

of the Scriptures that these ultra, wild, chilling, deadening, bewitching, confusing, dividing, and ruinous errors prevail among us. We have been so inattentive and dormant that the Lord righteously permits us to be afflicted, deceived, and desolated by false spirits, "transformed as the ministers of righteousness," (2 Cor. xi. 14, 15). Hyper, or Pseudo-Spiritualism, denying the truth or the importance of the literal meaning of the Scriptures, and thus sapping the very foundation of Christianity, now threatens, above every other danger, to be our ruin. May the God of Israel speedily arouse us all to a sense of this imminent peril, and restore us to the primitive purity of faith and practice, and preserve us, by His almighty power, from these "destructive heresies," whether heathenish or Jewish, of which we are solemnly forewarned in His written Word, and which are now assailing us (2 Pet. ii. 1; Col. ii. 8; 1 Cor. xv. 12-58; Acts xvii 31; Heb. ix. 27; Rev. xx. 11-15; 1 Thess. iv. 14-18; 2 Thess. i. 7-10; 1 Tim. i. 4, 19, 20; iv. 1; vi 3-5, 20, 21; 2 Tim. i. 13; ii. 14-19, 23-26; iv. 1-4; James i. 13-15; 1 Pet. iv. 17; 2 Pet. iii.; 1 John v. 1-3; 2 John 7-11; Jude 3, 12, 13, 17-23; Rev. xxii. 18, 19).

Before entering upon a consideration of these *ruinous abuses* in what *falsely* professes to be the spiritual interpretation of the Scriptures, I will dwell with pleasure upon the *proper* and glorious field of Scriptural spiritualization.

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John iv. 24). He is the only Eternal Being, without either beginning or end, and infinitely preceded and surpasses His entire creation, both of matter and of mind. His material and spiritual creation, as perceived by us now, is but a feeble adumbration of His perfect, infinite, and eternal glory. Says David: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge, (though) there is no speech nor language, (though) their voice is not heard" (Psalm xix. 1-3). Says Paul: "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20). "Nature," says Paschal, "is an image of grace." "Earth," says Milton, "is a shadow of heaven." The visible creation is an older revelation of God than the written Word; and everywhere, on its sunlit and starlit pages, silently, pictorially, and universally proclaims to man that there is a God, a Creator and Judge of the universe; so that the whole human race is without excuse for their idolatry and wickedness; for if they had excuse, sin would be no sin, and a just Judge could not condemn and punish it. The highest use of the material universe is to point to its spiritual source, its spiritual purpose, and its spiritual destiny. "Of God, and through Him, and to Him, are all things: to whom be glory forever" (Rom. xi. 36). "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast

created all things, and for Thy pleasure they are and were created" (Rev. iv. 11). Proceeding from the same Divine Original, and "linked together by a secret affinity, the lower world, in all its objects and relationships, is an imperfect and fleeting similitude of the higher—a ladder leading the devout mind up to the contemplation of heavenly truth. The characters of nature are hieroglyphics of God." And that nature, in which the Divine Being now dimly glasses His attributes, shall in the end, by His omnipotence, and according to His promise, not be annihilated, but be delivered from all its corruption and disharmony, and mirror, in the clear and serene depths of the crystal sea before His throne, the incomparable marvels of His holiness and wisdom and power and love.

Just as nature is a type or parable of grace, so is the Old Testament a type or parable of the New. The Old is the enfolding bud, of which the New is the unfolding blossom. The Old is the Evening Dispensation of shadows, while the New is the Morning Dispensation of realities. They have the same Divine Author, and are inseparably connected. It is, therefore, perfectly legitimate to seek in the New Testament the spiritual key to the Old—to see, in the persons and events and institutions and ceremonies of the Old Testament, impressive types of the spiritual glories of the salvation of the Lord Jesus Christ, set forth more plainly in the Gospel Day of the New Testament, after the rising of the Divine Sun of Righteousness. The previous long, dark Evening of four thousand years pointed, all the time, to this bright and blessed Morning; as the poor sinner's spiritual conviction under the law surely prophesies his happier experience under the gospel. "The whole Levitical constitution, with its outer court, its Holy, its Holiest of all, its High Priest, its sacrifices, and all its ordinances, is declared in the Epistle to the Hebrews" (ix. 9) to be figurative of the spiritual truths of the New Testament. And so, in 1 Cor. x. 1-15, and Gal. iv. 22-31, is the *literally true* history of *national* Israel divinely declared, to be typical (the word rendered "examples" and "ensamples" in 1 Cor. x. 6 and 11 is, in the Greek, *tupoí*, *types*) and allegorical of the history of *spiritual* Israel. I sympathize far more with John Cocceius (1603-1669), who found Christ everywhere, than with Hugo Grotius (1583-1645), who found him nowhere in the Old Testament. The fulfillment of the Old Testament in the New is a moral demonstration, to every unprejudiced mind, of the divine authorship and inspiration of the Scriptures. And not only may the Old Testament be spiritually interpreted by the New, but there is a legitimate field for spiritualizing in the *life*, the *miracles*, and the *parables* of Christ—the *parables* being expressly designed to convey, in the drapery of nature, spiritual truth to the enlightened mind; "fair in their outward form, and yet fairer within, 'apples of gold in networks of silver,' each one of them like a casket, itself of exquisite workmanship, but in which jewels

yet richer than itself are laid up; or as fruit, which, however lovely to look upon, is yet in its inner sweetness more delectable still." And so the unrivalled *miracles* of Christ not only demonstrate His Divinity, His lordship over nature, drink, food, winds and waves, animals, men, demons, disease, and death, but they teach us His almighty and everlasting power to heal all spiritual maladies, to give and sustain spiritual life and health and fruitfulness and peace and joy. And the wondrous *life* of the wonderful God-Man, His divine birth and nature and baptism, His labors and temptations and sufferings and sorrows, His perfect obedience to His Father even unto the horrible death of the cross, and His resurrection and final ascension to glory, wonderfully represent the history of the spiritual life of every child of God.

But the persons, events, institutions, and ceremonies of the Old Testament, and the life and miracles of Christ recorded in the New Testament, were *not fictions*, but *realities*—*not lies* but *facts*. As Mr. C. H. Spurgeon, of London, well says in a lecture to ministers: "In no case allow your audience to forget that the narratives which you spiritualize are *facts*, and *not mere myths*. The first sense of the passage must never be drowned in the overflow of your imagination; it must be distinctly declared and allowed to hold the first rank; your accommodation of it must never thrust out the original and native meaning, or even push it into the background. *The Bible is not a compilation of clever allegories or instructive poetical traditions; it teaches literal facts and reveals tremendous realities; let your full persuasion of this truth be manifest to all who attend your ministry. It will be an ill day for the church if the pulpit should ever appear to indorse the sceptical hypothesis that Holy Scripture is but the record of a refined mythology, in which globules of truth are dissolved in seas of poetic and imaginary detail.*"

And, as the narratives of both the Old and the New Testaments were not falsehoods, not fables or myths, but literal historical facts, so I am fully persuaded that all the *parables* of our Lord were *natural truths* designed to embody and illustrate *spiritual truths*. The radical distinction between the *fable* and the *parable* is that the *fable* is founded upon *lies*, representing plants or beasts as reasoning and speaking, and inculcates only *earthly* maxims of industry, prudence, and morality; while the *parable* is founded upon *facts*, and inculcates lessons of *heavenly* wisdom. Who shall dare to say that Jesus Christ, the Incarnation of Truth, God manifest in the flesh, who could not and cannot lie, invented natural *falsehoods* to teach spiritual and eternal *truths*? The most of the parables of Christ state natural truths that have actually occurred thousands or millions of times. And who that properly reverences the Divine Teacher will presume to say that there is the *slightest falsehood* in the past tenses of the verbs that He uses in Luke xvi. 19-31, wherein He tells of the Rich Man and Lazarus, or in the future tenses of the verbs that He uses in

Matt. xxv. 31-46, wherein He tells of His coming in final judgment to the world? In fact, neither of these passages is a parable, nor anywhere called so in Scripture, though misnamed such by a few uninspired men. The passage in Luke is a *literal history*, and that in Matthew is a *literal prophecy*—the latter being emphatically distinguished from the preceding parables of the Virgins and the Talents in the same chapter by the adversative conjunction *de, but*, at the beginning of the 31st verse (“*But when the Son of man shall come in His glory, etc.*”), this conjunction being unwarrantably omitted by the King James translators, but properly expressed by the Victorian Revisers. Some of the parables seem prophetic, or predictive of future events; and I have shown in my article in the March number of the GOSPEL MESSENGER that the prophecies of Scripture are both *literally* and *spiritually* true.

Excessive spiritualization, especially when accompanied by an *ignoring or denial of the literal truth of the Scriptures*, is, to all well-balanced minds, surfeiting and disgusting. A few excellent principles, given by Mr. Spurgeon on this subject, are as follows: “1st—Do not violently strain a text by illegitimate spiritualizing. This is a sin against common sense. How dreadfully the word of God has been mauled and mangled by a certain band of preachers who have laid texts on the rack to make them reveal what they never would have otherwise spoken! Mr. Slopdash, of whom Rowland Hill tells us in his Village Dialogues, is but a type of a numerous generation. Avoid that childish trifling and outrageous twisting of texts which will make you a wise man among fools, but a fool among wise men. 2d—Never spiritualize upon indelicate subjects. When the Holy Spirit is veiled and chaste, do not tear away the veil and crimson the cheek of modesty. 3d—Never spiritualize for the sake of showing what an uncommonly clever fellow you are. Only an egregious simpleton will seek to be noted for doing what nine men out of ten could do quite as well. Remember that spiritualizing is not such a wonderful display of ingenuity, even if you are able to do it well, and that without discretion it is the most ready method of revealing your egregious folly. 4th—Never pervert Scripture to give it a novel and so-called spiritual meaning. Loathe the thought of such profanity. 5th—The spiritualizing faculty may be judiciously and efficiently employed in generalizing the great universal principles evolved by minute and separate facts. And 6th—Much latitude in spiritualizing may be allowed to men of rare poetic temperament, such as John Bunyan, in his Solomon’s Temple Spiritualized;” *provided, always, that the literal truth of the Scriptures shall not be ignored or denied.*

Legitimate spiritualization has been well said to “turn the Scriptures into fountains of living waters. Everywhere, under its inspiration, Christ is seen; the desert is gladdened by His presence; the wilderness becomes a garden of flowers and fruits.” But, in this department of interpretation, we must be careful not

to substitute *imposition* for *exposition*, not to read *our* ideas into the Scriptures, but to read *their* ideas out of them. The ruinous abuses of false methods of spiritualizing the Scriptures, as exhibited for our warning in the Scriptures themselves, as well as in subsequent church history, I propose, with the Divine permission, to consider in the next number of the GOSPEL MESSENGER.

S. H.

EXTRACTS.

BELTON, TEXAS.—*Dear Eld. Respass*: Permit me to say, for your encouragement, that after reading THE GOSPEL MESSENGER for nine consecutive years, I have seen nothing to find fault with, and the more I read it the better it seems to be. I often go back on old numbers and re-read them with even more comfort and edification than at first. Yours, in hope of eternal life,

N. R. SMITH.

DEAR BRO. RESPASS: The MESSENGER for March, like bread upon the waters, has come to our homes, and many hearts that were faint have been strengthened on their way to the City of Rest. Timely and most comforting was the message of Eld. Mitchell to many brethren here who, like him, have an acquaintance with the frosts and infirmities of age, and who often feel the need of a little reviving in the wilderness. What God's dear servant has said about "The Time of Old Age," has been a word in season. I have just returned from the quiet home of one of the Lord's patriarchs, dear Eld. Vancleave. He sprang to meet me as I entered, and to tell me of the feast that had made his eyes to overflow and cheered and comforted his soul as if the elder brother had been in to sup with him, and left a memorial that all was well. I would be glad that your dear yoke-fellow, Eld. Mitchell, might know that in his article, the thoughts of many hearts have been revealed. We have some precious pilgrims in our band, from three score and ten to four score and ten and even more years of age, who can say, as is quoted, "God hath fed me all my life long till this day," and whose hearts and faces are yet turned to the Strength of Israel. The funeral of one of our members, aged ninety-four, was preached at last meeting. Sisters Southard, Burley, West, Ferguson and others, with several aged brothers, have long battled for Him who hath chosen them to be soldiers, and who will give them a happy discharge in his chosen time. One by one the light fades from their eyes as they touch the stream that washes the golden shores of eternal bliss. Soon they will be gathered with the fathers gone before. May they now feel that they have entered the land of Beulah, and in the day that the Lord makes up his jewels, they shall be a crown of glory in his hand and a royal diadem for the everlasting King.

Lift up your hearts, dear aged saints, He is faithful that calleth you, and He will not forget. Your lives are precious in his sight, and even your tears are treasured before him; He loveth His own to the end—the end of life, the end of the world—till every enemy and obstacle shall melt away, and an entrance be ministered unto them into the everlasting kingdom of our Lord.

May the Father of Mercies bless our esteemed Brother Mitchell, and give him to eat of the old corn of the land, showing that the wilderness is soon to end.

I remain your brother in the fellowship of tribulation and peace.
Crawfordsville, Ind. S. B. LUCKETT.

OBITUARIES.

DEACON G. W. EZELL.

O death, how sad it is to take from us our precious brother, whom we all loved so devotedly because he was worthy. Jesus said to the sorrowing sisters, "Thy brother shall live again." So in Jesus we have hope, by whom death will finally be destroyed.

G. W. EZELL, the youngest son of Eld. Balaam and Elizabeth Ezell, was born April 10th, 1824, died January 9th, 1892, aged sixty-seven years, eight months and twenty-nine days, at his home in Marshall county, Tenn., leaving his beloved wife and children to mourn their great loss, together with his brethren, sisters and numerous relatives and friends, who deeply feel their loss. He professed a hope in Christ and joined the Primitive Baptist church of Jesus Christ at Enon, Bedford county, Tenn., and was baptized by Eld. J. Bunyan Stephens in 1857, being his first subject; afterwards united in the constitution of Stephens Grove church, near his home, and lived a faithful and beloved member, always filling his seat unless providentially prevented. Bro. Ezell was married to Ann M. Wilson February 11th, 1847, with whom he lived happily for fifteen years, when the Lord called her home. By this union there were six children; five are still living, and all are members of the same church with their parents—one family in love. He was married October 30th, 1863, to Nannie R. Rickerson. To them were born eight children; six of them are still living, and two are also members of the church with their father and mother. Bro. Ezell was a kind husband, a good provider, an indulgent father, yet ruling his house well. His house was ever open to his brethren, and especially the ministry. In his death the entire community has sustained an irreparable loss, for he was a noble man in every relation of this life. The bereaved family and the church will feel most sensibly their loss, and while others will recover from the loss, the family and church will still have cause to lament his absence. The church will have cause to rejoice when she finds another to fill his seat. He was so faithful, so humble, always at his post; a good deacon, ready to wait on the church on communion day, and to remind her of her duty to the poor Saints and her pastor. Often has his voice been heard exhorting his brethren and all to live uprightly before the Lord; and oh! how we still love to think of his prayer for the church, his neighbors and their children: "O Lord, remember in great mercy our own dear children." I feel that I can never forget those words. I hope his children will remember them, and may the good Lord sanctify them to their good, if it is His will.

This communication could be lengthened to a volume had I the capa-

bility to speak of his great worth, but I will close. He requested me several months before his death to attend his funeral, "because," said he, "we have known and loved each other so long." So being requested, the family sent for me, and I tried to comply as best I could. Dear sister and children, our dear brother, husband and father has gone to enter upon his great reward and his everlasting rest. O Lord, give us grace that we may all be resigned to thy will, and meet again where parting will never be known, is my prayer.

J. E. FROST.

N. B.—*Primitive Baptist* will please copy by request of some of the family who take the *Primitive Baptist*.

J. E. F.

MRS. MARY ANNA SMITH.

Mrs. MARY ANNA SMITH, the wife of A. J. Smith, and daughter of Calvin W. and Mrs. Harriet Carr, was born in Macon county, Ala., April 17th, 1853, and was married at the home of the father in the same county December 20th, 1874, and died in Elmore county August 11th, 1892. Her life, though short, was one of rare excellence. As a child, delicate in form, modest in ways, with a kind and gentle spirit constantly flowing from a loving heart, brought sunlight of joy in the family circle which will never fade. Her affections were strong and her inclinations submissive, not willing to do anything that would be contrary to the wishes of her kind and much loved parents, and her amiable heart won the love and tender feeling of all who knew her. She was brought from darkness to a marvelous light and liberty of an inward peace, which passeth understanding, and in the latter part of summer, or early in the fall of 1873, she was received into the M. E. church at Bradford Chapel and walked in newness of life.

Two years of married life were spent in the county where she was born and reared, then moved near Wetumpka, Ala., remaining there until about the close of 1882; moved to Henderson county, Texas, and remained one year; thence back to Elmore county, a few miles west of Tallasee, where she settled for life, having lost several darling children and undergoing many sore trials which are common to the human family. With a will resigned to that of the good Lord, on the first Sunday in July, 1888, she, with her husband, was baptized by Eld. Erastus Smith and received into the Primitive church at Chany Creek, to which faith she clung and lived a consistent member.

Eternal Spirit deigned to be
Her pilot here below,
To bear her across life's wavy seas,
Where stormy winds do blow.

She was ready for the hand of affliction. Though sick a long time, she bore all with Christian fortitude. Having many strong ties to hold her here, yet she was resigned to go, being rational to the last.

Then the angel spirit came
To waft her soul away
To that celestial world above,
Where pleasures ne'er decay.

Thus earth has lost one of its brightest jewels, a good neighbor, a kind and affectionate companion, a tender, loving mother and a devoted child of God. She has left behind a devoted husband and six dear children, the youngest child only four months old. May the light of the mother's examples shine into the hearts of those children, so that they may grow into the knowledge of the truth as it is in Jesus, and bye and bye well cross the stream and enter the happy beyond with joy forevermore, is the prayer of the humble writer.

J. C. LISENBE.

OTIS MOORE.

OTIS MOORE, our little grandson, and son of T. J. and Lizzie Moore, died November 27, 1892, in his ninth year. Taken suddenly at school, with pain in his head, he was brought home late Friday evening, and all

was done for him that a kind physician and loving parents could do, but to no avail. He suffered untold agonies for more than 36 hours, when his precious soul was borne on the snowy wings of angels to the Paradise of God. O, may the Lord sanctify this sad bereavement to the good of the sorrowing parents, who have our prayers and sympathies.

Our little Otis is gone to rest,
We placed his hands across his breast,
And in those fingers which ceased to bend,
Clasped a boquet from a lady friend.

By request of his mother. His grandmother, N. A. MOORE.

WILLIAM E. PERT

Was born December 28, 1805, in Edgeville, S. C., and at the age of twenty-three years he moved to LaFayette county, Georgia, and while living there he received a hope in Christ. In 1852 he moved to Barbour county, Alabama, and thence to Pike county, Alabama. And after about twenty-five years' travel in the wilderness, he obtained strength to unbosom to the church, and was received into the fellowship of the church at old Pleasant Hill, and was baptized by Eld. John Carter. Sister Mary Ann Pert, his wife, joined the church in LaFayette county, Georgia. She died and left her membership at Pleasant Hill about twenty-one or twenty-two years ago. This old brother in Christ, as I hope, was excluded from the church several years ago upon a charge of some disorderly conduct, which he claimed to the very last to be false. About five years ago he moved to Geneva county, where in 1891, I got acquainted with him; and he died November 29, 1892, lacking twenty-nine days of being eighty-seven years old. He had become very childish and his natural mind was almost departed from him and he was often found engaged in conversation as a little child. But it pleased our God that I should be able to speak a word of comfort to him, and it aroused his feelings so that he was as one that had risen from the dead with me. He arose and hastened to me, giving me his right hand and addressed me as a brother, but claiming on his own part of being unworthy to receive the same from me, and he told me that day that he had not heard a Primitive sermon in over five years. There was then not a Primitive Baptist professor living near him. I found him bright and altogether lovely, and I am sure I never met a brother who was stronger in the faith of our God than he was. There was something else peculiar in this old pilgrim. He told me that he had a place where he resorted to and where he found lovely communications with God, and that he went alone to that place every day and tried to humble himself to God, and often found a blessing; but sometimes, he said, he went and tried to pray and found no blessings, and would return with fears that his God had forsaken him, which would force him to wonder and enquire, in his lost and forsaken condition, why it was that the most high God had hid his lovely face and withheld his kind blessing from his poor, helpless old servant, for which he said he was glad to tell me the Lord had made him able to charge himself with all the blame and to lay no charge to God. He said sometimes he would think he would go no more, but before the time would come to go again he would become very anxious and was ready to try to humble himself as he had before. Living near him was Sister Malisia Ann Hewett, and as often as he was able he visited her, and Sister Hewett was pleased to see him come any time, for she expected something of a pleasant nature when she would see him coming. The old pilgrim has gone to rest, where doubts and fears will never more assail him. The evidence was bright. He prayed in his old age not to have to lie in affliction, and the Lord was with the dear old brother; he was taken sick November 28, 1892, and died November 29, 1892. I suppose without a struggle he turned himself in his bed from his back to his side and passed away so quiet and easy that his son and family say they thought he had fallen to sleep. A. W. ALLEN, *Bonifay, Fla.*



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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. 15.

No. 5.

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Devoted to the Primitive Baptist Cause.

No. 5.

BUTLER, GA., MAY, 1893.

Vol. 15

PREDESTINATION.

MY DEAR BROTHER: The words of Isaiah xlv. 7, "I form the light, and create darkness; I make peace and create evil," are urged as proof that sin and righteousness are equally of the Lord, but I can see nothing in the expression to show that sin and crime are referred to. We should not be misled by a bare expression. The word "evil" has many meanings, not the least of which is its application to God's moral government of the world, and his providential dealings with men and nations. The disturbances of nature, such as storms and earthquakes, are called evils, as well as famine, pestilence and sword. The tempest that God sent to bring Jonah to obedience was called an evil (Jonah i 8), and so was the seventy years' captivity, which was also sent for disobedience (Dan. ix. 12). In the text the word occurs in connection with the prophecy that God would direct an ambitious king to deliver his people, and before whom their enemies should be as dust to his sword, and as driven stubble to his bow. There was no intimation that God would instill wickedness into the hearts of any; even Cyrus, who was to execute God's counsel, was denominated "a ravenous bird from the east."

"What?" asks Job, "shall we receive good at the hand of God, and shall we not receive evil?" He does not refer to God as giving an evil heart or sinful inclinations, for the Lord did not move him to sin in thought, speech or behavior, as it is said, "In all this, Job sinned not." The *good* he refers to was the prosperity that made him "the greatest man of all the east," and the *evil* was the misfortunes that came upon him in the loss of property and family. He accepted these trials as some of the "terrible things in righteousness," by which God becomes "the confidence of all the ends of the earth, and of them that are afar off upon the sea." The words in Job v. 19, "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee," and the expression, "Because thou hast made the Lord, which is my refuge, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling," recognize trouble, and plague, and pestilence—the terror by night and the swift arrow by day—

as evils, and that from all such evil forces the Lord is able to protect and deliver his people. On the other hand, when he declares that "Evil shall slay the wicked," he means that He will bring on them a calamity or evil providence that will prove their destruction, as the Psalmist explains, "God shall bring upon them *their own iniquity*, and shall cut them off in *their own wickedness*; yea the Lord our God shall cut them off." God says, in Jer. xviii. 11, "Behold, I frame evil against you, and devise a device against you; return ye now every one from his evil way, and make your doings good." This evil that the Lord frames is not in these people, or for them to commit, but against them. Already their way was evil and their doings not good, and for this he punishes them.

In Amos iii. 6, it is asked, "Shall there be evil in the city and the Lord hath not done it?" but this does not teach that God is the author of the debauchery, and crime, and wickedness that darkens the history of cities. It does not show that the iniquity of Sodom and Gomorrah, of Babylon and Damascus, of Ninevah and Jerusalem, was of the Lord, but it designates the punishment that only waits till their sins are full. It means the coming of an enemy to destroy, whether it be fire falling from above, famine and pestilence within, or an advancing army with weapons of destruction. The whole chapter shows that God will visit Israel for his transgression, and such was the evil that he brought upon the nations of Canaan when the cup of their iniquity was full to the brim. It was thus the rod of his power came upon Israel in the time of Nebuchadnezzar, and when Jerusalem was overwhelmed by the Romans, but it was because their sins were great and their evil ways had made them ripe for destruction. The prophecy concerning Cyrus and his deliverance of the Jews, already alluded to, was written a hundred and fifty years before his time, yet it designates his name and work, showing the infinite wisdom and power of God in bringing captivity or other evil on his people for their sins, and when they are sufficiently humbled, in finding a Cyrus, or some one else, to let them go.

The prophecy of Micah before Ahab and Jehoshaphat, is cited as evidence that the Lord instigates evil conduct in certain men. "The Lord hath put a lying spirit in the mouths of these thy prophets, and the Lord hath spoken evil against thee." There is nowhere any mention of the Lord making any one to be sinful, not even the lying spirit that appeared before him and volunteered to mislead Ahab. Instead of the Lord working evil in the heart of Ahab, we learn (1 Kings xxi. 25), "That there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things, as did the Amonites, whom the Lord cast out before the children of Israel." The four hundred and fifty prophets of Baal had been slain by Elijah at the brook Kishon, but the four hundred prophets of the grove had been spared, and were, most probably, the four hundred

that deceived Ahab, and into whose mouths the lying spirit had entered. Ahab was fitted by his sin for destruction, and the four hundred false prophets had been *false prophets* since the time of the depraved and wicked Jezebel. So, a careful study of these Scriptures will discover no evidence that any sin or evil proceeded from the Lord. While he controls and directs evil men and spirits, he does not give them evil hearts and sinful inclinations.

Second Samuel xxiv. 1, is also cited as proof that God's predestination embraces the wickedness of men as a cause of it, "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah." The evidence that it was the Lord who "moved David" is weak and vague. In this expression, "he moved David against them," is explained in the margin to be "*Satan*" who moved David to this deed, and 1 Chron. xxi. 1, in describing the same circumstance, says clearly, "And Satan stood up against Israel, and provoked David to number Israel." These two passages are the only Scriptures on the subject, and we should not make one antagonize the other, especially since the evidence of one so greatly outweighs the other. David's confession, after he had numbered the people, confirms this view of it. His heart smote him for this sin and the *blame* he felt was bitter to his soul. His words admit no thought of God having tempted him to evil. He said unto the Lord, "I have sinned greatly in that I have done; and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly." He prays the Lord to take the sin away, but feels and claims it as his own. And when the pestilence which he chose as a punishment, was sore in the land, again he confesses, "Lo, I have sinned, and I have done wickedly; * * let thine hand, I pray thee, be against me." If David, the chief actor and chief sufferer in this affair, ascribes the sin wholly to himself, should we, at our distance, interpose an objection or insist upon a different interpretation? The words, "Again the anger of the Lord was kindled against Israel," forbid all thought of God acting wantonly, or that he was pleased in prompting David to commit sin. There is nothing here or elsewhere in the Bible to support such a view of God's character. He is constantly represented as providing wholesome laws and precepts for Israel, and never as inclining their hearts to evil. The fact that God hardened the hearts of the king of Heshbon, and the kings of Canaan, so that they were destroyed by Israel, only show that, like Pharaoh, the cup of their iniquity was full, and that they were ripe for destruction. These nations were filled with idolatry and sin, and the country they inhabited had long before been given to Israel for a possession. These Scriptures do not show that the Lord made these people wicked, but simply that he *directed* their steps, which is freely admitted. In this sense we understand the Lord sent bands of Moab and other people to destroy Judah and remove them out of his sight for their awful idolatry and cruelty in filling

Jerusalem from end to end with innocent blood.--2 Kings xxi. It was through the anger of the Lord that the wicked king, Zedekiah, rebelled against Nebuchadnezzar, "stiffening his neck and hardening his heart from turning to the Lord," until Judah was cut out from his presence by the overthrow of Jerusalem, when the temple was burned, its treasures of gold and of brass taken, and Zedekiah, with his eyes put out, was bound in chains and carried captive to Babylon. There is nothing in these Scriptures to show that God gave wicked hearts to these rulers, but they exhibit his chastising rod that reaches every violator of his law. It was the Lord who gave Judah into the hands of Nebuchadnezzar, because they harkened not to His words, but he set a limit to their captivity, when his sword would be unsheathed against Babylon, showing that God reigns among the nations, exalting whom he will, and casting whom he will down to the ground. The doings of Nebuchadnezzar in opposing Israel, is spoken of as his great sin (Isa. xiv. and Hab. ii). Read the eloquent language of Jeremiah l. chap., expressive of God's wrath against Babylon and the Chaldeans.

The history of evil kings teems with evidence that God often employs them to execute his judgments, thus making the wrath of man to praise Him. How often has he directed evil rulers to chastise His people, and at other times to do them good. Frequently has he brought wicked nations against each other for their mutual destruction, but I remember no evidence of his giving them evil and corrupt hearts.

If these reflections are correct, they show how untenable is the position that the wickedness of mankind receives its origin and impetus from God. The brother who is inclined to think this position scriptural, will concede that it has an element of weakness and uncertainty that does not belong to any other important Bible truth. Take, for instance, the source of holiness and good things. That these are from the Lord, do not admit of doubt. The Bible as a unit declares this fact, and here all his people see eye to eye. It declares that "Every good gift and every perfect gift is from above, and cometh down from the Father." And again, "All their righteousness is of me, saith the Lord." If there was a counterpart to these, saying that "Every sin and wickedness cometh down from the Father," and that "All their unrighteousness is of me, saith the Lord," there could be no controversy. All the logic of the world could not set such passages aside; but there are no such Scriptures. Speaking expressly of obedience and the Christian walk, the apostle says: "For it is God that worketh in you both to will and to do of his good pleasure." If any Scripture declared that it was the Lord working in men that caused them to stain their lives with sin, it would be conclusive that good and evil sustain the same relation to the decrees and providences of God, but we find no such expression in God's word.

Hundreds of pages might be transcribed, showing God as working much good for his people and in them. He works in them that which is well pleasing in his sight. He covers them with the robe of righteousness, shines in their hearts and sheds his love there, and they are made to believe by the working of his mighty power. He purifies their hearts and makes them *blameless* in the day of Christ. Scriptures that ascribe goodness to the Lord are as the stars for multitude, but those that may seem to trace evil to his character, such as have been examined in this article, give a testimony that is feeble, uncertain and inconclusive. Besides, such an interpretation places these passages in opposition to hundreds of Scriptures that definitely indicate the source of sin, so far as it is necessary for us to know. Our best aims will be to seek that grace that can save us from it and its deadly power. Let us attribute to it no good and lawful origin, or make apology or excuse for its existence. May it become exceedingly sinful to us, and deserving of all blame. Then God's grace will shine resplendent when it lifts a poor soul from the horrible pit and misery clay.

The dear Lord ever bless his people, and give them charity and love, and the desire to know and reverence his everlasting truth.
Pimenot, Ind. JAS. H. OLIPHANT.

MT. OLIVE PRIMITIVE BAPTIST CHURCH.

This day, February 25, 1893, Mt. Olive church, of the Primitive Baptist faith and order, met in her fiftieth anniversary meeting, and Elds. W. M. Mitchell, J. T. Satterwhite and J. H. Redd being present, Eld. Mitchell, by special request, opened the services, reading the following hymn:

“Praise, everlasting praise, be paid
 To Him who earth's foundation laid;
 Praise to the God whose strong decrees
 Sway the creation as He please,” etc.

After singing and a fervent prayer by Eld. Mitchell, he read the following text: “A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come and declare his righteousness unto a people that shall be born, that the Lord hath done this.”—Ps. xxii. 30, 31.

Special attention was called to the positive declarations of the Lord as set forth in the text, “A seed *shall* serve him; it *shall* be accounted to the Lord for a generation. They *shall* come, and *shall* declare his righteousness unto a people that *shall* be born, that the Lord hath done this.”

The point was made that God's purpose and decree in these promises embraced a people that should be born in the future, not only that they should be born of the flesh, but born also of the

Spirit, and that no being in heaven or earth but God could make such a promise with absolute certainty of its final accomplishment.

The words of the apostle were quoted: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the promises of him who hath called you out of darkness into his marvellous light."—1 Pet. ii. 9.

Eld. Mitchell also read the following Scriptures: "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord."—Ps. cii. 16, 18. It was shown how faithfully God had fulfilled this promise even as to its being *written* and preserved for the comfort and instruction of unborn nations to come, and that these Scriptures were to-day fully demonstrated by the organization and preservation of the church at Mt. Olive.

Attention was called to the fact that some of the members of Mt. Olive had not only been born of the flesh, but also born of the Spirit since the church was organized, and they had often been comforted and praised the Lord for the very things which the Lord had said thousands of years ago "*shall be written* for the generation to come." They had come and found a home in the church, declaring the righteousness of God both in condemnation in Adam and justification in Christ. They had come as those whom John baptized, confessing their sins, and like the Gadarine, telling what "great things the Lord had done for them." "The Lord hath done this." This is the united testimony of all who are born of God in all ages of the world, and will be their song of everlasting joy and praise in the world of eternal glory.

These remarks, preliminary to the further proceedings of the meeting, occupied about twenty-five or thirty minutes, after which Eld. Satterwhite read several verses of Psalm cv.: "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him; talk ye of all his wonders. Glory ye in his holy name. Let the heart of them rejoice that seek the Lord." "Remember his marvellous works that he hath done; his wonders and the judgments of his mouth."

At the conclusion of the foregoing services a recess of twenty-five minutes was given, after which the church met in conference, Eld. Mitchell, Moderator.

The usual items were called for, and the historic sketch written by order of the church was read by Eld. Mitchell and Deacon C. P. D. Taylor, occupying about one hour in reading.

On motion of an aged Deacon, L. B. Mays, the historic sketch was received as fully satisfactory, and agreed to request its publication in the GOSPEL MESSENGER, published by Eld. J. R. Respass, at Butler, Ga.

Eld. H. J. Redd was requested to prepare a brief summary of the proceedings of the meeting, to be published immediately

preceding the history. Benediction by Eld. J. T. Satterwhite, and then adjourned. Respectfully submitted,

H. J. REDD.

HISTORIC SKETCH OF THE CHURCH AT MT. OLIVE CHURCH,
LEE COUNTY, ALA., FOR FIFTY YEARS.

In view of the fiftieth anniversary meeting of the church at Mt. Olive, Lee county, Ala., a request was made by the church in conference, November 26, 1892, that the pastor, Eld. W. M. Mitchell, assisted by Deacon C. P. D. Taylor, prepare a historic sketch of the constitution and progress of the church for the past fifty years, to be read at the approaching fiftieth anniversary meeting, embracing fourth Sunday in February and Saturday before, 1893. And now, in compliance with said request, the following is presented:

In the fall of 1842 Jesse Taylor and a few other Primitive Baptists in his neighborhood, on Chewacla creek, in Macon (now Lee) county, Ala., being distant from any church and the country but newly settled, and but few public roads and the method of travel generally on foot or on horseback, they felt impressed with the importance of making an effort for the constitution of a church. And as they did not wish to do anything rashly, without the concurrent judgment of brethren and churches around them, they submitted the matter to the prayerful consideration of the brethren at Providence, Mt. Gilead and Hepzibah, and receiving their approval a presbytery of ordained ministers was sent for, and if thought advisable to organize them into a church.

There was already a small, round log school house in the vicinity, where W. M. Mitchell, then a young man, had taught school in 1840. There had been preaching in this school house a few times, and from the interest manifested there was additional encouragement to organize a church. At the meeting first appointed for that purpose, Eld. Wm. Hudspeth was the only preacher in attendance, and consequently the constitution at that time was a failure. Eld. Hudspeth at this meeting preached with great liberty and power from Psalms xxxix. 3: "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I

establish forever, and build up thy throne to all generations."

Seeing the surroundings and the interest manifested in the preaching of the word of the Lord, Eld. Hudspeth said he believed there ought to be a church organized there; and he encouraged the little company of members to make another effort, and said he would, by divine permission, come again, though it was about eighty miles' ride for him on horseback each time he came.

A time was set, and the nearest churches around requested to attend. Other ministers were again sent for, and accordingly February 20, 1843, quite a number of brethren and sisters and three preachers were in attendance. Elds. Hiram Barron and Wm. Hudspeth opened services by preaching in the order of their names. Eld. Hudspeth preached from the following text:

"Let the house be builded, the place where they offered sacrifices; and let the foundation thereof be strongly laid; the height thereof three-score cubits, and the breadth thereof three-score cubits; with three rows of great stones, and a row of new timber, and let the expenses be paid out of the king's house."—Ezra vi. 3, 4.

It was a most gracious and comforting sermon, in which the strong consolation of God's sovereignty was set forth in his immutable purposes through our Lord Jesus Christ, the strong and sure Foundation upon which the church of God is built up for a habitation of God through the Spirit, so that it should grow up a holy temple in the Lord.

After the preaching, a presbytery of three ordained ministers was organized, and the object of the meeting explained. A spokesman was appointed on the part of those who wished to be constituted into a church, to answer such questions as might be propounded to them by the presbytery. The preliminary proceedings of agreeing to make an effort for organizing a church and the articles of faith were presented to the presbytery, and the six members who had presented valid letters were interrogated respecting each article of faith, and finding, as the presbytery believed, that the applicants were orthodox and orderly, they pronounced them a church in gospel order, to be known as the Primitive

Baptist church of Christ at Mt. Olive, Macon (now Lee) county, Ala.

The presbytery then signed their names to the proceedings as follows:

WM. HUDSPETH,
HIRAM BARRON,
J. J. DICKSON,
Presbytery.

The names of the members who were in the constitution of the church were:

Jesse Taylor and his wife, Nancy Taylor.

Wm. M. Mitchell and his sister, Lucinda Mitchell.

George W. Andrews and Elizabeth Driver.

Thus it will be seen that there were only six members in the organization of Mt. Olive church on the 20th day of February, 1843—fifty years ago. And we deem it proper in this connection to give the Articles of Faith on which they were constituted, which are as follows:

ARTICLE 1. We believe in one only living and true God, the Father, Son and Holy Ghost, and that these three are one.

ART. 2. We believe that the Scriptures of the Old and New Testaments are the Word of God and the only rule of faith and practice.

ART. 3. We believe that God elected or chose his people in Christ before the foundation of the world, that they should be holy and without blame before him in love.

ART. 4. We believe in the doctrine of original sin, and the impotency of man to recover himself from the fallen state he is in by nature of his own free will or ability.

ART. 5. We believe that sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ.

ART. 6. We believe that God's elect shall be called, effectually regenerated, and sanctified by the Holy Ghost, and shall persevere in grace and never finally fall away.

ART. 7. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only subjects of these ordinances, and that the true mode of baptism is by immersion.

ART. 8. We believe in the resurrection of the dead and a general judgment, and that punishment of the wicked will be everlasting and the joys of the righteous will be eternal.

ART. 9. We believe that no minister has the right to administer the ordinances only such as are called of God, as was Aaron, and come under the imposition of hands by a presbytery, and in fellowship with the church of which he is a member.

ART. 10. We believe that God has ordained good works that his children should walk in them, and that good works are only such as God hath commanded in his Word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.

ART. 11. We believe that washing the Saints' feet was ordained by

Christ to be done by his children in a church capacity until his second coming.

The above are the Articles of Faith; but further particulars of the progress of the church will be given in second chapter.

[TO BE CONTINUED.]

DEAR BRO. RESPESS: I have been requested to write a comment on a portion of Scripture and offer it for publication. The subject may be found in the first letter to the Corinthians, 9th chapter and some verses in the commencement of the chapter.

The apostle, when he felt that reproof was called for, was not exactly the affectionate and fatherly man that he was when dealing with those that he called *babes*. He could be quite stern when he felt that it was called for; hence he is sometimes challenged as to his authority. And he is thus driven to defend himself, and present to them the proofs of his apostleship. In his second letter to this church, he speaks particularly in self-defence, and of their seeking proof that Christ was speaking to them in him. And while he calls himself a fool for indulging in what might seem like boasting, he charges them with being the cause of it. "I am become a fool in glorying. Ye have compelled me: for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles." No people anywhere had more evidence of the apostle's mission and authority than these same Corinthians; yet when he admonished them in regard to any faults among them, they seem to take offense and challenge his authority. So in the third verse of the last chapter we find the expression, "Since ye seek a proof of Christ speaking in me," etc. In the fifth verse he turns the challenge over to them—"Examine yourselves *whether ye be in the faith; prove your own selves*." If there were churches or brethren anywhere to whom he had not been an apostle, or had not proved his apostleship, certainly it was not there, or with them. "If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord." He is satisfied, without looking further for proof, but returns the challenge upon their own heads, themselves in their position as

a gospel church affording ample proof of his divine authority. He still hesitates to let up on them, but goes on. "Truly, the signs of an apostle were wrought among you; in all patience, in signs, and wonders, and mighty deeds." (2 Cor. xii. 12.)

In accordance with all this, the chapter to which my attention was called commences: "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?" There need be no further question about his apostleship; certainly not with these Corinthians. But the inquiry was as to what the apostle intends by his being *free*. It is to be understood, as a feature of the apostolic office, that instead of being dependent upon the churches, as other ministers were, and as gospel ministers have been ever since, their gifts being subject to the judgment of the church and to her authority, the apostle claimed his commission from higher authority, and that he was indebted to no man, or set of men. He had seen the Lord Jesus Christ, and had been commissioned and sent by him; hence no man could restrict him. He did not hold his commission from them or anybody else. In that sense he was indebted to no men, or organization among men. The Gentiles might be prejudiced against the Jews and the Jews against the Gentiles, it was no matter to him; he was free from them all. Yet, though he was not indebted to them, nor dependent upon recognition by them, yet he served them; but it was because of a necessity that was laid upon him, yet not laid there by men or by churches. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." So unto the Jews he became as a Jew. He presented gospel things from a Jewish standpoint. The priesthood, the sacrifices and offerings, and the furniture of the tabernacle, these things he could use to advantage with Jews, as they were familiar with them. To them that had not had the law he would show that they were, nevertheless, not without law to God. To the weak he would become as weak, that he might aid and comfort them, and all classes and conditions of men might find in him a friend and benefactor.

Although he informs them of the source of his authority, and that he is not subject to man's judgment,

yet he is as not a lord or master, but a humble, devoted servant. While he asserts that he had a right to forbear working, and argues at length, with great force, that he had not only a right to be supported at the expense of the churches, but a right to have a wife if he chose to do so, to be supported also. But though he had this right, he did not use it; and so he reminds them of what they already knew, that he was resolved not to be burdensome to them. He used none of these things. He indeed speaks of it as though, under the circumstances, it would have been an abuse of his power.

Gospel ministers, though ever so gifted and faithful, are not apostles; and they are subject to the authority of the church, and dependent upon her judgment and recognition as apostles were not. Yet the example set them by the apostle is well worthy of their attention and emulation. It is certainly a becoming spirit, and that which is calculated to commend the gospel of our Lord Jesus Christ, instead of aiming to burden the churches in order to fare sumptuously and live in ease and indulgence, to show a disposition to bear as lightly as possible upon them, and show habits of industry and economy in order to provide to such extent as they can for their own necessities. There is good reason to doubt a man's interest in the spiritual welfare of a people when there is a disposition to bear heavily upon them temporally, and no sympathy manifested for them when the demands are seen to be oppressive. A dispensation of the gospel, when and where it is committed, is pretty sure to be accompanied by its own spirit. "Even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." The above is respectfully submitted.

E. RITTENHOUSE.

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

CHRIST OUR FRIEND.

Christ, our Friend—his dear love brightens

Every path our feet may tread;
Gilds our darkest hours with sunshine,
Every grief with joy o'erspread
In our hours of pain and suffering
We can lean on Jesus' breast,
Hearing his sweet words of comfort,
"Come to me, I'll give you rest."

When we tread the darksome valley,
There will be for us no gloom;
We'll be safe in Jesus' keeping—
His dear love will guide us home.

Home, sweet home—all suffering ended;
Rest, sweet rest—which knows no end;
Rest with him who sealed our pardon—
Christ our Saviour—Brother—Friend!

Never think kind words are wasted,
Bread on waters cast are they;
And it may be we shall find them
Coming back to us some day—
Coming back when sorely needed,
In a time of sore distress;
So, my friend, let's give them freely,
Gift and giver God will bless.

"Now, I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.—Exodus xviii. 11.

It is an unspeakable mercy to have an understanding given us to know the Lord.—1 John v. 20. The Son of God has said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. If we are among these blessed ones, our condition is far more enviable than the estate most exalted of what the world calls great. The Lord's glorious arm was laid bare in the sight of those who had eyes to see (Deut. xxix. 4), when he did marvellous things, and made known his salvation unto his people in Egypt. In Prov. xxvii. 19, it is written, "As in water face answereth to face, so the heart of man to man;" so many of the phases and features manifest in typical Israel have been made to yield comfort to my soul, for in them and Jehovah's dealings with them I have been led to see the image of things that I hope I have experienced and have learned of God. The children of the new covenant have "one heart and one way."—Jer. xxxii. 29. Though our way has at times been in the sea, and we have been called to do business in great waters, yet we have proved that the sea is his.—Ps. xc. 5. He awakes its waters so that the waves thereof roar and are troubled.—Ps. xlv. 3. And then he hushes the storm and blissful calm succeeds.—Ps. cvii. 29. Truly our "God is the confidence of all the ends of the earth, and of those who are afar off upon the sea." Jehovah, our Redeemer, is greater than all gods. "He is the Lord of lords, and King of kings,

and they that are with him are called, and chosen, and faithful.”—Rev. xvii. 14.

God's people in Egypt were sorely afflicted, and endured cruel bondage. Pharaoh and the gods of Egypt behaved exceeding proudly against them, but God was above them. In due time he poured forth his judgments and plagues upon the Egyptians. Proud Pharaoh was abased, and was constrained to let Israel go. The Lord brought forth the tribes of Jacob by his outstretched arm; but when Pharaoh saw that they were departed, his pride mounted high again. He made ready his chariot, and all the chariots of Egypt, and pursued the children of Israel. He said, in the pride of his heart, “I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword; my hand shall destroy them.” But the God of Israel was above all the enemies of his people. “The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.”—Ex. xv.

“Sound the loud timbrels o'er Egypt's dark sea!
 Jehovah has triumphed, his people are free!
 Sing! for the pride of the tyrant is broken;
 His chariots and horsemen, all splendid and brave;
 How vain was their boasting! The Lord hath but spoken,
 And chariots and horsemen were dashed in the wave.
 Praise to the Conqueror! O, praise to the Lord!
 His breath was our arrow, his word was our sword.
 Who shall return to tell Egypt the story
 Of those she sent forth in the hour of her pride?
 The Lord hath looked out from the pillar of glory,
 And all her brave thousands were dashed in the tide.
 Glory to Jesus, the sinner's great friend!
 He ransomed his people, and saves to the end.
 Once we were bondmen, far worse than Egyptian,
 Till the arm of the Lord with might led us forth;
 And Jehovah still keeps us from sin, death and Satan,
 And our foes will destroy with the breath of his mouth.
 Sing loud hosannas, ye ransomed, with me!
 Jehovah hath triumphed, his people are free!”

Look at Goliath, the Philistine's champion, he towers

high. The children of Israel are sore afraid, and flee from him. In the pride of his heart he defies the host of Israel; yea, he defied the God of the armies of Israel. (1 Sam. xvii. 45.) But in the things wherein he dealt proudly God was above him, and soon Jehovah laid him low by the hand of the youthful David. Nebuchadnezzar's golden god might be very high, but the three Hebrews believed Jehovah to be higher. The Assyrian might invade the land, and behave proudly against King Hezekiah, and rage against Israel's God, but the Lord was exalted above all their pride. "The angel of the Lord went forth in the camp of the Assyrians and slew a hundred and four-score and five thousand men." Thus Jehovah saved Jerusalem. (Isaiah xxxvi., xxxvii.)

The Scriptures abound with illustrations declaring that the Lord God omnipotent reigneth. Our God is mightier than all the waves of the sea; mightier than Satan; mightier than our sins, than death, than hell and the grave! Though sin hath enslaved us, and hath dealt proudly, God is above. He hath gloriously triumphed in the person of his only begotten Son. Christ Jesus spoiled principalities and powers; he made a show of them, openly triumphing over them in himself. (Col. ii. 15.) He made an end of sin, vanquished Satan, abolished death, and hath brought life and immortality to light.

Herod and Pontius Pilate, with the Gentiles and the people of Israel, may imagine a vain thing; they may rage and behave themselves proudly against the Anointed One, but God is above them. He sitteth in the heavens and saith, "Yet have I set my King upon my holy hill of Zion."—Psa. ii., Acts iv. 27. The dragon in his pride may send his stream out of his mouth.—Rev. xii. 15. Anti-Christ deceivers, damnable heresies, yea, the very gates of hell may deal proudly against God's elect, but our God sitteth upon the circle of the earth (Isaiah xl. 22), infinitely above all. He maketh wars to cease, and breaketh the battle bow in sunder. (Psa. xlvi. 9.) The king of the forest may roar, seeking whom he may devour, but he shall not devour one of the blood-bought flock of Christ. God is above, and when he wills it not a dog can wag his tongue against those who have the token of the blood of the Passover

Lamb.—Ex. xi. 7. Christ, our Passover, is sacrificed for us. There is no condemnation! O, the blessedness of the doctrine to a poor, sinful worm like me! Whatever our lot, whatever our trials, whatever our afflictions, no matter how dark and rugged the way, or how tempestuous the sea, our gracious God is above all. His kingdom ruleth over all, and we shall be more than conquerors through him that loved us.

When we have walked proudly (Neh. ix. 29) our God was above us still, and in due time, in his tender mercy, he abased us and brought us as humble suppliants at his feet. He is able to bring down high looks, and by his marvellous and abounding grace cause us to walk even as Jesus walked (1 John ii. 6), in meekness and lowliness of heart. (Matt. xi. 29.) Our God is the high and lofty One that inhabiteth eternity, whose name is Holy. (Isaiah lvii. 15.) Then, though our enemies, our sins, though Satan, though afflictions as proud waters (Psa. cxxiv. 5) would come in like a flood. (Isaiah lix. 19.) In the things wherein they deal proudly against us God is above them. The proud waters shall be stayed. (Job xxxviii. 11.) Our God shall lift up a standard against the enemy. He is our salvation; and if God can be for us, who can be against us? O sin! O death! O Satan, talk no more so exceeding proudly; let not arrogancy come out of your mouth.—1 Sam. ii. 3. Christ, our new covenant Head, has died; yea, rather, is risen again, who is even at the right hand of God, who also maketh intercession for us. He reigns on high, our Saviour God. Alleluia, the Lord God omnipotent reigneth.—Rev. xix. 6.

FRED. W. KEENE.

Kelly's Corners, N. Y.

DELAND, FLA., March 17, 1893.—*Dear Bro. Respass*: I was certainly brought into the possession of the precious hope I now have, by a way I know not; and ever since that never-to-be-forgotten experience, I have been led, with reference to all the knowledge that I have of spiritual things, in paths which I had not known. The declaration of the Lord by the prophet that this is the way he will bring the blind to himself, and lead them, has been a great comfort to me (Isa. xlii. 15, 16). It has always been as one that is blind that I am led, and it is now a comfort to me, in my greatly tried and tempted condition, to know that I truly feel that I would not dare undertake to direct my own mind or steps one moment.

It was at first often a wonder that I could not seem to make any advancement in thinking of the Lord and his works and ways as I would in thinking on subjects pertaining to this world. My conclusions concerning any natural subject upon which I studied, would stand the test when the authoritative measure was applied. But whenever the Lord revealed himself to me, in applying any portion of his blessed word and work to my soul, I found that all my former conclusions were contradicted by the revelation of himself. I have found that my thoughts were not his thoughts, as he says (Isa. lv.); and that his ways were not mine; that by searching I cannot find him out; that I can never have any true knowledge of him except what he is pleased to reveal to me and in me; that all his leading of me must and shall be in paths I did not, and could not possibly, know before. It has been a great comfort to me to find that the Scriptures of truth are so clear and pointed in declaring the Lord's will to be just according to this peculiar experience of mine, and in all my poor labors I am led to dwell constantly and fully upon this truth, that the understanding by which any man can know the Son of God, is given by himself, and is a sure evidence that we are in him (John v.); that only by the Spirit of God given unto us can we ever know the things that are freely given to us of God; that only the Spirit of God knows the things of God; and that by that Spirit which searches all things, yea, the deep things of God, they are all revealed unto us.—1 Cor. ii. 10-16.

How many a time I have proven that I cannot with my finite mind think at all correctly of God. I find myself disputing, like Peter, questioning, like Nicodemus, how these things can be, seeking to find some way to explain and harmonize what always will appear contradictory or unjust to the finite or carnal mind, which I find, in me, is still "enmity against God, and is not subject to his law, neither indeed can be." I find, also, that my natural mind leads me to doubt and distrust the Lord, and to conclude that his thoughts cannot but be against me. But when he reveals his thoughts to me, I have always been so amazed to find them "thoughts of peace and not of evil," as I had been so sure they must be; and how I rejoice to be told by him that it is "to give me an expected end," (Jer. xxix. 11) as I hope he has told me.

Many conflicts and unanswerable questions arise in my mind concerning these things, and especially as to my part and lot in the gracious provisions of our God. I am so glad the apostle concluded that wonderful teaching about the inability of the natural man to understand or judge of these things with this remarkable expression, "But we have the mind of Christ." But do I have the mind of Christ? Is he thus manifest to me, and in me, as my life, that his mind, his gracious will, his infinite knowledge, are mine? Sometimes I hope I have such a precious

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revelation in my soul, and such a child-like reliance upon him, as assures me that it is so.

I know that faith—that “fruit of the Spirit,” that “substance of things hoped for and evidence of things not seen”—is not intrusive, does not question and struggle to understand mysteries; but is trustful, child-like, confiding. I have thought a child lying quietly in its mother’s arms has more strength and knowledge than the one able to run about, for it has the strength and knowledge of the mother. So, when faith prevails within us we are like the little child, trustful, confiding, as we rest in the everlasting arms, and wait for the revelations of his precious will concerning us. It is he alone who can cause us to trust in the Lord, commit our way unto him, delight ourselves in him, and rest in the Lord—Ps. xxxvii. 3-7. The more we feel our ignorance, the more are we made to know and rejoice in him as our wisdom; and the more painfully our weakness is felt, the more do we know of the sufficiency of his grace and strength for us.

While I so live, and cling to, and hold hard upon, the scriptural teaching that wisdom, and learning, and knowledge of the natural mind do nothing towards advancing one in the knowledge of heavenly things, and that the poor, and feeble-minded, and unlearned, have every true advantage in the church of God equally with the rich, and wise, and strong, yet again and again the question comes up in my mind, Am I really interested in this? Am I one of the little ones who believe in Jesus? What evidence is there that the Lord has comforted me “as one whom his mother comforteth?” Some times I feel as though I would like to express the depth and bitterness of such doubts and questions; and that I would love to tell how unexpectedly and suddenly, and yet as quietly as the softest wind blows upon us, the answer comes that removes all such doubts and troubles. I may go on for a long time thinking of the doctrine and promises, preaching, or trying to preach, and doing whatever I think my duty, and yet be, in a manner, outside, as to myself; no entering into the inner sanctuary; when all at once the door is standing wide open, as though it had been so all the time. The doctrine I was contemplating, the promise, the exhortation, the ordinance, that had been in my thoughts is mine. Coldness and hardness are gone from my heart, and it is full of warmth, and love, and tenderness, and humbleness, and praise to the Lord for his goodness. Oh! if such seasons could be more constant with me.

“I will put my laws in their mind, and write them in their hearts.”—Heb. viii. I want to know that they are in my mind; but that is not enough; I want to feel the writing of them in my heart. The heart in which worldly things are impressed never leads me into spiritual usefulness, comfort and peace. I want the new mind and new heart, where that unfading writing by the Spirit is, to lead me and guide me.

To all my brethren I would say: “Hold fast the form of sound

words which thou hast heard of Paul, in faith and love, which is in Christ Jcsus." Your brother affectionately,

SILAS H. DURAND.

I intend, if the Lord will, to be at Southampton again by the first of May.

EDITORIAL.

J. R. RESPESS, Butler, Ga. { EDITORS. } J. E. W. HENDERSON, New Providence, Ala.
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Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All letters, remittances, and communications for THE GOSPEL MESSENGER, should be addressed to J. R. Respass, Butler, Ga.

Dr. J. H. Phillips, as esteemed member of Butler church, was buried here March 10, 1893.

Obituary in a future number.—R.

DEVOTED THINGS.

Anything which by special appointment or command of the Lord is consecrated or set apart for any special purpose, whether for utter destruction or for sacred preservation and use in the service of God, differing from common use, is regarded a devoted and sacred thing. For this reason it is regarded as a great sin against God, and a pollution of his worship, to use any of these devoted things as things common, or for any other purpose than that to which the Lord has consecrated it by his holy word.

The original inhabitants of Canaan, their images, altars, and all their forms and ceremonies of worship, as well as themselves, were, by special command of God to Israel, devoted to destruction, and for this reason it was a great sin to make any league or marriages with them, or pity or spare any of them in battle, when the Lord commanded to spare nothing, whether young or old, man or beast. They were devoted of the Lord to destruction, and if the Israelites should pity, preserve or retain anything for their own use, or even to offer in sacrifice to the Lord in worship, it was a polluted offering, and brought a curse instead of a

blessing, not only upon those who dared to offer such sacrifice, but upon all Israel. This was their sin in making a league with the Gibeonites, so that afterwards the Canaanites became as "thorns in their sides," as the Lord had said they would. (Num. xxxiii.) This was the sin of Saul, king of Israel, who was commanded to smite the Amalekites and utterly destroy all that they had, and spare them not; "but slay both man and woman, infant and suckling, ox and sheep, camel and ass." These were all devoted things, devoted of the Lord to destruction, and while it may have been thought by Saul and other Israelites to have given great evidence of their piety, sympathy and devotion to the service of God, to spare some of the best of the sheep and oxen to offer in sacrifice to the Lord, it was a sacrilegious responsibility, entirely assumed by them, to set up their own honor and judgment above the honor and command of God, their sovereign King. (1 Sam. xv.) This was the sin of Achan in the battle at Jericho, when the Lord said to Joshua, "There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you." (Josh. vii. 13.) From among the spoils taken from the enemy in battle, Achan, an Israelite, had appropriated a Babylonish garment, two shekels of silver and a wedge of gold to his own individual use. It was the sin of covetousness, a horrid sin, because he perverted, abused and misused that which God's command had devoted to another purpose. The city of Jericho and all therein was accursed to the Lord, except Rahab, the harlot, who had hid the messengers of Israel who went to spy out the land of God's promise to them. The silver, gold, vessels of brass and iron were set apart or devoted of the Lord to his service, to be preserved from destruction it is true, but not for any covetous or individual use, but to go in "to the treasury of the Lord." (Josh. vi. 19.)

It will be seen, therefore, that Achan's sin, which fell so heavily upon all Israel, was not because he had preserved the silver and the big, shining wedge of gold from waste and destruction, but because he had coveted them, and thereby had polluted sacred things by appropriating them to a purpose of his own, contrary to the special command of the God of Israel. These things

should have been preserved sacredly and come into the treasury of the Lord's house. This would have constituted an acceptable service of worship to God, and his command would have been honored thereby; but when they were preserved for selfish purposes, it was sowing to the flesh, and he who had thus sown reaped a bountiful crop of distress by the entire destruction of not only himself, his sons, his daughters, oxen, sheep, and all that he had, were stoned to death, but also his ill-gotten gain, the garment, the silver and the gold, must all be burned with fire and put out of the camp of Israel as an accursed thing.

By virtue of the sovereign choice of God in separating the whole nation of Israel from all the nations of earth, they were regarded as a holy people unto the Lord, consecrated and set apart to his service by commands, laws and ordinances of worship differing from that of all other people or nations, and if they should deviate in any particular, or pattern after any of the nations or institutions of men in their forms and manner of worship, they defiled and polluted themselves, and all their worship was vitiated, and they brought a curse instead of a blessing upon both themselves and their service.

Now, if national Israel could thus pollute themselves and their worship, how is it with gospel Israel? Is not the church of the living God consecrated and called out from the world in a much higher and more holy and sacred sense than were the Israelitish nation? Are they not a "chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvellous light"? (1 Pet. ii. 9.) Are they not to abstain from fleshly lusts that war against the soul? And if they bring into their worship any of the works of the flesh, as malice, guile, envies or evil speakings, are they not defiling the temple of God? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "The temple of God is *holy*, which temple ye are." (1 Cor. iii. 16.) Are not all the works of the flesh and carnal ordinances of men as fully rejected of the Lord as were the Canaanites to Israel?—M.

ALL AT THE FEET OF JESUS.

CONTINUED FROM APRIL.]

It was getting late when the four bearing the palsied man arrived at the meeting. They probably got a late start, and their burden was too heavy to walk fast; for a helpless man in a sick bed is not only a heavy burden, but one to be tenderly borne. People with no burden, or a light one, could walk faster and take nigh cuts, as they often do, and even run if necessary, as many did to get to the meeting. Christ held in the desert. But with these four men it was no loaf and fish hunting frolic, nor one of sight-seeing and pleasure-seeking, but a solemn and overwhelming necessity that moved them with the sick man to Jesus.

And there were probably many things in the way of starting, even after they heard that Jesus was come again to the city. The palsied man was lower, no doubt, than he had ever been before, so that they were uncertain whether to undertake it or not, lest it should be worse with him, and he should die on the way. They must have feared that they had waited too long, too long to carry him to Jesus even on a bed. Everything that they had done hitherto, or others had done—doctors and all—had only made him worse, so that they were at their wit's end.

But they were in the right condition to carry him to Jesus, and he was in the right condition to be carried, for to them all Christ was now the last resort. The palsied man had suffered and suffered until he lay passive, so to speak, in the hands of his brethren, to do with him as they thought best. This is a most blessed condition for a sinner to be in, and especially a member of the church suffering for transgression; for he is then as a little child, and of such is the kingdom of heaven.

And thus the time had arrived that his brethren could bear him to Christ. The time had not come for it when Jesus was in the city before, for then the palsied man was not prepared for it, nor were the four prepared for it, because their preparation to bear him depended upon his preparation to be borne, and God only could prepare him for that. But now the palsied man cast himself upon his four brethren; and before he did it they could not feel it, but when he did, they could not

help feeling it. If they had carried him to Jesus before he was prepared for it, it could not have been done in the right spirit, and therefore, it would not have healed him. But now his brethren were burdened with him as they had never been burdened before, for their hearts were touched by his quiet submission and child-like spirit as they never had been touched before; and as before their labors in his behalf had been mainly from a sense of duty to a suffering kinsman, they were now prepared to labor and suffer for him in love.

And therefore, hoping against hope, they with one mind and heart, lifted him up, as lifting up one as good as dead, and with fear and trembling from a sense of their own unworthiness, and lest they should hurt him, they bore him forth as he lay helpless in the bed, out of the house of his suffering into the street, each one bearing his own corner. There could be no rivalry in that company of loving workers as of one seeking the place of the other, but each in his own place walking in harmony as one body, animated by one and the self-same spirit.

Slowly and tenderly they moved along with their faces set toward Jesus and their backs to all they had hitherto done or known. They went in the spirit that Abraham left his father's house, going he knew not whither, knowing only that he could not stay where he was. It is in this spirit we seek the Lord for ourselves or for others; and if we do grow faint, weary and discouraged, we can't turn back. If the self-righteous scorned them as unclean, bearing one accursed of God, they could not help it, they could not help but continue in spite of all the discouragements of the way, hoping that maybe it would be better with them if they should ever get to Christ. So they struggled on, growing fainter and fainter, and drawing nearer and nearer to Christ, until the voice of one speaking as never man spoke before, smote their ears; and that their hearts were thrilled by that heavenly voice none can doubt who know the spirit they were in.

And now they stop obstructed; they could go no further, for the house was full and the door barricaded by a selfish and unsympathetic crowd, and what should they do? It would have been better never to have started and drawn near enough to hear that voice from

heaven than after hearing it to go back unblessed. That, they could not now endure. It was tenfold harder now than ever to give it up; for as they had labored and suffered for their stricken brother, their love and pity for him had grown with every step, and they must get to Him. Their ability was diminished, but their desires were increased; and if it taxed their utmost strength to bear the palsied man with foothold on the ground, how could they now, with diminished strength, lift him above the earth to the top of the house? To do it required more strength than they had yet expended; but it came true to them, as it has to many of God's servants and people since, that their strength was made perfect in their weakness, and that when they were weak then were they strong.

And while it was true that they could not feel able to do as much for him as they had already done, yet more was required than all they had hitherto done, and must therefore be done of their poverty, inability and destitution. They had before done no work of this sort; for what they had done before was of the law, or the flesh, and therefore of their own strength, but greater works were required of their poverty and inability than they could ever have performed in their fullest and most perfect strength, works that could be done by faith only. In the work of faith is displayed a love and power not in and of the law, but one that transcends the law as much as the heavens do the earth. It is the love and power of grace seen in the works of faith. Therefore it is that God's people have wrought wonders by faith. And so these four had been going and going until their ability was gone, then it was that their strength was made perfect in the Lord, or the Lord became their strength.

In this strength the sick man in the bed was lifted to the top of the house and laid down at the feet of Jesus; for as the sick man had in helplessness and of helplessness, been made strong to cast himself upon his brethren, so his four brethren had been made able from their own helplessness, to cast themselves upon the Lord in behalf of their brother, and in love to leave him, after all they had done and suffered for him, at the feet of Jesus.

And there for the present we will, most patient

reader, leave him while we turn back a little further into the subject.—R.

[TO BE CONTINUED.]

THE INTERPRETATION OF THE SCRIPTURES.

2—THE SPIRITUAL INTERPRETATION.—(CONTINUED.)

I now enter upon the consideration of the *ruinous abuses* in what falsely professes to be the spiritual interpretation of the Scriptures, as exhibited, for our solemn warning, in the Scriptures themselves, and also in subsequent church history. The present sad condition of the church, which has been brought about by these unwise, unscriptural, and destructive EXTREMES, emphasizes the great importance of this subject, and has been the leading cause of the preparation of this series of articles.

As Satan, the chief "adversary" of God and man, a "liar," a "murderer of man" (*anthro-poktonos*, John viii. 44) from the beginning of human history, assuming the form of the *subtle* serpent in the Garden of Eden, appearing not as the Devil, but as a friend even wiser and better than God, deceived the mind of Eve, the weaker of the first human pair, utterly ignoring the true interests of her soul, and successfully tempted her, by her *desire for forbidden knowledge*, to *doubt and disbelieve the word of God*, and to believe Satan's lie, that by partaking of the fruit of the tree of the knowledge of good and evil, she would *not die*, but be wiser and happier, and thus led her to proudly and presumptuously seek to be *independent of her Creator*, to be an *infidel* and an *atheist*, and insanely rebel against God, and to involve herself, and her husband (by his open and wicked preference of his wife to his Maker), and all their unborn posterity, in *sin and death*—even so, ever since that most real, most momentous, and most fatal transaction, has the restless, cunning, and malignant Tempter, the author of falsehood and mischief, been "*transforming himself as an angel of light*" (2 Cor. xi. 3, 14), and *deceiving* the nations, indefatigably sowing the seeds of error and sin, *depreciating the authority and importance of the word of God*, turning the truth and salvation of God and His threatenings against sin into fables, telling men that the Scriptures are mythical or trivial, lulling poor sinners in carnal security, and leading them on in their career of pride, presumption, infidelity, atheism, rebellion, and ruin. "As the divine miracles of Moses were confronted with the satanic juggleries of the Egyptians, and as Christ was confronted with demoniacal possessions, so the heavenly body of apostolic truth set forth in the New Testament was, in the age of the apostles, and has been ever since, confronted with the ghost of heresy." Error has been called the shadow cast by truth; and truth the bright side brought out by error. There was a conflict between them in the apostolic

church, and no doubt will be till the end of the present dispensation. In our present imperfect state, it must needs be that offenses come, but "Woe to that man by whom they come."—Matt. xviii. 7. A wise and merciful Providence brings good out of evil, makes EXTREMES, by their very enormity, remedy themselves at last, and overrules error to arouse zeal and inquiry and to promote the clarification of the truth in our understandings; but this fact does not make the teachers of error any the less guilty, nor does it at all lessen our duty to avoid and oppose error in every form and wherever found. Faithfulness to the God of truth will allow us to know no man after the flesh in this important matter. The nearer error comes to us, the more earnestly should we deprecate and combat it. We should feel a far deeper and livelier interest in stemming the rising tides of error in our own ranks, if we are real possessors and not merely vain professors of the religion of Christ, than in opposing the floods of delusion that are sweeping over the religious and the irreligious world. Our chief responsibility is at home, and there should be our chief concern—first, in our own hearts and minds and lives, and then, to the extent of our influence, among our brethren.

The word rendered *sound* or *wholesome* in the phrases, *sound doctrine*, *sound* or *wholesome words*, in 1 Tim. i. 10; vi. 3; 2 Tim. i. 13; iv. 3; Tit. i. 9, 13; ii. 1, means *healthy*, first in body, next in mind, and then in opinion. By the use of this term, Paul compares the pure system of gospel truth to a *healthy human body*. For the preservation or restoration of perfect bodily health, we need a proper supply of pure air, water, light, and food, a due regard to respiration, circulation, digestion, and excretion, and to bathing and clothing, a judicious alternation of exercise and rest, an avoidance of excessive stimulation and narcotization, with an occasional resort to surgery and quarantine. To restore health, medicine is sometimes needed. These *natural* objects and operations, as may be readily seen, have a corresponding spiritual significance in the preservation or restoration of sound doctrine in the church—representing our indispensable need of the Divine Spirit, and the sincere milk of the word, the broken body and shed blood of Christ, the thorough internal appropriation and proper use of Scripture truth, continual purification in the fountain opened from the wounds of our dying Lord, an adorning with His righteousness and the graces of His Spirit, loving and joyful obedience and rest in Him, heavenly moderation in all things, and sometimes, though rarely, the use of the painful knife of discipline, and even at times also the painful avoidance of association (2 Thess. iii. 6; 1 Cor. v. 4-13). Medicine for restoring health may represent needed rebuke and chastisement. In 2 Tim. ii. 17, Paul gives the solemn and prophetic warning, in reference to the heretics, Hymeneus and Philetus, "*their word will eat as doth a canker,*" or rather a *gangrene*, as

the original literally means—*an eating or spreading sore which ends in mortification*. Gangrene is a partial or total loss of life in a part of a living body, and occurs generally in the *extremities* of the body furthest from the centre of circulation, and is caused by *extreme* injuries, *extreme* heat, *extreme* cold, *extreme* age, and *extreme* disorder of the circulation, and is wet or dry, local or constitutional, and is accompanied by increasing loss of circulation and sensation, and, *unless stopped, always ends in the death of the whole body*. The remedies indicated in the disease are tonics and nervines, and the gentle and gradual restoration of the circulation, and sometimes incisions to let out the poisonous liquids and gases, and, as the last resort, *amputation*. In reference to this most dangerous disease, as in all other diseases, the motto is no less true than trite, that AN OUNCE OF PREVENTION IS WORTH A POUND OF CURE. The very first symptom of the approach of the deadly disease should insure prompt and effectual treatment, and earnest care should be taken, by THE AVOIDANCE OF EXTREMES, to prevent the occurrence of even the first symptom. Wisely did Elder and Doctor John M. Watson, of Nashville, Tenn., thirty years ago, solemnly warn all Old Baptists of *extremists, ultraists, as their worst enemies*. Unless checked, the dangerous extremes prevalent among us, in some parts of our country, will, if inspiration and history be true, result in our increasing confusion, division, disintegration, and ruin. Any part of apostolic doctrine or practice may be dissevered from other truth, exaggerated, distorted, or mutilated, and carried to an unscriptural and idolatrous extreme; every other part of eternal truth may be disparaged and sacrificed to the idol; and, if the idolatry be persisted in, not only the peace and fellowship, but even the visibility, of the church will be destroyed. The Brazen Serpent, which had been, not a human invention, but an ordinance of God, but had, after having been preserved 700 years, become an object of idolatrous worship in the degeneracy of the chosen people, was properly and indignantly stigmatized as *Nehushtan, a piece of brass*, and broken to pieces, by the faithful and fearless king, Hezekiah, in his worthy zeal for the glory of God and the good of Israel (Num. xxi. 7-9; 2 Kings xviii. 4). The same spirit of reverent and benevolent iconoclasm should animate every subject of grace to seek the destruction of every form of idolatry, and thus to promote the pure, spiritual, and acceptable worship of the Most High (Exod. xx. 3; John v. 21; Matt. xv. 9; John iv. 24). We cannot rightly serve the God of our salvation, unless we follow the Apostle Paul's admonition to "stand fast in the liberty wherewith Christ hath made us free, and not become entangled under any yoke of bondage" (Gal. v. 1), absolutely and forever refusing to acknowledge any other master—whatever or whoever that master be—than the Lord Jesus.

The apostolic age was the divinely constituted type of all the

subsequent ages of the church, in respect both to truth and to error. The epistles of the New Testament are, to a great extent, "the result of a firm resistance to the distortions and corruptions to which the Christian religion was exposed from the first. Every doctrine of the church is a victory over the corresponding error, which was used by an All-wise Providence to correct and complete the *form* of the doctrine. By the ordination of the great Head of the Church, all errors in the end only condemn themselves and serve the more fully to establish the truth. The Church Militant has always had to fight error (which is doctrinal sin) as well as sin (which is practical error), which continually re-appear in different forms and modifications; and which the apostles combatted impersonally (mentioning *only four* heretics by name, Simon Magos, Hymeneus, Alexander, and Philetus), and radically (striking at the roots and principles, rather than the details and forms of error); so that their writings furnish the inexhaustible armory from which the soldiers of the cross can draw all the weapons they will ever need to oppose perversions of the truth."

As there was a threefold development of Christian doctrine, in the apostolic age, under the labors, first of Peter, then of Paul, and lastly of John (Church History, pp. 227-247), so there was a threefold development of heresy in that age. 1st—PHARISAICAL JUDAISM, an ULTRA and PSEUDO (false) JACOBITE and PSEUDO-PETRINE legalistic Jewish Christianity, resulting in the Ebionism of the second century (denying the divinity of Christ), and similar to the Arians, Socinians, and Unitarians of succeeding centuries, corresponding to the sect of Pharisees among the Jews and the school of Stoics among the Heathens, and the Catholics and Catholicizing Protestants of later ages; bigoted, self-righteous legalists, insisting on the strict observance of both the moral and the ceremonial law as essential to salvation, regarding the gospel as no more than an improved, or perfected, or mitigated law, and Christ as no more than a prophet, a second Moses, denying or ignoring His Divine nature, and His priestly and kingly offices, and hating and persecuting Paul, the Apostle of the Gentiles, as a dangerous apostate and revolutionist, impugning his motives, and striving to undermine his authority: condemned by God Himself in Acts x., and by the Council of Apostles, Elders and Brethren in Acts xv. (including James and Peter, to whom these heretics falsely appealed for their authority) and more elaborately by Paul, especially in his Epistles to the Galatians and Romans, and his second Epistle to the Corinthians, wherein he sets forth the true relations of the law and the gospel, sin and grace, bondage and freedom, faith and justification; and his unanswerable arguments were divinely enforced, not long afterwards, by the terrible destruction of the Second Temple, Jerusalem, and the Jewish Church-State. 2d—PAGANIZING GNOSTICISM [see Church History, pp. 241, 242, foot-note], an

ULTRA and PSEUDO-PAULINE, pseudo-spiritual philosophizing Gentile Christianity, resulting in numerous Gnostic sects of the second century (denying the humanity of Christ), similar to the Docetae, Manichaeans, Cathari, Patarenes, Bogomili, Paulicians, Albigenses, Mystics, some Anabaptists, and the Parkerites of succeeding centuries, corresponding to the Essenes, Therapeutae, and Cabbalists (and in some respects, the Sadducees) among the Jews, and the Platonists, Neo-Platonists, and Buddhists (and somewhat like the Epicureans) among the Heathens, and the rationalizing Protestants of later ages; subtle, cold, intellectual, self-conceited, daring, pretentious, barren theorizers, exaggerating and distorting the Pauline doctrine of the relation of the gospel to the law, sundering Christianity from its historical basis, representing matter as eternal and the source of evil, allegorizing away the substantial facts of revelation into unreal and empty visions, resolving the human nature and sufferings of Christ into illusions, denying the resurrection of the body (and some of them even the immortality or everlasting existence of the soul), and the second personal coming of Christ to raise the dead and judge the world, and the reality or eternity of the punishment of the wicked after death, and degenerating into fatalism, pantheism, asceticism, and licentious antinomianism; unsparingly condemned (in their teachings, as false, foolish, verbal, endless, vain, unprofitable, proud, perverse, profane, blasphemous, distressing, selfish, covetous, sensual, unspiritual, mocking, sceptical, deceitful, spoiling, subverting, diabolical, gangrenous, and destructive) by Paul (in his first Epistle to the Corinthians, and his Epistles to the Colossians, Thessalonians, Timothy, and Titus), by James (in his Epistle), by Peter (in his second Epistle), by Jude (in his Epistle), and by John (in his first and second Epistles, and in the message to the Seven Churches, in the 2d and 3d chapters of Revelation). 3d—JUDAIZING GNOSTICISM, ON ULTRA and PSEUDO-JOHANNINE syncretistic Christianity, combining the 1st and 2d, the Jewish and the Heathenish systems of heresy, in varying proportions; a shadowy and confused mysticism, passing sometimes into pharisaic austerities, and sometimes into diabolical sensualities—the most of the errors combated in the later books of the New Testament being of this mixed sort. “All these three forms of heresy (springing from corrupt human nature, which is either predominantly Jewish or predominantly Heathen), however they may differ from each other, essentially agree in a more or less distinct denial of the central truth of the gospel—the abiding incarnation of the Son of God for the salvation of sinners—which teaching John calls the mark of antichrist (1 John iv. 3), as it plainly undermines the foundation of Christianity. For if Christ be not God-man, neither is He the mediator between God and men; and Christianity sinks back into Judaism or Heathenism. All turns at last on the answer to that fundamental question, What think ye of Christ? The true solution of that question is the radical refuta-

tation of every error. In Christ, and in Christ alone, breaks forth the fountain of truth and of life everlasting." (See the Church Histories of Neander, Gieseler, Pressense, and Schaff.)

The consideration of the development of these Jewish-Heathenish ULTRAISMS and CORRUPTIONS of the pure and spiritual religion of Christ, *since the apostolic age*, is necessarily postponed to the next number of THE GOSPEL MESSENGER.

It may be expedient to sum up, in a few words, the chief substance of this article. The plain teaching of that God, the only living and true God, who inspired the writers of the Scriptures, and who directs the course of human history, is as follows: The three greatest doctrinal foes to the simplicity of the gospel of Christ (salvation alone by the grace of the Lord Jesus, who is perfect God and perfect man,) are *legality*, *philosophy*, and *the union of these two principles*—that is, a reliance, for salvation, on human works, or human reason, or on both works and reason. We all have, in our fallen natures, these tendencies to self-confidence; and it, therefore, becomes each one of us to watch carefully and continually against the operation of these false principles, and *never* carry them to such *extremes* as to destroy the peace and unity of the beloved Zion of our God.—S. H.

[TO BE CONTINUED.]

WHAT DID THE WOLF CATCH?

Bro. Shields, of Mississippi, asks the above question, referring to John x. 12, which reads:

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep."

It was the sheep the wolf was after, and that he caught. The hireling fled because he was afraid of the wolf, for while the wolf was not after him to eat him, yet he would have hurt him if he had been in his way or had tried to keep him from catching the sheep. Christ was talking of natural sheep and natural hirelings, and teaches what they all knew to be true about them; that a hireling would run away and leave the sheep to fall a prey to wild beasts.

But he teaches them that this cannot be the case with him and his people, whom he calls sheep; that their enemies cannot catch and destroy them, because he will defend and protect them; that he is the good shepherd, and not a hireling; that the sheep are his own, and that he will give his life for them; that he must be destroyed himself before his sheep can be destroyed.

R.

LESS THAN NOTHING.—ISA. XL. 17.

We have seen it stated somewhere that a certain Irishman was requested to define the meaning of the word "Nothing." To this request he promptly responded by saying, "It is a footless stocking with no leg to it." This may be considered as a very brief and quaint way of defining its meaning, but after all, as a mere abstract definition, the whole vocabulary of written or spoken language cannot excel it.

But while this is true of the word nothing as a mere abstract definition—it signifies nonentity, or the entire absence of being—yet, when it is spoken in connection with other things, such as earth and heaven, man and God, and a comparison is sought to be drawn between them, there is even a more diminutive and stronger expression used by the great God Himself when He says, "To whom then will ye liken me?"—Isa. xl. 25. Where, among all nations and all the universe, shall we find a likeness or comparison to compare with the Self-existent and Eternal God? There is no comparison, and, as if laboring to express our inexpressable thought, the inspired man of God cries out, "All nations before Him are as nothing, and they are counted to him *less than nothing*, and vanity."—Isa. xl. 17. There is but one Self-existing and Eternal Being, and all other existence and beings owe their existence to Him. They are creatures, He is the Creator, and as creatures they cannot come into comparison with their Creator in point of eternal self-existence. The contrast between all nations and the great God is so inconceivably great that it cannot be better expressed than to say that in comparison to Him "They are *less than nothing*." It does seem to us that a more diminutive form of words cannot be used than to say "all nations are *less*," before God, than nothing. It shows the utter helplessness of all men and of all nations. And yet, when the great God brings any one to a feeling sense of this helpless condition, these words which express God's greatness and man's nothingness, are words of strength, comfort and consolation to him. He can, by faith in the infinite goodness and unlimited power of God, lay hold upon the hope set before him for deliverance through Him who hath "measured the waters in the hollow of his

hand and meted out heaven with a span, and comprehended the dust of the earth in a measure, weighed the mountains in scales and the hills in a balance," and hath so regulated and adjusted everything in nature, in providence or in grace, that "all things work together for good to them that love God; to them who are the called according to his purpose." And for the comfort and consolation of these poor and needy ones who seek the waters of life and there is none, then the Lord saith "I, the Lord, will hear them; I, the God of Israel, will not forsake them."—Isa. xli. 17.

But how differently do men in their natural state of unbelief, look upon themselves from what the Lord describes them to be! And not only do they look upon themselves as something, when they are indeed nothing, and less than nothing, in comparison with God, but they also have the same erroneous and false conceptions with regard to God that they do with regard to themselves; so much so that the Lord says of them, "Thou thoughtest I was altogether such an one as thyself." And even the Lord's dear redeemed people, who have been born of the Spirit into the everlasting kingdom of our Lord Jesus, when they are in deep waters of affliction and adversity, often despondingly say, "My way is hid from the Lord, and my judgment is passed over from my God."—Isa. xi. 27. A discovery of their sinful, weak and helpless condition reveals to them their nothingness before God, causing them to feel that their way is hid from the Lord; He will not condescend to notice or help such a poor, worthless creature. "O," says the poor, distressed one, "if all nations before God are as nothing and less than nothing, how exceedingly small, and how exceedingly less than nothing must one poor little sinful creature be in his sight!" "Will I not be overlooked and forgotten as a dead man out of mind?"

It is thus that many a poor, disconsolate and down-cast child of grace reasons and writes bitter things against himself at times, and for the consolation and encouragement of all such to still hope in God, the Lord saith, "Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to

the faint; and to them that hath no might he increaseth strength.”—Isa. xl. 28, 29. Here is strong consolation to those whose sense of dependance and weakness have caused them to flee for refuge to the Lord, who is a “Strong-hold in the day of trouble, and knoweth them that trust in him.” “There is nothing too hard for the Lord” to do which he hath purposed and promised. The weak and faint are the very characters that have power and strength given them. Their strength is in the Lord as well as their righteousness, their wisdom and their redemption. All are in him and all are put forth for their protection and security. They are made by the dealings of the Lord with them to view all nations as nothing, and less than nothing, in point of their eternal salvation from sin and death. Nothing that earth or any created wealth or power can yield will give relief or comfort to these weary and faint ones. The whole expression of their soul is, “Whom have I in heaven but thee? there is none on earth I desire besides thee.”—Psa. lxxiii. All nations are less than nothing in this emergency, but our God is ALL *in all*. “Praise ye the Lord.”—M.

EXTRACTS.

ADMONITION.

“Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”—Jas. ii. 18.

James is here showing the necessity of the Christian having that godly walk that should characterize him as a child of God. James is addressing *brethren*, those born again and heirs to that heavenly inheritance. He is not addressing the unregenerate, for they are in the flesh and cannot please God, and hence have not faith. There is, indeed, a possibility of our having faith and not having works. There is too much of that *faith* that James calls dead “faith.” Faith is the fruit of the Spirit, and none have evangelical faith but those who are born of God and in whom the Spirit dwells.

Good works are produced from or by the Spirit as a result or fruit of “faith,” like good fruit produced from a good tree. James tells the brethren here how to act toward each other; that they should not be high-minded, or be puffed up with pride. If a brother possesses wealth, he should not mistreat the brother who is poor, and even clad in rags. Instead of the wealthy brother telling this poor one to take a low seat, he should remember that

Jesus in the flesh became poor for us, and he is a friend to the poor "Behold, I leave in the midst of thee an afflicted and poor people, but they shall trust in the name of the Lord" Then it is the duty of the Saints to remember the poor, and hold up their weak hands and confirm their feeble knees. When we can administer to their needs we should do so. There is a covetous spirit that gets among God's people occasionally that causes brethren to neglect their duties to the poor of the church and to the pastor. "Covetousness is idolatry," and I fear that we have a great deal of that kind of "idolatry" in the church. I hear such expressions as these: "God will take care of his people"; "There is no use for us to be bothered about the poor members or the pastor, for God will take care of them"; "If he was a child of God, the Lord would not let him suffer."

That is the faith that James is describing. What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, "Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." There is too much of that kind of faith which does nothing, and hence is dead or fruitless. Such faith, or spirit, tells the poor Christian that God will supply his needs and there is no use for the brethren to do anything for him if he is poverty-stricken. Such "faith" encourages God's children to live out of the fellowship of the church as long as they can. God will make them come when he wants them to do so. It tells the disobedient Christian to live in disobedience as long as he can; that God will make him come when it is his will. It tells the poor Christian on the outside of the fold to wait the Lord's time. "To-day is the day of salvation" That faith (without works) encourages disobedience and idolatry in the church.

There are so many that claim to trust in God to do their obeying, when it is only to gratify that carnal mind which is enmity against God, that lusts to do wrong. It is the duty of the Christian to work, not that he is blest for his work, but is blest in the deed. How is faith dead without works? Paul says, "If ye live after the flesh, ye shall die." "To be carnally minded is death." The Christian, in disobedience, dies to his Christian comforts, and fails to find that sweet rest that the obedient find in taking the yoke of obedience. "He that is willing and obedient shall eat of the good of the land." This salvation which we should "work out," and should not "neglect," pertains to time with us, and the death is here. I know of many who are sound in the fundamental principles of doctrine, but are excluded from the fellowship of the church, and hence are dead to the sweet communion of Saints. They had the "faith without works." There is a time justification to the believer by works, as Abraham was justified by works

when he offered Isaac upon the altar. Paul *persuaded* the disobedient to obey. He said, "They that *believe* in God should be careful to maintain good works." The "*believer*" "hath everlasting life," "is born again," "is passed from death unto life," and "hath the witness within." Hence the *believer* is a child of God, and should obey because of life. He should arise and be baptized, and not tarry. Baptism is a "good work," and the "*believer*" should be careful to maintain good works; hence the "*believer*" should be baptized at once. The "*believer*" should not say that he loves the doctrine, loves God's people, and is killed to the love of sin and the rudiments of this world, and then continue living in the world. "If ye be risen with Christ, seek those things which are above." Look at the allurements of this sin-smitten world that are thrown out to seduce the Christian and keep him living in disobedience. Dear Saint, if you have an humble hope that Jesus has called you from darkness to light, show or manifest it by your works of obedience. "Arise and be baptized and wash away thy sins," showing by your works that you are dead to the law by the body of Christ, and that you are called out from the world with its vain allurements. You should not go home and sit down, and conclude there is nothing else to do; but you should live in obedience every day of your life, and live as though every day was the last. If you see a poor Saint—afflicted Saint—visit him and administer to his needs." It is not enough to say, "I love the people of God." Prove by your godly works that you love them. Brethren do not visit each other as much as they should. Many times the world administer to the poor and afflicted almost as much as brethren. It would be a shame for an Old Baptist church to let a member go to the poor house. Brethren, do not shut up your bowels of compassion against the poor and afflicted, nor your pastor, who has to sacrifice his life for your sakes. Let us prove by our works that we have the greatest benevolent institution in the world. Christ set it up here, and his love is shed abroad in their hearts, which produces benevolence in its subjects. The members of this kingdom should not forsake the assembling of themselves together, as the manner of some is. Brethren, do not call a man to preach for you, and then let him go and preach to the walls and benches; go to hear him.

If you have that faith which is born of God, do not visit circus shows, theatres, picnics, Christmas trees, parties, drinking saloons, etc. Prove by your godly works that you are called out from the world. Would it not be a shame on a Christian for him to visit "parties" and participate with the world in their plays, visit bar-rooms and drink with the drunken, take the benefit of the home-stead law to shun his just debts. Let us keep ourselves unspotted from the world, and honor the high profession we have made in Christ. May the Lord enable us to be followers of God as dear children, and walk in love and fellowship. Yours, in gospel bonds,

Ozark, Ala.

LEE HANCKS.

BELoved BRETHREN EDITORS: I have been impressed for a long time to write something for our family paper, THE GOSPEL MESSENGER, but when I think of how imperfect I am, what a limited view I have of the gospel system, how lean in spirit and unworthy of the many blessed favors I have received, I am made to falter and oft times to cry out, O, wretched man that I am! Yet when faith is in exercise I am made to mount up as on eagle's wings and soar away to Pisgah's top, there to sing of his dying love to man; to speak of the goodness of God and talk of his wondrous power and love for his people, and if I have ever coveted anything it has been a gift from the Lord to publish salvation abroad to dying man, in that way that would redound to the glory of God and the comfort of the dear saints. But it has not seemed good to the Lord to grant to me that open door of utterance that would be profitable to the church, but I shall bless his holy name that while he has seen fit to withhold from me that inestimable gift, I feel sometimes to hope that he has opened my understanding in some degree, that I might understand the Scriptures.

About fifty-five years ago, I hope the Lord who shined out of darkness shined in my poor, sinful heart to give me the light of the knowledge of the glory of God in the face of Jesus Christ, and ever since then I have had, most of my time, the desire that the Psalmist speaks of when he said, "One thing have I desired of the Lord, and that will I seek after, that I might dwell in the house of the Lord forever to behold the beauty of the Lord and enquire in his temple." O, dear brethren, what a glorious field opens up when we, by an eye of faith, behold the beauties of the Lord, where brethren and sisters can meet in the temple of the Lord in peace, love and harmony, and sing, preach and pray, and talk of his loving kindness and long forbearance to his saints.

It is a source of deep regret that our dear brethren ever strive about words of no profit. I think that if they would strive more to keep the unity of the Spirit in the bond of peace, it would be much better for the church. They need not be alarmed, for the Lord will take care of his own, for he has said, "My counsel shall stand, and I will do all my pleasure. He speaks and it stands fast; he commands and it is done: who art thou, O man, that repliest against God? He holds the destiny of nations in his hand, and who dare say, Why hast thou made me thus? His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace; and of his government there shall be no end."

"This awful God is ours,
Our Father and our love;
He will send down his heavenly powers
To carry us above."

O, what a blessed hope to the saints! It seems to me it would be more to the glory of God and to the comfort and up-building of Zion, if our ministers would heed the admonition of the dear

Saviour when he commanded his disciples, saying, "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," etc. Now, dear brethren, what must be taught?

"Tell of his dying love,
Tell of his rising power,
Tell how he intercedes above
For those whose sins he bore.

Yes, dear brethren, let us tell how God created man in His own image, and after His likeness, and placed him in the garden, and gave him a good law, and man transgressed that holy law, and for the love of his bride, knowingly and of his own volition, went with her into sin and transgressed the law of his Maker, and not by compulsion of God, thereby entailing on his entire posterity the penalty of death—death in trespasses and in sin. But O, what a blessed thought, that ere the highest dust of the earth was fashioned, God had prepared a ransom for his people whom he had chosen in Christ before the the world began, to the end that they might be holy and without blame before him in love; having predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, and who, for his great love wherewith he loved his bride, who had now gone down into sin and death, left the blissful world of glory and descended into this world of sin and gloom, and made himself of no reputation, and took on himself the form of a servant, became obedient unto death, even the death of the cross. O, what love!

For love like this, let rocks, and hills,
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak.

Yes, after he had suffered three dreadful hours suspended between the heavens and the earth, when the appointed hour of the Father had come, he cried with a loud voice, *It is finished*, and yielded up the ghost. O, dear brethren, was that for you and me? Hope thou in the Lord!

When I set out to speak of this seemingly vexed question, predestination, I thought I would not give any opinion, but I seem to be impressed to give one short quotation with a brief comment: The wrath of man shall praise Him (God) and the remainder of wrath He will restrain. Now, dear brethren, this seems so plain to me that I cannot see any room for cavil. Let us all be satisfied to believe that all the wrath of man that will not redound to the glory of God in some way (though unknown to us) and to the good of his people, he restrains. O, how I love that restraining power! Our heavenly Father, in order to manifest his power and make his glory known to man, exercises both permissive and restraining power; he permits the wrath of man to go just as far as will accomplish His will and the good of Zion, and there it is

stayed. He sits at the helm; he gave the seas their bounds, and man's destiny is set; he hath afore determined the times appointed and the bounds of his habitation. Now, brethren, let us be careful what spirit we manifest, for God is not mocked, and remember, every transgression and disobedience shall receive a just recompense. Just here I want to say a word to Moderators and Deacons of the church: A great deal of the peace and safety of the church depend upon you; the government of the church is, in great measure, upon your shoulders; be harmless as doves, forbear in love, seek for the good of the church; but if amputation becomes actually necessary to save the life of the body, let it be exercised.

I want to say to the brethren and churches that are so divided over these questions: Stop and consider what you are doing; repent and do your first work, lest your candlestick be removed out of its place. When our dear Lord dispensed his blessed gifts to his disciples, he gave some apostles, some prophets, some evangelists, some pastors and teachers, and now we come again to that all-important question, what is to be taught, and what did he give them for? O, what an important question; did he give them to enable them to bite and devour each other; did he give them for the end that brethren might quarrel over the extent of God's sovereign power and wisdom, and such things? O, my soul! he gave them for wiser and better things than these. He gave them for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. O, what blessed gifts to men! Now, brethren, let us lay aside all malice, and preach, write and talk to the edification, comfort and up-building of the dear saints.

Let us tell to all around,
What a dear Saviour we have found.

Let us tell how he found us in a waste howling wilderness, how he led us about and instructed us, how he took us up out of the mire and clay and set our feet on a rock, established our goings and put a new song in our mouth, even praise to his holy name. O, dear saints, do you remember when in the dark and dreary wilderness of sin, when the raging billows seemed about to swallow you up, when all creature help had failed, that in an unexpected hour a sweet, small whisper came, "Son, (or daughter) thy sins are all forgiven thee; go in peace." What a blessed peace, but the full enjoyment of that peace is not yet; the dear Saviour says, "If you love me, keep my commandments; take my yoke upon you and learn of me, and ye shall find rest to your souls." Then, dear little ones, take up your cross, go home to your friends and tell what great things the Lord has done for you.

O, brethren all, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, ever looking unto Jesus, who is the author and finisher of our faith, and let us journey on until we possess that heavenly land. Let us lay aside all malice, evil speaking, hypocrisy, envyings and back-

bitings, desiring the sincere milk of the word, that we may grow thereby; let brotherly love continue, that when Jesus shall come with his retinue of angels, that we may be waiting, and be so unspeakably happy as to have our vile bodies changed and fashioned like unto Christ's glorious body, there to bask in the smiles of his love, while vast eternity shall endure.

Your brother I hope in Christ,

Falmouth, Ills.

A. P. BRODERICK.

BALLINGER, TEXAS, Feb. 20, 1893.—*Dear Bro. Respass*: I take the liberty of an old subscriber to write you about a matter that lies near my heart, that is, the establishing of the church in this section of country. We have a fine, rich, healthy, new country, with many openings for procuring homes, and there is not a Primitive Baptist preacher or a church organization in the county, though there are a few holding fast to the truth, trying in a feeble way to witness for the Lord, of which your humble correspondent trusts she is one, though seeming with but little effect. But all is in the hands of the Master. We have lots of so-called churches, trusting greatly in their own works for salvation. The Missionary Baptists of this section, in their associational declaration of faith, have purposely left out the doctrines of election and predestination, and it seems to be left to the Primitive Baptists to witness for that truth.

Now, dear Bro. Respass, if by publishing this, you cause some minister to move from some field where they are not so much needed as here, I believe you will be doing God's service, and certainly conferring a great consolation on, I trust, one of God's little ones.

I would be pleased to correspond with any one that should think of coming here. Yours in the Lord, RHODA DEAN.

A COMFORTING INCIDENT.

[Will not brethren and sisters give us more of such incidents in their lives as this?—R.]

OGLESBY, TEX., February 18, 1893.—*Dear Bro. Mitchell*: I have desired for twenty-five years to see you, and this desire increases as old age comes upon me. Your written articles in the MESSENGER are to me like cold water to a thirsty soul, exceedingly refreshing. I regard the MESSENGER as a gracious gift of God to his people, and to me especially. God bless the donors who minister to the poor as the Lord hath prospered them.

I first heard of you by our dear aged brother, Jacob Lindsey. He was a lovely, precious and orderly walking brother, a great instructor and peace-maker in the church. He was acquainted with you in Alabama, and died in North Mississippi.

I must tell you that I do believe the GOSPEL MESSENGER is doing a vast amount of good for us in the way of promoting peace

and order in the churches. There seems to be more desire among the dear brethren to stand in the old paths and ask if there is room in the hearts of God's dear children for such as I

O, my dear brother, have I a place in the sweet fellowship of the Saints of God, who are born of an incorruptible seed that liveth and abideth forever? Am I thirsting to be conformed to the image of Jesus? Am I praying as one of old, "Lord, evermore give us this bread from heaven"?

I desire to speak of many things, but space forbids; but I will say here that in last MESSENGER Bro. Respass speaks so truthfully concerning parents and children that I do hope it will be as good seed sown in a fruitful soil.

And now, my dear old brother, I want to come to some things which seem as a revelation to me. Myself and wife live with our youngest son, and he is our youngest child also. He is now thirty-four years old and has his second wife. When he was born he did not weigh over three pounds. When two years old we all thought he would surely die with a severe spell of pneumonia. The ninth day in the evening there was considerable time between each breath, and he was thought to be dying as he lay upon his mother's lap. Being greatly distressed and worn out, I said to my oldest son: "I desire to lie down; let me know in time to see his last breath leave him." In about twenty-five minutes my son came to me, saying, "Pa, come quick." I rose and said to my wife and son, "The child will not die." My wife said to our son, "Shake your father, for he is not yet awake." Immediately I replied, "I am awake and in my right mind, and the child will not die at this time, for the Lord has given me to see his offspring." I sat down by the little fellow, and he had indeed as much the appearance of one dying as I had ever seen any one. And here we mingled our tears, and my wife said, "Do you now believe what you said when you rose from the bed?" I replied, "Yes, I do," and constantly affirmed it. The sun was near setting, but before bed time that night all symptoms were favorable for the child to live, and I said, "The child will live and I shall live to see his offspring." This was thirty-two years ago. When twenty years old, he left us in Tennessee and went to Texas. This looked a little discouraging, but I cannot say that I ever staggered at the promise of God in this matter.

In a few years we broke up in Tennessee and moved to Texas. And while we were staying with our son I was permitted to hear the first cries of his first born son, and I cried out, "My Lord and my God!" The faith God had given me when in such great trouble was now fully realized.

And now, Bro Mitchell, suffer me to talk of myself a little. I am now seventy-nine years old, but before I was three years old I had rheumatism so that I lay upon my bed for two years, my extremities cold, and my feet and legs and from my hips down had perished away considerably. But I can say in truth that the

Lord my God hath fed me all my life long, and best of all, he has given me his truth and his holy Spirit in my heart to lead and comfort me. I trust this is true. I have none of the goods of this world, neither do I ask any person for anything; yet before I am in need I am supplied. This has been my condition for ten years past, and surely I ought to be thankful. May you be enabled to send your cries to God for me and mine. My dear companion has been a church member fifty-five years and I sixty years. She has been an invalid for seventeen years past, yet she sits up a good portion of her time, makes up her bed and gets out sometimes to help cook. May God bless you and yours, my aged brother.

W. A. HOLBROOK.

REMARKS.—By a note on the margin of the above letter, our aged brother says: "This is not for publication, but if you want to publish, do as you please with it." It came so timely to me, and was so full of comfort, that I do not feel inclined to withhold it from others. Three other letters were received from aged brethren in different States by the same mail that brought the one from our dear aged brother Holbrook, and I certainly read them all with interest and comfort. It seems that each of them had been moved by the same spirit to write at the same time, in the same humble and Christ-like manner, and each of them, as well as myself, are being cut loose more and more from worldly trust, and are "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity."—W. M. M.

HOBGOOD, N. C., February 22, 1893.—At one time before I was to pass through a great trial of destitution every way, I felt a great weight, but knew not what was in store for me; but the Lord knew, and he in his mercy (bless his holy name) prepared me for it. I was sitting one night with my sweet babe in my arms, and a command was given me. It was this: "Bake a piece of bread and put a ring in it." I never can tell how I felt, but I rebelled, thinking it was imagination or Satan tempting me; but the impression grew greater and greater with all my efforts to get rid of it, and I felt like I'd die if I didn't do it, so I said, if it is God's will it shall be mine. So I did; but oh! how foolish it did seem to me. When it was done, I took it in my hands and these were the words that came to me: "This is the bread of life, and to you it is given—the bread of this life and of a life that has no end." I was satisfied.

It was not many months after this before we were stripped of almost everything. My dear companion almost in despair, our little children around us, and my husband would say to me, "What shall we do?" I told him the Lord would provide, and he did. Oh! it was so humiliating to me to think we couldn't provide for ourselves, but with such a thankful heart did I receive what was given us, feeling that the Lord had ordered it as it was.

"His mercy endureth forever." I felt that my suffering was just, but it did seem more than I could bear at the time; but the Lord gave me strength to bear all, and to him be glory and honor.

Another time I became greatly distressed, but didn't know what was the matter; but feeling it my duty to try to make my home pleasant and happy for those around me, concluded I'd keep my trouble concealed from all, bear it alone, and thought I was doing it, when one day my husband said to me, "What is the matter? You carry the most troubled face I ever looked upon." I was astonished. I thought I was hiding it. I told him I didn't know, but I was troubled nigh unto death. I could enjoy nothing, and one day I was in a crowd, but didn't know what any one was saying scarcely, I was so deeply engrossed with my own thoughts; when it came to me I was troubled about my husband, and then my trouble increased, for I feared the Lord was going to take him away from me (he would die). Then it came, No, he will not die, but you will be united again (he has felt that we were separated ever since I joined the church). He is not a member yet. I soon after that time was given a thankful heart. If I was sick, I was thankful; if I was well, I was thankful; if I didn't have I was thankful, and if I did have, I was thankful indeed. If any one handed me a cup of water or bathed my aching head, I felt oh! so grateful. But I never have felt exactly as I desired to feel, *i. e.*, entirely free from sin, and won't till I die.

Affectionately,

BETTIE Z. WHITLEY.

[This letter was misplaced]

CLIMAX, GA., November 11, 1892.—*Very Dear Brother:* I visited three Associations in Alabama, the Choctawhatchee the fourth Sunday in September, and I have never seen a greater manifestation of love in transacting business, and the preaching was all alike—salvation by grace. I had appointments from the Choctawhatchee to the Conecuh River Association as follows: Baptist Rest, Corinth, Hopewell and New Providence, where I met dear old Bro. Henderson, and went home with him and talked with his dear and afflicted wife that has not walked in twenty years; but she loves Jesus and glorifies God, notwithstanding her afflictions. Thence to Elam, Beulah, Paran, Mt. Zion and Pleasant Hill, and I feel that my visit was appreciated by one and all; thence to Conecuh River Association, where another good meeting, as good as the Choctawhatchee Association was; then to a church near Lewisville, Ala., and we had another feast, and then to the Western Primitive Association, where we had just as good meeting as the others. On my tour I met with several preachers that I never met before. The young-ones felt like children and old ones felt like fathers, as if I had been acquainted with them all my life. And I was made to consider the doctrinal troubles which have invaded the camp of Israel, and they are fleshly, and if the dear servants would preach what God has re-

vealed to them, and no more, it would stop doctrinal troubles. And now, dear brethren, I ask an interest in your prayers. Farewell.

In love, PETER T. EVERITT.

OBITUARIES.

J. R. WORSHAM.

A sad vacancy was left in Mt. Carmel church, in his own loved home, in his neighborhood and entire community, when, on the night of November 17, 1892, this beloved brother, devoted husband and father, useful neighbor and honored citizen's life's work was done, and the call came for him to leave this world and depart home. He was born August 20, 1822. Having lost his father when but a prattling boy, he was left solely to the care of his true Christian mother, who did her work well in training him in the way of wisdom and uprightness. Her anxiety was great for him to come up to a noble and useful life. God's blessings attended her efforts; he was an obedient and truthful boy, and when he arrived at manhood, he was a comfort and staff for his mother in her declining days. He was married to Miss Elmira Jordan in 1846. They spent many happy years together, and accumulated a good portion of this world's goods, raised and educated eight children that have all married and taken honorable and important positions in society. During all these years, his walk was so exemplary and noteworthy, and he took so much interest in the church of his mother's and wife's membership that it caused the minister and others concerned, at different times to approach him in a delicate way concerning his feelings towards joining the church. He would invariably cut their enquiry short by saying, "If I have nothing to relate more than I now have, I will never join."

In March, 1883, death invaded his home, and he had to part with his beloved wife. In the shadow of this great affliction, his spirit was chastened; her blissful death was sanctified to him, and in humility he went to the church and told them what he hoped the Lord had done for him long before. His desire had ever been that way, but he felt too unworthy to speak of much less approach its sacred altars. He was warmly received, and baptized the next day by Eld. W. C. Cleveland.

In 1886 he was married to Miss Mattie Chambless, who brought a blessing in her hand to him and his children; yes, to our neighborhood. His last years were hallowed by her devotion. His was a noble life. God and duty were in his heart and bloomed forth in noble deeds. His kindness reached out to his colored neighbors as well; the industrious ones, struggling to make an honest living, he never failed to aid and encourage; the lazy and profligate he did not pass by, but would tell them of the error of their way and the result of it, and point them to a higher course of action. He was not of loud pretensions in his religious life, but he adhered with firmness to what he thought was right. He could not tolerate the idea of a Primitive Baptist visiting a grog-shop or drinking intoxicating liquors as a beverage; the very thought of it was repulsive to him. He had no delicate veil to throw over it; he did not see how they could do so in the face of its many evils. While he loved the doctrine of salvation by grace, obedience to the legal law found no less response. The minister—let him be a home minister or from abroad—who would tell the youths of their obligations to be moral, sober, truthful and upright in conduct, and point out to them the many benefits that would result therefrom, he would be sure to give a hearty welcome, and help him on his way to tell it to others. It was the sweet refrain of his sainted mother in the long ago, he felt its wholesome influence

in his own life, and it was his delight to hear it repeated to the youths in his old age. His sympathies went out for them, and he wanted them to hear and obey it. In his late years we have heard him speak of that sweet impress of his mother's, and as the years went by he honored its influence more and more.

For a long time THE GOSPEL MESSENGER has been a welcome visitor at his home. It was a great pleasure to him to read it, and he wanted his children to read it. He loved and cared for his pastor, who misses him so much now. His home was a great place for him, and an inviting and pleasant retreat for many other brethren. His health had been failing several months, and he, realizing well the end was near, arranged his business accordingly. He was resigned to go or stay; he said he was submissive to his Master's bidding. On his face reposed the look of peace known only to him who had tried to do his duty and felt God's smile upon him. His groans and sighs from bodily pain would often break out in songs of praise. He loved the songs of Zion in life, and they were sweet to him in death. His funeral was preached in Culloden, by Eld. W. C. Cleveland, where he was laid to rest.

To his beloved wife we would say: In this gloomy night of your deep sorrow, we hope the lamps of heavenly promise will shine out to cheer you onward and upward. To you, children, who loved and honored him so much, I would would say: He speaks to you as clearly and forcibly from the grave as he did when you felt the warm clasp of his hand and beheld his responsive look. His sacred memory is entwined around your hearts, which you will tenderly cherish until you, too, are called to go.

EMELINE JORDAN.

MRS. MARGARET E. RAMBO

Was born September 24, 1836, married November 25, 1852, to H. V. Rambo, son of Eld. Kinchen Rambo, baptized into the Primitive Baptist church July 20, 1856, by Eld. K. Rambo, and died February 13, 1893, at her home in Chattooga county, Ga., after a long illness, attended with much suffering, which was borne with Christian endurance. Sister RAMBO was long in the service of the Master, evidenced by care for all that she was associated with; always anxious for her husband and children, and it appeared to the writer that under no circumstances did she neglect her duty to her church; ever watchful for the common interest of the church, she was a deacon's wife indeed.

Her last words were, "I am nearly there; I am happy." She was the mother of twelve children; five have gone before and seven remain, two unmarried daughters, Dora and Lilla, who never lost an opportunity to honor their suffering mother, and two minor sons that she makes special mention of in a letter written, sealed, and addressed to her husband and children, to be opened and read after her death, dated August, 1891, which is attached as part of this notice. Brethren and sisters, think of the bereaved brother and his children.

W. C. BRYAN.

AUGUST 19, 1891.—*Dearest Children*: Feeling that I may not stay long on this earth with you, I want to leave a few words for you to consider when I am gone to my eternal home. Dear children, first of all, I want you to remember that I have always told you to live right in this world; to be God fearing and serving children, and to love and respect one another, always trying to bear one another's burdens. I ask you all to keep a watchful eye over those two precious boys, for now is the time they need to be taught to live and act right. Dear Dora and Lilla, I appeal to you to be kind and affectionate to them, and try to influence them to be honorable men. Oh! it is so hard to leave my dear husband in this cold and troublesome world. Our lives have been so pleasant together, and it seems that I could not bear for him to go first. Oh! he has been

so kind and patient with me. Do, children, be kind and good to pa; do obey him; he will never direct you wrong. If he lives to be old and childish, bear with him. Dear married children, do try to raise your children in the fear and admonition of the Lord. O, the responsibility on parents! Take up your duties and have family prayer in your homes. It will draw you all nearer together and it will make your children have more confidence in you. Now, dear children, one and all, I have one request to make of you all. No doubt you have thought hard of ma some times when she objected to some of your wishes. But remember I always intended it for your good, and try and forgive me and think of me kindly. And now dear husband and children, I bid you farewell; I lie as I have lived—with a little hope that God, for Christ's sake, has pardoned my sins, and only in and through the mercies of Jesus Christ can I be saved.

M. E. RAMBO.

MRS. T. A. R. MITCHELL,

Daughter of T. C. and Sarah Hornsby, was born March 13, 1860, and was married to G. P. Mitchell in the fall of 1881, and joined the church at Macedonia, August 12, 1888, and died of consumption November 21, 1892, and was buried at Ashland, Ala., the following day, leaving a husband and five small children. Sister Mitchell was a quiet, unassuming member of the church, and during her short life had a great deal to give her trouble, having lost by death a mother and two sisters, and a short time before her death her little babe, leaving her husband and five small children to mourn her loss. While death was a relief to her from suffering and sorrow, it was a great trial to her family—father, brother and sisters—and cast a gloom over her church. Sister Mitchell suffered for some time, but bore her sufferings with patience and never murmured at her lot.

The writer baptised her upon a clear experience of grace and tried to preach her funeral before she was buried, from Rom. viii 29: "Them he lid foreknow he also did predestinate to be conformed to the image of his Son." It took all of life, with all of its troubles, trials, temptations, and sufferings, with regeneration, death and the resurrection from the dead to completely conform her to the image of Jesus; and may God comfort the dear bereaved ones with the hope of meeting again in a world of happiness, where there will be no more sorrow or parting. We can commend her walk and Christian deportment to her relatives and to her church as worthy of their imitation, and may the grace of God comfort, lead and prepare them all, as we believe she was prepared, for a blissful abode with Jesus when life's troubles are all over with them, is the prayer of her poor pastor,

H. G. HARRIS.

THOMAS LEWIS JOHNSON.

My dear brother, THOMAS LEWIS, son of Wm. Levi and Martha E. Johnson, was born August 14th, 1858, married to Miss Georgia Ann Huff December 15, 1881, and died of typhoid fever at his home in Coosa county, Alabama, November 29, 1892. He leaves a wife, four little children, father, mother, five brothers and three sisters, together with a host of other relatives and friends, to mourn his loss. But we sorrow not as those who have no hope, for we feel that our loss is his eternal gain. While he had never made any public profession, we feel assured from the exemplary life he had lived, and the testimony he left behind, that he was prepared to meet God in peace, and that he now sweetly rests in the arms of Jesus. He seemed to realize from the first that his sickness was unto death, and appeared to be perfectly resigned, and on one occasion sang, "Bless the Lord, I'm happy on the way," and we can but feel that he was indeed happy on the way. He was a firm believer in the Primitive Baptist faith and doctrine, and had expressed his intention

of joining that church should he ever unite with any. He was quiet and unassuming in manner, just and honorable in all the relations of life, and died a highly respected citizen of the community in which he was born and raised; and since it has pleased God to take him to Himself we desire to bow in humble submission to His divine will, knowing that He doeth all things well. His remains were interred in Fish Pond cemetery, November 30, there to await the resurrection morn. May God, in much mercy, verify to his bereaved companion and dear little orphans His promise to be a Husband to the widow and a Father to the fatherless, and may he sanctify this sad dispensation of His providence to our good and His glory, is the heart-felt prayer of a bereaved sister,

Alexander City, Ala.

MARY C. JOHNSON.

SISTER MARTHA A. MARSH

Departed this life July 7, 1892, age fifty-six years, seven months and two days. She was born in Bryan county, Georgia, December 5, 1836, of Wm. and Mary Newmans, and married in her fourteenth year to Henry Marsh, of Emanuel county, Georgia, with whom she lived happily for about forty years. Not being blessed with any children of their own, their affection for each other was undivided. She received a hope in Christ at an early age, and joined the Primitive Baptist church at Canoochee, in July, 1856, and called for and obtained a letter of recommendation March 20, 1858, and re-united with the same church in March, 1866, where she lived a useful and consistent member till death. She was evidently gifted, as many will testify, and from her writings, found since her death, we see she had impressions to write for the MESSENGER, but while she never proclaimed the name of Jesus through the press, she did proclaim it wherever she went—not speaking publicly, but in common conversations. She was always instant in season concerning Christ and his kingdom, and it was one of the greatest pleasures of her life, from the earliest recollection of the unworthy writer, to read and converse about the Scriptures and to have the brethren and sisters visit her, and was ever ready at all times to do all in her power to make them comfortable. Oh! that I could live as free from sin and temptations as she did and follow the good example she set before me. She has been as a mother to me, and no one knows how much I miss her. She was always faithful to attend her church meetings; her seat was seldom vacant, except in case of sickness, and there was never one more ready and willing to visit the sick and afflicted than she was, and I will here say in return to her neighbors that during her sickness they were all duly faithful to visit her and carry her every needful delicacy to tempt her appetite, and I truly hope God will reward them in his own time and way for their kindness to her bereaved husband, who is left alone with a dear little niece eight years old. Sister Martha seemed so anxious to hear preaching that it was arranged to have preaching at her home three times during her sickness, and she seemed to enjoy it, saying it was reviving to her. It may well be said of her that she honored her profession by a well ordered walk and godly conversation. It would be impossible in this short sketch to do justice to her many good and useful qualities in life, so I must pass on to her sufferings and death. She was confined to her bed just fourteen weeks, and God only knows how much she suffered, as she bore it with so much patience and Christian fortitude, though she did not seem to suffer a great deal only at times, and her mind became much impaired some five or six weeks prior to her death, and still she was never heard to murmur; but her last words—her dying testimony—was that she would be better off after death. In her death the church has lost a good and faithful member, the community a good neighbor, and the husband a good wife. She leaves a husband, four sisters, six brothers and a multitude of relatives and friends to mourn our irrepar-

able loss, but we mourn not as for those without hope; we should rather rejoice that her race is run. She has fought a good fight, kept the faith, paid her last debt, and returned to the mother dust, but will come forth in the image of Jesus and shall suffer no more sickness or pain, but shall live again in that house not made with hands, eternal in the heavens. Dear brethren and sisters, remember us bereaved ones when it goes well with you.

HER SISTER.

MRS. MATTIE MIDDLEBROOKS.

It was just as the golden rays of sunlight crept up from behind the eastern horizon, October 14, 1892, that the angel of life came and carried Aunt Mat to her long-sought home. I say Aunt Mat because all who knew her called her aunt.

Aunt Mat was born in Bibb county, Ga., March 3d, 1827, making her stay here sixty-five years. At the age of twenty-six she was married to William Ingram, a widower with three children. She was a true and devoted wife and an affectionate step-mother. At Mr. Ingram's death she was left destitute, and all through the civil war she toiled for herself and children. At the age of forty-two she was married to Reuben Middlebrooks, with whom she lived until her death. She has two children living to mourn her departure, beside husband and a host of relatives and friends. But we feel that our loss is her eternal gain. At last she is freed from this sinful world and gone to her dear Jesus.

Aunt Mat lived with the Missionary Baptists from early girlhood till the second Saturday in August, 1891, when she, with her husband, were united to the Primitive Baptists at Salem church, in Crawford county, Ga., and was baptized the next morning by Eld. I. Grant. She said that she never felt at home until she got to Salem.

On the second Saturday morning in September, 1892, it being her meeting day, and she being feeble, her husband advised her to stay at home; but she told him that she felt like it would be her last time in life and went to church, and on Monday following she was stricken down with typhoid fever, when she lingered for five weeks, and bore her sufferings with true Christian fortitude. I was around her bedside a great deal while she was ill, but I never heard a murmur; all was, she prayed to die easy. Just before the last she threw up her hands and exclaimed, "Oh, how lovely!" and tried to show us the glory. The poor old weather-beaten form was almost exhausted as she cried out, "My way is clear! I see the light! Look at the sweet little angels!" Then she slumbered on, till finally she closed her eyes to

To awake in heaven in joyful lays,
And sing her great Redeemer's praise.

We would say to the grief-stricken husband and children, "Cheer up,

"The fight will soon be fought,
The victory soon be won;
The shining goal is just ahead!
The race is nearly run.
O'er the river we are nearing,
They are thronging to the shore
To shout our safe arrival,
Where the weary weep no more."

Her remains now rest in Salem's cemetery. Her friends paid their last tribute of respect by placing her nicely away, to rest on until the resurrection morn, where we hope to meet her again and know as we are known, by and by, and see as face to face, yes, by and by.

Yours, in love,

Ceres, Ga.

MINNIE HARRIS.

MARY P. HUNTER.

The subject of this sketch, Sister MARY P. HUNTER, nee Shipp, was born in Haywood county, N. C., February 12, 1812, was married to A. P. Hunter June 6, 1827, and was the mother of eleven children, seven boys and four girls, all of whom survive her but two boys and two girls. She spent the last fourteen years of her life with one of her sons, W. A. J. Hunter, at Almond, Ala. She was a member of the Methodist church about forty years, but in 1885 she joined the Primitive Baptist church and was baptized by Eld. W. R. Avery, September 5, 1885, and has since missed but two meetings, and that on account of sickness. She was constant in her walk, devotional in feelings, and constant in studying her Bible, which she greatly cherished. Mother Hunter, as she was familiarly called, fell asleep in Jesus on January 11, 1893, expressing willingness to go and be at rest. Her last words were, "Move the cover and let me raise my hands once more to God," and quietly fell asleep. She is gone home, where the wicked cease to trouble, and the weary are at rest. She leaves a large circle of friends, children, grand-children and great grand-children to mourn their loss, but trust their loss is her eternal gain. We laid her to rest January 13, 1893, in the old church yard, by her husband, to await the resurrection of the just. Peace to her ashes.

Mother Hunter's death was caused by a burn, December 8, 1892; her clothing caught on fire, burning her severely, and causing most intense pain, which at times seemed almost unbearable, but she appeared resigned. While visiting her in her affliction she said to the writer, calling me by name, "Pray for me and mine."

Sleep on, mother dear, sleep on,
 May thy rest be sweet;
 And when the Lord, to make up His
 Jewels comes, may you be one.

JAMES H. CLEGG.

MRS. ELIZABETH PYE.

Sister ELIZABETH PYE, whose maiden name was Patterson, was born in Troup county, Ga., December 20, 1832. She was made to know the blessed Saviour, in the free pardon of her sins, when quite young, and united with the church at Emmaus, Troup county, about the year 1860 and was baptized by Eld. W. M. Mitchell. Her life as a Christian was beyond question. She possessed unassuming, and indeed we may add she possessed all those virtues which make up a beautiful character. The last five years of her life were years of perpetual suffering, she having been the victim of a stroke of paralysis which rendered her almost helpless, but all her afflictions were born with unexcelled Christian fortitude. She was married to Curtis Pye in April, 1847, to whom she was a devoted wife. She leaves two daughters to mourn their loss. Her husband preceded her to the grave several years, and she lived with her daughter, who moved to Atlanta six or seven years ago. She was desirous of associating with God's people, and drew a letter from Emmaus church and united with the West Atlanta Primitive Baptist church in July, 1891. Though she was not able to attend her meetings, she often spoke of her desire for the welfare of Zion. She seemed indeed resigned to God's will, and was only waiting the welcome summons "Come up higher," and on Sunday, September 6, she fell asleep in Jesus. Her remains were carried back to Troup and were laid to rest in the church yard at old Emmaus, to be called forth in the morn of the resurrection. May the bereaved ones bow in humble submission to this dispensation of Providence.

S. H. WHATLEY.

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Vol. 15.

No. 6.

THE GOSPEL MESSENGER

AND

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STANDING.



THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 6. BUTLER, GA., JUNE, 1893. Vol. 15

DARKNESS AND LIGHT.

“Ye were sometimes darkness, but now are ye light in the Lord.”
—Eph. v. 8.

This text fitly illustrates the natural, as contrasted with the spiritual state of mankind. The natural state of fallen man is the point on which religious creeds split. There are but two religions in fact in the world, viz.; the religion of human nature and the religion of Christ Jesus—one being natural, all men in nature have it, and the other being spiritual, none have or believe it but those who are spiritual. The apostle could hardly have chosen two greater opposites for illustration than the darkness and light. Darkness discovers nothing. The apostle had no reference to natural darkness, only to illustrate. For instance, the light of the human body is the eye, and a man without eyes is in total darkness. All the light in the world may blaze around him and it discovers nothing to him. There *must be light in him* to receive light from without; “for when the light shineth in darkness, the darkness comprehendeth it not,” and how vain, then, to talk of teaching the blind to see, the dead to live, the unbegotten to be born, or bring souls to Christ. Yet such is the earth-born opinion, and millions of dollars are paid annually to teachers professing to do this. “With money enough the heathens can all be brought to Christ.” Indeed, this unscriptural delusion deserves more than merely a passing notice. The opinion is currently entertained that the heathen nations are being lost for lack of money to send men over to teach them Christ. But Paul said HE was not taught it by man, and Christ said Peter had learned it by revelation; and I conclude that

the experience of every Christian is about as theirs was.

But suppose the pure gospel was sent *by man* to all the heathen lands; if the people are in nature's night, the preaching of Christ to them would be foolishness; their darkness could not comprehend the light, nor "receive spiritual things," and the whole scheme would fail. The Holy Spirit must go before and prepare the heathen to hear, and the same Spirit can make another heathen preach. But how were people saved before Christ came? Surely none will contend that all were lost, and yet there is salvation in none other than Christ. May not the heathen now, who never heard of Christ, have the same "chance"? But again, of course these missionaries will admit that heathen infants that die are saved, and they must admit that they are saved through Christ; then the saving benefits of Christ are and have been all over the world wherever there is a dead infant. To deny this is to "preach infants in hell," and who can suppose that the good Lord is so ever watchful over the infant heathen as to not let one drop without falling on Christ, and so totally indifferent about the adults as to withdraw His saving benefits and turn their eternal destiny over into the hands of other nations, and they required to carry this same saving benefit back there at great expense, or in default, the poor heathen goes down to hell without any "chance" to believe and be saved. How does this theory vindicate the justice of God so clamored for in combatting the doctrine of election? This grand missionary scheme is twin sister to the great Sunday-school enterprise—all claiming to do "wonderful works in the name of the Lord," and train darkness until it culminates into light.

Sarah, they seem to think, has become as good as dead, and the promise must now come through the handmaid. Ten thousand prayers are going out every Sabbath day that "Ishmael (the work of these handmaids) might live before Thee." Was there ever a time when spiritual darkness was more prevalent than now, and when the people were more sorely taxed by it? Could the "craftsmen" in Demetrius' day beat the craftsmen in this day? Every institution claiming to help the Lord convert and save souls is within itself a denial of the Scriptures. But carnal religion has always

been eager to “do the works of God,” and when told that “the work of God is to believe on Jesus,” they are not satisfied just with that little thing—there is no human glory in that—and they press on, more anxious about doing good things than in believing on Jesus themselves. Thousands of people pay money freely to send the gospel to the heathen, while they themselves reject the gospel; but they glorify themselves by their contributions. The key that determines the two religions is this, one clamors for what it has done and is doing for the Lord, the other rejoices in what the Lord has done for them.

My letter is long enough. I leave the second thought on the text for a future article.

Your brother, I hope,

M. SIKES.

THE MUSTARD-SEED AND LEAVEN—MATT. XIII. 31.

DEAR BRO. MITCHELL: AS I have had some comfortable meditations on the above parables, I have concluded to submit some of my thoughts to paper, with a desire that others may be comforted with the same, as I trust I have been.

I understand by the Mustard-seed and Leaven, that the internal work of the Spirit of God in the hearts of men and women is represented. This seed in an incorruptible seed “by the word of God that liveth and abideth forever, and in another place we are taught that this seed remaineth in them, and they cannot sin because they are born of God.—1 John iii. 9. The faith of God’s elect springs up in the soul from the implantation of this seed or Spirit of life, and we are taught that if any one have this faith, even as a grain of mustard-seed, he can remove mountains of difficulties and troubles that may loom up before him.

Now, if this is a correct exposition of the parable, we are taught the sovereignty of God thereby, for no man consults his garden or field whether he should plant seed therein or not; neither are men consulted as to whether God shall write His law in their hearts, so that they shall all know him, from the least to the greatest. We are taught, also, by these parables something of the choice and predestination of God, for no man plants

seed in his field or garden without a previous choice and settled purpose of mind to do so. Again, we are taught something of the effectual work of the Spirit of God in the hearts of those in whom he writes his laws, for this mustard-seed is least of all seeds, yet when it is grown, it becometh a tree and shooteth forth great branches, so that the fowls of the air come and lodge in the branches, or as one of the evangelists record it, they "lodge under the shadow thereof."

Now, I understand by the branches of this great tree which sprung from such a small seed, that the fruits of the Spirit are represented, such as faith, virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity, and such like. If these do not spring up as the result of the incorruptible seed of God's Spirit in our hearts, then they are only shadows of such things, and not the things themselves. And it is sad to think how many poor, sinful men and women are taking shelter under these things, without an inward work of grace in their own hearts. And yet, if there is a whole nation on earth where every individual of them is entirely destitute of the Spirit of God within, there is not even a shadow of these Christian virtues for any to lodge under. But I will now say a few things concerning the parable of the leaven:

In Matthew xiii. 33, Jesus says: "The kingdom of heaven is like unto a leaven which a woman took and hid in three measures of meal till the whole was leavened." It seems to me that if God is wooing and beseeching sinners, as some say he is, to let him write his law in their hearts and minds, there could be no likeness or comparison, for I am sure I never heard of a woman wooing, beseeching or consulting the meal or flour whether she might be allowed to put soda or any other leavening substance in it or not. And further, if the Spirit of God, or this incorruptible seed, should fail to bring forth or accomplish what is designed by writing the laws of God in the heart and mind, I cannot see how the comparison of the kingdom of heaven and the leaven can hold good, for it is written the whole lump, or all the measures of meal became leavened by the effectual working power of the leaven that was in them. Whenever any poor child of God can, by faith in the power of God, lay hold of his never-failing

promises, he feels sure that these vile bodies shall eventually be fashioned like the glorious body of a crucified and risen Jesus, and that this mortal shall put on immortality. Then, and not till then, will the hidden leaven of God's Spirit have done its full work. Then, also, will every chosen, redeemed and purified sinner see, and know, and realize how it is that the "kingdom of heaven is like leaven which a woman took and hid in three measures of meal till the whole was leavened."

Dear brother, I submit these thoughts for you to correct the writing and publish in the MESSENGER or not, as you may think proper. I subscribe myself your brother in hope of deliverance from the bondage of sin and corruption into the glorious liberty of the children of God.

Chapel Hill, Ala.

THOMAS H. HUNT.

REMARKS.—I feel thankful to God to know, in my old age, that he is raising up young brethren like Bro. Hunt to meditate upon his word and talk of his power and of his irresistible and effectual work of grace in his people, by which they shall at last be fully conformed to the image of Jesus. Bro. Hunt has been a member of the church but a short time, but the Lord has called his mind into exercise on these precious things of the kingdom of heaven.—W. M. M.

CONTINUED FROM MAY.]

HISTORICAL SKETCH OF MT. OLIVE CHURCH.

CHAPTER II.

Immediately after being constituted, the church held her first conference and agreed to meet on the next Saturday to choose a pastor, deacon and clerk. Accordingly they met, and as no preacher was present, Jesse Taylor opened the services by singing and prayer, humbly and fervently praying the Lord's direction in the choice of officers, and in all the affairs of the little church.

At this conference Wm. Cadenhead, then a member and licensed preacher in the church at Mt. Gilead, was chosen as pastor, and W. M. Mitchell clerk. The choice of deacon was deferred till another time. Brethren

went with a letter to Mt. Gilead requesting the ordination and pastoral services of W. Cadenhead, and the church at Mt. Gilead heartily approved of the call, but it was not until three months after that Bro. Cadenhead was ordained and came to the church at Mt. Olive agreeing to serve.

The little church, however, was greatly encouraged, and though without a preacher, they promptly assembled for worship, and held their regular conferences. Visiting members from sister churches would come to see the infant church, giving all the assistance and encouragement they could and engaging with them in prayer and praise. The church at that time was much assisted by Deacon John Brown, of Providence church. He delighted in singing the praises of God, and was devout and pathetic in prayer, and often gave wholesome words of exhortation and admonition to the little lonely band of brethren and sisters, and served them as moderator in the absence of any preacher. In this way he was great help to his brethren, and they highly esteemed his services.

Occasionally at these meetings, before the church had any preacher, they would receive a member or two by letter, and as all were prompt to attend, they rejoiced together in the exercise of such gifts as the Lord had given them. It was here in one of these little lonely meetings that W. M. Mitchell, a young member, by urgent request of his brethren and sisters, first went forward in prayer in a public capacity, except in his own little family and a few times with one other family.

Eld. Wm. Cadenhead having been regularly ordained, attended the church meeting at Mt. Olive in May, 1843, and agreed to serve as the first pastor, but from some cause he did not get back to the June meeting, and missed some other meetings during the year. At this conference in May, Jesse Taylor was chosen as the first deacon, and two months thereafter was ordained by Elds. James Rockmore, J. J. Dickson, and W. Cadenhead. After this meeting in May, and before the next meeting in June, some very remarkable things had taken place. But as a relation of these things in full detail here would be rather personal and aside from the design of this sketch, only a few things will be mentioned.

Wm. M. Mitchell, the chosen clerk of the church, had got badly hurt in his breast some time before this from lifting, or rather, from the sudden falling of a heavy log while a "hand-stick" was in his hand. It disabled him entirely from work as his only and chosen means of support. He had been, from the time of his baptism greatly exercised in mind in reference to preaching, and when the little church met in June there was no preacher present, and by urgent request of the brethren, he made a few remarks on the text in Matt. xv. 25, "Lord, help me." This was his first exercise in the way of preaching, and at this conference the church liberated him to exercise his gift wherever his lot was cast, and they also announced at the close of the meeting that he would preach the next day. The news flew rapidly around, and Sunday morning almost the whole community, young and old, had assembled to hear the young preacher. The little "round-log" house was soon filled, and many stood outside near the door, as there was but one door to the house. Deacon J. Taylor opened services by prayer, after which W. M. Mitchell read a text, and in much embarrassment, fear and trembling, commenced speaking. In a few minutes his embarrassment was overcome and the Lord gave him such ease and fruitfulness of mind in speaking that he continued to speak rapidly for about the space of two hours. Little did he, or the church at Mt. Olive, then know that this beginning of his preaching labors was to continue with them for fifty years. How wonderful are the works and ways of God!

At the first meeting that Eld. Cadenhead attended after his ordination, he baptized two, and again in August three more. In September, 1843, the church at Mt. Olive was received as a component member of the Beulah Association. Up to that time seven had been received by baptism, and the total number was then nineteen.

During this year it was apparent that a better and more commodious house was needed, and in the summer, at a suitable time for farmers, nearly the whole community rendered assistance in some way, and very soon a good and more comfortable log house, 30 by 40 feet, was erected and furnished with tolerably comfortable seats for those times.

In February, 1844, Eld. W. Cadenhead, the pastor of the church, having moved into the vicinity, was received by letter as a member at Mt. Olive. W. M. Mitchell resigned the clerkship, and Josiah Payne was chosen and accepted the office to serve in that capacity. But it was not the pleasure of the Lord that Bro. Payne should long continue, for in August after he was chosen as clerk, he was killed by lightning, and Robert Burk was chosen as clerk.

In August, 1844, James Mitchell was ordained as deacon, and about that time Deacon John F. Sharp and wife were received by letter, so that the church then had one ordained and one licensed preacher and three deacons. Bro. Sharp was soon chosen as clerk, as the former clerk had moved away.

The minutes of August Conference, 1846, contains the following: "Resolved, that we have an annual three days' meeting in September of each year, and that Friday be a day of fasting and prayer, and Sunday communion and feet-washing."

In January, 1848, Deacon Isham Cadenhead and wife were received by letter, and in September Henry M. Higginbotham and wife were also received by letter, and at the close of that year the church numbered thirty-eight. But in May, 1849, a heavy shock fell upon the church and community by the sudden death of Eld. Wm. Cadenhead, the first pastor of the church. It was indeed a sad time with the church; but in about ten days after the death of their pastor, they assembled in conference and unanimously chose Eld. W. M. Mitchell. He was then a member at Enon Church, five miles from LaFayette, Chambers county, Ala., where he had moved to take charge of a little country school, and where, in July, 1845, he had been ordained to the full work of the ministry.

Eld. Mitchell had been attending the meetings at Mt. Olive most of the time from the first organization of the church, and he was now duly informed of the call of the church, and though serving three other churches at that time, and in much suffering and poor health, he agreed to serve Mt. Olive to the best of his ability.

With regard to time of communion, the church for a few years communed quarterly, but believing that it is left in the Scriptures to the best judgment of the

church as to time, they changed the annual three days' meeting and communion from September to July. Thus annual, instead of quarterly communion was established as the custom of the church. It was also agreed and kept up for many years that on Friday of the annual meetings the record of minutes for the past year and the Articles of Faith should be read. Why this custom has been omitted for many years does not appear on the church book.

At the close of the year 1850, another shock fell upon the church by the heavy afflictions of their pastor, W. M. Mitchell, so that he was no longer able to serve any church for more than four years. The hurt he had received in 1843 had caused other afflictions, greatly impairing his general health; but still the four churches of his charge, hoping that after a little rest he might again be able to resume his labors among them, procured temporary supplies for the year 1851. But as he grew worse and was prostrated nearly all that year, Mt. Olive obtained the services of Eld. Tyra Freeman, and as Eld. Mitchell, was then almost helpless and destitute of means of support, his father and father-in-law had him and family moved near the church, within three miles of Opelika, where they could better assist in caring for him and family.

Eld. Freeman continued his pastoral services at Mt. Olive till the close of 1852, when Eld. Wm. L. Taylor was received by letter, and upon the resignation of Eld. Freeman Eld. Taylor was chosen and agreed to serve the church as pastor.

During this year (1852), M. Higginbotham, who lived twenty miles distant, began to exercise a little in the way of preaching, and receiving encouragement by the church, in May of that year he first went into the pulpit. Deacon Wm. Collins had also been received by letter, and thus there were four deacons, one licensed preacher and two ordained ministers in the church at Mt. Olive in 1852.

Up to this time, a period of nine years, there had not been any jargon or discord in the church, but during this year they were under the painful necessity of having to cut off one brother from the fellowship of the church.

Another trouble came up. A good title could not be

had to the land on which the church house was built, and the house was in a dilapidated condition, so that another location had to be obtained. Finally, by moving about two miles a suitable location was procured and a subscription of near *five hundred dollars* was made up and the work of building commenced by Deacon James Mitchell.

[TO BE CONTINUED.]

ADAM AND CHRIST.

In the paradise of God, where the first Adam was placed, were two trees, one of death and the other of life. Adam was placed in charge of the garden to keep and dress it. Adam's flesh and bone were the workmanship of God, and was, therefore, not only good, but very good. God breathed into his nostrils the breath of life, and Adam became a living life. In that paradise he was surrounded with everything necessary for his happiness as a man. In addition to these blessings, God added unto him another, a woman, to be his wife and a help meet unto him.

While there were other trees in the paradise, God made no law concerning them, except the two mentioned. This law was not given to destroy Adam, but in mercy to him, to warn him against the evil that would befall him in partaking of one, and the good which would result from taking the other.

"Adam was made subject to vanity, not willingly, but by reason of him who hath subjected him in hope."

In this sinless state Adam and his wife lived in paradise until a tempter came to destroy their peace. That tempter, it is written, was more subtle than all the beasts of the field which God had made. Why God made Adam subject to vanity, and also made the serpent and endowed him with more subtleness, that is more sly, artful and cunning than any other beast of the field, we will not now stop to discuss, only to say, "He is the potter and we are the clay, and He had the power over the same lump to make one vessel unto honor and another unto dishonor. What if God willing to shew his wrath and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory even us whom he hath called, not of the Jews only, but also of the Gentiles." This is Paul's explanation of it in Romans ix. 21 to 24. Before the tempter came, Adam and Eve had access to both trees, but it seems did not partake of either tree until he came. Why they did not partake of the tree of life and live forever, seems to be a mystery, unless we take the description of the tree given by Isaiah, in the 53d chapter of his prophecies, as an

explanation. This tree was Christ, and Isaiah said of him, "He shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrow and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." If I am correct in drawing on Isaiah's description of this tree, we have a very sufficient reason presented to us why Adam and Eve, even before the tempter came, had not eaten of it. It appears their attention had not been attracted specially to the other tree until the tempter came, only God had said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." This warning of God seems to have kept them away from it, and they therefore gave themselves no special concern about it, and saw nothing attractive or good of it to draw them to it, until the tempter came and pointed out and explained to them their relation to it, God's law in reference to their eating its fruit, its beauty, its pleasantness to the taste, and its desirableness to make them wise—to open their eyes and make them as gods, knowing good and evil. When Eve heard this, and saw its beauties, she was willing and doubtless really desired to partake of it, but God's warning not to do so, lest she die, made her hesitate. The serpent had ample resources to draw on to remove her skepticism on this question. Being a liar, and the father of lies, he had a big stock on hand, and what he lacked he could easily manufacture; and now having gained his first point, he could easily accomplish the second in completely divorcing her from her fear of God, and in striking down her belief in His word, which was the only remaining barrier. Thus we are presented in the first introduction of sin into the world with the truth which is declared in the Scriptures, "The carnal mind is enmity to God; not subject to the law of God, neither indeed can be; that the natural man is as prone to sin as the sparks are to fly upward; and that they that are in the flesh cannot please God." It presents us with another thought, that man, before he became a sinner by actual transgression, was not only subject to vanity, but while in a sinless state as to himself and surroundings, had as little disposition to partake of Christ as he did after his fall from that sinless state and turned out of the paradise of God. It shows us although we be without actual sin, and although man may be surrounded with holy influences, and have access to God, as Adam did in Paradise, without regeneration by a new birth, being born of the Spirit, we have no use for Christ; He is without form or comeliness to us; we see nothing in him we should desire him. If this was true of man in Paradise, how could it be otherwise with his seed after him?

Suppose it is true, as claimed by some, that the scripture which says, "As in Adam all die, so in Christ shall all be made alive," is intended to teach us that while Adam and his posterity

fell and lost their standing in the favor of God, by the death of Christ, man is restored to that favor, and having been so restored all men are called to the tree of life, and as Adam had free access to it, so we now, by the death of Christ, also have free access to it, I ask if, without the new birth of the Spirit, are we not as prone to sin, and have as little desire for Christ, and see no more beauty in him than did Adam and Eve? Is he not still to us without form or comeliness, and as a root of dry ground? "Verily, verily, I say unto you, ye must be born again;" you must be born of the Spirit to see the kingdom of God, and you must be born of water and the Spirit before you can enter it. This is what Christ himself taught. Now, I repeat the question, if Christ's death restored man in his unregenerated state only, to give him another chance to partake of the tree of life, how can we expect any better results now than that which followed Adam's chance? But we discuss this when Christ and the apostles have so surely and distinctly settled the question? And, indeed, why should we try to show the unregenerate the things of the Spirit of God, when we are distinctly told in the Scriptures, "The natural, or unregenerate man, receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Then it is clear when those who are spiritual either speak or write as teachers, they should ever keep this thought before them, and not themselves, while claiming to be teachers and leaders of the blind, and instructors in righteousness, be found declaiming to the deaf, dumb and blind as if they had power to do that which God's word says cannot be done—that is, remove the enmity of the carnal mind and make it subject to God's law. God made man subject to vanity, not willingly; that is, man had no will in the matter. God did it for purpose of his own glory. May we not see in this subjection of man to vanity, a wall of fire kindled around the church of the living God, which serves to draw off from it her enemies, those who would otherwise be attracted to it, and corrupt it. We know according to history in all ages, the church was purest and freest from error when the unregenerate saw the fewest attractions in it. Like seek their own. The affinity of particles of matter for each other, the chemist found to be the law of nature. Sir Isaac Newton, from the falling of an apple, discovered by this law that the worlds were held in place in their flight around each other. The same law prevails in the minds and hearts of men, and we can no more reverse it than we can reverse God's law of affinity and gravitation in the things in nature. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." As are the fleshly so are they that are fleshly, is what God by inspiration tells us. When the church of God seeks, directly or indirectly, to set it aside in presenting attractions to the world to join it, or to attend its meetings, it is flesh seeking flesh, and will bring corruption. "From whence cometh

wars and fightings among you? Come they not hence, even of your lusts, that war in your members? Ye lust, and have not ye kill, and desire to have and cannot obtain? Ye fight and war, yet ye have not, because ye ask not Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not the friendship of the world is enmity with God? Whosoever, therefore, will be the friend of the world is the enemy of God If ye live after the flesh, ye shall die; if ye through the Spirit do mortify the deeds of the flesh, ye shall live " While it is not wrong for us to desire to see people attend our meetings, and to have ingatherings to the membership, yet it is very far from a true sign of the spiritual condition of the church, or the continuity of her peace and fellowship. The flesh despises Christ, and the preaching of the Cross is to them that perish foolishness. Is it not strange a people who are living in the Spirit and worshiping God in the Spirit, and who have no confidence in the flesh, should construe the presence of a large crowd at our meeting as a sign of our spirituality, or the absence of such crowds a lack of spirituality? Is it not strange we should desire the presence of people at our meetings who, we have reason to believe, esteem the preaching of the Cross foolishness, and allow that desire to so influence us that our prayers for our preacher to have liberty in the proclamation of it is prompted more by a flesh pleasing than a God-pleasing spirit? I am very fearful at times some of those identified with the people of God are more attracted to such meetings by a prospective crowd than a desire to meet Jesus. I think it is a most wholesome inquiry to make of our own hearts, Do I go because a great many people will be there, or do I abstain from going because very few people will be there?

H. BUSSEY.

[TO BE CONTINUED.]

THE WISDOM OF MEN—THE WISDOM OF GOD.

1 COR. II. 6 AND 7.

DEAR BRETHREN: Of late, my mind has been led to this theme for some cause, and to-day I feel like trying to suggest a few thoughts for the MESSENGER upon it. At the best, I feel sure that I can present but a few gleanings from the broad harvest-field of truth presented in the theme which I have named. I realize, as I think of it and read the connection, that there are many things upon each side of which I have but an imperfect knowledge. While the wisdom of this world is but finite, I cannot even grasp but a small part of it; and surely it is but little of the infinite wisdom of the Most High that any of us can see, and that only as it is revealed to us.

Not only in the particular text named at the head of this

article, but very frequently in the word is the "wisdom of man" contrasted with the "wisdom of God." The first two chapters of this epistle contain an unbroken chain of statements contrasting the two kinds of wisdom. Paul was exceedingly jealous of the honor of God in every way. Not only did he abhor the self-righteousness of the Jew, but he equally condemned the proud wisdom of the Greek. If the forms and ceremonies and morality of the Pharisees caused Jesus to be a stumbling block to them, it was equally true that the philosophical wisdom of the Greek made the doctrine of the cross to be the most utter foolishness in their view. The Pharisee hated Christ, while the Greek despised him. Human wisdom was as entirely the enemy of the gospel as was human righteousness. The preaching of the cross cut off human righteousness as being at the very best but filthy rags; and it as entirely also cut off all human wisdom as being but foolishness. Those who preached Christ stirred up the anger of the Jew and the contempt of the Greek. Paul saw that human wisdom was as much the enemy of the cross as was human righteousness, and so he warned the churches against both. Among the Galatian churches he found Judaizing tendencies existing, and so to them he wrote of the folly of trusting in the law, or its works, for salvation. Among the brethren at Corinth he found tendencies to Greek wisdom and philosophy, and so to them he wrote of the evils resulting from this tendency. No man by searching could find out God, even as it was also true that by creature obedience no man could justify himself before God. Now let it be remembered that Paul does not condemn in any man what we commonly call morality. What he aims at is to impress upon the brethren that when it presents itself as that by which a sinner may be justified before God, it robs Jesus of his glory and becomes our enemy, and God's enemy as well. And so Paul does not condemn the acquirement of human knowledge for all earthly purposes, neither does he condemn the man who is a lover of learning, but he does condemn it as the enemy of God and man when it takes the place of Jesus and presents itself to the minds of men as that by which they may at last come to God. To become like God and to know God, are almost synonymous and inseparable terms in the Bible. And Paul, rejecting all creature wisdom and creature righteousness as a means of knowing God or of being like God, would set forth Christ not only as our righteousness, but also as our wisdom. "He is made unto us wisdom and righteousness," etc.; and "in him are hid all the treasures of wisdom and knowledge;" and "to know him is eternal life;" and "by his knowledge shall my righteous servant justify many, for he shall bear their iniquities."

Paul, in his acquaintance with the Galatian brethren, did not find a direct rejection of Christ. Though they were looking to circumcision, and expected to be made perfect by this and such like fleshly means, they yet called themselves Chris-

tians, and professed great love for Christ; and they did love Him, because they had believed on him, and found him precious to their souls; but they were being bewitched by the plausible teaching that surely they must be circumcised and keep the law of Moses, else they could not be saved. Now, Paul plainly tells them that if they in the slightest degree trust in the law for salvation, they are wholly rejecting Christ. If one step, or one work remains for them to do, then are they not saved by grace. It is either all law or all Christ—it is either all works or all grace. And so now at Corinth Paul did not find a direct denial of Christ. In fact, these brethren had been washed in the blood of Christ, and knew Christ, and the power of his salvation; but they were in danger of being snared by a show of human wisdom. As the entrance of one atom of self work in the gospel scheme will gradually grow until the grace of God will in the end be wholly emasculated from it, so the entrance of human wisdom, even to the smallest degree, as being essential to a knowledge of God, will in the end, throw out revelation entirely; and it will be concluded that the finest scholar is the one who can know most of God. If self-righteousness can justify a man, what need of Christ as our righteousness? And if, by mortal power of research, we can find out and know God, what need of Christ as our wisdom, and what force has the scripture which says that "in him are all the treasures of wisdom and knowledge?" Some minds are so ensnared by the glow of human wisdom that I have actually heard it argued that a learned man goes into heaven better equipped for the work of finding out and seeing the glories of that world than an unlearned man. Oh, how different this from the teaching of Paul, that "the wisdom of men is foolishness with God, and that the foolishness of God is wiser than men." If man, vain man, cannot feed his pride by a display of human righteousness before God, at least he can boast of his wisdom as something solid, and helpful, and lasting. But God rejects the one as well as the other, because they both alike reject Christ.

The first and chief lesson, then, in the text, and in the whole of these first two chapters of 1st Corinthians, is that Paul would preach Christ, and Christ only, in all his fulness, as that wisdom of God in a mystery which God ordained before the world unto our glory. The wisdom of the world was all Christless, and Paul was so full of Christ that he would have none of it. But the wisdom of God was in Christ, yea, was Christ, and Paul gloried in it, though the world knew it not, and hated or despised it. And so he could say that he "determined not to know anything among them, save Jesus Christ and him crucified." And the crowning glory of Christ, as Paul believed in him and preached him, was the cross—"Christ and him crucified." Not Christ living, doing good, conquering his foes, but Christ crucified. The wisdom of God in Christ did not receive its crowning manifestation until it came to the cross of Calvary. Paul saw

this so clearly that he could say, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by which I am crucified unto the world, and the world is crucified unto me." This was the mystery indeed that had been hidden from ages and generations. This was that which the Jew stumbled at, and which was foolishness to the Greek; but it is this that to them who are saved, is the power of God and the wisdom of God. If I may so speak in miniature, all this is true in every individual Christian experience. Not only does God, by his Spirit teaching, lead his people away from all self-righteousness, but he also shows them the folly of all merely human wisdom; that wisdom of whatever name or kind, of which they have boasted, or which has been acquired by mere human research, they find leads not to God, because it is Christless, and God is found only in Christ. And so at last they are shut up unto the gospel of Christ as the only true wisdom. And the one striking difference that appears between a merely worldly, Christless wisdom (even if it be religious wisdom, as the world counts religion) and the wisdom of God in Christ is, that while the former puffs men up, and makes them boastful and arrogant, the latter humbles men, and causes them to be meek and gentle, and to say, "What have we that we have not received?" Thus the gospel of Christ, known and felt in the soul, humbles the pride of human wisdom, as well as the boasting of creature righteousness.

Now, a second lesson which, it seems to me, may be derived from this subject, is that now, as then, they preach best who preach most plainly and simply the doctrine of the cross. I mean by this, not only preaching Jesus, but preaching him in the plainest, simplest manner. As says the apostle, "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. To see Christ, to know Christ, and to preach Christ, is one thing, but to know and understand all the system of doctrine, and the relation that one principle of doctrine bears to all the rest, is quite another thing. To know Christ and to preach Christ himself is essential. This may be done while we yet understand but little of the system of doctrine connected with the gospel. And it is quite possible to preach these principles of doctrine in a Christless manner. The system of doctrine is the skeleton in which every bone, sinew and muscle may be in place, but to make this skeleton anything else but hideous, it must be clothed with warm, living, moving flesh and blood; *and Christ is the flesh and blood.* I have heard doctrine preached that was true, but yet it repelled me, because the living, breathing Jesus was not in it, nor as far as I could see, had the preacher felt the power of this salvation in his own soul. I have often felt to lament that my attempts at preaching Christ had been so lacking in the power of a present Saviour, and so much like merely holding up the skeleton of the doctrine. I want, always, "to hold forth the word of life;" to say "Behold the Lamb of God which

taketh away the sin of the world," but fear that I fail too often and settle down upon dry doctrine—dry because Christ does not appear in it. If I should know of one who had saved from death many lives, it would be very interesting to tell the story to others, and every sympathizing heart would be moved at the recital. But how differently I should speak had I been saved from death, and with my Saviour standing by me, I should seek to bear testimony to him and his mercy and power; I should not then indulge in ornate or rounded periods, and should not exhaust the dictionary for words, but with the shortest sentences and simplest words I should tell the story and strive to magnify my Saviour. Personal testimony is always plain testimony, if it be true. And if, out of the abundance of the heart the mouth speaketh, when we testify of Christ our preaching will be with plain words; and yet it will be the wisdom of God which we shall speak.

It has ever seemed to me that the preaching which the feeblest child of God could not understand, was not worth preaching or bearing. I have heard some children of God say after listening to a sermon, "Oh, was not that deep preaching? I could not understand it at all." My conclusion has always been that the preaching was not so deep as it was muddy. Clear water can be seen at a great depth. I have seen pebbles glittering at the bottom of water fifty feet deep, but who can see into muddy water? I have ever desired to use such words and such illustrations as the most unlearned would know the meaning of. I do not suppose I have always succeeded, but this has been my desire and aim. I think that all who are called of God to preach or write should seek for the plainest and simplest words, and not for high-sounding words and phrases. If the common people heard Jesus gladly it was not only because of what he said, but also because of the way he said it; and Jesus' words and illustrations were always plain and simple.

In conclusion, this thought has impressed me deeply: if Christ be the wisdom of God, as he is said again and again to be, surely to know Christ is also our highest wisdom, and to preach Christ is to show more wisdom than all the princes of this world know. To preach anything else is to descend to the wisdom of men, which is foolishness with God.

May God keep us all from the wisdom of the world, and help us to know more of Jesus and him crucified.

I remain your brother, in a good hope through grace,

F. A. CHICK.


Whatever mill a saint has going in the world, he will spread the sails of it for the wind of divine approbation, that it may move round for God's glory. When God sets him up above the world, then he holds up God to the world.

(2)

EDITORIAL.

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 For the next three months I will give every new subscriber, and the sender of a new subscriber, in addition to a copy of NAAMAN THE SYRIAN, a copy also of Eld. J. H. Oliphant's book on THE FINAL PERSEVERANCE, sent post free.—R

DO NOT GLORY IN MAN.

When ministers are favored with the natural gift of eloquent speech, and a liberal education in the arts and sciences of the world, there is a tendency in our carnal nature to place a higher estimate upon these things in the church than they really deserve, even to idolize them, and thereby become worshippers of men by ascribing to these natural and acquired gifts, a power and influence that belong to God. This carnal tendency and its consequences was abundantly manifest in the church at Corinth, and thus an occasion was furnished for the apostle to give warning of its evils, not only to that church, but to churches of Christ everywhere, in all time to come. It is true that no gift, whether natural or supernatural, should be disregarded, lightly esteemed or under-rated. Each and all of them are useful in their own proper place and for the purposes to which they are adapted. But let it never be once supposed, or such a thought entertained in our hearts for one moment, that natural or acquired gifts can in any measure be substituted for the Spirit and power of God. This would be idolatry, because it ascribes to men a wisdom, power and excellency of speech that belongs to God alone. "God hath spoken once—twice have I heard this—that power belongs to God."—Ps. lxii. Though men could speak with all the power and eloquence of men and angels, there is still

something far superior to this necessary—else, as pertaining to the proclamation of the gospel of Christ or the comfort and edification of Christians, they are no more than a sounding brass or a tinkling cymbol. What a sharp reproof to those who glory in the wisdom and learning of men! But on the other hand, if we should glory in men because of their ignorance of their own mother tongue, their broken speech, their awkward manner and indifferent appearance, we would be just as far wrong as when we glory in men for their excellency of speech and man's wisdom.

The church at Corinth, or some of its members, like some in this day, had placed too high an estimate on the excellency of speech of human learning, as though their faith would stand or fall according to the excellency of speech of man's wisdom and learning to defend it, instead of standing in the power of God's sustaining grace and truth. Those who come as preachers to the church, and come in the fullness of the blessing of the gospel, come in a sense of weakness, and fear and much trembling, no matter what their natural or acquired ability may be.—M.

CO-OPERATION.

CONTINUED FROM MAY.]

How long the palsied man suffered before he surrendered is not said, but whether long or short it was with him a time of sad retrospection. He could not help grieving over the past; but repent as he might he was helpless, and hopeless of ever being restored to what he once had been.

But strange to say (naturally speaking) this condition of helpless penitence was the hour of the loving service of his four brethren, and of a love more than of natural kinship. Their service now was not and could not be one to exalt themselves, but a service to "lift up" and exalt their cast down and helpless brother, and though they had not sinned as he had, yet they felt that his condition, humble and penitent as he was, was better than their's, and that he was more worthy than they.

If they had borne him with the thought that they were crowning themselves with honor as having been

right and he wrong, (which he had been) and that he was coming, so to speak, to them instead of to Jesus, it would have been with them as with Gehazi, Elisha's servant, to whom Naaman's leprosy came for his sin, (ii. Kings v.) and they would have been leprous and needed healing themselves. In that carnal frame of mind their work could not have been one of faith, without which there could have been no healing, for it is said that "when Jesus saw their FAITH, he said to the sick of palsy, Son, thy sins be forgiven thee."

Nor could there have been anything mercenary in their service, else it could not have been rendered, for the helpless man was poor and unable to pay them. If he had been rich he could have hired men to serve him and to have borne him to Jesus for pay, but such men could not have done it in faith, without which it would have been vain.

Besides, "lifting him up" in his bed to the top of the house and letting him down to the feet of Jesus, was a work not contemplated even by his four brethren when they started with him; and this of all they did for him was the special work that showed their faith, which could not have been shown by hirelings or men having only a mercenary interest in him.

But even if they had contracted to "lift him up," it would have been no more than a mere letter faith, or one based upon hire and devoid of love, and been vain, for it could not have deceived Jesus. Such men would have made preparation for the lifting up and letting down beforehand, as if taking a job for building a house or a bridge, or for delivering a lecture on science, etc. They would no doubt have carried along a wagon load, so to speak, of tackles, ropes and tools, made in shops provided for that purpose, with which to do the work with expedition, ease and elegance; so that with their machinery they could have seemingly cured a hundred men before these four men could have got to the top of the house with their palsied man. Or if he had been rich he could have gone in his carriage as Naaman did to the prophet in Israel; but like Naaman he would have had to descend from his carriage and have gone to Jesus as the poorest beggar in spite of all his gold; and the same manner of faith would have been required

to get him to the feet of Jesus as when borne from his home by his four brethren.

Nor can there be any force used in this sort of service, as if parents should force, by parental influence, children to join the church; or the church should force transgressors to confess their sins before they were penitent. There should be reproof, rebuke and exhortation as of a father to the child he loves; and like Naomi seeking rest for Ruth in the house of a husband, we should seek the rest of those whom God has brought from nature to grace, in the church. But we can prepare none for the church, nor make the guilty in the church penitent, only so far as our advice and admonition to them may be blessed of God to that end; and if it be of faith it will be so blessed, as Nathan's was to David.

But to go back a step: Of all kinds of religious service, mercenary service is perhaps the most dangerous. It is condemned not only by the life itself of Christ, but also by his teaching. He teaches that it will fail in the hour of danger and helplessness, as the hireling will fly and leave the sheep a helpless prey to beasts when the service of love, like David's, is most needed to rescue the lamb from the lion.

Of this sort was Christ's service for the church. His was a service of pure, heavenly love for the children the Father had given him; and it was that holy love that made his obedience acceptable to the Father in their eternal deliverance. For them he made himself of no reputation and a slave unto death, to make them kings and priests unto God. He thus abased himself to bear them and "lift them up" to glory. Less love than such love as his would have been insufficient for our salvation, for it would have been insufficient to have enabled him to endure the intense agony and unspeakable humiliation in the work rendered in our behalf.

It was the same manner of love that prompted the self-denial, humiliation and suffering of Moses in behalf of his sinful and erring brethren. And less love than his for them would have been insufficient for the service necessary to be rendered for them. Such was his love for them that when they had sinned and God threatened their destruction, that he returned unto the

Lord and said, "Oh, this people have sinned a great sin and have made them gods of gold; yet now if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written."—Ex. xxxii. Such was the intensity of his love for them that he preferred to share their fate than to be separated from them. And much higher than the love of Moses was the love of Jesus for his people.

And of the same sort was the love of Ruth for Naomi; and the love of Esther for her people; for exalted as she was to the king's throne, it was that she should thereby be enabled to "lift her people up" from destruction; and when their destruction was threatened she cried to the king, to whom her exaltation gave her access, saying, "How can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" She could not endure it, and much less could Jesus—for he was much more exalted—endure to see the destruction of his people.

Mercenary service, therefore, cannot be Christian service; for by it can no service be rendered to the helpless poor, the sort that most need service; for mercenary service is service rendered for pay, and the poor having nothing to pay with, can have no service. Christian service is of a different and much higher order, and such as will not cease when inability to pay comes, for it really then only begins.

It is right to work for hire in worldly business, but it is forbidden to employ worldly rudiments in God's service, because they are contrary to Christ, and corrupting in their nature. Rich men may and do have service, and good service, rendered them, and by God's people, for hire, and it is right and proper, but both master and servant know that the service will cease with the ability to pay for it. But Christian service is higher than money can buy, and will not fail in time of need.

But Christ teaches that the laborer is worthy of his hire; and he should receive it, and will receive it if both pastor and church are in the spirit of obedience to God; but the pastor's hire is but an incident of his service, and by no means the cause of it. It is not as law, medicine, merchandise or agriculture, callings and professions that men voluntarily seek for the purpose

of money-making, but is a calling to the works of faith, works that cannot be done in his own strength, and the rewards of which must be also rendered in faith. And as it is woe to him if he does it not, so it will be woe to the church that renders not to him as faith requires and as blessed of God.

These four brethren represent, in some respects, the church; they were one body in spirit and in the work to which they were called by the Spirit. In nature, there were four persons, but in spirit there was but one. And they were each necessary in his place, as the eyes, ears, mouth and feet in the natural body. The brother at the rear corner of the bed was needed there, as say, the left foot in the natural body, and the other as the right foot, and those at the front corners as head, eyes, etc. So those in front could not say to those in the rear, "we have no need of thee," nor those in the rear say to those in front, "we have no need of thee." Those in front could no more get along without those in the rear than a man could get along without legs. It required the four, to be a perfect body in the work in which they were engaged; for it was a work that could not be done with less than four; and of four co-operating in the spirit. The church needs a pastor, and the pastor a church, God has ordained it: he has ordained that by the foolishness of preaching the believer shall be saved, nor dare we presume to say that it will be otherwise.—R.

[TO BE CONTINUED.]

Several extracts from letters are unavoidably crowded out of this number, but will appear in the next.—
PRINTER.

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.

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THE INTERPRETATION OF THE SCRIPTURES.

2—THE SPIRITUAL INTERPRETATION —(CONTINUED)

I now enter upon the consideration of the development of the JEWISH-HEATHENISH ULTRAISMS AND CORRUPTIONS of the pure and spiritual religion of Christ since the apostolic age.

I showed, in my last article, that the *three* great corrupters of the simplicity of the gospel of Christ are the Satanic and false principles of (1) *human righteousness* (Judaistic Legalism, Pharisaism, Pelagianism, Synergism, Arminianism), and (2) *human wisdom* (Pagan Philosophism, Rationalism, Mysticism, Speculatism, Pseudo-Spiritualism), and (3) *the blending of human righteousness and human wisdom, in varying proportions*. While Judaism (salvation by human works) narrows and darkens and chills and buries Christianity in the grave; and Heathenism (salvation by human reason) widens and mystifies and freezes and buries Christianity in the clouds; and Judæo-Heathenism divides Christianity, and buries it partly in the grave and partly in the clouds—all these three systems being equally fatal to the purity of Bible doctrine; True Christianity wisely remains on the plain ground of fact where God has placed her, and, in the light and warmth of the Sun of Righteousness, engages in the loving and blessed service of her Divine Master and of her generation according to His will.

The Jewish and Heathenish Ultraisms and Corruptions of Christianity are nearly always more or less blended, both being products of corrupt human nature, and both proceeding from carnal reason, which, under the influence of Satan, ignoring and hating God, disbelieves His word in regard to His holiness and its depravity, despises the Divine-Human Mediator, and atheistically deifies itself into a Saviour, either by something it can *do* or something it can *think*. *Carnal reason is, therefore, the root-principle of doctrinal corruption*. Both the Jew and the Heathen, in their opposition to Scripture truth, have been animated by this principle. "I fear lest, by any means," says Paul, "as the serpent beguiled Eve through his subtlety, so *your minds should be corrupted* from the simplicity that is in Christ" (2 Cor. xi. 3). "Beware 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" (Colos. ii. 8).

The doctrine of salvation's depending, in part, if not in whole, upon human righteousness, upon the exercise of our own will, and the performance of our own works, is inborn in our depraved natures; it fought bitterly against the Apostle Paul; dragged down the Roman Catholic world into the darkness and self-torturing and corruption of the Middle Ages; was boldly assailed by the Protestant Reformers; was petrified, or permanently sanctioned, by Rome, in the Canons and Decrees of the Council of Trent; was adopted even by the Baptists, in their darkness, for a century

after the beginning of the Protestant Reformation, and was then, in their better acquaintance with the Scriptures, abandoned by them; has been *virtually* re-affirmed by nearly all Protestants, and by New School Baptists, and even by a few hundred persons who, while claiming to be Primitive Baptists, regard Divine election as conditional, or make feet-washing a test of fellowship; but—thanks be alone rendered to the God of Israel—at least ninety-nine hundredths of Primitive Baptists stand fully and boldly upon the Bible platform of salvation alone by the free and sovereign and almighty grace of the God and Father of our Lord Jesus Christ—that grace which freely loved and chose us in Christ before time began, and brought our Divine Redeemer to this world of sin and sorrow to die for us, and sends His Holy Spirit into our hearts to make us new creatures in Christ Jesus, and leads and teaches and disciplines and keeps us evermore, and will finally conform us, in soul and body, to the perfect image of the adorable Son of God. It is, therefore, not now necessary to speak further of the operation of the *legalistic corruption* of Christianity.

Larger space is, however, required to set forth the development of that *subtle* and *ruinous corruption* of Christianity that has been made by human *carnal wisdom* or *philosophy*, variously known as Rationalism, Mysticism, Speculatism, and Pseudo (False) Spiritualism.

The Religious Philosopher (of whom the most brilliant examples professing Christianity are the Gnostics of the first centuries of the Christian Era, and the German Rationalists of the present century) springing from the soil of religious senility and decay, soars high into the clouds, where common mortals cannot follow him, and often cannot even see him—cannot find out what he really does or does not believe. He dwells among the idealities, the eternities, the infinities. Living in a misty element, his ideas are confused and confusing. Though seeming to claim omniscience, his vision of the past is not clear, and his perception of the future is still more beclouded; a dark veil, rarely lifted by the band of faith, hangs for him over all the coming scenes of time and eternity. He cannot readily receive the simple testimony of the word of God on these momentous subjects; he vainly, doubtfully, and painfully tries to read between and beneath the lines, and explain away the *futurity* and *reality* of the words, and, by lacking the humble, trustful spirit of the little child, he not only distresses himself and others, but dishonors the Divine Author of the Scriptures. History and observation show that Religious Philosophy tends to pass, on one side, into fatalism and annihilationism, and, on the other side, into Arminianism and Universalism.

A leading trait of the Religious Philosopher is what has been well called "THE ALLEGORICAL FURY," an arbitrary, elastic, audacious, and arrogant method of interpreting Scripture, which thrusts out what it pleases, and smuggles in what it pleases; which considers the literal sense meager, carnal, and puerile, and,

if not actually holding, still irreverently *treats* the historical matter as a series of fables constructed to symbolize the doctrines of a divine philosophy; which gives the widest scope to the imagination, takes the greatest liberty with texts, and plays with words like the pieces on a draught-board; which, in a spirit of self-confident freedom, the essential spirit of the world, boldly breaks away from all the shackles of the letter and the bonds of even Divine authority; tears the truth, limb from limb; opposes confessions of faith, disparaging discriminating and accurate statements of Bible doctrine; turns all facts into uncertain and changing shadows, and the Scriptures into fables; soon runs itself into positive and dangerous errors, and finally sweeps everything away into original nothingness, like the Nirvana of Buddhism. Most appropriately is the spirit of such an extreme procedure called a FURY or MADNESS; and it will be wise in the people of God most carefully to avoid any *approach* or *tendency* to such a spirit. It is the voice, not of an enemy, but of a friend, that seeks to recall dear brethren from even *the slightest disposition* to yield to this ruinous temptation of the devil.

“Gnosticism” (a pretence of higher knowledge), as I have said on the 241st and 242d pages of the Church History, “was an aggregation of corruptions from all the countries where Christianity was disseminated—a combination of Platonic philosophy, Alexandrian Judaism, dualistic Parsism, pantheistic Buddhism, and phantasmal Christianity. A false Gnosticism exalted knowledge above faith, hope, love, humility, and every other Christian virtue. It represented God as an infinite, unfathomable, unnamable abyss, eternally and unconsciously evolving attributes or æons, the lowest of which combined with dead, empty, eternal matter, and produced a weak or evil Demiurgus or Artificer, who made this world; it represented Christ as the most perfect of the æons, but declared his human life an illusion; and it represented the Holy Spirit as a subordinate æon. The system degenerated into utter infidelity and sensuality, especially with the Ophite Gnostics. It originated in the first century, flourished in the second, and gradually lost importance after the middle of the third, but was to a great degree revived in the Manichæism of the fourth and fifth centuries.” “Gnosticism was the Rationalism of the ancient church. It was an effort of profound speculative thought to harmonize the Christian revelation with reason—Greek and Oriental Philosophy with Christianity.” Just as the Platonists, or followers of Plato, spiritualized and dissipated the old mythology of Greece, denying its outward truth in order to vindicate its inner spirit, and thus hastened the destruction of whatever lingering faith in it yet survived in the minds of men, so the Gnostics hyper- or pseudo-spiritualized the Old Testament (which, like the creation, they referred, not to God, but to the Demiurge) in such a manner as to empty it of all its practical and salutary truths; and Marcion who founded the sect of Gnostics bearing his name,

the Marcionites, the forerunners of the Paulicians, also rejected all the New Testament except a mutilated gospel of Luke and ten of Paul's epistles. Plato, Zoroaster, and Buddha were the *heathen fathers* of the central principles of Gnosticism—Plato teaching the eternity of matter as well as of God, and at times referring the origin of sin to God, the pre-existence and transmigration of the soul, the prototype, in the realm of Ideas, of everything in the realm of Fact, his intermediate Soul of the World being something like the Gnostic Demiurge; Zoroaster teaching the eternal existence of both a Good and an Evil Spirit, Light and Darkness, Ormuzd and Ahriman; and Buddha teaching the identity of matter, existence, and evil, God and the universe, evaporating everything finite into mere appearance, and glorifying the bliss of annihilation. Some of the principles and methods of incipient Gnosticism, of which Simon Magus, "giving himself out as some great one" (Acts viii. 9), was the founder, are plainly referred to and condemned by Paul in such passages as 1 Tim. vi. 20, 21 (the word rendered "science" here is *gnosis*, a higher knowledge, from which *gnosticism* is derived), 1 Tim. i. 4; iv. 7; 2 Tim. ii. 16; Titus iii. 9 (the "fables and endless genealogies," "profane and old wives' fables," "profane and vain babblings," here spoken of, are the æons, the eternal, the emanations, the wild, tedious, false, and unprofitable cosmogonies and genealogies of Gnosticism, and foolish allegorical explanations of the genealogies in the books of Moses). Gnosticism was a superb and pretentious philosophy of evolution, imagining, in order to bridge the great impassable gulf from the Infinite to the Finite, thirty or even three hundred and sixty phantom-existences (æons) in pairs, male and female (Depth and Silence, parents of Mind and Truth, parents of Reason and Life, parents of Man and Church, etc.) Among the Gnostic sects are included the Docetae, Marcionites, Cainites, Carpocratians, Nicolaitans, Manichæans, Paulicians, Cathari, Bogomili, Patarenes, and Albigenses. All held dualism (two-seedism, an eternal devil with his eternal children, and the eternal pre-existence of the people of Christ with Him), docetism (denying the real humanity of Christ, regarding His entire earthly life and death as a deceptive show or mere vision), pseudo-spiritualism (denying the literal truth of the Scriptures), pseudo-Paulinism (an abuse of Paul's doctrine of a free spirit), the evil of matter, no true incarnation of Christ, and no resurrection of the body; but they all held the true principles of anti-sacerdotalism and simplicity of worship. Gnosticism was not a power to save man from sin, but a method of gratifying his curiosity about the universe, the origin of existence and of evil. It dissolved ethics into metaphysics; gave speculation, on all subjects, an unbounded range; ignored, like Mohammedanism, the distinction between the Divine permission and causality of sin, referring the origin of moral evil to God, introducing fatalism into Christianity, adopting the motto, *tome kolouon aition estin* (that which does not prevent is responsible),

thus throwing all the responsibility for sin upon God (see Neander's Church History, vol. 1, page 374; and Pressense's Early Years of Christianity, vol 3, page 34); and substituted illumination for redemption, holding that Christ saves, not by His death, but by His teaching. The Gnostics allegorized away the life of Christ into a myth or symbol of the Divine life in man, explaining away the incarnation (the manifestation of Christ in the flesh), and the resurrection of the body, on account of the philosophical doctrine of the repugnance between matter and spirit, and that matter is the source of evil. Thus denying these two most important and fundamental truths of Christianity, the incarnation and the resurrection (although they persistently called themselves Christians), *they prepared the way for the open infidelity of Neo-Platonism*, which declared that "the hopes of a resurrection are the hopes of worms," and furnished, in the persons of Celsus and Porphyry, the ablest and bitterest enemies of Christianity in the early centuries. "Gnosticism made evil *physical* instead of *moral*, annihilating the nature of evil as the conscience apprehends it—the *wilful* violation of Divine law," and, in some of the sects professing it, showing its contempt of matter, scoffed at the letter of the Scriptures, the Ten Commandments, the ordinances of baptism and the Lord's Supper, prayer, marriage, property, and government, forbidding the eating of flesh and even of food, carrying its madness even to the point of deliberate starvation. The Cainite Gnostics completely inverted the truth of the Scriptures, worshipping the serpent as the symbol of wisdom, who first gave true knowledge to Eve and Adam, and regarding such diabolical characters as Cain, Balaam, and Judas as the only true saints. The Bogomili represented *Satanael* as the first-born of God, and that he rebelled against God, and drew other spirits or angels with him, and created man, and of Eve had Cain, the representative of the evil principle in humanity, while Abel was the offspring of Adam and Eve, and the representative of the good principle; that *Satanael* induced the Jews to believe him to be their Supreme God, employed Moses as his instrument, and gave his law through him; and that God, in the 5500th year after the creation of the world, caused to emanate from Himself a Spirit called the Son of God, Logos (the Word), the Archangel Michael, who came down in an ethereal body through Mary, and *seemed*, but *only* seemed, to suffer and die, and changed *Satanael's* name to *Satan*, and then reascended to God, and occupied, at his right hand, the place of the ruined *Satanael*; that then God caused a second æon or power, the Holy Ghost, to emanate from Himself, and come down to apply and complete the work of Christ, and save all the elect; and that, after that was done, God would receive back into Himself the Son and the Spirit, and all things would return to their original unity (as taught by the Sabellians of the third century, the Swedenborgians of the eighteenth and nineteenth centuries, and the German Rationalists of the nineteenth century). They

believed that they ought to pay some adoration to Satanael as long as his empire subsists.

The devil's first and strongest attempt is to get men to deify and worship him; and, when he fails in that, to get them to deny his personality (as the German Rationalists of the present century do), to throw them off their guard against his wiles, so as the more easily to ruin them. The denial of the personality of Satan is one of the first steps in the denial of the sinfulness and destructiveness of sin, and of the necessity of an unintermitting and uncompromising warfare against sin. If there is no personal devil, the fall of Adam and Eve from a state of innocence, as recorded in Genesis, and the temptation of a holy Jesus in the wilderness and in Gethsemane, and many of the words of Christ and of His Apostles, as recorded in the New Testament, are myths and fables, and the Bible, from beginning to end, is a tissue of lies.

May Divine grace enable us to be perpetually and vigilantly on our guard against these and all other seductive and ruinous wiles and temptations of the Arch-Enemy of God and man—these and all such subtle and destructive Ultraisms and Corruptions of the simplicity of the gospel of Christ.—S. H.

[TO BE CONTINUED.]

EXTRACTS.

INDIAN TERRITORY, March 26, 1893—*J. R. Respass, Beloved Brother in the Lord*: I wish to write you of my labors in the ministry: There is a large scope of country in which there are no Primitive Baptist preachers but myself and Eld. A. J. Gilbreth. We have a church in the Pot country, about 60 miles distant east, and one about 35 miles south, and one at my house, and one place of meeting on the Wildhorse, near Hope post office. I have regular appointments at three other places. I traveled on horseback and in a wagon, last year, about 2,200 miles, and was gone from home 150 days; and besides this, I rode 200 or 300 miles on other labors. A portion of my time I worked on my farm. In January I traveled 240 miles, and was gone from home sixteen days, and worked some on the farm, and did other riding around home. In February I traveled 215 miles and was gone from home 17½ days, besides other labor. In March, up to date (26th), I have traveled 290 miles, and was gone from home fifteen days; preached from three to six times a week. We were made to sit together in heavenly places here in this new country at our home meeting in February. We received two by letter and two old people, one near 71 and the other 65, and had never belonged to any order, but had a hope for forty years. Last Saturday we received two from the Methodist order, and they all came telling what great things the Lord had done for them. We have also had many good meetings in the Pot country. On one occasion I

preached to a congregation in which there were some of six persuasions of religion. The brethren and sisters, after meeting, often sing till late at night, and also talk of the goodness of God.

A. G. HUDSPETH.

JACKSONVILLE, FLA., March 24, 1893.—*Dear Aged Brother Mitchell:* You will doubtless be much surprised in receiving this letter. When I was quite young my parents, George and Anna Andrews, moved from near Opelika, Ala., to this place. You were acquainted with my father and mother, though it has been between forty and fifty years since they left that country. One of them died here in 1859, and the other in 1861.

I remember well that my dear parents used to take me with them to their church meetings. I think the church was named Mt. Olive. I was about seven years old when I began to go with them, and it was about the time you preached your first sermon. In becoming acquainted with a sister who takes the MESSENGER, I had opportunity of reading it. In looking over the writings and experiences, I saw some of your writings, and saw that you married Mary E. Taylor. I was then sure that you were the same man whom I had heard preach for the first time, and of whom I had often heard my parents speak in such high terms as a chosen vessel to bear the name of God to the people, and declare his truth.

And now suffer me to state that at that early age, I had thoughts about my soul's eternal welfare. I was greatly burdened and it increased upon me till 1854; begging the Lord for relief he heard my cries and set my soul free from the bondage of guilt and sin with which I had felt so long to have been burdened. It seemed to me to be a wonderful and convincing experience. This took place with me in this city, thirty-eight years ago, and now destiny has placed me here again, perhaps to be buried with my parents. My life has been a strange coincidence of events. My father and mother never found any Primitive Baptist church here after they left Alabama, but they still contended for the faith once delivered to the saints, and never joined in with any other denomination. They both seemed ready for death, and both died the death of Christians. You will perhaps remember my oldest brother, Stephen, who was confined to his bed in great sufferings for three years before he died.

And now, let me tell you that I was always a good listener when I went with my parents to hear preaching. I often felt seriously impressed with the earnest worship of God, and had special reverence for gospel ministers and those aged brethren and sisters who assembled for worship. I have many times through life spoken of the dear people of that church and neighborhood. Dear old brethren, Elds. Cadenhead and Rockmore, were lovely to my youthful mind, and I can distinctly see them in their lovely character as Christian ministers yet.

I am an advocate for children to go with their parents to church meetings, and behold their order. Often they become thereby seriously impressed with the purity, sincerity and importance of the worship of the true and living God. Parental care and training at home and abroad is all the Sunday-school that children need till God works within them to will and to do of his own good pleasure.

I should like very much to be there in that neighborhood now, and spend my few remaining days as a member in that church at Mt. Olive. Its doctrine and order, and manner of worship suits my feelings and views of worshiping our dear, precious Saviour and Lord. It is pure and simple—it is babe-like, and relies alone upon God for all things. I am now a member of the Missionary Baptist church because my husband wanted to join some branch of the church; but we both love the Primitive Baptist faith and order, but we cannot find any church of that order near here.

I am sorry that you have had to go through life so greatly afflicted, but we should remember, dear old brother, Paul and the prophets of God, and last, but not least, our dear, precious, suffering Saviour. May the God of all grace whom you serve, give you an abundant entrance into his everlasting kingdom and glory, is my prayer. My Christian regards and love to you and your dear wife, in hope of heaven!

I do not write this for publication, but I do want to say I am so glad to hear you are still alive and working in the Lord's vineyard.

MRS. M. A. L.

REMARKS—The above extract from a private letter presents so many things of general interest to many who knew the dear old father and mother fifty years ago as worthy members of Mt. Olive, that we hope the dear daughter will excuse the liberty taken of publishing it in the MESSENGER. There is much food for thought in reference to Primitive Baptist parents taking their children with them regularly to their own church meetings; for it is sadly true that many have been and yet are greatly remiss in these particulars. The argument that they cannot make Christians of their children is no excuse for neglecting any parental duty towards them; for if they cannot bring them into the kingdom of Christ (which we know they cannot) they can, by parental neglect, suffer their children to be ensnared with false systems, and to have their minds more and more poisoned and doubly embittered against the truth and against the church and religious professions and faith of their own fathers and mothers. We cannot here enlarge upon this important point, but ask Christian parents to carefully note what the writer of the above extract has suggested, and then read the word of the Lord, "Cast thy bread upon the waters,* for thou shalt find it after many days."—Eccle. xi. 1.—M.

LUTHERVILLE, GA.—*Bro. Respass*: I have from some cause been wanting to write and tell you the trouble of my mind, but it is with a heavy heart and much fear and trembling. I read your experience, and it is so much like some of my feelings I *hope* we are in some way akin to each other. I had serious thoughts about my condition when quite young, but the time in particular was when I was passing a house where Mr. Wm. Collins, a soldier who was lying at the point of death, and did die, and by some voice, I know not what, I was asked what I would do if I were in his condition, and I could "but say that I would be lost forever, and was in trouble for some time, but it wore off from time to time until my mother died; and then I thought it would be better for me to have been taken than her.

In a few years after she died, I left my father's house to go into the world on my own responsibility, and make either a bad name or a good one, and no one but myself knows how serious that matter was to me. I was blessed to fall in with friends, and was well treated; but all that did not satisfy my mind about my condition. I would take a little Bible father gave me when I left home to live with others and go into the woods and read to get relief; and one morning I was sitting on a stump, feeling cast down, and father drove up near where I was and said: "You look lonely and disconsolate; do you feel so?" I don't know what reply I made, but I know it was more like I felt than I could have told in many words. I worried along up and down till after I was married, and one evening I and my wife were reading in the hymn book and came to two lines in the hymn, "Jesus, lover of my soul," "Other refuge have I none, hangs my helpless soul on Thee." Then and there I felt the force of it as I never did before, and for a few minutes I was praising God, and in the language of the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits." My wife, seeing my emotion, looked at me and said: "What is the matter, darling?" I turned my head away and could not speak. She turned to the hymn, "Arise, and be baptized," and showed it to me, not saying a word, and I turned away, thinking, "I know that is not for me." The next evening I thought that was a manifestation of pardon. Afterwards I enjoyed preaching better: I had some kind of a drawing to the church, but thought I never would offer for baptism; but as light as a weight may be at first it will get mighty heavy if we tote it long enough. After about eleven years we had a sweet baby taken dangerously sick, and my mind told me the Lord was going to take it from us for my disobedience in not being baptized, and I was so wicked, so stubborn, I would not promise even then to take the yoke of baptism; thought I would die myself first, but I have learned since that I can't die any easier than I can live against the Lord's will. Time passed on until my wife, the nearest and dearest on earth to me, had to pass through a very dangerous spell, and if I ever prayed in my life it was then, and I promised

then I would *if I could*; but she got in usual health again, and I failed to do my promise; but the Lord knew I would have to be beat more severely, and brought her in a more dangerous condition and made her suffer excruciating pain, and it lasted until I was made to promise unconditionally I would do my duty, and she got relief in a few minutes. I thought then I never would doubt any more. I offered to the church at Providence in October, 1888, and was baptized by Uncle M. F. Hurst. I have had comparatively smooth sailing since that time up to a few months back; then we have had heavy afflictions and sore trials. I am tried with distrust more than I ever was in my life, it seems. I am weighed in the balance and found wanting. It seems to me I am a worse sinner than I ever was in my life. I feel like I am in "sackcloth and ashes," if I know the meaning of the term, in a "waste, howling wilderness," am of no account, and a plague on earth. I have felt to exclaim, "Oh, wretched man that I am!"

Bro. Respass, I write this to relieve my mind and communicate my feelings to you, not for publication. Your experience tells my feelings, and I *hope* we are in the same path. Pray for me, my afflicted companion and my children.

Your ignorant, unworthy little brother, if one at all,

GEO. P. HURST.

CONSTITUTION OF ANTIOCH CHURCH.

MARCH 11, 1893.

GEORGIA, THOMAS COUNTY.

According to agreement of the members of Little Flock Church of the Primitive Baptist order, met at old Antioch, and after prayer and preaching by Eld. Lee Hanks, from Pleasant Grove Church, Ozark, Ala., closed by Eld. R. M. Gilbert, from Little Flock Church, Thomas county, Ga., the ministering brethren applied for from our sister churches, Eld. Lee Hanks, from Pleasant Grove Church, Ozark, Ala, Eld. R. H. Barwick, from Harmony Church, Brooks county, Ga., and Eld. R. M. Gilbert, from Little Flock Church, Thomas county, Ga., attended as presbytery. The presbytery was organized by appointing Eld. Lee Hanks Moderator, and Bro. Calvin Surles Clerk. Prayer by Eld. R. M. Gilbert. Deacon Wm. T. Beasley was appointed mouth for the church, and after receiving all the members present, their letters read, their names enrolled and the Covenant read and adopted, we were constituted. The Articles of Faith of the Ockloekonee Association read and adopted, our Articles of Decorum read and adopted, the deacons of the former church retained as deacons, the Non-fellowship Resolutions read and adopted, the presbytery extending the right hand of fellowship to the members and visiting brethren, and the members to each other, we were pronounced a church in gospel order by the Moderator. The charge was given by Eld. R. H. Barwick.

The ministers that constituted the church:

ELD. LEE HANKS, ELD. R. H. BARWICK, ELD. R. M. GILBERT.
LEE HANKS, Moderator.

CALVIN SURLS, Clerk.

Our son, W. F. White (we call him Billy), seventeen years old, left home on horseback February 1, 1893, and went North, and we have not heard of him since. We think he may be in the northern portion of this

State, or southern part of Arkansas, or possibly in Texas. I ask the brethren generally to make inquiry and let me know. My address is,

J. J. WHITE,
Bienville, Bienville parish, La.

OBITUARIES.

GEN. ANDERSON GORDON

Died at the residence of his daughter, Mrs. Georgiana Rankin, in Morrelton, Ark., February 13, 1893, at the age of seventy-three. He was born February 13, 1820, in Maury county, Tenn., and lived a life more worthy of a book than the mere mention to which an obituary must be limited. I knew him well, and was honored with his friendship. He was no ordinary man, but a man of note all his life—a gentleman of refinement, dignity and decorum. Though a remarkable man, there was little peculiar about him—nothing odd or eccentric—so well rounded was his character. He joined the Primitive Baptists in 1843, and was a conspicuous figure in the history of the Arkansas church from that time until his death. The brethren will feel lonesome that he has gone. One wonders how the Association can be conducted, and questions of order and discipline settled, without him. Of inflexible integrity and tenacity of principle, he was always in his place about the temple; and as a citizen, ready and swift to do his duty as he saw it. Loyal to his friends, with exceptionally little that was harsh to say to any body, he possessed the magnetism that appeals at once to friends and foes. He came of good stock: his grandfather, John Gordon, an Irishman, and grandmother of Scotch parentage, moved from North Carolina to Maury county, Tenn., in 1843. Their sons were John, James, and Jesse, and their daughter Jane, all of whom married in Maury county, Tenn. James, the father of GEN. ANDERSON GORDON, born in North Carolina, January 18, 1792, married Nancy Tomlinson in 1816, of Scotch-German parentage. She was born in North Carolina February 10, 1800. They first settled in Lauderdale county, Ala.; in 1839 moved to Conway county, Ark., where they died—she in 1861, he in 1870. His family were Old-side Presbyterians, hers, Primitive Baptists. He served two terms in the Arkansas Legislature. They had four children, James M., Anderson, Henry V., and Eliza Ann. From 1839, Gen. Gordon lived in Conway county, Ark., a merchant and farmer. From 1861 to the close of the war he was in the Confederate service, an officer in Col. Carroll's regiment, of which he became colonel, and for the last two years of the war, was known as Col. Gordon's regiment. In 1874 Governor Baxter appointed him General of State Militia, and in this position he served also through Governor Garland's administration. In 1854 he represented Conway county in the Arkansas Legislature. But the monument most to his honor, erected by himself, is the family of children he leaves to perpetuate his name and manly, Christian virtues. These children by name are, Georgiana, Frank, Henrietta, John and Maggie, all prosperous, conspicuous and brilliant members of society.

WM. S. SPEER.

W. W. COSTEN.

Our Heavenly Father, in the dispensation of His providence, has taken from us our beloved brother, W. W. COSTEN. Surely of no one could it be more truthfully said, "a good and great man is gone"—gone to the rest of the righteous—as good, it seems to those who knew him best, as human nature with its frailties and imperfections could be; and great, not as the world estimates greatness, but great in the estimation of his

acquaintances as that noblest work of God, an honest man—great in the love of his family as husband and father, and great in the affections of his brethren and sisters with whom, as a worthy and useful member, a safe and trusted councillor, he stood pre-eminent. We have known and been associated with him for years, and say that the better we knew him the more we loved and trusted him, and are filled with gratitude to God for associating with us so worthy and exemplary a follower of our Lord and Saviour. Verily, the life of such a man is not in vain. Brethren and sisters, the Lord gave us Bro. Costen, the Lord has taken him away, and may we be enabled to say, "Blessed be the name of the Lord," and we hold in memory, at a throne of grace, his dear family.

Our beloved brother was born in Washington county, Ga., March 2, 1831, moved to Alabama December, 1841, married Mary, daughter of G. W. H. and Eliza Stuart, October 9, 1851, who lived with him up to his death, raised a large family of children, joined the Primitive Baptist church at Hopewell, Pike county, Ala., January, 1859, was baptized by Eld. Moses Helms, ordained deacon in 1865 or '66; moved, and he and his wife cast their lots in Union church, Bullock county, Ala., 1868; died of typhus fever January 28, 1893, and was buried at Union church on the 30th.

By order of the church at Union, Bullock county, Ala., Feb. 4, 1893.
ELD. M. V. GIBSON, Moderator.

T. J. THIGPEN, Clerk.

MARY BAILEY

Departed this life August 20, 1892. She was born in South Carolina, March 12, 1796. At the age of twelve years she, with her father and mother, Jacob and Rebekah Tomlin, moved to Georgia, and in her twenty-second year she was married to Isham Bailey, to whom were born nine children, eight of whom long preceded her to the spirit land. She leaves one daughter, many grand and great grand children, and a host of relatives and friends to mourn her loss to them. All through, her journey of life within and without her family circle, was significantly characterized by humility, industry, honesty, peace and good will to all. As a wife, she was kind and obedient; as a mother, indulgent and discreet; as a neighbor, none excelled her; and of good repute with all who knew her.

Though not an active member with the Primitive Baptists, which she believed to be the church militant, she was a believer in the Lord Jesus Christ, who hath declared unto her in due season, as he does to-day unto us, Be it unto thee according to thy faith. In this hope we shall ever cherish the lamented subject of this notice. Our dear grandma suffered about fifty years with bronchial affection, but held up exceedingly well until five weeks before her death. She grew weaker until the morning of August 20th when, just as the sun rose, she quietly fell asleep in Jesus without a struggle. On the evening of the 21st, her body was buried at Belleview cemetery, there to await the Master's call, when it will come forth in the likeness of Jesus.

Her grand daughter,

JENNIE CREWSE.

MR. HOLLOWAY.

On the first of this month I had to take final farewell of my only brother in the flesh. He had been a sufferer from white swelling since 1833. It does not seem possible that human flesh could endure what he did and survive as long as he did. A few days before his death I was near his bed, and he remarked if he could feel as he once felt, he would welcome death, and said he wanted to talk to me, and I drew near his bed. He said he was taken with white swelling in his leg in December, 1833, and continued to grow worse until the 24th of December, when they all thought he was dying, and preparation was made for his shroud-

ing. All the neighbors gathered in, and he saw my mother go to an old man, speak to him, and then commence to move the chairs around, and the old brother held prayer. He said it seemed that he commenced ascending until he reached a very large concourse of people, and they seemed to be very happy, and were singing an old hymn, "Poor mourning souls in deep distress," and he thought he joined them in the song, and was also happy. He thought he saw his father, who had been dead many years. "Now," said he to me, "that is all I have." I asked him if he had ever desired to be baptized. He said he had often desired to be baptized, and had put it off, until now it was too late, "but if I can just go feeling as I did then, I would be satisfied." His moral and upright course is worthy of emulation by any Baptist. A near neighbor of his, who had lived near him nearly forty years said to me that if he had an enemy, he did not know it. He loved the truth as it is in Jesus, and I think it a matter of regret in his dying moments that he had neglected the duty of going to the church and living up to his privileges.

May the Lord enable all those who have a hope in Christ, to deny themselves, take up their cross and follow Him.

Alexander City, Ala.

A. G. HOLLOWAY.

MARTHA M. HINTON

Died at her home in Jackson county, Ga., of bronchial affection. She was born September 3, 1841, died June 18, 1892. She had not walked for near thirteen years—cause, rheumatism. Her suffering was beyond description, but she bore it with great patience. She was a firm Primitive Baptist—had been a member fifteen years. Loved to go to her meetings, never missed when able to go; a great singer, loved to sing, during her affliction, "The Lord my Shepherd is," and "And must this body die." I now can say with the poet:

My wife now in silence sleeps,
She's undisturbed by pain,
While I am left to mourn and weep
My loss; 't is but her gain.

Tho' the whole world its powers may try,
And though the earth may shake,
And fiends and relatives weep and cry,
Her slumbers cannot wake.

Jug Tavern, Ga.

But when the Lord the trump shall sound,
The voice she will obey,
Then she will from the grave rebound
To meet the glorious day.

O, may I join the blood-washed throng,
That I may ever view
Those happy souls around the throne
The endless praise renew.

W. W. HINTON.

FLORA KERR.

The subject of this notice, whose maiden name was McCall, was born November 12, 1823. She was married to Archibald Kerr December 21, 1848, united with the Covenanted Baptist Church about the twentieth year of her age, and was baptized by Eld. Douglad Campbell. She was the oldest child of Eld. Thomas McCall, whose portrait was in the MESSENGER some years ago. Like most of the quickened family, she passed through great trials in her youth. After uniting with the church she experienced much comfort and consolation; she would be at the meetings of the church whenever she could, and the preaching of the gospel in its purity was her chief delight. For over a year she was a great sufferer from a dropsical affection; the skin broke about the ankles and the water continually running from the sores caused terrible suffering. In July last her youngest son, who lived with her and was her main support, was taken with inflammation of the bowels, and died after a few days' illness. She was then left alone, but her oldest son and his wife, whose house was only a few rods from her's, did all in their power for her comfort and to alleviate her suffering. She gradually weakened, and on Sunday morning, February 5th, her ransomed spirit left the clay tabernacle, and we believe is with those who came out of great tribulation, and washed their robes and made them white in the blood of the Lamb.

On Tuesday, February 7th, a large concourse of people assembled at

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the house, and after a short discourse by Eld. Pollard, from 1 Cor. xv., the remains were laid beside her husband. She left two sons, one on the homestead, the other in the State of Iowa. Your unworthy brother,
Wallacetown, Ontario, Canada.

D. T. McCALL.

MOSES MEADOWS.

The subject of this notice was born in Lowndes county, Ala., April, 1824, was married to Didance P. Hogan, in Tallapoosa county, December 16, 1847, and died September 7, 1892, of apoplexy. He was from home, and eat a hearty supper, and was a corpse before 10 o'clock. He died in the same room and the same corner of the room in which his father died in 1863. Thus has passed from us one of our best citizens. Though he never attached himself to any church, his life was such that all who knew him was fully impressed that he had a hope founded upon that faith that works by love and purifies the heart. His life of honesty, integrity, and strictly moral habits was worthy of emulation by all Christian people. The writer of this lived a near neighbor to him for forty years, and is glad to say that he never knew anything of him to shake his confidence in him as a Christian; but he, like many others, neglected to come out from the world and put on the whole armour of Christ. He now sleeps beneath the sod at Fish Pond burying ground, where he had four children who preceded him to the grave. The writer, at the request of the family, in the absence of a minister, sang a hymn and tried to pray.

Mr. MEADOWS leaves a widow and eight children, and many friends and relatives to mourn his decease. May the Lord give them grace to bear the great loss, and prepare them for a happy meeting in that upper and better kingdom where sighing and sorrowing shall be no more, and tears shall be wiped from all their eyes.

Fish Pond, Ala.

A. G. HOLLOWAY.

MISS MARY ROBERSON.

MISS MARY ROBERSON died near Denver, Mo., February 21, 1893. She was twenty years, one month and ten days old. Her father died some years since, and her mother, Sister Frances, married Bro. Wm. Chapman, under whose care Mary grew into womanhood, and who greatly mourns her loss. Sina, Martha, Caroline, and a brother are left, and many relatives and friends to grieve at her early death. Perhaps the loss falls heaviest upon Martha, her twin sister, for their lives were as one. May the Lord help. I felt that she was as one of my children, and can weep with her many weeping friends. She began to decline about a year ago, and finally drifted into consumption, which laid her low in death. She was indeed a lovely girl, and was made willing to die, saying "Jesus was able to save," "I am willing to go," etc. We will miss her in the church and in the home circle. She loved the cause of Christ, but had never made a public profession. I tried to preach at her funeral to a very large concourse of friends, from 2 Cor. v. 4 and 5, "For we that are in this tabernacle," etc.

May the dear Lord help in this hour of affliction, and greatly bless those that mourn, with His comforting grace.

In hope of immortality, your brother,

New Hampton, Mo.

I. J. CLABAUGH.

DEACON JAMES M. ODOM

Was born in Pulaski county, Ga., May 10, 1811, and married Mrs. Jane Holland July 2, 1852. To this union four children were born, two of whom are dead, and two sons, and noble citizens, yet survive. Deceased, together with his aged companion, received a hope in Christ in early life, the latter uniting with Trail Branch Primitive Baptist Church when only seventeen years old; but our deacon and beloved brother remained for many years in the wilderness, and united with Beulah Church, Appling county, Ga., Saturday before the third Sunday in June, 1879, and was

baptized the next day by Eld. J. W. Loard. Here he remained a faithful member until death.

He was chosen and set apart as our deacon May 13, 1880, the following ministers composing the presbytery: Elds. M. Sikes, J. J. Hand, and J. W. Loard, which office he filled to the best of his ability, until disabled by the hand of afflictions. For twelve months he was confined to his bed, during which time the writer and members of this committee visited him often, his whole theme being the goodness and mercy of God, and his great desire to once more meet with the dear brethren and sisters at old Beulah. But, alas! God's will, not ours, be done.

He bore his afflictions with patience, and bid death welcome. His only regret was to leave his dear aged companion, who is nearing her 79th year, and poor and feeble, in this sinful world alone. But God said let it be so, and on February 5, 1893, the last enemy came and his noble spirit took its flight to the God that gave it, and on Tuesday morning, February 7th, his body was laid to rest at the burial ground of Ebenezer Church, attended by a concourse of weeping relatives and friends.

For the esteem we had for our beloved deacon and brother, JAMES M. ODOM, and the sympathy we feel for his aged companion and our dear sister, be it

Resolved, 1st. That we send copy of this notice to THE GOSPEL MESSENGER for publication.

2d. That we present a copy containing same to Sister Odom, his widow.

3d. That we spread copy of same upon our church book.

J. W. LOARD,
ASA PHILLIPS, } Committee.
F. M. LOARD,

This done by order of the church in conference, February 18, 1893.

J. W. LOARD, Moderator.

THOMAS MORRIS, Clerk *pro tem.*

JOHN F. GRAY.

JOHN F. GRAY was born December 28th, 1854, in Shelby county, Ill., and died at his home in Hunt county, Texas, June 30th, 1892, after an illness of one month of typhoid fever, and was buried at Shiloh church on the next day. The writer tried to speak words of comfort at his grave to a large audience, consisting of his widow and three little children, his father-in-law, S. M. Dinsmore, and many sorrowing kindred brethren, sisters and friends. He left also three brothers and three sisters surviving him; but, blessed be God, he left abundant assurance that our loss was his eternal gain. During his sickness he bore his suffering with Christian fortitude, and the only regret on his part was leaving his dear companion and three little children.

He went to Green county, Tenn., in 1875 for his health, and returned to his father, John Gray, in Illinois, in 1876, and in 1877 he, with his father and brothers and sisters, removed to Rockwall county, Texas, and in 1880 he became acquainted with and married his wife, Miss Sallie E. Dinsmore. In 1881 he moved to Hunt county, Texas, where he lived until he died. While in Green county, Tenn., Bro. Gray obtained a hope in Jesus, but on account of a felt sense of unworthiness he did not offer himself to the church until the second Sunday in November, 1887, when himself and wife were received into the fellowship of Shiloh Primitive Baptist church in Hunt county, Texas, and were baptized by the writer on the second Sunday in December following. Soon after he was chosen Clerk of the church, which position he filled to the satisfaction of the church until his death. He and his beloved wife were very attentive to their duties as members of the church, and much beloved by all who knew them. His widow is still devoted to the memory of her dear husband and to her duties as a member of the church, and the writer would say to our beloved Sister Gray, Weep not; your dear husband is done

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with sorrow and pain; he cannot come to you, but you can go to him. May God, in his infinite mercy and goodness, sanctify all of our sorrow to our good and his glory.

Greenville, Texas.

ALEX MASON.

MRS. MARY JANE PEARSON.

This lovely sister in Christ died February 16, 1893, in the forty-sixth year of her age. She joined the church of Christ at Mt. Hickory, Chambers county, Ala., Saturday before third Sunday in September, 1863, where she remained an upright, charitable, consistent member until death called her away. No one in our acquaintance seemed to love the gospel more, which makes us believe she "knew the joyful sound." She was married to H. D. Pearson, January 2, 1868. To them were born seven children, all living and present at her death and followed her to the family cemetery, where many friends and relatives were gathered. Oh, how sad was that final parting, when many audible expressions of sorrow were given, which showed the true regard that family had, one for another. Many who have visited their home will long remember how he endeavored to make them happy—it being her delight to entertain his saints. While this is the sorest trial in the life of our dear Brother Pearson, the good Lord has since visited his family with his holy spirit and showed his oldest daughter (living with him) that she was a vile sinner, which brought her on her knees before God, who heard her cry and delivered her from the power of darkness and gave her a lively hope in the Lord Jesus Christ, which hope she related to the church of which her mother was a member, last Sunday, and was received for baptism in the near future.

The responsibilities of that family greatly fall upon Lula at the early age of fourteen. But the Lord has showed his great mercy to that family by giving Bro. Pearson such a Christian daughter to watch over and guide his small children. May God continue to own and bless that family, is our desire.

J. T. SATTERWHITE.

MATHEW McDONALD BROOKS.

Bro. Brooks was born in Sumpter county, Ala., January 4, 1846, and left Alabama when about seven years old and came to Newton county, Miss., and settled in one and a half miles of where his death occurred. He claimed that about the age of eighteen he was troubled on account of his condition and remained in trouble until he was twenty-three years old, at which time he professed a hope in Christ. But Bro. Brooks did not attach himself to the church until he was about thirty-nine years old and, if the writer is not mistaken, was ordained a deacon of the church the same year he joined and lived an orderly member until he pleased the Lord to suddenly call him from our midst. His death was caused by the kick of a horse, which struck him about the breast or stomach, breaking and bruising the inward parts so as to produce death in twenty-four hours. He was kicked on the 20th of December, 1892, and died on the 21st, about the same time of day that he was kicked the day before. Bro. Brooks was forty-six years, eleven months and seventeen days old at the time of his death. The writer was not with him any after he was hurt, but has been informed that his sufferings were such that it did not only cause him to pray, but he would beg his dear old mother and loving companion to join him in begging the Lord to take him from his suffering. The last words heard from Bro. Brooks was that he was going home to God. What a blessed thought to the bereaved ones that are left to mourn their loss. He has gone, and his wife has lost a good husband, the children a kind father, the community one of her best citizens and the church an orderly member. But we mourn not

as one without hope, for from the evidence that Bro. Brooks left we believe that our loss is his eternal gain. Going home to God! Most wonderful thought! May the Lord give the bereaved family sustaining grace to enable them to bear their afflictions, and when the parting hour comes with them they may be prepared by grace to say as Bro. Brooks did, that we are going home to God.

W. S. FERGUSON.

SIMEON DEAN.

BRO. SIMEON DEAN died at his home in Panola county, Texas, of paralysis; was taken speechless Saturday morning, and died Sunday evening. He was born May 14th, 1824, and died November 27th, 1892. He was married to Miss Anna Willingham May 14th, 1844, and nine children were born to them, seven daughters and two sons; lost one daughter in infancy and one after she was married. He joined the Primitive Baptist church at Mt. Olive, Chattahoochee county, Ga., in 1845, and was an orderly man and a useful member, and served his church as Deacon and Clerk for many years. He was honest and honorable in dealings with his fellowman, and his course through life proved this true. Words multiplied could add nothing to his noble character as a true and accommodating neighbor, a faithful and affectionate husband, and a loving and devoted father. We sorrow not as those who have no hope. Dear sister, we know it is hard to give up one that we love so much, but let us remember the Lord giveth and the Lord taketh away. Should we not say, Bless the Lord for such precious gifts?

His last end was peace;
How calm and gentle his exit;
Night dews fall not more gently to the ground,
Nor weary, worn-out minds expire so soft.

Ranger, Texas.

E. J. DEAN.

ARNOLD YATES.

ARNOLD YATES died at his home in Brooks county, Ga., July 12th, 1892. He was born February 22d, 1833, and was fifty-nine years, four months and twenty days old. He had never made a public profession of his faith in Jesus, but we have every reason to believe that he had been made to know Him whom to know is life eternal. He was a good man in all that term implies, a kind and obliging neighbor, an affectionate husband, and an indulgent father. He was confined to his bed for three months, and his sufferings were intense, but he bore it all with that resignation that characterizes the children of God. About ten days before his death he said to his wife: "I may lie here and suffer a long time or I may die soon; but when I die tell all my friends that I died in hope of going to a better place than this, and I don't want you to grieve for me, for I feel that I will be at rest." He was very particular in arranging his business affairs, and in advising his family told his married children that he wanted them to be kind and agreeable to each other and to everybody else, as that was the way he had tried to live. "Not," says he, "that I have been so good, but I have tried to do a husband's and father's part by my family. He left fifteen living children, seven married, four grown and unmarried, and four smaller ones. They were all present at his death.

He was buried the next day at Bethel church, Brooks county. Religious services by Eld. R. H. Barwick. May He who is too wise to err and too good to be unkind comfort and sustain the bereaved family, and may they, like their father and husband, say, "I feel that I will be at rest," is the prayer of the unworthy writer,

J. N. GIBSON.

Tallocas, Ga.

ASSOCIATIONAL.

The Little Flock Association will convene with Bethel Church, near Killeen, Bell county, Texas. Those coming by rail will leave cars at Killeen.
A. V. ATKINS, Clerk.

The Union Meeting will be held with the Ebenezer Church, Meriwether county, Ga., beginning on Friday before the second Sunday in July, instead of Friday before the third Sunday, as published in the Association Minutes.

Done by order of the church.
A. R. ROUNTON, Clerk.

JOHN E. DUKE, Moderator.

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Those receiving Circulars, will confer a favor on the afflicted by distributing them among brethren and friends. [jul-93

Vol. 15.

No. 7.

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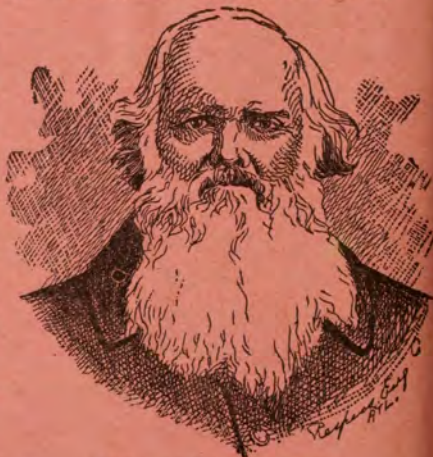
In presenting my photo, and testimonial to the public, it is of a pure motive I do so. I will first state that I have been a sufferer of that dreadful disease, indigestion, for six years. Like all others who are so unfortunate as to be a prey to such diseases, I tried various medicines and a number of the best doctors, to treat my case, but only found temporary relief until GRAY BEARD was discovered. The Gray Beard Medicine being manufactured in my own town, and knowing it to be manufactured from the pure roots and herbs of the forest, I was induced to give it a trial. I used it six weeks according to directions. At the end of that time I felt as well and vigorous as I ever did.

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Devoted to the Primitive Baptist Cause.

No. 7.

BUTLER, GA., JULY, 1893.

Vol. 15

DARKNESS AND LIGHT.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of the light.—Eph. v. 8.

DEAR BRETHREN: In my last I briefly noticed some of the points of darkness, and now propose in like manner to notice the second thought in the text, the first feature of which is that they were not required to walk as children of the light until they were made "light in the Lord." This is a very instructive feature in the lesson; proving that no works of *Christian* obedience are required of impenitent sinners as a condition for the soul's salvation, and to this the Scriptures agree. Old Israel did nothing to make them the promised seed, nor to secure the promise or the law; but the evidence which the Apostle thought quite conclusive was, that the promise came four hundred and thirty years before the law; hence it was impossible for obedience to the law to have anything to do with securing the promise. The promise came before they were born—the law was given to THEM *after* they were born, but the law covered the same people that the promise did. To be a child of grace is also to be under the law of Christ. "If ye be risen with Christ, seek those things which are above." "But now are ye light in the Lord: walk as children of the light." It is as great a mistake to think that good works or obedience are not really necessary for Christians, as to think that obedience secures our heirship, and here is the stumbling block to carnal religionist. "If obedience is really necessary in divine life, how is divine life obtained without obedience?" It may be remembered that there MUST be life before there can be obedience. It may be illustrated by a little child, thus:

Pulsation and respiration are both absolutely necessary to mortal life, but these things have nothing to do with, or in, producing mortal life, but are the result of it. It is not by the fruit that the tree is produced, but by the fruit the tree is known. But as old Israel furnishes undoubted evidence that God's promise underlies all heirship, they also furnish fearful illustrations of Christian disobedience and bitter chastenings therefor.

The New Testament also abounds with admonitions to Christian obedience and threatenings for disobedience. And with all due respect to the conflicting opinions of brethren as to the gospel being a "command" or an "invitation," I consider that it includes both command and invitation. The Lord commands obedience, while the sweet promises of the gospel invite to obedience. Thus the word of the Lord is commanding while the sweets of obedience are inviting.

It is not necessary for us to ignore human volition altogether to keep out of Arminianism. There are two laws in the Christian, "the opposite one to the other," hence the need of admonition. Baptists should not expect election and predestination to discharge their Christian duties for them. It is election that makes Christian duties binding on them. Election fixes the heirship and puts the child under a routine of duties, and the matter of obedience or disobedience to this law of Christ is with the child. Obedience eats the peaceable fruits of righteousness; disobedience reaps the rod of chastisement. It is not safe to preach that Christians "need not fear," "there is no danger," etc. It is true in one sense, but in another it is dangerous. It is only in implicit obedience that Christians need not fear. Let the many bitter cups of old Israel testify that there is danger. The Philippian brethren had been "obedient in all things," and yet were told to "fear and tremble" while they worked out their own salvation. Some preachers are too much inclined to nurse their churches to sleep on the doctrine of final security, neglecting to insist on Christian duties. Look at the darkness and gloom, strife and division in the churches and then say "no danger." If all were walking "as children of the light," there would be none of this; all would be peace, and love, and harmony. There is too much "living

after the flesh" among Baptists. Signs of death are seen everywhere in the churches as an evidence of it.

Dear brethren, these things "cometh not of him thacalleth" us. Election and predestination is not respont sible for all this. We are admonished "If we live in the spirit to walk in the spirit." What means the bitter wailing of the poet:

"Where is the blessedness I knew
When first I saw the Lord?"

Ten thousand Baptists might join to-day in this sad refrain; but can they continue with the poet and say, "I hate the sins that made thee mourn," etc. O, brethren, let us "return to our first love." Have we not "starved in a foreign land" long enough? "There is bread in our Father's house." May the Lord help us to "walk as children of the light." Let us first correct ourselves, and others will need less correction. Try this for one year, and the results will be wonderful.

Yours, in hope of a better day. M. SIKES.

CONTINUED FROM JUNE.]

HISTORY OF MT. OLIVE CHURCH.

CHAPTER III.

The house that the church now occupies (1893) was completed and the first meeting held in it September, 1853. The total membership at that time was forty-two.

After getting in the new house, everything seemed to move along tolerably well for a time, but occasional troubles would spring up about one thing and another. But in all matters of discipline pertaining to fellowship the church proceeded with great caution and tenderness, and whenever they came to a final decision they were always unanimous.

But now in 1854 one of the saddest and most trying things that had ever come before the church had to be met and disposed of. Their beloved pastor, who had been serving them so satisfactorily for a year or two, suddenly fell into such disorder as to result in his exclusion in July of that year. This was a heavy blow upon the church, but the good Lord was watching over them that they should not be left without an under-

shepherd, for before this disorder and exclusion of the pastor had occurred preliminary arrangements had been made for the ordination of H. M. Higginbotham to officiate in all the functions of the gospel ministry, and in August he was thus set apart by the church and presbytery, but did not agree to serve till December of that year.

From June, 1854, till January, 1855, the church had no regular pastor, but as W. M. Mitchell's health was slowly improving, so that he could attend the meetings, we find his name as Moderator of each conference during that time.

It had now for a season been a time of sorrow and distress, but as saith the word of the Lord, "Sorrow may endure for a night, but joy cometh in the morning." The beloved pastor, who had been cut off, returned to the church just twelve months after his exclusion. The Lord had given him repentance, and a more full and humble acknowledgment and hearty forgiveness and restoration is seldom ever witnessed.

Eld. Higginbotham continued to serve the church very satisfactorily up to the regular time of calling a pastor in November, 1855. At that meeting he said he knew that Eld. Mitchell was really the regular and desired pastor of the church, whose long and severe afflictions had suspended his pastoral labors for a few years, but now, as he had improved, he thought it proper for him to resign and let Eld. Mitchell again resume his pastoral charge of the church.

The church accepted the resignation of Eld. Higginbotham, and Eld. Mitchell was unanimously chosen and again resumed his pastoral labors, which have continued down to the present time.

The church then had three ordained ministers, who were members with them, with a substantial and well disciplined membership; and though their numerical strength did not increase much, peace and love, with prompt attendance of meetings, prevailed among them. Nothing very unusual took place for a few years, except that the Beulah Association was held at Mt. Olive in 1856.

In changing Clerks, procuring a new book in which to keep a record of the proceedings of the church, or from some other unknown cause, there is no record of

any church meeting or conference from June, 1857, till November of that year.

It may be proper here to remark that the church had adopted a custom soon after it was first organized to choose a pastor annually at each November conference, or, if they had a regular pastoral supply, to give some expression of satisfaction with his services and a desire for his continuance. And thus between the church and her pastor there has been undisturbed relations and mutual expressions of satisfaction given annually.

Another custom very early adopted by the church was at each December conference to appoint some brother, or brethren, to take charge of the house, carry the keys, open the door, sweep the house, or other things necessary to be done. But to the honor of the brethren there never was, for many years, any trouble on this subject, as four brethren would generally agree voluntarily to attend to this business free of charge for one year, each one of the four to have special charge for three months, except just before the annual three days meeting, communion and feet washing, when there was generally some extra and additional work to be done in and around the house and cemetery; then all four of the brethren together, with as many other members and friends as voluntarily chose to come, did so..

Doubtless these two customs noted above are both good, provided they are faithfully carried out; but why this last mentioned custom has for a few years past been omitted we are not informed by any record on the church book. It may be that because several of the former members have either died or moved away, and the membership for some years past having been much scattered and far more distant from the church house and from each other than formerly, this has caused a good custom to be partially abandoned or much neglected.

In May, 1859, John C. Hanson, an acting deacon, and his wife, Nancy Hanson, were received by letter, and in November J. G. Renfroe, the Clerk, having moved away, Walter Collins was chosen and served as Clerk for many years.

Up to the close of 1859, a period of sixteen years from the organization of the church, a few had been

received each year except five, and the total baptized in that time was twenty-eight. But there was not a year for the first eighteen years but what there were some received by letter, and the total thus received in that time was sixty-three, and eleven on confession of faith, who had been baptized before the general division of the Baptists in 1837. The total membership, however, had not increased during ten years, from the fact that fourteen had died, seven had been excluded and fifty had obtained letters of dismissal and moved away or obtained membership in other churches nearer to them.

In 1861 five were received by baptism, and the total membership was forty-four. It was in April of this year that the terrible war between the North and South broke out and continued with great destruction of life and property till May, 1865. It would be impossible and contrary to the main design of this writing to describe the amount of human sufferings, destitution and hardships which fell upon the Southern people in many localities during this unnatural and cruel war. And our churches and gospel ministers were not exempt from the terrible calamity. But during all these years of distress Mt. Olive missed only five or six regular monthly conferences, and then it was mostly in consequence of bad weather. But as very few white men were left in the country, except the aged and infirm, the congregations which assembled for worship were generally small, consisting mostly of distressed women and children whose husbands, fathers or brothers had either fallen in battle or were then engaged in the deadly conflict of carnal strife. The war raged with increased fierceness and terror. One raid after another of armed soldiers passed through this section of country, tearing up railroads, destroying property and provisions, burning gin houses and cotton, capturing the farmers' horses and mules and pillaging private houses, even where there were not one present save defenseless women and helpless children.

It was during this state of things in April, 1865, just before the close of the war, the pastor of this church, Eld. W. M. Mitchell, and one of his sixteen-year-old sons were intercepted about eighteen miles from home by Federal soldiers, their two horses and saddles taken,

and Eld. Mitchell turned loose on foot to make his way home as best he could. Arriving home April 17th, he found that about a dozen raiders had pillaged his house, opening every trunk and drawer, scattering papers, taking clothing and other things at pleasure, as only his wife, four daughters and a few children and negroes were there.

Other members of Mt. Olive church suffered much, and there was great distress and destitution. Eld. Mitchell had a growing crop on hand, a large family then dependent on him, and not a horse left to plow. Corn for bread or feed was scarce, *forty dollars* per bushel, and seldom could get any at that or at any price, and other necessaries of life in proportion. The war ended in May, 1865, and the Lord favored the country with good seasons and bountiful crops in many places. In 1864 five were received by baptism—two in '65 and five in '66, and two in 1867.

And now when we take all these trying scenes through which the church has passed into consideration, and see the good hand of God in her protection and preservation, may we not exclaim with the Zion of our God of olden time, "That it is of the Lord's mercies that we are not consumed, because his compassions fail not"?

In April, 1868, Brethren J. N. Hurst and Walter Collins were set apart by ordination to the office of Deacons, and in May of the same year we find the following tribute to the memory of three aged Deacons who had been removed by death:

"Whereas, it has been the pleasure of God to remove from the church at Mt. Olive three aged Deacons in quick succession—namely, Jesse Taylor, who died February 22, 1863, in his seventy-second year; James Mitchell, who died October 18, 1867, in his seventy-fourth year, and John C. Hanson, who died March 5, 1868, in his sixty-seventh year—we, as a church at Mt. Olive deem it proper as a tribute of respect to their age and usefulness to say, as was said of some of the ancient patriarchs, that 'they all died in faith,' and during their long and useful life as citizens, or as church members or deacons, they were enabled to maintain a good and unblemished Christian character, and while we deeply feel the loss which the community and church has sustained, we desire to bow with humble reverence

to the will of God, who has taken them from their labors and sufferings here to that eternal rest that remains for all the people of God."

For several years after the close of the war, the Lord favored the church with much peace and love. In January, 1870, Eld. C. S. Tate and wife were received by letter, and in May, J. E. W. Henderson, a licensed preacher, and also in June Eld. H. R. McCoy, were received by letter. This was quite an eventful year in Mt. Olive, with regard to the ministry, for in November J. E. W. Henderson was ordained, and soon had the pastoral charge of Providence and other churches.

[TO BE CONCLUDED NEXT MONTH.]

AM I A CHRISTIAN?

What an important inquiry on the part of all! Who among the Lord's family do not find themselves troubling over this question at times? Their evidences are not as bright as they desire; in fact, if all are like the writer, there are times when it appears they have no evidence at all. Am I a Christian and how shall I know? When shall I ever emerge from this dark cloud of uncertainty, and when, if ever, shall I be lifted up and freed in spirit from this prison-house of clay and look up into heaven, and without doubt, without reserve, exclaim, "*My* Lord and *my* God?" Give me this boon and you have given me the greatest desire of my heart.

But I am a curious creature! Although I desire, above all things, to *know* I am a Christian, yet the greater part of my time I find myself gathering evidence to prove that I am not one. And why is this? How often have I attempted to settle this question to my satisfaction! when perhaps the first suggestion would be, "You are no Christian; a Christian would not do as you do; a Christian's mind is exercised upon the things of God more; he meditates in the law of the Lord, and you are so worldly-minded, vain and trashy, and how about your mean and wicked thoughts? You are no Christian." Now, I am afraid to attribute the source of these suggestions to Satan, as some good

brethren seem to do, because they seem too true of me to come from such a source, and I am troubled.

Perhaps I should have settled this matter before I united with the church, as many of the Lord's chosen are trying to do now. I tried, too, to do so, but could not. I knew if I was not a Christian it would be adding sin to my trouble if I joined the church and deceived God's people; so I tried hard to *know*, but I could not. At length, under the weight of a promise I had solemnly made to the Lord, I was forced, in trembling and in tears, to go without knowing that I was a Christian. That has been eighteen years ago (when I was a small boy), and from then until this night it has been the one question of my life; and the truth is now, I am no nearer a solution of it now than at the beginning. As I set here pondering over these things, while all the family are resting quietly upon their beds, my mind goes back to my childhood days; and I remember a time when my childish heart was almost broken because I was such a sinner. I earnestly desired the prayers of my sainted father who now sleeps in his grave, but could not tell him. I remember, too, one bright November morning (1874) that I arose from my bed with what I then thought to be the glory of God in my soul; but now I am afraid my childish heart was mistaken. It now appears so visionary that I am troubled; for if this is not an experience, then I have none. And what troubles me more, is that while I am so doubtful about my little experience, yet I am not looking for any more changes in this life. So I feel that if I am not a Christian now I have no hope that I ever shall be. I followed on my life from the time I united with the church; I think of my many "ups and downs," and the clouds seem to thicken. I commenced exercising in a public way for the church before I was twenty-two years old, was ordained to the work of the ministry at twenty-four, since which time I have had the care of four churches, and am gone from home more than half of my time, leaving my good wife as a widow and my children as orphans, and I a poor, disconsolate wretch, roaming over the country far and near—all for what, if I am not a Christian? And while I know I have not counted my life dear unto myself, yet, after all what have I done that a hypocrite might not do? and O

what a hypocrite am I if I am not a Christian." I have baptized perhaps 150 of the Lord's children, have assisted in the ordination of preachers and deacons, and these vile hands have broke the bread and poured the wine at communion seasons, but may not a hypocrite do as much? Oh, Lord, undertake for me.

One thing comforts me: It is said of Abraham that he was "Father of all the faithful," and the apostle, in telling of his journeying to the Promised Land, says, "He journeyed not knowing whither he went." Maybe then it is not best for me to know.

Dear Bro. Respass, I have written carelessly and aimlessly, in a state of gloom and depression, but at the suggestion of my dear wife I send it to you for publication, subject always to your good judgment. Pray for me.

Yours unworthily,

Nankin, Ga.

A. V. SIMMS.

DEAR BRO. RESPASS: In attempting to write for publication it is well to exercise such discretion as we can command in regard to subjects, and also in regard to the manner and spirit in which they shall be treated. It ought to be the object in both writing and publishing to benefit the readers. We are all necessarily learners, and we never get it all learned. Moreover, we have no means of learning only from one another. Early impressions take deep root, and men become, without being aware of it, involved in and carried along with traditions. These traditions attend us in all the relations of life; and they are not confined to our faith and practice, but extend to the language in which our faith and practice shall be expressed. And so, many words and phrases come to be not only used, but regarded with a kind of veneration and reverence, as though there was really something sacred about them. We do not mean to be led by tradition. We would not very readily admit that we were so led, or could be so led. But an investigation of the matter will show that sentiments and terms and phrases that are not Scriptural and that have no other warrant than tradition, are held to and advocated more zealously and strenuously than the language and sentiment divinely authorized in the Scriptures.

Some of the most bitter religious feuds and persecutions of former times were about some word or phrase that had no particular meaning except what tradition had attached to it; and yet held to as tenaciously as though it were a matter of life and death. This remark is, of course, in regard to men in general, a propensity of human nature; and a result of the circumstances by which we are all more or less affected. These things have to be

contended with oftener in calling attention to the more important matters that are being lost sight of, if not made void by human tradition. There is no subject about which we know less than that of the existence and attributes of Deity, and yet no subject about which men have been so persistent and determined in maintaining and defending their several theories. The phrase may be frequently met with among the English writers of a generation or two ago, "God the Father, God the Son and God the Holy Ghost." One of our ministering brethren told me recently that in his early life he heard this phraseology used in baptizing; that is, baptize in the name of God the Father, God the Son, etc. It probably was not used as a general thing, and may not have been only in that community. As it is emphatically declared in the Scriptures that there is *one God*, and there is no other but he, and as we only know of Him as he has been pleased to make himself known, phraseology that sets forth three Gods is not only unscriptural, but unwarranted. The first announcement of himself from Mount Sinai was, "Hear, O, Israel: the Lord our God is one Lord," "No man hath seen God at any time. The only begotten Son that is in the bosom of the Father, he hath declared Him."

It is not a common thing now among the Primitive Baptists of this country to speak of the first day of the week as *Sabbath day*, or *Lord's day*. Among other people that day of the week is not only called Sabbath, but seems to be regarded as the old Jewish Sabbath still binding. But modern tradition has modified it to suit the convenience and inclination of all the lovers of pleasure and worldly amusement.

But among the Baptist people it has been more common to speak of the day as the *Lord's day*. So appointments were made and published as, "next Lord's day," "third Lord's day," "first Lord's day in next month," etc. This was probably accepted traditionally without once thinking whether they had any warrant for it. The expression occurs once, and only once, in the New Testament, but there is nothing to show that any particular day of the week was intended. It was the Lord's day to make known to his servant John the things which must shortly come to pass. He was in the Spirit and the Spirit carried him away and a door was opened in heaven to him. In short, it was a day that the Lord had made, and it matters not what particular day of the week. The apostles frequently spoke of the first day of the week, but never called it the Lord's day. The term is not now used among us. This is a subject deserving of more attention than it is receiving. If the Scriptures have given us a complete and perfect rule so that the man of God may be perfect in these things and thoroughly furnished, we should know what that rule enjoins; and then it should be taught. One thing is quite certain, and that is that those who make so much ado about observing the first day of the week as a Sabbath and keeping it holy, are continually making void the law of God through their traditions.

The only Sabbath day set forth in the New Testament is the gospel day, and that day remains as a day of rest to the people of God. He that is entered into this rest hath ceased from his own works as God did from His. There must be a lack of faith in the grace of our Lord Jesus Christ, when men resort to their own works for acceptance in this blessed Sabbath day. There ought not to be any harm in calling attention, sometimes, to what the inspired writers have taught. If there are those who have a more clear and perfect understanding of the word than others, they should be humble and grateful, and not proscribe a brother, as a brother, or as a minister of the word, because he is more cautious about approaching the mount. We do not, any of us, know it all yet; and they who have been most thoroughly taught in the school of Christ, are generally found to be the most diffident and humble. The shadow of good things to come was cause of great admiration and rejoicing in its day. It ill becomes us to be clinging to the shadow and idolizing it after the substance has come. The patterns of things in the heavens can be laid aside as of little further use.

Yours in gospel bonds,

E. RITTENHOUSE.

ADAM AND CHRIST.

[CONTINUED FROM JUNE.]

We sometimes as preachers and teachers make a grave mistake here, which we would do well to stop and consider. We hear great complaint of coldness and a lack of spirituality among brethren. Oh, how dead we are to spiritual things. How careless and fleshly are our people. Our church meetings seem to be attended with such lukewarmness and indifference, we are becoming very careless and unconcerned about them. We go to them because we feel it a duty, and not because we really desire to do so. We accept any excuse for a failure to attend them. If company comes in, if the roads are bad, or the weather is a little unfavorable, or a cow gets sick or jumps the fence, or if there is any temporal concern which needs our attention, we can't go. This is a time for Satan to come in, which he is sure to do, either in the form of one of his full-fledged, zealous servants, as a wolf in sheep's clothing, who, if he does not want to become a preacher, which is very often the case, he in many ways gets in his insidious work to kill out and destroy every spiritual-minded person in the church by windy talk, unsustained by a godly life, who prescribes good medicine, but is very careful never to take any of it himself, until the church becomes so dead it has no life or strength to correct any evil. This element is getting in the ascendancy in the church, every meeting they hold shows it to be a meeting in the flesh, in the name of each other, and not in the name of Christ. A fleshly preacher comes along, one of those whose God is their

belly, who mind earthly things. This is a good field for him. He preaches with great liberty, he thinks, at least some of the brethren say so; and one or two outsiders said it was a fine sermon, and you ask him about the meeting and he says, "Oh, we had a glorious time; the house was crowded, and many shed tears. You could have heard a pin drop, so still were they." Ask him about the troubles and coldness of the church. "Did you say anything to the brethren on this line in your sermon or in private?" "Oh, no; I saw that would not do." "You had heard of their coldness and troubles, had you not?" "Oh, yes; and I was very sorry to hear it. I hope they will soon see their errors and turn away from them." "You do? Who is going to speak to them if you don't? Were you sent to them of the Lord? If so, what for? To preach them a big sermon? to sow to their flesh?" "Oh, no, no. I preached to them in the Spirit, for I had such wonderful liberty, and my preaching had such a fine effect on the congregation." "Was old Bro. A. out?" "No, he was not there." "Did you inquire why?" "Yes, I asked some of the brethren why he was not out, and they said he did not come to meeting very often of late. They said he was always complaining about being dead and lifeless and of a lack of spirituality in our meetings, and he had almost quit coming out." "Do you know that old man well?" "Yes; I have always heard him spoken of as a godly man. But the brethren say he has got in the background of late, and seems to be kinder disgruntled about everything they do." "Now, my brother, do you not know that it was the flesh-pleasing spirit in you that made those people praise you? Don't you know it was flesh seeking flesh which made them brag on you? The flesh carried you there, the flesh preached you, and the flesh heard you. Your glorious meeting was the affinity of the flesh for itself. If you had gone there of the Lord, and in His Spirit, seeking the things of Jesus Christ and not your own, you might have had a different sort of a meeting."

Here is the trouble with the church. As Paul said to the church at Phillippi: "For I have no man like-minded who will naturally care for your state, for all seek their own, not the things which are Jesus Christ's."—Phil. ii. 20, 21. It is a great mistake when we construe that Scripture, "No man can say that Jesus is the Christ except by the Holy Ghost," to mean that men do not believe on Christ in the flesh. They cannot believe unto salvation and in the Spirit except by the Holy Ghost, yet Satan himself was a believer, "and when Jesus was in Jerusalem at the passover, in the feast day, many believed in his name when they saw the miracles which he did. But Jesus did not commit himself unto them because he knew all men, and needed not that any should testify of man, for he knew what was in man."—John ii 23, 24, 25. He knew the vain hopes of such believers. While they honor him with their lips, their hearts are far from him. This class are his greatest enemies, and are doing more to carnalize and destroy

the peace of the church than all the institutions of men combined. Their zeal for Christ is like Paul's for God before he met Jesus.

As touching righteousness of the law blameless, yet in heart murderers. While they profess love for Christ, they are ready to destroy him if he violates one of their traditions. They judge a man more in the light of tradition than they do in the light of love. Like the Pharisee of old, if he wash not his hands he is not of God, for he eats with unwashen hands. They judge now in the light of what God has forbidden, but by what they forbid. They make a law, and then sit in judgment on it. Their battle cry is: "Show a thus saith the Lord for, and not a thus saith the Lord forbidding it." Like Ananias, they sit to judge according to law and smite contrary to the law.

These are they who are wise above that which is written; these are they who make void the law through their traditions, and are the enemies of Christ. Some feel, because they believe in election, predestination, and are loud in their opposition to Sunday-schools and all institutions of men, they are infallible in this respect. Paul's feeling of infallibility in the traditions of the fathers bred his cruelty to Christ. The more infallible we feel, the greater enemies we become to Christ and the true peace of the church. The peace we want is that which grows out of conformity to tradition and the standard we have set up in reference to it. "The zeal of my house hath eaten me up."

If we could only enter into the spirit of our blessed Lord's cry, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth her brood under her wings and ye would not," we would think more about our own leanness of soul in spiritual things, and how little we ourselves make manifest to those who behold us the faith that is in us. We would let the sons of Belial alone long enough at least to put our own house in order, and prove to the world we are earnestly contending for the faith once delivered to the saints. We will more loudly contend for that faith by rendering cheerful obedience to the admonitions of the New Testament than by big, fleshly sermons studied out to win the praise of others, and especially those who are under the same fleshly spirit. Some never seem to think the spiritual-minded hear such things with sorrow of heart, and see in such the death of the spirituality of the church. They do not consider that all the spiritual-minded will judge them as doing on a small scale the same things the sons of Belial are doing on a larger, "seeking their own, and not the things of Jesus Christ;" sowing to the flesh, glorying in their shame.

God has said these sons of Belial shall be removed, but they must be removed in a certain way—God's way, and no other way. Hear what David said in 2 Sam. xxiii. 6, 7: "But the sons of Belial shall be, all of them as thorns thrust away, because they cannot be taken with hands. But the man that shall touch them

must be fenced with iron and the staff of a spear, and they shall be utterly burned with fire in the same place." They cannot be taken with hands. If we try it, we get hurt. They stick in our hands, and the loss of blood, in which is the life, is the consequence. But God has ordained that the man who undertakes it must be fenced about with iron and the staff of a spear in his hand. He must go against them in the spirit, and not in the flesh, by command of God and not at the behest of man, nor of our own volition.

H. BUSSEY.

[CONCLUDED NEXT MONTH.]

EDITORIAL.

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ABOUT MINISTERS.

CONTINUED FROM JUNE.]

Christians need companionship. It is not good for them to be alone, for alone they are like sheep scattered without a shepherd. They need to be gathered together and watched over and fed as a flock of sheep, and therefore Christ commanded his people to pray the Lord to send forth laborers into his harvest for that purpose.

One single Christian, alone, is like a stalk of corn alone in a field; it will bear but few imperfectly developed grains; but several stalks gathered together will bring forth the full corn in the ear, for they will mutually strengthen and fertilize each other. This is God's law, both in nature and in grace. Even "two are better than one," God teaches us, "because they have a good reward for their labors;" for two can do more than one, and do combined what one alone cannot do; and besides, "if they fall, the one will 'lift up' his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together, then they have heat, but how can one be warm alone; and if one prevail against him, two shall

withstand him; and a three-fold cord is not quickly broken.”—Ec. iv. “Again,” teaches Jesus, “I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them.”—Matt. xviii.

This must have been something congregationally, or as a church, and that one alone could not do, however much he may have desired it, but which could only be done by the co-operation of another, as the bearing of the helpless man by the four, and such as Paul referred to when he said, writing to the Romans, that he had longed to see them that he might impart unto them some spiritual gift for their establishment, “That is, that I may be comforted together with you by the mutual faith both of you and me.”—Rom. i. It was something that could be got only by being together, as the corn got strength by being together; and that could be asked only when gathered together in the name of the Lord, and with Jesus in their midst; that is, in a meeting authorized by his word and prompted by his Spirit.

There are works that can be done only by the co-operation of several gathered together in the name of the Lord; works that cannot be done in an individual capacity, but done only by the church, and are, therefore official, or are by the authority and command of Christ. The blessing of those works cannot be otherwise obtained. This Christians have experienced to be true by joining the church and being baptized; they have been strengthened and lifted up; ministers have experienced the truth of it in the faithful discharge of duty in preaching, that it has saved them and those that heard them (I do not mean saving in an eternal sense).

Such blessings do not come otherwise. Eli, the priest of the Lord at Shiloh, blessed Hannah when she had gone up there to the house of the Lord to worship. “She prayed unto the Lord and wept sore,” and Eli, at first, thought her to be drunken, but when he found that she was a woman of sorrowful spirit, he became identified with her in spirit, and as the priest of the Lord, and not as the man Eli, he blessed her, saying, “Go in peace, and the Lord God of Israel grant thee

thy petition that thou hast asked of him.”—1 Sam. i. It was the same as if the Lord had blessed her, as being done in his name by his priest, authorized to do it in his name.

If only one of the four had desired that the sick man should be borne to Jesus, it would have been fruitless, for it was a work that one alone could not do; but four in the same spirit were like the stalks of corn growing together, strengthening and fertilizing each other, and bringing fruit that could not otherwise be brought.

If one alone was strong enough, then God would not have ordained the gathering together of his people. If the church could comfort herself, then God would not have appointed and qualified men to comfort her, and have made the ministers' comfort depend upon preaching the gospel. It is not for us to question God's appointments, but to reverently accept them and obey them to the best of our ability. We might ask why it was necessary that Peter should be sent for by Cornelius all the way to Joppa, to preach to him, when God could have as easily told him about Christ as to tell him where Peter was. And as God has ordained that the pastor should live of the gospel, or by the contributions of the church, we should be found as carefully doing our duty in that particular as in anything else that God has ordained; and knowing that if we fail in it, that we shall be like the stalk of corn growing alone in a field, weak and imperfect, and fail of the blessing that God has put for our good in that duty. And especially when we know that God requires of us only according to our ability; that if we have but little, only little is required.

A minister is a member of the body, but a member of which more is required than of any other member, and he needs assistance, both spiritual and natural. And for this reason deacons were first appointed; members of honest report and full of the Holy Ghost and wisdom were appointed to take charge of the secular or worldly concerns of the church, that the ministers and apostles might give themselves continually to prayer and to the ministry of the word. This law has never been repealed.

This was, so to speak, a division of labor, because the whole labor was more than the minister alone could

(2)

attend to. He could not do it any more than one or two could have borne the helpless man to Jesus.

Moses undertook to do all the work of the ministry to God's people in the wilderness, but he had to give it up and select out of all the people able men, such as feared God—men of truth and hating covetousness—and set them over tens, fifties, hundreds and thousands, so that he could attend to higher and greater matters. Thus they bore the burden with him. Kings and military chiefs, in olden times, often had armor bearers attending them—men who bore their arms and armor with which they did the fighting—because they could not bear their armor and do the fighting too.

Paul refers to the law as authority that the minister of the gospel should be provided for in carnal things; and if Paul makes the law authority, it is law for us in the sense meant by him.

But I hope to continue this in the next.—R.

BURNED TO ASHES.

HOGANSVILLE, GA., May 27, 1893.—*Beloved Brother:* Every house in my yard was burned to ashes at 3 o'clock A. M., on the 25th inst., leaving us without a shelter or provisions. We saved our beds and bed-clothing. Emma is sick with pneumonia. Pray for us.

A. B. WHATLEY.

Bro. Whatley is a devoted minister, with a large family, and is worthy of the love and sympathy of brethren everywhere. Address him as above, with what you may be able and willing to give.—R.

BELTON, TEXAS, May 26, 1893.—*Dear Brother:* I desire, if the Lord will, to be with Bethlehem Church, Notasulga, Ala., second Sunday in July, and will try to fill some appointments, if made for me, in Alabama and Georgia. My time will be limited. I will try to visit Eld. Mitchell and his church; would be glad to meet with you.

A. V. ATKINS.

Brethren will please confer with Eld. A. and arrange appointments.—R.

THE INTERPRETATION OF THE SCRIPTURES.

THE SPIRITUAL INTERPRETATION.—(CONTINUED).

I continue, in the present article, the consideration of the inious corruptions of the simplicity of the gospel of Christ made *heathen philosophy*.

Judæo-Pagan Philosophy is the False Prophet or Second east (1 Cor. i. 23; Rev. xvi. 13; xix. 20; xx. 10), who seeks to duce all men to worship the First Beast (Rev. xiii. 1-10), the World-Power opposed to God, man severed from God, resting on s own physical or intellectual or moral strength. Before the vention of the Arabic digits, numbers were generally represent- by letters; so that every name, by the addition of the values its letters, had a certain numerical value. As I have shown pages 255 and 256 of the Church History, many names and les of the Roman Catholic "Church" add up, in Greek, atin and Hebrew. 666, the number of the Beast (Rev. xiii. 18). it the only two Greek nouns in all the New Testament, whose umerical value is exactly 666, are *Paradosis* (Tradition) and *uporia* (Wealth) The only passage where Euporia (Wealth) curs is Acts xix 25: "Sirs, ye know that by this craft we have r wealth" (the language of Demetrius, the maker of silver rines for the heathen goddess Diana, to his fellow-craftsmen, to hose covetousness he thus appealed, in order to stir them up ainst the Apostle Paul, the enemy of idols). If the desire for hes, or worldly gain, were not involved, false religious tradions would be comparatively few or weak; the number and wer of unscriptural religious traditions are tremendously in- eased by the pecuniary gain to those who most diligently main- in and propagate them; so that the connection between *tradition* d *wealth*, in operating together for the corruption of Scripture th, is very plain. The scripturalness of this position will be en to be fully established by a careful comparison of Colos. ii. and 1 Tim vi. 10, 20, 21.: "Beware lest any man spoil you rough philosophy and vain deceit. after the tradition of men, ter the rudiments of the world, and not after Christ." "The ve of money is the root of all evil (or a root of all kinds of il), which, while some coveted after, they have erred (wandered ay) from the faith (that is, from the doctrine of faith), and ereed themselves through with many sorrows" "O Timothy, ep that which is committed to thy trust, avoiding profane and in babblings, and oppositions of science (knowledge) falsely so lled, which some professing have erred (missed the mark) con- rning the faith." Vain philosophical subtleties and delusive eculations, the products of a false, carnal, worldly, anti-christian sdom, blended with plausible errors, handed down by tradition m age to age by men who love money and the world and self ore than they love God, spoil, corrupt and ruin the purity of the

doctrine of faith. As remarked by one of our ministering brethren, "the vain speculations of one generation become the hurtful traditions of another." And *unscriptural* traditions of fifty years or less, even though sincerely derived from godly predecessors, should be no more sacred and inviolable to us than *unscriptural* traditions of a thousand years or more. The truth of every position must be tested by the infallible and *unperverted* standard of the Written Word of God, which is virtually "made of none effect, laid aside and rejected by the traditions and commandments of men."—Matt. xv. 2-6; Mark vii. 3-13.

Christianity has had no more ancient, persistent and dangerous enemy than a *pretendedly spiritual* heathen philosophy, explaining away and denying the literal truth of the Scriptures. Among these destructive allegorizers and perverters of the Word of God were the Gnostics of the first three centuries, whom I described in the June number of the GOSPEL MESSENGER, and the Manichæans of the Middle Ages, whom I will describe in the next paragraph; the ancient Jewish Rabbins, who pretended to find *seventy senses* of each verse of the Bible; Philo of Alexandria (B. C. 20—A. D. 50) who platonized, theorized, mystified and partially fabulized the Old Testament; the Essenes, a small, secret, oath-bound mystic Jewish monastic society that lived, during the two centuries before and the first century after Christ, on the shores of the Dead Sea; the Therapeutæ, a sect of Jewish, vegetarian, contemplative ascetics, said to have lived in Egypt in the first century after Christ; the Cabbalists, Jewish theosophists and traditionalists of the Middle Ages; the Catechetical School of Alexandria, 180-400 A. D. (the first Sabbath-School and Theological Seminary combined), which professed to prepare persons to join the church and to preach the gospel, which sought to transform Christianity into Philosophy, and which introduced Arminianism and Universalism into the 'Church;' Clement of Alexandria (about 150-220 A. D.), who viewed heathenism with a kindly eye, and passionately allegorized, and brilliantly speculated on the Scriptures, and labored to harmonize Greek Philosophy with Christianity; Origen of Alexandria (185-254 A. D.), the most learned and dangerous professor in the Alexandria School, who taught the Pythagorean and Platonic doctrine of the pre-existence of human souls, and their condemnation to animate mortal bodies to expiate faults committed in a former state, a spiritual or ethereal resurrection of the body, and the final salvation of all men and angels, even the Devil, and who, in his wild allegorical fury, declared many of the statements of the Scriptures, in their literal meaning, false, impossible and ridiculous, and who furnished to his infidel pupil, Porphyry, the substance of his arguments and ridicule against Christianity, and who made the unsophisticated members of the "Church" entirely dependent on the philosophers for the meaning of the Scriptures, and who mixed with the religion he professed to defend countless and monstrous errors.

Cyril, of Jerusalem (315-386 A. D.), who almost wholly abandoned the literal sense of the Scriptures, and carried the allegorical meaning to the most unqualified extremes; the Roman Catholic Schoolmen of the Middle Ages, who endlessly analyzed and subtletized the Scriptures, and who, in Bonaventura, of Italy, 'the Seraphic Doctor' (1221-1274 A. D.), pretended to find *seven senses* of every text—historical, tropological, allegorical, anagogical, symbolical, synecdochical, and hyperbolic; the Mystics, who were cradled in Alexandria and have been found in many sects in ancient and modern times, who decide everything by feeling, who believe in an inner light *given to all men, and having but little need of a written revelation*, who protest against creeds and forms, who make the historical facts of Scripture mythical representations of speculative truths, who were precursors of the Protestant Reformation, but opposed it as a bondage to the letter of the Scriptures, and made a wild fanatical outburst in some so-called Anabaptists of the Sixteenth Century, who tear down and never build up, and who tend to anarchy and atomism; the Quakers, who originated in the Seventeenth Century, and who are the most thorough-going Arminians, and reject the outward ordinances of Baptism and the Lord's Supper as carnal and unspiritual; the Swedenborgians, who arose in the Eighteenth Century (whose founder, Emanuel Swedenborg, claimed to be divinely inspired and to be the only man to whom the spiritual meaning of the Scriptures was ever fully revealed, and that the smallest jot and tittle of the Scriptures has a spiritual meaning), who allegorize, philosophize and explain away nearly all the fundamental principles of Christianity, denying the Trinity, the personality of Satan, the atonement of Christ, the resurrection of the material body, the future coming of Christ, the general judgment, and the destruction of the world, asserting that Christ came a second time in 1757, and then judged the world, and set up the New Dispensation, the New Jerusalem (Swedenborgian) Church, who teach that salvation is entirely of works, and that marriage will be continued in heaven, and that we now have, in our material body, a spiritual body which, at death, forever leaves the material body and rises into the spiritual world; the Shakers, a celibate communistic society, who sprung up in England in the Eighteenth Century and emigrated to the United States, who teach that Jesus was not God, and that their founder, Ann Lee, was the manifestation of the second appearing of Christ in his glory, and that probation continues after death, and who reject the atonement, the unconditionality of election, the resurrection of the body, and a future general judgment; the Unitarians, who arose in the Eighteenth Century, and whose religion is Modern Liberal Spiritual Philosophy, who deny the divinity and atonement of Christ, the fall and total depravity of the human race, and who spiritualize away predestination and election into mere metaphors and myths, and who repudiate all articles of faith; the Universalists, who origi-

nated in the Catechetical School of Alexandria in the Second Century, and were found among some sects of the Middle Ages and some Anabaptists of the Sixteenth Century, who arose in their modern form in England in the Eighteenth Century, who claim many adherents in nearly all Protestant denominations, who hold that all the Scriptures which seem to teach the everlasting punishment of the wicked are the daring metaphors and hyperboles of Eastern imagination, and that all mankind are the children of God, and will be saved in heaven at last; and the Rationalists, whose principles appeared in the ancient Gnostics (*Knowing Ones*), in the Theological Seminary of Alexandria, in the Pelagians of the Fifth Century, in the Schoolmen of the Middle Ages, and in the Socinians and Arminians of the Seventeenth Century, but who, springing from English Deism, Dutch Pantheism, and French Sensualism, arose definitely in Germany in the Eighteenth Century, who, though professing to be Christians and to reverence the moral and spiritual meaning of the Scriptures, yet make human reason and conscience the final tests of all religion, and who generalize, moralize and evaporate Christianity into a delusive speculation, reject the literal meaning of the Scriptures when it is inconsistent with their reason and conscience, explain away the miracles and doctrines of the Bible as fictitious and metaphors, and *have at last, in this century, sublimated religion entirely into philosophy, and have thus become fully developed Antichrist.* THESE SECTS AND PERSONS, THOUGH WIDELY DIFFERING IN MANY RESPECTS, AGREE IN THAT EXCESSIVE AND FALSE SPIRITUALIZATION OF THE SCRIPTURES WHICH DENIES THE LITERAL TRUTH OF SOME PORTIONS OF THEM.

Manichaeism was the most complete and the final form of Gnosticism, and arose in Persia, near the end of the Third Century, and was a compound of Persian Dualism (Two-Seedism), Hindoo Buddhism, and Syrian Gnosticism—a wild and empty speculation using some Christian ideas as a gloss for a heathen theosophy, teaching the evil of matter, the eternity of a Wicked Spirit, and denying the incarnation of Christ and the resurrection of the body. It was a revival and reform of the old Babylonian religion of nature; a philosophy of God, of the world, and of history—a pantheistic and fatalistic system of the self-evolution of God into the universe and the reversion of the universe into God—an attempt to solve the dark enigma of the origin of evil, the blending and conflict of good and evil in the universe, and the final liberation and triumph of good. Mani (215-276 A. D.), its founder, called himself a Christian, and claimed to be the Paraclete, the Comforter promised by Christ, the last and highest prophet of the human race. "The essential principle of his system was dualism; that the universe consists of two vast realms, infinities, which are polar opposites—Light and Darkness; and that from their interminable conflict is produced the visible world, including the nature of man, whose soul is light and whose body

is darkness and who, for all we see, is the subject of a divided empire, an eternal strife. Manichaeism is a heathenish parody of Paul's doctrine of the war of flesh and spirit, of the hostility of Satan to God. It is a system of fatalism—fatalism of the most hopeless and unrelenting sort, which makes a man's soul, as it were, a mere shifting focus, where the rays of light and darkness meet, and his destiny is the plaything of their caprice. It is speculative and physical, not ethical. It is the conflict of Light and Darkness simply, not of Right and Wrong. The modern counterpart of Manichaeism is to be found in that *scientific fatalism* which is one of the threatening forms of modern thought, which we are all used to in the speculations of certain pessimists and evolutionists. As to serious and devout thinkers now it seems that civilization is going to be the prey of recent and imminent appalling wars, or of the vices and miseries that eat like a cancer at its very heart; so the wild, strange heresy of the Manichees was the echo, in their soul, of that knell of doom which seemed clanging from internal corruption and outside barbarism, in the downfall of the perishing Roman world." From the first century to the present time, this fatalistic, dualistic *pagan philosophy* has, at intervals, more or less invaded and troubled the true Church of Christ—corrupting the doctrines of the Paulicians, the Albigenses, the Cathari, the Anabaptists, and the Parkerites, but most earnestly and uncompromisingly opposed by the Montanists and Tertullianists of the second, third and fourth centuries; the Waldenses of the Middle Ages, and by all true Baptists, who have never been able to fellowship its *thoroughly anti-christian* PAGAN PHILOSOPHY, WHICH, IN ALL ITS FORMS (AS SATAN ROBES HIMSELF AS AN ANGEL OF LIGHT IN ORDER TO DECEIVE THE SIMPLE), UNDER THE DECEPTIVE PRETENCE OF SPIRITUALIZING, REALLY MYTHOLOGIZES THE SCRIPTURES.—S. H.

[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. tf

EXTRACTS.

SAVIOUR, HELP ME!

Blessed Saviour, do Thou help me,
Let my hopes on Thee be stayed;
Oft I feel that by the way-side,
I shall fall without Thine aid.

Hear my prayer, thou friend of sinners,
To Thy promises I flee;
Others have received Thy blessing,
Bless me also, even me.

Grant once more the sweet assurance
Of a gracious pardon sealed;
May this discipline of sorrow
Truest hopes and comfort yield.

Is not, Lord, each pilgrim weary,
Of the darkness of the way?
Stumbling, falling, ever doubting,
Chased by sorrow and dismay.

Sun and moon, withdraw their shining,
Evil beasts on every hand,
Foes before, and foes pursuing,
Lord, how shall the pilgrim stand?

Only with the heavenly armor
Shall he stand before his foes,
Only through Thy wondrous power
Can he Satan's hosts oppose.

Only by Thy grace supplying
Every needed help and strength;
Only by the cross of Jesus
Shall he reach his home at length.

Feeling thus such conscious weakness,
With the warfare of each day,
I, for Jesus' helpful presence,
Would each fleeting moment pray.

S. B. LUCKETT.

ARKANSAS AND MISSOURI.

DEAR BRO. RESPESS: I have been on a preaching tour in Arkansas and Missouri over two months, and hope to continue it for some time, and this morning have concluded to begin giving the MESSENGER some sketches of it. Eld C. W. Anderson, of Dutton, Ark, made my first appointments in the Union Association in Western Arkansas. I wrote him to make me about two months of appointments, and he wrote that appointments were made. Soon after receiving his letter, I had a dream which satisfied me that there were not many appointments made, so I wrote him that I was impressed that there were not many made, and to be certain to have them properly published; and he then kindly wrote me again that he believed they were published all right. Soon after receiving his second letter I had the dream again, which has been an unfailing sign to me for about five years when to make appointments, so that I can tell when I come in about one month of the close of appointments as well as if an angel had spoken to me. The dream means for me to make more appointments, which if I refuse to do my liberty to preach is almost taken from me, the Lord's presence is withdrawn, and I am left in unfruitfulness of heart and mind; I become weak in body and mind, and despondency seizes me so that even life is almost quite a burden. But more of this in the future, if the Lord will.

When I reached Arkansas I found that only about two weeks of appointments were made for me, and it is necessary to have appointments published at least one month ahead, so that all wishing to hear may learn of them. I hope to give the MESSENGER an article before long under the head, "My Impressions."

The first Elder I met was L. H. Griffin, of Blacksville, Ark, a son of one of our historians deceased. He is a pleasant brother

and sound in doctrine, and he impressed me as an uncompromising defender of truth. Said he: "The Arminians in town call me brother, but I cannot return it." In my tours in the States I notice that most all preachers who are office-holders and office-seekers brother members of all denominations, even when they give no proof of regeneration; and when I ask them to show the consistency of it some will answer that we are all brothers in Adam, but if this is their ground for brothering anti-Christ, why don't they brother non-professors too? Paul says that the love of money is the root of all evil, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows. But I think it right to call converted people brethren wherever we find them, just as Ananias did Paul before he was baptized, for we are really brethren born of God. My first church appointment was at Union, where I met Eld. Middlebrook, their beloved pastor, who is an humble and loving brother. I did not hear him preach. Eld. C. W. Anderson (whom I heard only once) accompanied me several days, and he is a kind and courteous brother, one whom I believe pure in heart and of an extra fine intellect. He has been thought by some to hold very extreme views on predestination, but he does not wish to be understood as holding that God is the author, originator or approver of sin in mankind. While he holds that God predestinated all things, he does not hold that God brings about wicked events like he does sinless events. He says that God's decree of wicked events has no influence on the wills of mankind for evil, and that man's will is free and not forced to evil. If brethren mean by unlimited predestination that God decreed bad motives, evil designs and the wickedness and sinfulness of events they are going further into predestination than I am able to see. I am not able to see that God predestinated sin as such, or the works of Satan as such; but if it is true I doubt its being plainly enough taught in the Bible to be affirmed; at any rate, I would not be willing for our church to have such an article of faith.

After visiting several churches, I came to a church called Antioch, and met Elders W. H. Butler, W. J. Hull and John Grist (I forgot to state that Eld. W. P. Hudson, of Arkansas, accompanied me two weeks, a sound preacher and a very dear brother). This church had divided in membership into two factions over doctrine and discipline, Eld. Butler on one side with a large majority, and Elders Hull and Grist on the other. I believe all three preachers to be sound in doctrine, at least at present. Eld. Hull accompanied us about a week, and I found him a sound and gifted preacher. Eld. Grist is a very lovely brother too; I was with Eld. Butler but little, but was pleased with him. It seems that this church had a real or imaginary difference on the doctrine of the spiritual birth. Elders Hull and Grist were said to have believed that the whole man is, this side the resurrection, born again; but they, of course, did not believe that the body is quickened or

given eternal life; yet they say they have never believed the doctrine of soul sleeping, but that when man is born again he is quickened into life and thus prepared for glory. But as I don't know what they believed, it is not for me to say, only I know that both sides endorsed my preaching. I preached that man is now born again, that whosoever believeth that Jesus is the Christ is born of God; that man's spirit is as really termed the man as his body is; that the body is not yet born from the dead or begotten from the dead. Christ is called the first begotten from the dead, and his resurrection is called a birth; so will we be born from the dead, and our bodies be quickened or made alive just as our spirits have been; that man has eternal life in him, but that his body is not yet alive, and in that sense that man is really and virtually a child of God—that is, in the spirit he is, but in the body he is not yet. I preached that the thief went to paradise on the day he died on the cross, but his body went to the grave; that Moses was buried on the mount, that is, his body was; but he afterwards appeared on the mount when Christ was transfigured, that is, his spirit did. We believe that it is the man who is born again that goes to paradise, the third heaven; that he goes there at the death of the body, but the body does not go because it has not been quickened or born from the dead. Both parties endorsed me publicly on those points. Bro Butler says that there is an inner and an outer man before we are born again, meaning that man has a spirit and body. Elders Hull, Grist and his brethren believe that man has a spirit and body before he is born again, and that the spirits of the unregenerated do not die with the body, but are in a state of suffering or dissatisfaction. They say that the term outer and inner man, however, does not apply to man before he is born again. One party says that the children are not partakers of flesh and blood prior to regeneration, meaning that they are not God's children until then; the other says that they are partakers of flesh and blood before born again, meaning that man has a spirit and a body; so there is no real difference between them. I hope that those brethren will come together again in church capacity, even as they are one in doctrine. One party at first placed too much stress on the assertion that man's spirit is born again, while the other that it is man and not spirits. It is best to have it like it reads, and then we will say that it is man that is born again. Brethren Hull and Grist were thought to believe the doctrine of unlimited predestination, but both say that they believe that God predestinated his own use of wicked men, but not Satan's use of them; that is, they don't believe that God foreordained sin as such, or bad motives, wicked designs, etc. This church also differed on discipline. It appears that one of her Deacons accused an Elder of preaching two-seedism, and some or all of the church claimed he did wrong because he brought the accusation at the communion table, and said Deacon was required to make acknowledgment for disturbing the communion, which he

refused to do, and was cut off. One party said that his accusation was only a private trespass, as it was against only one member; it is not a trespass against a brother to pronounce him a heretic, unless he is accused of being a willful or dishonest heretic, so as to impeach his moral character. The Elder says that his feelings were not hurt, hence he could not labor with the Deacon as in Matthew xviii., and at the communion table is not the proper place to bring charges against heretical members.

Another church in this Association has decided on a supposed or real difference of the doctrine of the spiritual birth.

LaGrange, N. C.

I. J. TAYLOR.

[TO BE CONTINUED.]

REMARKS.—What a pity that God's people should be found striving. If preachers will be content with preaching what God has given them to preach, and that only, there will never be any trouble about it. Christ preached that way, and his ministers should preach like him; and if they do not, it is either because He has not called them to preach or they have been led astray by the devil. Christ preached what the Father gave him to preach. "I have," said he, "given unto them (the children God had given him) the words which thou gavest me, and they have received them."—John xvii. And if his ministers will preach what Christ has given them to preach, and nothing more, be it little or much, they will do all that Christ requires of them and all that he will accept of them, and what they preach will be received by God's people, and will be savory meat for them, edifying them in love.—R.

McDONALD, GA.—*Dear Bro. Respess:* From some cause I want to write a few words for the MESSENGER this evening, and I reckon the desire is caused by a wonderful display of brotherly kindness that was manifested toward me to-day. The incident was this: I had fallen behind with my farm labor on account of scarcity of help and so much rain, and my crop was needing work badly. The brethren of Harmony, my home church, found it out and set a day to help me, unawares to me. To-day was the day, and some of them came and some sent their sons, making in all nine plows besides my own, and they worked cheerfully and faithfully all day, and now I am up with my crop. As they came up this morning, my heart was filled with praise and thanksgiving, and I could only say "Bless the Lord, O my soul, and all that is within me bless his holy name." I could but rejoice at the goodness of God toward me, a poor, unworthy sinner, and I did not feel worthy of a place in the hearts of such people. Surely it was brotherly love that caused it, and I thank God, or hope I do, for such brethren, and my prayer is that God will bless them. O, how wonderfully blessed are the children of Zion's King. Poor in spirit, and the most of them poor in this world's goods, yet rich in faith and heirs of the kingdom. Hated, scorned, and frowned upon by the wise and prudent of this world, yet bound together by the eternal love of God; a love that knows no end; free and faithful, strong as death. They are persecuted, but not forsaken; cast down, but not destroyed. They are dead, yet they

live—dead to this world, yet Christ liveth in them; the hope of glory and the life they now live, is by the blessed Son of God. They are the children of the King of kings and Lord of lords and have his blessed promise that He will never leave them nor forsake them; yet, many times doubts and fears assail them, and unbelief has carried their little bark far out on the merciless sea of darkness and danger, and they almost despair of ever reaching land again; yet they have this hope as an anchor with which to weigh the vessel and stay until the storm is over. Were it not for this hope, I should have gone down long ago.

I have had a mind to write sometimes, but a deep sense of my weakness and unworthiness has hindered me on two previous occasions. May the Lord bless you in your labors with the MESSENGER. I long to see dear old Bro. Mitchell and one time hear him preach. So now I will close. Yours, in many sorrows,
R. H. BARWICK.

BELTON, TEX., May 2, 1893.—*Dear Aged Bro Mitchell:* Your appreciated favor came to us yesterday, and we felt so glad to receive it that we could scarcely speak for joy. My cup ran over at the mention of my dear departed father, who has gone to his reward, and also our mother Patterson is no more. My own dear mother yet lives near Denison with my precious brother-in-law, I. H. Webb. Your dear letter brought many precious reminiscences of the past to mind, and as you said, those days have passed away and we now have the grave problems of the present before us. And now I wish to tell you some of our thoughts, and try to speak some word to comfort you in your weary pilgrimage. We felt sad when you said there was no voice of children, or any one to cheer you and your dear aged companion at your earthly home. But soon I felt the silent whisperings of something within that there is ONE *there* who watches over them night and day, speaking comfort, yea, more than comfort, to these aged pilgrim servants each hour of their lives. I was so foolish in my vision of the Lord's mercy that I felt in my own soul to say, "O, that the good Lord would so protect us through life's adversities and conflicts as he has you and Sister Mitchell." But I feel to be as unworthy of the Lord's love and care as I do the kind and loving fellowship of his people. I have often desired to write you, but thought you had so many cares and so many worthy correspondents that I would not press on your valuable time. But now I feel free to write, since you have written me and solicited a letter from me.

I desire to speak of that blessed hope that knows no decay, for when I think of the blessings of our God I am overwhelmed with joy and comfort. Indeed, the sweet fellowship of the saints is precious, and you refer us to past days when you had the joyous fellowship of many who are now gone forever from the earth; but our love in the spirit still glows and beams for them after they

leave the shores of time. I passed over last Sunday a little part of a mountain road over which I had often passed with a dear brother who had been called to his long and eternal home about seven years ago, and I felt to join him in spirit when I passed along where we had spoken so pleasantly of the things of the kingdom of Jesus. This dear brother was precious to me, and his words came back fresh as if he was yet alive, and though dead he yet speaks. But I trust not to weary you now, for I shall want to write you again some time. There are some ingatherings in our churches here, and all in peace. I have been at some interesting meetings recently. My time is filled, and I really have more than I can do. I may come to Alabama this year; if I do, I shall come to see you. After eight months' confinement to her room, my wife is now improving, and we feel overjoyed, for our home has been the constant scene of affliction for years; but our sorrows have often been turned to joy and our mourning to rejoicing. Two dutiful grown children with us, and our baby boy, nine years old. Affectionately your brother,

A. V. ATKINS.

HOBGOOD, N. C., March 30, 1893 —Having received a hope, as I trust, for my husband and children—and at that time I felt that I should see them brought into the visible fold, and that my husband especially would be brought in, but that is with the Lord, for I believe there are many of God's children who are never members of the church here—I have seen, with these natural eyes, that the prayers of my dear companion have been answered. He has called my attention to it at the time they were being answered, and I could but feel it was the mercy of God, and rejoiced to feel that he saw and believed. But before this, after having removed to the home that God, as I believe, reserved for me, I became impressed about family prayer, and thought how sweet it would be to see my husband take his family around the family altar; all the sweetness of by-gone days, the paths trod by our forefathers, came to me, and how I did wish it was so now, but I knew not a family in my neighborhood who held family prayer; and I thought it was not a woman's place to go forward in such a duty if she had a husband, and I had never heard of a Primitive Baptist doing such a thing, and Satan told me it was a Babylonish garment too much like other denominations. Well, I was tried indeed, but I thought my husband was the one to go forward, but how did he know of the impressions of my mind? He never had been exercised thus. I also had an impression to ask a blessing at my table, but I thought I never can; it is wrong for me so to do. I asked him but he said no. I went on in this way till everything was as gloomy and dark as midnight. My husband's business went wrong, the health of my family became bad, we lost two of our children—two little girls, one twelve, the other eleven years of age, scarcely a year between their deaths—

and I felt their deaths were judgments sent on me for my disobedience. Just before the death of the last one, this promise was given me, "The prayer of faith shall save the sick, and the Lord will raise them up." She died. There were none to pray for me, and I did not have confidence to pray myself; but the death of both these children was but to strengthen my hope in the promise that God had given me that they were his own. There was a fast and prayer day proclaimed by a church not many miles away, and I said something about it, and they both kept the day, not eating or drinking anything till I told them to, late in the afternoon. They said they were Baptists, and were going to fast and pray, and many other things which I could mention, to testify that God had shed abroad his love in them. One of them, when dying, sang "What a friend we have in Jesus." They were both taken alike, with the same disease, and only lived two days. Soon after this, I had another, a little boy, taken with the same disease—black jaundice. O, it was a shock, but I felt the Lord's will must be done. I did not have any physician with him, for I had seen how short the arm of man was. We had one of the best physicians, who did everything in his power to save the others, and I concluded I would do what I could myself for this one. I went apart to pray, but I felt that the Lord knew I did not know how to pray, but when I went back into the room where he was, he told me he felt better. I began to minister unto him soothing teas, and in a little while a minister of the gospel came in (and I believe the Lord sent him), and I asked him to pray, and he offered a fervent, effectual prayer to God for the recovery of my darling boy. My faith was strengthened; the command had been obeyed, and I was made to feel God rules and Jesus reigns, which was sufficient. He was attentively looked after through the night, and next morning was very much improved and lived, thank God. But I was still to suffer more. After this the Lord showed me the effect of prayer, even over the wicked, but that did not suffice for me; I was so afraid of acting out of my woman's place. My baby child was taken very sick; we thought her to be dying. This subdued my stubborn will and brought me to acknowledge God's power, love and mercy in the presence of my family.

I have many trials, but there is a peace that passeth understanding. This is merely a hint of what I have felt and seen, but ends my experience for the present.

Remember me and mine, dear brethren and sisters, at a throne of grace. Unworthily, but affectionately,

BETTIE Z. WHITLEY.

WILLIAMSTON, N. C., May 23, 1893.—*Dear Brother*: Eld. J. H. Purifoy has been preaching ten days in our county, to the very great comfort, edification and stirring up of our people, both white and colored. I have heard him seven times with exceeding

delight, and from many indications, we feel assured that the Lord has sent him among us. Yours in love. S. HASSELL.

CLARKS, NEB., January 18, 1893.—*Dear Brother and Sister Wilson:* When I think of your request for me to write for the GOSPEL MESSENGER, it makes me almost shudder, for the tempter suggests, "You only write to get a big name and look smart;" but if I know my heart it is not the case, for if I could rest contented I never would write for publication; besides I have so much work to do I have no time to write only when I ought to be asleep. But God knows all of our difficulties and troubles, and therefore he knows how to succor us. I don't believe he will ever give one of his children one trial too much, for he has said that he will be with them in the sixth trouble, and in the seventh he will not forsake them; and he says it is through great tribulation that we are to enter the kingdom, so we need not look for a smooth road, but a thorny one to prick our tired and way-worn feet. O, how tired we sometimes get of this world and its gaudy show; and when I am thus tired I often exclaim, "O, that I had the wings of a dove, then I would fly away and be at rest," and just as sure as the sun shines, just so sure will darkness come, so it is spiritually; if the Son of God has ever shined in our hearts, darkness will come sooner or later, for the night is as necessary as the day, and the winter as summer, for in the winter the trees take root, so as to grow more rapidly in the spring. But I sometimes think that I have caught the shadow and missed the substance, and know nothing at all about these things; and then I think, why can't I throw it all away? You know how seldom I get to meeting. Why can't I take pleasure in the world as I once did? But I find a law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O, that I could live nearer to God and walk in his commandments, but I am so apt to forget him and wander off after the things of the world, and at the same time there is nothing here that courts my stay, only my little family. I have lived long enough to find out that I will never be any better in this world. I used to think when I got old that I would be a mighty good Christian; but, O, how far I fall short of that! Why, sometimes I am made to doubt that there is a God or any hereafter or any religion. Do you ever get there? And I often think that I was not in deep enough trouble when I saw myself a sinner in the sight of God; but there is one thing that gives me comfort, and that is, I love the brethren, and by this we may know that we have passed from death to life, if we have love for them. I can join with Ruth and say, "Entreat me not to leave thee; where thou goest I will go, and where thou diest I want to be

buried;" and if I could not get to stay with them I would still love them.

Love is the sweetest bud that blows,
Its beauty never dies;
On earth, among the saints it grows,
And ripens in the skies.

Pure, glowing red and spotless white
Its perfect colors are;
In Jesus all the sweets unite,
And look divinely fair.

Yes, the love of Jesus surpasses everything else, and most assuredly he is the fairest one among ten thousand, and altogether lovely. He is our Saviour, our King, our Comforter, and he is as the shadow of a great rock in a weary land; and is not this a weary land to us? Sometimes, when our Saviour has hid his face, and we are down at the cold river of Babylon, and our harp hung on the willows, and we go mourning with our heads bowed down like the bulrushes, and we are made to cry in bitterness of soul, "Has the Lord forsaken us? is he gone forever?" But just as sure as he ever spoke peace to our troubled souls, so sure he will appear again to comfort us. Can he ever forget one little one that he died for? No, never; for they are engraven on the palms of his hands. Can a woman forget her child? Yea, she may forget, yet I will not forget thee; then lift up your heads, for your redemption draweth nigh. We are getting old, and it will not be long till Jesus will say, "Child, come home." Then a few more beating storms, a few more losses and crosses, a few more conflicts with the enemy, and the battle will be ended. Will it not be enough, when we are done with troubles, to be wafted home to meet the Lord in the air and forever be with him?

And we will chant God's praises within that heavenly clime;
No sin will mar that mansion,
No poisonous vapors there,
But love shall reign supremely around that heavenly choir.

But it is late—12 o'clock—and I must go to bed; I did not think it was so late. When it goes well with you, remember me. From your little sister, I hope. This leaves us all well; hope it will find you both well.

PHEBE WAGGONER.

RIDDLESBURG, PENN., May 30, 1893.—*Dear Brother:* I am here on a preaching tour, and find some here whom I believe to be the Lord's hidden ones. Our cause is looking up some. I baptized two last Sunday at Enon, my home church, and several before, at my other churches. Praise the Lord!

T. N. ALDERTON.

EXPERIENCE.

MCDONALD, GA.—*Dear Bro. Respass:* I feel inclined to write in part, what I feel to have been the Lord's dealings with me, and to start when I believe God first showed me my dependence and helplessness. It was in February, 1886, when I was living alone in Florida. One night, just after I had laid down on my

ny bed, there came over me the strangest feeling I ever had in my life, and I was shown my helplessness as I had never seen it before. It seemed to me that I viewed the things that were evil and good both in a way that I can never express; though my ways had always been evil. I arose from my bed and got down on the floor, and tried to thank God for what I had seen and felt; I felt that if there was any single one whom I had wronged, I wanted to lay my head at their feet and ask forgiveness. The next morning when I got up, I thought I would write to my people about it, and especially to my brother, and ask him if he had ever seen and felt how dependent he was before God; and I thought then that I could show him; but I was wrong in that, for I now know that it takes the power of God to do it. But next morning I began to think about what they would say about it, knowing how I had always been before, and I put it off and began to doubt what had taken place with me; and thus I went on for a time, saying nothing about it to any one. I had a talk with a Universalist preacher, and he told me that what people called their experience was all imaginary, and he almost persuaded me that he was right; but when I thought of what had taken place with me, I could not fully believe that it was merely imagination. But I thought much of what the preacher said and it bothered me. About this time I had a dream one night, and thought some men were going to pitch me down into a place called hell; and as they caught hold of me I told them I wanted to come back and live again, and they said, "There was a time that you could have believed and you would not," and I awoke and was greatly troubled for some time. I was then at J. W. Murray's, now my father-in-law, and I told my dream to the family, and Mrs. Murray said "maybe it was to warn me that there was such a place," and I was sorry I told my dream, for I did not think that any of them would think anything of it.

In a few days I picked up a GOSPEL MESSENGER, and read a piece by Sister Phillips about God's people, some of them, staying out of the church because they had but little to tell; and said that where there was but little given, but little was required; and these few words did me a great deal of good, for I had begun to want to go to the church, but felt that I did not have anything worth telling; but after reading that, I thought I would go with what I had, for I knew I was too ignorant for anything more. And then I thought of what I had said a long time before; and that was that if ever I joined the church, that I should do it only when I had evidence enough to know, and to know that I was joining the right church, for I thought that if I joined the Primitive Baptists, people would say I did it because my parents were Primitive Baptists. So I would not offer myself to the church when I had a chance to do so.

In May, 1888, I moved, and the 2d of August I was taken sick and suffered a great deal, and one evening I was resting easy, and

my wife sitting by the bed at work, and these words seemed to be spoken to me, "I have blessed thee many times, and why should you fear to come to my church?" and my eyes were filled with tears, and turned my face from my wife, for I did not want her to see me. I then promised the Lord that if I ever had another chance that I would offer myself to the church. But before I had another chance I had begun to think of what I had said a long time before. And I began to ask myself what church it was that I could agree with, and I knew of none except the Primitive Baptist, and I became satisfied; for I had heard many doctrine preached. At that time, there was not a Primitive Baptist church nearer than 70 miles, that I knew of, and I prayed the Lord that if he would enable me to move to this county, somewhere near a Primitive Baptist church, that I would join, and I believe he did. But after I got here, it seemed as if I forgot my promise, or was careless about it; though I went to preaching and was glad to hear it; and went vowing to God that I would offer, but failed to do it, and became burdened down with the dread of some judgment upon me or my family. The day I did join the pastor of the church, John C. Rogers, was late getting there, and some said that he was not coming, and I was glad to hear that, for I thought I would have an excuse for not offering. I went into the house praying that I might be directed; and before Bro. Rogers got through preaching I felt like I wanted to join, and was afraid lest the door of the church might not be opened. I was received, and then it came into my mind, Am I going to live right in the church, so that these people may know that I did not intend to deceive them? And that is one, with many other troubles I have to this day. After I joined the church, I was bothered as to whether I loved the Lord or not, and while at work in the field, this Scripture was given me, "I am the way, the truth and the life," and I thought that the way and truth spoken of were spiritual and holy, and if I love such as them I love the Lord.

Your unworthy brother, if one at all,

J. L. WILSON.

BLOOMING GROVE, TEX.—*Dear Brethren, one and all of the Editors of the Dear Messenger:* I, in my little hope of heaven this morning, find my love free for you all dear saints; and oh, dear brethren, my love for you is so precious that I would, for Christ's sake pen you a few lines in token of the same. I am so poor as to the goods of the world, that it hurts me to owe you anything, for I feel what I owe you is that I owe Christ, and to owe you a few scribbles from my poor pen is something I can't say; but one thing, it gives me relief. I know of no other people on the earth so dear as those that so mercifully say as did Jonah that "Salvation is of the Lord." Brethren, I am often meditating and trying to answer this question, "Will this feeble hope I have save me from the evil to come?" and sometimes I am, it seems, on Mt. Pisgah's top, and then in the lowest condition

this life; but while I am so unfruitful, I am rejoiced at times to know there are a few names yet in Sardis that have not defiled their garments. And oh, dear brethren, if the Lord had suffered me, I long since would have brought shame and disgrace on his holy name. Dear Bro. Respass, I can say from the very depth of my soul, that I do so much rejoice in the reading of the experience of a sinner, and feel that none but a sinner saved by grace can so confess. The reading of the same to me, I am not able to tell its worth, and besides I find other matter precious. And I hope the Lord will impress Bro. Mitchell to write out his in the GOSPEL MESSENGER, for it will be heartily read. Now, very dear brethren, I have been feeling for years that if you could possibly do so, visit these parts, at least some of you. I will close with the deep desire of the blessing of God to remain with you all.

S. YATES.

OBITUARIES.

WM. WEBSTER.

Our dear aged brother, WM. WEBSTER, died at his home near Opelika, Ala., January 5, 1893, having filled his days up to the full number of eighty years, lacking seven days. He had been partially paralyzed for some time on one side, but in other respects his health and appetite were generally good, and free from much pain or intense suffering. His whole life had been remarkably temperate and uniform, strictly honorable, truthful and upright in his dealings with his fellow-man, and in all the relations of life seeking to do unto others as he would they should do unto him.

Bro. Webster was a native Georgian, but when quite young his father emigrated to Russell county, Ala., where, in 1848, he was married to Miss Rebecca Duncan, by whom he had two sons and one daughter born into him. Several years after marriage he and his wife were received into the fellowship of the church at Mt. Gilead (Russell now) Lee county, Ala., and were baptized by Eld. R. T. Webb. But his work on earth, its cares, anxieties and sufferings, are done forever, and his spirit rests, as we believe, with Jesus. May the bereaved and aged sister, children and friends be kept from evil by the same gracious hand that has, all through life, upheld our beloved and lamented brother, and at last enter into an eternal rest.

W. M. M.

MISS SELMA KEEN.

Quietly departed this life, October 21st, 1892, Miss SELMA KEEN, daughter of Dudley and Emma Keen, age seventeen years. She was a lovely daughter and much beloved by all who knew her. She is gone to the bosom of a blessed Saviour, where the weary are at rest. Now, to the bereaved beloved ones, weep not, for we have the assurance that she is basking in the sunlight of God's eternal presence.

Farewell, dear Selma, farewell,
 Thy beautiful spirit has flown,
 And left us all desolate here,
 In sorrow and sadness alone.
 Sleep on dear dust of Selma,
 Till the last trumpet shall sound,
 Then will God's Almighty power
 Wake those under the ground.

T. A. BRASWELL.

VIRGINIA A. PRIEST.

The grim king of terrors, the insatiable monster, death, has truly made it manifest that he loves a shining mark in removing from this world of suffering and sorrow one of the most active and devoted members of the Bryant's Creek Old School Baptist church, and one of the most amiable, kind and affectionate friends in the community, on April 21st, 1893, after an illness of eight weeks of intense suffering.

Sister PRIEST was born in Lincoln county, Mo., April 4th, 1840, and was the daughter of Thompson and Marian Cox. Her mother having died when she was twelve years old, upon her, she being the eldest, fell the onerous duty of caring for her father's large household, which in managing she displayed a tact and skill far beyond one of her years. She was educated at Elizabethtown, Ky., and Cape Girardeau, Mo. She was united in marriage to W. H. Priest January 11th, 1859, and baptized into the fellowship of Bryant's Creek church August 20th, 1859, and for thirty-four years her daily walk, chaste manners, amiable disposition and Christian resignation to every dealing of Divine Providence was a pattern to all who love and fear God. Though imbued with these divine attributes of her Lord and Master, she would accept or claim no self-commendation for any of her generous acts or deeds; and many times did suffering and poor humanity shower blessings upon her of which the world never knew. Her last acts in this life were administering unto the sick and comforting those who were distressed in mind.

She was laid away by the loving hands of her kind neighbors and friends in the family burying ground near where she was born, after an able and dispassionate discourse delivered by the aged father in Israel, Eld. S. R. Williams, of Pike county, Ill., to a large audience who had assembled on that mournful Sabbath morning, with weeping eyes and aching hearts, to pay the last tribute of respect to one who had at some period in the past benefited each one who was present.

She leaves two half-sisters, two half-brothers, a wide circle of friends and relatives in this and several other States, a disconsolate and broken-hearted husband, to whom for thirty-four years she has been a solace, a comfort and a benefiting companion in every respect. Although suffering continually with excruciating pain, she would beg her husband not to grieve for her. Her features, as calm and placid as though reflecting the image of her Saviour, were illuminated with a smile of ecstasy of the soul's triumph by grace. Resting her hopes not upon her own works, but in the atoning blood of her risen Redeemer, who has become the first fruits of all those who fall asleep in his name. How much we shall miss Sister Priest none but those who knew her can realize. No more will her well known voice be heard on this earth singing praises to her Redeemer, but in that upper and better kingdom, where God wipes away all tears from the eyes, and where that old father in Israel, Eld. William Priest, had preceded her but thirteen months, it may be heard singing that glorious song, saying, "Not unto us, but unto Thy great name be all the glory given, for Thou hast redeemed us out of every kindred, tongue, nation and people and made us kings and priests unto our God."

May this be the blissful state of all God's dear children and of her sorrowing husband that she has left in this low ground of sorrow, is the prayer of your unworthy brother in the bonds of love, suffering and fellowship of the saints in Christ Jesus our Lord,

Elsberry, Mo., April 26, 1893.

A. BROWN.

ELD. WILLIAM PRIEST.

ELD. WILLIAM PRIEST departed this life on the 28th day of March, 1892, aged 84 years and 24 days.

The subject of this memoir was born in Fauquier county, Va., March 4th, 1808, and was united in marriage to Miss Sarah H. Payne, of the

ame State in January, 1830, and emigrated to Ralls county, Mo., in the year of 1832, and engaged in the vocation of farming.

In 1846, at the earnest solicitation of the citizens from the counties composing the Senatorial district, he consented to become a candidate, and served them for four years with distinction and ability, and was the peer of any of his colleagues. He refused to allow his name to be used for office again, and devoted his time and attention to his farm and the raising of his family, which consisted of five sons and two daughters, all of whom are still living except Mathew N. Priest, who died October 4th, 1891. The six living are Hon. W. H. Priest of Lincoln county, Mrs. Ann Crawford of Shelby county, Daniel T. Priest of Menardville, Tex., Jno. P. Priest of Oregon, who was Collector of Customs at Newport under the Cleveland administration; Richard T. Priest, of Tulare county, Cal., and Mrs. Sarah A. Leonard of Lincoln county.

In February, 1852, having been made by God's spirit to realize that he was a justly and truly condemned sinner in the sight of a just and sin-venging God, and by God's grace been enabled to see that he for Christ's sake had pardoned his sins, he presented himself to the Old School Baptist church called Flint Hill in Ralls county, and was received into the church. In February, 1853, against his strong protest, the church licensed him to preach, and in August of the same year he was ordained to the full work of the gospel ministry by the following ministers: Elds. William Davis, Chas. L. Turner, Timothy Rogers and M. Moore. He was soon called to the pastoral charge of four churches, which he continued to faithfully serve until stricken down with his last illness, a period of nearly forty years. He attended these churches regularly unless prevented by something beyond human power to avoid. Much of the time traveled on horsaback, one of the churches being a distance of more than forty miles from his home, but he cheerfully performed this solemn duty to which his Maker had called him, not for the sake of moment or the laudation and praise of mankind, but for the love and honor of God, and for the comfort of his people whom he so delighted to serve.

As an expounder of the Scriptures, he stood without an equal in North-east Missouri, but few ministers ever possessed the faculty of retaining the attention of an audience so closely. His arguments were always set forward in a clear and forcible manner, but with simplicity, never reasoning from a premise that he could not sustain by abundant proof from the Scriptures, and in sustaining his views he always presented both the affirmative and negative of the subject under consideration.

In 1875, at the urgent request of the citizens of Ralls and Shelby counties, he consented to become a member of the convention for framing a new constitution for the State of Missouri, and was unanimously elected without even leaving his home to make a canvass. He was an active member of the judiciary committee, and to his mature judgment and keen foresight are we indebted for many wise measures in our present constitution, and likewise through his influence many obnoxious ones were eliminated. In the year of 1872 the county of Ralls, having become almost hopelessly involved through the contracting of railroad debts, he was chosen as Presiding Judge of the county, and after serving them faithfully for four years, he brought the affairs of the county out of its chaotic state and placed its credit on a firm basis. He again retired to private life and refused to again serve in office, although being strongly importuned by leading citizens from all over the State to consent to become a candidate for Governor. During all of his active public career he never forgot or neglected that duty which the Divine Maker had enjoined upon him—to preach the unsearchable riches of His grace to a dying and sinful world; and whenever unable to leave the State Capitol (which was only once or twice), while framing the constitution,

he would preach in the assembly room of the capitol on Sundays. After being stricken down and no longer able to sit up in bed, his great delight when not racked with pain was to converse with his brethren and friends of the goodness and mercy of God, his eternal and sure promises and unchanging purposes, Jesus Christ as the way, the truth and the life, and salvation by grace. A cloud of gloom and sorrow hangs over the four churches, Flint Hill, Ralls county; South River, Palmyra, Mo.; North Fork, Monroe county; Bear Creek, Marion county, which he served so faithfully and so long, scarcely a member in those churches that he had not baptized, nor a family in which he had not solemnized a marriage or preached a funeral discourse. He was truly a father in Israel; all looked to him for advice in trouble, for counsel in their church government and for comfort in their sorrows. In preaching his funeral discourse, one of the ministers used an expression that is seldom, if ever, made in regard to mortal man—that his life in all things had been a pattern which we would all do well to attempt to follow; as a minister, as a citizen, and as a public official it had been a worthy example for us to emulate.

Through his long illness of thirty-two weeks of suffering he was calmly and peacefully resigned to God's will, and never once murmured that these afflictions had come upon him. Every known comfort and attention that could possibly be given any one was rendered him by his children, Wm. H. Priest and wife. Through all the long period, day and night, they were in constant attendance and unceasing in their efforts to add to his comforts, abandoning their domestic affairs that they might as near as possible for them make his last days his best days on earth.

The full ripe sheaf has been gathered. Having kept the faith, he has gone to wear a crown of righteousness reserved in heaven for all that love peace and fear God. How appropriate that passage of Scripture "Blessed are the dead that die in the Lord. Yea, saith the spirit, that they may rest from their labors, and their works do follow them."

A. BROWN.

MRS. KITTIE HODGES.

I have been called upon by the bereaved ones to write the obituary of my highly esteemed friend MRS. KITTIE HODGES, wife of Mr. Henry I. Hodges, and daughter of Bro. A. R. and Sister Macie Lanier. She was born March 2, 1866, and departed this life April 10, 1893, making her stay on earth twenty-seven years, one month and eight days. She and Mr. Hodges were married July 28th, 1892. Kittie went to school to make a great deal. In my twenty-six years' experience in teaching, I don't think I ever taught a more lovely or better girl. In her youth, and after she grew to beautiful womanhood, she was obedient, kind and affectionate to her dear parents; and married one of the best men of our land. God grant that the girls and young ladies may imitate her noble example. Mr. Hodges said to me that he did not think there ever was a husband and wife who loved each other more, and that he was satisfied his great loss was her eternal gain. Oh, how I did sympathize with the dear husband, father and mother as we stood around her grave. God, in his mercy, graciously bless the dear parents, who not long since had to part with two lovely sons, who were young men of much promise. May God, in his love and pity, sanctify this bereavement to the good of the sorrowing ones and give them a resigned spirit to say, The Lord gave, the Lord has taken away; blessed be the name of the Lord.

Enal, Ga.

M. C. JONES.

G. W. SMITH.

Just as the glory of the morning appeared over the Mississippi river, the angel of death claimed our dear old father. GEORGE WRIGHT SMITH was born in South Carolina April 14, 1821, and died in East Carol parish La., April 25, 1893, aged seventy-two years and eleven days. He was

married in 1842 to Miss Mary Campbell, of Montgomery, Ala. To them were born four children, two sons and two daughters. Early in life he lost his dear companion and one son; later another son. March 22, 1893, he left his two daughters in Birmingham, Ala., to visit a dear, good friend, and was taken with dysentery and died after thirty-two days' illness. Father was a Primitive Baptist in belief, though he never united with the church for reasons of his own. He lived a godly, upright Christian life, and never neglected an opportunity of attending his church. He loved every one of that faith, particularly the writers of the MESSENGER. It was a great pleasure to him to read it. He has an older brother in Montgomery county, and a younger sister in Montgomery, Ala., two devoted daughters and thirteen grandchildren, with a host of friends and relatives to mourn his separation from us. We buried him in Wetumpka, Ala., by all his loved ones that have gone on before him to await the resurrection morn. May the God of the orphan be with sister and I, and strengthen us in our belief to know he doeth all things well.

Joy of the desolate, light of the straying,
 Hope of the penitent, fadeless and pure;
 Here speaks the Comforter, tenderly saying,
 Earth has no sorrow that heaven cannot heal.

ADLINE ZILPHA PITT,

Daughter of Eld. Joseph and Sarah Pitt, was born near Cottontown, Sumner county, Tenn., July 23, 1834; married to John Wesley Cook December 26, 1853; professed a hope in Jesus Christ soon after marriage, and joined the New School Baptist, but becoming dissatisfied with their doctrine and practice, she joined the Primitive Baptist church at Spring Creek, Robertson county, Tenn., and was baptized by Eld. John Petty October 9th, 1880, and died in the full triumphs of faith January 6th, 1893, near Ashburn, Robertson county, Tenn. She leaves a husband and five daughters (all married) to mourn her loss. Her children all profess hope in Christ; four belong to the Primitive Baptists. Three infants precede her to the glory land.

The Clerk of her church thus writes of her: "She was one of the few faithful members to attend her church meetings, and seemed desirous to bear her part in all the devotional and other relations of the church."

She was a helpmeet in the fullest extent of the term, being always ready and desirous to perform every duty of wife and mother. I would exhort the children not to grieve for mother, but on all occasions to emulate the worthy example she has set you. Grieve not, dear husband; he is now doubtless better off than any of us.

Reddick, Tenn., May 17, 1893.

J. W. REDDICK.

JESSIE CALVIN YON

Was born in Orangeburg District, S. C., July 26th, 1826, came to Alabama in the winter of 1844 or '45, was married to Miss S. E. Curry, July 18, 1850, and settled at the place where he lived up to his death, which sad event occurred December 8, 1892. Bro. Yon joined the church at Pisgah Oct. 19, 1845, and was baptized the next day by Eld. John Knighten. His wife died June 10, 1883, leaving him desolate, his children all being grown and married. He was married again, to Miss Elizabeth Freeman, February 27, 1884. She was all that a wife could be to him, and made his last days as pleasant at home as man's can well be made. Bro. Yon has ever lived a worthy member of the church and adorned his profession with a well ordered life and a godly conversation. All who knew him loved him. He was a husband indeed, and never did a more kind and indulgent father live. His manner of life was to have

no ill will to any one; always ready and willing to aid and assist those in distress, not only of the church, but to relieve suffering humanity of all classes. His home was a home for the Baptists, and the good Lord blessed him with a sufficiency of this world's goods to be able to accommodate them to plenty when at his humble home. He suffered intensely for ten days with pneumonia, but bore it with Christian fortitude. The writer was with him the most of the time for two days before he died. The last words I could understand him to say, were:

"Soon the joyful news will come,
Child, your Father calls, come home."

[I could but say I believe it in his case.]

On Friday evening, December 9, 1892, his remains were taken to the meeting house at Pisgah, where he had long lived a worthy, much loved and useful member, which was fully demonstrated by the large concourse of sorrowing relatives, brethren and friends that were in attendance. After a few remarks by the writer, followed by Eld. R. F. Missildin, his remains were taken to the grave and neatly laid away.

May the good Lord bless the widow and children and enable them, together with us all, to bow in humble submission to his will.

Timothy, Ala.

J. A. MILLS.

MRS. NANCY A. MORELAND.

My dear mother was the daughter of James and Cynthia Devrase, and was born April 29th, 1851, and was married to B. L. Moreland the 23d of December, 1869, and departed this life on the night of March 8th, 1893. Mother was afflicted for years, but was confined to her bed nine months and four days. Her physicians pronounced her main diseases indigestion and consumption, from which no mortal knows what she suffered without relief only for short periods. But the appointed time had come; we could do nothing but trust in His power. Mother had no hope of getting well from the beginning, and I have often heard her say that she did pray to breathe her last and be at rest. She said that all she dreaded was to leave her children, for she knew the trials of an orphan, for she was left herself without father or mother when small. Oh, children, you that have never lost a mother, don't know how you ought to appreciate them. You will never regret the kindness you have done for her when she is gone, but you will regret something that you might not have done. Mother joined the Primitive Baptist church at Macedonia, in Terrell county, Ga., on Saturday before the fourth Sunday in June, 1876, and lived a devoted member of the same church until death, when she was removed from Macedonia to the church triumphant, where peace and joy will never end. Mother leaves a dear husband, together with six children, to mourn our loss; but we believe our loss is her gain. It is hard to give her up to battle with the trials of this life without her, but thy will, O Lord, must be done. I pray that the Lord will help us to follow the example she has laid before us, and at last we may meet where parting is not known. After some appropriate remarks by her pastor, Eld. J. B. Davis, she was laid to rest by the side of her two little babes, who had gone before, there to wait the morning of the resurrection

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

Dawson, Ga.

HER DAUGHTER.

SPECIAL NOTICE!

Olive Association, Alabama.

We are informed that it is the desire of the churches of the Olive Association, Alabama, to convene as it has heretofore done, on Friday before the third Sunday in October, and this notice is given that corresponding Associations and visitors may know that it will be held this year with the church at Union, Russell county, Ala., commencing Friday before the third Sunday in October, 1893, and not in September, as published in the minutes of last year.—W. M. M. [jy93-2t

STRAWBERRIES AND GRAPES.

Appreciating the repeated favor of Strawberries and Grapes presented us by Mr. Jas. C. Moore, of Opelika, we state that Mr. Moore's Nursery and Vineyard of several acres within the corporate limits of Opelika, Ala., is a useful, and we hope a profitable industry, worthy of a liberal home patronage, and of adjoining States.—W. M. M.

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J. R. RESPESS.

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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. 15.

No. 8.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

AUGUST, 1893.

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A. O. CLIETT, BUTLER, GA.

In presenting my photo, and testimonial to the public. it is of a pure motive I do so. I will first state that I have been a sufferer of that dreadful disease, indigestion, for six years. Like all others who are so unfortunate as to be a prey to such diseases, I tried various medicines and a number of the best doctors, to treat my case, but only found temporary relief until GRAY BEARD was discovered. The Gray Beard Medicine being manufactured in my own town, and knowing it to be manufactured from the pure roots and herbs of the forest, I was induced to give it a trial. I used it six weeks according to directions. At the end of that time I felt as well and vigorous as I ever did.

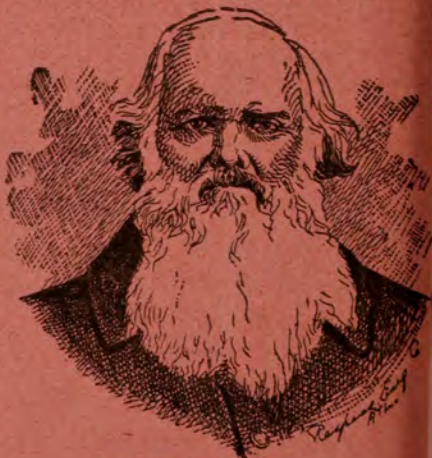
How often do we meet those young in years, yet old and withered in appearance! We know this is not natural, and shows the need of a remedy that will create a healthful flow of blood. I can most cheerfully recommend Gray Beard to be the remedy. I am personally acquainted with the proprietors of the Gray Beard medicine, and know them to be conscientious, upright and honorable gentlemen. Hoping the above information will be the means of all those who are suffering from that dreadful disease, indigestion, finding relief by using Gray Beard Medicine, I am your obedient servant.

A. O. CLIETT,

Ex-Alderman, and Member of Butler Church.

Ask your Druggist for it. If he does not keep it, send to us.

"I suffered of eating cancer a long time, and did not know what to do to keep from dying. Two cancers came on my face—one on my forehead and the other on my cheek, close to my nose. I was a miserable man. I knew it would only be a matter of time when they would eat my face out and kill me. I was restless, nervous and anxious, and kept working around until I got hold of Gray Beard. I took it a few months and the cancers began to heal up. A few more months and they were gone. I owe my life to it."



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THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 8. BUTLER, GA., AUGUST, 1893. Vol. 15

OUR SUBJECTION IN HOPE.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature (or creation) waiteth for the manifestation of the sons of God. For the creature (or creation) was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope; because the creature (or creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.”—Rom. viii. 18-25.

MY BELOVED BRETHERN: It is evident that Paul here addresses his brethren in Christ, or the Christian brotherhood, and that he speaks of them as God's new creation in Christ, as wrought by his Spirit in them when they are new born, but not of Adam and the creation in him as natural beings. For it is plain that the things which characterize “the creature” and “the whole creation,” such as unwilling subjection to vanity or sinful imperfection, groanings under the burden of sin, earnest expectation and waiting in hope for the redemption of our body in holiness and exceeding glory, were unknown to Adam or man in his first creation and natural state. But these exercises of soul and deep yearnings of heart are peculiar to “every man in Christ Jesus,” as Paul so touchingly presents in Rom. vii. He says, “Therefore, if any man (Jew or Gentile) be in Christ, *he is a new creature*: old things are passed

away; behold, all things are become new.”—2 Cor. v. 17. To the whole creation and brotherhood in Christ he says, “For we are his workmanship, created in Christ Jesus unto good works.”—Eph. ii. 10.

It could not be said of Adam, or the natural man, that he is a new creature, and that all things are become new to him, because he knows nothing of the new life in Christ, nor of things spiritual, heavenly and holy. But to the man in Christ, the new creature, old things *are* passed away, and henceforth his life and its experiences, desires and hopes are new, because he is related to God in Christ through the life-giving power of the Holy Spirit; so that he is dead indeed unto sin in the flesh and alive unto holiness in the Spirit. This is to him a new creation, and his life and service is in newness of spirit; therefore his relationship to God is no longer reckoned after Adam in the flesh, but after Christ in the Spirit. And so Paul says, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness.”—Rom. viii. 9, 10.

Now, it is from this fact and because of this two-fold relationship that “the whole creation groaneth and travaileth in pain together,” feeling dissatisfied with the present sinful and mortal state, yet realizing an unwilling subjection to it and patiently waiting in hope for that which is in part to be done away when that which is perfect shall come, and all the sons of God shall be manifested in heavenly glory and shout aloud for joy. Therefore the dear children of God, as now related to the flesh, are in a state of *unwilling* subjection to vanity in all its forms of mortal weakness, from which they long to be freed, but from which they cannot now escape. Of this Paul says: “For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”—2 Cor.

xii. 8-10. Thus the sinful flesh is subdued or abased; the child of God thus exercised and chastened is humbled meekly in spirit and taught to turn to Christ, who is his hope and joy and crown. And God himself has thus made his dear children here on earth subject to this state of vanity, though it causes many groans and tears on their part, and they would gladly have it different and more pleasant; but their Father above knew best. Thus he teaches them to realize the vanity of all things fleshly and mortal, and separates them from the sinful world unto himself in Christ, and inspires them with the heavenly desire for and precious hope of "a better resurrection" unto "a better country that is heavenly," into which he will bring them when he has perfected them in righteousness and holiness in their whole spirit and soul and body at the second coming of the Lord Jesus.

To all this spiritual life in Christ and its experience of suffering and rejoicing, trial and hope, Adam in the flesh was a stranger, as are all natural men, and neither he nor they were made subject to vanity, not willingly, in hope of deliverance or salvation from its bondage. For Adam went knowingly and willingly into sin, and so do all men in the flesh, whom God created in him, and who inherit by birth his sinful life and nature. Sin and vanity they delight in, and are willing servants of sin and Satan.

Our text, therefore, speaks of a new creation, the sons of God in Christ, and dwells upon their afflictions, sufferings and sorrows for sin, and deep heart-yearnings for full deliverance and redemption and their glorious hope of an immortal resurrection as the manifested sons and heirs of God in the life and holiness and perfect love of Jesus, their Redeemer and Brother.

In this hope, yours,

D. BARTLEY.

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

ADAM AND CHRIST.

CONCLUDED FROM JULY NUMBER.]

Don't stir up your enemy until God bids you do so, and be assured he will not bid you go and engage with him in mortal combat until you have been cleansed of fleshly vanity and ready to give God all the honor of it. We sometimes find preachers who say they are the little ones, but we soon discover they are large enough for the seat of a judge in Israel. If the Old Baptist is the church of God, if she is that Royal Priesthood mentioned in the Scriptures, let us remember this high calling of God carries with it immense responsibilities. And God will train her in his own way, according as he has a use for her, and we need not fear him over-training her either, but just enough to prepare her for the work in store for her—no more, no less. When she goes out of training, it is a sure sign God has no further use for her. So let us watch lest we fall after the same manner of unbelief as did the Jew, and our house be left unto us desolate. While we should meet and expose every error which presents itself, and warn the people against them, yet we should do so in the spirit of meekness and love, and not in a fleshly spirit. To do so in any other way is sowing to our own flesh and that same spirit in those who hear us in that spirit. And instead of benefiting them, we simply curialize them, and although our utterances may be the truth in the letter, yet the spirit of it being of the flesh we shall of the flesh reap corruption.

When Moses and Gideon and others were called on of God to go out to fight an enemy, He sent them forth only after severe trial, and allowed no man to go with them that had the least taint of a fleshly, boasting, self-pleasing spirit about them. Saul, although the anointed of the Lord, was an example in point. Although he was greatly mortified when he heard the taunts of Goliath, and saw their effect on the army, he could do nothing but wait in shame until God sent a deliverer. And when the deliverer came, he saw nothing in him but a boy, against whom the anger of his oldest brother was greatly kindled for his supposed pride and naughtiness of his heart. As David appeared to Eliab, so Christ appears to our eldest brother, Adam. Saul admired David, his simplicity and faith, and assayed to place his own armor on him, but David declined. Again, God not only prepares the man who he assigns to such a duty, but he also prepares his people to receive deliverance. To go out without such preparation on the part of the Conqueror, and also the people to receive it, will only bring shame and discomfiture to both. We had better look to the camp, clean that up first, and if God still allows the sons of Belial to menace us, it is for our good. It should be a sign to us that we are not prepared for deliverance, and this preparation is of a kind which our elder brother, Adam, will never choose. God's remedy is an anti-fat one, one which unloads our stomachs,

and removes the fat and flesh from between our skin and bones until my bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

“When my brethren are put far from me, and mine acquaintances are very estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house and my maids count me for a stranger. I am an alien in their sight. I called my servant, and he gave me no answer. I entreated him with my mouth. My breath is strange to my wife, though I entreated for the children’s sake of my own body. Yea, they arose, and they spake against me. All my inward friends abhorred me, and they whom I loved are turned against me.” But from this depth of affliction, and after God had thus prepared Job for the sight by faith, he began to see something he never saw before. And so enthused with the vision was he, he exclaimed: “Oh, that my words were now written! Oh, that they were printed in a book, that they were graven with an iron pen and read in the rock forever.” What do you now see, Job? Since you have been let down into this very deep well of affliction, as it is said if one desires to see the stars at noonday, go down into a well deep in the ground; the deeper the better you can see them. So Job there saw a joyous sight. “For I know my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my veins be consumed within me.” So when we see Christ now, we see him as Job did, in affliction—the greater the affliction, the clearer the view we have of him. When we are moved to write as he was from that depth, what we write will live after us, and the far-reaching truth and beauty of our writing will grow brighter as ages pass over them. From this depth Paul wrote, and so did all the Scriptural writers, fragmentary as they were, a leaflet here and there; but in after years men will begin to gather them up as gems of imperishable beauty. They are not like flowers which appear to our eyes for a moment most beautiful, and whose fragrance spreads its perfume about us but for a moment, and then as suddenly waste away and are forgotten.

Having finished this article and submitted it to the press, the thought comes into my own mind, what spirit prompted me to write it? Is it of the flesh or of God? If of the flesh, it will do no good; if of God, it will. Such is my conflict of mind. To write it, cost me labor, and to have it published some little sacrifice. What is my reward, then? Is it good opinion for my ability as a writer which I seek, or is it the love which I have for the people of God? Paul said, “The more I love, the less I be loved.” This I find to be true from personal experience in many instances. Or am I writing as Jonah preached to Ninevah, under fear, asking mercy for myself, and jealous of that same mercy

being extended to others? Whether it be I, or whether it be the grace of God, I have written, and I send it forth to be read by men and women, many of whom I have never seen, nor never will in this life. And if you should think well or ill of it, I will not know it; so it does not matter about that. But if I shall ever feel assured it caused one of God's royal priesthood to love and honor the name of Jesus more and Adam less, I feel such an assurance would be full compensation for my labor in preparing it.

Trusting it may be received and read to profit, I remain a poor unworthy brother in Adam, if not in Christ.

H. BUSSEY.

VERY DEAR BROTHER IN CHRIST: To-day is a beautiful day and my mind has been running on the works of nature. How complete are all things that were created by our God. How everything works as he purposed it should without any deviation ever since the beginning of time. We have the seasons, spring, summer, autumn and winter, seed time and harvest, all for the benefit of mankind. Also, the world of nature is the same as it was when God made it. No change, as he pronounced it good and very good; but what a vast difference between the inhabitants that occupy this earthly globe (the human family), and how few realize the goodness bestowed on them by their Creator, with all the natural blessings they need. For one moment look at the wickedness in the world, and for this wickedness he once destroyed the inhabitants. Only eight were saved. What a little few, and there are but a little few at the present time that will be saved in the antitype, which I believe to be the church of the First-born—only a little few of every kindred, tongue and nation—the afflicted and poor people, who shall trust in the name of the Lord, as Noah and his little few that were saved who trusted in the Lord, and so on down to the present time.

Little does the world of mankind know about why this material world stands to-day with all the worldly wisdom they possess or ever will possess, know the reason why, for the worldly wisdom knows not God. Only the little few can tell the reason. They have the secret locked up in their hearts, written there by the finger of God. Not by worldly wisdom did they learn it; they are the only ones that can answer the question. The answer is because it is the elect of God; this world would not stand one minute longer, only for the elect's sake. So, dear Bro. Respect as Moses could say, "Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help; and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.—Deut. xxxiii. 29."

The little few. So we can trace this little few down to the present day. When Jesus was here in his humanity these little few were his followers. Look for one moment to-day how the

little few are surrounded by the worldly religionists. How they prosper; what numbers are added to their borders; the more they get into their net, the louder they shout; what great things they are doing for the Lord, and always begging for the filthy lucre. They desire more of that than anything else, but the little few care not for filthy lucre, for their foundation is as solid as the days of eternity, Jesus Christ being the chief corner-stone, built up by his chosen material, a holy temple, built up in the Lord, and it is the rock of their salvation and shall stand forever, and shall break in pieces all other kingdoms. So we see the world is just as good as it was when God made it—no change. So it is with the eternal salvation of the little few—no change; all are taught of the Lord a religion of the heart, not of the head. May God deliver all his saints from the snares of the wicked one, and that they may watch as well as pray, looking to Jesus, who is the author and finisher of our faith; amén.

Bro. Respass, I have written these poor, imperfect lines while suffering great pain. I have been confined to the house and bed nearly four months; have not been out of doors. The 15th inst. I had a paralytic stroke, which affected my speech, and at this time cannot converse with any one only by writing. The left side is badly affected. I try to bear my affliction with Christian fortitude. My blessed Redeemer suffered on the cross for such a poor, sinful mortal as I am. Mine is nothing compared with his. This, my dear brother, is what reconciles me. I ask an interest in your prayers when at a throne of grace. My Christian love to that old father in Israel, Bro. W. M. Mitchell. I read his writing in the GOSPEL MESSENGER, which is a feast to me while I am confined so close. May God bless him in his last days, is my humble prayer; not only him, but all his saints everywhere.

I remain your unworthy brother and companion in tribulation in the kingdom, and patience of Jesus Christ.

Hampton, Iowa.

E. A. NORTON.

HISTORY OF Mt. OLIVE CHURCH.

CHAPTER IV.—CONCLUDED.

It had now, for several years been a time of peace and fellowship in the church, with some little increase, but this desirable state of things was not to continue, for, in 1873, serious troubles and contentions among some of the members sprung up and continued from one thing to another till, notwithstanding all the care and tender labor to save them from self-destruction, the church was under the painful necessity of having to cut off three precious members in 1874. Six had

been dismissed by letter during the year, and two had died, thus reducing the total number in one year from 70 to 59 members.

In April, 1875, J. T. Puckett was set apart to the office of deacon, and in June, 1876, the church gave an expression of encouragement to M. F. Hurst to exercise whatever gift the Lord had given the church in him, and, as his gift appeared to develop into further usefulness, he was set apart by ordination to preach the gospel and officiate in all its ordinances, November 24, 1877.

For a few years before and after this time, the church was blessed with peace and love and had a time of refreshing from the presence of the Lord. Much interest was manifest in the preaching of the word of the Lord, and several were received by experience and baptism. But as society and business relations were ever changing, there were continually some obtaining letters and moving to other localities, so that the total membership did not increase but little for several years.

In July, 1880, Wm. Lively, an ordained minister from the Missionary Baptists, was received by experience and baptism, and several others of the same denomination, and some from the Methodists during the year were received in the same way, and some, also, who had never before made any religious profession. Ten had been baptized in 1880, and six the next year, but owing to so many moving away, the total membership was ten less than it was eight years before.

In October after Bro. Lively was baptized, he was ordained to the full work of the gospel ministry and soon had the pastoral care of churches.

In December, 1874, Providence Church dissolved and left her church-book with Mt. Olive, and in August, 1880, the church at Bainbridge, Russell county, Ala., gave her record also over to Mt. Olive, and the five members of Bainbridge Church became members at Mt. Olive.

For a period of ten years from 1880, so many had moved to other localities that but few were left anywhere near the church as they had been formerly. Most of the membership was from ten to twenty miles away, and the travel to and from the church meetings

was by private conveyance. Bad weather and roads occasionally interfered with prompt attendance.

In 1887, the pastor of the church, Eld. W. M. Mitchell, being old, infirm and lonely, broke up house-keeping and sold his little farm, where he had been in one mile of the church for thirty-six years, and went to live with his son-in-law in Opelika, four miles from the church. A few other Primitive Baptists besides Eld. Mitchell and wife were also in Opelika, and desiring to assemble together for worship and to hear the gospel preached, after some delay an effort was made to procure a suitable house in which to hold religious services, and Prof. D. M. Banks, a Methodist minister, kindly tendered the use of a "large upper room" of Opelika Seminary. In this room Eld. Mitchell preached one Sunday in each month, for nine consecutive months, and such was the interest manifested in the preaching, and desire for its continuance, that it was thought advisable to make an effort to build a church house which Primitive Baptists could claim as their own, and into which they could feel free to invite others. Accordingly the matter was submitted for consideration to the church at Mt. Olive, and receiving approval, a suitable lot was kindly donated by Judge W. J. Carlisle, of Opelika, and many others in the city aided liberally, so that in November, 1890, the first services were held in the new house, and the first sermon preached by W. M. Mitchell, from Psalms xcv. 6, "O come, let us worship and bow down; let us kneel before the Lord our Maker, for he is our God." From this first meeting, Eld. Mitchell has preached there monthly, when able, and other ministers have had occasional appointments. There has been no church organized in this house in Opelika. The deed to the lot has been made to the deacons of Mt. Olive Church and their successors in office, to be under the control and direction of Mt. Olive.

It may be proper here to state that owing to the scattered condition of Mt. Olive members, and their remoteness from the church, Eld. Mitchell, when able, preached to them at Thompson's Whatley's and Carmack's school houses, each of which was eight or ten miles from Mt. Olive, thus giving the members and congregation of Mt. Olive, and their families, opportunity to attend meetings and hear preaching near

home, as well as at the church. But in 1890, Eld. Mitchell's health became so bad that these school-house appointments had to be discontinued, and his preaching confined mostly to once a month at Mt. Olive, and one or two Sundays in each month at Lake Street Chapel in Opelika. And in 1891, such was the severity of his afflictions, that he seriously thought it would be for the good of the church that he should tender his final resignation as pastor, but finding that the church was unwilling to accept his resignation and call another, he requested, for the good of the church, as well as for himself, that they call an assistant to aid him in his pastoral labors. The church willingly agreed to this, and unanimously chose Eld. J. T. Satterwhite, of Mt. Pisgah Church, Chambers county, Ala., at the May Conference, 1892, and in July thereafter he attended the church meeting and formally agreed to serve in that capacity, and so continues down to the present time.

And now, in summing up a few particulars for conclusion, we state that there has been, during fifty years of Mt. Olive's existence, 123 baptized; 145 received by letter; 18 received on confession of faith, who had been baptized before the division of the Baptists; 20 have been excluded; 5 restored; 137 dismissed by letter; 53 have died, and the total for the fifty years is 297. The present membership is 84. And of this number, Eld. W. M. Mitchell, and his wife, Mary E. Mitchell, are the only surviving members who were in the church at Mt. Olive the year of its constitution, or for five years thereafter. And with this exception, none of the present membership of eighty-four were members of Mt. Olive even forty years ago.

There have been *ten ordained ministers* whose membership have been at Mt. Olive: W. Cadenhead, W. M. Mitchell, H. M. Higginbotham, W. L. Taylor, C. S. Tate, R. J. Cowser, J. E. W. Henderson, H. R. McCoy, M. F. Hurst and Wm. Lively. During the same period of fifty years, there have been fourteen deacons: Jesse Taylor, James Mitchell, J. F. Sharp, Isham Cadenhead, Wm. Collins, Simeon Monk, J. C. Hanson, C. C. Moore, L. B. Mays, Walter Collins, J. N. Hurst, W. C. Brittain, J. T. Puckett, and C. P. D. Taylor. There have been eleven clerks: W. M. Mitchell, Josiah Payne, Robert Burks, J. F. Sharp, J. G. Renfroe, H. W. Stevens, Walter

Collins, G. H. Parker, M. F. Hurst, T. W. Herndon and C. P. D. Taylor.

And now, in taking a retrospective view of the organization and progress of the church for fifty years past, we cannot fail to see the good hand of God through all these years. How wonderfully has the church been blessed and sustained through all the shifting scenes of trial, so that it has never been, except for a very short time, without an under-shepherd, or without a preacher a member with them, and sometimes three at the same time, besides other useful gifts in discipline. Has the church at Mt. Olive appreciated these wonderful blessings of God? How lonely, desolate, destitute, poor and dead, is any church when left for any length of time without a constant and faithful preacher!

In view of all these mercies of God upon us, far beyond our numbering, may we not thankfully exclaim, with the Sweet Singer of Israel, "What shall we render unto God for all his benefits toward us?"—Psalms cxvi. 12. Great benefits have been multiplied upon us beyond our deserts. What have we to render unto the Lord, except it be our poor, sinful selves, with all our vileness? What can we render to the Lord, that He will accept, save that humble and contrite spirit which He gives? "A broken and contrite heart, O God, thou wilt not despise." Such a heart is from the Lord, and he accepts his own gifts.

Fifty years have developed great changes, and when fifty years more shall have run their rounds every member of Mt. Olive Church here to-day will very likely be swept from the earth, as all our fathers have been during the half century past. But our God is from everlasting to everlasting, and may we not hope and pray that He will perpetuate his name and his worship here, that when the full century of the church at Mt. Olive shall have been completed, and all who are now here shall be gone to their long and eternal home, that He will raise up and bring in our children and others here? Amen.

Were it not for sin, death would never have had a beginning; were it not for death, sin would never have an ending.

“IF THOU BE THE SON OF GOD.”

DEAR BRETHREN AND SISTERS: We are commanded to “consider the Apostle of our profession,” Jesus Christ. I have meditated a great deal about his temptation in the wilderness and why had he need to be tempted, and I conclude that in order to become the author of eternal salvation to man, he must be made very man and be touched with a feeling of all his infirmities in his own personal flesh, and become obedient by the things which he suffered as our Exemplar, and to be able to teach with the authority that personal experience gives.

It is written he was tempted *like as we are*, and we are tempted by suggestions to our mind. Then Jesus was tempted not by an audible, visible devil, but by suggestions of Satan and an evil spirit. See Him, immediately after the righteous work of baptism, and the opening heavens, and the Father’s loving voice of approval, and the Holy Spirit in bodily shape abiding on him, driven of the spirit into the wilderness, to be tempted of the devil, and we would naturally suppose this would follow disobedience and doubt. Hence, let his disciples stand in the presence of the Father with reverential fear and trembling; nor yet conclude they are forsaken when driven hence to be tempted; for when driven of the spirit, it is to perfect your faith. So Jesus was driven of the spirit into the wilderness of wild beasts of prey, to be tempted of Satan, and he was there forty days and nights, and that without food; and no wonder he was afterwards hungry.

The first and grand aim of Satan in tempting any child of God is to cause him to doubt his divine sonship, and in order to do this, he always assaults a weak point, or takes advantage of any urgent distress or pressing necessity; as in this case, the extreme hunger of Jesus. He knew that Jesus was the Son of God, yet hear how he dare approach Him, “If thou be the Son of God, command these stones that they be made bread.”

How surely has Satan assaulted the faith of every child of God with this same *If?* only varying his demand according to the besetting weakness or pressing necessity of the subject, as thus: “If I were a child of God, would I not delight in his law day and night, and live in the light of his countenance? If I were born of God, would He permit such poverty, and hardships and calamities to attend me? If a child of God, would I live in so much darkness and doubt, and be so vile and sinful? In short, if I am a Christian, would I *do* and *be* so and so? If a Christian, could I *be* and *do* so and so?” While to others—more in accordance with the above—under extreme pressure, is

suggested that, if a child of God, who has all power and the right to draw from his own store without leave or loss to man, then why not cause the laws of nature to deviate and yield to his necessity and relief? As a stone turned to bread, is God using his own power and prerogative and means for his own child?

I know some brethren who seem to think the laws of nature in general are very favorable to them; indeed, that God shows special partiality to them in all natural things, and thus forestalls and prevents all calamities—all hard places in nature to them. True, God does favor his chosen even above nature in the things of nature; but not by changing the laws, but their operative effect, either as yielding more abundant good of the usual kind, or as empowered by his unseen hand with special power and potency beyond. For instance: to the obedient, liberal giver of their worldly goods as commanded, is the promise that their seed sown shall yield a more abundant increase.—1 Cor. ix. 10. And the ravens that carried food to Elijah were not changed, nor their habits; it was their nature to seek and store food, but the nature and special deposit of that food was of God, to feed Elijah. Man would call this accident or chance; we know it God's special providence.

But mind you, these special favors and blessings are for the *obedient* and *faithful*, and not such as tempt God, or would live by these manifestations, or the doctrine of "election and predestination" alone, to the neglect of an every day godly walk and conversation, which has more weight than any mere belief; no, not to these, nor such as feel worthy and merit and look for them. Another great advantage the Christian has—while God does not remove nor lessen the obstacle or temptation, he does give grace sufficient to surmount, to overcome. So, in the example before us, God did not remove or lessen the hunger, but gave grace to overcome the temptation to make bread of stones. Jesus would not do anything for himself that you cannot do for yourself, though he could have made bread as easily as increase the loaves and fishes. And there is nothing more urgent or distressing than hunger. Thus, Jesus withstood not only as our great Exemplar, but also as a Teacher and Preacher, whose mission is now before him, and who must not only live by every word, or obey every law of God, but also must teach the same with that authority that personal experience alone gives; and hence replied, "Man shall not live by bread alone, but by every word of God."

The devil then carried him into an exceeding high mountain and showed him all the kingdoms of the world, and the glory

thereof, in a moment of time, and said, "All these will I give thee if thou wilt fall down and worship me."

This temptation also, in degree, is common to the child of God. Ah! here is riches and glory, and fame and pleasure. How many of the Lord's dear children have looked and longed and staggered and fallen down and worshiped Satan and mad shipwrecks of faith and all spiritual good and joy for this life. What Christian has not been upon some high mountain of imagination and beheld the glory and thirsted for the pleasure of possession of worldly wealth? And never one but what the devil was there—indeed, unawares, had led them there—to promise to supply, if they would fall down and worship him. How many in business has he told, "If you will equivocate and lie a little here and cheat and defraud a little there, and not be so conscientious and trusting in God, I will give you to reap rich reward in money?" No doubt but he is bold enough to tell some they *ought* to lie and cheat and defraud and deceive it common with others of like business occupation, in *self-defense*, and that if there is any harm in it, the guilt is with those who originated the custom. And he will tell you that people expect you to do so, and that otherwise you will make nothing. But, dear children of God, consider the Apostle of your profession: God gives no such latitude; it is a *falling down*, and a falling down to worship Satan. Jesus gave the only right and safe answer, "Thou shalt worship the Lord thy God, and *him only* shalt thou serve." Then Jesus was carried to the holy city and on the pinnacle of the temple, and the devil said, "If thou be the Son of God cast thyself down, for it is written he shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone."

Herein, also, is every child of God tempted, and some, think, cast themselves down before fully understanding the nature, degree and *origin* of the temptation. Let all know that any suggestion corresponding to the above is of the devil. To how many is this suggestion, "If I am a child of God, I am saved; and if saved, saved eternally, however I may sin—how ever I may cast myself down in the filth and scum of the earth and for time become a castaway by living after the flesh?" And such, like Satan, can quote Scripture when occasion requires and instead of "he will give his angel charge, lest thou dash thy foot against a stone," he will quote some strong point in the doctrine of the "final preservation of the saints." But I quote "His servants ye are whom ye yield yourself servants to obey." If such are saved, it will be to burn their works and save them "yet as by fire."

Some others, I think, have listened to this suggestion till it has become a point of doctrine that if born of the Spirit they need make no precautionary measures to prolong or preserve life, health or property, but the idea is that God will look after these things. Also, concerning the church and their relative duty, that *if* the church of God, they need not try to upbuild it, or pray for more laborers in the vineyard, or revivals, or conversions, or yet to encourage our wish with a hope to be baptized, or teach their children the word, faith or reverence of God, or even constrain them to go to their meetings, etc., as all this is God's work for a "set time." And such generally live on the bread of *predestination alone*. All this, and much more, is to fall from the pinnacle of the temple, or that exalted position of active faith that works by love and purifies the heart to the daily honor of God; that position of perfection and beauty highest in the living temple and nearest God on earth, and this one "*falls down*" indeed to lose it.

In conclusion, whenever a suggestion comes with that prefix "*if*," indicating or implying that besetting doubt of divine sonship, always remember Jesus as once beset with the same "*if*;" also, his extreme case and condition in that terrible wilderness—yours can never be so bad—pray for grace to follow his example, and be not faithless but believing.

Affectionately, R. ANNA PHILLIPS.

GOD BLESS YOU, BROTHER JONES.

WAYNE COUNTY, MISS.—*Bro. Respass*: I seat myself to write you a few lines, but being a sorry scribe, makes me hate to write; but after my love and respect to you, I will say that I have tried to get some subscribers, but have failed, as there are but few Primitive Baptists in this part of the country. Enclosed I send five dollars for *Pen and Stable* and MESSENGER, the balance, after paying for the papers, I give you to aid you in carrying on your business, and I will try to send you five dollars yearly to help you. Yours truly,

W. L. JONES.

The wicked make their end their God; but we make God our end. The firmament is made more glorious by one sun than by all the stars that stud the heavens. Thus, Jesus Christ hath more glory given to him from one saint than from all the world beside. He takes more pleasure in their prayers, and is more honored by their praise.

EDITORIAL.

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☞ For the next three months I will give every new subscriber, and the sender of a new subscriber, in addition to a copy of NAAMAN THE SYRIAN, a copy also of Eld. J. H. Oliphant's book on the FINAL PERSEVERANCE, sent post free.—ED. [au93-2t

MINISTERS AGAIN.

CONTINUED FROM JULY.]

The Apostle Paul, appealing to the law in teaching the duty of the church to her pastors, says, "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn;" and says it was written, not for sake of oxen, but for the sake of gospel ministers; that he that ploweth and thresheth (serves as a minister) should plough and thresh in hope; and adds further, saying, "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. ix. That is to say, that as the Lord's priests or ministers under the law lived by their service at the altar, even so is it God's order that ministers of the gospel should live of their service as gospel ministers.

The priests under the law lived of the offerings upon the altar, made by their brethren of the other tribes of Israel, for to all the tribes was land given by the Lord except to the tribe of Levi; to that tribe no land was given, but in lieu of land was the service of God at the altar, given as an inheritance. This service was all that was required of them, because it was all they could do. The other tribes to whom land was given

were not required to serve at the altar, but they were not released from service to God. They were required to till the land and to offer certain portions of its yield to the Lord, and of these offerings the priests and their families lived.

It was simply a division of labor or service in a spiritual commonwealth, or a holy nation; for Israel was a holy nation in the sense of being God's chosen people. They had been redeemed from bondage by His great power, and separated from all other people to the special service and glory of God. All that they were, they were by His special grace, and all that they had—their lands, cities, villages, olive yards and vineyards—they had and held as gifts of God to them, and as a trust, and in trust as stewards, to be used for their mutual good and God's glory. In this way each member of the body—a body composed of all the tribes—bore his part. The priest bore his part, which was to serve at the altar; the husbandmen, farmer and shepherd, of the other tribes, bore each their several parts in tilling the soil, raising cattle and offering the first fruits of their labors upon the altar of God, of which offerings the priests lived as a reward or their part of the crop, for their service at the altar. To make these offerings was to serve God, and to withhold them was to sin, for it was to rob the priests of their living, which was to rob God.

“Will a man,” asked the Lord, “rob God? yet ye have robbed me; but ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Even from the days of your fathers ye have gone away from mine ordinances and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. Bring ye all the tithes into the store-house that there may be meat in mine house and prove me herewith, said the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, saith the Lord of hosts.”—Mal. iii.

God has never required more of his people than he will enable them to do; his requisitions are equitable—the burdens of which upon all are light and the yoke easy, if done in faith. If, in this spiritual commonwealth, one year one is blessed with little, but little

(2)

is then required of him; but if in another year more is given him, more is then required of him. If he can offer only doves, then doves only are required of him and are all that he can give in faith, and therefore all that will be accepted of him. But they, as little as they seem, must be offered, and when given are just as acceptable as the bullock is. It is a great mistake, and one perhaps often made, in not making an offering to the Lord at all because as great a one cannot be made as somebody else makes; for the truth is, his little is just as good and holy and necessary and as much to the glory of God as is the other brother's ox. A brother once gave me a bushel of potatoes, and while I have forgotten greater gifts, I have never forgotten that one. And this is true also in spiritual offerings under the gospel. How many little experiences that were told in fear and trembling, little prayers uttered in a contrite spirit, little sermons spoken in love, have made our hearts burn within us and calmed our souls, and have remained with us as the still, small voice of a living and a loving Lord, while the great sermon, with the eloquence and learning that shook and rent the mountains and broke the rocks asunder, has passed away as a dream or a morning cloud!

Nor dare the priest at God's altar extort from his brother more than he is able to offer, not even if the priest should need it; for above all, he, as God's priest, should trust, and as a teacher, set the example of trust to his brethren, and God will either supply him otherwise or enable him to do without it. For it must be a matter of trust or faith in both priest and people, and not one of mercenary worldly contract of two antagonistic parties seeking the advantage of one another—one covetously to get all he can for his services, and the other covetously to get the service as cheap as he can. There can be no Christ in any such dickering and bargaining as that.

But if God blessed one with more than doves, then doves would not be accepted of him; if he was able to offer a kid, then nothing less or more than a kid was required or would be accepted. To offer a dove, with ability to offer a kid, would be covetousness; and to offer a bullock, with ability only to offer a kid, would be pride, vanity, or hypocrisy, to get praise of or to

deceive men as the Pharisees did. Both priest and people should be honest and sincere.

God's requisitions upon his people are such as, that however much one may know or do or have more than another, he cannot, in obedience, become exalted over his brother, not even the poorest and weakest one of them all. Because, as I have said and said, if he has much or knows much, that the more is required of him; so that he is only equal, after all, to him who has little—for with an abundance he has no more than is necessary for him, and he that has little has no lack. God has made it all right if we will but only trust him and do our duty. Timothy was commanded to "charge them (in the church) that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 Tim. vi. Timothy was not commanded to charge the poor in this way, because there was no need of it; but there was need that the rich should be thus charged, because the desire of riches subjects men to fall into temptation and a snare and many foolish and hurtful lusts which drown men in destruction and perdition; "for the love of money is the root of all evil, which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows;" and hence of old God admonished men, saying, "Labor not to be rich," (Prov. 23); and "If riches increase, set not your heart upon them, (Ps. 62); "Lo, this is the man that made not God his strength, but trusted in the abundance of his riches." (Ps. 55); "He that trusteth in his riches shall fall," (Prov. xi). And, therefore, prayed Agur, "Give me neither poverty nor riches, lest I be full and deny thee, or lest I be poor and steal," (Prov. 30.) The rich ruler who went to Christ preferred his wealth to Christ, (Luke 18). "The rich man," saith the Lord, "is wise in his own conceit," (Prov. 28). Therefore, it is necessary that the Christian rich in this world should be specially charged not to be high-minded, for it is natural that he should be; and not to trust in uncertain riches, because that is also natural; and not to set his heart upon them, because that is natural also; for such things as these wean him

from God and lead him into many foolish and hurtful lusts and cause him to err from the faith, or to neglect his duty to God and his brethren; to become worldly-minded, selfish and proud. Therefore, if God has given him riches, it is that he should be rich in good works; and of him, therefore, the more is required, as of a steward entrusted with his Lord's goods. His trials, temptations and responsibilities are very great, and he needs to be admonished, encouraged and cheered more than those Christians free from such trials and responsibilities.

There was not in that day, nor is there any danger at all in this day, in obeying God; but the danger is in disobeying him, as his people found out to their shame and sorrow in the past and in the present day.

But Paul, while laying down the law on this subject for the church in that and in all ages, would not, neither himself nor Barnabas, avail themselves of its benefits; for they were set apart by command of God by the church at Antioch, to the special work of preaching the gospel to the Gentiles, and establishing gospel churches among them; and it was doubly necessary that they should "suffer all things, lest they should hinder the gospel of Christ." For there was much religion among the heathens, and it was of the Demetrius kind, "a craft by which," as Demetrius said, "we have our wealth."—Acts xix. But there was no money in Paul's preaching, not even a living, but much labor, hunger, cold, nakedness, persecution and affliction, so that even the heathens could see the difference between the Christianity as represented by Paul and the corrupt religion of the world. But the missionaries of modern times are a very different order from Paul; they are for the most part bred in colleges for that purpose, as a profession, as if for law, medicine or merchandise, and are sent out by Missionary Societies; and says Canon Isaac Taylor, a high dignitary in the church of England:

"They are regarded by the heathens as charitable Englishmen, who keep excellent cheap schools, and preach a European form of religion, and drive out with their wives and little ones in a pony carriage. The pony carriage is fatal to the Missionary's influence. If St. Paul, before starting out on his missionary journies, had required St. James and a committee at Jerusalem, to guarantee him \$1,500 a year, and had provided himself with a shaded

bungalow (a thatched cottage), a punkah (a fan run by machinery), a pony carriage and a wife, he would not have changed the history of the world. The modern method is to hire a class of professional Missionaries—a mercenary army—but they will never do the work of the real soldiers of the cross."

But Paul laid no burdens upon the people he labored among; did not keep himself aloof from them as if a superior being to them, but identified himself with them, and labored with them, and suffered with them, and for them, so that there could be no mistake, even to the heathens, about his sincerity and the character of his religion. And he also did it to cut off occasion to them which desired occasion against him as using the apostleship (to which some seemed to deny his being called) for his carnal benefit; and to cut off occasion from any who sought the ministry as means of a living, whom Paul called "false apostles, deceitful workers transforming themselves into the apostles of Christ."—2 Cor. xi. He did it also, "not," as he says, "because we have not power, but to make ourselves an example unto you"—the church at Thessalonica—"to follow us; for when we were with you this we commanded you that if any would not work, neither should he eat; for we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies."

Paul, on this subject, makes also a difference between gospel ministers, saying, "Let the elders that rule well be counted worthy of double honor, especially those that labor in the word and doctrine," (1 Tim. v.) which means a more liberal provision for them.

As Israel, under the law, became more corrupt and degenerate, she more and more neglected her priests, which was probably caused not only by the covetousness of the land-holding tribes, but also by the rapacity and oppression of the priests. Eli's sons took the offerings from the people by force, and such conduct, no doubt, caused many to withhold offerings altogether. But it grew worse and worse, until even the "heads of Israel judged for reward, and the priests taught for hire, and the prophets divined for money; yet, at the same time, they leaned upon the Lord saying, Is not the Lord among us? no evil can come upon us."—Micah iii. In the days of Amos, "they bought the poor for silver, and the needy for a pair of shoes." And the prophet

Micah lamented, saying, "The good man is perished out of the earth, and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net, that they may do evil with both hands; the prince asketh and the judge asketh for a reward," etc.

The priests had been so neglected from age to age until in the days of Nehemiah, "the Levites and singers that did the work had fled every one to his field;" for they could no longer live of the things of the altar, and had to give up its service and go to work in the field. But when the captivity ended, and the temple and walls had been rebuilt, then the Levites received their portions.

I have been made to feel very sorry for some of God's meek, humble, unselfish and uncomplaining ministers. I received but a few days ago a letter from one to whom I had written asking him to visit us. He is a poor man and advanced in years, and with a helpless wife. He answered me, saying:

"I am so tired and nervous that I can scarcely write, and I hope that you will excuse my weakness and imperfections. I labor hard from four and a half to five days in a week, and try to preach every Saturday and Sunday. And I wonder if it can be my duty to leave my wife in her affliction to go anywhere from home. I do not mention these things by way of complaint, but that you may understand why I hesitate to accept your kind invitation to visit you and those churches."

Now I believe that I love the Primitive Baptists, and I write as I do, not to reproach them; for as a people, they are not as much to blame as some of our ministers have been, for it was no unusual thing for some years after the split, to hear some of our ministers, especially those who had property, when fighting the hireling system of the Arminian Baptists, boast, in the language of Paul, of their own hands ministering to themselves and others, until it was no wonder that contributions to pastors were more or less discredited.

The minister is but a human being, and cannot "give attendance to reading, exhortation and doctrine," and work five days in the week, and go to and from and preach to four churches, to say nothing of the burials, visits to the sick, and other meetings, and without

failing in a degree more or less, to neglect the gift that is in him, and of meditating upon the things of his work, and giving himself wholly to them, as he is commanded, that his profiting in them may appear to all.—1 Tim. iv. The minister's life is a hard and laborious one at best; and he expects it, for he is commanded to endure hardness as a good soldier of Jesus Christ; and that as a soldier he must not entangle himself with the affairs of this life. He is not and cannot be a mercenary soldier—one that fights for the principles that pay him best—but a soldier of the despised cross and principles of Jesus, to which warfare he is called by necessity, saying, "Woe is me if I preach not the gospel."

It might be profitable in this day of contention to inquire if our neglect of the ministry has had anything to do with the present order of things among us; whether or not it has caused any minister to entangle himself so as to hinder his usefulness, to obstruct his reading, meditation and prayers; whether it has caused any to go into politics and office-seeking.

But I have written, perhaps, too much, though not as much as I might; but may God bless what is written, that accords with his truth, and forgive the other, if there be any.—R.

[TO BE CONTINUED].

THE POOR IN SPIRIT ARE BLESSED.

The following humble letter is from an aged and afflicted man and his wife who once lived in Opelika, Ala., and though they were members of the Missionary sect here, they were seldom able to attend church services, and when they did attend they failed to be either comforted or instructed by the preaching, and thinking there was something wrong with themselves, and that probably they had never been born of the spirit, else they could understand the preaching better, they measurably ceased to attend the services. But they were prayerfully reading the Scriptures and struggling with the infirmities of age, poverty and affliction, and by some means, in the good providence of God, they obtained a few numbers of the *Primitive Pathway*, and soon thereafter they read one number of THE GOSPEL

MESSENGER. And such was the effect that this reading had upon them that, to use the old gentleman's words to me a few days after, he said: "I and my wife have had the greatest spiritual feast and joy of our lives. We stayed at home all last Sunday and talked, and read, and prayed and cried for joy, nearly all day. We read the MESSENGER and had so many texts explained, and read so many good experiences that agreed with what we had oft felt ourselves, that we thanked and praised the Lord, and took courage."

Eventually these two aged and afflicted ones were so pressed with poverty that some relatives or friends induced them to go to North Georgia, where they could better assist in caring for them. But finally they are now in the "Paupers' Home" at Canton, Cherokee county, Ga., where they write me, they are well cared for, and have plenty of everything, for which they are thankful. I had not heard from them for some time past, until recently they wrote they were no longer able to pay for the MESSENGER, and as it had been discontinued, they felt deprived of much of the comfort of life. Some numbers were immediately forwarded to them, and now they write expressing joy and thankfulness for the favor. I will give the letter.—W. M. M.

CHEROKEE Co., GA., June 2, 1893.—*W. M. Mitchell, My Dear Friend:* I pray the Lord to humble my poor heart in thanks for the favor of the kind letter and MESSENGERS you have sent us. Why I have not written you sooner to acknowledge the favor the Lord only knows. I think it was because of over-joy in reading the precious things found in the MESSENGERS sent us, for when we opened the package and commenced reading, it seemed we had but little thought for anything else till we had read through the five numbers you sent us. My poor, weak eyes would not admit of constant reading, but I read, and wept, and prayed, and thanked the Lord of heaven, and the many precious writers of the MESSENGER, for the true experimental exposition of the Scriptures so plainly that even the poor and ignorant, as I am, will delight to read and meditate upon the precious word of the Lord with more light and understanding of it. I often fear that I have no spiritual understanding. Pray that we may feel Jesus precious to our souls. We would like to write of many things that have occurred with us since we left Opelika. O, that the Lord will guide us and enable me to write my dear wife's message to the people whom she loves in the truth. She asks their prayers. She is quite feeble, and like myself, she cannot frame words to express her thankfulness to you. We get no preaching in Canton.

Though there are Methodists, Baptist and Presbyterian churches here, we cannot go, and we have no money with us to pay anything to them. But the tax payers tell us we ought to be content as we get good, wholesome food for our bodies every day. For this I hope we are thankful.

My wife and myself desire to be kindly remembered to the church at Mt. Olive. If we were able, would be glad to read the four numbers of the MESSENGER containing the history of Mt. Olive. Remember us specially to Mrs. Mitchell, Mrs. Puckett, Mrs. Taylor, and others. O, how we would delight to be with them. We are well-wishers to you all if we cannot say brother or sister in Christ. I have been reading during all my spare time and I cannot tell how often I have read those precious articles in the MESSENGER written by Elds. Respass, Taylor, Chick, Durand, Mitchell, and others.

But I must soon bring this letter to a close, as I cannot possibly write of all the conflicts through which we have been passing for many years. But we will say, like the man who had been in a storm on the sea: "We are here, and through God's mercy, enjoying our lot as best we can, hoping, trusting and praying the Lord to lead us in the right way." Affectionately yours,

PINKNEY AND JANE MASTERS.

Eld. Hassell's article in this issue should be carefully read by all of our readers; it is very instructive and interesting. Indeed, all his articles are instructive, but some of them have been difficult, from the very nature of the subject, to clothe in simple language, but the truths in them are worth digging for with a mattock. I can't help believing that Eld. Hassell's articles in the MESSENGER have been of the Lord, and will be blessed to his people even now, but more in days to come.—R.

CLOVER HILL, TENN, April 20, 1893.—*Dear Bro. Mitchell*: I desire a little advice, either by private letter or through the MESSENGER. The church of which I am a member claims to be a Primitive Baptist church, but she wants to have protracted meetings and call up mourners to the mourners' bench, and invite Methodists, Presbyterians, Missionary Baptists and Campbelites to participate and help in the meetings, and to have a Sunday-school—that is, the pastor and a majority of the members want these things, and the pastor wants preachers of other denominations to sit with him while he administers the sacrament, and says that he has sat with them. He also, in the reception of members into the church, calls on all denominations to come and give the hand of Christian fellowship. Now, these are all facts, which I am able

to face at any time. I have contended against these things. Am I right or am I wrong? I want to know the truth and live and walk in it. It does not seem to me that the Scriptures hold these things good, and I have thought of leaving the church where these things are insisted upon. I am perplexed in mind as to my own duty, and the question often comes before me, Is it my duty to leave, or is it right to stay and contend against these things, or should I remain and be silent? I am serving the church as clerk and also as deacon.

And now, my precious old brother, I would like to hear from you in some way on this subject. The pastor of the church had an arm extended from another church twenty-five miles away, and wants to open the door for the reception of members for both the arm and the church at the same time and in the same house. The arm, as it is called, receives Missionary Baptism, but the church does not.

ISAAC DENNIS.

After briefly replying by private letter to the above, the following note from Bro. Dennis has come to hand:

Dear Bro. Mitchell: You can publish the letter I sent you, with a comment from you or Bro. Respass about it, as I want information as to the practice of Primitive Baptists, and I had rather it should be publicly given than privately, that others also, as well as myself, can see. I may be to blame in being identified with them at all, as they came here in rather a loose practice for Baptists, but I thought when we got into a house of our own these things would stop but they did not. I was without church privileges, and they came here wearing the name of Primitive Baptists, and as I was hungry for gospel food, and thought the preacher in doctrine to be mostly sound, I joined with them, but have seen much trouble ever since. Much of my time I am in darkness, doubt and fear. If my former letter is published, you can add this little slip also. I hope to do nothing only in a right spirit. I am fifty-seven years old, and afflicted, and cannot be here long.

I. DENNIS.

In replying to the request of Bro. Dennis, whose letter is published in this issue of the MESSENGER, it is not our design to interfere with the just rights of others, or to be a busy-body in other men's matters, but we wish to say that in our acquaintance and connection of over fifty years with the Primitive Baptists in this country, or any other country where we have traveled and visited their religious meetings, we have never seen any such amalgamation of religious sects among them as Bro. Dennis refers to in the church of which he is a member. True, we have heard of something similar, which was quite suddenly thrust upon a church

by the pastor in the time of receiving members, when all denominations were requested and freely responded in giving the hand of Christian fellowship. And the church having been suddenly caught in the snare, it was but a little time till another and another snare of worldly attractions had caught them, and they became so identified and swallowed up with the doctrines, inventions, institutions and religion of the world, that sister churches withdrew church fellowship, and though they have since made some effort to purify themselves and escape from the snare into which they had fallen, they are now, as we are informed, in a cold, fruitless and dead state as a church, without any regular pastoral supply, and have almost entirely lost their visibility as an orderly gospel church. It is thus the truth of the word of the Lord is visited upon churches who depart from the faith and give heed to seducing spirits. The candlestick is removed, and the voice of the Bridegroom and of the Bride is heard no more at all in them. There certainly is a clear line of distinction established by our Lord Jesus Christ between his church as organized in the world, and every other religious society, institution, sect or denomination in the world. They are of the world, and they speak of the world and in the way and manner that the world hears and understands. But the church of Christ is not of the world, even as Christ is not of the world. If they were of the world in their faith and order the world would love its own, and there is no better evidence wanted that a church has become the friend of the religious doctrines of the religious world, than to see that it courts its friendship by calling upon all sects to give the hand of Christian fellowship when members are received in the church. The case as stated by Bro. Dennis is too palpably erroneous to require argument, and here we leave it for the present.—M.

Love trades not for home returns, it amply pays itself in serving its Beloved. It is reported of one, who being asked for whom he labored most, he answered, "For my friends." And being asked again for whom he labored least, he answered, "For my friends." Love doth most, and yet thinks least of what it does.

THE INTERPRETATION OF THE SCRIPTURES.

THE SPIRITUAL INTERPRETATION.—(CONTINUED).

Before beginning the examination of the perversions of the true spiritual interpretation of the Scriptures that have crept in among the Primitive Baptists during the present century, I will devote this and my next article to an explanation and confirmation of my position in the February number of the GOSPEL MESSENGER—that it is right to get true information from any source, as some even of our intelligent brethren seem to have misunderstood my meaning.

I believe and maintain that *we should never in any degree disparage either the Spirit or the word of God*, and that, if we are under the guidance of the Divine Spirit, we will not at all depreciate the word which He has indited. Next to His Son and His Spirit, the written word is the most precious gift of God to man. And His purpose in giving us His written word is that we should become acquainted with it, and observe how it testifies of His Son, the Personal Word, the Perfect Revelation of the Father, and square our thoughts and views and lives by its infallible standard. Without His Spirit we cannot savingly understand His word; and yet, praying for the guidance of that blessed Spirit, without whom we can do nothing, we are to “search the Scriptures, “which are able to make us wise unto salvation through faith which is in Christ Jesus, and which are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works;” to “give attendance to reading” them; to “compare spiritual things with spiritual;” and to “study (be diligent) to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing (handling aright) the word of truth.”—John v. 39; 1 Cor. ii. 13; 1 Tim. iv. 13; 2 Tim. ii. 15; iii. 15-17. Surely ignorance of His written word cannot recommend us to God or to His people, nor qualify us better for His service. I would rather hear a minister who is under the influence of the Holy Spirit, even if he does not know a letter in any language, expound the word of God, than hear the most learned man on earth, who is destitute of that Spirit, undertake to set forth the meaning of the Scriptures; and yet I am very sure that it is both the high duty and the sweet privilege of every gospel minister, who has the ability and opportunity, to read and examine and consider and, by the aid of the Spirit of God, to seek to understand his one incomparable text-book, the priceless volume of divine inspiration. In the Index of the

Church History, under "Human Learning," I have made 71 references, and under the "Spirituality of True Religion," I have made 113 references, substantially declaring that the one essential qualification for the spiritual understanding of the Scriptures is an endowment, not with human learning, but with the Holy Spirit; and I have emphatically and repeatedly made the same statement in the present series of articles. In the GOSPEL MESSENGER of October, 1892, I said: "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." And yet I never meant to affirm, and I cannot understand how any well-balanced mind can affirm, the palpable absurdity that it is not desirable for even the spiritually enlightened seeker after divine truth to understand, as far as he can, *the very words and all the words used by the Holy Spirit in the Scriptures* upon any subject that he is investigating. To declare that such an understanding is not desirable, is a plain disparagement of the written word of God, an insinuation of the uselessness of the inspired oracles. Chiefly for the purpose of aiding in the *literal* understanding of *the very words and all the words of the Holy Spirit* upon any subject, especially where the meaning of those words is obscure, I thought that I was doing a real service to my brethren, such as I would have them do unto me—to give, on the last page of my article in the February number of the GOSPEL MESSENGER, a list of what I believed to be the most accurate concordances, versions, dictionaries, cyclopædias, and even commentaries, *one or more of which nearly every one of our ministers has and uses, and any one of which is of value for clearing up the verbal obscurities of some portions of the Scriptures.* The most important of these works are the English, Greek and Hebrew concordances and dictionaries (all of which can be used by any person acquainted only with the English, and with the Greek and Hebrew alphabets, which may be easily learned,) and the ancient Peschito Syriac (the oldest and simplest) version of the New Testament, and the latest (Victorian) Revised Version of the Scriptures. I do not recommend these works as in any sense taking the place of the Holy Spirit, but as furnishing the English student the latest and best results of scholarship in understanding the literal meaning of the words of the inspired

writers of the Scriptures, *where such meaning is not already understood*. Only in very exceptional cases, if at all, have I any reason to believe that the literal meaning of words has been *revealed* by the Spirit to human beings. The Lord has given us natural resources for understanding natural or literal things; and He does not work unnecessary miracles. Those who already understand all the words of the Scriptures, or to whom the Spirit reveals their literal meaning, do not of course need any of the books that I have named. I wish it plainly understood that I neither have nor will have any contention on this subject with these highly favored brethren. And I say again, in the most positive terms, that all the information derivable from human sources is of no spiritual and saving value to us unless sanctified and applied to our understandings and hearts by the Spirit of Christ; and the slightest illumination by that Spirit is incomparably more important than all natural learning without such illumination. I am prepared to give abundant documentary proof that my position in regard to the subsidiary value of the knowledge of language in understanding the literal meaning of the Scriptures has been exemplified in the practice of the most intelligent and influential Primitive Baptist ministers of the present century.

Every reader of the King James Version of the Scriptures is informed upon the title-page that the book before him is "The Holy Bible, containing the Old and New Testaments, translated out of the Original Tongues, and with the Former Translations diligently Compared and Revised." It is an inestimable blessing of Divine Providence that we have the Scriptures in our own language, and printed in a cheap form for universal use. For hundreds of years, after the formation of our language, English preachers and writers had to translate for themselves from the original Hebrew and Greek, or from translations in other languages, or obtain, from uncertain written or oral sources, the texts which they expounded. The first complete translation of the Bible into English was made by John Wickliffe, in 1384, and the first Bible printed in English was in 1535. The King James, or Authorized Version of 1611, was made in seven years by 47 scholars, divided into six companies, and was a revision of the "Bishops' Bible" of 1568, itself a revision of the "Great Bible" of 1539 (of which the "Geneva Bible" of 1560, highly esteemed by predestinarians, and containing a marginal critical commentary, was also a revision, made by English exiles at Geneva, under the influence of Calvin and Beza). The necessity of so many diligent revisions and comparisons to obtain a true translation, and the insertion of hundreds of optional marginal

readings, and the fact confessed by the King James translators that they "brought back some parts of their work from 14 to 17 times to the anvil to be hammered again," that is, to be altered and amended, and that "the Hebrew and Greek tongues are the golden pipes" through which the meaning of the Spirit has been poured, and the recent laborious Victorian Revision (1870-1885) by 67 English and 34 American scholars of nine different denominations, of the King James Version, under the authority of the same Church of England, should satisfy every candid mind of these two facts: that the most extraordinary care has been taken by Episcopal scholars and their assistants in other communions to give us, in our English Bible, an exact reproduction of the original Scriptures, and that none of these translations are the direct and infallible inspiration of the Holy Ghost, who surely never has to revise and correct His perfect work. And yet, though the imperfect productions of uninspired men, these and all other honest and careful revisions are *substantially* the written word of God. I have for many years owned and consulted the English Roman Catholic Bible (the Old Testament published at Douay in 1610, and the New Testament at Rheims in 1582,) translated, not from the Hebrew and Greek originals, but from the Latin Vulgate, Jerome's Latin Version, of the Fourth and Fifth Centuries; and I have been really surprised and gratified to see how faithful and correct the renderings *generally* are.

The noblest and most influential translation of the entire Bible that has ever been made is the King James, or Authorized Version of 1611. In importance and influence it approaches (next after the Latin Vulgate) most nearly to the Septuagint, or Lxx., or Greek Version of the Old Testament, made by Jews (70 or 72 of them, according to the legend which gave name to the Version) at Alexandria, B. C. 280-180, the oldest and most valuable translation in the world, the only independent literary witness for the text of the Hebrew Old Testament (a thousand years older than the committal to writing of the Hebrew, the Massoretic or traditional text, with the vowel points, as at present known), the only impartial literary witness in all controversies between Jews and Christians, and the form of the Old Testament used by the Jews all over the civilized world during the first century of the Christian Era—the knowledge of the Greek language having providentially become almost universal by the conquests of Alexander and Julius Cæsar and the high estimate in which the Romans held that language. Even the Jewish Apocrypha (or uncanonical writings) were written in the Greek language, during the 400 years between the Old

and the New Testaments; and the two leading Jewish scholars of the first century, Philo and Josephus, wrote their books in Greek. Now, *although the Septuagint or Greek Version of the Old Testament is much less correct than the King James Version of the Bible*, yet in about 300 quotations in the New Testament from the Old Testament, the inspired authors, writing in Greek, use the exact or nearly exact language of the Septuagint translation in about 250 of these quotations, instead of giving a new translation of their own from the Hebrew, and thus seeming to translate the Old Testament to suit their own purposes, and in only about 50 of these quotations do they vary much from the Septuagint, and in many of these 50 passages it is certain that Christ and His Apostles corrected by the original Hebrew the faulty or obscure renderings of the Septuagint Greek Version, making the translation either more accurate or more clear. I have recently made a special study of this subject, comparing these New Testament quotations from the Old Testament with the Septuagint and the Hebrew, and if time and space allowed, I would be glad to give many proofs of the truth of what I have said. *We thus have the Divine precedent and authority of Christ and His Apostles, both for using the English King James, or any good English Version of the Scriptures on all ordinary occasions, and for referring, when desirable, to the original words of the inspired writers, as well as a plain intimation that such reference is at times desirable for the sake of greater accuracy or greater clearness.* The London Baptist Confession of Faith (Chapt. i., Sections 7 and 8) while declaring that all things necessary to be known, believed, and observed for salvation, may be clearly ascertained from the Scriptures, both by the learned and the unlearned, admits that, in all religious controversies, the final appeal must be made to the original words of the inspired writers. During the first century, *two languages were spoken* in Palæstine, and especially in "Galilee of the Gentiles," where Christ and His Apostles lived (as is the case in many border countries now)—the *Aramaic* (sometimes called the Syro-Chaldaic), a Northern sister of the Hebrew (and called "the Hebrew" in the New Testament), being the language generally spoken by the people, including Christ and His Apostles (see Matt. xxvii. 46; Mark v. 41; vii. 34; xv. 34), while the *Greek* was used in the daily business intercourse with foreigners, of whom many lived in Galilee. Christ and His Apostles grew up with a practical knowledge of both these languages, speaking their mother tongue, the *Aramaic*, quoting from the *Greek* Septuagint (the Apostles also writing the New Testament in Greek), and correcting the Septuagint by

the *original Old Testament Hebrew*, which was at that time a dead language in Palestine (as Latin is now in Italy, and Anglo-Saxon is now in England) and was known only by the devout students of the Old Testament, and by scholars.

In my next article I propose, if divinely permitted, to give numerous illustrations, from the Scriptures, of the position that it is right to get true information, even in regard to the written word of God, from any source.—S. H.

[TO BE CONTINUED.]

EXTRACTS.

LIFE INSURANCE, STORM PITS, ETC.

Below will be found an extract from a letter of Eld. D. Hess, mainly upon the above subjects. And as life insurance is a subject upon which the church has never spoken, that we are aware of, and one that is likely to cause some trouble, a brotherly discussion of it in the MESSENGER might be profitable. And we are willing that it should be calmly and scripturally investigated, if done in the right spirit, reserving to ourself the right to reject or publish anything that may be sent us, as we may deem best.—R.

ELD. RESPESS, DEAR BROTHER IN LOVE: We, as Primitive Baptists, claim that the Scriptures are the only rule of faith and practice, and profess to be governed thereby. We believe that all laws and rules are clearly expressed, and are not matters of inference; and that what is not clearly commanded or forbidden, are matters of indifference. Therefore, as the Lord has given us the rule for our lives by the apostles and not by Moses, we must learn and decide all discipline from them; and what they have commanded we should obey, and what they have forbidden we should forbid; and what they have neither commanded nor forbidden are matters of indifference, to be done or not done as the saints may choose. When we judge a brother, we should be careful to do so by the apostles.* If we fault a brother for his liberty in either doing or not doing, and if we have not the apostles for it, we are in danger of becoming busy-bodies in other men's matters. Even tradition is not allowable, for Jesus said to the Jews, "Ye, by your traditions, have made void the law of God;" and so may we also. And brethren, let us live and order our lives accordingly, and when we judge our brother, let it be the rule laid down by the apostles, and not become ourselves law-makers and condemn our brother unkindly and arbitrarily by them. What a brother allows or allows not, if not forbidden, is indifferent and a matter of conscience to the brother to do or not to do, as he may choose.

A brother carries a fire or a life insurance, or has a storm-pit,

*I would add, or by the words of Christ, for there can be no conflict between them; and upon all the words of Christ, the apostles have not spoken.—R.

or a lightning rod, and if so, by what law can he be condemned? And if it is said, show me a "thus saith the Lord" for it, he may say in reply, "Show me where it is forbidden." If neither commanded nor forbidden, then it is allowable to have or not to have, as may be desired. What is commanded we are in duty bound to obey, and what is forbidden we are bound not to do; and what is neither commanded nor forbidden, we are free to do or not, as we may desire. A brother should not be judged by what he eats, or drinks, or wears, or what he alloweth, only by the word of God, and by the church only.

When we meet in church capacity to transact business for our Lord and in his name, all should feel the great responsibility resting upon them, and personal and selfish feelings should be excluded, so that what is done should be done with an eye single to God's glory. Our preachers should realize what they are—that they are ambassadors of Christ, and angels of God—and as such respect each other. Each and every member of the household of faith, as children of the same family, esteeming each other as better than themselves, in love preferring one another, bearing one another's burdens, loving without dissimulation, not accusing but excusing one another, laying aside all malice, guile, envies, hypocrisies and all evil speaking, desire the sincere milk of the word, being faithful, honest and true with all, doing all in the name of the Lord decently and in order; then we shall have peace, and prosperity will crown us. Yours in sorrow, and yet in hope,

D. HESS.

KILLEEN, TEXAS, April 26, 1893.—*Dear Bro. Mitchell:* Yours of 21st received, and it made our hearts glad indeed to get such a kind and brotherly letter, thereby reminding me that you still feel an interest for me, and this gives me encouragement in my ministerial calling. But what is still more blessed and cheering is that you feel a great interest in the worship of our blessed Lord. It does seem to me that you are still being led by His Holy Spirit, as you have heretofore been, and that you are still strong in the Lord. And though you are old, the truth of God's word is verified in you that "though the outward man perish, the inner man is remembered day by day." Your views, as indicated in your letter concerning a minister of the New Testament, I think are scriptural, and it does seem to me that if all ministers of the New Testament would properly consider what the ability is from a Bible standpoint, and then take heed to themselves and cultivate only that ability that is given them of the Lord for the edification of the church of God, it would be profitable to them and to all the flock where they labor.

We have had a traveling preacher among us, and I have just returned from one of his meetings. It is W. H. Waisd, of Dallas, Texas. He seems to be much devoted to the cause of Christ and has been traveling and preaching ever since first of January. I

have attended preaching services now for six days in succession, and truly I have been made to rejoice in the preaching I have heard. But since returning home I feel lonely and sad, and as though my letter would be a very poor thing to you.

I would be glad to see and talk with you once more on earth, and think I may some time visit Alabama again, but cannot tell when I could do so. I would prefer to come so as to be at as many of the Associations as possible, that I might see many of my brethren. I remember in much love many of the dear saints of God, with whom I have met in old Alabama in days passed and gone, especially the dear aged ones who seemed to take so much interest in me when I first united with the Baptists, and when I first commenced speaking in public in the name of the Lord. They manifested a tender love for me, a poor, ignorant and unworthy creature, and I have a great desire to see them and join with them once more in worship.

Dear Bro Mitchell, I return your letter, with my answer thereto, for publication in the MESSENGER, for I do think your letter would be of interest to its readers. The more I think about your letter the better it seems to be, and I can see more and more into the importance of it. But as to my letter to you, it does not seem that it would be worth anything to anybody. I have never written anything for publication, nor have I ever felt that I had any gift in that way to profit any one. But you can do as you think proper, and all will be right with me.

And now, my dear aged brother and father in Israel, I would be glad at any time to have another letter from your hand.

Your poor brother,

W. Y. NORMAN.

We cheerfully send Bro. Norman's letter for publication, as we know that many brethren and sisters in Alabama will be glad to hear from him.

Another young minister writes us, saying:

"My lot has been cast among destitute churches, and I have often wished that I could have a father in Israel like yourself near me, so that I could get his counsel in time of trouble, for I am so young and weak that I need to be taught. I have not heard a sermon since last fall, and I have to travel nearly 500 miles each month to serve churches, and often I am very feeble, but still I try to go. * * I have baptized more in the last year than ever in the same time before. The churches I am serving are in peace and fellowship."

We are glad to receive these cheering letters from our young brethren in the ministry, and to know that though they feel weak, poor and needy, and destitute, they are strong in the grace of our Lord Jesus Christ. The churches to whom the Lord has given these precious gifts of the ministry, have a right, by apostolic authority, to say to their ministry, "Take heed to the ministry which thou has received in the Lord, that thou fulfill it;" and

the ministry has a right, by the same authority, to say to the churches, "If we have sown to you spiritual things, is it a great thing if we should reap of your carnal things."—Col. iv. 17, and 1 Cor. ix. 11. M.

ARKANSAS AND MISSOURI.

CONTINUED FROM JULY.]

Before leaving the Union Association in Western Arkansas, and at our last appointment, while I was speaking, a gentleman arose and began endorsing the preaching, putting his hand on his breast and saying "he felt what I said in his heart." He talked about five minutes while I stood and listened to his speech. He was no member, but was full of the Holy Ghost, for if he had not been, he could not have rejoiced in the doctrine we preached; he saw Jesus in our preaching. Sir, we would see Jesus; the more of Jesus there is in preaching or conversation, the more we feast; if Jesus is not at the feast, it is but a carnal feast at best. I seldom witness a baptism that does not bring tears to my eyes, because I see Jesus in the ordinance; and I have seen him so clearly at feet-washing that I thought I could never doubt its being right. But we are not at all times in the spirit of feet-washing, hence can't enjoy it. None but the most humble can feast at such a place, hence I have seldom feasted in the act. Some years ago I dreamed of seeing Jesus and embracing him, and I loved him far more than any being I ever saw. Oh, the inexpressible love we will have for him when we reach heaven; no love to be compared to it; it will be his love in us.

My next appointments were in the Salem Association, joining the New Hope. I had the pleasure of meeting Elds. J. B. Little, Reuben Piles, McNealy and Baze. Elds. Little and Piles are both fluent and able preachers and have excellent minds, and are sound in the doctrine. Bro. Piles said the first time he tried to preach he had good liberty, and concluded that preaching was an easy task, but the next time he was put up at a Union Meeting, and made a miserable failure, and it made him feel that he was not called; so he bemeaned himself for being so simple as to have ever attempted it, and he went out in the woods and tried to die, and there took a solemn oath that he would never try again. Soon after this he was again at meeting and was called on to preach, but utterly refused; but when he was repeatedly requested at the same meeting, he gave his reasons, saying he had sworn to try no more, whereupon a brother referred him to the servant who said he would not go, but afterwards repented and went, and that he did the will of his Father. Brother Piles said if that Scripture had not been written, it would have seemed impossible for him ever to have attempted to preach again. I fell much in love with this dear man of God, for he is of an excellent spirit, and is a brother indeed.

Eld. McNealy is a very humble and good brother, and very little in his own eyes.

The Salem Association, not long ago, dropped correspondence with the Point Remove Association, because she believes that God predestinated all things that occur, although the Point Remove does not hold what is termed the most extreme position in regard to predestination; for instance, one of her churches excluded one for preaching that God made man a sinner, or with a heart full of sin, and this shows that they did not believe that God is the author or approver of sin in man. It is to be hoped that they do not believe that God predestinated sin—bad motives, evil designs, or the wickedness of events, or lies, thefts and murder. I am fully persuaded that our dear brethren do not believe what they think they do; on some points they have suffered themselves to take extreme positions to their own hurt, and to the hurt of the cause. God foreordained his own doings, but not the wickedness of men's doings, and He decreed to punish wicked men—that is, he decreed the punishment, but not the wickedness. The wicked are God's sword, but they are not God's wicked. God chastised David by Shemai's cursing him; the cursing of Shemai was not God's cursing—it was not of God, but of Satan—but it was God's whip, so to speak—a chastening rod. The Salem Association, a short while ago, dropped correspondence with the Union because of an imaginary or real difference in doctrine on the spiritual birth, but I hope it will be renewed again, as they seem not to be a unit, thanks be unto God.

There is an old preacher living in the bounds of the Salem by the name of Bryant. He is a Non-Resurrectionist, and is not among us at present, but formerly was a member in Tennessee, so I am told. That doctrine caused a split out there some years ago, and he finally came to Arkansas and became pastor of several churches, Non-Resurrectionists, of course, but they have all about gone down, as is nearly always the case when they split off from us. The fact that they dwindle away and finally die out or come to naught, is proof that they are not of God's planting (?) However, I would not argue that a great multiplication is proof that a denomination is right, for frogs multiply fast, and false worshippers are, in the Scriptures, compared to frogs. Some years ago a brother in Georgia told me of a split which occurred in the Union Association; a leading minister began advancing the Non-Resurrection doctrine, but only by littles did he let it crop out, but our brother saw it and prepared, by reading the Scriptures, for the coming battle. One night he dreamed that two black men had come to kill his wife, and in his dream he reached up to the loft to get a stick to fight them, and he got hold of a double-barrel gun (the Old and New Testaments) and shot one dead at the window, and was trying to shoot the other, but stumbled over a chair. So he awoke, and behold it was a dream. His wife called to him to know what was the matter, and he answered, "I have been

dreaming, and I must go to-morrow and see Dr. Coon and old Brother Job Smith;" they were shown to him to be meant by the black men—black in doctrine, and trying to kill his wife, the church. The Association divided, but the Non-Resurrectionists finally came to naught, or about so. I was near one of those churches last week, in Newton county, Mo., and learned that it had nearly died out.

I will mention the Sugar Creek in my next. I. J. TAYLOR.

[TO BE CONTINUED.]

COLQUITT COUNTY, GA., May 27, 1893.—Messengers from every church in the Ocklockonee Primitive Baptist Association met with Sardis church (according to a request from said church at a meeting held by her in March) for the purpose of holding conference and counseling her in the settlement of a trouble existing in her body.

Organized by appointing Eld. Wilson Johnson Moderator and Bro. J. N. Gibson Clerk. Prayer by Eld. R. H. Barwick, of Harmony church.

Called the roll of the respective churches, and the following brethren answered:

Bethsaida, Eld. A. P. Tucker, Brethren R. A. Luke and M. R. Horn; Pleasant Grove, S. W. Avera, J. S. Norman; Live Oak, Thomas Lanier, B. Folsom; Mt. Zion, T. G. Alredge, H. K. Hutchison; Little Flock, Eld. R. M. Gilbert, Bro. J. S. Massey; Bethel, Eld. H. W. Parrish, Brethren W. R. Holloway, J. N. Gibson; Harmony, Eld. R. H. Barwick, Bro. J. F. McCann; Bethlehem, Eld. Wilson Johnson, Bro. J. B. Gornto; Bethany, Bro. W. E. Honeywell; New Friendship, Eld. W. P. Nunez, Brethren G. M. Mobley, J. I. Martin.

Confirmed the appointment of Moderator and Clerk.

Objection being raised to the messengers from Mount Zion church participating (owing to reputed disorder in said church), her messengers withdrew from the council.

On motion, resolved that each church be entitled to two votes.

The council then withdrew and examined the minutes of the church from June, 1892, (the conference at which the trouble originated), and heard the statement of the brethren in regard to their trouble and causes that led to the same.

On motion, agreed as follows: We advise Sardis church to rescind that part of her act in conference that excluded Eld. J. T. Strawder, and also those who were excluded for contempt of the church; because we find, upon hearing evidence, that Bro. Strawder had returned to justice. Those accepting these resolutions we, as representatives of the churches of Ocklockonee Association, will recognize as Sardis church. We further recommend that this resolution, together with the minutes of this council, be transferred to Sardis church book, and the same be sent to the GOSPEL MESSENGER with a request for its publication.

J. N. GIBSON, Clerk.

ELD. WILSON JOHNSON, Moderator.

Sardis Church met in conference and requested Eld. Wilson Johnson to act as Moderator, and Bro. J. N. Gibson Clerk.

On motion, agreed to rescind the act of the church that, at the December (1892) Conference, excluded Eld. J. T. Strawder and ten others, that were expelled for contempt of the church, and no other business appearing, Conference closed in order.

J. N. GIBSON, Clerk.

ELD. WILSON JOHNSON, Moderator.

OBITUARIES.

MRS. NANNIE M. EZELL,

Daughter of T. G. and M. J. T. Middlebrooks, was born March 2, 1874, and departed this life August 1, 1892, aged eighteen years, four months and twenty-nine days. She was stricken with apoplexy and paralysis, on July 29th, and died on August 1st, about 1 o'clock A. M. Nannie (we call her Nannie, for she seems almost to have been part of our family from childhood) was a good girl—kind, sympathetic and affectionate in her nature and devoted to her parents and sisters. She was married, October 31, 1891, to Mr. Henry Ezell, with whom she lived happily until her death. Oh, for her to be taken from our midst in the bloom of life! It seems almost but yesterday since she was a child, sitting on our knees in the school-room reciting her lessons with that child-like innocence and purity that is characteristic of little children. But we feel satisfied that God, who worketh all things after the council of his own will, had a wise purpose in calling her home to himself. She had never professed religion, but we feel we can safely say, from some lines found in her testament, together with a letter found in her trunk after her death, written to her husband the night before the stroke, that her spirit is now praising around the Saviour's throne. She presented one of the most lovely pictures in death that has ever been the privilege of the writer to behold. The last tribute of respect was paid her by a large concourse of mourning friends and relatives. Then to her bereaved family and husband: Weep and mourn not, for we mourn not as those who mourn without hope. We feel our earthly loss is her heavenly gain. We will see her lovely face no more here, but her memory will be fondly cherished. In conclusion, let us humbly bow to the will of Him who doeth all things well, believing and hoping in the morn of the resurrection we will meet her, together with all of the redeemed, adorned in that robe of righteousness of Christ that adeth not away.

J. A. ADAMS.

SALLIE E. CHAMPION,

Daughter of James H. and Fannie Champion, was born January 13, 1873, professed a hope and joined the Primitive Baptist church at Wagner's Creek, and was baptized the second Sunday in June, 1890, and departed this life June 29, 1892, just in the bloom of life—loved by all who knew her, kind and obedient to her parents, loving to her brothers and sisters. Sallie was our oldest daughter and the light and joy of our family. She always appeared happy and tried to make others happy, and no one can fill her place in our home. She leaves father, mother, two sisters, four brothers and many relatives and friends to mourn their loss. But what a great consolation we have in the thought of her happiness in death! She was taken with fever and was sick about two weeks, but did not seem to suffer very much; was very quiet and patient and we thought she would soon be well, and the doctor said she was better on Sunday before she died Wednesday evening. But before night our hopes of her recovery were almost gone, and she was taken with hemorrhage. She was perfectly rational and did not seem to give up, and the doctor tried to keep her under the influence of opium, but to no effect, and I tried to be as cheerful as I could in her presence, but my grief was too great for me when I knew she must go. I left the room just a short time that she might not see that I was grieved, and when I came back to her she looked up at me and said, "Mama, I want to get well." I said, "Sallie, you may yet get well," and she said, "I hope I will; I want to do more than I have done, I want to do my whole duty, I want to do more for the little children." I said, "Sallie, you have done well;" and she said, "I was long commencing; if I can't get well, and it is the

Lord's will for me to go, I want to talk to my brothers and sisters," and she called for her oldest brother, older than herself, and he came and bowed down to her in tears, and she put her arms around him and said, "Oh, Dan, I am so glad, so glad to see you look this way; I want you to be a good boy and love and serve God, for he loves all that love him. I have been praying for you and your associates, and I want you all to love God." She called her sisters and other brothers and talked to them, and told Tom to be good and meet her in heaven—"Don't grieve for me; pray to God and he will care for you." She called her father to her and said, "Pa, I am so happy; don't grieve for me." The more she talked, the brighter she looked. She was quiet a short time, when she revived and commenced to sing "You Must be a Lover of the Lord," "Whiter Than Snow," "Jesus, Lover of My Soul," "Sweet By-and-By," and "Tell it Again." Her voice was clear and sweet, and how bright and happy she looked. I asked her if anything hurt her and she said no, and I said, "Be quiet and go to sleep; and she said, "Asleep in Jesus! Oh, mama, I am so happy." She would watch every one that came in, and had something to say to all her many friends that were present. I did not feel like I ever would fear death. She said, "Mama, you look so happy." I said, "Sally, I am happy to see you look so happy." She laughed and clapped her hands. After she ceased to speak, she took my hand and held it close and went to sleep in Jesus, as she had said. Oh, how thankful to God for the manifestation of his love, power and glory in her dying moments. Brethren, pray for us. Lord, resign us to thy will.

HER SORROWING MOTHER.

ZACHARIAH ATER

Was born in Maryland, August 25, 1814, emigrated to Ohio with his parents when two years old, taking up their abode in Pickaway county, where he spent his days on earth, which terminated in death, April 3, 1893, being aged seventy-eight years, eight months and eight days. He was married to Rebecca Thomas, April 11, 1837, and there was born to them four children—John Wesley, Bennett, Thornton and David. Thornton died November 27, 1862, and John Wesley January 6, 1892. Thus, a faithful companion, two sons, eight grandchildren and four great grandchildren are left to mourn his demise, but they know that their loss is his eternal gain. He united with the Primitive Baptist church May 25, 1889, and portrayed a sweet, Christian experience, which was taught him some thirty-two years previous, when he was enabled to trust God and feel his grace sufficient to save. His last days on earth were those of affliction, but in his patience he manifested those beautiful qualities which he possessed in his soul, calmly reposing upon the faithful word of God. Truly, a loving husband, a kind and indulgent father, and a faithful member of the church has gone, but we hope to meet where there will be no sad farewells and dwell in the presence of God eternally.

"So Jesus slept; God's dying Son
Passed through the grave and blessed the bed;
Rest here, blest saint, till from the Throne
The morning break and pierce the shade."

I was called on to preach his funeral. He was buried at Williamsport, Pickaway county, Ohio. There was a very large audience in attendance and each seemed to vie with the other who should pay him the greatest honor. I close this obituary by subscribing myself your brother in tribulation.

THOS. C. WILLIAMS.

SPECIAL NOTICE!

Olive Association, Alabama.

We are informed that it is the desire of the churches of the Olive Association, Alabama, to convene as it has heretofore done, on Friday before the third Sunday in October, and this notice is given that corresponding Associations and visitors may know that it will be held this year with the church at Union, Russell county, Ala., commencing Friday before the third Sunday in October, 1893, and not in September, as published in the minutes of last year.—W. M. M. [jy93-2t

AMERICAN PEN AND STABLE and **THE GOSPEL MESSENGER** for \$1.50 per year for both papers. Old subscribers may renew their subscription now, and take advantage of these reduced rates.

We are notified by Eld. F. M. Hall, that Eld. T. K. Patterson has been restored to the Church.

ASSOCIATIONAL.

The Upatoic Association is appointed to meet at Grangerville, eight miles west of Oglethorpe, Ga., on Tuesday after the first Sunday in September. Conveyance is expected to be at Oglethorpe Monday.

TROY ALA., June 21, 1893.—*Dear Brother in Hope:* Please give notice through the MESSENGER that I am still running a Job Printing business in Troy, Ala., and am prepared to print Associational Minutes in good style, and would be thankful to the Clerks if they would favor me with their work. Yours in hope of a better world, JOHN POST.

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No. 9.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY.

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1893. Vol. 15

PREDESTINATION.

In closing my last letter, I expressed the opinion that the origin of sin is set forth in God's word, as far as it is necessary for us to know it. It plainly informs us that man committed the first sin and that he bore the responsibility of it. Whatever opinion we may acquire from other sources of this awful occurrence, all admit that in this, the only description of it, there is no intimation that God commanded its existence, or that he exercised any constraint, persuasion or influence in bringing it to pass. This would seem to be conclusive. The narrative is clear and simple. Why should we not regard it as full and sufficient? It is God's manner of disclosing to mankind an important truth. Our distance is too great, our knowledge too weak, to add anything to the divine account. What the Lord has kept secret, belongs to him; what he has revealed belongs to us and to our children forever. In harmony with this, we learn that God made man upright, and that he gave him a commandment which he could violate only under the penalty of death. Knowing the consequences, Adam yet transgressed and became justly answerable to God's law, and thus death was inflicted upon him, and through him passed upon all men. Neither Adam, the chief actor and sufferer, nor Moses, the historian, makes any mention of predestination, or necessity operating upon Adam, and the Lord found no extenuating circumstances to soften his guilt, or to avert the punishment. This is as far as we have divine warrant to trace the rise and course of sin. To go beyond this is uncertain and unsafe. Let us not seek to lift the folded leaves where the favorite angel dare not look. We only learn in this history that God finds sin upon man, that he charges him with it, and punishes him for it. There is no word that lessens man's accountability, and none to tarnish God's throne with forcing upon man the commission of sin and then administering punishment for it.

Thus we find at the threshold of God's word the story of man's transgression, simply and briefly told, and though we trace that word to its closing page, we shall discover nothing out of harmony with this first account. In later Scriptures there are rich revelations of the gracious working of the Lord in the hearts of men,

of their election before the foundation of the world, and predestination according to the good pleasure of his will—but sin, odious and hateful sin, finds no place in the revealed purposes of God, but is ever regarded as the offspring of man's lust and pride.

In the first reference to sin, after Adam's transgression, man is still pictured by inspiration as the wilful, unaided sinner. In this picture God saw that the wickedness of man was great, and that every imagination and thought of his heart was evil continually, and that all flesh had corrupted his way upon the earth. Thus the word of inspiration separates between the evil state of man and the holy and righteous Lord. Let us leave out of our minds every influence and cause of sin that is not embraced in the history God choose to give his creatures. David, the man after God's own heart, saw the subject in the same light and wrote of it in the same manner. In two separate psalms he declares that the Lord looked down from heaven to see if there were any that did understand and seek God, but he saw that they had all gone aside and that their works were abominable and filthy. There were none that did good; no, not one. If we remember that these Scriptures are for our learning, we should give them heed and not go beyond what is written. We are forbidden by such language from ascribing to the predestination of God the initiative cause of the evil and wickedness of men. We must conclude that the men of that day had no divine excuse for sin.

Solomon, to whom the Lord gave an astonishing portion of wisdom and experience, could press the knowledge of a life-time into one little sentence, and say, "Lo! this only have I found, that God hath made man upright, but they have sought out many inventions." This little sentence embraces the whole question and there is room but for one opinion "God hath made man upright." We must receive this truth or reject God's word; and the latter clause is just as true. These "inventions" of man stand in contrast with the "upright" state in which God made him. Like Moses and David, he draws the clear distinction between the purity and handiwork of God and the sins of men, and reveals such difference and opposition that no argument can reconcile them as cause and effect. These inventions were their sinful ways, and with these they provoked the Lord to anger.

Paul, the greatest of gospel writers, and to whom was given unspeakable revelations of the Lord, declares that "By one man sin entered into the world; by one man's offence death reigned; by one man's disobedience many were made sinners." These expressions are positive and complete. The guilt and reign of sin is placed upon man. He is not spoken of as a minor step in the progress of sin, nor as a subordinate or secondary cause, but the apostle traces the beginning of sin no farther than to this "one man." This was the limit of the information he derived from previous Scriptures, and whatever knowledge may have been revealed to him personally, he refrained from going one step

farther in this perplexing history than other writers had done. In fact these wonderful men—Moses, David, Solomon and Paul—saw eye to eye, and spoke the same things respecting the introduction of sin into the world. They wrote for our learning, as they were moved by the Holy Ghost. It is what Peter would call a sure word of prophecy, whereunto we do well that we take heed as unto a light that shines in a dark place. May the dear Lord keep us from the desire to be wise above what is written, and from adopting any sentiment of which we are unable to say, "Thus saith the Lord." In all the volume of God's word, there is no Scripture which teaches that he decreed the existence of sin, or that he constrained, or persuaded, or tempted Adam to transgress his law, but there are many that draw our minds to contemplate the Good Being in a different light. Paul says to the foolish Galatians who were bewitched to disobey the truth, "This persuasion *cometh not from him that calleth you.*" He admits that they were "bewitched," or "persuaded" to disobey, and then asserts, as an unquestioned truth, that this "persuasion" did not come from God who called them. Here we are brought face to face with the principle that leads astray, and in language as clear as it is possible to frame it, we are assured that God is not the author of this principle. This shows us that God does not incline the hearts of men to evil ways, and that he did not constrain Adam to violate his commandment. It seems incredible and repellent to our minds that God would say to Adam, "Thou shalt not eat of it," while saying secretly, "Thou shalt eat of it." This would be "making the word of God of none effect," and, as Paul argues, making the Lord to purpose according to the flesh; that with him there should be yea, yea, and nay, nay. The Bible teaches that it is yea and amen to the glory of God. He does not alter the thing that has gone out of his lips; "But," as Job says, "he is of one mind, and who can turn him?" "His commandments are sure," says the psalmist; "they stand fast forever and ever, and are done in truth and uprightness." He is not the author of confusion—commanding both to do and not to do. It would be confusion and folly to maintain that God places his law before his creatures to obey, and at the same time ordains and promotes disobedience.

The testimony of James is perhaps stronger yet. He says, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil; neither tempteth he any man." This Scripture is positive, sweeping and unequivocal. It is not for some special occasion, time or person, but applies to every age and every man. It clearly teaches that no temptation to sin is of God's appointment. While this sentence remains as part of God's word, no one can say that Adam sinned in consequence of the decree or compulsion of his Maker. The passage shows that there is no affinity or agreement between God and that which is evil, even as there is no fellowship between righteousness and

unrighteousness, or communion of light with darkness, or concord of Christ with belial. The language is decisive, and we may as safely doubt the existence of the apostle as to doubt his testimony, that the sins of man are to be separated from the purposes and providence of God. The truth that our sins are in no sense from the Divine Being is firmly established, but the painstaking apostle does not rest the matter here. While we are taught never to say that our sins are in anywise from God, the apostle deemed it necessary to tell us from whence they do come, and continued: "But every man is tempted when he is drawn away of *his own lust* and enticed. Then when lust hath conceived *it bringeth forth sin*, and sin, when it is finished, bringeth forth death." Our language does not afford words to present in a clearer light the rise of sin. The force of the argument is remarkable, but the writer, as if he would exhaust the subject, places it in still another light, and adds to the above, "Do not err, my beloved brethren. Every good gift and every perfect gift is from above and cometh down from the Father of light." Once more he contrasts the rise of that which is good with the rise of evil, and if language can teach that there is a difference, the apostle has been successful in this place. The evidence overwhelms us with its completeness and singleness of purpose. To disbelieve or doubt such testimony, we shall be like a wave of the seas, driven with wind and tossed. But some one, to evade the foregoing argument, may ask, "Did not he who planted the ear and formed the eye of man, also ordain and plant the lust that is in his heart?" The Apostle John, whom Jesus loved, anticipated this question, and declares unreservedly that, "The lust of the flesh, and the lust of the eyes, and the pride of life *are not of the Father.*" No amount of objection could avail against a statement as positive and clear as this. These inspired men bear the same testimony, and Paul says, "In the mouth of two or three witnesses every word shall be established." These, "the very chiefest apostles," who received knowledge from the lips of Jesus, show that the persuasion to disobey, the temptation to do evil, and the lusts of our hearts (the very hot-bed of sin) are not from our Father in heaven.

There are, however, notwithstanding these Scriptures, worthy brethren who are persuaded that a feeling of security is given, and that their hope of glory is better established by the knowledge that the sin and wickedness of the world are by the appointment and approval of the Infinite Father. But, dear brethren, let me ask, are you not mistaken in this? Our happiness does not depend on knowing the history and mystery of sin, whether it be great or small, certain or uncertain, or whether it proceeds from the will of the Father, or from the lust and pride of man. It rests rather on the great and precious truth that God the Father bounds, and restrains, and overrules iniquity, and in the hope that in mercy he laid our wretched sins upon Jesus, who died to put

them away and to purify us from every spot and wrinkle that sin has made. You wrong your own faith and reflect upon the power, love and promises of God, to entertain a thought of dangerous contingencies where he is concerned. He says of his vineyard, "I, the Lord, do keep it; I will water it every moment, lest any hurt it; I will keep it night and day." Besides, what is man, and what the forces of this wicked world? All nations are but the drops of a bucket, the small dust of the balance. God has shown that he can drown the world with one sweep of his power, and he can save his servant from the angry floods. The seals of a thousand kings would not keep a Daniel in the lions' den, nor a believer in the loathsome grave, when Jehovah calls them forth. Some monster of the deep may swallow our body, some viper fasten upon it, the furnace may be heated for our destruction, or the adversary may knash upon us as a roaring lion or raging bear, but if God is for us we shall not be destroyed. Unconsciously, we regard our deliverances as the saving mercies of the Lord; but it seems to me as repulsive as it is unscriptural to maintain that the sin and wickedness that sweep over the world have the same conception and origin as do the good and perfect gifts and mercies of the Lord.

As we study the Bible picture of man—his throat an open sepulchre, the poison of asps under his lips, his mouth full of cursing and bitterness, his feet swift to shed blood, destruction and misery in his ways; as we read of war, rapine and inquisition, of the wail of sorrow and the cry of fraud, oppression and iniquity that entereth the ears of the Lord of Sabaoth—as we think of the shame, cruelty and degradation that belong to ungodly men, it is not strange that the stoutest hearts "vacillate between the divine permission and divine efficiency." It is not strange that the idea of so much wickedness proceeding from God's appointment should perplex and bewilder many of God's children, or that such a servant of God as Eld. Stipp, of Oregon, should express to one of our editors, in substance, that while believing in the predestination of evil, the doctrine almost drove him to despair. Nor is it any wonder that the doctrine is so generally maintained with irrelevancy and reserve. If God has predestinated our wicked actions and the evil of our hearts, and the Bible teaches it, there is no need of concealment or hesitation. We need not resort to the advocacy of God's sovereignty, his universal government and unlimited control, for all Bible Baptists believe this; nor should we confine ourselves to circumstances where God has brought evil things upon man as punishment for sin, but if our faith includes it, we may reverently speak of God's order and appointment as including the sin of Adam and Cain, of Sodom and Gomorrah, and the antedeluvian world, and of all evil that has blighted the world from then till now. We may regard our own sins and wrong-doing as having been done by constraint or necessity. But thanks be to him "who hath no pleasure in wickedness," and

“who hateth the workers of iniquity,” our brethren never do this. Their sins of scarlet and crimson they attribute to their own depravity, and render unto God only the things that are his. Of themselves they were sinners; of God they were brought up out of a horrible pit, out of the the miry clay, and by him they sing the song of praise to his holy name. Some Giteau may now and then declare to the world that God moved him to the crime of murder; parents may be known to assert that God commands them to sacrifice their children to him, but we know that such things sprung only from a disordered brain. Let us not promulgate a doctrine that would give the semblance of truth to such delusions, or give aid and comfort to the criminal and the outlaw. If we maintain, that as Jesus was delivered into the hands of wicked men, by the determinate counsel and foreknowledge of God, so by the same necessity men are staining their hands with all manner of crime. How shall we answer that fearful question of the Lord, “Will ye steal, murder and commit adultery, and burn incense unto Baal, and walk after other gods whom ye know not, and come and stand before me in this house which is called by my name, and say, We are delivered to do all these abominations?”

Pimento, Ind.

J. H. OLIPHANT.

EXPERIENCE.

Dear Bro. Respass: I do not know that I have ever been called from darkness to light, but I know there has been a change in me, for the things I once loved I now hate, and the things I once hated I now love. If I know anything I know I love the Primitive Baptists, and do believe I once hated their doctrine as much as any one could.

I was born in Emanuel county, Ga., December 1st, 1868. My maiden name was Davis, and my mother has been a Primitive Baptist as long as I can remember. I am the only girl of three children, and, as a general rule, was much humored, though I always tried to obey my parents, and I reckon I was an obedient child, but had little thoughts about my condition as a sinner. On January 13th, 1887, I was married to Robert H. Barwick, and the first Sunday in September, 1887, he joined the church at Old Canoochee, and was baptized by Eld. S. M. Anderson, and I thought to be popular I ought to join, too; but I did all I could to keep him from joining, as we were both too young, and like any one else in nature's darkness, I verily believed we could

work ourselves in the favor of God when we pleased. My husband told me I was not fit to join the church; that it was just a carnal desire of mine, and that they would not receive me.

Then I called them (the Primitive Baptists) selfish and hard-hearted, because they would not receive any one that wished to join the church. (I knew there was a change in him, but I verily believed he had just quit all his bad habits, and thereby had worked himself into the favor of God). I told him I could join the Missionaries or Methodist church, and I intended to do so, and that he had to carry me to their meetings, but he did not carry me, nor did I join them, and after awhile all desire to join the church wore off. All that year there was a great harvest (spiritually speaking), among the Baptists, and they enjoyed going far and near to preaching and to be in one another's company, and as we had just started out in life, with but very little property, I thought—well, I just almost knew we would starve, for it seemed that we had almost nothing, and that he did not want anything. It would vex me when I would hear any one ask him if he was going to preaching, so you see I opposed him all I could. In a short time after he joined the church I heard a very dear sister, Miss Rachel Brown, say to him, "You will have to preach," and I have never been able to express my feelings on that night. I almost hated her, because I believed that if no one had ever mentioned preaching to him that he would never have thought of such a thing, for I had always said that I would not have a preacher for a husband, and most especially an old Primitive Baptist, and when I heard her say he would have to preach, it did seem unbearable. I knew my life was blighted forever.

And after I heard of his having impressions to preach I could not bear to hear of him visiting any of the ministers, for I feared they would encourage him to try to preach. Our first year and a half was as unhappy, I reckon, as almost any people ever lived, for our views on everything, both spiritual and natural, were just as cross as could be, and I had no idea we would live together long. But "God works in a mysterious way, his wonders to perform." In March, 1888, I was sitting sewing one day by the fire, not any one on the place

except myself and little baby, five months old, when it appeared to me that I was going to die in less time than two years, and it struck me with such force that I put my work down and went out in the yard and stood and wondered did some one speak to me, or did I imagine that I was going to die? I thought, "Well, I know its so, for my health is awfully bad, and I am just grieved to death, anyway," and I felt like I did not care if it was not for leaving my baby. I was so sadly disappointed in my expectations. I had not yet thought anything about what would become of me after death. I remember telling several I was going to die, and one fourth Sunday, as we were all coming from Hebron church, I was riding with my husband's aunt, and a precious sister, too, in Christ (Mrs. Joe Rountree), that I would die soon, and her reply to me was, "I hope you will die to the love of sin," but I believed I would die a lifeless death, and the first time I saw my mother I told her my feelings, and asked her to take my little baby and raise it for me, and she told me I must not study and grieve about dying so much. I went on this way for several weeks, I do not remember how long, when there gradually came a feeling of uneasiness on my mind. I feared to leave home for fear our house would burn up, or our horse would sicken and die. I felt like some awful judgment was hanging over me. The first week in June, 1888, my husband commenced teaching a school about seven miles from home, and the thought came into my mind that he might die, or something would happen to me, as I had to be alone in the day and at night only a little boy with me. My husband told me on leaving Sunday that he would not come home on Friday, and for me to go where he was boarding on Saturday evening and go to church on Sunday. I went as he said go, and after supper Mrs. Jim Coleman, a precious sister in Christ, told me that they all had been to Rosemary to meeting that day, and their pastor, Eld. Temples, was not there, and that my husband gave out a hymn, offered prayer, and talked some for them. Well, there was no sleep for me that night. I cried and grieved all night, and wished myself at home. I just believed he would be a preacher, and it did seem like I could never be willing to it, and besides, I felt like he cared nothing for me. I went home on Sunday almost

heart-broken, and felt like I had no friends at all, and a dread of some greater calamity or judgment hanging over me just almost crazed me. The next Friday I went to meet him, and coming on home he told me of going to some brother's house and he offered prayer and commented on the scriptures. Well, I burst into tears again, and he told me it was no pleasure for him to come home, and I knew then that he was glad to be away from home, and every week for four or five weeks I would go to meet him (and I am ashamed to tell it), but we would quarrel before we would get home, and every time I would promise myself not to oppose him any more, but when I would hear of his exercises, it would be more than I could bear, unless I could hear of him making a failure, or not getting on so well, then I would rejoice at a failure. I well remember one Monday morning I promised myself I would do better and not oppose him so much, but like all my other works, it was a failure. I made another vow that I could do better, and that I would, for I almost knew my stay here on earth could not be long, and I asked him to "let us try to live happy together the remainder of my days," and he told me I would not die soon. But instead of getting better it seemed like I got worse. Oh miserable wretch! is there or was there ever another such a one as I was. The thoughts of dying in this condition began to trouble me. I still looked for some great judgment to befall me. I felt for the first time to be one of the greatest of sinners, and though I had never been guilty of theft or murder, I felt to be the meanest person in the world. I would go to meeting, and it seemed that every word I would hear was against me. I would try to read the Bible, but could not get any good from it. Everything I opened to would condemn me, but I took care not to let any one see me reading the Bible, nor ever find it lying about where any one would even suspect such a thing. I would try to pray, but every time it seemed that my sins would rise like mountains before me. It seemed that all I wanted was mercy. The very breathings of my soul were, "Lord have mercy on me, a sinner." The old Baptists, for some reason, had become lovely to me, and I just thought I would give almost anything if my husband could be at home with me, but his school was

not near out, and I did not dare to tell him or any one else of my troubles. I wanted to ask him to pray for me. My desire was that the Lord would make me willing—make me submissive to his will, for I had just given up to be forever damned. My sins seemed to grow heavier and heavier, and my poor heart, it seemed, would break. I suffered more in mind than I have language to express, and to think how I had persecuted the best people on earth (the Baptists), and opposed my husband in preaching so bitterly, just made life miserable for him. I felt like my sins were unpardonable, and I just gave up to die and be forever lost, and wanted to ask my dear companion and everybody else for forgiveness, for I felt like I had sinned against everything. One night I dreamed I was between a dark, bottomless pit, and a great, high wall, and the wall seemed immovable, and the pit was darker than any night. I could not see any bottom to it, and I feared falling into it, and the thought came to me that the pit was torment, and that was my dream, for I could not see any way of escape. The wall seemed to be of stone, and I knew I could not remove it. I gave up in despair, and I buried my face in my hands and gave way to tears, and cried, Lord, save me! and I hope my prayer was answered.

McDonald, Ga.

MRS. R. H. BARWICK.

[CONCLUDED IN NEXT ISSUE.]

THE SNOW AT NIGHT—JANUARY 18, 1893.

As I look thro' my window what a scene meets mine eyes,
The snow on the earth in its purity lies;
While I gaze on its beauty my thoughts swiftly flow,
And I think of the loved ones under the snow.

Under the snow that gleameth so white,
Our loved ones are sleeping sweetly to-night;
Resting, resting where nought can ever alarm
Their slumbers in Jesus—they're shielded from harm.
The cold breath of winter and the rough winds that blow,
Cannot reach them to-night—they are under the snow.

I wonder how many, when the snow falls again,
Will be gone from among us and freed from all pain;
A life of mortality, mingled with woe,
Makes us long many times to sleep under the snow.

NANNIE E.

EDITORIAL.

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FALLEN FROM GRACE.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace—Gal. v. 4.

In this issue of the MESSENGER, Eld W. S. Harris, of Texas, requests an article through the MESSENGER on the above text, and specially asks "Who are fallen from grace?"

In considering any text or Scripture, it is necessary, to a correct understanding of it, that we take it in its own proper connection, considering the character of those to whom it is addressed, and all the surrounding circumstances connected therewith.

In this epistle to the Galatian churches, Paul first shows in what character he comes to them, that his name was not only Paul, but that he was an apostle; not of men, neither by man, but by Jesus Christ and God the Father.

No higher authority was ever conferred, or ever can be conferred, upon any man than the authority of Jesus Christ and God, the Father, who raised him from the dead. By virtue of this high authority he writes in harmony with the sentiment and fellowship of "all the brethren which were with him" unto the churches of Galatia. It will be seen, therefore, that this epistle is not addressed to the world of mankind at large in their ungodly and wicked character, as sinners dead in trespasses and sins, but to organized churches, composed of men and women who had been called by grace and separated from the world by a work of God's spirit and grace in their hearts.

The gospel of Christ had been preached to these churches before the apostle wrote this epistle to them, and they had *received* it, not as the word of men, but as

the word of God, and this blessed and pure word of God had so effectually worked in them, that notwithstanding Paul's weakness and infirmity as a man, they received him as an angel or messenger of God, even as they would have received Christ Jesus who had sent him with this heavenly gospel message of love unto them.—Gal. iv. 15. But now let us for a moment take a view of these hitherto devoted and zealous churches, in their sad declension, when they had been led away by "another gospel," which, in fact, was not another, but a gross perversion of the gospel of Christ, which they had received. Troublers and gospel perverters had come among them as spies to bring them into bondage under the ceremonies of the law, and thereby lead them away from Christ, who is the end of the law for righteousness to every one that believeth. And in proportion, as they become entangled with these weak and beggarly elements of the law which could never put away sin, they became cold, shy and indifferent towards the apostle of Christ, so much so that he comes at them with this searching reproof, "Am I, therefore, become your enemy because I tell you the truth?" "Who hath bewitched you that you should *not obey* the truth?" "I am afraid of you, lest I have bestowed upon you labor in vain."

How weak, frail and helpless is poor, fallen human nature, even in the Lord's people, and in whole churches of the saints, when left for a time to the fascinating charms and bewitching influence of a perverted gospel! It flatters the vanity and pride of the carnal mind to court the applause and friendship of the world, which is the enemy of God. It teaches to observe and trust in religious forms and legal ceremonies of days and weeks, and times and years—festivals of meats and drinks and carnal ordinances, for justification before God, as though Christ had not, by one offering of himself, fulfilled and blotted out all these things, so that all his people are freely justified through the redemption that is in Christ. This perverted gospel teaches to deny Christ and make his atonement for sin of none effect. For if there is not saving virtue in the atonement of Christ of itself considered to put away sin without its being supplemented by the ingredient of conditions performed by sinful men, then Christ and his

atonement are of none effect, and man's works are everything in securing eternal salvation. This is precisely the argument of the apostle in the text which Bro. Harris has submitted for consideration. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

But let us notice a few things with regard to the popular opinion, and even an item of faith of some, as to "falling from grace." It is generally believed there is such a thing, and that to thus fall from grace, proves the insufficiency of the grace of God alone, without human works, to save sinners with an everlasting salvation. But the argument of the apostle, instead of showing the insufficiency of the grace of God in the matter of salvation, is to show the hopeless insufficiency of obtaining salvation by works of man, or by conditions and deeds of the law.

The triumphant reign of grace is asserted repeatedly in the Scriptures. "By grace ye are saved;" "Salvation is of the Lord;" that he "saves and calls not according to our works, but according to his own purpose and grace given us in Christ before the world began;" "Grace reigns through righteousness unto life eternal by Jesus Christ our Lord." Before embracing the idea of falling from grace according to the popular theory, we must, in effect, contradict all the above and similar texts, as well as the whole Bible, and say that "By grace ye are *not* saved;" "Salvation is *not* of the Lord;" that we are "saved and called according to *our* works."

But let us here ask, Is anybody justified before God by the deeds of the law or the works of man? The apostle answers in this way, "No man is justified by the law in the sight of God," (Gal. iii. 11); "By the deeds of the law there shall be no flesh justified in his sight," (Rom. iii. 20); "If the inheritance be of the law, it is no more of promise," (Gal. iii. 18); "If they which are of the law be heirs, faith is made void and the promise made of none effect," and falling from grace would be established.—Rom. iv. 14. But before the faith of God's elect is made void, or the promise of life eternal is made of none effect or fails, it will have to be shown that the eternal inheritance is by the works of men, and that they are heirs of God by virtue of works of righteousness which they have done. Until the first

is proven the result of making void the faith or the promise of none effect can never be established; nor does the argument of the apostle admit of the possibility of such an absurdity, but to the contrary, it is to show the utter impossibility of such a thing. And we think it can be seen by a mere casual observer that in the text submitted for consideration by Eld. Harris, and its connection, the utter impossibility of falling from grace is shown until it is first proven to be a fact that sinners are justified in the sight of God by the deeds of the law, and not by the grace of God in Christ Jesus. And on this assumed, delusive and false supposition alone, rests all the possibility of falling from grace, according to the popular theory of what those words imply. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." This absurd and unscriptural theory of justification before God by the performance of some legal requirements as a condition for securing eternal salvation from sin and death, is in perfect harmony with the Arminian view of salvation, and in harmony with every conditional system proclaimed or held by any and every religious sect upon earth. Christ and redemption by his blood is of no effect, according to their theory. Atonement for sin by the one offering of Christ when he gave himself for our sins in order to bring us to God, amounts to nothing of itself considered. Conditions performed by men must give virtue to what Christ has done, else he is become to us of no use whatever. If we should regard the inconsistent conduct of those who are born of the Spirit, and whose experience teaches them as well as the Bible that salvation is of grace, and yet they are led away from the truth of both the Bible and their experience unto another gospel, we should say like the apostle, "Ye are fallen from grace." Their departure in theory and practice from their former profession of faith in Christ and salvation by grace alone, would imply that in their deluded view Christ had become of no use to them, and the grace of God given in him had proved a failure, and, therefore, on this supposition "Ye are fallen from grace." Every subject of saving grace who, like the churches of Galatia, has been bewitched, led away and brought into legal bondage by

a perverted gospel, is thereby advocating and proclaiming by his practice that *he is* fallen from grace. He is fallen short of the whole plan of grace.

Hope to hear from Bro. Harris again. W. M. M.

THE INTERPRETATION OF THE SCRIPTURES.

2—THE SPIRITUAL INTERPRETATION.—(CONTINUED).

In the present article I will furnish illustrative proof of my position in the February number of THE GOSPEL MESSENGER—that it is right to get true information in regard to the Scriptures from any source.

I do not believe that any men have been infallibly inspired since the days of the Apostles. I am certain, from tens of thousands of minor variations in their productions, that neither the transcribers nor the translators of the Scriptures have been inspired. We cannot expect perfect work from imperfect and uninspired men.

Both in illustration of the defects of the King James version (which a knowledge of the original would remedy, and which have been mostly corrected in the Revised version), and for the information of those of my readers who are not acquainted with these facts, I will now briefly refer to several passages. (These imperfections of the King James version, let it be noticed, do not change any doctrine or precept of Christianity, but no honest mind wishes even the slightest defect in the version of the Scriptures that he uses):

1ST—OBSCURITIES.

2 Cor. viii. 1, "We do you to wit," for "We make known to you." Eph. i. 12, "That we should be to the praise of His glory, who first trusted in Christ," for "That we should be unto the praise of His glory, we who had before hoped in Christ."

Using different English words for the same Greek or Hebrew words. Thus in Rom. viii. 19-22, *ktisis* is rendered "creature" three times, and "creation" once, when it should be rendered "creation" all four times—and the word "made" in the 20th verse is not in the Greek, which reads "the creation was subjected to vanity," that is, the irrational creation (here personified as in Isa. xxiv. 7; xxxv. 1, 2; lv. 12; Exek xxxi. 15) was, without its own will, subjected by God to frailty and corruption, the effects of man's sins, and will in the new heavens and earth partake of the blessing of His restoration, for which it now, so to speak, waits and groans and travails in pain together (see Num xiv. 21; Psalm cii. 26; Isa. xi. 6-9; lxxv. 17, 18; Matt. xix. 28; Acts iii. 21; 2 Pet. iii. 13; Rev. xxi. 1-5); *aiônios* is rendered "eternal" and "everlasting" in the same verse (Matt xxv. 46); *episkopos* is rendered "bishop" in Philip. i. 1, 1 Tim. iii. 2, and Titus i. 7, and "overseer" in Acts

xx. 28, where it means the same office, and, compared with verse 17, proves that, in the apostolic age, bishop and elder (or presbyter) were the same; *pascha* is rightly rendered "passover" 24 times, but, in Acts xii. 4, "Easter," which did not exist in the apostolic age; *parakletos*, when used of the Holy Spirit, is rendered "comforter" (John xiv. 10, 26; xv. 26; xvi. 7), but when used of Christ, "advocate" (1 John ii. 1); *pro-orizo* is rendered "predestinate" in Rom. viii. 29, 30 and Eph i. 5, 11, and "determined before" in Acts iv. 28, this unwarranted difference in the translation of the same word causing interminable and distressing contention, among Primitive Baptists, in regard to predestination—the simple verb *orizo* being used in Luke xxii. 22 and Acts ii. 23 in regard to the crucifixion of Christ—but, as Mr. J. C. Philpot, of England, well says, the Scriptures abundantly teach that God does not predestinate or appoint sin in the same way that He does good, for this would make Him the author of sin, but that He appoints sin *permissively*, and directs, and bounds, and punishes, and overrules it for His glory; *logos* has 23 different renderings in the King James version, *tupos* 8, *psuche* 4, *phero* 16, etc. Even proper names are uselessly varied. Thus we have Hagar and Agar; Elijah and Elias; Elisha and Eliseus; Isaiah and Esaias and Esay; Jeremiah and Jeremias and Jeremy; Hosea and Osea; Jonah and Jonas; Judah and Judas and Jude; Korah and Core; Noah and Noe; Zechariah and Zacharias; Timotheus and Timothy; Grecia and Greece; Judea and Jewry; Tyrus and Tyre; Sodom and Sodoma. And on the other hand, the same English word is used for two or more Greek or Hebrew words that have different meanings. Thus *Sheol* in Hebrew and *Hades* in Greek (both meaning the spirit-world) and *Geheenna* (the place of the lost) are translated "hell," which word, however, had originally in English this double meaning; every little demon (*daimon*, evil spirit) is made "a devil," though there is really but one Devil (*diabolos*); *Zoa*, the "living creatures" worshipping before the throne of God, and *theria*, the "wild beasts" from the abyss warring against Christ, in Revelation, are both rendered "beasts;" the English word "child" is used for 7 Greek words, "world" for 2, "temple" for 3, "light" for 6, "command" for 8, "desire" for 13, "depart" for 21, "come" for 32, etc.

2d—English words that are now not used, or that have entirely changed their meaning, are retained in the King James version. Thus we have artillery for missile weapons; carriage for baggage; charger for platter; conversation for manner of life; daysman for umpire or arbiter; goodman for master of the house; handywork for workmanship; leasing for lying; meat for food in general; nephews for grand children; occupy for trade; offend for make to stumble; ouches for sockets; prevent for meet or anticipate; quick for living; scrip for wallet or small bag; silverling for pieces of silver; slime for bitumen; tache for clasp; thought for anxiety; tired for attired; turtle for turtle-dove, etc.

3d—Renderings which are now declared *incorrect* by all critical lexicons and commentaries remain in the King James version. Thus we have apothecary for perfume; bittern for porcupine; borrow for ask; candle for lamp; dragons for monsters; foxes for jackals; groves for pillars; hats for mantles; lamps for torches; linen yarn for droves of horses; mules for warm springs; owl for ostrich; paper reeds for meadows; spider for lizard; sweet influences for cluster or chain; troop for vault; unicorn for wild ox, etc.

4TH—MISUSE OF PREPOSITION.

Matt. vi. 10, "*in* earth" should be "*on* earth."

Heb. iv. 9, "Rest *to* or *for* the people of God," the word for "people" being in the dative case, so that either "to" or "for" is correct.

Matt. iii. 11, "Baptize *with* water" should be "baptize *in* water."

John iii. 16 and 18, believe "*in*" and "*on*" is exactly the same in the Greek, the preposition being *eis*.

Rom. vi. 23, "*Through* Jesus Christ" should be "*in* Jesus Christ."

Heb i 1, "*By* the prophets" should be "*in* the prophets."

Heb. i. 2, "*By* his Son" should be "*in* his Son."

1 Cor. iii. 9, "We are laborers together with God" should be "we" (that is, Paul and Apollos) "are God's fellow-workers," (that is, companions in labor to the same Master, God)

In Acts ii. 38, "for" or "unto the remission of sins" is right; *eis* never means "on account of"; baptism is for the symbolical remission of sins, as is proved by Acts iii. 19; xxii. 16; 1 Pet. iii. 21; Heb. ix. 22; 1 John i. 7; v. 8; Rev. i. 5.

5TH—MISUSE OF ARTICLES AND OTHER SMALL WORDS.

1 Tim. vi. 10, "The love of money is *the* root of all evil" should be "the love of money is *a* root of all evil, or all kinds of evil."

Rev. xxii. 2, "*The* tree of life" should be "*a* tree of life.

And so there is a misuse of tenses, pronouns, conjunctions, and adverbs.

In Matt. xxiii. 24, "strain *at*" should be "strain *out* or *off*," "separate by straining or filtering, a gnat, and swallow a camel"—the Pharisee hypocritically strained out from what they drank, through linen or gauze, the least unclean insect, and then, as it were, swallowed the largest unclean animal; that is, they were scrupulous in trifles, and unscrupulous in essentials.

In John iii. 5, "born of water *and* Spirit," the *kai* rendered "and," is like the Latin *etiam*, *even*, not adding to, but simply explaining the preceding word, as is proved by John vii. 38, 39; Titus iii 5; Gal. i. 5 compared with Eph. i. 2.

6th—Supplying wrong words, and sometimes not even printing them in italics to show they are supplied by the translators.

2 Sam. xxiv. 1, "*He* moved" should be "*one* moved"—*not* God but *Satan* moved David to number Israel (1 Chron. xxi. 1)—the word "he" is not in the Hebrew.

(2)

John x. 29, "No man" should be "none."

John xiii. 2, "Supper being ended" should be "supper being," or "during supper"; the word *ended* is not in the Greek, and the 26th verse of John xiii., shows that supper was not ended at verse 2. From a comparison of the narratives of all four of the Evangelists, and from what is known of the manner in which the Jews of the first century observed the Passover, modern scholarship is entirely agreed that Jesus washed His disciples' feet *before* He instituted the Lord's Supper, and that He did not commune with Judas whom He knew to be both a traitor and a devil (John vi. 70, 71) and whom He designated as His betrayer, and thus drove away, by giving him the sop at the beginning of the Paschal Supper, and before He instituted the Lord's Supper.

Heb. ii. 9, "Taste death for every man" should be "taste death for every one" (of the many sons whom He, as the captain of their salvation, will bring to glory, as in verse 10.)

In Rev. iii. 14, Christ is called the *arche*, "the beginning of the creation of God," that is, "the first cause, the beginner, the author of the creation," as is proved by Rev. i. 8; v. 13; xxi. 5, 6; xxii. 13; Colos. i. 16-18; John i. 1-3; Heb. i. 2.

In Matt. xviii. 19, "If two of you shall *agree* on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," the Greek word rendered *agree*, means *symphonize*, not merely bargain, but harmonize, sound in sweet unison when touched by the hand of the Divine Master, and breathe forth prayers in accord with each other and the will of God.

As for commentaries, I am glad that some of my brethren are so wise or so favored as not to need them at all; but it is my own experience that a proper use of some such as I named in the February MESSENGER helps to clear up some dark passages, *especially by throwing the light of other Scriptures upon them*, and to keep the mind from errors and extravagancies. It is recorded of George Whitefield, the most devout and laborious and fervent predestinarian minister of modern times, who preached in Europe and America from three to seven times a day, and who had power from on high to assemble and address, in the most moving and melting strains, congregations of *from twenty to eighty thousand people*, that he read, on his knees, the entire commentary of Matthew Henry. An extended commentary on the Epistle to the Hebrews was published, many years ago, in serial numbers of one of our periodicals. The Lord has a people in every nation; and religious knowledge is not confined to the few Americans known as Primitive Baptists. There is in every language a large number of words having many meanings, so that *every translation from one language to another is more or less of a commentary by the translator. Every exposition of Scripture, either in writing or speaking, is a commentary; and even many hymns are commentaries on certain texts.* While I would not in

any sense, substitute any species of commentary, not even the comments of our most esteemed ministers, for the Inspired Scriptures, I believe that the Lord often blesses the expository labors of others to our good; that besides teaching us directly Himself, He has been pleased to give us human teachers, qualified by His blessing, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv. 11-16.

[TO BE CONTINUED.]

S. H.

Though repentance be the act of man, yet it is the gift of God: it requires the same power to melt the heart, as to make it. As we are deeply fallen from a state of innocence, so we should rise to a state of penitence. Those sins shall never make a hell for us, which are a hell to us. Some people do nothing more than make work for repentance, and yet do nothing less than repent of their works. They have sin enough for all their sorrows, but not sorrow enough for all their sins. Their eyes are casements to let in lusts, when they should be flood-gates to pour out tears.

The fiery darts of the devil, which in themselves are intentionally mortal, shall be to saints eventually medicinal; these bees may sting him, but their venom shall not destroy him. His light may be eclipsed for a time, but the sun will break forth again.

☞ Eld. Mitchell's letter to W. Y. Norman crowded out; also C. V. Whatley's experience (both in type); also Eld. Taylor's tour, and Martha E. Blanton's experience, and no space for Eld. R.'s editorial. The obituaries have accumulated, and some of such length that it is necessary that they go in this issue.—PRINTER.

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.

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EXTRACTS.

FIVE MILE, ALA.—I have seen at times an account of some local trouble or disorder, which neither the MESSENGER nor anybody else can correct, except those among whom the trouble or disorder exists.

Why, then, publish such to the shame of the whole Baptist family? for it is apt to irritate and make the breach wider where it exists. I allude to immoralities and such things as can be settled only where they exist, and not to general principles and practices which affect us all.

The discussion of the extent of God's predestination has caused much trouble among us of late years, and I wish our ministers would cease it. In our weak and imperfect state none of us can fathom it, for none of us know only in part, and hence we can prophecy only in part. Suppose God has or has not predestinated all things, that does not alter the fact that the command to the minister of the gospel is to *preach the word*; preach Christ as the way, the truth and the life, and as the infinite salvation of God, and if this is done in the style of Bible teaching no division will be created by it among those that love, indeed, our Lord Jesus Christ, and that trust in him alone for life and salvation. The ministry is to blame for this trouble, and the way to get rid of it is to cease the discussion of it, and our churches in general should frown down the agitation of the matter any further. I mean as to whether the predestination of God embraces everything and all things that come to pass.

If it were possible to find a thousand Primitive Baptists all living in peace and love, and let two of our ministers go among them, one advocating and the other opposing the predestination of all things, they would be torn asunder, the ties of Christian love and harmony would be interrupted, and confusion would take the place of peace; whereas, if the two ministers would preach it just so far as it is plainly and unmistakably taught in the scriptures, the said thousand would be strengthened and encouraged. The agitation of this subject causes confusion, and we are commanded to follow after the things that make for peace. Let us try to do it.

In my rounds among the churches lately I saw and read a portion of a pamphlet, in which the writer labors to prove, if I understood him correctly, that the body of Christ, the flesh, bones and blood eternally existed, and the agitation of the idea of eternal existence of the body of Christ, has, I understand, caused him and others in that section much trouble. Oh, what a pity that the old brother should spoil his peace and the peace of others about such a matter as that.

When we undertake to explain the full mystery of the wonderful manifestation of God in the flesh, we have undertaken something that is too deep for us. Suppose the body of Christ did

exist eternally, or that it did not exist till after his being born of the Virgin Mary? what have we to do with that? Of one thing we may feel sure, and that is, that it existed just as infinite wisdom designed, and that is sufficient for us. The fact which immediately concerns us is, that the body of Christ did exist, and that it was the offering up of, or sacrifice of, that precious body that delivered poor sinners from the wrath to come, and from the power of darkness, and that that body was holy, harmless and undefiled and separate from sinners. Brethren, for the Lord's sake and for the sake of our own peace, let us avoid all such controversies as this*.

I have understood that some of our brethren who once belonged to the Mount Zion Association advocate the idea that in the church militant there has existed from the apostles down to the present time a chain of perfect unbroken order, and that this idea has led to the adoption, by them, of some extreme measures or order. I don't think that this view of order can be substantiated by the New Testament, for the reason that, according to the New Testament, it is evident that more or less disorder existed in the churches in the days of the apostles, and I know that said view cannot be sustained by ecclesiastical history. I understand that they hold further that a church which is in disorder cannot do a legal act. Now, if this position be correct, I feel confident that there is not an orderly gospel church on earth, and if there is, how could we find it out, unless we were able to trace its history back through the ages to apostolic times? This view is not sustained by the scriptures. The national church could repent and turn away when it got into disorder. The Corinthian church got into gross disorder and it repented of it, put it out and cleared itself of it, and their doing so was recognized by the Apostle Paul as a legal act. According to the scriptures, it is not only legal for churches in disorder to act, but it is their imperative duty to put away disorder from among them. Again, I suppose they hold that when a sin is committed or a wrong done, it is not a sin or a wrong until found out, and this is another new idea to me, as the scriptures declare that "sin is the transgression of the law." The moment the law is transgressed sin exists, whether the transgression is known or not. Did not national Israel suffer on account of Achan's sin before it was known by them that he had sinned. See Joshua vii.

Again, I suppose they distinguish the elect of God as "the elect" and the "very elect," and that the "very elect" are those that keep up that chain of perfect, unbroken order. This distinction, I suppose, is founded upon the language of our Saviour, when he said, "If it were possible they (the makers of iniquity) shall

*The idea of the eternal actual incarnation of Christ is unscriptural. Christ, as a man, was the seed of Abraham, and was made as a man, a little lower than the angels, for the suffering of death. As the eternal son of God, and as God, he was before Abraham, but as the man Christ Jesus, he was born of the Virgin Mary, was an actual little babe, grew to manhood and suffered death upon the cross.—R.

deceive the very elect." The word "very," as here used, simply adds force and beauty to the expression, and I understand that it is used for that purpose and no other. Repeat the passage and leave out the "very" and notice how weak the expression sounds as compared to the same expression when "very" is used. In another place the Saviour speaks of them as his (or God's "own" elect). If the said distinction with reference to the elect is sustained by the use of the simple word "very," we might, upon the same principle, here get up another distinction, and call them "the elect," the "very elect" and "own elect."

When Jacob, in obedience to his mother, carried the kid to his father Isaac, Isaac interrogated him very closely, and said to Jacob, "Art thou my very son Esau?" How would it do now to argue that Isaac had two sons named Esau. One simply called his son Esau and the other his "very" son Esau. There would be just as much reason in this as there is in the other. It may be, however, that the brethren have been misunderstood, or that their views have not been correctly represented to me. At any rate, I hope none will take offense at what I have written in this article, as no offense is intended, neither have I written with the view of provoking a controversy, but my sole purpose in writing this is to benefit our brethren, if possible, all of whom I hope I love, and the love I bear towards them prompts me to write these things.

We should all bear in mind that the two main issues in the religion of our Lord Jesus Christ are, first: that the salvation of poor, fallen sinners is wholly of grace; and, second, that good works are the fruits of grace, and that it is absolutely necessary that we maintain them, for John, in effect, tells us that if we profess the first and have not the second, we are a liar, and the truth is not in us. He says, "If any man say I love God and keep not his commandments, he is a liar, and the truth is not in him." And let us remember that the spirit of the gospel of Christ is, "peace on earth and good will toward men," and that all unkindness and bitterness, and wrath, and evil-speaking is foreign to the gospel of love and grace.

I had the pleasure of visiting recently several churches in the Mount Zion Association, of which our beloved brother, Edward Gilland, is moderator, and if they are not contending for the faith and order of the gospel of Christ, as generally understood by Primitive Baptists, I failed to find it. The recollections of my trip among them will afford me many precious and pleasant memories.

G. W. STEWART.

SWAN HILL, ALA., May 30, 1893.—*Dear Bro. Mitchell:* By registered letter I send you one dollar to pay my subscription to the MESSENGER up to January, '94. I have been taking it for several years, and it is a great comfort to me. I expect to take it, if able to pay for it, as long as you live and are able to write for it, for somehow I can understand and witness your writings

better than I do many others. I am never well, but keep up, and I am so nervous and blind that I scarcely can write. Can you not visit us one time this year and preach for us? We would convey you anywhere you might wish or be able to go. Mr. Swan has joined our church, and he would be glad to receive you at our home and hear you preach. May God's blessing ever attend you and family.

N. B. SWAN.

For the information of Sister Swan and others who have kindly made similar requests, I will state that I have not been able to visit any church, except where I am a member, for two years past, and have no hope that it will ever be otherwise with me in this life. Myself and aged companion are keeping house entirely alone, but neither of us are able to travel or attend meetings anywhere except very near our little home. In the midst of many trials, conflicts and tears, I have served my brethren for more than half a century, according to the grace of God given me, and now, though old and feeble, I feel calm and serene in mind to wait till God shall remove me from this mortal state to that house not made with hands eternal in the heavens.

W. M. M.

CECIL, GA., July 4, 1893.—*Dear Brother*: I ask space to tell of a wonderful meeting that took place the fourth Saturday and Sunday in June at Unity church, where I have my membership. We had preaching and the preachers seemed to be in the spirit, and then the church held conference, and little Jimmie Zeigler, son of Bro. John Zeigler, came forward and began to tell the great things the Lord had done, and continued until the dear Baptists could be heard crying all over the house, and so much so that it seemed to me that the heavens and earth had come together. At the same time Bro. Wetherington had a daughter that was so overcome that she could not sit upon her seat. And about the time we got through receiving Jimmie Zeigler up walked a fellow-soldier, with whom I went through the late war in the same regiment, William Peters, and he took us back to the date of 1858. He talked at great length, and truly his experience found its way into the hearts of all the Saints present, and the experiences were as sweet to me as the best preaching I ever heard. But our feast was not yet ended. An old gentleman, Asa George, seventy-eight years old, and too infirm to get to the meeting house, had requested the church meet at his house and hear him talk, and we met with him on Saturday evening, and he began talking, saying that he had nothing to tell that we could receive. He said that fifty-two years ago he was taken sick, and it came to him that he must die, and that he was not prepared to die; that he was sick twelve days, and on the ninth day his eyes being closed, he saw a man standing ahead of him, but upon opening his eyes there was no man there; and he continued to see him until some time during the tenth day, when it was given him to believe that it was the

man Christ Jesus, who had come to relieve him, and he soon began to get better, and was soon filled with joy; that then he knew it was the Lord Jesus, but now that it had been so long ago that he was entitled to so much. But I must say that while I looked upon his trembling lips, and the tears streaming down his withered face, that my heart overflowed with joy. I never saw a more lovely sight than when the brethren gathered around him giving the hand of fellowship. He requested to be baptized near his house in a little creek, and was, just as the sun was setting Saturday evening. But our feast had not yet ended. When we met Sunday morning at the water the poor, suffering girl that I spoke of, was, with the help of a sister, brought up, and her delightful talk renewed the heavenly joy of Saturday, and while the sisters were meeting her and taking her in their arms, I remembered that it is written that the Virgin rejoiced in the dance, both young men and old together. We soon assembled at the house and the heavenly manna continued to rain down until we were dismissed. I cannot remember in the past such a heavenly Bethel as it was. And if Satan went to that meeting I do not believe that I saw or heard of him.

T. W. STALLINS.

HYPOCRISY.

The above is a very common expression, and I sometimes think it is not understood in its true meaning. It seems that brethren often trouble over the thought of being a hypocrite, and we perhaps too often get it blended with being deceivers, when there is no connection between the words. To illustrate: I go into a strange country, and I change my name to that of some distinguished man and claim him for my father, in order to obtain distinction, honor or profit, though I may never have seen him, but have assumed this name and relationship for purely selfish ends. Now I call that man a hypocrite, for he has practiced a wilful and known deception, and for motives purely selfish. But suppose I had been brought up to believe I was the son of this distinguished man, and was called by his name, and I honestly believed him to be my father, I certainly, in that case, could not be called a hypocrite, though no relationship existed between us. I frequently hear brethren say, "I fear I am a hypocrite," when, indeed, they mean that they fear they are deceived. It seems to me that if they were hypocrites they would know it. There must be some distinction between being deceived and being a hypocrite. I often fear that others may regard me as a hypocrite. God's people desire to be Christians, and that desire, coupled with the evidences that are afforded them, constitute their hope. No wonder that the poor little child of God should put such high estimate upon his experience and that of others. Our desire may be strong, but our evidences weak; then is our hope weak also. But let us get a glimmering of light and we can have some

renewed evidences, and hope brightens in proportion. So I conclude that we cannot hope for that which we do not desire; neither can we hope for that which we have no evidence of.

Yours in hope,

Alexander City, Ala.

A. G. HOLLOWAY.

MULLIN, TEXAS.—*Dear Bro. Mitchell:* Although it has been so long since I have written you, yet I hold you in lovely remembrance, and very often do I think of you and have a great desire to see you again in this life, but circumstances have hitherto prevented, and likely will, for I know that your age and also mine admonish us that our stay here must be short. I have already past my three score and ten years, and together with you, we are living, as it were, on borrowed time, and I can only say that by the grace of God, as I hope, I am what I am; and though I have been trying, with the ability given me, to preach the unsearchable riches of Christ about twenty-four years, yet I feel to acknowledge that I have fallen far short of what I desire in presenting the beauty, excellency and efficiency of Christ, but have, in my weakness, endeavored to preach nothing else in the way of eternal salvation but Christ and him crucified. But I have often been astonished when thus viewing my weakness and dependance, that my efforts could be even as much appreciated as is sometimes manifested. I have very often, dear brother, thought of the good advice written me by you in my first efforts, to "beware of flattery." I have much to contend with in this particular, and have thought that but for restraining grace I should ere now have been influenced thereby, but I do hope that my many prayers to be kept humble have been answered. Dear brother, do not think it flattery for me to say to you that I have always, since my first acquaintance with you, considered your gift one of defence of gospel truth, and I still believe it, and have, right or wrong, coveted such a gift. I assure you that, although I have neglected to write you, yet my sympathies have been aroused greatly when I have heard of your many afflictions, and my chief desire is that you may be sustained until your work is finished, and then an abundant entrance be granted you in the Everlasting Kingdom.

My wife is still spared me as a comfort in age, but we have been bereft of six of our children out of eight. Our two surviving daughters are members with us of the Primitive Baptist church. We have been married more than fifty years, and have had had many trials and troubles to encounter, but do hope that we realize that the "Lord is good—a strong-hold in the day of trouble." Dear brother, if it is not asking too much, I greatly desire your views of Gal. v. 4, to be published in GOSPEL MESSENGER. Who does "fallen from grace" apply to? Other brethren are also desirous to hear your views of said Scripture.

Your unworthy brother in much love, WM. S. HARRIS.

KIRBY, ARK., April 19, 1893.—I have been a reader of the GOSPEL MESSENGER about eight or ten years, and believe that it is, indeed, devoted to the cause of the Primitive Baptists and to the comfort of God's dear children in this world. And I have reasons to believe that it might be to the comfort of the dear saints of God to say through the MESSENGER that, on the 7th of December, 1892, there was a church constituted at Kirby, Ark., of the Primitive faith and order. The presbytery consisted of Eld. Ira Langston, in the bounds of the Red River Association, of Texas, and Deacon W. R. Foshee, in the bounds of the Hillier Association, of Alabama. The church was constituted with nine members, and since her constitution eight others have joined. We have reason to believe that others will be compelled to come in at an early day. I have never seen a more humble set of Baptists during the thirty-six years that I have been blest to live with them. The unworthy writer was called to the pastorate of the dear little church, feeling much of his inability and great weakness; but sometimes I rejoice in weakness, for when I am weak, then am I strong—strong in the Lord, for his strength is made perfect in weakness. Therefore, will I most gladly rejoice in my infirmity. Yours in hope of eternal life, J. M. WILLIAMS.

WILLIAMSTON, N. C., June 1, 1893.—*Dear Bro. Respass:* My mind reverts to this first day of summer. The sun is shining in all its warmth and beauty to warm the earth after a refreshing rain, to cause the earth to bring forth sustenance to both man and the creatures of His hand that look to Him. Goodness and mercy are inscribed upon all the works of our God, but ingratitude and sin is stamped upon fallen man, who is the noblest workmanship of his hand.

Dear brother, my sinfulness and unworthiness cause me to falter to claim relationship with the dear children of God, but I trust their perfection and righteousness are mine—the blood and righteousness of Christ. No hope, no perfection only in Him. So let us exalt his dear name, and glory in his powerful and everlasting salvation.

My dear brother, my mind has often felt inclined to drop you a few lines when hearing and reading of your deep trials and afflictions, sore bereavements and pressing adverse circumstances. Your cares and labors as a servant of Jesus, and filling, as you do, so important a place as an editor, much responsibility is felt and realized by you, I am sure, and all who are called to fill such important stations, much wisdom, much grace and great discernment, which the Holy Spirit alone can give. I see deep humility and meekness seem to be stamped upon your labors, which evidently shows that you are under the instruction of the Divine teacher.

The signs of these times who can understand? The great I AM who rules and super-rules, who has all events and

things, under His own control. His council will stand, and He will do all of his pleasure. Jesus reigns King in Zion, and He lives and reigns in her behalf. The ways of Zion mourn in many places, yet the eye of Jesus is upon her, and her stones are precious in His sight. When God's dear people are found walking together in the truth, being knit together in love and holy fellowship, it is a glorious sight to behold. The sight to those without is terrible as an army with banners. It tells the power and vitality of the religion of Christ. When walking in the love of Jesus, and that love flows from heart to heart, the exclamation goes forth, "Behold, how these love one another!" May that blessed day once more come when the desert will bud and blossom as the rose; when divisions and animosities will cease; all vain philosophy and speculation will be laid aside; all glorying, save in the cross of Christ, each one desiring to be found at the feet of the great Father, who teaches as never men taught. When God's dear children remember the rock from whence they were hewn, and the hole of the pit from whence they were dug, and remember the strong love of Jesus in their behalf, I say, when these things are remembered and felt, how can brethren fall out by the way? The perception of sight may not be clear to all in the deep things of God, and if he is pleased to give a clearer view to some than to others, and to go down into the depths of the wonderful truths of God, all such have great cause for deep humility, and should have all charity toward the weak and little ones. I fear that some times there is too much mystifying for the lambs of the fold. But the good Shepherd can teach and lead into the green pastures and beside the still waters, so that all will be refreshed and fed, and they will grow and thrive while in this wilderness land, and finally they will all be taken home to dwell with God, and be made like Jesus, and will forever praise him for redeeming grace and dying love. I have, my dear brother, been a professed follower of Jesus for many years. I feel that I have followed Him afar off. I desire to hide and be sheltered beneath his bleeding side. I have no shelter anywhere else, not the least foundation to rest upon but the blood and righteousness of Jesus. I have been a wayward wanderer. I have received so many tokens of good from the hand of my heavenly father, I have waded the deep waters of affliction, bereavements deep and painful, adversity and the cutting off of earthly good, but all has been in mercy and love given. But, my dear brother, the conflict of soul between the flesh and the spirit is great. Who can tell but those who have seen and felt the plague of their own hearts? and who knows the preciousness of the healing balm but those who have felt the wound? I have passed through many trials and temptations, but the dear Saviour has not forsaken me in the midst of all. He has been so merciful to my unrighteousness, and gives me still to humbly hope in His mercy. I have been a pilgrim in the narrow way sixty-six years. I feel that my pilgrimage is almost at an end, yet the Lord alone

knows what he is sparing me for. Dear Eld. Mitchell's article in the MESSENGER on old age has been read with great interest by me. I feel that the cry of David is mine. The Lord is good. Blessed be his holy name. I have great cause to bless and adore Him. Our esteemed Bro Mitchell writes from experience, and his words are truly and fitly spoken. I have read his writings for more than fifty years, and greatly to my edification and comfort and instruction. He has now come down to the time of "old age," and he can write from experience. How cheering and tenderly, yes, sweetly do kind words fall upon the heart that has been lacerated and torn and oppressed with care and sorrow, with deep and sore bereavements, life robbed of its dearest joys and dearest friends, adversity following in its train to darken the cloud of life's pleasures. I say kind words and gentle tokens of care are more precious at times than the gold of Ophir. They have a telling power. How sweet to feel that you are not forgotten in this cold world, and in time of "old age" it is doubly sweet. But to be remembered by Jesus, it is above all things else. If all the world forget us and the God of David remembers us, all will be well, and we will rest at last in that house not made with hands, and bask in His glory, where youth and immortal vigor will forever reign. No dimness of sight, no infirmities of age will ever be known.

Dear Bro. Respass, I hope your life and health may be precious in the sight of the Lord. I read after your pen with much interest. I trust your united labors as editor of the MESSENGER may be for the good of Zion. May the labors of God's servants in the field of truth be a *united labor of love*. Where the spirit of the Lord is there is liberty—liberty to preach and write as He may lead. His spirit leads into truth. The spirit of Christ is meekness and gentleness. It leads to peace and love and unity, and when his spirit reigns, blessed fruits are realized to the joy and building up of the dear Saints. But the reverse of this produces strife and every evil work to please the enemy of all righteousness.

Dear brother, will you please excuse this hasty-written letter. I only thought to write a short letter to you, as I felt, to remember you in the midst of your trials, cares and labors. So I trust your mantle of charity, which is large, will cover all my imperfections, remembering that the infirmities of age and sight are upon me. I would love to again hear you preach the glorious gospel of Jesus, and see you face to face and hear you talk of Jesus.

In the fellowship of the gospel, your aged sister in Christ,

M. M. HASSELL.

P. S.—June 19.—*Dear Eld. Respass*: You will see from the date of this letter that it has been written some days. I questioned in my mind about sending it. I did not write it for the public eye. I just felt that I desired to speak to you. My beloved stepson has been absent from home a week in this month, but he has returned. He is contemplating, the Lord willing, to take a

trip West, if his health continues as it is at present. I trust he may go and feel sustained by the power of the Holy Spirit resting upon him. May God's ministers be constrained to go as His winged messengers, proclaiming Jesus in all his fulness and glory. Error abounds, but the truth of God is mighty and will prevail. There is no uncertainty about it.

Please remember me in much affection to dear Sister Phillips. I know how to sympathize with her. I have been down in the deep waters of sorrow and affliction. Her last piece in Zion's landmark was sweet and touching.

With kind remembrance to all of your dear family, may great grace and strength rest upon you.

Your bereaved sister,

M. M. H.

OBITUARIES.

HENRY BACHMAN.

HENRY BACHMAN, (of Hopewell Church), eldest son of John and Mary Catharine Barbara Bachman, was born in Lexington district, S. C., January 9th, 1804. In 1813 his parents moved to Abbeville district; then in 1821 moved to Georgia. In 1824 he was married to Miss Sarah D. Cargill, by whom he had three children born to him—two sons and one daughter. One died in 1829. In 1831 he moved to Pickens county, Ala., where his third child died in 1834. In 1837 he came to Carroll county, Miss. In 1838 Bro. Bachman went back to Georgia and married Elizabeth R. Towers, coming back to Carroll county soon thereafter. In 1840 moved to Yalabusha county; in 1841 moved to Pontotoc county; united with Hopewell church by relating his experience, November 2, 1869, and was baptized on Sunday by Eld. M. C. C. Maples into the full fellowship of the church. Moved to Calhoun county in 1873, and went to Arkansas and Texas in 1889. Died at the residence of his son, W. H. Bachman, September 6, 1892, in Hot Springs county, Ark. By the last marriage Bro. Bachman had twelve children born to him—seven sons and five daughters. Four of his children (two sons and two daughters) preceded him to the grave, and one, the youngest son, of 34 years, followed, dying September 18, 1892. Bro. Bachman's second companion died in December, 1885. After her death he lived with his children. He has one son who is a Methodist preacher; his youngest son was a Missionary preacher; one is a member of the Primitive Baptists. Old Bro. Henry was as firm in his belief of the teachings of the Bible as any man I ever knew. He was a father in Israel, indeed and in truth. Bro. Amos, we believe that our loss is his gain. Death, the last enemy, is destroyed, and his soul is brought into the glorious liberty of the redeemed, and his body consigned to the tomb to await the voice of God, then to awake in the likeness of Jesus.

A precious one from us is gone;

A voice we loved is stilled;

A place is vacant in our home

Which never can be filled.

Serepta, Miss.

B. F. DOUGLASS.

Friend Respess: By your permission, I will add a little to what my kind friend, B. F. Douglass has said in the obituary of my dear old father. At the time of his death he was quite feeble from age, but had not complained at all of being unwell, and a few minutes before 12

o'clock he opened his trunk and said that he would air some of his clothing, as it was a fair day, and I offered my assistance in hanging them on the pickets, which was refused by him, saying he would do it himself, and when he had finished he appeared to be somewhat fatigued and asked me to assist him in closing up his trunk, which I did, and he walked across the room and set down in a chair, when I perceived something unusual in his countenance, and in about one minute he fell to the floor a corpse. This was at precisely 12 o'clock M. And when I read in the December number of the MESSENGER the manner in which Eld. R. T. Webb, of Texas, died, I was forcibly reminded of the death of my own dear father.

W. H. BACHMAN, *Magnet, Ark.*

MARTHA JACKSON

Was born September 28th, 1815, and departed this life January 8th, 1893. She was seventy-eight years and three months old. Mrs. JACKSON died at her son-in-law's, in Jackson county, Fla. She was married to R. A. Jackson in 1838, and there were born unto them ten children; four of them preceded her to the grave. After the death of her husband she remained a widow until death. She joined the Primitive Baptist church about fifty years ago. She was a devoted member, ever filling her place in the church. A mother in Israel is gone. Her place in the church will be missed; but the Lord giveth and the Lord taketh away, and blessed be the name of the Lord. We all must go sooner or later, and there is one consolation: if the preparation of the heart and the answer of the tongue, which is alone of the Lord, is made, all is well. I will say to the children and friends, mourn not as those that have no hope; mother is gone to sleep in Jesus, to awake in the morn of the resurrection, where the dead in Christ will rise first. May God so keep all of her children in the path of duty, is my prayer. There are three of her children that are members of the same church she was.

Send five copies of the MESSENGER to the heirs in the care of J. B. H. Jackson to Dellwood, Fla. R. KIDD.

JOE HARVEY.

JOE HARVEY was born April 21, 1876, and died March 14, 1893, being nearly seventeen years of age. He was a good, moral boy, but made no pretensions to Christianity until about January 8, 1893. At that time he was very low with consumption, but still at times he was able to talk. On January 8, 1893, he suddenly began to shout and praise God, saying glory as loud as he could. When his aunt, Embly Harvey, asked him what was the matter, turning to her he said: "You ought to have seen what I saw." What did you see, asked his aunt? "I saw the prettiest sight I ever looked at, and I would not take ten thousand worlds like this for it. Oh, if I could just tell it like it is." He described the vision as being a mighty host of the prettiest people he ever saw, and they were all singing a sweet song, which song, said he, "is like the one I heard an old negro singing last year in Travis county." He called to his sister to know if she remembered the song, upon which she asked if it was not "Happy day when Jesus washed my sins away." Yes, said he "that is it." He then wanted us to sing the song for him, but we being so much grieved at his low condition, did not feel like singing. But he began to sing it as best he could himself, but stopping, he said, "There they come now." Upon being asked who, he described much the same vision already mentioned, except they (the mighty host) were on horse back, with crowns on their heads. This second vision was some eight days after the first, being on Sunday, the 15th of January, and it lasted him about three hours, during which time he said many things concerning the pretty sights he was seeing. Some people, no doubt, would say he was out of his head, but those who knew him best say not. Upon being questioned upon other subjects he appeared perfectly rational, but

his mind seemed to be almost absorbed in the pleasing things he was beholding. No doubt rests in the minds of those that were with him about him being at rest. They are perfectly satisfied. He was perfectly willing to go, though he expressed some regrets at leaving his kindred and friends. He also regretted leaving his doctor's bill unpaid. He had no fears of death, but rather wanted to go, saying, when that host that he saw in his vision was gone, "Pa, they are gone," and he began to cry and say he wanted to go with them. Can we not truly say with the poet—

"God works in a mysterious way,
His wonders to perform."

Ratler, Mills County, Tex.

Z. F. HARVEY.

ELIZABETH OWINGS.

ELIZABETH (HARDESTY) OWINGS was born in Bourbon county, Ky., November 13, 1825, and was married to Newton Owings about 1848, and died April 17, 1893, leaving a heart-stricken husband and many relatives and friends to mourn their loss. Mrs. Owings never joined the church, but told the writer she intended to. She was a Primitive Baptist in faith, and was at church on the 8th and died on the 17th, as if she was going to sleep. She bore her suffering with little complaint, yet her unworthy feelings kept her from asking for membership with the church she loved to attend. The writer tried to preach words of comfort to the bereft husband and children and many kind friends before the body was laid away to wait till Christ's voice, which is spirit and life, shall quicken it into immortality.

JACOB CLOUD.

Nevada, Mo.

LAURA B. YELEY.

She departed this life in Jasper City, Mo., May 19, 1893.

JACOB CLOUD.

HER EXPERIENCE.

Dear Bro. Respass (if I may address you thus): I feel like I want to tell you a little of my history and of my hope. Although we are strangers here in this world, I hope we are not strangers to grace. I was raised in Athens county, Ohio. My mother died when I was at the age of nine years, which was a very sad event to me, for I loved her dearly. She was a member of the Methodist church and used to talk to me of heaven a great deal, and I remember a hymn she used to sing, which made me feel bad—

"I would not live always, I ask not to stay,
Where storm after storm rises dark o'er the way."

And another one she taught me to sing, which I dearly loved—

"I think when I read the sweet story of old,
When Jesus was here amongst men,
How he called little children as lambs to the fold,
I should like to have been with him then."

I believe she was one of God's dear children. My father died three years later. He never united with any church, but every one said he was a good, moral man. So I was put out among strangers, to fight the battles of this life alone, and I always thought I had a harder time than anybody. I thought at times I wanted to join some church, and I thought if I did they would call on me to pray, and I couldn't pray, and they would want me to tell my experience, and I wouldn't have any to tell, for I couldn't get up and tell them that I was a child of God, and my sins all forgiven, for I didn't feel like they were, and I thought Christians ought to tell the truth. In my eighteenth year, 1881, I went to Illinois to visit my relatives there, and there is the first that I had ever heard of the Primitive Baptist, or as they called them, the "Hard Shell" Baptist, and as I had no home, I concluded I would remain in Illinois for awhile, but

I had never had the privilege of hearing any of the Baptist until the association, held with Bethel church, Clark county, Ill., on the 26th and 27th days of August, 1882, and thought I had never heard any preaching that equaled that. They seemed to preach with such power. It seemed strange to me that they could preach so long and so fast without having it wrote down. My attention was greatly arrested, and I began searching the scriptures to see if what they said was true. I found it even so, and I began to wonder if I would be one of the chosen number. Fears began to arise, and I felt that if I didn't change my ways I would be lost. I had always enjoyed going to dances. I now began to think that had to be stopped, but it seemed the more I tried to be good the worse I got. There was nothing good that I could do. I got so that when I would step out of a night that I would first look on one side of me, then on the other, and then behind me. I was expecting any moment for something to grab me. I would try to pray, but it seemed to me that my prayers never went any higher than my head. I felt like I was going to die. Many a night I have laid and cried myself to sleep, thinking I would never see another morning, and if I didn't I was lost, so I said to myself if I live till next meeting day I am going to join the church. I told a cousin, that is now laid to rest, about my trouble, and she told me I was under conviction, and that I had better join the church, but I thought the time would never come, and I felt that I was such a sinner and too unworthy to be among them; that I wouldn't be received if I went, but I had resolved to try. The day for meeting came and I went. After preaching an opportunity was given for any who might desire membership to come forward and let the church hear from them, but all I could say was, that I felt that I was a poor, weak and unworthy sinner in the sight of God. I was received by the church as a proper subject for baptism, which was attended to next meeting day, January 9, 1883, by Eld. G. W. Payn. The same evening I joined I felt that my sins were all pardoned and my burden gone. I dearly loved the brethren and sisters, and thought I would always remain happy and no troubles would I see; but oh, how much mistaken. Alas! I often find my heart is still deceitful, and wandering is my mind. I want to tell you what a temptation I had in 1886. I was going back to Ohio on a visit, and I thought to myself, as young as I am, what is the use in me living this way? If there is any enjoyment in this world to be had I will have it, so I thought when I got back there I would go to all the dances and parties I could. I was so far away my brothers and sisters would not know it, and they would think just as well of me as ever; but when I got there God was there and I could not do it, and this passage of Scripture came to me, Matt. x. 28: "Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." And oh how little I felt to think I had sinned against such a just God. I wasn't worthy of the least of his notice. Can one who is a Christian have such a heart as mine? I fear I never felt the effects of love divine. In duty I am backward and often feel ashamed. Lord Jesus, help me praise thee. I love thy holy name, and love all of God's dear children. If I know myself at all, it is my whole heart's desire to live for God and obey him. I haven't had the privilege of hearing any of our dear brethren preach for about four years. I have never met but one brother and sister since I have been in this State, and they are Brother and Sister Owings. He has been so good and kind as to send me the MESSENGERS to read. They have been such a comfort to me, to read all the good letters from brothers and sisters all over the land. There is a church six or seven miles from here, but we have no way of going, and my health has been so poor for the last three years that I have to remain very close at home. At times I am hardly able to do anything. Some doctors say I have consumption. Brothers and sisters, pray for unworthy me, that I may have more

patience to endure my afflictions and be kept by the power of God to meet with all the redeemed of the Lord in heaven. May the Lord bless you all is my prayer.

Your unworthy sister,

Jasper City, Mo., January 2, 1893.

LAURA B. YELEY.

GREEN WASHINGTON ANDERSON,

Whose picture heads this notice, died at his home in Shiloh, Harris county, Ga., May 22, 1893. He was born in Baldwin county, ten miles north-east of Milledgeville, Ga., October 10, 1826. When eight years old he moved with his parents, Gideon and Martha Anderson, to Meriwether county, Ga., where he married Miss Martha J. White, January 15, 1843. They joined Bethlehem Primitive Baptist church in 1845, and were baptized by Eld. Creed Caldwell. In 1851 they moved to Harris county, Ga., and placed their letters in Fellowship church, where he remained a member with his wife, who survives him, until death. They had nine children—five sons and four daughters—six of whom, four sons and two daughters, still live. Two of his sons, W. W. and J. G. Anderson are Primitive Baptists. None of



the others have ever joined any church. Brother Anderson was true to every obligation of life, leaving his temporal matters in a shape to require no legal administration, and a day or two before his death, as if warned of the event, paid what few bills his family had made. He was never sued, nor ever sued any one. A social and obliging neighbor, ever ready to respond to the call of the needy, a kind and affectionate husband and father, and respected by all as a man whose cheerfulness, kindness and hospitality brought good cheer to those about him. He loved the truth and enjoyed good preaching and the society of preachers. As Eld. W. C. Cleveland, who was pastor of that church for a long time, wrote me, "Bro. Anderson has been a father to me;" so I, the present pastor, can say, he was delighted when he and his wife had an opportunity to extend to me their genial hospitality and care. His health was excellent, having little or no sickness during life, except an occasional spell of colic. One of these spells was succeeded by rigors, which increased on him until death suddenly came to his relief, when he passed away without pain, with a smile on his face, just as he had often said he desired to die. His last words, which could be understood, were: "This is the Lord's work; I see him now." He was buried in the cemetery of the Missionary Baptist church, near his house, and his funeral was very largely attended by his neighbors. Eld. Daniel Hess preached a good discourse on the occasion from the words of our Lord, "Father, I will that they also whom thou hast given me, be with me where I am."

Fellowship church, at their last monthly meeting, appointed a committee to draft appropriate memorial resolutions to be spread on the church book.

H. BUSSEY.

MISS REBECA B. AVERA.

The subject of this notice was born in Monroe county, Ala., February 18, 1834; joined the Primitive Baptist church at Baptist Rest, Pike county, Ala., and was baptized by Eld. R. T. Webb, October 20, 1866; died in fellowship with the same church, and in the triumphs of faith, January 26, 1893, after a lingering and painful illness, which she bore with much patience and Christian resignation. Sister Avera was never married. She lived and shared the cares and domestic duties of life with her widowed sister, Martha J. Leverett, who preceded her in death August 23, 1892, notice of which is published in the last March number of the GOSPEL MESSENGER. Thus we see that those two loving and beloved sisters, so affectionate and devoted to each other in life, together for many years in the mutual enjoyment of the one faith and hope in Christ, were separated by death only five months and three days. Together now they sleep in Jesus, that undisturbed repose from which His voice alone can wake them to meet him in the air, to dwell with him forever. They are sorely missed by the bereaved relatives and the community, and by the church of which they were faithful and devoted members. The children, James, Arthur and Jinnie, have the warmest sympathy of the writer in this great loss.

J. E. W. HENDERSON.

DAVID HUTTO.

DAVID HUTTO, from the best information obtainable, was born November 29, 1813. He grew up to manhood in this part of the State, and was married to Eliza Galoway, March 3, 1839, with whom he spent many years as agreeably, I suppose, as ever husband and wife did, and to whom were born seven children—four girls and three boys. His oldest son and daughter preceded him to the grave; the others remain to mourn his death. After sustaining the loss of his first wife he was again married, to Miss Jane Miller, with whom he spent several years as pleasantly and with as much concord as ever existed between two people. To them were born two children; both died. The second wife was called upon, by her marriage to him, to fill the position of mother and wife, which responsible position she assumed and performed with as much meekness, affection and devotion as was ever my privilege to witness. By God's decree he was again bereaved, and this devoted companion was called to realize the reward of a faithful, obedient and well-spent life, leaving the dear old brother to mourn his seemingly irreparable loss again. By this time, however, his children were large enough to help him care for his domestic affairs. He was married again May 4, 1874, to Miss Joe Ann Gassett, with whom he lived the remainder of his life with as much unanimity as ever existed between husband and wife, I reckon. I am authorized to speak thus emphatically concerning this man and his wives, because I have lived in sight of his house, and been as familiarly connected with him and family during the last forty years as is usual for friends to possibly be.

About the year 1840 Bro. Hutto became seriously concerned in regard to his spiritual state, viewing himself as the chief of sinners and altogether without God or hope in the world. He went laboring and heavy laden for a long time, doubting as to what to do or where to go for relief. Finally, while at his work in the field, as he has often related to me, a small, still voice spoke in thunder tones in his mind, "This is the way; walk ye in it." He has often told me, that after this occurrence he has never doubted as to the right way, and had great desires to walk in it, but for his unworthiness and sinfulness. He presented himself for membership to the church at Mt. Pelier (now dissolved) Henry county, Alabama, December 9, 1843, and was baptized, I think, in January following, by Eld. H. Edwards, at that time a faithful preacher in this part of the country, and pastor of that church at that time. I cannot get the

records of all the important events of his life; but a few years after his baptism, the church discerning in Bro. Hutto a precious gift, which she decided was for the edification of the body, licensed him to preach, and he began to exercise in that capacity and continued to do so till his death. He never was ordained, but was an acceptable visitor as a Baptist and preacher wherever he went. His lot, however, was to remain at home and among the neighboring churches. He never moved out of the locality where he settled when he first married. Bro. Hutto was a man whose peculiarity was observed by every one who came in contact with him, and admired by a host of brethren and friends. His conversation was exclusively (as much so as any man I ever knew) devoted to religious topics, always enquiring as to the welfare and prosperity of the churches at a distance, rejoicing with them that were in prosperity and sympathizing with them that were in distress. He was never too busy to visit his neighbors and brethren when sickness or distress in any way was upon them. This he took pains always to impress upon the minds of his children and brethren as a very high Christian duty. He was a fine disciplinarian in his family, in the church, and indeed this precious grace in him shed its influence throughout the entire neighborhood where he lived. Thus he raised up his children, each endeavoring to emulate the worthy examples set by their father. He was blessed to witness, before he went home, the baptism of five of his children by Primitive Baptist preachers, which was one great joy of his life. May the Lord direct them all to that straight and narrow way that he ever contended for, both by precept and example. Bro. Hutto was a great sufferer in his last days, but never failed to work some every day while he remained able to walk about the house. This was his desire, and not from necessity, for his dutiful children for many years before his death protested in vain against his working any, having a sufficiency for his ample support. He lost, almost totally, his sight several months before his death, thus depriving him of the liberty of reading the Bible, which was the only book he ever read much. Surrounded by his children, grandchildren, other relatives and loving friends, he, after a short period of sickness, peacefully and calmly breathed his last on May 21, 1893, at 6 o'clock A. M., and was buried the following day at the family burial ground near his house, in the presence of a large concourse of sympathizing friends and relatives. His widow is left alone to mourn his departure, but his Christian walk and ripe old age, and a consciousness of a faithful performance of all the duties due him by her as a companion, should rather cause her to rejoice.

Abbeville, Ala.

W. J. PARISH.

MRS. LOUISA M. DICKEY

Was born July 24, 1839, and died June 27, 1893, making her fifty-three years, eight months and three days of age. Her maiden name was Louisa M. Respass (sister of Eld. J. R. Respass), and she was married first to Mr. J. Thomas Woodard, February 22, 1859, by whom she had one son, who still survives her. Mr. Woodard died May 8, 1862, and she remained a widow until October 3, 1867, when she was married to Mr. James W. Dickey, by whom she had three sons, still living. Sister Dickey obtained a hope in Christ in early life, and in 1863 related an experience of grace and was baptized into the fellowship of Ebenezer church, where she remained a pious and devoted member until her death. Too much cannot be said of her noble and generous qualities as a neighbor and friend, ever ready to lend a helping hand to the poor and needy, administering comfort to the sick, and admonishing the wayward to be diligent. She surely will be greatly missed in her community. As a Christian, she was ever true to her faith in the Lord, never failing to fill her seat at the meetings unless providentially prevented, even if she had to walk at times. She lived her religion in her daily walk and life, and her sweet patience,

her loving, gentle spirit, her entire submission to whatever God sent, her loving gratitude for whatever he gave were daily lessons to all with whom she came in contact. Truly a good woman has gone from us, one *whose life was worthy of the highest emulation, and a benediction to all who came within her influence.* To the bereaved husband, children, relatives and friends we would say, weep not as those without hope. Mittie is better off and may the grace which made her faithful in life and submissive in death be yours to comfort in sorrow and distress. The funeral services were conducted by Eld. S. T. Bentley, in connection with the writer, in the presence of a large concourse of sorrowing relatives and friends, after which we laid her remains beside those of her departed parents to await the call of her Master in the morning of the resurrection, where we hope to meet her in that home where there is no more death.

Her unworthy pastor,

W. W. CHILDS.

SARAH LANCASTER,

Wife of Eld. P. M. Lancaster, of Montague county, Texas, daughter of William and Catherine Waters, of Wilson county, Tenn., born June 29, 1834, and departed this life May 13, 1893, age fifty-eight years, ten months and fourteen days. She professed a hope in Christ when young and joined the Primitive Baptists the third Sunday in December, 1857, and lived a consistent Baptist for thirty-six years. I was acquainted with this dear sister since 1867, and I can speak from personal knowledge, and she lived like I think all Baptists should, and I know that her standing was good with orderly Primitive Baptists for thirty-six years. Oh, how few of us can say the same for ourselves. As a companion to a minister, but few equalled her. We all know how her dear husband, Eld. P. N. Lancaster, spent his time devoted to the cause of Primitive Baptists. Oh, how often she was called to give him up when she would rather not, but for the cause of her Master she quietly submitted without a murmur. Bro. Lancaster informs me she was truly every way qualified for a minister's wife, and as a mother, none more gentle and loving, ever setting good examples before her children. She leaves four children—one son and three daughters—all living in Bowie, and all married but her youngest daughter. I was with Sister Lancaster in her last sickness. She died of cancer, and suffered a great deal, but murmured as little as anybody I ever saw. The blessed Lord, whom she delighted to serve in health, was with her in the seventh trouble, and was a sweet comfort to her in her last hours. Her family was so bereaved—a family broken up—her husband feels ruined, and her daughter, the only child at home, feels her best earthly friend is gone; as a neighbor, good and kind. During her sickness all was done by the family that could be done. There could be none more attentive than Lou was to her mother, and her husband was also as good as could be. Neighbors were kind and brothers and sisters were good and kind. She was put away as nice as heart could wish on the second Sunday in May, at 3 o'clock P. M., the writer and Eld. J. A. Jones attending her funeral to a large congregation, and then a large concourse of people followed her remains to its last resting place to wait the resurrection, when she will hear the voice of Jesus and will come forth in his likeness to die no more. May her dear family kiss the rod that smites them, and Thy will be done and ours; the Lord giveth, the Lord taketh away, blessed be the name of the Lord. May the Lord comfort the bereaved family, and bless them with every needed grace both for time and eternity, is our prayer. Brethren, remember the dear old brother in old age and afflictions.

J. A. BARNFIELD.

Friendship church at Bowie, Montague county, Texas, in memory of Sister Sarah H. Lancaster, who departed this life May 13, 1893. We knew her to be a consistent member of the Primitive Baptist church, where she

enjoyed the love and esteem of the brethren and sisters. She filled her seat in church as long as she was able. She bore her illness with great patience, and when the Master called, she bowed in humble submission to His will. To know her was to love her. She was a kind and affectionate wife, mother and neighbor, and while her husband, children, friends, brethren and sisters mourn over their loss, it is her eternal gain. May God bless the family with every needful blessing while in this world and prepare them for a reunion in the world to come, is our prayer for Christ's sake.

This done and signed by order of the church on Saturday before the fourth Sunday in June, 1893.

ELD. J. A. JONES, *Moderator.*

S. L. WEST, *Church Clerk.*

JOSEPH BROWN MOON,

Died February 11, 1893, aged twenty-nine years, eight months and twenty-nine days. Bro. JOSEPH B. MOON was a son of Eld. I. N. Moon, who has been an humble and faithful watchman upon the walls of Zion for many years. About two years ago his companion was called away by death, and last November a son, who left a wife and two children, and on the date above named, the subject of this notice died of consumption, after a lingering illness of two years, leaving a wife and four children; but the bereaved have the sweet assurance of their acceptance with Him who died that they might live. He was born and reared in the vicinity of Powder Springs, Cobb county, Georgia, and was a bright, intelligent boy; and although his opportunities for an education were limited, in him was soon discovered the characteristics of a noble mind. He was practical in his views, plain and unassuming in his manners, and ever engaged in matters pertaining to public good, and was a strong pillar in the moral and intellectual structure of the community in which he lived. He was for years a valued correspondent of the *Marietta Journal*. He began the study of music at the age of seventeen, and we are confident that no language would be extravagant descriptive of his progress in this direction, for by his efforts, diligence and assiduous study, no musical problem was ever too intricate for him to solve. He began teaching music about the age of twenty, and his compositions compared favorably with the popular writers of the day. He was joint author with A. J. Showalter and others in the publication of several books which met with considerable favor. He was a good instrumental performer, and left a musical record that will ever be cherished by his many students and all lovers of music.

He was received into the fellowship of Bethlehem church, May 4, 1889, and was baptized on Sunday following by Eld. S. J. Mitchell. This being some fifteen miles from where he lived, he moved his membership to Sorrell Springs, Cobb county, Georgia, where he lived a consistent and orderly member until death. The church feels, indeed, that she has lost a faithful member and brother, for his walk characterized him as being an humble follower of our Lord and Saviour Jesus Christ. He was sick about two years. He seemed to be fully apprised of the uncertainty of his recovery. A few months after he was taken he was at his father's, and told him that he would not live long, and requested that Bro. Mitchell attend the funeral, and gave some other directions as to his home affairs with the utmost composure. We visited Bro. Moon a few days before he died and found him clothed in his right mind, perfectly reconciled to the will of the Lord. He could not speak above a whisper, and while we were in the room alone, he beckoned to us and we went to him. He said, "I wish I could talk; I want you to write my obituary, and wish I could tell you my Christian experience and talk with you about my bright hope beyond this life. I am too weak; you talk with

Brother Waldon and pa." We were made to rejoice in the name of that God who is our preserver through the furnace of affliction, and by his Spirit's power can lift our souls in this trying hour above the low and groveling things of this life, and cause us to soar aloft on eagle wings and walk that highway which the vulture's eye hath not seen, nor the ravenous beast cannot come. We would say to the bereaved, Grieve not, but rather rejoice in the thought that we are born to die.

"Who would live always, or ask to stay,
Where storm after storm rises dark o'er my way?"

In compliance with the request of the deceased, his remains were interred in the family graveyard on February 13, 1893, and on the 5th Sunday in April, 1893, at Sorrell Springs, Bro. Mitchell preached to the memory of the departed brother to a large concourse of people, from Rom. iv. 25. Bro. Mitchell was blessed with liberty and spoke much to the comfort of the disconsolate. We tender our heartfelt sympathy to the lonely companion, whose head and stay is taken and hath no one to share with her, either in adversity or prosperity, and pray God's blessing upon the orphans.

W. A. HARRIS.

Hiram, Ga.

ELIZABETH CARTER.

ELIZABETH CARTER was born January 3, 1844, and was married to John Newton Blanton October 24, 1860, and died November 21, 1892. She united with the church at Unity, Lowndes county, Georgia, September 23, 1870. There was born to them fifteen children, of which number there are twelve living. I have lived near by sister Blanton for twenty years, and as such I was as well acquainted with her as any one in the circle of her acquaintance. I never knew a more devoted and more humble Baptist woman. She was sound in the faith of the Primitive Baptists, and would make known the same when occasion called forth her judgment. No dear saint has ever gone to sleep, with whom I was acquainted, that I ever loved any better than I did Sister Blanton. I went to see her while she was dying, and I was so filled with sadness that I could not stay to see her breathe her last. I felt on leaving that Bro. Blanton's loss, together with his children's, would never be realized in this life. No one that knew her does not believe that they ever knew a smarter woman. She bore all her sorrows and all her afflictions with perfect resignation. But I want her dear husband and children to remember that her passage from this land of death, and to that country where they never die, has been a blessed change for her. Notwithstanding, it is sad for all of you, I feel, to ask the Almighty, in Bro. Blanton's behalf, as well as their children's, that they might be enabled to bear their loss, and realize that their loss is her eternal gain. Her seat at the meeting house, and her place at home, are now vacant. But she will live in our memory as long as we may live, and when it comes each one our turn to be delivered from this present evil world, and to meet with that general assembly and church of the first born, we shall then and there meet her where parting will be known no more.

T. W. STALLINGS.

W. G. ALLMAN.

Bro. Respass: By request, I send you a brief notice of the death of Bro. W. G. Allman, of Taylor county, Georgia, which occurred on the 10th of June, 1893. His decease at the time was not an entirely unexpected event, as his health had been quite feeble for several months, yet he kept up to the very hour of his departure. The family record shows his age to have been near seventy-seven years, as he was born October 8, 1816. His life had been devoted to usefulness, laboring to "provide things honest in the sight of all men," to help and not to distress. Bro. Allman united with the Primitive Baptist church at Prosperity, Taylor

county, Georgia, some time during the late war, and, consequently, had been a member of that body for thirty years, and acting as ordained deacon most of that time. His steadfastness in faith, doctrine and service gave him honor in the church as a father in Israel. His meekness and lowliness of heart endeared him to all christian people, where acquaintance had been made, and his kindness and charity to all who made his home their lodging place, for hours or days, was commended by each who shared his liberality. His departure is a loss to the church that is greatly felt, and will be remembered in mourning for many long days; but in humility we accept the providence of God, knowing that he does all things well. Bro. Allman leaves a distressed widow and four children by a former wife, having been married twice. Three of his children—a son and two daughters—have been baptized into the fellowship of the church, where he had membership. His end was peaceful and contented. His body lies buried in the church graveyard at Prosperity. My feelings go out in sympathy to sister Allman, the distressed widow, and the grief-stricken children. May the Lord remember them.

B. STEWART.

MRS. SARAH CATHARINE COLEMAN.

My dear mother was the daughter of Thomas and Nancy Livingston, and was born in Troup county, Georgia, September 3, 1827, and was married to William P. Coleman July 10, 1842, by Eld. J. J. Dickson. She departed this life on the evening of April 4, 1893. She was living with me at the time of her death. Mother was afflicted for over a year, but was confined to her bed three months and eight days. She had the best medical aid and most competent nurses, but the appointed time had come; we could do nothing but trust in His power. Mother had no hope of recovery from the beginning, and I have often heard her say that she did pray to breathe her last and be at rest. All of her children had arrived at the age of twenty-one (myself being the youngest). She had no fears of death. Oh, children, you that have never lost a mother don't know how you ought to appreciate them. You will never regret the kindness you have done for her when she is gone. Mother joined the Primitive Baptist church at Mount Gilead, Lee county, Alabama, January 4, 1882, and was baptized by Eld. William M. Mitchell on the following day. She lived a devoted member of the same church until death. Mother leaves a dear husband, seventy-two years old, and six children to mourn our loss, but we believe our loss is her eternal gain. It is hard to give her up, but the Lord's will must be done. I pray that the Lord will help us follow the example she has laid before us, and that we may meet where parting is no more. After some appropriate remarks by Eld. H. Bussey, she was laid to rest at the graveyard at Hatchechubbee, Ala., there to wait the morning of the resurrection.

Why should I still be weeping,
And mourning thee as dead,
When angels watch are keeping
Around thy painless bed?

No more my armor flashes,
All stained with sinful rust,
Thine! ashes unto ashes,
And dust returned to dust.

A sinner unforgiven,
Hopeless, heartbroken I roam,
Thou, in God's restful heaven,
Forever more at home.

Stinson, Ga.

Her son,

B. E. COLEMAN.

ELIZABETH HAND.

She was born in Screven county, Georgia, February 16, 1803, married Jas. J. Hand in 1823, obtained a hope in Christ in her seventeenth year, and united with the church in early life. Her husband, Eld. J. J. Hand, lived in different sections, and hence her membership; and she got a

letter from Bulah church, Appling county, Ga., in 1881, and joined Macedonia church, where she lived until death, which occurred February 16, 1893, in her ninetieth year, and was buried the next day. The writer tried to speak on the occasion from John xiv. 1, to a large congregation of brethren, relatives and friends. I have been acquainted with Sister Hand ever since she joined Bulah church, and can say that she was as good a woman as I ever knew; whom to know was to love, and too much cannot be said in her praise. A few years before her death she fell and hurt herself, so that it seemed that she could not survive it, but she did, but was never able to help herself but little, but was well cared for by her son-in-law, Bro. Cremar, and others of her children. She leaves four daughters, several grandchildren, the church and many friends to mourn her death. Her maiden name was Rogers.

J. W. LOARD.

Macedonia church in conference, *Resolved*, that we deeply feel the loss of our much beloved sister, and that we extend our sympathy to the bereaved, and that we send this to the GOSPEL MESSENGER for publication, and present a copy containing the same to the bereaved family.

May 6, 1893.

J. W. LOARD, *Moderator*.

JESSE G. BLANTON.

Deacon JESSE G. BLANTON was born in Lowndes county, Georgia, August 9, 1831, died April 22, 1891. He married Miss Martha E. Howell, December 10, 1857. Never has it been my painful duty to record the death of a brother whose departure has been so sensibly felt and sincerely lamented as in the case of this dear brother.

Some thirty years ago he received satisfactory evidence of his interest in the blood and righteousness of the Son of God. His experience was clear and peaceful, and his views of salvation, alone by sovereign and discriminating grace, were sound. His impressions to be baptized became so alarming in January, 1862, while serving as a soldier, that he obtained a furlough to return home in order to be baptized, which he did by relating his experience to the church, whereupon he was received, and the following day was baptized by his brother, Eld. James Blanton. From that date to a short time before his death he was one of the most useful members of the church. His mind became deranged about one year before his death—so much so that he had to be sent to the State Asylum, at which place he died of apoplexy.

War being over, he and his family emigrated to Florida, and he put his letter in the church at Mt. Enon, and soon after he was chosen and set apart as deacon, to which position he was specially qualified. His peculiar characteristic was an ardent love for the cause and people of God. He truly preferred Zion above his chief joys, and to his strong attachments were added many excellent traits of character. He was one of the most faithful brethren in exhorting and admonishing the saints to duty, while at the same time feeling and confessing so great a sense of his own nothingness as to commend him to the dearest affections of his brethren. All the saints loved him dearly, and even the enemies of the cause respected him for his integrity and sterling worth. He was, in short, an humble, devoted peace-loving and peace-making Christian, and ranked with the most exemplary members among us. Our brother leaves a wife, who has been a constant companion, not only as a devoted wife, but also as a partner of his spiritual exercises, and with him a worthy member of our little church at Bethel. Allow us, dear sister, to drop a word of condolence in this your hour of grief and lamentation. Be it remembered that it is far better for him to be at rest with Christ, else the Lord would not have called hence. May God sustain you by his presence and grace in this your lonely state. He leaves seven sons and one daughter to mourn their loss. He had the satisfaction of seeing two

of his children united with the church before he was called to his eternal home, and he expressed himself as hopeful that two or three others had an experience of grace. But children, let us not mourn for him, but for ourselves; he is only taken from this evil world.

Why should our eyes with sorrow flame,
Our bosoms heave the painful sigh?
When Jesus calls the saints must go;
'Tis his eternal gain to die.

Dade City, Fla.

M. L. GILBERT.

J. W. LOWE.

Bro. J. W. LOWE died at his home in this city on the 17th inst., at 2 o'clock A. M., after being confined to his bed two weeks or more. He had not been well for some time. He was born in Georgia March 25, 1835, and died January 17, 1893. He was married to Miss P. A. Williford, of Stewart county, Georgia. To them were born ten children, of whom eight now live, and his living wife, who is a devoted mother, and a sister. He has been a true and tried member of the Primitive Baptist church for twenty-five years or more. He joined at Slaughter Creek church, Stewart county, Georgia, and at the time of his death held his letter at Mount Olive church, seven miles from this place. His presence will not only be missed by his devoted wife, sons and daughters, by this vacant chair at home, but the brethren and sisters at our little church will, indeed, miss his presence and many lovable ways that marks the true and upright Christian. That which it takes to make a perfect man in every particular come as near being in this beloved brother, it seems to me, as I ever saw in my life. Often have I had him to tell me of the goodness of God, and how glad he was that everything was in His hands, and that he was perfectly willing for God to do with him as He saw fit, and that he had no fear or dread to die. I will further state that he did not live by bread alone, but his heart so often feasted upon heavenly things and the blessed promises of God. The wise of this world, the rich, the mighty host of religious teaching and their ways caused no halt in his faith and hope in God, but gave him more strength, knowing the lot and trials of those who love God. The last time I was with him at church oh, I shall never forget how he sit and drank in the sweet messages, or food, as it was handed down from God through his servant as God gave him utterance. He got up with his inward cup overflowing, and shaking the hands and, I might say, the hearts of God's little flock that day. I feel so lonely, indeed, knowing I am ever deprived of the privilege I have so often been permitted to enjoy when with him, talking over the unlimited goodness and power of God. But, beloved, at God's bidding this old flesh has to yield; our will submit to his, He having a more exalted seat for this brother than the one he occupied here. I can truly say, Thy will be done, oh God. So, in conclusion, in behalf of his family, if God ever enables you to see and feel as I do (while hurtful to this old flesh), you, too, will be able to say, blessed be the name of the Lord, who giveth and taketh away, and you, too, will have seen enough of this old sinful world, and have tasted enough in your hearts to know the Lord is precious, then you, too, will be ready and waiting the calling of the Lord to cross over and enter thou into the joys of the Lord, where Bro. Lowe has gone, and where your humble writer, least of all his children, hopes to soon be, and then we will again enjoy heavenly things together. God's blessings on his.

J. S. WILLIFORD.

Sherman, Texas, June 18, 1893.

MAXIE A. COWART,

The five-year-old daughter of M. J. and Americus Cowart, was born in Bullock county, Georgia, January 17, 1888, and died January 16, 1893, at Savannah, Ga., where her parents now reside. Her remains were interred in the cemetery at Gem, Bullock county, Georgia, in a very heavy snow

storm January 18, 1893, by the side of her little sister, Nellie. Little Maxie was a sufferer of chronic diarrhœa most all of her life, from which she died. She was a sweet child, very smart and bright. She dressed herself and put on her shoes just before she died. She had not been confined to her bed in some time. She died perfectly calm, and apparently easy. It has been the sad lot of these parents to give up two of their dear ones, but the good Lord knows best. May He give father and mother grace to make them strong in those sad trials.

Gem, Ga.

D. L. RIGDON.

B. D. TURNER.

He was born in Tennessee, December 20, 1810, and moved to this county about 1831, and joined the church at New Hope, (then in the old Macedonia Association) about 1835, and was in the split when those mission brethren went off after strange gods. He remained with those holding to Israel's God, and was in the consolidation of the old Macedonia and Cane Creek, and was elected Moderator of the Cane Creek about 1869, and was Moderator for several years and remained a consistent member, going through many trials. He was pastor of the church of his membership at his death, which took place on November 16, 1892. He had invited all his friends to his house on the 10th of December, (which was his meeting day at his church) to a birth-day dinner, but it turned out to be his funeral day, which was preached by our esteemed brother, Eld. Wm. Kidd, his text being 2nd Tim. xiv., 3, 6, 7, the old brother making use of these words when last they met, and was closed by the writer in the best way he knew how to impress upon the minds of those present how pleasant it is for those left behind to know that those whose lot it is to fall asleep in Jesus have left a good example for us to follow. May God grant that those who are left to mourn his loss may take courage and try as much as in them to follow his footsteps, as he tried to follow our blessed Saviour, is the prayer of your unworthy brother,

D. M. SAWYER.

Anniston, Ala.

MRS. ADALINE ZILPHA COOK,

My dear mother, whose death occurred at her home in Robertson county, Tennessee, January 6, 1893. She was born July 23, 1834, was married to J. W. Cook, December 26th, 1854, and to them were born eight children, five of whom survive them. She was born in Sumner county, Tennessee, and was a daughter of the late Rev. Joseph and Sallie Pitt. She was raised up by Christian parents, and her father was a Primitive Baptist preacher. She never knew anything but to love the good people of God, and she has been a member of the Primitive Baptist for a long time, and would always go to her meetings when she could, but for a long time her health was so poor that she could not go every time. The church (Spring Creek) being five miles off, she could not go every month, but she would stay at home and read her Bible and the MESSENGER, which she dearly loved to read and had been taking for a long time. The church has lost a good member; her seat is vacant, which never can be filled. Her husband has lost a good companion and her children a good mother. We all miss her in everything we go to do. She was always ready and willing to help any of us, and also her neighbors and the poor and afflicted when it was in her power; and when she was troubled she would call on the Lord. She said that he was a stronghold in the day of trouble. She was taken sick Friday in Christmas and lived just eight days. Her suffering was so great, but she bore it with Christian fortitude, and she said the day she was taken sick that she was going to die, and she talked a great deal about dying while she was sick, and would have talked more, but she got so weak that she

could not talk as much as she wanted to. She said that she was not afraid to die, for she felt like her time had come and her race was run, and she felt like she would be safe with her blessed Saviour, of whom she had talked so much. The morning she died I was standing by her bedside with my little girl, and she said to her, "Sweet little Minnie, you will soon have no grannie; she is passing away; she will soon be gone." I was crying, and mama said to me, "Cry as much as you want to; it won't hurt me." Oh! how it makes my heart ache to think that my good mama is gone—gone, never to see her sweet and loving face any more. But again I think, and it cheers me up some to think that I have a good mother gone, and we feel assured that she is at rest with Jesus—that she is gone where there will be no parting, no pain, no sickness, no death, no trouble. I have often thought if we could realize for one minute the blessedness of those who die in the Lord, and realize what it is to be freed from sin and sorrow, and to fully realize what it is to be in possession of a Christian hope, we would not want to stay another day in this world of trouble; notwithstanding our associations with loved ones here makes this world seem very great and dear to us at times. She leaves five girls, all married, and twelve grandchildren, and three sisters and one brother and a host of friends and relatives to mourn their loss, but our loss is her gain. We all mourn, not as those without hope, for we all have evidence enough to believe that she is at rest with Jesus. She was loved by all who knew her. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. On the evening of the 8th she was laid away in the family burial ground, there to await the morning of the resurrection. May we be prepared by grace to meet beyond the skies.

Farewell, farewell, our mother dear,
Life is sad without you here;
Oh! may we meet in heaven above,
Where all is joy, peace and love.

By her daughter,

Ashburn, Tenn.

ANNA MEFFORD.

W. H. FARRIS.

W. H. FARRIS was born December 2, 1818, in Twiggs county, Georgia, and brought to this country (Alabama) when quite a lad, and at the age of twenty-two years was married to Mary A. Hall on the 30th day of April, 1840. They had nine children, the two oldest of whom are dead. Four boys and three girls are still living. Bro. Farris died April 20, 1893. His death was the result of that horrible disease, gravel stone. He joined the Baptist church forty or forty-five years ago, and was in the constitution of Bethlehem church, it being the first and only church he ever belonged to, and some time afterwards he was set apart to the office of deacon, which he filled with glory to his God, honor to the church, and credit to himself. Bro. Farris was a man of eminent Christian piety; he was firm and unswerving in his belief, conscientious in all his dealings, either church or State, sound in judgment and prompt to his religious duties. He was a good neighbor, kind husband and an affectionate father. All who knew him only knew him to love and respect him. His meek and quiet Christian life could not be too highly spoken of. Meet him when and where you would, as often as you please, he was the same gentle, meek and benevolent man, an humble Christian. No better evidence can be that he was an upright man, who walked in his own integrity. All his brethren loved him. Truly a great man has fallen asleep in Jesus. We surely sympathize with the aged and infirm companion, Sister Farris, and her dear children. But since it has pleased God to call him away to a world, as we fully believe, of everlasting rest and joy, let

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us not weep, but try to live the same quiet, Christian life that death may find us all well prepared, as he was. O, may our dear Lord prepare us all to be resigned to his will.

Hear what the voice from heaven proclaims,
For all the pious dead;
Sweet is the savor of their names,
And soft their sleeping bed.

They die in Jesus, and are blessed,
How kind their slumbers are,
From suffering and from sin released,
And freed from every care.

Far from this world of toil and strife,
He is present with his Lord,
The labors of this mortal life
Ended in a rich reward.

Brantly, Ala.

J. D. HENDON.

APPOINTMENTS.

Eld. J. H. FISHER, of Collinsville, Tex., will preach at East Atlanta church, Atlanta, Ga., Tuesday night after second Sunday in September; Wednesday night, Forsyth, Ga.; Thursday, Sharon, thence to the Echaconnee Association; Tuesday following, Andersonville; Wednesday, Liberty; Thursday, Chickasawhatchee; Friday, Louisville, Ala.; thence to the Choctawhatchee Association, fourth Saturday and Sunday in September; first Sunday in October he will be at Pulaski Association; second Sunday, Harmony Association; third Sunday, Union Association; fourth Sunday, Ocklocknee Association; first in November, Flint River.

OZARK, ALA., July 17, 1893.—*Dear Bro. Respass*: I am at home again, having been gone since May 25 to July 15. I was quite feeble when I left and did not know whether my tour was of the Lord or not, but I had some very happy seasons and was made to feel thankful that I had been spared to go to my old home in West Virginia and meet so many precious Saints, and to see that dear man of God, Eld. J. W. Lilly, who I was first enabled to hear preach. I visited a number of churches in my old Association, and met a number of dear, faithful ministers. I saw that sweet place in New River where I was buried in baptism and found a sweet rest, in October, 1877. I went to my old home church (Camp Creek), where we had a large audience the third Saturday and Sunday in June. I saw many of my old associates who have been made to love the Lord and follow in his footprints. Many are in that country who love the Lord and ought to follow the blessed Saviour in baptism, who I think will soon come to us. I had the sweet privilege of baptizing one dear little girl, whom I used to nurse when she was a child. Several brethren and I went to her home to spend the night, and she got in such trouble that I told the brethren to get up and come in the room where we were, and she related as clear an experience as I ever heard, and we received her at midnight, and oh, what a feast we had! I baptized her next day. She is the daughter of our dear brother C. V. Ashworth.

That Association (Indian Creek) has had much trouble. Elds. J. N. Harman, Robert M. Ashworth, Granville Hanchins, and company have led off a faction into Armenianism, such as "instrumentality," alien baptisms, secret societies, Sunday-schools, affiliation with other professions in their worship; but there are a few firm ones there. The Association has continued firm and uncompromising, and I feel like it is a blessing, as they are in a better condition than I ever saw them before. No doubt a number of God's little lambs have been led off, but I hope they will return.

I went through Kentucky, Ohio and Indiana, and I met many loving ones there. I found the Baptists in a better condition than I ever saw them there. It is true that Reese and company have caused trouble, but they simply got the dross, and left good, sound brethren. I think the alienation that formerly existed in Indiana will soon be settled and all be together. Good feeling prevails generally among God's people in my travels.

I am at home again and found my dear little family tolerably well, for which I feel thankful to the Lord. I met good, loving children of God, who treated me kindly, and I shall ever hold them in grateful remembrance.

In hope,

LEE HANKS.

ASSOCIATIONAL.

The Choctawhatchee Primitive Baptist Association will convene with the church at Antioch, Barbour county, Ala., Sept. 24th, 1893. Brethren coming by rail from Georgia will come to Clayton on Friday; those coming from South and West will be met at Louisville. For further information address Lee Hanks, Ozark, Ala., Clerk. All are cordially invited to attend.

The Echaconnee Association, the Lord willing, will convene with Bethlehem church, in Upson county, Friday before the third Sunday in September next. Brethren coming east on the M. & B., will get off at Thomaston on Thursday, and will be met by brethren of Emmaus church; brethren coming west on the M. & B., will come to Yatesville on Thursday, and will be met by Bethlehem church; brethren coming north on the A. & F., will arrive at Culloden on Friday morning and be met by brethren of Mt. Carmel and Ebenezer churches; brethren coming south on the A. & F., will arrive at Culloden Thursday night, and will be conveyed on Friday to the Association by brethren from Sharon church.

WILDE C. CLEVELAND.

The Conecuh River Association will convene with the church at Hopewell, twelve miles south of Troy, Pike county, Ala., on Saturday before the second Sunday in October, 1893. Brethren coming by rail will be met at Troy on Friday and conveyed to the place of meeting on Saturday. Those expecting to attend will please write to Bro. J. M. Hamil, or C. L. Brannen, Troy, Ala., a few days in advance of the time of meeting.

H.

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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-94

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 10. BUTLER, GA., OCTOBER, 1893. Vol. 15

BUT ONE THING IS NEEDFUL.—LUKE X. 42.

Only one thing needful? Out of all the multitude of good and pleasant and beneficial things that we have, or want to have (many of which we think so necessary for us), is there only one thing that is needful? That is what the dear Saviour said to Martha, and all his children shall, sooner or later, know that it is true. Martha is doing right in serving, but she seems to be attaching too much importance to the things about which her care and service are engaged. She overestimates the value of these things, and underestimates the value and importance of what Mary is doing. She would call her sister away from the place at which she sits (at the feet of Jesus) and have her take hold and help about these things that are, in her present esteem, absolutely necessary to be done. Food must be provided, the table prepared, the beds arranged, and how much more that a careful housekeeper can see to be done, especially when there is company to be entertained!

Yes, these things are to be done, if we have time and ability to do them, but they are not absolutely essential. Men have lived without the careful attendance of servants and the pleasant things that are so desirable and are the source of so much comfort in a home; men have been miserable in the midst of all the bountiful service and sumptuous fare that wealth can give, while others have been happy when only a crust of bread was in the hand, with no prospect of more. There may be deepest discontent and wretchedness of mind in the palace, on a bed of down, while sweet content and abounding joy may be experienced while lying on the ground, with a stone for a pillow, or sitting bound in a prison at midnight. No; these things are not essential.

But one thing is needful—is absolutely essential to true and lasting comfort and joy—and that is the very thing that Mary is doing. She “also” (that is, as well as Martha,) sat at Jesus’ feet, and heard his word. The word “also” appears to signify that she is a believer as well as Martha, and occupies the same position as a hearer of Jesus’ word that has characterized Martha. But Martha, while still a hearer and lover of his word, is at this time, cumbered with what she has to do in serving.

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There is much care on her mind, and she is troubled about the great amount of work to be done, anxious that it should be done well and in time. This disturbs her and so cumbers her mind that the words of Jesus do not come to her with their peaceful power. Mary, on the contrary, is presented as occupying the humble, quiet attitude of a true and obedient hearer of the word.

Martha is evidently wrong in wishing to call Mary away from Jesus' feet to help in the work of serving. The world is always trying to call the people of God away from that place and work to something that appears to our worldly nature of more importance. But when we heed that call we are walking after the flesh, and shall lose greatly. "Seek ye FIRST the kingdom of God and his righteousness, and all these things shall be added unto you."

Martha may stand for all the gifts to be exercised in the church. Whatever is necessary to be done—whether to preach the word, to attend to discipline, to exhort, to look after the poor, to see to the temporal needs of the one whose time is devoted to the ministry of the word, to visit the sick, to build a meeting house, or fix seats in a cave or grove for those who want to hear the preaching—the mind of some one is especially exercised about that particular work, and he is made careful and troubled about it till it is done. But there is danger of two errors in the one who is so exercised, for both of which it seems to me that this gentle and loving reproof of the dear Saviour was given to Martha: (1st) We are apt to think that others ought to feel the same care and anxiety about the thing which is upon our mind that we do, and would feel a disposition to chide those who do not, and would even call them to our help, with the settled assurance that Jesus wished them to help us. (2nd) We are apt to attach too much importance to the work which is upon our mind to do, placing it first in our mind, when it really is of secondary importance.

The work that Mary is engaged in is the one thing needful—to sit at Jesus' feet and hear his word. It is rather a blessed experience than a work; it is the gift of God; it is the good part, the true, vital, essential, lasting part; it shall never be taken from the one who has chosen it; it is the choice of the spiritual mind. To those who are directed by that mind, Jesus is the one altogether lovely, and therefore "he is their soul's delightful choice." They can say, "One thing have I desired of the Lord, and that I will seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple." Everything else that we have loved and depended upon for joy and comfort in this world shall be taken from us, but this good part, and the blessing it has bestowed upon us, shall never be taken away.

Even all that belongs to the visible church, except this one thing, this good part, shall be taken away from us and come to an end. Prophecies fail when their fulfillment comes; tongues cease when the work of the ministry, for which they were given,

is accomplished, and even knowledge vanishes away when the "love of Christ which passeth knowledge" is so felt in its breadth and length and depth and height, "that we are filled with all the fulness of God."

Knowledge of all kinds is good in its place. Learning has its place and work, even in connection with the church and doctrine of Christ, and true scholarship is valuable. Where the service of these is required in connection with the things of the kingdom of God, they will be at hand at just the right time, and in just the right degree, and when the service is done, the knowledge will vanish away, as of not enough importance to be even "remembered or come into mind," any more than the things pertaining to the old legal heaven and earth, which did so important a work in their day. (Isa. lxx. 17).

SILAS H. DURAND

Southampton, Bucks County, Pa.

[TO BE CONTINUED.]

EXPERIENCE.

CONCLUDED FROM LAST ISSUE.]

* * * The wall was removed, and I was told to leave there by the most beautiful person I ever beheld, and found myself with this person and others. I do not remember how I was removed; I did not feel like myself at all; it seemed like everything around had the appearance of gold and their garments were white. I awoke, and I believe I was happy. I could praise my God for his tender mercy and long forbearance toward me; yes, I hope I can say my God, but it does seem almost unreasonable for such a vile sinner as I was to claim such a relationship, but there is not anything impossible with Him. My burdens left me for awhile and I wanted to tell my husband of my troubles and how I had been relieved, but I just knew I must keep them, for he would not believe me, for I thought he had lost all love and confidence in me. I went to meet him on Friday evening, and when I saw him coming to meet me I just thought he was the best man in the world, or he never could have put up with me as long as he had. I could not talk to him for tears, but dared not tell him anything, and I felt like when he left to go back to his school, I would give anything if I could tell him my troubles and how I had been relieved and how I wished his school was out, but I kept it from everybody as I thought a while longer. He told me to

meet him on the next Thursday evening, as he wanted to attend a three days' meeting at Antioch, the fifth Sunday in July, and on Saturday I went there to hear preaching, but did not intend for any one to know that I cared anything about it. I took my seat not so close to the stand, but near enough that I could hear good, and I must say that Eld. Stubbs, of the Lower Canoochee Association, preached for me that day, and I wondered to myself if any one had told him all about my travails from the time I was married until then, for it did seem that he took up my case from beginning to ending. And after meeting I did want to tell him that he preached to me that day, but I was afraid to; and we went to my husband's uncle (Mr. Leander Sutton) that night, and on the way he (my husband) asked me how I liked the preaching, and I told him that Eld. Stubbs preached to me, and he said, "I'm glad to hear it." I did not tell him any more then. Next day (on Sunday), Eld. Fortner, from Florida, preached and dwelt mostly on the ministry, and I was sitting where I could see my husband, and he was just melted down in tears. I felt like he had had more to bear than any other preacher, and I knew, or believed, I was to blame for it and wanted to tell him or beg his forgiveness, but was afraid to, as I had no idea he or any one else would believe me; and on Monday he went to his school again, and it did seem that was the longest week I ever passed through. And as there was a three days' meeting at Old Canoochee, he came on Thursday evening, and I had arranged everything so I could go the three days, and on Friday there were but few out, but I just thought they were the prettiest people I ever saw. I looked on them as being perfect and I knew I was not perfect, not half as good as they were, but O how I wished I was just as good as old Bro. Lamb, Bro. Marsh and wife, old Grandfather Roundtree and wife, and several other dear ones there; but I had known and seen them there from infancy, and once made fun of them, and then it did seem that I wanted to get on my knees at their feet and beg their forgiveness. They did not have any preaching nor conference that day; it was fasting and prayer, and that evening coming on home I just had, it seemed like, to tell my husband of my troubles or a part of

them, but did not say much; but he seemed proud and believed what I told him, to my great surprise. The next day I went back, and by this time another burden had come on me; I had felt like I must join the church and had a desire to do so, but I felt too unworthy; I thought if I was as good as I thought they were I could join and not feel so unworthy. Although I had a hope that my sins had been pardoned, I had no confidence in myself, and I could not think of asking any one to fellowship me when I had none for myself. I thought they were without sin and I knew I was not, for I could not help my evil thoughts; I could not control my mind, and I wanted fellowship for this old flesh, and when they came into conference on Saturday I wanted to be away from the house. I could not hide my tears, and I knew they all would think something and I was afraid of deceiving them, and it was all I could do to stay away. That evening we went home with old Bro. Lamb, the pastor of that church, and I wanted to hear them talk, but would sit inside the house that evening, as I was afraid old Bro. Lamb would think I wanted to be with them, and I was afraid of deceiving him; but next morning I took a seat out on the piazza where they all were and tried to appear as unconcerned as possible, but I was not out there long before he asked me how I liked the old Baptists, and it so surprised me I could hardly answer him. I told him I liked them very well, and he asked me if I had always thought as much of them as I did then; I could not tell him a story, and told him. He said "enough;" that he could fellowship me, and all that day I wished I had stayed at home, for I was afraid I had deceived him; but my husband told me that deceivers were always trying to deceive some one, and I knew I did not want to deceive any one, and that day I told my husband all about my travails. On Monday morning, as he started to school, he told me to visit the neighbors all that week and not stay at home so much, but I spent most of my time at home reading my Bible, and it seemed that it was the richest thing I ever read, and so many blessed promises, and that every promise was and would be fulfilled. One day mother came and spent the day with me, and I could not think of anything much to talk about for wanting to tell her of my little hope, but I could not tell her

unless she would mention something of the kind to me first, as I never had said anything to any one except Bro. Lamb and my dear husband, and after she had gotten in her buggy to leave she said, "Mollie, you want to tell me something, and I'm not going until you tell me;" it seemed she could read my very thoughts, and she said, "Don't you want to join the church?" I could not say no, and I believe there was rejoicing together in the Lord.

My husband taught his school until the next meeting at Old Canoochee, which was the first Saturday and Sunday in September, 1888, and on Saturday morning he said we would not come home that night, and I felt like that morning I could not stay away any longer, and took along an extra suit, but when an opportunity was offered I wished myself somewhere else. I could not have the confidence or fellowship for myself that I had for them, and was afraid of deceiving them; I decided I would wait for a brighter evidence, and that probably my dream and deliverance were all an imagination; but all that evening and night I could not enjoy any one's company; I felt that I had rebelled against one that had been so merciful to a lost and ruined sinner—one that had given His only dear Son to suffer, bleed and die upon the cross to redeem his people from their sins, and now that He (God) had given me a little hope through His only dear Son (Christ), and then I was not willing to do His command, to take up the cross and follow Him. I felt that I would be punished in some way, and next morning I told my husband that I had wished I had gone to the church the day before; it did not seem that I could wait for another meeting. Bro. Isaac Jones, of North Carolina, preached that day, and it was so comforting to me; it seemed that every word was for my good and encouragement, and by request an opportunity was offered after preaching for members, and I found myself possessed with the same excuse I had on Saturday; but one went and told her experience and was received, and O how I wished I had gone, for if ever I desired anything it was one more chance, though it did not seem that I had the strength to walk to the stand, but to my surprise another opportunity was given and I could not forbear any longer, though it was indeed a great cross

for such a great sinner to offer to try and follow the meek and lowly Lamb of God. But, dear readers, I found a blessing in it—I found a peaceful mind, a clear conscience before God; all was peace and love. I wanted to go to preaching every day and be with the dear saints all the time. On Monday Bro. Jones was to preach at Antioch church, and that morning my dear husband went and told some of the patrons he would not teach school any longer; that it was heaven at home now and he wanted to stay there. We went from there to Antioch that day and on to Bro. Wm. Durden's that night, with Bro. Jones, to preaching again; but we had to go home next morning, but I just wanted to go on. It was a glorious time with all the Baptists along then, and most especially with me; I wanted to go to preaching every day. I was baptized Saturday before the fifth Sunday in September, 1888, by Eld. S. M. Anderson. But, dear readers, it was not long before doubts would come into my mind, that perhaps I was deceived and had deceived the people of God, and I had disgraced myself and dishonored the cause. I feel that it is a fearful thing to fall into the hands of the living God.

Though young in every respect, I had passed through many bitter trials, grievous to be borne. I think sometimes that my experience grows almost daily. I believe my desire is to do right, and would like at all times to be submissive to the Lord's will, but I am so prone to sin that unless he makes me willing, I cannot be so, for my will is not his. I feel like God made me willing for my husband to go and discharge his duty in the ministry, for which I hope I'm thankful, for I do know I never could of my own free will said go and preach; I never say don't go. Many times, if he could be satisfied at home, I would be glad for him to be here, for home is lonely without him many times, and then I have rejoiced at his going, for I could feel in my very soul that the Lord sent him. I have been made willing to leave father, mother, brothers and my church relationship (if indeed I can claim one) and many friends, and come here (to Thomas county), I know not for what cause, but I believe it was the Lord's work. I was made willing to come, if I had to live on rented land and in a very sorry house, and until two days before I was to take my departure I knew no other, when I

received a letter from my husband, saying that he had bought land and very good, comfortable houses. I believe I have realized this Scripture, "First seek the kingdom of God and His righteousness and all these things shall be added unto you." I had never been away from my parents one month at the time, but when I found that my husband would come here, the very breathing of my soul was, Lord, make me willing to go. I was weak, both naturally and spiritually, being afflicted for four years, and I was almost idolized by my parents; it seemed more than they ever could bear, but for all this I felt that I must leave them. I had never seen a face down here, but I felt that I would find friends, and indeed I have. I must say that I've never met better people, and I have found fathers and mothers in Israel; they often make me hang my head by their loving kindness, and I can only pray God's blessing on them; I know I can never repay their many kind acts, but I hope and believe God will bless them, not for my worthiness at all, but for their Christian walk and acts. My health is better than it was up there, and I would almost as soon doubt my experience (if I have one) as to doubt the Lord's will for us to come down here.

Now, dear brothers and sisters, I have done as you requested, though in much weakness and fear, for I was afraid to write and afraid not to write. If I could write as some it would not be such a task to write to God's dear children, but I fear that I too much lack in spiritual wisdom and understanding to write anything concerning those things which should, at all times, make up my thoughts and fill my mind with anxious trembling and fear. I fear I've been too lengthy for no comfort in my simple way of expressing my thoughts.

Now, very dear Bro. Respass, I submit this little scribble to your better judgment; hoping to see you one time on earth and hear you preach, I will now close. May the dear Lord abundantly bless and strengthen you and all the dear household of faith, for His dear name's sake. I am your unworthy sister, if one at all,

McDonald, Ga.

MRS. R. H. BARWICK.

EXPERIENCE.

Dear Brethren and Sisters: I have had in mind for some time to offer you some of my reasons for the hope that I have of the pardon of my sins, and also the cause of my becoming a Baptist. I was raised from my earliest recollection under the Methodist discipline of the strictest order, up to womanhood. I loved them naturally as a people and denomination, and believed them to be the church of Christ, not knowing anything about any other denomination; neither did I care to know; all was at peace within. I attached myself to the Methodist church at an early age, and was informed that I was baptized when an infant, which of course, as I grew up, I believed to be all right, and believed that a few rounds of what was taught to be good works would complete my salvation in this life, and insure me a home at last in heaven. So time passed away till 1857, when I was married, my husband being of the Baptist belief; and he and I entered into a covenant, or agreement with each other, to enjoy our own religious opinions, according to the dictates of our consciences, without any embarrassments or persuasions on either side. I was determined to never make any attachments whatever to the Old Baptists, for I looked upon them as being the most selfish and prejudiced denomination upon the face of the earth. I made my mother some pledges never to be drawn off by Baptist persuasions, and I would say, if it was my dying testimony, that I never was influenced in the least degree by man nor mortal. Up to this time I never had seen nor felt myself to be what I was by nature—dead in trespasses—since I was ignorant of God's righteousness, or a salvation by grace. But my intention was, at some future time, to perform some good works that God would be pleased with, for I verily believed that I had the power, and would, bye and bye, accomplish the work all right and be a good Christian. I told my husband once that I could have obtained religion at a certain time if I had yielded to the Spirit. I guess it would have been about like the Pharisee's religion was, when he prayed and thanked God that he was not as other men are, for I understand God by inspiration to say, "thy people shall be a willing people in the day of thy power." So this

winds up, I hope, the Pharisaical part of my life, and brings me to the year of 1864—my husband then in the war. I had attended my church as often as I could, and enjoyed the preaching, as I thought, until some time in the Spring of 1864, when I became weighted with troubles and an uneasiness of mind, such as I am at a loss to describe. It seemed to me that something surely was going to happen to me, or some of my little family; that death would inevitably be the result of such awful feelings. I would try to justify myself, as I had lived moral and always tried to do the best I could, but all this did me no good. My troubles grew heavier, and when I looked back over my past life I could see that all was sin and folly; that I was by nature a child of wrath, dead in trespasses and sin, without hope and without God in the world. I began to call upon the Lord for mercy, if it was possible to relieve my poor, troubled soul; I would go to church, where I had so often heard was the place to get religion, but alas! my trouble grew worse; all the plans that I had fixed up away back yonder had failed. When I would apply to the law it condemned me; the preaching that I once enjoyed, now I abhorred; I would go home from church weeping and mourning over my poor, sinful and hard heart. In this way I went bowed down in mind, believing that the time had been when I might have repented, but now it was too late! So in this condition I awoke one morning so oppressed and distressed in mind that it seemed to me my poor heart would burst; I went out behind the garden to ask the Lord once more to remove that awful trouble that did so oppress me, and when I got to the place I dropped upon my knees and began to pour out my complaint to the Lord and beg for mercy. While thus engaged, it seemed that all my trouble dropped off in a moment and vanished as the wind; I arose rejoicing and praising God for his redeeming grace. I never have been able to use language to fully express my feelings at that time; I felt that I loved the cause of Christ and those that I believed to be his people; and He said, "If ye love me, keep my commandments." I desired to follow him in all his precepts and examples, and I began to enquire of myself if I had ever been baptized, but did not feel that I had, in gospel order, for I learned from the Scriptures that baptism is not

or the putting away the filth of the flesh, but the answer of a good conscience towards God. Consequently I was unconscious of any such feelings, being christened while an infant. I learned that when our great King and Lawgiver demanded baptism of John and John forbade, He said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." I felt if it was a righteous act, that I wanted to receive it just as he did. Therefore, my first decision was that I would, for the love and honor I had for my parents and to save my pledges, go to the church where my membership was and ask the circuit preacher to baptize me; but my decision was soon frustrated by many questions that occurred to my mind in regard to this faith and practice, of administering some of the ordinances and passing over a part unnoticed. Such I did not believe to be gospel truth. The Apostle Peter said, "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that we should follow His steps." I think it had become my heart's desire to follow Him (unworthy as I felt) in all his ordinances and examples, and to do this, I would have to do that which I had pledged myself never to do—that was to leave the church where my parents, sisters and brothers belonged and join a people that I had so much despised—but I had become fully satisfied by this time that the Primitive Baptists were the only denomination that administered the church ordinances in gospel order, and that preached a full, free and complete salvation by grace through faith, without any merit on the part of the dead sinner. Now, being satisfied as to the church, my great desire was to have the fellowship of that church; but from a sense of unworthiness, I stayed out of the church until March, 1868, when I offered myself to the church and was received and baptized by Eld. James Mosley. I then felt that my troubles were over; but another warfare soon commenced, and so I have been winding my way through doubts and fears up to the present time. Yours in great tribulation,

Blanton, Fla.

MARTHA E. BLANTON.

Many complain for want of liberty who thrust their feet in Satan's fetters.

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.—Psalm xcvi.

DEAR BRETHREN: These words have but now come into my mind with a feeling of solemn stillness and peace, and with a recollection also of what they were once to me, many years ago. I feel like trying to tell you all something of what has been in them to me, not only at the one time just referred to, but even now, and in a measure at all times. For these words have for many years been often with me to comfort and to bless. It has been my experience sometimes to be by many experiences and many scriptures, led into some truth which I could feel and realize, but which I could not put into words or express. And in a little while, as I would be meditating, while this to me as yet inexpressible truth would be burning within me, all at once some short sentence of scripture would be in my mind, and would perfectly express, as it seemed no other words could, the special truth that for weeks or months had lain in my mind. And these scriptural words thus given me were ever after precious to me. All this has been true of the words quoted at the head of this article. They came to me once in a time of trouble, when my heart was heavy with the burden of anxiety and anticipated sorrow; and when they were given, they seemed the perfect scriptural expression of the faith that long before had been within me, and upon which I had rested. They did not come to me as the revelation of a formerly unknown truth, but as the revealed expression of truth already seen by experience. I cannot remember when, after a fashion, I did not believe that our God is an absolute sovereign, doing his will among the armies of heaven and the inhabitants of earth, and that "His kingdom ruleth over all." But I believed it as a theory which seemed to me to be taught in the Bible, and in harmony with other facts which I had seen and believed in. I did not find milk and honey in THIS FLINTY ROCK; but the time came when this truth became to me more than my necessary bread. When this rock, which had seemed to be only a rock, and as hard and unyielding as a rock, and yet a truth not to be gainsaid, was revealed to me, I found in it all that, like milk and honey, could nourish and strengthen the soul. Is it not true that all the doctrine of God our Saviour must seem to the natural mind as a rock, true it may be, but yet forbidding and hard? But oh, how different this doctrine seems when out of it comes the pure honey and milk upon which we feed. When we cry for bread even the stones can be made bread to us, and the things which we thought to be so dry and hard are found to be laden with blessings. So I found the truth contained in the first verse of this ninety-seventh Psalm once in my life. I feel like telling you about it. I can tell the circumstances, but I cannot tell the power of the words in my heart. Others must experience that as I did to know it:

Several years after I had moved from Maine to Maryland, one

day in the winter a telegram came to me saying that my mother was very ill, and that if I wished to see her alive I had better come at once. I left my home immediately for the journey of five hundred miles. I was deeply troubled. As I left my home I doubted if I should find my mother living. On the way I felt deeply burdened and depressed. It seemed as if I could not be reconciled to the thought of seeing her no more alive. During most of the day I continued in this gloomy, restless and uneasy frame of mind as the cars took me rapidly on the way. Finally, just before I reached New York city, I opened the pocket Bible which I had with me, and as I opened it, my eyes rested upon this first verse of the ninety-seventh Psalm, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." I read no further; I did not need to read any further; it was enough; the Lord reigneth. As I thought of them, like a flood of light the completeness of their meaning dawned upon me. The Lord, the Maker of all things, the allwise, the omnipotent, omniscient and omnipresent God alone reigns, and He reigns absolutely, and everywhere, and in all things. Thus His *name* and His *work* both were opened to my mind; and then I thought, "The Lord reigns now, and reigns in my life." "I am in His hands, my mother is in His hands, and I am glad," "Whether I find my mother living or dead, still God reigns, and all is well." I closed the Bible, and I went on my way in peace of mind. I found my mother better; but more than this comfort was the comfort of absolute rest in the sovereignty of God. I have never entirely lost the sweet savor of this experience since. Perhaps no words are in my mind oftener than "the Lord reigneth." I do not comprehend all the power of his reigning, nor all its fullness, but I can rejoice that there is no place, nor thing, nor event, where His sovereignty is not complete, so that no one can stay His hand. And I rejoice that in His sovereignty He is too wise to err, and too good to be unkind.

I remain your brother in the precious hope of Christ,

F. A. CHICK.

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

EDITORIAL.

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READ THIS, PLEASE.

DEAR BRETHREN, SISTERS AND FRIENDS: I am sure that you appreciate the MESSENGER as a blessing to you and your families; I am sure I hope that God has blessed it thus; and I trust that He has purposed to continue it as a blessing to His people; and that to that end He has and will incline you to aid all you can in keeping it up and extending its circulation. There is hardly one of you but could, with a little effort, get at least one new subscriber, and many could get several of them.

It requires over \$200 in cash each month to keep the MESSENGER a going, and as the times are hard, it puts me to my very best to keep on. Now, please think of this, and remit promptly, and get new ones to enlist. One dollar a year is but little for you to raise in comparison with over \$200 per month. And to those behind: I beseech you to remit without delay, for I have waited on you, and please do not disappoint me.—R.

The mariner has no praise who sinks his ship before he comes to the harbor; that soldier obtains no glory who lays down his arms in the heat of the battle. Some say that the chrysolite, which is of a golden color in the morning, loses its splendor before the evening; such are the glittering shews of hypocrites. Though fiery meteors fall to the earth, yet fixed stars remain in heaven.

TRAINING CHILDREN.

Train up a child in the way he should go; and when he is old he will not depart from it.—Prov. xxii. 6.

Having been requested by some brother several months ago to write upon the above text, we offer a few remarks, with the hope that some one with more ability will give a more satisfactory solution of it:

1. The *child* mentioned in the text may have reference to one born of the Spirit, being a proper subject of training in gospel doctrine and ordinances; but still a good lesson of instruction may be drawn from it also in a natural sense. We speak to Christian parents specially.

2. To train one up in anything is to teach, educate and discipline him so as to form his general character. To train a child, therefore, in the way he should go, it is not only necessary that parents and guardians should know that this very responsible duty rests upon them, but that they, if successful in training, should be both able and willing to do it. Between parents and children there is an inseparable natural relation, and no power nor wisdom on earth can dissolve that relation. And while the parent is bound by the strongest principle of natural affection to his child, and of duty to God, to train up his child in the way he should go, the child is bound by the same natural law and duty to God, to honor, reverence and obey his parents.

3. Perhaps there is nothing connected with parental duties and responsibilities in which they feel their deficiency more than in the proper training of their children, in modesty, honesty, sobriety, truth, justice, equity, industry, economy, morality and general intelligence in the proper use of the affairs of this mortal life. Nor is there anything connected with parental responsibilities of more importance, not only to families but also to communities and governments for ages to come.

4. To train children for church membership, or for heaven and eternal glory, is quite another thing from that moral training of which we have been speaking. It is the work of God—of Christ and the Holy Ghost—to put away sin and prepare any one for either heaven or the church. If we fail in that which is our duty, why

should we attempt that which is not? If we fall short in that which God requires of us, why should we attempt a still greater work which he has not required?

5. The Scriptures are regarded by all Primitive Baptists as the word of God, and the only rule of faith and practice—the infallible standard by which truth and error must be tested. If, therefore, the work of training and forming the character of children is not according to this divine standard, their training is in the way they should not go, no matter how highly it may be approved of men.

6. Societies instituted by, and based upon, the wisdom of men, for training children in the way they should go, even in a temporal sense, or to bring them to Christ, or save their souls from sin and hell, and bring them to heaven and to God, are unauthorized and unknown, either in the Bible or in the New Testament. Such societies are a base and dangerous assumption of authority. Children, therefore, who are trained and their characters formed by such societies, are trained in a way they should not go, because it is a way unknown to the Bible, and when such children get old, they will not depart from it, unless the sovereign grace of God puts them in the right way of the Lord.

7. If Sunday School *Societies* are of God for the training of children either morally or religiously in the way they should go, let some of their lecturers, teachers or votaries please tell us in what chapter, and verse of either the Old or New Testaments an account is given of the origin of such institutions, or of authority for any class of men under heaven to institute one.

8. That there is a parental obligation to care for and train children as the word of God requires, we freely grant, and insist upon its observance, but we most emphatically deny that God in his holy word has committed this sacred trust to a modern Sunday School or any other institution of men not authorized in his word. We do not, however, wish to be a “busybody in other men’s matters,” and consequently we do not molest, or in any way interfere with any religious sect who have Sunday Schools, so long as they will attend to their own business, and let Primitive Baptists and their children alone. But when they seek to ensnare Christian parents or poison the minds of their children

against them by telling them they ought to go to Sunday School, even against the will of their parents, we feel that we should be remiss in our ministerial duty if we did not then lift a warning voice and speak in defence of the truth. Any training, inducement or enticement of a child to disobey his parents, is a training in the way that the child should not go. It will work for the ruin of the child and disturb the peace of families and communities.

9. Public opinion and general popularity is no proof that anything in morality or devotional training is right. In matters pertaining to an acceptable service to the true and living God, public opinion has always been wrong from the days of Cain down to the present time. Man being "alienated from God, and in his mind an enemy by wicked works," is naturally pleased with his own works. Any system, invention, society or institution which is based upon the wisdom of men claiming to be moral, benevolent or Christian, will receive the tacit or public sanction of the masses of the people, and be very popular among men. It is congenial with their very nature that it should be so, for "they are all gone out of the way," and are "together become unprofitable." They have "gone in the way of Cain," which was a way of his own choosing, and not of God's appointment.

10. When children are trained up from the cradle to manhood in the way they should go, they are not only trained by those to whom God has committed the sacred trust, but they are trained according to the standard given in the word of the Lord. They are taught by both precept and example the things they are to do, and that which they are to shun.

11. Those parents who are required to "bring their children up in the nurture and admonition of the Lord," must themselves be living and daily examples of what they teach to their children. It is vain to hope for any good results to children by a mere wordy advice or moral lectures, unless the daily example and practice of the parents correspond with their lectures. As a general rule, children are trained for good far more readily by the daily example of their parents than by the best lectures without example.

12. But few perhaps, if any children, in these evil

(2)

days, are trained in the way they should go, but rather in the way they should not go, and when they become grown and have parental responsibilities their example to their children is also wrong, and thus society becomes worse and worse, until men are without natural affection for each other, and in religious matters they suppose earthly gain is godliness, so that they do not scruple to make any religious profession that will render them popular and advance their worldly gains (1 Tim. vi. 5). "But thou, O, man of God, flee these things, and follow after righteousness, faith, charity, peace, *with them that call on the Lord out of a pure heart.*"—2 Tim. ii. 22.—M.

THE INTERPRETATION OF THE SCRIPTURES.

II. THE SPIRITUAL INTERPRETATION.—(Continued.)

I now enter upon the discharge of the solemn and important duty which I feel to be laid upon me, the feeblest and most unworthy of His servants, if indeed a servant, by the God of Israel—the examination of the more or less injurious perversions of the true interpretation of the Scriptures (and the causes of such perversions) which have insinuated themselves among Primitive Baptists during the present century. And I desire to say in advance, that I would have much preferred to have had this difficult, delicate, and unwelcome task devolved upon any one of my brethren, rather than upon myself; that I greatly shrink from it, not because I fear the face of dying clay, soon to molder into dust, but because I feel, as I trust, to fear the living and true God, and am deeply conscious of my own utter insufficiency, in and of myself, for the proper discharge of such a duty. But at the same time, I have an humble reason to hope that for several years the God of Israel and of providence has been preparing me in a most painful manner, that I myself never could have chosen or foreseen; by sore bereavement and severe suffering and enforced separation from secular business—by a succession of crushing and fiery trials emancipating me from self and the world as never before—by placing me, in my bodily condition and my feelings, upon the solemn verge of the grave and of eternity—for addressing to my brethren, as from the immediate and holy presence of the Most High, affectionate words of instruction and warning in regard to what seem plainly to me the departures made by some of them from the good old paths of eternal truth. I pray the Lord, for the sake of His dear Son, the Head of the Church, to guide, by His Spirit, my heart and mind and pen, and to bless my poor words to the good of His people and the glory of His name. May He be

pleased to purify us from every selfish and worldly motive, in both the writing and the reading of these pages. In view of the momentous scenes of the eternal world that are just before us, every temporal consideration—all worldly interest or applause or conceit—should, in this solemn investigation, sink into utter insignificance; and with honest and earnest hearts should we seek to know, in reference to all spiritual matters, "*the truth, the whole truth, and nothing but the truth,*" which alone can do any human being any real and lasting good.

I desire to speak accurately, clearly, and yet kindly upon each one of these interesting and important subjects. For the purpose of rightly understanding and fairly stating the views of brethren, I have, during the present year, diligently and laboriously explored the Primitive Baptist records for the last seventy years—carefully examining about thirty thousand pages of our literature as published in books and periodicals, and making one hundred and forty foolscap pages of notes upon the same, and ten foolscap pages of index, containing seven hundred references to the opinions of our most able and esteemed writers on a great variety of subjects and Scriptures; so that I am prepared to name at once, in every reference, the author, volume, and page.

1ST—ASSUMPTION OF INFALLIBILITY.

On page vii. of the Preface of the Church History, I have said: "I lay no claim to inspiration or infallibility. I believe the Old and New Testament Scriptures to be absolutely the only inspired and infallible book in human literature; such is the fundamental doctrine of the Baptist Church and of the Protestant Reformation. By this divine standard I desire the present volume and every other creatural work to be finally tested—to be accepted if and when in accordance, and rejected if and when not in accordance, with this standard. 'The best of the interpretations of the Bible are but the interpretations of fallible men.' The right and duty of private judgment in the interpretation of the Scriptures is also a fundamental Baptist and Protestant doctrine; such right I not only claim for myself, but I willingly allow to every other human being—only let each one remember and admit that no person and no set of persons now on earth are infallible. Papacy is equally offensive to reason and to faith. He who claims infallibility for himself, or for any other man since the Apostolic Age, ceases to that extent to be a Baptist, or a Protestant, or a follower of Christ, and renounces those precious principles of religious liberty, in defense of which have flowed rivers of the best blood on earth. A proper knowledge of genuine Church History delivers us from the tyranny of both ancient and modern popes of every name, and directs us to the Bible as the only authoritative standard of faith and practice. Old School, Primitive, or Bible Baptists, should be the last people in the world to have a pope or popes among them. No book, no pamphlet, no periodical, no document of any kind, must be taken as a substitute for the Bible;

and no author, no editor, no preacher, no teacher, no writer, and no body of men, must be substituted for Christ, who is the only Prophet, Priest, and King of His people."

One of our most venerable and powerful ministers wrote, not long before his death: "We would by no means encourage a morbid spirit of jealousy, suspicion, or unreasonable criticism, for we are to cherish a confidence in those who labor among us in word and doctrine, and esteem them highly for their works' sake. Still, we should regard them as men in the flesh, liable to err; and therefore the saints, who are to judge angels, are to carefully compare what they hear with their own experience, and both their experience and what they hear or read with the Holy Scriptures. No minister of Christ at the present day, unless swayed by carnal ambition, would willingly be regarded as a standard writer or preacher; but would rather admonish the brethren to accept his views only so far as they are sustained by the testimony of God, as contained in the inspired word." "Much trouble," he well says, "has resulted to the household of the saints from those who have attempted to explain to others what they do not themselves understand, especially when such expositors insist that their speculations shall be accepted as infallibly correct. It is not well for us to be wise above what is written by divine inspiration. When men attempt to teach us what they do not know themselves, and when they forge out a theory satisfactory to themselves, if they attempt to palm it off as infallibly correct, and brand such of their brethren as cannot subscribe to their theories as heretics or fools, and particularly if they also misrepresent the views of other brethren to raise a prejudice against them, mischief and confusion must follow. Would it not be better for us all to observe the admonition of James (i. 19), 'Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath?'" Another esteemed minister writes: "While it is profitable for the saints to interchange views, and talk of their individual experiences, it should never be forgotten that the most devoted Christian is liable to be deceived by the devices of the tempter; so that it is possible that even those whom we regard as reliable instructors in the doctrine of Christ, may sincerely hold views which are not authorized by the direct and clear teaching of the Scriptures." And a wise and lovely brother, who is not a minister, writes: "Let us beware of those that would lord it over God's heritage; that would judge our liberty by their conscience, who count us as heathens or heretics for not seeing and walking in their light, regardless of the light of inspiration; thereby creating confusion and breaking peace among the saints. We know that such is not of God, for He is not the author of confusion, but of peace."

Peter exhorts his fellow elders "not to be lords over God's heritage, but examples to the flock," and to "be clothed with humility" (1 Pet. v. 3, 5). Paul cautions the bishop (or elder) against being "lifted up with pride, which caused the condemna-

tion of the devil," and himself disclaimed "dominion over the faith" of the church; and claimed to "know only in part, and to see through a glass darkly," and says, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know;" and declares that charity or love, which is more important than knowledge, or prophecy, or faith, or hope, "suffereth long, and is kind, envieth not, vaunteth not itself, and is not puffed up" (1 Tim. iii. 6; 2 Cor. i. 24; 1 Cor. xiii. 9, 12; viii. 2). Job's three friends, who thought that wisdom would die with them, were pronounced by him "physicians of no value, forgers of lies," and "miserable comforters" (xii. 2; xiii. 4; xvi. 2). The wise Solomon says that "there is more hope of a fool than of a man wise in his own conceit" (Prov. xxvi. 12). And the Lord Jesus says, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister (or servant), and whosoever will be chief among you, let him be your servant (or bond-servant); even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many;" and "whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven;" and He calls all His people to come unto Him, and "learn of Him to be meek and lowly in heart" (Matt. xx. 25-28; xviii. 4; xi. 28-30). And "God resisteth the proud, and giveth grace to the humble" (1 Pet. v. 5). The wisest, greatest, and most Christ-like men are the humblest, regarding themselves as less than the least of all saints, and esteeming others as better than themselves, subjecting their views in all things to the inspired Scriptures, searching them daily, like the noble Bereans (Acts xvii. 11) to see whether things are so or not, and carefully avoiding the slightest approach to that Pharisaic and Satanic pride which is the chief cause of all religious quarrels and divisions.

Let it be remembered that infallibility may be claimed not only directly, but also *indirectly*—not only in words, but also in *actions*; and when *indirect* and *acted*, the claim may be more delusive and dangerous than when direct and spoken.

2ND.—DISPARAGEMENT OF THE SCRIPTURES.

Brethren are greatly mistaken when they suppose that they glorify the Spirit of God by depreciating His written word. And the inspired word *is* depreciated when it is not constantly read and searched and observed and made the authoritative standard of all our doctrine and practice; when its plain teachings are ignored or belittled or theorized away; when we do not seek in every way provided for us by its Divine Author to understand its real and full meaning; when we read *into* it our own preconceived ideas, instead of striving to read *out of* it the mind of the Spirit; when we thus virtually lord it over the Omniscient One who indited the Scriptures, instead of sitting humbly at His feet to learn of Him;

when we tear a passage out of its connection, or pervert the evident meaning of the writer, in order to wrest it to suit our own private and improper purpose; when we scrupulously attend to the tithing of mint and anise and cumin, and omit the weightier matters of judgment, mercy, and faith, reversing the clear intention of the Spirit in the word, attaching the *greatest* importance to things that He makes the *least* important, and the *least* importance to things that He makes the *most* important, and thus imitate the hypocrisy of the Pharisees; when we subordinate the word of God to the word of man, instead of saying, like the Apostle Paul, (Rom. iii. 4), "Let God be true, but every man a liar." From all such ruinous methods of disparaging His written word, may the Lord be pleased to deliver us.

It is not, however, a disparagement of the Scriptures to tell, in our own language, what we think they mean (unless we belittle or belie their meaning), as otherwise there could be no exposition or interpretation of the Scriptures, and no use for the edifying gifts which the Lord has committed to His people for their mutual instruction, admonition, and comfort. S. H.

[TO BE CONTINUED.]

ONE IN CHRIST.

CONTINUED FROM AUGUST.]

We will now, after so long a time, return to the helpless man lying at the feet of Jesus. There in the house he lay, the most helpless one of them all and yet the nearest one of them all to Jesus. There can be no doubt of his attracting their attention, and probably exciting their contempt more than pity, and that it was very humiliating to the poor man there can be no doubt. But his needs were great, and Christ was the last resort. But it was not in vain that he was there; nor was the labor of faith and love of his four brethren vain in bearing him there. Never has God, the Holy Spirit, ever said to a sinner, Seek ye me in vain; nor has He ever said to a Naomi to seek the rest of a Ruth in vain: never! Nor did He say to those four troubled and loving brethren, Seek ye me in behalf of your helpless brother in vain. God cannot lie. No needy sinner has ever been brought in touch of Jesus without experiencing virtue from the contact; and if there was not another one at that meeting strengthened by the preaching of Jesus, the palsied man was; and he was made

strong enough to arise and go to his house. He had faith.

The first thing that Jesus did for him was to forgive his sins; "Son," said the Lord, "thy sins be forgiven thee." How endearing the words; and how they must have humbled as well as astonished him. His sins were then gone in fact, for he was as a little child.

But sins to be forgiven must have been atoned for, covered or put away. David's sin in the murder of Uriah, was put away before he was convicted of it by the words of the prophet Nathan; and having been put away or atoned for, he was made penitent for it, and penitence was followed, as penitence of the Spirit always is, by pardon and forgiveness. So it was with the helpless man at the feet of Jesus.

But there were certain of the scribes sitting there reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? There is a great deal of the same sort of reasoning in this day, as if we could understand God by human reason. The man—whether a learned scientist or a Primitive Baptist—that attempts to find out God by human reason, will fall as short of it as the scribes at that meeting did. No human reason could ever have divined that the Creator of man and the universe was in that humble, simply-clad poor man that stood in their midst preaching to them; the man whose face bore marks of sorrow and self-denial, and on whose countenance seldom, if ever, a smile was seen. Now these scribes were wise in human wisdom, but princes as they were in this world's wisdom, the wisdom to see God in Christ was hidden from them, while it was revealed to babes in worldly wisdom. That poor, palsied man realized God in Christ, but the scribes did not, and believed the act of Christ in forgiving his sins to be blasphemy.

Jesus perceived in spirit what was in their hearts, and said, Whether it is easier to say to the palsied man Thy sins be forgiven thee, or to say Arise and take up thy bed and walk; but that you may know that the Son of man hath power on earth to forgive sins, (he said to the sick of the palsy), Arise, take up thy bed and go thy way unto thy house, and immediately he arose, took up the bed and went forth before them all; insomuch that they were all amazed and glorified God saying, We never saw it on this fashion.

There was much excitement; some, maybe, were

speechless with astonishment, and others cried out glorifying God, saying that they had never seen the like before. How long this shouting and excitement lasted is not known, but probably until the meeting broke up, and even after it broke up was continued in little knots as they journeyed homeward. In the meantime, the restored man found no difficulty in walking through the crowd on his way home—the same crowd that would make no room for him to be borne to Jesus.

Now, as to what may have been the permanent effects of the preaching and works of Jesus on that crowd, may not be known only in eternity; but it is probable that with most of them, it was seed sown on stony ground which, springing up with joy for the time, soon withered away in trials and temptations.

But there were four at least besides the palsied man, that realized permanent strengthening, though not in precisely the same way that the palsied man did. They were strengthened like Naomi was strengthened in the marriage of Ruth to Boaz. She loved Ruth and sought rest for her from her burdens, and that could be obtained only by marriage to Boaz, her rich kinsman. When she realized her prayers and loving counsels in the marriage, and especially in the fruit of it in the son that the Lord gave Ruth by the marriage, her life was restored and her old age nourished, and the child lay in Naomi's bosom as her own child, and she became its nurse as its mother. Thus Ruth and Naomi were one in Ruth's son. And so were the four brethren one in the forgiveness of the palsied man's sins and in his arising and walking unto his house. They were joined together in the Lord as they had never been before.

The arising and walking of the helpless man was, or should have been to all evidence that his sins had been forgiven. For that is to this day the evidence that a man's sins have been forgiven; it is shown in his changed life and walking according to Christ's commands. His sins must first be forgiven, and obedience is the evidence of it. It is not that if he will arise and walk that Christ will forgive him or, forgive him for arising and walking, but that acceptable obedience to Christ is the evidence that sins have already been forgiven, as the palsied man's walking was evidence that he had been healed.

Thus these five, the four who bore him and the forgiven and restored man, were bound together by the Lord in one bundle, and thus brought together, they could worship in one spirit; and each to say to each, Thy God is my God. Here is the church of Christ built upon Christ, both Jew and Gentile.—R.

[TO BE CONTINUED.]

[This letter was overlooked, and should have been published in last issue.—ED.]

W. Y. NORMAN—*Beloved Brother in the Lord*: Your kind letter of 17th most gladly received yesterday. I feel thankful to the Lord to know that I still have a place in your memory and in your Christian love and fellowship in the truth, and to know that the Lord has preserved you to stand fast in the truth and order of the gospel.

I have often thought of you, though but seldom heard anything from you since we parted in Alabama. It seems marvelous to me that I have been preserved for so many years in the furnace of affliction. And like the Zion of our God, we may all say in truth, "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

I know that I do often feel as though my whole life were a failure and a blank of anything good. And though I have long had a name and a place among the Lord's people, and have been called to fill very important and responsible positions among them, and have tried to serve them to the best of my ability, yet it seems to have been but a poor and crippled service in everything. A failure here and there all along, till now I am near the end of my journey, with a clear conscience that I have, "as much as in me is," tried to live peacefully with all men, and to encourage the same in others. Nor have I shunned "to declare the counsel of God," so far as I have understood, keeping back nothing which I considered profitable unto the saints of God, though it has caused me much toil and labor, and even reproach and many trials and tears, the Lord has been my helper and refuge, strength and support.

Dear Bro. Newman: I feel inclined here to say to you as a comparatively young minister in the service of

churches, as I suppose you are, that I regard the pastoral care of churches as one of the most sacred and responsible callings ever committed to man. No other calling on this earth involves such great responsibilities as devolve upon him whom God hath called to the work of the ministry to "feed the flock of God and take the oversight thereof with a ready mind." In view of these sacred responsibilities, even an apostle of Jesus was made to exclaim: "Who is sufficient for these things?" None are sufficient for these duties except those who are made sensibly to feel that "our sufficiency is of God, who hath made us able ministers of the New Testament (or covenant), not of the letter, but of the spirit." To be an able minister of the spirit of the new covenant some things more are necessary than what is called an "able speaker," or "fluent pulpit orator," as the world would say. This is not what constitutes an able ministers of the New Testament. But it is to be able by the teaching of the spirit in one's own experience, and by an understanding of the written word of the scriptures to speak to the understanding, comfort and edification of the poor in spirit, who tremble with reference at the word of the Lord. It is to be able to instruct, to be apt to teach by adopting the teaching to the nature of the case and to the necessities of the church for such teaching at that particular time. An able minister of the New Testament comes not only with the letter of truth, but in the spirit of it, in love, in meekness, and in much trembling of soul.

The mere pulpit exercises of a faithful gospel minister and pastor of a church are but a small part of the duties and responsibilities that devolve upon him as one who has the oversight of the flock of God. Often his private interviews with the members and with their families are much more profitable to instruct, comfort, edify and settle approaching or existing troubles than any preaching he could do from the pulpit in the public assemblages of the church.

But, dear brother, while I but briefly hint at a few things on this point, I would not forget that "in all things" that a gospel minister and pastor teaches to others, "he must show himself a *pattern* of good works." His life must be orderly, and he must be a living exam-

ple and pattern of the truth of the doctrine and order that he proclaims.

But while this is a great and good work, the perversion of it by men who have assumed to be what they are not, is a very bad work, and very hurtful to the peace of the church. It caused even the apostle to shed tears when he warned the church against these enemies of the cross of Christ.—Phil. iii. 18.

Yours in love,

W. M. MITCHELL.

EXTRACTS.

WALLACETOWN, ONTARIO, CANADA, Aug. 10, 1893.—*Dear Bro. Respass*: In the July number of the MESSENGER, I notice an article over the name of E. Rittenhouse. Near the beginning of his article he says: "It ought to be the object in both writing and publishing, to benefit the reader. We are all necessarily learners, and we never get it all learned." Further on he says, "There is no object about which we know less than that of the existence and attributes of Deity, and yet no subject about which men have been so persistent and determined in maintaining their several theories. The phrase may be frequently met with among the English writers of a generation or two ago, 'God the Father, God the Son, and God the Holy Ghost.'" "As it is emphatically declared in the Scriptures that there is one God, and there is no other but he, and as we only know of him as he has been pleased to make himself known, phraseology that sets forth three Gods is not only unscriptural but unwarranted."

Now, in reading these quotations from the article in question, we would infer that the writer charges those English writers with being Tritheists, or believers in three Gods. We will take four of the most prominent of the English writers among the Baptists, two of them in the last century, John Gill and John M. Gowan, and two in the present century, J. C. Philpot and William Gadsby; all four frequently use the phrase, God the Father, God the Son, and God the Holy Ghost, in their writings. Now, will any one acquainted with the writings of these men of God, charge them with being Tritheists, or believers in three Gods? William Gadsby, in his writing, makes use of the phrase, God the Holy Ghost, more frequently than any other writer that I am acquainted with, and where do we read of any other man in this generation that was so signally blessed in his ministry to the edification and comfort of believers? He had one member in his church, a deacon, that bitterly opposed him for using the phrase, God the Holy Ghost, and before this member died he confessed his error and freely acknowledged his wrong in his opposition.

Now, to the law and to the testimony, to see whether these

English writers were justified in using the phrase God the Son, and God the Holy Ghost: "And Thomas answered and said unto him, My Lord and my God."—John xx. 28. "And of whom as concerning the flesh Christ came, who is over all God blessed forever."—Rom. ix. 5. "But unto the Son he saith, Thy throne, oh God, is forever and ever."—Heb. i. 8. The Apostle Peter, charging his awful crime upon Ananias of lying to the Holy Ghost, says, "Thou has not lied unto men, but unto God" "But there are diversities of operations, but it is the same God which worketh all in all."—1 Co. xii. 6. "To the acknowledgment of the mystery of God, and of the Father, and of Christ."—Col. ii. 2

Now, to prove that these English writers are not alone in using the phrase God the Father, God the Son, and God the Holy Ghost, Eld. G. Beebe, in his selections of hymns, has one in which the phrase is used, and as the hymn is so good, we will quote it all:

Glory to God the Father's name
Who, from our sinful race
Chose out his favorites to proclaim
The honors of his grace.

Glory to God the Son he paid,
Who dwelt in humble clay,
And to redeem us from the dead,
Gave his own life away.

Glory to God the Spirit give,
From whose almighty power
The saints their heavenly birth derive,
And bless the happy hour.

Glory to God that reigns above,
The eternal Three in One,
Who, by the wonders of his love
Has made his nature known.

[HYMN 1,305.]

Eld. S. Hassell, in his excellent History, uses this language in a note on page 23: "The entire cause of the poor sinner's salvation is the electing love of God the Father, the redeeming love of God the Son, and the regenerating love of God the Spirit." But E. Rittenhouse may object that the hymn quoted is not Beebe's, but Watts', but Eld. Beebe selected it, and in doing so must have approved of the sentiment contained in it.

Now, as E. Rittenhouse says that we are all necessarily learners, if he will carefully read the writings of these Englishmen he will find that his charge of their being Tritheists is without any foundation. The sentiment was never held by them, but on the contrary, they opposed Tritheism, Sabellianism, Socinianism, Unitarianism, and all other false isms respecting the Trinity.

Yours in hope,

D. T. MCCALL.

ARKANSAS AND MISSOURI.

CONTINUED FROM AUGUST.]

After leaving the Salem Association, I went to some churches in the Sugar Creek, in Arkansas and Missouri. The first church I visited had five ordained preachers, Elds. Mahuren, Vandergriff, Wm., Jesse and John Taylor, and all sound in the faith. True, we did not agree on all points; one of these elders was a little inclined to believe that unregenerate persons have not a soul or spirit which lives after the body dies, but certainly the plain teaching of Jesus should forever settle this question with us, for he taught saying, "Fear not him that kill the body, but are not able to kill the soul, but rather fear him which is able to destroy

both soul and body in hell.”—Matt. x. 28; Luke xii. 4, 5. Some have thought that it is only the souls of the regenerated which cannot be destroyed or cast into hell, but it seems to me that God is not able to cast a regenerated soul into hell after it leaves the body, because it has eternal life, which is proof against all kinds of destruction, being of divine nature and incorruptible, and cannot come into condemnation, having passed from death unto life (John v. 24), and there could be no reasonable or just grounds to punish it after death, because it is justified (Rom. viii. 33). He justifies the ungodly (Rom. iv. 5), and such are clean in God’s sight (Jno. xiii. 10), he having forgiven them all trespass (Col. ii. 13, 14), and their sins and iniquities I will remember no more (Heb. viii. 12), and they are dead to sin (Rom. vii. 2, 11). There could be no resurrection of the wicked if their souls do not live after the death of the body, because the body could not die until the life of it dies, then it would be nothing but dust, and would not be the body of the wicked, for the wicked would not then exist. The fact that the wicked shall arise from the dead shows that they exist after death. Elijah prayed saying, Oh, Lord, my God, I pray thee let this child’s soul come into him again, and the Lord heard the voice of Elijah, and the soul of the child came into him again and he revived.—1 Kings xxii. 21, 22. It is true that the young man or boy for whom Elijah prayed may have been regenerated. A very humble man, who loves the peace of the church, will not strongly contend for the soul-sleeping doctrine to the destruction of the church, especially after examining the subject thoroughly. The brother whom I refer to is not strong in the belief of that doctrine; in fact, he did not claim to believe it at all, only he said, he was not settled in regard to it. A failure to understand a point of doctrine is by no means a crime, nor are such to be blamed; we would not reject one who does not understand the doctrine of the resurrection or predestination, or the atonement, etc. Very humble brethren give us but little or no trouble, and although they may be ignorant, they are worth more to the cause than those who are wise in their own conceits. It is those who seem, as Paul says, to be somewhat, who disturb the peace of Zion, and the Holy Spirit is pleased to tell us that it is only through pride that contention cometh.—Prov. xiii. 10. Contention among brethren is meant here, and this text is a sharp rebuke to some of us, and it is a shame that we have so much of it amongst us in some sections of the country; it is true that we cannot have too much zeal for the truth, but when zeal is not tempered by love, we will contend for some truths at the entire neglect of some other truths, and like the zealous brother who went to see one who had trespassed against him; he went in obedience to the command of Christ to go, and went alone as Christ commanded, but he went in malice, thus ignoring another commandment which reads, “Brethren, if a man be overtaken in fault, ye which are spiritual, restore such a one in the spirit of

meekness; considering thyself, lest thou also be tempted," (Gal. vi. 1) and we should not contend and strive about things to no profit, and which we do not understand, and even when contending for that which we know to be true, we should be courteous and gentle. The wisdom which cometh from above is first pure, then peaceable, gentle and easy to be entreated; full of mercy and good fruits, without partiality and without hypocrisy; and the fruit of righteousness is sown in them that make peace.—James iii. 17, 18. We should chain the dog that is in us when we controvert another brother's ideas, lest we bite and devour in the place of gaining, for when our dog growls his will too, and when ours bites, his will too; every spirit begets his likeness. I have noticed that in contentions there is more strife for the mastery than for the Master. Some years ago, some brethren and myself were arguing one evening on the doctrine of predestination, and no doubt we were all in the flesh, and that night a brother dreamed—so he told me next morning—that we were all together showing our muscles—how strong and able we were. "Yes," said I, "that was what we were doing in that argument last evening." I have feared that in speaking of our unworthiness we sometimes do it to show how humble we are, and I think that one may bear watching who makes it a specialty to talk of his unworthy feelings. It has been said that waters which run deepest make the least fuss about it.

A few years ago, while writing an article against unlimited predestination, and using cutting language, I dreamed one night that a little boy and myself were playing with knives; we were throwing large, sharp, dangerous-looking knives at each other, and next night I dreamed that a man and myself were doing so, and that I became afraid of such play. I understood the dream to mean that those cutting expressions in my article were those large, dangerous knives, and that if I threw them at my brethren they would throw them back at me, and that God had spoken to me in those dreams and given my instruction.—Job xxxiii. 16. What a mercy to be thus shown our wrongs. A wrathful man stirreth up strife.—Prov. xv. 18. This text implies that a peaceful man would not do it, and judging from the strife amongst us, we conclude that some of us have been more wrathful than peaceful. What a shame that we should fight our brethren. It certainly is not love to Christ which makes us do so; it is love for self. Pride goeth before destruction.—Prov. xxi. 18. I am sure that pride is at the bottom of some divisions among us, and it has destroyed many a prominent preacher—more of them comparatively than of the laity. Cast out the scorner and contention shall go out; yea, strife and reproach shall cease.—Prov. xxii. 10. A brother who is striving for some point of doctrine or discipline may be right in that point, but he may be doing so in a wrathful spirit, and thus ignoring some other scriptures, and may be as much wrong as the other. He loveth transgression that loveth

strife.—Prov. xxii. 19. A proud heart stirreth up strife (Prov. xxviii. 25); and we read, Behold the day cometh that shall burn as an oven, and all the proud and all that do iniquity shall be as stubble, and I will burn them up, saith the Lord, and leave them neither root nor branch. But unto you that fear my name [the humble] shall the Sun of righteousness arise with healing in his wings.—Mal iv. 1, 2. It is an honor to a man to cease from strife.—Prov. xx. 3. When Moses saw two Israelites striving together, he asked one why he smote his fellow [equal].—Ex. ii. 13. Some years ago some Elders and myself held and taught that it was wrong to commune where feet-washing was not observed, but upon a very close examination I saw I was in error; such teachings were seeds of discord, and the Lord hateth him that soweth discord among brethren.—Prov. vi. 19. It could not be wrong to commune, even if it is wrong to leave off feet-washing, for in such a case the wrong could only be in leaving it off. When we publicly propagate error we should publicly confess it. I saw that such a cause would destroy me and others to, and ruin the peace of the churches.

Another one of those five Elders held that Judas was a regenerated man, but when I referred him to what Christ said of him, and that He said he was not chosen (John xiii. 18) [to eternal life] although he was chosen to the Apostleship, and that he was not clean or regenerated as the eleven were (John xiii. 10), the brother concluded that he might be mistaken about it; thus he was saved from error, and had he been proud he perhaps would have been blinded by it, and thus sacrificed truth upon the altar of pride, as is often done by Baptists to their shame and Zion's hurt. This brother, whom I dearly love, accompanied me to several churches, where we preached together, and I believe him to be the warmest-hearted and most Christ-like preacher I met on my tour. He is able in the doctrine, yet grave and humble, and is one of the greatest preachers to build up churches I ever met, and is much beloved. The morning we parted, as he was about to leave me, a sad and lonely feeling began to possess me, for I loved the dear brother somewhat like Jonathan loved David, whose love knit his soul with David's, and as we were parting we embraced each other and wept upon each other's necks, and I believe that I had some of the feelings of Paul's brethren who fell upon his neck and kissed him, sorrowing most of all for his saying, "You shall see my face no more." Oh, how sweet to love one another! I believe it will be the sweetest dish in heaven, and that when we shall meet Jesus our souls will be ravished by his love so that all other loves will vanish like mist before the sun. I once dreamed of being with Jesus and embracing him, and loving him, and felt and rejoiced that I should ever remain with him, and when I awoke my heart was full of sweet and comforting love, and I felt to say "Bless the Lord, oh my soul."

The churches of that country are poor and quite a distance

apart, so I remained several days at each church, or with most of them, and preached mostly at night, as it was a busy time, and we had large congregations. Some years ago a preacher in Texas asked the privilege of preaching at one of those churches, and they allowed him, although they knew he was a Two-seeder, and he, as I learned, is a very lovely man, but he sowed the seeds of discord in the church, which would perhaps have torn them asunder had they not been under the ministry of such a man as Eld. Wm. Taylor, of whom I have just been speaking. No one should be allowed to preach in our churches who preaches false doctrine, no, not even an angel from heaven.—Gal. i. 8, 9. Two-Seeders, Non-Resurrectionists, Soul-Sleepers, and those who preach that God uses preaching as a means of quickening dead sinners, ought not to be allowed to preach in our churches.

I visited a church which had belonged to an Association, but had withdrawn because of irregularities in the Association, as I learn, and before reaching it I learned that it was holding members belonging to secret organizations. The night before preaching at it, I dreamed of seeing a black man leading a black sheep off to itself, and I thought he was tolling it off to kill it, but to my surprise he began feeding it. When I awoke I considered the dream and interpreted it thus: the black sheep represents this church, black in the sense of being in error, and the black man represented the minister, who was black in the sense that he tolerated it. I preached against secret societies, and in love, gentleness and meekness tried to give some reasons why such should not be tolerated, and one of these members was present and declared his intention to give up his idol, so I was informed. One reason why we ought not to tolerate secret organizations is, some of them have religious exercises, and Arminian religion at that, which is idolatry, and those who subscribe to it are, by so doing, endorsing it in act if not in heart, which is an unspeakable abomination; besides, those who join them pledge themselves to do some things which we question their right to do, and when we call in question their right, they say there is no harm in it, but as they will not tell us what it is they swear to do, and what they are required to do, we have to take their judgment in the matter, and although we do not wish to question their sincerity, yet we know that sincere persons are sometimes in error, and we know that it is not right to allow those whom we suppose to be wrong to sit in judgment in their own case. Some think that we hold the reins of discipline too tight, and that if we were a little more compromising we would have many good and influential members amongst us which we have not got, but we can afford to go without those who will not stand the test of Bible discipline, and it would look badly to hear Old Baptists boasting, as some other people do, of such liberality as will fellowship people, believe as they may. We pray to be delivered from such a Babylon as that. How could we obey the commandment of God to reject heretics

if we were to fellowship heresy, and to deliver Non-Resurrectionists to Satan, that they may learn not to blaspheme.—1 Tim. i. 20. We are certainly too slack in discipline, for we suffer members to go unrebuked in errors from year to year, and some of us do not declare all the counsel of God; and what a shame on us, and what a pity, for in some of us, it is a moral cowardice, for we know better.

LaGrange, N. C.

I. J. TAYLOR.

[TO BE CONTINUED.]

EXPERIENCE

BELTON, BELL COUNTY, TEX.—*Beloved Bro. in Christ*: I have been thinking for some time that I would write what, I hope, the Lord has done for me, a poor, hell-deserving sinner. As near as I can remember, when very small, I had serious thoughts about death, and the everlasting punishment of the wicked, the endless happiness of the good, and my longing desire was to be good, so that then I could enjoy this happiness myself. The thought of dying gave me a great deal of trouble, for I knew I was such a sinner that I would be forever lost if I died in that state. Thus, my burden grew and it became very heavy. I tried to pray, but could not, for I felt to be too unworthy to call on such a holy one as God for mercy, and that if I did He would not hear such a mean boy as I was. I felt to be in an horrible pit, sinking down to everlasting woe. I could not have any enjoyment at all, and felt like I ought to shun all good people, for I was too vile and full of sin to be with God's children. I continued in this state of mind from the age of eleven to thirteen, and at that age my burden seemed to be so great that I could not endure it longer. How well do I remember the very grove and even the stump where I so often fell on my knees, crying to the Lord to have mercy upon such a poor sinner as I felt to be. I continued to beg for mercy, but it seemed to do no good, for the Lord, I felt, had turned against me, and I must be forever lost. Finally, one day while at work, I felt like I must die, and oh, the thoughts of death, and to be forever lost! I could hardly stand it, and I fell to the ground, I thought, for the last time, and asked the Lord to be merciful to me, a lost and ruined sinner. How long I lay there on the ground I cannot tell, for when I came to my mind I was standing up looking upward, clapping my hands and giving God all praise. O, the happiness of that one sweet time with me. I felt light and my burden was gone. I felt like I could, and would, at some time be saved. Yes, I felt at that moment like I was ready to die, for I knew I would be saved. My next thought was to go and tell my mother and father what great things the Lord had done for me, a poor sinner, so I quit my work and started to the house, feeling perfectly happy, but before I come up to the house something seemed to whisper to me "to not deceive any one; this is all a

notion of your own; how do you know that God has pardoned your sins?" Thus, I was afraid I would deceive some one, and before I would do this I would not see a human, so I never told any one of my troubles and of the deliverance I had. My next prayer was, "Lord, if I am deceived undeceive me."

I went on in this way for four years and never told a soul about what I hoped the Lord had done for me. I was thirteen years old when this sweet deliverance came. I had my ups and downs until I was sixteen, when this same old trouble came up, but not like it was at first. I felt that I had done wrong and God would punish me for it. I was quite troubled about myself one night. I lay on my bed, but could not rest, neither go to sleep. I don't remember how long I was awake, but I finally went to sleep, and dreamed of being on the prettiest stream of water I ever saw, as clear as crystal, and the Lord and some one else were standing by my side, and the Lord spoke to me and said to take this unknown person across the stream, and so I walked down in the water and this person got into a canoe. I swam and carried him to the other side, and when we reached the opposite side the Lord was standing over there, and this person, unknown to me, now went over a hill from us, and I saw him no more. Then the Lord and myself walked along perfectly silent, until presently we came to the base of a great mountain, as straight up before us as any wall. The Lord spoke to me in these words: "If you ever get to heaven you will have to climb this mountain," and he was gone by the time he spoke. Then I was left at the base of a great mountain, wondering in mind how I should climb such a steep place as this. I prayed for strength, and began to try to climb. I would climb up a small distance and fall back, and I made several efforts to this effect, and finally I started, as I thought, for the last time. I don't remember myself after having left the ground until I reached the top. Then I saw the Lord again and all the loveliest people that ever I saw were on the top of that mountain, shouting and giving God all praise. I felt perfectly happy, and had an ease of mind, and I never wanted to leave such a place of happiness and joy as this. I joined in with the people there in the praise of God. Thus ended my dream, and I awoke feeling happy and everything seemed to me to be in the same way. My next troubles were to go to the church and tell God's children what great things the Lord had done for me, a poor sinful boy. But which was the right church? I could not tell, and this troubled me a great deal. I prayed that God would direct me in the way which was right, and to show me the true church.

A week or so after having this dream, I retired one night wondering and praying to the Lord to direct me in the way which I should go, and I went to sleep, and don't suppose I had been asleep half an hour before it seemed that some one awakened me and directed me to the Primitive Baptist church—the true church of the living God. I went to sleep and in a few minutes I awoke

and had the same directions given me as before. It continued this way all night. I don't suppose I slept one-third of the night. I arose early the next morning, not having a doubt as to the true church of God. But now the Lord had made plain to me his church, I felt too unworthy to be with God's people; they seemed all to be so much better than myself. I felt to be the very least of all, if indeed I was one. Still, I felt it a duty that I owed to the Lord, to go to the church, and here, dear brother, I found the interpretation of my dream, for the church did indeed look as a great mountain. I wanted to be with God's people and live with them, yet I would slip back. I continued in this state of mind until Saturday before the first Sunday in June, 1889. I went forward to the church at Emmaus, Troup county, Ga., and related the best I could the dealings of the Lord with me, and was unanimously received. Also, several others joined that day—a day of great rejoicing. The next day (Sunday) myself and Sister Whitaker, of Hogansville, Ga., were baptized by my father, Eld A. B. Whatley. Right here another great burden was gone. Oh! that I could ever feel as happy as I did the morning I came out of the water. But this life is full of troubles, trials and tribulations. I have never regretted the day of uniting with the church of God, and I trust, as unworthy as I feel, to be with such good people, that I may live so as to never bring reproach upon the church. This is a part of what I trust the Lord of infinite wisdom has done for me, a poor, sinful worm of earth, and if I am ever saved it will be for nothing I have ever done, but by the grace of God. I desire to be remembered by God's children; yes, those who were chosen in Christ Jesus, even before the foundation of the world, now quickened and made alive in Christ, the way, the truth and the life, ready to be received at any time of the Father, to that house of endless duration.

Your brother in much tribulation, C. V. WHATLEY.

OBITUARIES.

I. L. TEAT.

Our dear and much esteemed brother in the Lord, I. L. TEAT, was born in Cobb county, Georgia, March 2, 1839, and was reared to manhood by Christian parents. He was always pious from boyhood, and obtained a hope in Christ in 1863, but, like a heap of us, was afraid that his hope was not sufficient, and remained out of the church for twenty years. Finally he joined at Oatty Grove, Polk county, in 1883, and was baptized by Eld. Yarborough, and has lived a consistent member of the same ever since. He was married to Miss Elizabeth Tippens in 1867, and had born to them eleven children, eight of whom are yet alive to mourn the loss of a good father, and the wife a dear husband. He was ordained a deacon of the church in August, 1889, and died July 26, 1893, as we believe in triumph of that living faith. He bore his sickness in meek-

ness, and is now in that bright world with the redeemed of God, where there is no more trouble.

Send a copy of the MESSENGER in which this obituary is to the widow, and oblige,
THOS. C. LEONARD.

MRS. MARY A. E. CARMICHAEL,

Daughter of B. M. and B. P. Goggans, was born April, 5, 1857, and died June 19, 1893. She was confined June 4, and seemed to be getting along very well for two or three days, when she was attacked with slow fever, with which she lingered till June 16, when she was stricken with paralysis, which ended in death on the 19th. Mary and the writer were united in marriage on the 20th of February, 1876. She made a faithful and affectionate companion, a kind and loving mother, always watching over her little ones. It seems hard to part with our dear Mary, who was ever on the front to meet me when I had been off and was returning; but oh! I never more will greet her sweet smiling welcome. But we feel satisfied that God, who worketh all things after the council of his own will, had a wise purpose in calling her home to himself. She had never professed religion, but we feel we can safely say that her spirit is now praising around the Saviour's throne. It is sad to lose one so true and dear, but we feel that our earthly loss is her eternal gain. We will see her lovely face no more here, but her memory will be fondly cherished. She leaves a husband, eight children, father, mother, sister and brother to mourn her loss. Let us humbly bow to the will of Him who doeth all things well, believing and hoping, in the morn of the resurrection, we will meet her, together with all the redeemed, adorned in that robe of righteousness of Christ that fadeth not away. J. G. CARMICHAEL.

P. S.—I omitted to state that she was an uncompromising believer in the Primitive Baptists. J. G. C.

JEHU LAWLER,

Eldest son of Benjamin and Rhoda Lawler, was born October 2, 1824, and died at home near Brownsboro, Ala., July 24, 1893. He was taken violently ill April 12, and suffered more than tongue can tell until two days before he died. Those two days his poor, emaciated body was almost free from suffering, and he seemed only waiting his Master's call to come home. He was rational to the last moment and talked beautifully and comfortingly to his family of death.

In July, 1857, as he was lying prostrate on the earth, whither he had gone to die, after bidding his home and all earthly delights a silent farewell, never expecting to return, being so weighted with a felt sense of his exceeding sinfulness and just condemnation that he could scarcely walk, all of a sudden a "light" far above the brightness of the noon-day's sun shone in his inner being, realizing to him that his sins were forgiven; filling his soul with unutterable joy and moving his lips in adoration and praise to God. That beautiful God-given light, though at times obscured, sustained and comforted him through all his terrible sufferings, and often made him extend his arms to embrace Jesus, and at last robbed Death of his sting and the grave of victory. His deep felt sense of unworthiness (for he was naturally a very modest, unassuming man), kept him from the church fifteen years. But he was, after so long a time, enabled to take up his cross and follow his dear Lord in baptism. Bro. Goodloe Woods buried him in the liquid grave, with his mother and Brother John at the same time.


I ought not to grieve for my dear husband, because his death was so easy, his countenance so bright, and even the next day the beautiful smile, bespeaking perfect rest, was on his face, silently telling me, "I am with Jesus; all is well."

I know that "blessed are the dead which die in the Lord," and "If ye

believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with him," and that "I will come and receive you" at death, that "where I am there shall ye be also." But oh! I am so lonely, and in thought go to Shiloh cemetery, seeking the living among the dead, instead of looking up to heaven, where I know my loved one is, free from pain, sin and death, ever to live with Jesus.

Oh! that the dear Lord would sanctify this, to me, saddest dispensation of his providence to my good, making me a better woman, a more loving and obedient child. But oh! that his only son, his only daughter, his only two little granddaughters, might be taught to know and love their father's God, their father's Saviour, and be by grace prepared to meet him in heaven, as he asked them to. All ye that have drank of this bitter cup, pray for his sorrowing widow.

SUE LAWLER.

 *Zion Landmark*, will you please copy?

SAMUEL LAUGHLIN.

Died of paralysis, in Columbia county, Ark., on May 18, 1893, Mr. SAMUEL LAUGHLIN, in his eighty-third year. He was a kind and affectionate husband and father, was of a mild and even temper, kind and courteous to all; was highly esteemed by all who knew him. Mr. Laughlin had not connected himself to any visible church, but was a strong believer in the Primitive Baptist. He attended their meetings when he could, and seemed to enjoy the preaching of the gospel of Christ. He entertained a good hope through grace, and from evidences left we confidently hope he has left a world of darkness to enjoy that world of perfect happiness above. He leaves a bereaved and aged widow, six children and grandchildren to mourn. May the Lord bear them up and sustain them by his grace, and finally bring all of them savingly to the knowledge of the truth. On Saturday, the 20th, a goodly number of neighbors and friends met at Little Flock (the church of Sister Laughlin's membership, it being the regular meeting time), where the writer tried to speak words of comfort to the bereaved ones, after which the remains were consigned to the tomb.

N. C. YARBROUGH.

DR. JOHN H. PHILLIPS.

DR. J. H. PHILLIPS, who departed this life in Butler, Ga., March 9, 1893, was born in Jasper county, Ga., March 27, 1818, and was reared to manhood near High Falls, in Monroe county, Ga. He graduated at Jefferson Medical College in early manhood, and began the practice of medicine in Monroe, but soon marrying Miss Elizabeth Clopton, of Merriwether county, he moved to that county, where he practiced physic for about twenty-five years, and deservedly ranked high in his profession. His wife bore him two children, one of whom (Sister Jones) survives him. The other, a son, (Rufus, and my son-in-law,) was murdered in Macon, county, Ga., now near two years ago. His wife died of consumption, and he married her sister, Mrs. R. Anna Phillips, (a gifted Baptist, whose name is familiar to Baptists all over the land), who survives him. He was blessed with a good hope in Christ, and in 1855 he joined the New School Baptist church, but becoming dissatisfied he joined the Primitive Baptists in 1861, with whom he died without a spot upon his name. He moved to this county some ten years ago, and about five years ago he had a stroke of paralysis, from which he never fully recovered, and which terminated his life at the time stated. He was a useful member of our little church at Butler, and was always prompt in attendance and wise and sincere in counsel; and we miss him very much, for we all loved him, for he was a good man and a faithful brother. Much might be said, but pages would not suffice to tell of all his virtues. Our tears have been shed and we have consigned him to the grave in the humble hope that we shall meet again in a changed and glorified humanity.

J. R. R.

MRS. N. A. LITTLE.

MRS. N. A. LITTLE was a daughter of Cary and Lydia Folson; was born in Union county, N. C., on the 29th of December, 1839, and suddenly and peacefully fell asleep in Jesus October 12, 1892, making her stay on earth fifty-two years, nine months and seventeen days. She was married to the unworthy writer of this notice February 14, 1856. She was the mother of eleven children, ten still living—seven sons and three daughters. O, how they miss mother! She was made to see herself lost sinner in her fifteenth year, and in her nineteenth year she was blessed with a bright evidence of the pardon of all her sins. She saw all things looked bright and lovely. She united with the Primitive Baptists at Watson Church, Union county, N. C., in September, 1860, and was baptized by Eld. Calvin Helms. In the year 1861 she united with letter with Cave Creek Church, Jefferson (now Cleveland) county, Ark. Thirty-two years she lived in peace and full fellowship with the little church. She was an exemplary member, always filling her place in the church if able to be there, and enjoyed the confidence and fellowship of the brethren and sisters of her acquaintance. Salvation by grace was her theme, and she was steadfast and confirmed in the doctrine propagated by Primitive Baptists. She delighted to talk on religious subjects; to relate her experience, which was often very interesting and touching. She enjoyed many bright manifestations of the Spirit throughout her life, often praising God aloud. My pen fails to describe all of her noble Christian virtues. She was a loving and faithful wife, a helpmeet for her poor minister, a loving and vigilant mother, kind and faithful to her afflicted neighbors. Oh, how we miss her at our fireside, at our church in the neighborhood; yes, everywhere! She showed her faith by her works; she now rests from her labors—gone home to die no more. Her health was good, enabling her to undergo the toils and hardships of a mother. On one occasion a lady said, "Mrs. Little, how do you manage so many children so well? you always seem so cheerful." She replied, "I believe I am the happiest woman in this country." Such was her life until stricken with paralysis on the 12th of March, 1885, from which she never fully recovered, but suffered greatly for seven years and seven months. On the 12th of October, 1892, a second stroke of paralysis ended her useful life. On Saturday and Sunday, 8th and 9th of October, she rode in a buggy to our church and enjoyed the service, saying the doctrine was so plain it looked like everyone could understand it. She was up helping to prepare dinner and sit down in her rocker. About half-past 12 o'clock, when we came in, she said dinner was ready, when she was suddenly stricken with paralysis, and a little after 2 o'clock she quietly passed away to her sweet, happy home above, leaving a host of friends, an unworthy husband and ten children to battle awhile longer with the toils and troubles of life. God bless my motherless children and give us all sufficient grace to bear up under this sad bereavement and say, thy will be done. May the Lord prepare us all for a happy reunion in heaven where sorrow and sighing will forever flee away, and parting is no more. Rest on, dear one.

T. B. LITTLE.

HER EXPERIENCE.

BELOVED BRETHREN AND SISTERS: I have had it on mind a long time to write out and have published a sketch of my experience. When I read others who tell my feelings so well, I am drawn out to them in love, and feel that I want them to know what the Lord has done for my poor soul if not deceived.

I was born December 29, 1839. My father was a member of the Primitive Baptist church; was with them in the division. From my childhood

had serious thoughts about death and eternity; thought I could do something to aid in the salvation of my soul. Sometimes sitting under the preaching of the gospel, I would be melted into tears, then I would resolve to do better, but would break my promises. In my fifteenth year the Lord showed me my true condition. I was standing at the window, and saw father and mother, and two ministers, Phillip and John Snyder, and some other company coming home from meeting, and the thought rushed into my mind, "When they leave this world they will go to heaven;" then came the thought, "Lord, what a wretched sinner am I." I thought I was the worst sinner on earth. That night, while they were singing, I did not feel worthy of their company, and kept seated back where they could not see my tears. I could not help them sing as I usually had done. Next day I went to meeting, but could not join in the singing as before. I felt to be a poor, lost sinner, not worthy to mingle my sinful voice with so good a people as they looked to be. Father enquired of mother, as they went home why I did not join in singing. I then began to fear they were deceived, thinking perhaps I was repenting of my sins. The next day as I was weaving I closed the doors, wishing to be alone, for I felt that God was angry with me, and was rowning on me, a poor sinner. Mother came into the loom house and sat at down. I turned and looked at her, and saw the tears running down her cheeks. I thought she knew I was the meanest child she had, and that she knew I was doomed to hell. That increased my trouble. I tried to pray to God to be merciful to me, but it seemed it was all sin; my prayers did not ascend, but fell to the ground. I tried to read the Bible, but found no comfort there. I often thought of the happy condition of the brutes and fowls that had no souls—that had never sinned against God. How gladly I would have exchanged condition with them if I could. In this way I passed on until I was married, in my seventeenth year, when I thought I could relate my trouble to my companion, and have some one to sympathize with me; but nothing I could do seemed to do any good, but rather added sin to sin; more and more was I made sensible of my just condemnation before God. On April 18, 1859, our second child, a little daughter of five months, died of bold hives, as we supposed. We knew not when it died, but found it dead in bed. It seemed like it was more than I could bear; my poor, sinful heart would break; God had taken my sweet little babe to heaven. I thought it was a final separation, for I felt I must go down to an awful hell. We requested Eld. C. Helms to preach its funeral, which he did. He sang the hymn, "The little babe is gone to rest," etc. I became so completely overcome with trouble during preaching that I felt I was sinking under the burden of sin. In agony of soul I asked him to pray for me, and he asked the people to bow with him in prayer. I felt a little relief for a few minutes, but then thought I had deceived everybody. O, how miserable I was for four months after, I can never describe. I thought I must go soon to an awful eternity, there to suffer justly for my sins, not for anything God had caused me to do. I started one day to see my dear old father-in-law, A. Little, who I believed had an experience, thinking perhaps he could console me some, but the thought occurred that I would deceive him; then I turned and went back home, thinking I would have to end my days in sorrow, which I thought were few. In September, 1859, we attended Bear Creek Association, at High Hill church, Union county, N. C., and O my poor burdened heart during that meeting I can never describe. On Monday, during the last sermon, everything became dark, and I thought I was going to die in a few moments. I was almost unconscious of my surroundings. I arose from my seat and went to the stand; my breathing was short and hard. I thought I would ask the minister to pray for me once more, for I thought it would be the last time; if I went to hell I would go pleading for mercy; if I was damned

it was just. He paused a little; I told him I wanted him to pray for me once more. I fell on my knees at the stand, and he engaged in prayer, and my poor burdened heart began to get some ease. When we arose from prayer, everything seemed bright and new; I was perfectly easy; it seemed that the sun had been behind a black cloud, and suddenly shone out in all its beauty. I there saw the prettiest and most lovely people my eyes ever beheld. When they began to bid each other farewell I melted into tears; thought I never would see that lovely people again. As we were on our way home, my husband asked what was the matter with me. I said "nothing," then I enquired why he asked. He said, "You are more cheerful than you have been in a long time," and I began to tell him my feelings, and the condition I was in when I called on the ministers to pray for me, and the change in my feelings. He said, "You will have to tell that to the church." It surprised me. I told him "No, I never would deceive the church with that story; if I never got better evidence of a change, I never would offer to any church." I found that my burden of guilt was gone; I endeavored to get it back, but could not. Then my prayer was, "Lord, if I am deceived, undeceive me." I thought Christians knew more about a change than I did. But amidst this enquiry my mind was directed to the church, but thought I never could, without more evidence.

In September, 1860, I was at Watson church, North Carolina. After preaching, the church went into conference. I had no thought of offering to the church that day; thought I would wait until I knew better what my duty was. I turned my face to the wall, but the first thing I knew I was among them, and told some of my feelings and was received and baptized by Eld. C. Helms. Then I thought my troubles were over. I went on my way rejoicing for awhile, but many have been my afflictions and sorrows since that time, but the Lord has led me on and I have been kept in the fellowship of the Primitive Baptists; have had many pleasant days in company with the Saints; enjoyed some blessed manifestations of the Spirit; often could exclaim with the Psalmist, Bless the Lord, O my soul, and forget not all his benefits.

On the 12th of March last it pleased the Lord to lay me very low from a stroke of paralysis, from which I have suffered a great deal. I thought my enjoyment of meeting with God's dear people to join them in prayer and praise was over, but I was sufficiently restored to attend two Associations, South Arkansas and New Hope, and it was a great feast to a poor afflicted sinner that I could momentarily forget my suffering and trouble and exclaim, "I know that my Redeemer liveth." Yea, often have I felt to say, "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him." I can never be able to describe all my feelings; the exercises of my mind can never be told. I fear I have been too tedious in this sketch of my feelings, but I cannot find a place to stop, so much is left out. In my doubts and fears, afflictions and sorrows, I have to cling to that hope I received in North Carolina. Sometimes it seems sufficient if I were called to die; it is an anchor to the soul. I have the care (with my husband) of a large family of children and orphans. I feel I am a monument of God's mercy, and I hope a subject of his grace. May God guide you, dear editor, and the inhabitants of Zion everywhere. Yours in afflictions and Christian love.

Cleveland Co., Ark., May, 1886.

N. A. LITTLE.

Vol. 15.

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THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

Ed. R. W. Durden

PUBLISHED MONTHLY.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 11. BUTLER, GA., NOVEMBER, 1893. Vol. 15

BUT ONE THING IS NEEDFUL.—LUKE X. 42.

CONTINUED FROM OCTOBER.]

Those who labor in anything in the church as servants of the church for Jesus' sake, are still to be in the position of Mary, sitting at Jesus' feet and hearing his word. Only when they are here in spirit can they be of real benefit in the exercise of any gift or in any work. This good part, which shall not be taken away, must be the soul and life of all the works done, or the work is nothing.

But one thing is needful. Those who were at meeting yesterday, having come because they love the assembly of the saints, and who heard this text read, and heard the gospel preached, were given a blessing; not because they heard some new, and true, and beautiful thoughts expressed upon this or that text of Scripture, which places them that much in advance of all who did not hear those things, but because they assembled themselves together and were given the privilege of joining in the public worship of God, and of receiving the ministry of the word. The promise was fulfilled to them, "Whosoever I have recorded my name, there I will meet with you and bless you" Those who stayed away for any other reason than because they could not consistently go, have suffered loss; not because they missed a good sermon, but because they have sold (in just that measure) their birthright privilege in the kingdom of God for a mess of pottage.

But how about the one who could not go? That one has lost nothing. That sermon was not the one thing needful to the one detained by sickness or other hindrance from the assembly of the saints. He whose Spirit bountifully fed the assembled saints in the meeting house, just as bountifully fed the dear child of His at home.

Knowledge of language is good and necessary, and the time that can be consistently given to attaining that knowledge is well spent, if the Lord has directed it to be so spent. It is not essential; it is not the one thing needful, nor does it lead to that. A critical knowledge of the meaning of words is of value; and not only is it good to know the meaning of all the words in the Scrip-

ture in our own language, but also it is good to know thoroughly the full force of the language in which it was written by inspiration, at the time when the several portions were written. And farther than this, the history and customs of nations and people cotemporary with those who wrote, is of great interest, and of value. Never have I intimated an objection to any such knowledge, nor would I. Let history, philosophy, science, and every kind and degree of learning throw all their light upon the Scriptures; I do not raise a word against it; only that I admire learning so much, and love study so well, that I might spend time that was needed in other fields merely to gratify this natural thirst for knowledge. But if the Lord direct me in acquiring and dispensing any of this kind of knowledge, it will be for some wise purpose of his own, and he can keep me in the position and spirit of Mary at his feet all the time. He directed Moses in all his work in establishing the patterns, and kept him meek. So He can the servant of his whom He employs in exploring mines of earthly knowledge. The types and shadows did their work and passed away; and so all the knowledge of this kind will effect what He designs and then vanish away.

But all this learning is not the one thing needful, nor any part of it; nor does it show the way to that one thing, nor advance one in it. Its value is only to the one who is already sitting at Jesus' feet; and its value to the child of God is to bring additional testimony, when and where it is needed, to the things he has already seen and tasted, to confirm his soul in them, the same as the types and patterns do, proving that what he has experienced is gospel reality.

Spiritual learning cannot be accumulated and transmitted from man to man, and from age to age, as human learning can. One age gets no advantage in a spiritual sense from the religious work of the preceding age. In science, and all natural work, we begin, in a certain sense, where the scholars of the former age left off. We run easily along with them over the ground they so laboriously explored, and then, standing on the vantage ground thus furnished us by their labors, we can go on to further work. Not so in this spiritual field. All the learning of all the Christians that have studied and written about the Bible, and about the experience of grace, since the last line of the Inspired Scriptures was written, does not give the Christian of to-day one atom of advantage in spiritual experience or knowledge over the poorest saint that lived in the year one hundred. This appears like too bold a statement, and yet I believe that a little consideration will show us that it is something not only true, but something that we ought to think more about, in order that we may not set an undue value upon earthly things, nor engross our thoughts, and spend our time, and cumber our minds too much about things that are not essential—that are not the one thing needful.

The corn, and the vine, and the palm tree, and the cedar of

Lebanon grow to-day in the same way that they did four thousand years ago. We may think we have learned how to enrich and cultivate and prune, so as to do much better with them than they did in old times; yet, even if there should be proven a power on our part to bring forth a better yield of a superior fruit, we acknowledge that every stalk, and vine, and tree, has to come by the same slow process of death, germination and growth, in which none can render help; and it is doubtful if the grapes of Eschol, or the wheat threshed by Gideon, or the cedars of Lebanon can be surpassed by the growth of to-day.

“They shall flourish as the corn and grow as the vine, and send forth their roots as Lebanon.” The winter and the summer seasons are as necessary for them as for the plants in nature; the darkness of the earth in which to die; the rain and the sunshine to bring forth the life that God has hidden in the seed; the darkness of night in which to grow, and the light of the day in which to manifest and use that growth. No help in this work from the growths of any former age; but as the corn in these valleys grows in grace and in the knowledge of Jesus, the whole valleys seem to sing. They are speaking with each other of the wonderful works of God. “The valleys also are covered over with corn: they shout for joy; they also sing.” And not only do we speak together who live in the same age, and comfort one another, and get food and comfort through the ministry of the word by those whose voices we can hear, and whose epistles of love we read; but we get the same kind of help from many who have lived long ago. “One generation shall praise the works to another, and shall declare their mighty acts.” That is the value of former writings—that we may see our experience there and receive testimony. No writer has any dominion over the faith of any one because he is learned. If so, where are we? for the most learned men have promulgated error. The Lord puts his laws in the mind and writes them in the heart, and here is the ground of our belief; and the Scriptures prove and confirm this experience. Only the word that the Lord has spoken to one can be vitally useful to him, although whatever the Scriptures declare, the Spirit of Christ which is in him will make him bow humbly to, and will cause him to wait till the Lord shall be pleased to show the interpretation to him. There is only the one Interpreter of the word, and there is no help in that work of interpreting his word, and no getting before hand with the Lord. We can pour water on a plant or a vine when there is no rain, but we cannot pour water upon one of these plants that our Heavenly Father has planted to hurry its growth. Yet, we may be the one whom the Lord will send as a cloud full of rain to the plant that is failing for thirst, and the few broken words that our hearts prompted us to speak may be the very water that was so much needed to revive the drooping plant.

I love to read the experimental writing of those who lived in

former ages. If, in reading, I find some things that evidently are a defense of some traditional idea instead of a presentation of what the Lord has spoken to the writer himself, I do not find fellowship or comfort broken, as long as there is evident vitality in the main discourse. I may hear a brother in the ministry defending a proposition in which it is clear that his own experience has no place, and which I do not regard the Scriptures as supporting; but that does not prevent me from enjoying his preaching any more. At no time do we receive his preaching as the truth because *he* preached it, but because it is witnessed by the word and the Spirit in our hearts. So with the writings that have come down to us from former ages. No name of any man or council gives power and authority to what we read, but the witness of the Spirit in our hearts. The words that Jesus has spoken to one himself are spirit and life to him; and when he is thus furnished with a message, there will be vitality in what he writes or speaks, but not otherwise. If spiritual knowledge were handed down in the church from one generation to another, then one distinguishing feature of the church, which marks her as separate from all other people, would be lacking. Each generation and each individual is taught separately of the Lord, and yet all generations and all the individual children of Zion are taught the same things, and are "of one heart and one soul;" and when approached by any one in the Spirit of Christ, that oneness will appear. But the attempt to make the words and statements of uninspired men a rule and measure by which to try the belief of the Lord's people, has caused many divisions. And now the literature and catechisms of theology have so many names of errors, as Socinianism and Sabellianism and the like, that nine out of ten, and perhaps ninety-nine out of a hundred, of the Lord's humble poor would be bewildered if charged with any of these "isms." It would require more time and ability than they can command to study out the principles of the particular error named, as stated by councils of men who themselves were in gross error, when all the time they and their questioners would have been much better and more profitably employed in telling what the Lord has done for their souls, and singing hymns of praise.

I am settled in the opinion that theological learning is of much less value than is thought by many, and that it produces more divisions than re-unions among the saints, and causes more darkening of true counsel than it brings forth to the light of that which before was dark. The one thing needful all of the children of God must have in order to have the full enjoyment of heavenly things. All other things that are useful have their particular local value, according to God's appointment, but shall be removed when their particular work is done. The one who cannot hear the sermon, nor read the book, nor study the names and description of "isms" has lost nothing. That which he missed was unnecessary to his growth, whatever good it may have done for

others. But the sermons that he did hear, and which were blessed to his soul, were as a shower on the corn; and the exhortation and reproof that came to him were needful, and let him take heed to them; and the word of Scripture which the Lord gave to him, whether a promise or a rebuke, whether a token of approval or a stroke of chastisement, was spirit and life to him, entering into his soul with power; and whatever he has been privileged to hear from his brethren with whom he dwells, or to read of what the saints have written now or in past ages, which witnesses to the teaching of the Lord in his own soul, has been, and will be, of great interest and benefit to him.

And all the true conference of brethren upon the work of God, as taught in the Scriptures and experienced within their hearts, is productive of real good to them, witnessing to the possession by each of the one thing needful, confirming their souls in it, making them prize it more as the one thing that is precious, and which shall not be taken away from them; and so manifesting more and more that unity of spiritual life in which it is so "good and pleasant" for brethren to dwell together. SILAS H. DURAND.

Southampton, Bucks Co., Pa.

UPWARD.

We have been thinking of the Master's words when He said, "And I, if I be lifted up, will draw all men unto me;" and also how he said "None come unto me except the Father who sent me draw him." And again, He said, "I and my Father are one." So we understand the drawing is from the one source, and embraces all (men) that the Father gave the Son, for He said, "Thine they were and thou gavest them me;" and the manner of his drawing them was in leaving all the glory He had with the Father, being born of woman, coming under a violated law, whose demands He answered in all things, and became obedient unto death—even the death of the cross—lifted upon it, and then raised from the dead, which can now have no more dominion over Him. And how assuring it is to feel the truth of His words, "And I, if I be lifted up, will draw the sinner upward too." It is all through Him that we too are raised up, or quickened into life from above; only in Him that at any time we can be "Carried above on the wings of His love." "For He hath raised us up together and made us sit together in heavenly places." How true we find this to be; we must be raised or lifted up out of ourselves, above the things of the world, above the fetters of the law and the claims of the carnal mind, before we can feel ourselves "in heavenly places;" must feel the quickening influence of the heavenly Spirit to carry us above; also, we must feel Him to be exalted, a Prince and a Saviour to us, that he has truly granted us both repentance and remission of sins, before we can feel the heavenly rest. How

good it is to know something of this new and living way—this way that fallen ones can be drawn, or lifted up, and how feeble are all attempts at trying to tell of the things we experience in passing along this way. In one sense, we are all fallen ones, but only those who are illuminated with the light from above can “sorely feel the fall”—can only know how deeply we were sunk down by that fall—only those who love the Lord can understand one when he says. “Come, and I will tell you what He hath done for my soul; for He hath taken me up also out of the horrible pit and mirey clay.” This is the place where we all are by nature, although we can never see our dark surroundings, nor how fast we are enclosed in the sticky mire of our earthly nature; nor know anything of the Rock above us, until the Deliverer comes to us, and although it is some evidence to feel the darkness and the gloom of the pit—to feel our helplessness in the mire—yet, how unpleasant and oppressive it is. The song is not put into our mouth until our feet are placed upon the Rock, when we feel that our goings are established. Then it can be said of us, “Let the inhabitants of the Rock sing, let them shout from the top of the mountain.” When we are up there, we can shout and sing; also, it is written, “How beautiful upon the mountain are the feet of them who publish salvation.” The feet are beautiful when they are upon the mountain. I love to think of the mountain of God’s holiness. How pure and heavenly is the air from this grand and high elevation. If once we have been drawn upward to this place of light, love, and peace, how we dread the sickening influences of the low rounds of worldly things. Let them be ever so well garnished with worldly wisdom, the ways of polite circles, and the most bewitching and attractive of all earthly pleasures and allurements, or the base, coarse and vulgar things that are all around, yet they are all worldly things, all mists and vapors that envelope us and drown our pure and heavenly joys. If we are truly “Children of the heavenly King,” our minds and hearts cannot rest here; if we have once been lifted to the fields of light and love, we cannot be content with the poor things below; we will have an aching heart, a longing for things above. “If ye be risen with Christ, seek those things that are above.”

Often have I heard people express themselves like this: “I am determined to press onward and upward, to make heaven my home.” I heard it often when I was a little girl, and thought it strange I could not say the same thing in my own heart, for surely this would be most desirable, but a helplessness to do it would always be with me: and often have I thought of these same confident ones who nearly always deny the total depravity of the race, but always see so much good in everybody, and believe in speaking so much good of man in general and of themselves in particular, I wonder what yet remains for them—what is there on and upward for them; sometimes they declare themselves perfect here. But O, how different with the child of God, who

knows his sore captivity to the dark bondage of sin and death. How we groan in our chains, and how earnestly we look for deliverance. Of those in white robes it was asked, "Who are those and whence came they?" and it was answered, "Those are they who came up through great tribulation, and have washed their robes and made them white in the blood of the Lamb;" and now they are before the throne night and day. We see the way they "came up." Once they were mourners here below, and wet their couch with tears. They wrestled hard, as we do now, with sins, and doubts and fears. They washed their robes and made them white in the blood of the Lamb. O, brethren and sisters dear, are we doing this? Are we bearing the blood red cross; are we denying ourselves as the Master taught? or are we living in wontonness and pleasure on the earth? Are our affections fast cemented upon things below, and not on things above? If so, we know that trouble is in store for us; we must be torn from all our idols; must wash our robes white even in blood, before we can be manifested as having on the righteousness of Christ. It is a sad and trying way to the flesh. "The flesh dislikes the way, but faith approves it well." Only by faith can we endure as seeing Him who is invisible. Only with our eyes above can we hope to be lifted up, and also to be raised up at the last day, when and where we shall no more struggle on with the low dark things of time. Constantly before us here new difficulties rise, and we find it is up hill all the way, although there may be, seemingly, many declivities—many sinking places as on the mountain's side, yet still we understand though "Our journey is a thorny maze, yet we march upward still," and often we feel that we come to some insurmountable obstacle, and how to go forward we do not know. Often have I prayed, O Father, help me over this one more place, and often have I asked, How many more rough and thorny places must I pass over? How often do we have to wait on the dark side of the mountain—wait at some place where we feel sure that we must fall—wait the Master's will—wait until he comes to help us once more to the top, where we can realize the promise. Not long ago I dreamed that those with whom I had walked one after another, through a long time of mist and darkness, finally turned from me, joining arm in arm, and as I was left alone, I felt so sad as I realized I must walk on alone in darkness and utter loneliness, and I started as out of some building, to go, not knowing my way, behold the light shone all around me, and as I looked so sorrowfully after the departing ones, others, young and sprightly and full of life, came dancing up to me and said, "See what a beautiful road we are traveling, but you must go alone; you are so old and feeble you cannot keep pace with us," and so they ran on and left me, and as I looked after them I was so struck with the beauty of the road before me. It was white as marble in the centre, with green on either side, with tall trees a little back of the green, and overhead just the pure clear heavens, and the road

went up and down, yet always ascending, until it ended in the pure skies above me, and as I gathered my garments to walk slowly on, I said, "I am willing to walk alone if so be I can walk so pure and beautiful a road as this," and I was so happy in my dream, and the sunshine, and the beautiful road leading upward. Yet, as I awoke I could not feel happy, for mourning for those who had left me. Only by the help, the presence of Him who "trode the wine-press alone," can we feel willing to walk as He wills. We know he ascended up into glory, and he left us the promise, "I will come again and receive you unto myself." How sweetly I realized this not long ago, when my aged mother died almost all alone. How I grieved that I was not with her, but afterward it was made so plain to me that she did not need me there, for the Master knew just where she was just when he came for her, and took her so quietly, sweetly and smilingly away to himself.

In these things our confidence grows strong in him at times, and we look for him to come for us and take even us up to the higher courts of heaven, where there can be no higher place—where we shall ever be with the Lord. Looking upward,

KATE SWARTOUT.

WILLIAMSTON, N. C., Jan. 3rd, 1893.

DEAR BRO. RESPESS: I have been requested to send you, for publication in the GOSPEL MESSENGER, the following letter written by Eld. Andrew J. Moore, of Whitaker's, N. C., and read before Lower Black Creek church, in Wilson county, N. C., June, 1871. Bro. Moore had then but recently experienced a hope in Christ and united with the Primitive Baptist church, and he was soon afterwards called to the work of the ministry, and, in a few years, to the pastoral care of Lower Black Creek church, which he still serves with great faithfulness and acceptability. Besides farming and teaching, and raising a family of nine lovely children in a gentle, firm and successful manner, Eld. Moore has, (though permanently disabled in his right arm by a wound received during an engagement in the war between the States) during the twenty years of his ministry, served four churches admirably, and baptized about three hundred persons. I do not know of a more variously gifted, or faithful, or exemplary, or useful minister anywhere, nor of one who has rendered such excellent service for so little earthly reward—demonstrating, not only by his lips, but also by his life, to this covetous and idolatrous generation, his incomparable preference of the service of God to the service of mammon.

SYLVESTER HASSELL.

Brother Moderator: By the will of God, Brother Woodard and myself are here, as the weakest and most unworthy of the brethren, of the Church at Toisnot, to attempt to tell you something of the prosperity of Zion, and of her steadfastness in the faith of God's Elect, and how she does, from the fulness of the heart, when she sees and feels the many manifestations of God's sovereign grace and mercy, in the new convert, as in meekness and a full sense of unworthiness and nothingness, he from an overflow-

ing soul, tells what he hopes the Lord has done for him, say, "Bless the Lord, O my soul, and all that is within me, bless his holy name." This, and all other blessings we receive, both in the natural as well as in the spiritual world, from Him, and it is all in accordance with his purpose, love and mercy, couched in His incomprehensible and mysterious wisdom before the dawn of creation. God, the great eternal and infinite Spirit, the Creator and Sovereign of the universe, who spoke into existence, all created things, and rules over and controls them at His pleasure, is love; and O, how bountifully and mercifully has it been manifested through the operations of the Holy Spirit upon our poor corrupt and vile hearts. Then seeing and feeling, how by the working of this heaven-born principle, we have been drawn from the dark abyss of eternal night, despair and ruin; yes, from the lurid and scorching flash of the lightnings, and the awful thunderings of God's holy and righteous law, as they rolled from the heights of Sinai, like the language of King David, who had experienced the mystical and powerful effects of this blessed and wonder working Spirit; He has taken our feet out of the mire and clay and placed them on a rock; that rock, that Moses, with the power of God overruling his soul and opening into his benighted spirit, the glory to come spake of to the children of Israel, saying, "A prophet shall the Lord your God, raise up unto you, of your brethren, like unto me; Him shall ye hear," Acts vii. 37. Isaiah, in the most sublime, telling and convincing language, was pointing a way to the glory and salvation of the sinner, when he said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord. You will see, Luke enjoys this feeling, no doubt, by the same divine revelation, and through the powerful and effectual calling of the same Spirit, Luke iv. 18, 19. This is the name that stirred John the Baptist's soul in the wilderness, and made him preach in all the country about Jordan the baptism of repentance for the remission of sins. This, the Prophet Esaias, full of the goodness of God, and gifted with future visions of soul, called the voice of one crying in the wilderness, "prepare ye the way of the Lord, make his path straight. Every valley shall be filled and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God," Luke iii. 2, 3, 4, 5, 6. All must needs be found in this same wilderness, in the desert land, and led about and instructed, as was poor old Jacob, and the operations of the Holy Spirit with these poor, corrupt, sin-defiled wretches, is as one crying in the wilderness, "prepare ye the way of the Lord." Yes, here are valleys of dry bones in the sinner's heart, and here are mountains and hills, and crooked things and rough ways; he can't see how life

can ever be sent in the bones, or the hills be leveled, or the valleys filled, or the rough ways made smooth; sin piles upon sin, and darkness seems to gather blacker and more and more intolerable in this valley, and the swelling, beating, and uncontrollable pulsations of his soul are, Lord have mercy upon me! have mercy upon me a miserable sinner! Here, at the end of the law, and all along, from the time the Spirit first found him, it has been as the voice of the one crying in the wilderness, pointing to the Lamb of God, that taketh away the sin of the world, and at this point the Lord hath need of them, and straightway they will be loosed; then, may you indeed tell the daughters of Zion, as spoken of by the prophet, Behold thy King cometh unto thee meek and lowly and sitting upon an ass, and a colt the foal of an ass, Matt. xxi. 4, 5. Yes, it is at this point, in the christian's conviction, when like the poor widow of Zerephath, he is picking up his last sticks, and feels that he must build his last fire and bake his last cake for him and the child and die, that the cakes are multiplied, their wounds, bruises, leprosy and all manner of sickness are healed, and they are willing to be rode to Jerusalem; Zaccheus willingly comes down at the bidding of the Saviour. It is here they need a Saviour, and have a feeling-sense of their utter helplessness, and lost and ruined condition, without God in the world. It was at this point, that God heard the groanings of the children of Israel and remembered his covenant with Abraham, Isaac and Jacob, and looked upon them and had respect unto them, Exodus ii. 24, 25; and while Moses was leading the flock of Jethro, the priest of Midian to the mountain of God even to Horeb, the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush, &c., which was a type of the condition of God's people, under the yoke of their masters. It seems that the eye of the Lord had been upon Moses from his youth up, though he was not looking for or expecting what was about to occur, and did not know that he was on holy ground, but would turn aside and see this great sight. And the voice of God came to him out of the bush, and made known to him who he was, when he hid his face, being afraid to look upon God. Thus it is with all poor, vile sinners, when under God's righteous and holy law, and the Sun of righteousness has arisen in the heart with healing in his wings, Malachi iv. 2. God had looked down from His high and lofty throne and remembered in mercy, poor, wretched and vile man, and it was through and by the hands of Moses, who was a type of him that was to come, in one sense, going to deliver them; God was in the bush, and hence it was not consumed, though it was a great sight. Is it not a great sight, to-day, to see the church of Christ, comparatively speaking, with so few in numbers, surrounded with the fiery indignation, and scorching, and bitter vituperations and persecutions of the world, and all religious sects and creeds, who profess to be able to unravel the mysteries of heaven, and go to God with their own natural wills, which are like them-

selves, of the earth, earthy, and born to die with them? O, is this not a fire indeed! But, O, how sweet is the thought to the christian heart, that God is in the bush, and it cannot be consumed. Well might Nebuchadnezzar, when he went to look at the three Hebrew children in the fiery furnace, exclaim, "there were but three cast in here, but behold, I see four and one that looks like the Son of God!" I believe there never was a convinced soul yet, who did not see something like the Son of God in the faces, actions and examples of God's people. He sees them in the flames of their own vileness, backed up by the blandishments, scoffs, assaults and array of hatred of all the elements of sin in the professed religionists of the world, and knows, that whilst before he saw nothing but one principle in them, now he sees one like the Son of God there, and this is the reason that they can rejoice in the flame. Daniel was happy in the cave of the monster king of beasts.

Well might the prophet sing of Bethlehem in the land of Juda, and call her not the least among the princes of Juda, for out of thee shall come a governor, that shall rule my people Israel! And, again, He says, He took our infirmities and bore our sicknesses. And surely every one that is brought by the love of God to know the truth as it is in Jesus has had a feeling-sense of this, and knows that were this not so, he must have been forever lost. We trust and hope that this glorious light has been seen and felt by our souls, and that we have been delivered from the region and shadow of death. What was it but this principle of love, that disturbed the slumbers and brought about a prevailing unrest in the bosoms of the shepherds on the plains of Judea, and directed their wondering and admiring eyes to a single star among the whole host of heaven. What was it but a revelation from God, that could so work upon their feelings as to make them direct their steps straight for Bethlehem. They had been told by the angel, to rejoice, for behold I bring you good tidings of great joy; for unto you is born, this day, in the city of David, a child, which is Christ the Lord. We have no account of everybody's seeing that star—only the wise men of the East. So it is to-day, a few will see the star and be guided to the stable where the Saviour is born; every now and then, you may see one on his way, and he is guided by the same star, which with its steady beams points not down upon the palace of a king, with beds of down, and all the conveniences and comforts that the wealth of the East can bring; but it sheds its glorious rays upon a manger, where the Saviour of the world lies in a human mother's arms, brought forth in a manger, but yet born of God and cannot commit sin, though made sin for us, that we might become the righteousness of God in him; prophets had spoken of and rejoiced in him, and glorified him; priests in their administrations under the law, had foreshadowed him, and the question is answered here—the mystery is solved by a greater mystery than all. He is not re-

ceived, but sought to be slain, hunted for, persecuted, slandered, reviled, and had no place to lay his head; the travail of his soul was great. O, who can imagine his sorrows! He came unto his own, and his own received him not, but as many as received him, he gave unto them eternal life; but, although persecuted, scoffed at, driven from city to city, although a man of sorrows and acquainted with grief, yet he cured the leprosy, restored the blind, healed the lame and preached to the poor until his hour had come, when me thinks I see him in the garden of Gethsemane, sweating, as it were great drops of blood and crying in agonizing woe, and lying prostrate on the ground, saying to his Father, "Father, if it be possible, let this cup pass from me, but not mine, but thy will be done." In the hall of Herod the king, cold and shivering, he was forsaken by all his followers, even Peter had cursed and sworn, that he did not know him before the cock had crowed. He is here maltreated in every way that the ingenuity of man could devise, and finally has to submit to the Roman lash, the crown of thorns, nailed to the cross, and is crucified between two thieves; and O, my God, what was it for, and who has done this deed? My brethren, I know in incontrollable grief and love for him now, you hate with a never ending hatred, the sins that made him mourn. His last dying struggle, when from his agonizing soul, he exclaimed, "My God, my God! why hast thou forsaken me," was a giving way of the flesh, which he put on, under the requirements of law, for our accursed sins. Darkness covers the land from the sixth to the ninth hour, rocks are rent, graves are opened and holy men arise and walk the streets of Jerusalem, and are seen of many. He was buried, in three days arose, was seen of Mary, and afterwards by the apostles, ascended to heaven, and is now sitting at the right hand of his Father's throne, making intercession for the redeemed.

All that will ever be saved with an everlasting salvation in Christ, were embraced in the covenant, which required this perfect obedience between the Father and Son, before the world began. And the work of redemption was finished here.

Now, in my closing remarks, I would say to the brethren, everywhere, be steadfast in the faith that was once delivered to the saints; and as Paul says, in Hebrew xii. 1, 2, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," and in the third verse, he says, for consider him that endured such contradiction of sinners against himself. Now when the persecutions of the flesh, and all the evil thoughts and deeds of the outside world are cast upon you, and at times, you are almost about to give way under the black, innumerable army of the enemy, only think of our dear Saviour, what contradiction, persecution, blood

and death he suffered for you. And here is a balm to cure all our sadness and gloomy nights, and it is the truest evidence that we are the children of God, and walking in the glorious truths of the blessed Saviour when men revile and single you out as a mark for their malicious conversations and ridiculings. Jesus came into the world to save his people from their sins; (Matt. i. 21) when he died upon the cross, that work was finished, John xvii. 4 and xix. 30. He laid down his life for the sheep and not for the goats, John x. 16) and his sheep hear his voice, and he knows them, and they follow him, and he gives unto them eternal life, and they shall never perish, John xxvii. 28.

Who shall say ought to these things? For this purpose God exalted him a Prince and Saviour. Who art thou O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof, with shoutings, crying, Grace, grace unto it, Zec. iv. 7. Let us rejoice in the fact that if our hope is a little one, it is in Christ, and he made a high-priest forever after the order of Melchizedek, and the more the winds assail us or the storm beats upon us in life, the deeper and surer is our hope fixed in Christ. Then if we have been converted, let us strengthen the brethren. I think it is the duty of all the Lord's redeemed and regenerated children to imitate the example of the Psalmist, (lxvi. 16), in addressing all that fear God, and declaring what He hath done for their souls. The communication of our feelings, one to another, is both glorifying to God and edifying to his people. The relation of the operation of the spirit upon a poor child of grace always abases the poor sinner and exalts the glorious Redeemer. Every faculty of the renewed soul cries out, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and thy truth's sake," Psalms cxv. 1. Let us say with Daniel, that we are the servants of God and the son of thy handmaid. Thou hast loosed our hands, and we will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. "I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee O Jerusalem. Praise ye the Lord," Psalms cxvi. 16, 19. And as it was said that those who feared the Lord in ancient times spake often one to another, so it should be with us to-day; we should meet in circles privately, and avail ourselves of our church meetings, as means of mutual comfort and edification. They should not forsake the assembling themselves together, Heb. x. 25. Their enemy is so numerous, and they so few, it is wise to keep close together, and the forces well drawn up in battle array, and armed and equiped at every point for their opponents, for it is not a struggle of to-day, or one week, or one year, it is a life-time warfare, and most solemn in its nature; but let them cling close together, and keep their eyes and trust fixed upon the great Captain of their salvation (Heb. xii. 1, 2 and ii. 10) and he will bring them off more than conquerors, Rom. viii. 37. Then let us

render undivided and eternal glory unto Him that loved us and washed us from our sins in his own blood, Rev. i. 5, 6. Then we will, by the help of God, go on to the mark of the prize, of the high calling in Christ Jesus, and spend the remnant of our days in His praise, let them be many or few. Yours in Christ, I hope.

A. J. MOORE.

EDITORIAL.

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TAKING A DOG BY THE EARS.

He that passeth by and meddleth with strife that belongeth not to him, is like one that taketh a dog by the ears.—Prov. xxvi. 17.

Nearly three thousand years ago, God gave unto Solomon wisdom, understanding and "largeness of heart," far exceeding that which had ever before or ever will again be given to any man upon this earth. According to this special gift of heavenly wisdom, he spoke "three thousand proverbs" in short sentences, each of which contains a volume of instruction within itself for all after ages of the church of God down to the end of time. In these Proverbs he spoke of "trees, fruits, beasts, birds, fish and creeping things," as also of almost all things in the heavens above or the earth beneath.

In the Proverb at the head of this article the man who meddles with strife in which he is not personally involved is said to be "like one who taketh a dog by the ears." The special point of warning which comes into the application of this figure, is to show that it is much easier to get into trouble than it is to get out of it. If we are unavoidably involved in trouble and strife, it is nothing but right that we should make the best of it we can by seeking the removal of the cause which has produced and perpetuates the strife. This is not a case of improper meddling with strife in which we are no

way connected and in no way personally concerned. But the instructive warning of the text is against being a "busy-body in other men's matters." If we should become self-constituted umpires and assume a jurisdiction to decide matters of difficulty and strife among brethren individually, or in a church collectively, when such does not belong to us, we would come justly under the implication of meddling with strife that belongs not to us, and in this event we would be like one who has taken a dog by the ears, the longer he holds on to the vicious animal, the more enraged the dog will be, but if he lets the dog go, he is in danger of a poisonous dog-bite. In this very unpleasant attitude most any man would feel to be in a strait to know what would be best to do. If he holds on to the dog to avoid being bitten, and there is any irritating sore upon his hand, even if the dog should not bite him, the saliva from his mouth may come in contact with these little cuts and sores on the hand, and inflammation, swelling and pain will be the result.

There is considerable warning to the Lord's redeemed people given in the Scriptures against promoting strife or discord among brethren. And a meddler is specially condemned. He is one that intrudes himself into things where he has no business, and instead of allaying the strife, he increases the contention and gets himself into trouble. And thus involved he is like one who has taken a dog by the ears. He cannot hold on continually and if he should let go he is in danger of getting badly worsted. "The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with."—Prov. xvii. 14. This is much better than to take a dog by the ears and get bit by the vicious animal when he is let go. These Proverbs contain instructive warnings to Christians and Christian churches in matters of gospel order and discipline. "Go not, (says Solomon) hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame."—Prov. xxv. 8. Here the figure of taking a dog by the ears is presented in plain terms in which we are cautioned against going hastily to strive, lest we be like one who has taken a dog by the ears and "know not what to do in the end thereof." Strife and contention among brethren is never made better by meddlers.

As a general rule those who are immediately connected with any church trouble and acquainted with all its bearings and surroundings are much more likely to come to correct conclusions and render a correct verdict than those who are not connected with, or know but little or nothing about it. And even if they should know anything as meddlers in things that do not belong to them, their information is frequently derived from hearsay and from some *ex parte* informant, and is therefore but a one-sided view of the matter in dispute.

Some years ago what was called "Eternal Vital Union" was rather warmly discussed among Primitive Baptists. An aged minister 700 miles from me with whom I have no personal acquaintance, would write me long wordy letters on what he called this "Vexed Question." He insisted to hear from me, but thinking that much which had been written was a strife of words to no profit, but to the subverting of the hearer, I intentionally avoided meddling with it. I wrote the dear old brother in this way, "'Eternal Vital Union' is indeed a '*Vexed*' question, but if those who are *vexing* it would *vex* it no more it would soon get in a good humor and a great calm and friendship among brethren would follow." The old brother acting upon the suggestion ceased to *vex* the question and the fever of controversy abated and soon "there was no harm in the pot." In this present imperfect state of mortal existence we need not expect to get everything precisely as we would desire it, either with ourselves or with others. Some things we must and should bear for Christ's sake. "Charity suffereth long and is kind." To bear and forbear, suffering even wrongfully and remaining affectionately kind towards those brethren who have done us the wrong, is Christ-like. To "endure grief, suffering wrongfully, and ye take it patiently, this is acceptable to God." It is said by the Apostle that in this very particular Christ "hath left his church an example that we should follow his steps."—1 Pet. ii. 21.

But we know that our fleshly ambition of resentment would prompt to a very different course towards those who wrongfully injure us. If we are reviled, ridiculed or misrepresented, our carnal nature prompts to revile the reviler, and sting the ridiculer with cutting and bitter words. But by a little calm reflection and self-denial

will not any one who has the Spirit of Christ see that this carnal way of doing evil for evil is not in harmony with either the letter or spirit of the gospel? It violates the spirit and order of gospel labor and discipline which requires us to save our erring brother by converting him from the error of his way and thus save him from death to the church and its fellowship and from death to his own spiritual peace and comfort, besides hiding, or keeping from coming to the surface, "a multitude of sins" which always grow out of a neglected duty. The Apostle (James v. 19) presents a disciplinary rule to the church when he says, "Brethren, if any of you do err from the truth and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins." The design of all gospel discipline towards erring members is to remove the error, heal the sore and save the erring ones from self-destruction that they may still be useful to the church. But we never will be able to see clearly to pull little motes out of our brother's eye so long as there is a large beam in our own eye. The little wrongs and blemishes seen in our brethren cannot be removed by us while we are perpetrating a greater wrong by magnifying their wrongs and blazing abroad that which should be "between thee and him alone." There is evidently a beam in our own eye when we rashly pursue any other course towards wrong-doers in the church than that which the word and Spirit of the Lord directs: "Ye which are *spiritual* restore such an one in the spirit of meekness, considering thyself, *lest thou also be tempted.*"—Gal vi. 1. Brethren are sometimes tempted to declare non-fellowship for erring ones in advance of any labor to save them from their error, and also in advance of any church labor or vote touching fellowship. This is ignoring the church and assuming its prerogative, as Diotrephes did (John iii. 9).—W. M. M.

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.

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THE INTERPRETATION OF THE SCRIPTURES.

II. THE SPIRITUAL INTERPRETATION.—(Continued).

I continue to treat of the perversions of the true interpretation of the Scriptures that have crept in among us during the present century, and the causes, methods, and remedies for such perversions.

3D—GLORIFYING IGNORANCE.

Human ignorance is no more a qualification for the understanding of the Scriptures than is mere human learning without the enlightenment of the Divine Spirit. Instead of ignorance, especially of God's word, being a virtue to be commended and cultivated, it is an imperfection to be deplored and remedied. As was remarked by an esteemed Primitive Baptist minister in my own State many years ago, "While men should not study *for* the ministry, they should study *in* the ministry" "Without the learning of men raised up by the God of providence," says John Gill, "we should never have had the Scriptures translated into our mother tongue, nor would we now have men able to defend the translation against enemies of the truth, and to correct it in lesser matters when erroneous, and to clear and illustrate the literal meaning when obscure." The Spirit only can open to us the spiritual meaning of the Scriptures; but the literal meaning is the basis of the spiritual meaning; otherwise the Scriptures might as well be a senseless jargon of words or letters, and might as well have never been written; and sound intelligence and true information, given us by the Author of all our mercies, are certainly of value for understanding language. This fact is as self-evident as the sunlight of heaven, and no more requires proof than that two and two are four.

Mr. J. C. Philpot, of England, well says, in his sermon on Col. i. 12, 13: "Not only is *knowledge* power, but *ignorance* is *power* also, especially in religious matters, manifesting prejudice, enmity, obstinacy, unbelief, self-righteousness, and a desperate determination never to give way to any conviction or lend an ear to any instruction. You can do something with a man who is willing to be taught; you can instruct one who is desirous to learn; you can communicate knowledge to one of a child-like, teachable spirit. But a man who is shut up, and that with the strongest self-conceit and self-complacency, in ignorance, and will not listen, has a barrier in his ignorance thoroughly ammunition-proof to the reception of all knowledge. I have seen ignorant men more proud of their ignorance than learned men of their learning."

One of our most able and excellent writers says: "We would by no means speak disparagingly of human learning, when kept in its legitimate place. We may not with impunity make an idol of it, or regard it as a substitute for the Holy Ghost, whose office it is to open to the saints the Scriptures of truth; but preachers, as

well as other men, may acquire, as far as they are favored with opportunity, at least a thorough knowledge of their mother tongue, and if they use their learning, as they are required to use all the things of this world, as not abusing it, it may be of very great service to them. Many an idle hour is spent by some of them, which, if devoted to the study of grammar or a dictionary, would greatly improve them, not by enabling them by searching to find out God, but in communicating more clearly and intelligently what they do know. Only that instruction which is of God can make us wise unto salvation through faith that is in Christ Jesus." We shall indeed never by searching be able to find out the Almighty to perfection (Job. xi. 7), and most certainly God alone can make us wise unto salvation; but He has commanded us to "search the Scriptures" (John v. 39; Acts xvii. 11; 2 Tim. iii. 15-17); and it seems more important to seek the true mind of the Spirit in the Scriptures than to seek to express our own ideas of them intelligibly to others, and just as proper (and even more desirable) to use a Greek or Hebrew grammar and lexicon to ascertain the meaning of the very words of the Spirit as to use an English grammar and dictionary to learn or to set forth the meaning of the translations of those words made by uninspired men. We are warned by the sacred writers against the ignorance, and encouraged by them to seek the true knowledge, of spiritual things (Rom. x. 3; xi. 25; 1 Cor. x. 1; xii. 1; 2 Cor. i. 8; 1 Thess. iv. 13; 2 Pet. iii. 5; 2 Chron. i. 11, 12; Neh. x. 28; Prov. i. 22; ii. 1-6; x. 14; xv. 14; xviii. 15; xix. 2; xxi. 11; Hos. iv. 6; Luke xi. 52; Rom. xv. 14; 1 Cor. i. 5; xii. 8; xv. 34; Col. i. 10; 2 Pet. i. 5). While an English concordance (such as Cruden's) is of great aid in searching the Scriptures, Robert Young's "Analytical Concordance to the Bible," showing the Hebrew and Greek original of each word, with its transliteration and literal meaning, is more valuable; and James Strong's "Bible Concordance" (published for \$5 by John B. Alden, 57 Rose street, New York), giving every word of both the Old and the New Versions of the Bible, a comparative concordance of the two versions, with the reasons for the changes made, the original Hebrew or Greek word from which each English word is translated, every other English word into which the same original is, in the Bible, ever translated, and concise but complete Hebrew and Greek dictionaries, in which all the original words of the Scriptures are transliterated, pronounced and defined, is of far more value, and can be understood by every intelligent English reader, and should be owned and diligently used by all honest and earnest students of the Scriptures, who wish to know, in every passage, the exact literal meaning of the very words of the Holy Spirit. Very few of our ministers do not at times have some leisure moments; and they can far more profitably employ those moments in studying the Scriptures than in reading worldly books and newspapers, or in idle conversation or unwholesome contention.

The most of the Apostles were "unlearned and ignorant men" (Acts iv. 13; that is, as the original words here mean, "they were untaught in the Jewish rabbinical and theological schools, and regarded by the Jews as common, or unprofessional, or unofficial interpreters of the Scriptures"); but they were more or less acquainted with three languages (besides speaking supernaturally in other languages when the Spirit gave them such utterance. Acts ii. 4-11; Mark xvi. 17)—the Aramaic (called also the Syro-Chaldaic), which was their mother tongue; the Greek, which was then the universal language, and was much spoken in Galilee, and in which they wrote the New Testament; and the Hebrew, in which the Old Testament was first written, and by which, in their quotations, they corrected errors in the Septuagint, or Greek translation of the Old Testament. And the great majority of gospel ministers have, in all ages, been "comparatively unlearned men, not taught in the schools of men to any great extent;" but they have delightedly and diligently searched the Scriptures, using such abilities and opportunities as the Lord has given them. It is wise to be an humble and devoted student of God's word as long as we live; we understand but little of it, and we shall never, in the present life, comprehend all its infinitude of meaning. No doubt far more light is still to break forth, by the power of the Divine Spirit, from its sacred pages. Let us evermore reverently wait on the Lord, and listen attentively and lovingly to all that He may say to us by either His Spirit alone or His written word illuminated by that Spirit.

4TH—EXCLUSIVE ATTENTION TO ONE CLASS OF SCRIPTURES.

The habit of paying attention to one class of Scriptures and neglecting others that bear upon the same subject, is one of the most fruitful and pernicious causes of confusion and division among Primitive Baptists. The prevailing *tendency* among us has long been to reduce the whole system of Christianity to *mere doctrine* (*what we call doctrine*), ignoring the practical precepts of the gospel, especially those that tell us our duties to our fellow-creatures, and then to still further reduce so-called doctrine to the single truth of *predestination*; so that with us true religion has been resolved into the belief of predestination; and the belief of *this part* of the doctrine of truth has become the *one test* of soundness in the faith. Brethren may entertain very different views on other scriptural subjects, but upon this matter no divergence can be tolerated; and a *very small number* of our people would go so far as to make even their peculiar views of predestination, as applying not only to all things, but also applying *in the same sense* to all things, whether holiness or sin, a test of fellowship, declaring that those who do not accept their extreme and unscriptural views are "not genuine Old School Baptists, and should not be called by that name," and that "permissive decrees are permissive nonsense" (and, as none but fools believe nonsense, of course the plain inference is that those who believe in God's permissive

decree of sin are fools). The trouble is that these brethren *reduce religion to philosophy, and that a radically defective philosophy, ignoring or suppressing, from their theory of predestination, the numerous Scriptures that unmistakably teach that God is essentially, infinitely, and unchangeably holy, of purer eyes than even to behold iniquity, unable to deny Himself, or to be tempted with evil, or to tempt any man; and that His connection with sin is one, not of causation and instigation, but of permission, direction, restraint, and overruling; and that He is sometimes said, in Scripture, to do what He, for some wise and holy reason, permits to be done, because He, of course, could have prevented it (Lev. xix. 2; Psalm cxlv. 17; Isa. vi. 3; lvii. 15; Rev. iv. 8; Hab. i. 13; 2 Tim. ii. 13; James i. 13-15; 2 Chron xxxii. 31; Psalm. lxxxi. 12; Mark v. 13; Acts. ii. 23; vii. 42; xiii. 18; xiv. 16; Rom. i. 24, 26, 28; ix. 22; Job i. 12, 21; 2 Sam. xvi. 5, 10; 2 Chron. xviii. 19-22); and the fatal omission of these fundamental truths from the theological system of these brethren (not, however, from their hearts and lives, for they really believe and practice them,) seems to the great majority of Primitive Baptists to confound holiness with sin, and God with Satan, and to undermine all religion, and result in fatalism and pantheism; and they cannot, therefore, believe such a system. The Scriptures plainly teach that every creature is responsible to the Creator for every transgression of His holy law; and that sin is not a creature, but the wilful and wicked rebellion of the creature against the Creator (Eccles. xii. 14; Matt. xii. 36; Acts xvii. 31; Rom. i. 18-32; ii. 1-16; iii. 19; xiv. 12; 2 Cor. v. 10; Rev. xx. 12, 13; Ezek. xviii. 4; Rom. v. 12, 23; John xvi. 8; 1 John i. 6; iii. 4). It is only of recent years that a very few Primitive Baptists have presumed to teach that the "evil" said to have been "created" or "done by the Lord," in such passages as Prov. xvi. 4; Isa. xlv. 7; Amos iii. 6, is *sin* (instead of *the punishment of sin*, as heretofore explained by all our ablest brethren, and as it really is), and that creatures are not accountable to God for their sins.*

The truth is, that *doctrine means teaching*, and includes everything that the Scriptures teach in regard to God and man, holiness and sin, salvation and damnation, time and eternity, and in regard to all the duties that human beings owe to God, to each other, and to themselves. *Sound doctrine is scriptural teaching* in reference to the nature and entire relationship of God and man; and *unsound doctrine is unscriptural teaching* in reference to the Divine and human nature and relationship.

S. H.

[TO BE CONTINUED.]

A singular action of a sanctified Christian is, to take all the shame of his sins upon himself, and to give all the glory of his services unto Christ.

ETHIOPIA.

“Ethiopia shall soon stretch out her hands unto God.”—Psalm lviii. 31.

Which is the same as to have said, that God had a chosen people among the Ethiopians, or the black people; and that the time was coming when they would be called by the Spirit, or regenerated, and would stretch out their hands in prayer unto God. Paul taught the same truth when he said, “* * * for the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved.”—Rom. x. 12, 13.

David and his people sang this inspired truth nearly three thousand years ago. Naturally and ceremonially, the Jews were the most exclusive people that ever lived upon the earth; so much so that they felt defiled if they even ate with a Gentile, even of the civilized white race, and probably much more so of the Ethiopian, or colored race. They looked upon all other nations and peoples as dogs—as unclean, uncircumcised and accursed of God. But notwithstanding that, when under the influence of the Spirit of God, they sang, no doubt, with exultant joy, that even Ethiopia should soon stretch out her hands to God.

It was a song of inspired prophesy; and they believed it as Joseph believed, when dying, that God would visit his people and carry them out of the bondage of Egypt, and said to them that when they did go out, to carry out his bones with them. It was a long time before it came to pass (about four hundred years), but it did come to pass at last, and they carried his bones with them out of bondage. In that four hundred years, generation after generation came and passed away; famines, wars and pestilence came; governments arose and were overturned; but nothing came or could come that should hinder the fulfillment of God's promise to his people.

So it was with the fulfillment of the prophesy sang by the King of Israel in this psalm. Its fulfillment came at last, and many of us in this Southern land have seen its fulfillment, in part at least, with our eyes. We have seen the colored man with his hands stretched out

in prayer to God; we have heard him call, in contrition of heart, upon the name of the Lord.

But David did not know how it would be done; but he believed that it would be done, for God told him that it would be.

“God works in a mysterious way,
His wonders to perform;”

for who would have ever dreamed that God was bringing some of his chosen people of the African race from their native barbarism in Africa to this Southern land that, by means of slavery, they should become civilized in order that they should, by grace, be adorned as a bride for her husband, and be set up as gospel churches? But so it is, that God has indeed fulfilled, in our day, the prophesy of this very song of David of three thousand years ago!

I saw this at the Salem Primitive Baptist Association, held with Salem church, Talbot county, Ga., on Friday, Saturday and Sunday, the fourth Sunday of September, 1893. This Association is composed mostly of some churches that belonged to the Upatoie Association, from which they got letters to be constituted into an association of their own color, and this was their first session. There are five churches in all, and I think four ministers. Three of these ministers preached on Friday, and I candidly say that I was both gratified and surprised at the ability manifested in their sermons. The doctrine was sound, and the language, as a general thing, was good, and they were very humble in spirit. The saying of Peter, at the house of Cornelius, kept running through my mind, when he said, “Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him.”—Acts x.

I was with them three days, and felt that it was good to be there. I preached twice with liberty, much to our mutual comfort. I was the only white minister of our order there, but there were some other white brethren and a good congregation of white people on Saturday and Sunday. Their business was conducted in peace and order, and the congregation was very orderly, though there was a very large crowd of colored people there on Sunday.

Their next session is appointed to be held near Stinson, in Meriwether county, Ga., beginning on Friday before the first Sunday in October, 1894, and I hope that one or more of the ministers of the Upatoie will be with them, as they may need some assistance in their business. The names of their ministers, as far as I remember, are Elds. Frank Carter, A. Stewart, Warren Willis and C. J. Peters. Their moderator is Deacon Joshua Denson, and their clerk — Willis, and a very good one, too.—R.

THE BOOK OF JOB.

Several years ago I was greatly afflicted in body and mind, and while in these deep waters of adversity the book of Job was peculiarly interesting, and at times comforting to me. In the depth of trial I felt to need and appreciate a friend and companion in tribulation—one with whom I could sorrow as he sorrowed, and rejoice as he rejoiced—a real living “Companion in tribulation and in the kingdom and patience of Jesus,” with whom I could mourn, weep, cry, hunger, and thirst after God—one in whom I could have confidence that he was a real saint and child of God. And O, how rejoiced I was to find that the “Book of Job” gave a thrilling, heart-touching description of just such a man! And at times, when reading or meditating upon this wonderful man, and the still more wonderful dealings of God with him, I would feel as though we lived in the same day, and that as brethren and companions in tribulation, we could commune together of things in our daily experience and trials, which though too deep and mysterious for us to fully understand or give a satisfactory reason for them, yet we desired not to charge God foolishly, or sin with our lips.

How often it has been the case with me in reading or meditating upon the book of Job, and the description given of this poor afflicted and tried man of God, that I have been astonished to find his words by which he expressed what he felt, were more expressive of my own personal anguish of heart than any words that I could possibly have used. We come into fellowship in

suffering, and I felt that I had a "Companion in tribulation and in the kingdom and patience of Jesus Christ."
—Rev. i. 9.

It may seem somewhat strange to many that any man of common sense should desire to have a brother and companion in tribulation. It is true they may have heard the slang phrase, "Misery loves company," and that "Birds of a feather will flock together," but they have never known how to appreciate a brother and companion in tribulation, such as Job is to some, because they have never had like trials of faith. Job gave expression to feelings and thoughts which perhaps we would shudder to express, though we had thought and felt the same things of which he speaks. It may be we had thought no child of God ever had such thoughts and feelings as we had been tormented with.

It is true that I never have had precisely the same surroundings and circumstances, in their most literal sense, as are recorded of Job, but the effect of what I have had in producing a feeling sense of dependance, destitution, self-loathing and abhorance, have been much the same, and have caused me to feel that, in the trial of faith, I had a companion in tribulation in Job. But after all, what real good could all this be to me if I did not believe that all this loathing of life, this self-abhorance, and this longing desire of Job to come before God, did not spring from the Spirit of Christ in him? Job was made a partaker, in a measure, of the sufferings of Christ that he should, in the end, be a partaker of the glory that should follow these sufferings. The sufferings of Christians, when they suffer as Christians, are regarded as the sufferings of Christ, or as Christ suffering in them. So, also, their rejoicings in the Lord are because of the Spirit of Christ in them, and is, therefore, the rejoicing of Christ in them. "In the midst of the church (says Jesus) *will I sing* praises unto thee."—Heb. ii. 12. When the church of God sings praises to God the Father, it is because of the Spirit of Christ in them, and therefore it is Christ singing praises in them and they in him.

I must close this hastily written article.

W. M. MITCHELL.

EXTRACTS.

CRAWFORDSVILLE, IND., Sept 15, 1893.—ELD. W. M. MITCHELL. *Beloved Brother in the Lord:* On my return on the 11th, your good letter of the 4th cheered me. After the burial of my brother, and a short visit at my only daughter's, it was my privilege, with my wife, to hear our beloved Bro. Hassell preach four good sermons at the Sandy Creek (Ill) Association. He truly came in the fullness of the blessing of the gospel of Christ, and in the power and comfort of the Spirit.

It is true, Bro. Mitchell, as you mention, that preachers were the cause of the confusion among our brethren in Texas, but those preachers have been *marked* and *avoided*, as Paul commands, and the large body of the brotherhood are now in harmony and peace, and are blessed with a sound ministry. It was my privilege to visit twenty-six churches, attend five Associations and hear many preachers, while in Texas, as well as to meet with many others whom I did not hear, all of whom also heard me, more or less; yet, upon the essential points of the doctrine of God our Saviour, there was unity throughout, and fellowship in the truth of Christ and love in the Spirit abounded in our meetings to the rejoicing of God's believing children, and the glory of Christ. It was a great joy to me, and to all, to welcome to the cross of Christ and into the fellowship of the gospel twenty-seven willing and obedient believers, upon the comforting evidence of their faith and hope and love in Him. So that the Lord is blessing his people in Texas, and very many are deeply interested in the ministration of the gospel of the grace of God, for they have learned by experience that salvation is by grace, not of works. Most of the twenty-seven had left the Arminian Baptists.

It was a cheering surprise to me to witness the large congregations and deep interest. Dear old Eld. Harris took me around in his buggy many days. I was glad to learn that you baptized him. He is a true and faithful servant of the Lord. Upon the doctrine of God's predestination, the brethren and ministers in Texas, with whom I was, all believe it, just as Paul has delivered it in Rom. viii. and Eph 1. It is due them that I say this much in their behalf through the GOSPEL MESSENGER

The Lord comfort you, dear brother. In love, farewell.

D. BARTLEY.

MY TOUR.

CONTINUED FROM OCTOBER.]

At the conclusion of a discourse in Southwestern Missouri, a Missionary minister arose and said that he wished to deny two propositions I had made; he wished to deny that Andrew Fuller succeeded from the Primitive Baptists, and that the gospel was not to be preached to sinners. I answered that I did not feel physically able to debate, and that I did not have time then to meet him in

debate, but that we had preachers who would meet him; but he refused to meet any except myself. I had just been dwelling on the subject of conversion, and declared that all the denominations I was acquainted with were, on the doctrine of election and the atonement, identical with the non-professing world; that one might hear their preachers on these points of doctrine, and then ask the most wicked of men their opinion of the same doctrine, and they would be in substance the same; and that nearly every penitentiary convict believed the same as those preachers do, and that this was clear proof that those preachers were no more converted to the doctrine of Christ than were the wickedest and basest of men. I did not make those remarks in an abusive way, but in a mild and as pleasant a way as I could, so as to be positive and firm in my remarks, and I think the minister became angry and excited because his goddess Diana was exposed, for it is by this craft that they have their wealth. Andrew Fuller's doctrine on the atonement was an utter denial of any atonement at all. He argued that Christ was not punished for the sins of any one, and that those who are saved will not be punished, hence he denied that their sins were ever punished at all, which is the same as to say their sins are simply pardoned, and that justice has never been meted out to the sinner nor his sin-bearer; that their guilt has never been extinguished; that mercy is extended at the dishonor of justice. To say that Christ suffered the penalty due all mankind for sin, is equivalent to saying that all will escape punishment, for certainly God will not punish sin its due in Christ and then in us. Mr. Fuller taught that the success of the atonement depended on the sovereign pleasure of God to apply it, which was to deny that Christ made any atonement for any one, but that he died for sin in the abstract, which is an absurdity. We read, "He gave himself for us that he might redeem us from all iniquity."—Titus ii. 14. God purchased the church with his own blood (Acts xx. 28); he did not purchase our sins, but his people. Paul says, "He loved me and gave himself for me."—Gal. ii. 20. Fuller denied redemption through Christ, because, to redeem means to purchase back, to ransom, to liberate, to rescue from captivity (Webster), hence we read the ransomed of the Lord shall return and come to Zion (Isa. xxx. 10); therefore, the redeemed of the Lord shall return and come, etc (li. 11.) To ransom means to redeem from captivity by paying an equivalent. Those given Christ in the covenant, fell under the curse of the law in Adam, hence must suffer its curse, unless He suffered for them and his suffering for them delivers them from suffering; He suffered, the just for the unjust. Most assuredly when Christ paid the redemption price his intention was to deliver those redeemed, hence we read, by one offering he hath forever perfected them that are sanctified, and by the blood of thy covenant thou hast sent forth the prisoners out of the pit. He came to redeem those that were under the law.—Gal. iv. 4, 5. Christ hath redeemed us from

the curse of the law.—Gal. iii. 13. The curse of the law means the punishment due us for our sins, and this he did by paying the ransom price. He taught that there was nothing in the atonement which infallibly ascertains its application to all those for whom it was sufficient; he meant that it was sufficient for the whole world, provided they would believe it. Thus it is plain that he taught that Christ made an atonement for sin and not for sinners; but the definition of atonement is to make satisfaction for an offense, or crime, by which reconciliation is made between the offended and the offending parties, so if he reconciled no parties then he made no atonement; but if he did reconcile parties, then certainly they will hold nothing against each other. To deny that our sins were punished in Christ is to say that he died an easy death, but we read that God's waves and billows passed over him, and that he sweat, as it were, great drops of blood, and was forsaken of God. He doubtless died in unutterable agony, suffering the vengeance of eternal fire (Jude 7). Some hold that Christ atoned for original sins, which is false, for he atoned for no sin in the abstract; but they argue this, and that infants and idiots are saved in this way, and that neither infants nor idiots need to be regenerated, or born again. We know that the Scriptures teach that we are the children of God only when born of the incorruptible seed, by the word of God, which liveth and abideth forever, or the incorruptible living word. If the Word who was with God and was God begets us, then we are a living seed in a sense that we were not before; hence to teach that infants get to heaven independent of the Spiritual birth is to say that a fleshly birth makes one an heir of God. We are all carnal by the first birth, infants, idiots and all, and enmity against God, and cannot be subject to the law of God.—Rom. viii. If I was asked what makes one an heir to the incorruptible inheritance, I would answer an incorruptible birth, and I know that to deny that infants are born of the incorruptible seed is to preach infant damnation; so if we Old Baptists preach it we are not alone, but we do not preach it, neither do we believe it, but would exclude any one who does. We hold that infants and idiots are saved precisely as adults are, without the least shadow of a difference. If one of the unregarded ever died in infancy I have seen nothing in the Bible that teaches it.

The minister I referred to in the outset, accused me of denying that the gospel is to be preached to sinners. Of course he meant that we did not warn sinners to flee from the wrath to come, but that was not John's mission, neither is it mine. John the Baptist said to the Pharisees and Sadducees who came to his baptism, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. iii. 7.) which was equivalent to saying that he had not. The minister doubtless thought that all men ought to be called on to believe in the Lord Jesus Christ, repent of their sins, etc., in order to salvation, also to obey the moral law as a

means. To believe that obedience to the moral law is essential to salvation is Pharisaism, and what some mean by believing in Christ is to believe that he only opened up a way whereby we might be saved on condition of our obedience, which is to believe a lie, and the Scriptures say that such believers shall be damned. To believe in Christ is to believe that he hath forever perfected them that are sanctified (Heb. x. 14); that by the obedience of one shall many be made righteous (Rom. v.); that he hath delivered us from the wrath to come (1 Thes. i. 10); that his blood cleanseth us from all sin (1 John i. 7); that he shall save his people from their sins (Matt. i. 21); that while we were enemies we were reconciled to God by the death of his Son (Rom. v. 10); that Christ conquered sin for us, and that it is not a matter between us and sin, but between Christ and sin; and that we conquered it in the person of Christ. We are willing to preach to any who wish to hear us, whether they be saints or sinners, still, we are commanded to feed none except Christ's sheep (John xxi.); to comfort God's people (Isa. xl.); to preach good tidings to the meek; to bind up the broken hearted; to preach deliverance to the captives (Isa. lxi). The poor have the gospel preached unto them (Matt. xi. 5); Christ was anointed to preach the gospel to the poor (Luke iv. 18). It comes to them not in word only, but in the Holy Ghost, and in power, and in much assurance (1 Thes. i. 5). It is foolishness to the unsaved (1 Cor. i. 18); to the Jews a stumbling block and to the Greeks foolishness (1 Cor. i. 23). The natural man receiveth it not, it is foolishness to him; neither can he know it (1 Cor. ii. 14). We are forbidden to give that which is holy to the dogs (Matt. vii. 6). No one will attend to the word spoken until God opens his heart in order thereto (Acts xvi. 14). To preach that Christ atoned for the sins of all men, and that some whom he redeemed will finally be lost, is not the gospel, but an absurdity and a contradiction of the Bible. Andrew Fuller taught that the atonement is sufficient to save the whole world, provided they would believe it; this is not an independent atonement, but a dependent one—dependent on the belief of dead sinners for its success—and this is precisely what the host of modern missionaries of many denominations are preaching to the heathens, and what thousands of people are paying their money to support. To this idol thousands of dollars are sacrificed annually, yea millions, yet it no more represents the God of the Bible than the golden calf which Aaron made. This religious perversion of the truth can never have a moral effect on our people. No wonder that crime is continually on the increase. If my salvation depends on my belief, and my belief is my act, or it is through my effort that I believe, then is not my salvation dependent on my effort? Again, if it depends on my repentance, and repentance is the result of my effort, then does not my salvation depend on my effort? And if it depends on my obeying the law of Christ, which is Christian works, is not my salvation dependent on good works? All the denomina-

tions that I am acquainted with, exhort worldians to join the church and do better, or do better and join the church, the former generally, I believe. Do they not believe then that doing better is essential to salvation from sin? By doing better, they mean living moral, which is good in its place, but when trusted in its whole or in part, it is Pharisaism and idolatry. Paul desired to give up all such, and to be found in Christ, not having his own righteousness, which, said he, is of the law, which means he did not wish to claim that he was accepted through his own acts. He counted all his doings but as dung, that he might win Christ, said he. Our gospel comfort is in winning Christ gospelly, but our eternal salvation is in Christ winning us. Gospel rest is in finding Christ, but eternal salvation is in his finding us.

LaGrange, N. C.

I. J. TAYLOR.

[TO BE CONTINUED.]

CUERO, TEXAS, Aug. 28, 1893.—*Eld. J. R. Respass*—DEAR BROTHER: Last February a church was constituted with eight members, in Wilson county. In June, five joined by experience and baptism, all from the Missionary Baptists. In July one more joined from the Missionaries, by experience and baptism. At our last meeting one more joined by experience and baptism, who had been a member of the Missionaries for twenty years or more. The first Sunday in August two joined Ephesus church, one of whom was from the Missionaries and was seventy years old. The second Sunday in August I attended the Little Flock Association. During the Association, Eld. A. V. Atkins baptized six, Eld. W. Y. Norman one; Monday morning after the Association adjourned, by request I baptized a young sister and brother at the same place. On the third Sunday in this month I had the pleasure of baptizing six, five of whom joined on Saturday before at Mt. Vernon church, in Bell county. Eld. M. C. C. Maples has the care of the church. Six have recently joined Shiloh church by baptism; eight have joined San Marcos church, all by baptism. Two joined Good Hope church by baptism, and several have joined Bethel church by experience and baptism. Five or six have joined Pilgrim Rest church recently, all from the Missionaries. Thus you can see that God is abundantly blessing His people in Southwest Texas. The majority that have joined are from the Missionary Baptist. It is, indeed, very comforting to see God's dear people that have been deluded coming home to their people, telling of the dealings of God with them.

I hope to be remembered by all of God's dear people that may read this article.

J. S. NEWMAN.

HAGERSTOWN, IND., July 10, 1893.—*Dear Bro. Respass*: One year ago, on my birthday, I wrote to you and the dear readers of the MESSENGER of my hopes and fears. And to-day, as I turn another mile-stone on life's wearisome journey, I realize that I

in one year nearer my eternal home "than ever I was before." To God be all the praise; it is only through his mercy, and by his permission, that I am here to-day. I have no merit nor worthiness of my own to plead, for I am the same poor, vile sinner I was one year ago; and it is only through the righteousness of a crucified and risen Saviour that I have hope when done with trials and conflicts of this life, that I shall be permitted to enter through the gates of the Celestial City, there to remain throughout the endless ages of eternity, where all is joy and peace. O, what a blessed hope is this, when we are enabled by the eye of faith, to look to Jesus, who bore our sins, and washed them away with his own precious blood. How it comforts and strengthens us when we are weak and halting by the way, to remember we have an High Priest which can be touched by the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." The year that has just passed was freighted with joy and sorrow, as all former ones have been, and all future ones, no doubt, will be. We have had joy in our dear church, Salem. Four dear sisters have come home to their people and told them what great things the Lord has done for them. Some of them had been standing out of duty for years, and it rejoices our hearts, and is a comfort to us as well as to them. There are others yet standing out that we would be glad to see come in, and we feel if they discharged their duty, they would come.

To many hearts have come the sad trial of parting with some loved one. The dear hands have been folded and the eyes closed for the last time. Since I last wrote you, my dear mother, Mary, wife of Eld. James Martindale, has been called home. She died March 4, 1893, in the 70th year of her age. She professed her hope in Christ many years ago, and joined the Baptist church at Salem, near the place where her body now lies by the side of my dear father, who preceded her to the grave eight years.

May grace, mercy and peace be with you and all who love our Lord and Sovereign Jesus Christ. Your sister, in hope of eternal life.

AMANDA M. REYNOLDS.

CIRCULAR LETTER.

White River Association of Regular Baptist to the Churches composing her Union, sendeth Christian salutation:

Dearly beloved brethren in the Lord, as there are some among us, aiming to be Regular Baptist, who are advocating "Revival Effort Meetings," we desire to admonish you to "Beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ." Such Effort Meetings, say, indeed, through the excitement engendered, cause great numbers to flock into the church, whom the Lord has not prepared by his grace to be added. Such, like Demas, will soon forsake Christ, thereby bringing disgrace upon the cause of Christ and shame and contempt upon their proselyters. Anciently, "the Lord added to the church daily such

as should be saved," and this, we believe, is still the Lord's work; no do we believe in any of the modern inventions of men, devised to aid, the great work of regeneration. Let the simplicity and order of the apostolic churches be imitated in all our beloved Zion, both in speaking and in conducting public worship. That "all things may be done decently and in order," "for God is not the author of confusion but peace."

Some, again, are advocating Sunday Schools, which though so popular are not so much as mentioned in God's words. To say that they are profitable to the true Church, is to slander Christ, who is its author, for certainly he knew what was and would be, essential to its prosperity, and if he foreknew what the needs of his church would be in all ages would he not have instituted them in the beginning, or at least, have given directions for their adoption in the future, if they are beneficial to his church? To say that Jesus left his church for eighteen hundred years without a knowledge of that which is essential to prosperity is to accuse him of ignorance, or, at least, a disregard for its welfare. If all Scripture was given, "That the man of God may be perfect, thoroughly furnished unto all good works," would they not mention Sunday Schools if they are a good work? It is a maxim that where the things commanded are specified everything else is prohibited. Jesus in the great commission says "teach them to observe all things whatsoever I have commanded you," but where in God's word are we commanded to teach a Sunday School? Jesus specified what his disciples should teach, and he who teaches anything else is a rebel against Christ.

The Waldensian Baptist in their confession of faith, Art. 77, say, "We hold in abhorrence all human inventions as proceeding from Anti-Christ, which produce distress and are prejudicial to the mind." When we remember that this article was written nearly seven hundred years ago, in the darkest period known to the church, and that too when Catholicism was filling the world with its legion of newly invented rites and ceremonies, and issuing bulls of excommunication against all non-conformists, we can better understand the indomitable zeal, for purity in faith and practice, by which they were actuated.

Others favor the organization of a Regular Baptist College in which to educate promising young gifts that give evidence of a call to the ministry, as though the Lord of the harvest knew not who to call and send forth to his great work. If it is his prerogative to "send forth laborers into his harvest," can he not call and send forth learned men, as he did Paul? But Paul was an exception to the general rule, "for (says he) ye see your calling brethren how that not many wise men after the flesh, nor many mighty, nor many noble are called." The Lord selects such ignoble and illiterate vessels in which to deposit this treasure "that no flesh should glory in his presence" and "that the excellency of the power may be of God and not of us." Hence he disclaims any superiority over others in consequence of his literary attainments, saying, "And I brethren when I came to you, came not with excellency of speech or of wisdom declaring unto you the testimony of God." "My speech and my preaching was not with enticing words of man's wisdom." "For it is written I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent."

John Bunyan was a Tinker, yet his "Pilgrim's Progress" has comforted more of the Lord's humble poor than any other uninspired work. John Huntington was a Coal-Heaver, yet his "Contemplations upon the God of Israel," is a rich mine of precious gems from the oceans of God's truth.

"It is a remarkable fact (says Orchard in his History of the Baptist) that errors in doctrine and practice came into repute by learned men."

* * * The continuation of the church of Christ has not depended,

any way, upon human learning, indeed, it has had to contend with the school-men of every age. It has always succeeded best in their absence." See p. 12 & 13, Vol. II. Jesus, the great head of the church, while here on earth, selected his ministers, principally from among those in the lower walks of life, those who possessed no literary accomplishments, fishermen, Tax-gatherers, &c., whom he sent forth with the promise, "Lo, I am with you always, even unto the end of the world." It is from him we believe the minister receives the divine call to work in his vineyard. He it is that attends their ministry, opening the hearts of those whom he is pleased to bless through their word as he did Lydia of Thyatira, and no minister, though never so learned, can reach the heart of his hearers without God first opens, and this he can as easily perform where an illiterate man speaks as where the gospel is embellished with the trappings of oratory.

In conclusion, we admonish you to contend earnestly for the faith opposing all the modern inventions of men, with which our churches are threatened and may Christ, the Law Giver in Zion, fill our hearts with zeal and an humble boldness to walk in his precepts blameless.

P. T. OLIPHANT.

OBITUARIES.

ELD. J. C. AND SISTER ANNA M. ROGERS.

It is with a mingled feeling of sadness and joy that I attempt to chronicle the death of our dear brother and fellow-laborer, Eld. J. C. ROGERS, and his beloved wife, Sister ANNA M. ROGERS. Yes, sad to think that their useful lives are ended, and we shall see their good and honest faces no more on the earth; but joyous because they have gone home to their rich reward, and are resting from their labors.

Sister Rogers was the first to leave us. She was the daughter of Benj. F., and Susan Whipple, who still survive her. She was born July 31, 1846, and died at her home at Calhoun, Ga., December 18, 1892. Eld. J. C. Rogers was born July 15, 1844, and died at the home of his daughter, Mrs. Clara Underwood, near Quitman, Ga., June 20, 1893. From this it may be seen that there was only about two years difference in their births, and about six months difference in their deaths. They were both baptized into the fellowship of Primitive Baptist September 9, 1878, and Bro. Rogers was ordained a Deacon July 5, 1879, in which position he served faithfully and well; but soon he began to exercise in public, and was ordained to the work of the ministry September 22, 1883. From that time until his death, his time was mostly spent among his brethren, preaching Jesus and exhorting the saints to love and good works. His faithful service bore much fruit. His churches were usually peaceful, healthy and prosperous. Our people knew his worth, and I hope and believe appreciated his labors, and they now feel that in his death they have lost a true and tried friend—one who was always in touch of all their sorrows, and who could always offer a word of comfort and cheer. When his beloved wife was taken from him, he plainly manifested that every vestige of earthly comfort was gone from him forever, and expressed a desire to follow her in death. Having no small children, he closed the doors of his pleasant home at Calhoun, Ga., and following his impressions, traveled from church to church almost continually until his death. During his last illness, and even while his mind was in a semi-conscious state, he would talk and preach about Jesus and his love. He was buried beside his companion, at Lebanon church, June 20, 1893.

Sister Rogers was truly a noble woman. She was so meek and humble; in fact, she seemed to possess every grace that makes a true and

noble Christian woman. Her heart was ever ready to welcome Primitive Baptists to her home; it was a great satisfaction to serve them under her own roof. Especially did she sympathize with those who, like her own dear husband, had to labor under the cumbersome load and awful responsibility of the ministry, always helping them on their way by words of encouragement and cheer; and yet she had the faithfulness to correct and offer gentle reproofs to those ministers whom she knew best, when they acted in a way that was unbecoming to their high profession, such as making uncouth remarks in the pulpit or using slang in private conversation. More than once has she helped the unworthy writer in this way. One of her greatest desires and aims was to raise her children respectably and in a creditable style, and in this I am glad to say she succeeded admirably. Her two daughters are grown and married to good men, and are both members of the church where their mother lived and died, and are following along in her tracks. Her only son is not quite grown, but is a good boy, with a bright mind, and will no doubt, with the help of God, make a useful and good citizen. May God help him ever to remember the counsels of his dear mother, and may father's old repeated warnings abide with him, and may he too (if God's will) be brought to know Jesus, whom to know is life eternal, is my prayer.

A. V. SIMMS.

MRS. MARTHA POWELL.

MRS. MARTHA POWELL, daughter of Peter and Rebecca Gray, was born February 6, 1814, and died May 1, 1893, aged seventy-nine years, two months and twenty-five days. She was born in North Carolina, and with her parents, moved to Georgia when about two years old. At the age of nineteen she moved to Chambers county, Ala., where she was married to Moses Powell, at the age of twenty-two. From thence she moved to Tallapoosa county, Ala. She professed a hope in Christ and joined Ephesus church, of the Primitive faith and order, and was baptized by Eld. William Taylor in 1849. In the year 1857, she, with her husband and family, moved to Neshoba county, Miss., where she joined the Primitive church in Newton county, Miss., and remained there until the church dissolved in 1887, when she joined Hopewell church, Neshoba county, Miss., where she remained until her death. She was an orderly member, and salvation by grace was her theme. She was loved by all who knew her. Her husband died some thirty years before her death. She was buried at the family graveyard, beside her husband, mother and one son, there to wait the morn of the resurrection. She was the mother of ten children—six sons and four daughters. She followed five of her sons and one daughter to the grave. She had twenty-two grandchildren and ten great grandchildren. She has passed through many sore trials and bereavements, yet she bore them all with great patience and Christian meekness, always submissive to the will of God. All who knew her can bear witness to her excellent Christian character. She lived the life of a Christian and died the Christian's death, and doubtless her spirit has entered into the joys of her Lord. I can only say to her dear children, relatives and friends, try to follow her precepts and examples, and mourn not as those that have no hope, for I feel that our loss is only her gain.

J. C. WALTON.

AMOS BARTLEY.

DEAR BRO. RESPESS: Amos Bartley, my beloved and next older brother, was buried to-day, aged sixty-eight years. While listening to the last sermon at the Salem Association last Monday afternoon, near S. Joe, Texas, a telegram was handed to me, calling me to his bedside, where I arrived Wednesday evening, to find him conscious, calm and peaceful, but not able to talk, owing to abscess of the throat. At 7 A. M. yesterday he gently breathed out his life, in the arms of our immortal

Jesus, to awake with His likeness and be satisfied. His was truly a life of faith and love in the Son of God, and of good deeds, and his life was a living epistle of the divine reality of Christianity, and of the sanctifying power of God's grace. He leaves a sorrowing widow, who is also a Christian, a daughter and son, three brothers and one sister (myself the eldest), many relatives and friends, with the brotherhood, to sadly miss him on earth. Brother Amos was the fifth son of Eld. John P. and Charity Bartley, of the Primitive Baptist church, and he was buried near our beloved father and many other members of our family who died in faith. Seven of my brothers and five of my sisters have gone on before me, and it will not be long till the Master will call for me. O that, like dear Brother Amos, I may be gathered as a sheaf of wheat, fully ripe into the heavenly harvest, and rejoice with the Lord when he shall return with rejoicing, bringing his sheaves with him.

Yours in sorrow and hope,

D. BARTLEY,

T. J. PATRICK

The subject of this sketch, T. J. PATRICK, was born in Rankin county, Miss., March 23, 1838, and was married to Miss S. J. Davenport, February 2, 1858; was baptized in fellowship with New Zion Primitive Baptist church, in Smith county, Miss., August, 1864, and departed this life April 25, 1893, aged fifty-five years, one month and two days. Bro. Patrick was left an orphan when only a child, and learned, at an early age, that what is called the charity of the world to be a very cold charity. Though more fortunate than many other orphans, he found a pleasant home with an uncle, T. M. Patrick, who preceded him only a few years to the world beyond. He learned something of war, with its hardships and privations, in the service of his Sunny Southland during the late conflict between the States. With a broken constitution he returned from the war a confirmed invalid to the day of his death. Although of a nervous temperament, his sympathy for and kindness to others knew no bounds. His children—seven in number (five daughters and two sons, one daughter having died several years since)—loved him most devotedly. No sacrifice in their power was too great if it only tended to his comfort. He, in return, lavished upon them all the affection possible, not to idolize. His companion (who seemed to live only to love and console him) was an object on which his love was centered. A faultless neighbor, a worthy citizen, a devoted Christian, he lived happy, even amidst sore afflictions, by trying to make others happy. During his last illness his faith was very strong in the Lord. On one occasion, while the writer of this was kneeling in prayer at his bedside, his soul seemed to have been lifted almost to the very gates of glory, and he exclaimed, "Thy will be done; Lord, receive us!" Bro. Patrick died in the triumphs of faith, leaving abundant evidence that all was well. Weep not, loving companion and fond children, for the husband and father still lives; freed from toil and care, from sickness, sorrow and pain, death hath no more dominion over him. Remember, that by a silken cord of love you are being drawn to that home above, where all is love. The bereaved family have our heartfelt condolence, and our prayer to God is that he will bless them, and after death that their's may be an unbroken family around the great white Throne, to chant the praises of God throughout the ceaseless ages of eternity. Amen.

J. M. HUTSON,

MRS. SARAH A. CONN.

Died, at her residence in Gurdon, Clark county, Ark., Mrs. SARAH ANGELINE CONN, daughter of J. S. Dodgen, born in Georgia, December 1, 1846, and died August 19, 1893. She was married to Taylor E. Conn, June 2, 1867, and joined the Primitive Baptist church at Pleasant Hill, Clark county, Ark.; was baptized by D. R. Leard, date not obtained. The writer was not personally acquainted with the deceased, but was

informed by neighbors and friends that her walk was exemplary, her faith unwavering; patience and meekness making up her character. Her disease was consumption, and in her suffering she displayed complete resignation to the will of her Heavenly Father, deliberately expressing herself to her husband that her youngest child was her only earthly concern, the other members of her family being old enough to care for themselves. While living, her delight was to meet with and commune spiritually with her brethren and sisters. The testimonies left to her bereaved husband and children are that she has found rest with Jesus. Mourning is not, therefore, your loss is her gain. The writer was called upon to preach her funeral at the grave at Pleasant Hill burial ground, which I endeavored to do to a considerable company of relatives and friends. From the text, "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May the text, with the truths attested, be sealed by the Holy Spirit in the hearts of mourners and friends to their comfort and edification, and to the glory of God. Amen.

B. L. LANDIRS.

SHADRICK KIGHT.

Died, at his home in Johnson county, Ga., on May 22, 1893, SHADRICK KIGHT. He was born May 20, 1817, being seventy-six years and two days old. He was married April 18, 1841, to Milly Norris, whom he left with ten children to mourn his departure—four boys and six girls. He joined the Primitive Baptist church at Oak Grove, in this county, September 3, 1864, and was chosen deacon in April, 1866, which office he filled with Christian propriety until his death. He possessed wonderful Christian grace, and was well-liked by all who knew him. He was confined to his bed for quite a while before he died, and suffered much, but that strong faith and Christian hope seemed to encourage him to the very last. He is gone but has left a true record of Christian piety behind; one that should console not only his bereft family, but that of his relatives and friends. Dead yet living, his influence, examples and precepts will live serve as a guide to lead others in that straight path, though narrow it be, that leads to heaven.

This done by order of Conference, May 28, 1893.

I. M. ANDERSON,	} Committee.
J. L. HATCHER,	
L. S. POWELL,	

MRS. ELVIRA ELIZABETH HOLMES.

In sacred sadness, mingled with emotions of joy and sorrow, we write in part of the lovely Christian life and blessed death of this beloved sister ELVIRA E. HOLLOWAY was born August 28, 1846, and was united in marriage to Mr. J. O. Holmes, December 21, 1865. On August 5th death loosed for time this golden cord. This happy union was blessed with nine living children, one daughter and eight sons, five of whom are now members of Mt. Carmel church. In early womanhood God gave her a hope in Christ, and she and her husband were baptized in Mt. Carmel church by myself, as pastor. While her life had ever been good, kind and gentle, her faith in Jesus seemed to gather strength day by day, leaving its impress more and more on all who knew her. In all life's relations as wife, mother, sister, friend and neighbor, she came to the full measure. Her Christian heart ever gave sympathy and assistance to the distressed and afflicted, and many needy ones have called her blessed.

This circumstance I wish to relate: When at forty-five years of age, my poor life was wrecked by the death of my family and entire loss of my property, leaving me with one little daughter, she opened her doors to this child, and was all to her that a mother could have been, and that, too, at the refusal of remuneration. I write this in memory to her and for the good of our people, and to tell them that this act of Christian

ve has often supported my heart for the many duties that have lain out before me. Sister Holmes was truly a lover of the Lord, and greatly devoted to His cause, and when death came her sun did not sink, but shone at its meridian splendor. We wish we could portray her death just as it was. For long months she passed through almost unendurable suffering, and that with Christ-like resignation. When she felt that her day here was nearing its end, she expressed a desire to see us once more, and Bro. Holmes sent a dispatch to us at Troy, Ala., where we were at that time. We reached home two days before the end came, and when we entered her room she said, with a smile, "I am so glad you have come; I have prayed to see you once more, and God has answered my prayer." She was very weak, and could talk but little that morning, but said to me, "I want you to preach my funeral." Then her husband read from the Bible the verses she had selected for the text, "Blessed are the pure in heart, for they shall see God," and "Her children rise up and call her blessed; her husband also, and he praiseth her." "Safe in the arms of Jesus," was the hymn selected by her. She said, "Tell everybody that I love them, and tell them farewell for me." She had made her husband promise that he would not let her die without telling her family good-bye. On the next morning we went again to her bedside, and she said, so we could all hear her, "I am disappointed; I've been looking for Jesus all the morning, and he has not come; I am going home." This was sad to hear. In a short while she said again, "He is coming; I see the silver wings; they are broad enough for me; yes," with arms extended), "they are broad enough for you all:" and there, amid sobs of joy and sorrow, we witnessed the pathetic farewell of husband, sister and children, and then with angelic glow on her face, she said, "As the sun goes out this evening, so will I;" and so it was. This was Saturday night, August 5th. On Monday her funeral was preached by me to the largest assembly that ever met in Culloden on such an occasion. Endeared sister, farewell!

I would say to husband, sister and children, may God ever impress this sweet life and death upon your hearts, and upon your going each of you say, "I have fought a good fight; I have kept the faith."

W. C. CLEVELAND.

MRS. JOSEPHINE DICKERSON,

the daughter of Eld. W. C. and Penelope Simmons, was born December 19, 1863, died August 25, 1893, after lingering for about eight years, of pulmonary consumption, which resulted in tubercular abscesses, of which she suffered four weeks with the most excruciating pain. She had never made a public profession; her health was so bad that she seldom was able to go to preaching. During her sickness I was sitting by her one night when she said, "Pa, I want to talk to you on religion, but I can't talk much," (owing to an abscess in her throat). "I have been wanting to join the church for some time, but my health has been so bad I could not attend, and I did not feel that I was worthy of a name with those good people; I did not want to deceive them." I tried to comfort her, and told her that her worthiness was in Christ, and that those were the characters that we wanted. She gave me a good reason of her hope in Christ. At another time she called me and her step-mother to her bedside and shook hand with us, bidding us good bye, and said she was going home where they die no more, and repeating it often.

She married Mr. F. M. Dickerson April 27, 1882. She leaves a husband, three children, relatives and friends to mourn, but we feel assured, while we write this sketch, that her spirit is with Jesus, where they die no more; no more pain, no trouble, but one continual praise to God. Farewell my daughter, it will not be long before I hope to meet you. We buried her in the church yard at Shiloh church, Manningham, Ala.,

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Eld. W. W. Lewis preaching on the occasion to a large and solemn audience, the corpse being placed in front of the pulpit.

Manningham, Ala.

W. C. SIMMONS.

MRS. SARAH E. MOTLOW

Was born July 23, 1827, married to W. G. Motlow, July 22, 1852, and died October 13, 1892, aged sixty-five years, two months and twenty-one days, leaving her husband, four sons and three daughters and many relatives to mourn her absence, yet not as those who have no hope, for she left abundant evidence, in many ways in her private life, that she had much love and great faith in Jesus as her Saviour, and Saviour of all his people from their sins, but had never publicly put on Christ by baptism. She was in strong sympathy with Primitive Baptists; a firm believer in the doctrine of salvation by free and sovereign, unmerited grace for several years past; experienced a change and had hope in believing that God, for Christ's sake, had forgiven her sins. But she had her fears at times; consequently she failed to take up her cross and follow her Lord in obedience. Only a few short months before her death, in conversation with her at her own house on the subject, she told me that she would join the church if she could feel like she was fit, and hoped she would soon. And thus she failed to attend to one of the most important duties enjoined on those who love Jesus, whose word is, "If you love me keep my commandments." Yet, from a long acquaintance with her, I must say that I believe that, through great love and rich mercy that is vouchsafed to all who believe in Christ, Sister Motlow is now at rest with Jesus. In all the relations of this mortal life she was a noble woman, doing her part well, passing through this sin-stained world without a blot on her upright life; a loving and devoted wife and helpmeet to a confiding husband; an indulgent and loving mother, laboring unceasingly for the happiness of her dear children, in whose life her own seemed entwined as an evergreen wreath—a wreath over the door where the children passed out from the home of their parents into this wide, wide world, to roam in the wilderness of sin. O, children, ever keep in memory your mother's love, and may the good Lord bless husband and children, so may we all meet in glory.

J. E. FROST.

A TRIBUTE OF RESPECT.

WHEREAS, The church at Mt. Olive, Shelby county, Ala, deeply feels the loss by death of our beloved pastor, Eld. I. K. CRUMPTON, who died June 25, 1893, we deem it proper as a church to say, as a tribute of respect to his memory, that he has been our faithful pastor since December 14, 1889. Wherein it has pleased our Heavenly Father to take from our midst our beloved pastor, we in deep submission give God the honor for the gift which in him was proven by his able teachings, walk and worthy examples, which were 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, give this as our token of love for our departed pastor. 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.

Resolved, 1st. That we send a copy of this tribute to THE GOSPEL MESSENGER for publication.

2d. That we present a copy of same to his family.

3d. That we spread copy of same on our church book.

Done by order of the church in conference this July 1, 1893.

W. A. TALLANT, Clerk.

J. H. SHIRLEY, Moderator.

MRS. ELIZABETH JORDAN

Was born November 23, 1832, and died July 12, 1893, aged sixty years, seven months and nineteen days. She was married to N. H. Jordan February 14, 1850, joined the Primitive Baptist church at Wilson's Creek, Williamson county, Tenn., more than 26 years ago, and lived a faithful and beloved member till her death, leaving her devoted husband, two sons, four daughters, many relatives and friends to mourn her absence. Sister Jordan was in many respects a most noble woman. In disposition modest and quite reserved, gentle and pleasant in her associations—as a woman only can be, lovingly confiding as a wife to her husband, ever laboring to make home inviting, she was all that a faithful wife could be. As a mother to her children, none were more devoted or could surpass Sister Jordan; ever watchful in looking after their interest for good, and untiring in laboring to make them happy, manifesting a large share of Christian patience and motherly forbearance, yet firm and unyielding for the maintenance of purity of life and character. No children ever had a better mother, more devoted, more confiding or more affectionate. O, children, remember and walk by the council of your loving mother, who is now in the sweet enjoyment of the purity of heaven. When I call to mind past associations at her beautiful home, how often she has welcomed us in and made us feel at home—but she is gone, no more to greet us—I feel sad; then remembering she is on before to her beautiful home in heaven, then I cheer up again and press on, hoping to meet her there. O, Bro. Jordan, I know you feel desolate and alone, but trust in God, for he careth for you. O, children, great is your loss, and lonely you are in this world and no mother. May God's Spirit guide you, his love embrace you, and at last save you all in heaven is my feeble prayer.

J. E. FROST.

ELD. SIMEON EDWARDS.

Died, near Rock Mills, Randolph county, Ala., August 7, 1893, Eld. SIMEON EDWARDS. Eld J. W. Shephard attended the burial services, and spoke words of comfort from the text, "He being dead, yet speaketh."—Heb. xi. 4. Eld. Shepherd writes me to prepare and correct his notice, but furnishes no dates of events or age from which to say anything more than what is said above. From personal acquaintance, however, with Eld. Edwards, we conclude that he was near eighty years old, and had been an able, sound and orderly gospel minister for more than fifty years. For the past thirty years he has been greatly afflicted, partly paralyzed, and having but little use of his extremities. In preaching, his arguments were predicated upon the Scriptures, and in calm, clear and forcible reasoning, he had but few, if any, equals. In early life in the ministry I think he was often in company with Eld. Wm. Mosely and other ministers of that day and locality in Georgia. Truly the text used by Eld. J. W. Shephard at the burial service was an appropriate one, "He being dead, yet speaketh."

W. M. M.

MRS. ADDIE D. BIRKHEAD.

Leaves have their time to fall,
And flowers to wither at the North wind breath,
And stars to set, but all,
Thou hast all seasons of thine own, Oh, Death!

Once more death has entered the family circle and clasped in its cold embrace the darling wife of J. A. Birkhead. Her demise came July 11, 1893, from that dreadful disease, consumption. She was born November 29, 1869, married April, 1889, and was the mother of two children. One (little Eva) preceded her, September, 1891, from which time Addie began to pine away. The long sickness and death of her babe was too much for her frail body. December, 1891, she joined the Baptist church, but was not able to attend often. August 24, 1892, her home was blessed with a babe—Robert Marion. A complication of diseases took deep into

her constitution, and for eleven long months she was a constant sufferer. She was the daughter of Robert and Sarah Brown. The latter's obituary appeared in the MESSENGER five years ago.

For many hours, with anxious eyes,
We watched 'round dying Addie's bed;
Not long, and she must tread the skies—
Not long, and Addie would be dead. *

Her last months were painful ones,
And when her cheeks began to fade,
And she was told that death had come,
She said, "I'm tired—I'm not afraid."

When this thought came into her heart,
That she from earth must soon depart,
She called them all around her bed,
To each and every one she said:

"I'm not afraid; come kiss me good-bye,
And pray one sweet little prayer
That I may rest—I am so tired.

Obediently,

Messenger of Peace please copy.

Her head among the pillows fell,
The hands that held me lost their hold,
Their weak pulse had ceased to swell,
Those pale, white hands were growing cold.

There is a city pure and bright,
Where eye hath never seen,
We hope where Addie dwells pure and bright,
In heavenly places serene.

High walls of precious gems and gold—
Secure from every ill—
Unheard of joys, and bliss untold,
Within its borders dwell.

Among the many mansions there,
There must be one for Addie;
Dear Lord, an humble place prepare,
That we may meet her there.

LIZZIE HARDESTY.

Chantilly, Mo.

MISS MATILDA PATTEN.

MISS MATILDA PATTEN departed this life in Berrien county, Ga., June 3, 1893. Our good old uncle, the well known "Squire" Patten, and his good wife, Aunt Betsey, raised quite a large family, among whom were three daughters, two of whom married, and Matilda remaining single became almost the idol of her mother. She was not only a favorite with her own family, but was also with the relatives and friends, and the community generally. But with all her devotion to her parents and kindness to friends and neighbors, and the usefulness of her life, she was attacked with typhoid fever, which, after twenty-eight days of suffering, which she bore with Christian fortitude, terminated her life. Dr. Patten, with all his medical skill and constant devotion, failed to arrest the dread disease. She fell asleep, as we hope, in Jesus, and was buried at old Union church, in the midst of a large concourse of sorrowing relatives and friends.

J. A. C.

J. C. BECK.

WHEREAS, God, in his providence, has been pleased to remove from us by death, our much loved brother, J. C. BECK, we feel it due to his memory that we, as a Primitive Baptist church at Zion's Rest, note his eventful life in our record: He was born in Lowndes county, Alabama, but was raised in Coffee county, and married Miss Elizabeth Davis, July 28th, 1852, who still survives. He moved to Clarke county a short time after he married, and lived there until after the war between the North and South. During the war he united with the Primitive Baptist church at Providence, Clarke county. He moved to Marengo county after the war. He got a letter of dismissal from Providence church and held it fourteen years, not living near any Primitive Baptist church. He was in the constitution of this (Zion's Rest) church, which was constituted at his house, where we often held meetings. He died June 18, 1893, at the age of sixty years and eleven months, less two days. The church sustains a great loss in the death of Bro. Beck, the county one of its best citizens, and his family a faithful husband and father. He leaves a wife, two sons, and one daughter and several grandchildren. May the Lord give grace sufficient to them in this sore bereavement, and sanctify it for good. While we deeply deplore the loss of our dear brother, it is a source of comfort to know he left evidence of future happiness. To such a man death comes not as a grim and ghastly monster, to frighten and torment, but as a welcome messenger of Christ.

Resolved, That a copy of this be given to his family, and a copy be sent to THE GOSPEL MESSENGER, with the request to publish, and it be recorded on our church book.

JNO. W. DOVE, Clerk.

NOTICE!

having had many calls for "Man Redeemed," (the book on Resurrection), I will have an edition published in cloth binding, at 50 cts., provided 500 copies will be taken. Therefore, all who want it will please inform me by postal card how many they will order, when the book is ready, of which notice will be given through our Baptist papers.
Crawfordsville, Ind., Sept. 15, 1893.

DAVID BARTLEY.

VILLA RICA, GA., Sept. 9, 1893.

In pursuance of previous notice, and at the instance of the church at Union, the New Hope Association, petitioning to the church at New Hope, Wilkes county, Ga., for the ordination of Bro. Thomas Carnes, a member of the church at New Hope, to the gospel ministry, the church at New Hope convened on the 9th day of September, and a presbytery being organized consisting of Elds. I. N. Moon, W. T. Walden and H. G. Mitchell; examination of the church and Bro. Carnes by Eld. Moon; Bro. Carnes being found sound in faith and practice, was ordained a minister of the gospel by the imposition of hands of the presbytery, Eld. Walden leading in the ordination prayer, and the charge by Eld. Mitchell. The presbytery and church then extended to Bro. Carnes the right hand fellowship as a minister of the gospel.

W. T. WALDEN, Moderator.

W. S. KILGORE, C. C.

Two poems, "A Morning Prayer," and "Evening Thoughts," are crowded out of this issue.—PRINTER.

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My sows are beautiful, and I am going to send out prettier Duroc Jersey Pigs this Fall than were ever seen in this part of the country. Fifteen dollars a pair, two months old. Begin to send in your orders at once, to be delivered in September. Z. D. RESPESS, Prop'r

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42 PARTICULAR ATTENTION GIVEN TO PRINTING ASSOCIATIONAL MINUTES. 64

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Oh! humanity is suffering to-day for the proper remedy. This we have in the great 4 B. B. B. B. Medicine, which will destroy the germ of disease that is in the Blood. This we claim we have found in this Wonderful 4 B. B. B. B. Remedy. It has cured thousands of suffering people who are enjoying perfect health, and we are willing to recommend it to all of those that are suffering to-day.

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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-94

Vol. 15.

No. 12.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

—••—
PUBLISHED MONTHLY.

Eld. R. W. Durden

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

—••—
DECEMBER, 1893.

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

A BLESSING TO GOD'S AFFLICTED.

DEAR BROTHER: I was at the last session of the River Fork Association, at my old church a few days ago, and we had a feast of fat things. The preaching was all of one kind—salvation by grace—and many poor hearts were made glad, and some even to cry aloud for joy. Here I met old Bro. Henry Dove, who has been afflicted for many years with cancer, and for many months past, until quite recently, the family had to sit up every night with him; but he heard of the "GRAY BEARD" put up by your son, and had been taking it comparatively a short time, and he was able to walk to preaching, about a quarter of a mile, and I heard had even been able to walk to his farm, and over it, but before using, was not able to get up out of the bed. So this medicine is indeed a great blessing to God's poor and afflicted people. Your brother in Christ,

Spring Hill, Mobile Co., Ala. (ELD.) JOHN M. CHRISTIAN.

MR. A. F. CAMP,


**A Primitive Baptist from Bad Cow, Ark., writes,
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Primitive Baptist Preachers

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 12. BUTLER, GA., DECEMBER, 1893. Vol. 15

DEAR BROTHER: I wish to send a few lines to my brethren, especially those with whom I have been long and pleasantly associated, as this may be the last opportunity offered me. I can say to those brethren that I feel grateful to our great Sovereign and kind Benefactor, that under the rulings of His providence, our intercourse and communion have been pleasant and I hope edifying, as being devoted to our mutual welfare and the honor of our common Lord. How ineffably blessed is the state of poor, needy sinners who are brought under the influence of that one Spirit by which all the members of one spiritual family are baptized into one body, and mutually knit together in love, and thus manifested as a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should shew forth the praises of Him who has called them out of darkness into his marvelous light. The children that compose this royal family, in view of their exalted and spiritual head, to whom they have vowed solemn allegiance and constant fidelity, should, in obedience to his laws, try to walk worthy of the high vocation wherewith they are called, by exercising the golden virtue of Christian forbearance, endeavoring to keep the unity of the spirit in the bonds of peace. To this end, and in order to the mutual edification of the whole body, the members that compose it should live in the continued exercise of those graces of the Spirit with which they are severally invested. For though this spiritual family compose but one body, yet the members retain a peculiar personality that distinguish each from others, as there are a diversity of gifts in this one body and under the direction of the one Spirit, mutually co-operate in the edification of the whole body; and thus realize the happy state alluded to by the inspired apostle, wherein they, the whole body, are brought into the unity or oneness of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fulness of Christ, from or by whom the whole body fitly framed together, and compacted by that which every joint, or member, supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

In the above portraiture of the Christian church, we see that

love is the active agent, the uniting tie, and the bond of union. This is the Mount Zion that is the joy of the whole earth, whose bulwarks we are admonished to mark, and to consider her palaces, that we may tell it to the generation following. How far we have departed from this heavenly pattern should be the inquiry of all who profess identity with it. I must say that when I retrospect my past life, it seems to have been one of repeated blunders, and my religious life to have been one continual scene of sinning and repenting; and though I have past my three score and ten years, and realize that I am nearing the final goal of my mortal career, yet I cannot claim exemption from the influences, defilements and evils of sin, and must, as heretofore, have recourse to the cleansing blood and perfect righteousness of the sin-atonement Lamb of God as a hiding place, to avert the awful vengeance of His wrath upon my guilty head. For an interest in His electing love, His active obedience, death and resurrection, are the only grounds of my hope of a blessed immortality beyond the shores of time. As to what extent my feeble efforts have been blessed to the welfare or edification of my brethren, or have tended to discord, confusion or strife among them, the Lord only knows; but I do know that in all my humble labors among them, that their welfare and the honor of my great Sovereign, were my only aim; yet, I feel confident that owing to my imperfections and frailties, I have often been betrayed into a line of conduct subversive of the objects of my high calling, of which I have often repented and thought with shame. And still I feel assured that while sailing on the evening tide of life and nearing my eternal home, that above every other consideration I desire the welfare of the Lord's believing children, but more especially the honor of my great Sovereign, for whose glorious and highly exalted character I cherish the greatest veneration of which I am capable, and would willingly persuade all of his intelligent creatures, and especially his believing children, to love and reverence that highly exalted and beneficent Being who has been so lavish of his blessings, both common and special, upon poor vile and wretched sinners, in the handiwork of God in the creation of universal nature, the rich furniture, the beautiful embellishments that adorn the garnished or visible heavens, as a home or house for his creature man, whom he has endowed with physical and mental powers that so happily adapt him to his scale of being and action that, in view of his surroundings (which he can but regard as the workmanship of infinite wisdom and omnipotent power), his sensibilities of soul are aroused and called forth in emotions of melodious praise and adoring gratitude. For in view of this grand and glorious picture of the frame-work of nature, the stars sang together and the sons of God shouted for joy; and the Psalmist, with awe and reverence in view of the same, says, "O, Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens." Notwithstanding our great Sovereign

is exalted above all blessing and praise, and in the language of the poet, "He dwells concealed in radiant flame, where neither eyes nor thoughts can reach"—yet, in great condescension, he has deigned to visit and bless his creature man, who, when he is enabled to behold him in his awfully grand and glorious character, as displayed in his creative power and providential benignity in the continual preservation of the world, breaks forth in the following strain: "When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visiteth him? All thy works shall (or do) praise thee, O Lord, and thy saints shall bless thee; they shall speak of the glory of thy kingdom and talk of thy power." The Prophet Isaiah says, "I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple; above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly; and one cried unto another, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

The above texts set forth the exalted dignity of our great Sovereign in all the glory of divine illumination, in view of which it seems the happified throng around the throne join in one chorus of melodious praise and adoration; for John says, "I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." Then, let us be glad and rejoice and give honor to him. Oh, that we could praise the Lord for his goodness and wonderful works to the children of men.

In the different and successive generations of time, we have had heroes, statesmen, orators, poets, philosophers and civilians who were deservedly held in great veneration by their contemporaries and successors, the splendor of whose exploits have elicited the encomiums of their admiring devotees; yet, when contrasted with the glories and refulgent splendors of the great I AM, who alone inhabits eternity, all of this ephemeral magnificence and creature elegance dwindles and vanishes into its original nothingness, and the pleasures arising from it are meager, sordid, evanescent, when compared with the genuine, solid and tranquil joys that flow from the munificence and bounty of Him whose throne is established in the heavens, and whose kingdom ruleth over all; for he is Lord of lords and King of kings.

The evolutions of time have developed many changes in the face of nature since time began, for generation after generation have succeeded each other, filled their respective spheres, performed their respective offices and passed away. I wish here to say that, since my connection with it, I contemplate with emotions of pleasure the days of youth and the days of the generation then passing away; these, in one particular, I regard as the golden days of my earthly pilgrimage. Although the present generation

excels, in arts, science, worldly refinement and in the general routine of worldly progress and prosperity; yet, for candor, generosity and all those amiable qualities of heart that ennoble the human character and render society attractive and pleasant, I doubt whether our fathers or immediate predecessors have ever been excelled. In my meditations, I often contrast their solidity, probity and transparency of character with the looseness, double-dealing and duplicity of the masses of the present age. The mutations or vicissitudes of time admonish us of the decay and final annihilation of old nature. As Solomon says, one generation passeth away and another generation cometh; so, when all the generations provided for, and that were embraced in the eternal purpose of God, shall have come and filled their respective spheres of action and suffering, time shall be no more. Since I have had being in the world, I have witnessed many changing scenes in the face of old nature, and I often think how few comrades of my early youth are, so far as I know, now upon the stage of action, and how few of my brethren who composed the churches of my earliest acquaintance, survive the present time. The most of them have run the cycle of life, filled their allotted measure of action and suffering, paid the last debt to violated justice, and have ascended from the kingdom of grace below to the kingdom of glory above. Though the thoughts of this separation, which is of short duration, from those with whom we once held sweet converse below often fills our hearts with sorrow and sadness, yet we should remember that the separation is not final, and that they have been freed from the dregs of polluted nature, the corrupt and corrupting tendencies of the human mass, and that we too shall soon join them in the full fruition and realization of that exalted state of felicity and perfect blessedness of which we here below have only an earnest and some foretastes. In view of the glories that surround the dazzling throne of God, John says, "I heard a great voice of much people in heaven, saying, Alleluia! salvation and glory, and honor and power unto the Lord our God."

I will close this in the beautiful lines of the poet, the sentiment of which I hope will be emphasized by a hearty response in the bosom of all who may read this.

"O, may these thoughts possess my breast
Wher'er I rove, wher'er I rest;
To thee by all the host of heaven
Be everlasting honors given."

Bro. Respass, if you will do me the favor to publish this, please correct mistakes and oblige your brother in hope.

Blanco, Tex., Sept. 25, 1893.

JAMES WAGNER.

Know, sinners, that God can dip his hand in your blood, and yet fetch out the stains.

EXPERIENCE.

DEAR BRO. RESPESS: I have thought for some time that I would write a few lines for publication in the GOSPEL MESSENGER, and tell what I hope the good Lord has done for me, as I have been requested to do so by some good brethren and sisters; but as I have so little to relate I hardly know how to begin to write or tell it.

It was in February, 1879, that I first felt myself a lost and ruined sinner before God. On the 18th of February I was at the lot feeding the stock, and feeling as if I was going to die. I walked up to a large oak and heard a voice speaking to me. It asked: "What is the matter with you?" I looked all around, but saw no one, and when I asked what it said, the voice again asked, "What is the matter with you?" I answered that there was nothing the matter, and went on to the house feeling that the time had come for me to die.

While I was getting ready for supper it was announced, and as the rest of the family went into the dining room I went out at the other door, bowed down in trouble. I thought I would ask God to have mercy on me, a poor, lost-sinner; and walking some two or three hundred yards from the house, I fell upon my knees and tried to pray, but I soon rose to my feet, fearing lest some one had seen me. I was especially afraid that my old grandmother would ask me what was the matter, and I could not endure for any one to speak to me about my troubled condition. I felt like church members would know there was something the matter, and I could not tell what it was; but it seemed that God had withdrawn from me, and I could see nothing but death and eternal punishment for me. I was afraid to try to pray, for I knew not how, but oft-times I found myself trying to get off in some thick place to try to ask God to help me out of my trouble, for I had done all I could. I was so prone to sin I was ashamed to try to pray for fear that God would surely withdraw from me and leave me alone. I sought solitude, wanting only God to be with me.

I went on in this way for three years, and I thought it got worse with me. I could not sleep at night, so great was my trouble and anxiety. I think God brought me to see the place of the wicked, down into the very

pit. I was led till, in answer to an earnest entreaty to God, I was led out of the horrible place of wickedness and torture. That was the first prayer that I felt was ever answered, though I had uttered many before. But I did feel that God had rescued me from that terrible place when no other hand could have reached me. But that did not stop me from sinning against God. I went on in my sinful ways, trying to bury my troubles, and endeavoring to keep any one from thinking there was anything the matter with me. I went to parties and gave parties to try to hide it, but occasionally some one would slip up on me. I did love to sit off to one side and hear Christians talk, but would not let them know I was the least interested in their conversations; in fact, I tried to keep out of their notice as much as possible.

Bro. Joe Blackshear went home with me one day, and when it came time to go to church he asked me why I didn't go too. I told him I was sick, and seeming to understand my case, he replied, "I am glad of it." As the church was not far, he proposed to walk with me if I would go. I went, but, oh, how my heart did ache! He asked me a few questions, which I answered the best I could, but soon left him. I wanted to be off to myself, so that I could ask God to have mercy on my poor soul.

Now, dear brethren in Christ, I lived in this troubled state for over four years. On the 18th of September I was off to myself picking cotton when God delivered me. I was on my knees weeping over my condition, when I thought the time had come when I must give up all I prized, and that hell was my portion. When I cried, "Lord, I give myself to Thee, it is all that I can do," then I could slap my hands and say, "Thank God! thank God!" The world was as bright as gold to me, and I felt like I wanted to tell everybody what great things the Lord had done for me. I wanted to go to the house and tell my grandmother. It seemed to me that it was my duty to tell her first, but I could not wait to get to the house to tell it; so I called to a young uncle of mine and told him to come to me and we would rest, as it was warm. He came, but just before he got to me my doubts and fears began to rise in my mind. I thought that I might be deceived, and I would not

tell any one of it. When he came I began to talk about something else to keep him from thinking anything of it. Soon I began to try to call it back, thinking if I could get it back I could keep it or see how it got away from me. But I have never gotten it back as it was, but I have lived in doubts and fears ever since that time. I wanted to live with the Primitive Baptists, though I was afraid to offer myself to the church, thinking they would send me away and probably be mad with me; but on Saturday before the second Sunday in November, 1883, I went to meeting at Hepzibah, and after preaching by Eld. P. L. York the door of the church was opened, and the first thing I knew I was up there trying to tell what great things I hoped the Lord had done for my poor soul. I was received and baptized the next day by Bro. York, and as we went down into the water it seemed to me that it was the brightest morning that I ever saw in my life—even the water was bright and sweet to me. But I was afraid that I was deceived in the matter, and had deceived those good people; but some of them would tell me that was the way I ought to feel, but I thought they were making fun of me, though I now believe they were telling me the truth, for if I am one, I feel the least of all.

If you judge this article worthy a place in the MESSENGER, you can publish it; but I send it not to be presumptuous, but to give to God the glory for what he has given me. Your unworthy brother,

J. M. BRYANT.

HELP NEEDED.

DEAR BRO. RESPESS: I feel impressed to make known the afflictions and almost utter helpless condition of a brother I have in the flesh, and who must have help from others, or suffer for the necessities of life. He is a Primitive Baptist at heart, but not a member of the church. I have long since been satisfied that he has a hope, and that he ought to be with us. What I am now doing he knows nothing of, and perhaps would object to it if he did know it. He is afflicted with catarrh of the bladder, which confines him to his bed much of the time, and when he is up and tries to work, it brings on severe suffering and prostration, and compels him to take to his bed again for several days before he can get up again. When first taken he was confined to his bed for months, and suffered so intensely that all despaired of his recovery. The best medical skill has been exhausted for his relief and cure, but to no purpose. He has a large, helpless family—none of the children old enough to be of much help in supporting the family. The neighbors have been a great help to him, but they now, themselves, are in a poor condition financially,

many of them deeply in debt, and must continue so, unless there is a turn for the better soon. Cotton is their main dependence for money. The price of that is below the cost of production. Under such condition of things, the helpless and afflicted, who have no one to look to for help, but are dependent on their own labor for support, must suffer unless help comes to them from others. I feel to hope, therefore, that in making known the condition of my brother, that friends and brethren may feel impressed to help him. A little from many will be a great help to him, and will be thankfully received and appreciated by him. Were I able to care for him the rest of his days, it would be my delight, for I have but little hope that he can ever get well enough to be able to support his family by his own efforts on the farm, which he has been trying to do. He owns no property; but he is my own blood, and as long as I have a dollar I will divide it with him. In sending him a little help not long ago, and in acknowledgement of the receipt of it, he wrote:

“I cannot express in words how much I appreciate what you are doing for me in the way of financial aid. I am aware of the fact that if I do not receive help from others, while I am almost unable to help myself, that I must suffer for the necessities of life. I look to the Lord and trust in him for help, and I do not believe he will suffer us to bear more than we are able to bear. Extreme hard times in this section prohibits a great many from rendering assistance to those who are in need; consequently we have been having a tough time of it for provisions and clothing for some time, but just at present we are getting along some better in that respect. I will have to suffer extreme want before I can have the heart to beg; I hope this will never be necessary. I feel at times friendless, and as one almost forsaken, but still, the greatest Friend that ever was, ever is, and ever will be, is constantly with me, cheering me up; for he says, ‘In the world ye shall have tribulation, but be of good cheer; I have overcome the world.’ Were it not for the Spiritual comfort I receive, my heart would fail me, and I would give up in utter despair; but so long as I live I will live by hope, which is an ‘anchor to the soul, both sure and steadfast.’ Still, at times, I feel to be ‘without hope and without God in the world,’ and often exclaim, ‘O, wretched man that I am!’ I am often led to wonder why the Lord permits me to live, seeing that I am almost entirely worthless to my family, self, friends and the cause of Christ; so the question arises, why should I live, or why do I live? I believe it must be the will of God for it to be so with me. If I do not understand it all now, I hope I will in the future. I have often, while in great pain and distress, prayed to God to take me out of the world, and let me be free from my afflictions and trials in this life. But I am here yet, and I pray the Lord to forgive me if my prayers are sinful. I have recently been having a severe time of it again with my bladder and the piles and fever, and had to lie down a great deal of the time. At present I am getting on some better, but it is only temporary. My condition is a peculiar one. For several days at a time I can get about without much inconvenience, and then, all at once, I give down, become very weak and completely prostrated in bed for several days with my afflictions, and then get up again, feeling better a few days; and so it goes with me until I am a mystery to myself. But then I have the satisfaction of knowing that there is an end to all of this, and I hope with the end, or when the end comes, that my joy will be greater than my trials have been.”

After receiving the above letter, I begged the Lord to direct me in what he would have me to do about it, and, in answer, the impression came upon me in substance as follows: “Make known the condition of your brother to my people, and I will send him help through them.” And now I have done what I feel to believe the Lord has impressed me to do. I was impressed also to make his condition known through our papers.

When the cry of the poor and the needy comes up before the Lord, he gives us to understand that "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. xxi. 13.) And to those who heed their cry and minister to their necessities, Jesus sweetly says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. xxv. 40.) Those who feel impressed to aid my brother can send it directly to him, E. B. Purifoy, at Snow Hill, Wilcox county, Ala. It is safest to send money through the mails by post-office money orders. Snow Hill is a money order office, and being situated on a railroad has also telegraph and express facilities. The next safest way to send money through the mails is in registered letters. All post-offices are prepared to register letters. Many, however, safely send money in bills through the mails in ordinary letters.

Hoping in the mercy of God, I am truly and fraternally yours,

J. H. PURIFOY.

Other Primitive Baptist papers please copy.

EDITORIAL.

J. R. RESPESS, Butler, Ga.	{ EDITORS. }	J. E. W. HENDERSON, New Providence, Ala
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Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All letters, remittances, and communications for THE GOSPEL MESSENGER, should be addressed to J. R. Respass, Butler, Ga.

CLOSE OF VOLUME XV.

The year 1893 is now fast drawing to a close, and with this issue of the GOSPEL MESSENGER the fifteenth year of its existence closes also. Whether its work during any or all of these years has been either well or poorly done, it cannot now be recalled. It is numbered with the past, though it may live and bring fruit in the future. No infallibility has ever been claimed for it, but as a medium of Christian correspondence and disseminator of gospel truth among those of like precious faith the apostles of Christ, and of the Primitive Saints, we hope its work has not been in vain. Thousands of the poor of the flock scattered abroad have borne witness to the comfort, edification and instruction which they have received in reading its pages and hearing from each other. Through this and similar mediums God has given us the benefit of many precious gifts in the church that we never could have had to the same

extent otherwise. And it is becoming in our Christian profession that we lay hold of, and appreciate thankfully, this cheap and convenient medium through which we can communicate and speak often one to another of the glorious work of the Lord, and of his wonderful goodness to the children of men. It is a blessing of God and a privilege given to his people that should never be lightly esteemed or wantonly abused. "Love works no ill to his neighbor."—Rom. xiii. 10. And may we not tremblingly hope that it is not assuming too much to say that it has been the one chief aim of the MESSENGER and its correspondents to work ill to no man. But while this has been, and it is hoped will continue, to be the one chief aim and desire that the MESSENGER should be useful in the cause of truth to promote peace, love and unity among Christians, it would be assuming too much to say or think for a moment that it has at all times been free from error, or that it has made no blunders or mistakes. For these blunders, mistakes and errors it is a source of grateful feeling to know that we have the kind forbearance of each other, "forbearing one another in love," and thus growing up in Christ in all things.

This present year has been marked with many of the most wonderful convulsions in nature and displays of Almighty power and sovereignty that has ever before been known in this century. Millions of property have been swept away in a moment by the irresistible power of God in storms, floods and tornadoes—thousands of human beings have been killed and others greatly mangled or badly hurt, while others no better by nature or practice have been marvelously preserved amidst the greatest dangers and deaths. What shall we say to these things? Shall we not hear the voice of God speaking to us out of fires and flames, clouds and storms and roaring thunders, as when he spake to his servant, saying, "Hearken unto this, O Job, stand still and consider the wondrous works of God."—Job xxxvii. 14. If the works of God are so wondrous, even in the order of nature, how much more wonderful are they in the eternal salvation, preservation and glorification of poor, lost and ruined sinners!

To those of our brethren and friends who desire to aid in maintaining the existence of the GOSPEL MES-

SENGER for the dissemination of this heavenly truth among the poor in spirit, and among all whom God hath prepared to receive it, their services will be much needed in procuring new subscribers and prompt payments and renewals of old ones, and also in writing suitable articles for its pages. Let us hear from you, even though but short articles, which are generally preferable, as our space is limited. It is hoped that subscribers will not delay sending renewals and remittances. They are much needed.

But before closing, we feel inclined to say that we think if subscribers and friends to us and to the MESSENGER knew what straits of distress Eld. Respass is brought into by the delinquency of some and non-payment, of others they certainly would assist us a little in this hour of greatest need the MESSENGER has ever had to encounter. Please remit dues without delay, and excuse this appeal, as it is prompted by the emergency. We hope to have such response as to enable us to get out the first number of the MESSENGER for 1894 a little in advance of January 1st. Terms \$1, as heretofore.—M.

MY RECENT FIFTY DAYS' TOUR IN INDIANA AND ILLINOIS.

In accordance with invitations from brethren in Indiana and Illinois, I left North Carolina August 7th to visit some of their Associations and churches, and returned September 26th. Three days before starting I received a check from a friend in Indiana, which nearly paid my railroad fare to my first appointment—my friend, though not a member of any church, saying that he noticed that I was coming to his State, and he wished to help me on my way, and that he believed that, wherever I went, I would preach the religion of Jesus.

I visited seven Associations—the (1st) White Water, at Greenfield, Ind.; (2d) White Water, near Connerville, Ind.; Lebanon, near Fairmount, Ind.; Conn's Creek, near Southport, Ind.; Danville, near Bainbridge, Ind.; Sandy Creek, near Wenona, Ills.; and the Salem, at Owensville, Ind.; and thirteen churches—Salem (Wayne county, Ind.); East Lebanon (Henry county, Ind.); Rensselaer (Jasper county, Ind.); Antioch (Hamilton county, Ind.); Crawfordville (Montgomery county, Ind.); Mt. Zion (Hendricks county, Ind.); Mt. Tabor (Boone county, Ind.); Salem (Marion county, Ind.); Bethel (Johnson county, Ind.); Pimento (Vigo county, Ind.); and Bethlehem, Bethany and Big

Creek (all in Posey county, Ind.); and I spoke in eight towns—Greenfield, Hagerstown, Rensselaer, Crawfordville, Bainbridge, Pimento, Cynthiana, and Owensville (all in Indiana). I tried to preach forty-eight times, including ten times at night. I was asked and attempted to conduct family worship three times—at Franklin and Pimento, and near Cynthiana, Ind. I met with about sixty of our ministers, of whom I heard thirty-eight preach, and eight others pray, or make public remarks.

I was received and treated with the utmost kindness everywhere, and felt very unworthy of the esteem manifested for me by my brethren and sisters. The contributions voluntarily made to me were much more than sufficient to defray the expenses of my trip. Our members in Indiana and Illinois are blessed, in general, with a competency of earthly goods, and delight in dispensing the most unstinted hospitality towards all the friends of truth who visit them at their religious meetings.

The State of Indiana, in which I traveled mostly, and of which I therefore speak the more particularly, is highly favored with a deep and fertile soil, excellent water, extraordinary healthfulness, admirable roads, fine stock, few dogs (because of a tax on them), and many sheep, improved agricultural machinery, an abundance, in some sections, of natural gas well adapted for lighting, heating, and cooking purposes, and for running machinery, good schools, and noble charities, both private and public, for the afflicted poor.

On August 21st, 22d, and 23d, I visited the Columbian Exposition at Chicago—no doubt the most magnificent collection ever made of the natural glories of the world, many of the innumerable and wonderful works of God, and many specimens and works of His greatest earthly creature, man, who, even in his darkness and degeneracy, considers his closest imitation of the works of God his own most perfect work, but who, for the most part, prostitutes his God-given powers to the idolatrous service of self and sin, not thanking, obeying, or honoring his Divine Creator, Preserver, and Benefactor. The Lord Jesus was able to put away all the Satanic and ruinous temptations of worldly glory (Matt. iv. 8-10); and may we, and all His followers, be enabled, by the power of His Spirit, always, in the same way, to rebuke the deceitful and destructive god of this world, and to worship and serve only the Lord our God. In the Anthropology Building the momentous fact was most impressively to be seen that the latest and highest science of the world arranges the fossils of the animal creation in the same order as that given in the first chapter of Genesis, and, like that chapter, makes man the last and highest product of creative power—thus proving that Moses, the author of Genesis, was, 3,400 years ago, *divinely inspired* to know and describe these great truths that have been ascertained by the intelligent research of men only during the present century. And in the building made to resemble "St. Peter's Cathedral," at Rome, the chief religious edifice of Roman Catholicism, the uniformed

and panoplied Swiss Guards, the golden throne of the Pope, the red cloth lining all the inner walls, and the grim swords and halberts (battle axes) hanging against the inside walls, formed a most startling commentary on the seventeenth chapter of Revelation, and proclaimed the fulfillment, in the Roman Catholic so-called "Church," of the divinely-inspired prophecy of "Mystery, Babylon the Great, the mother of harlots and abominations of the earth," "arrayed in scarlet and decked with gold, and drunken with the blood of the saints, and with the blood of the martyrs of Jesus"—identified, in the last verse of that chapter, with *Rome*, "the great city which," when the book of Revelation was written, "reigned over the kings of the earth." Thus the great lesson to be learned from the World's Fair was the Divine and infallible inspiration of the first and last books of the Bible, and, by consequence, of all the books between them; that the Divine Author of the Bible is the Omniscient God, who knows all the past and all the future, and who is the holy, omnipotent, and eternal Creator, Sovereign, and Judge of the universe. On account of the benefit that I had provisionally derived, during the last two years, from the use of the Electropoise (manufactured and sold for \$25 by the Atlantic Electropoise Co., 1405 New York avenue, Washington, D. C.), and my desire to benefit other sufferers, just as Christ and His Apostles attended to the healing of the diseased body as well as that of the diseased soul, I took an especial interest in the department of Medical Electricity at the Exposition. As is well known by intelligent and well-informed physicians, electricity, which very closely resembles life, is of great value for rapidly curing or relieving both acute and chronic diseases which seem beyond the reach of medicine, especially pain, weakness, and affections of the nerves, sleeplessness, diseases of the eye, ear, head, throat, lungs, heart, spine, liver, stomach, uterus, bowels, and kidneys, and for painless and bloodless surgical operations. Among the electro-medical appliances that I found at the Exposition, used and recommended by physicians, were Dr. H. P. Pratt's Pocket Electrical Battery and Inhaler (for headache, toothache, earache, neuralgia, nausea, eczema, la grippe, catarrh, deafness, asthma, and insomnia—sold for \$5 by the Pratt Electro-Medical Supply Co., Room 610, Masonic Temple, Chicago, Ills., who make also, for physicians and patients, nearly all other electro-medical appliances); and Dr. A. Owen's Electric Belts and Appliances (for the cure or relief of nearly all diseases—sold for from \$6 to \$30, by the Owen Electric Belt and Appliance Co., 201 State street, Chicago, Ills.) And I found, in use and in great esteem, among some Primitive Baptist ministers' families in Indiana, Prof. Wm. C. Wilson's Actina (Pocket Battery) a generator of ozone, the most powerful and purifying of gases (an instrument both chemical and electrical—for all diseases of the eye, ear, throat, and head, catarrh, hay fever, asthma, neuralgia, and bronchial troubles, and dispensing with the use of spectacles;

sold for \$10, by the New York and London Electric Association, 1021 Main street, Kansas City, Mo.); and Wilson's Magneto-Conservative Garments (for all diseases; claimed, with the Actina Battery, to have 500,000 patrons in Europe and America; sold at from \$38 50 to \$158 50 by the same Company). Descriptive circulars may be had of these parties, on application.

On September 20th and 21st I had a very pleasant visit, at Evansville, Ind., with my step-brother, Mr. B. E. Jewett (son of my step-mother, Mrs. M. M. Hassell, and her first husband, Eld. Daniel E. Jewett, of New York, who published the *Christian Doctrinal Advertiser and Spiritual Monitor* from 1837 to 1843), and his wife and two daughters. He has lived there as a Book-keeper twenty-five years. I was rejoiced to find additional reasons for believing that he is in possession of the same unfeigned faith in the Lord that dwelt in his godly father and grandmother, and that dwells in his devout mother (2 Tim. i. 5), a possession of infinitely more value than all material things.

I was glad to learn, from some figures of the census of 1890 given me by Eld. I. N. Vanmeter, of Illinois, that, as compared with the census of 1880, the Old School or Primitive Baptists, instead of dying out, are increasing considerably in nearly all the States; so that the friends who are kindly waiting to preach our funeral will probably have to postpone their benevolent services for some time to come.

In 1889 a majority of the members of Mount Tabor Regular (or Primitive) Baptist Church, in Boone county, Ind., decided that the preaching of the gospel is a means of quickening dead sinners into spiritual life; and when the minority protested against this departure from the Primitive Baptist faith, and were sustained in their protest by two Councils of Churches and also by the Danville Association (of which Mount Tabor church is a member), the majority assumed to exclude the minority from the church, and to form a new Association called the "Mount Tabor Association." To settle the question as to which party was entitled to the church building and ground, the case was taken to the courts; and the Supreme Court of Indiana, in accordance, as they show, with the uniform decisions of the highest courts of England and the United States, decided, March 15th, 1893, that a church, no more than a corporation, has any right, without the consent of *all* its members, to divert its property from its original purpose, and can not, unless by a *unanimous* vote, change its original faith and practice, and *still* retain its property; and that the majority in the Mount Tabor church had departed from the original faith of Regular (or Primitive) Baptists, and was therefore not entitled to the property of the church; but that the minority occupied the original doctrinal position of the Regular Baptists, and were therefore entitled to the property. This interesting and valuable decision has been published, and is sold for 25 cents, by Eld. Lemuel Potter, of Fort Branch, Ind. The liti-

gation has been extremely expensive and burdensome to the minority in the Mount Tabor church, who were induced to go into it by the advice of other brethren; and, while *principles* should never be abandoned, I found a strong sentiment prevailing among many of our most esteemed members in Indiana, as among Primitive Baptists generally elsewhere and heretofore, *against* the entrance of any of our churches into *litigation* (Matt. v. 38-42; 1 Cor. vi. 1-7; James iii. 13-18).

In regard to religious debates with representatives of other denominations, I was glad to find that not only many of our members, but also some of our ministers who have been unwillingly induced to take part in them, doubt their usefulness. The preaching of the gospel to sinners seems to me far more scriptural and important than disputations with enemies of the truth. Such controversies have a natural tendency to degenerate into carnal contentions for victory, and may embitter more than they edify. So far as I am aware, we have no public oral controversies on religious subjects in the Atlantic States.

In the Salem Association, in Southern Indiana, I was informed that our churches, as well as those in some of our Associations in Illinois, have occasional meetings continued a week or ten days, but without any excitement or anxious benches or call for mourners; and that the same scriptural truths are preached by our ministers then as at other times.

I was *unspeakably rejoiced* to find all our ministers whom I met in Indiana and Illinois contending earnestly for the faith once delivered unto the saints, without any additions thereto or subtractions therefrom, utterly repudiating all the new theories and all the new inventions of men, not philosophizing or explaining the Scriptures away into airy nothingness or delusive fables, under the pretense of spiritualizing them—fully believing and uncompromisingly advocating the great fundamental Bible truths of God's sovereignty, His unconditional predestination and election of His people to eternal life, the total depravity of the natural heart, the necessity of a regenerating change in the sinner by the Spirit of God, salvation by grace alone, the heart-felt obligation of the believer to adorn the profession of his faith with a godly life and conversation, the final perseverance of the saints to glory, the second, literal, personal, visible coming of Christ to this world, the resurrection of the bodies of all the dead, both of the just and the unjust, the solemn, general, and final judgment of the great day, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

During the last five years our churches in Indiana have been providentially and graciously delivered from the small Arminian element (Missouri philosophy, which bases the salvation of the sinner on human means) on the one extreme, and the small fatalistic element (Kentucky philosophy, which does not or scarcely saves the sinner at all) on the other extreme, which have long

troubled them; and they are now in a condition of greater peace and love and fellowship than they have been in about fifty years before. And I am delighted to be able to add that even our Two-Seed brethren (of whom there is but one Association in Indiana, and two in Illinois) are rapidly losing their half a century's predilection for the men-made, unscriptural, obstruse, conflicting, uncomfoting, and sensual theories of an eternal Devil and his eternal seed (Tennessee philosophy), and are seeking to revive a fraternal correspondence with our sound and orderly Associations.

May our heart-felt thanksgiving ascend to the God of Israel for these many blessed evidences of His gracious presence with His people in Indiana and Illinois.

SYLVESTER HASSELL.

A STRAY SHEEP BROUGHT HOME WITH REJOICING.—MATT. XVIII. 13.

DEAR BRO. RESPESS: Seeing that you and others have requested brethren who know of any striking incidents of the abounding grace of God towards his redeemed people, that they give the readers of the MESSENGER the benefit of it, I have concluded to give a brief narrative of an incident, some of which came under my own personal knowledge, and that which did not. I will give in substance as related to me by many brethren and sisters who were personally acquainted with the facts in the case.

About forty-six or seven years ago, shortly after I had been ordained to the work of the ministry, I was called to the pastoral charge of a church about twenty miles from Opelika, Ala., where I now write. Before I had ever visited the church, or had any acquaintance with any of its members, there were some incidents in the life of a sister there, of which I will speak as told to me by the brethren. This sister had been an orderly member for some time, having the confidence of the whole church. She was a neat, intelligent, industrious and energetic woman in her family, looking well to the affairs of her household. Her husband was not a member, though he was a quiet, good citizen, with but little energy and rather poor management in business. It was a conceded fact that his wife far surpassed him in energy, economy, industry and general business management on their little farm. But with all her excellent qualities as an orderly church member and manager at

home, she had the peculiar besetment of a quick, resentful temper, and though she struggled hard to subdue or overcome this, it would at times overleap all prudent bounds and bring her and others into trouble.

In the one particular instance to which I now refer, some of her neighbors' stock had been intruding on the crop of their little farm. She kindly informed the owners of the stock of the injury done, and requested that the stock be kept from further depredations upon the growing corn. Two young men of the family, who owned the stock, being rather mischievous, and knowing that the complaining lady was a church member and of quick temper, concluded they would vex the lady and have a little fun at her expense. They spoke as though they cared but little or nothing for her troubles or losses, and soon the stock were again destroying the crop. Knowing her ungovernable temper, she insisted that her husband would see after this business, and relieve her of any further occasion of getting into trouble in the matter. But her husband's slow and easy indifference made her the more restless, and when she again saw the stock destroying the crop she lost all self-control, and went in a rage to the young men who had so disregarded her entreaties; and they, seeing they had accomplished in part what they designed, retorted sharply to her abusive epithets, which she so unsparingly heaped upon them, and gave her to understand that they cared for none of her troubles, and would make no redress for any wrongs done. This enraged the poor woman beyond all endurance, and she snatched up a piece of broken fence rail, and with it she felled one of the young chaps to the earth; and when his brother was about to interfere, she made at him, and had he not hastily fled, she would have prostrated him also. From this time onward for several weeks this sorely tried sister seemed to have become reckless, so that she even used profane and unbecoming language. The parties who had provoked the difficulty continued to add fuel to the fire, and had her arrested and put in jail. She then became so exceedingly enraged that it was thought her mind was seriously impaired, and in a short time she was released from prison to return home and attend to her daily household duties. She had been badly treated, and she knew it, and she seemed to

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be mad with everything and everybody. She lived about fifteen miles from the church, and having missed a few monthly meetings in consequence of the late difficulties into which she had fallen, the church sent two brethren to see her, and request her attendance at church conference. But they found her still in a bad spirit, and she soon gave them to understand she did not intend to go, for she said she had been so mistreated that she felt like she had no friends either in church or state. She even spoke roughly and insultingly to the brethren, and bid them to get away and say no more to her about the church. The conduct of the sister had been pretty generally known by the church and community, and when the brethren reported to the church the result of their interview with the sister, a vote touching fellowship was soon taken, and she was unanimously excluded from church fellowship. A few years passed away, and but little was heard from the lady except that she was working very hard to support her family, and at times seemed to be very sad. During this time I had become acquainted with and taken the pastoral charge of the church, and in a few months thereafter at one of the church meetings, on Saturday, this lady, having got an orderly Primitive Baptist who lived near neighbor to her to come with her, she attended the church conference. I confess that I felt rather sorry she had come, and felt almost confident if she had come to seek restoration to church fellowship it would be a fruitless errand. This was the expressed feelings of the whole church, and several of the members had repeatedly said they never could give her the hand of church fellowship any more, and from what had been told me of her reckless profanity, I had also said I never could receive her as a member in fellowship in the church.

Up to this time I had never met with this lady. After I was formally introduced to her preaching services were soon commenced, and I noticed that she seemed solemnly attentive and her countenance indicated that she had been in deep trouble. When the church assembled in a conference capacity, and opportunity was given for any who might desire to apply for membership, either by experience or restoration, she came forward and took a seat by me, as I was serving as

Moderator. I was young and knew but little about church matters, and not even half as much about my own ignorance as I think I learned then and since that time. I learned then that it was useless for me or other members to form resolutions and come to conclusions as to what we would or would not do in advance of hearing a full statement of a case in the church. I learned the truth of what the Scripture saith: "He that answereth a matter before he heareth it, it is folly and shame to him."—Prov. xviii. We had all answered this matter and come to conclusions in our own mind to reject the applicant for restoration before we heard what she had to say, and before we knew the Christ-like spirit in which she did speak, or the effect that what should be spoken would have upon us. We had judged the case before the time, and therefore wrong judgment proceeded, and we soon found, after hearing and feeling as we did, that there was in each and every heart a cheerful willingness to reverse the former decisions and resolutions which had been made in advance of hearing from the penitent sister. When she took a seat by me, she commenced trying to speak as calmly as her feelings would allow. I think I can give the main substance of what she said, and, in some particulars, the identical words. It was about in this way: "I do not want this church to think by my coming forward at this time that I am seeking or expecting either forgiveness of my wrongs or restoration to fellowship in the church. I have disgraced myself and sinned greatly against God and his people, too greatly for them ever to be expected to forgive so as to restore me to membership in the church. I am not worthy to ask them to do this, and if I should desire it, I do not think it ought to be given me, for I am not worthy to be numbered among the Lord's people. I have come to you, not for restoration to fellowship in the church, but to confess my sins, for it seems that I will die with a heavy load of guilt upon my soul if I do not confess my sins to you, in bringing distress upon the church and shame upon myself and family, and upon the sacred name of Christianity. I cannot ask your forgiveness, but do suffer me to confess my sin, for it is a relief to my burdened heart to have the privilege to do so." In this manner, and much more forcibly than I

can write, the sister continued to talk till the whole church and every one in the house was melted into tears, and all their former resolutions of never forgiving or restoring the sister to fellowship in the church were swept away and burned up as chaff. The love and power and grace and mercy of God was seen and felt in the heart of every member, and when the sister ceased talking she was asked if she was willing for the church to give an expression by a vote as touching her case. To this she consented, and there was an expression given by the church of entire satisfaction and a cheerful forgiveness of the sister, and the hand of fellowship was extended unanimously by the Moderator and every member of the church. A great change had come in the feelings of every member, and it was abundantly manifest in the countenance of each one when, with tears of joy, the hand of fellowship was extended to the poor, penitent sister. I remember well to this day how forcibly and with what power the words of Jesus rushed into my own heart, wherein he said: "I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance."—Luke xv. 7. Also in Matt. xviii. 13: "I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray." Here was the lost sheep brought home, and here in the church of Jesus was the heavenly rejoicing in the presence of the angels of God. Ever after the sister was an orderly member till death.

This very remarkable incident coming personally before me, as it did in the days of my youth in the ministry, has been of great service to me ever since. I learned thereby that we should not be too hasty in forming conclusions or in saying in advance of hearing and knowing all the facts and surroundings of a case that we will do this or that, or that we will or will not fellowship such and such a one. Wait patiently on the Lord, and if he gives the erring child repentance and gives us the spirit of forgiveness, all can sup with Jesus and rejoice together. I hope some brother may be sufficiently exercised in mind to give the readers of the MESSENGER a comment on the text, 1 Cor. iv. 5.

W. M. MITCHELL.

ELD. JOHN B. J. BRICKEY'S LETTER.

In this number of the GOSPEL MESSENGER we publish a letter written in a good spirit by Bro. Brickey, who seems to think that Bro. Dennis, in a letter of his in the MESSENGER a few months back, had reference to the churches of the Tennessee Association, though the name of no church or Association was mentioned, if we remember rightly, by Bro. Dennis. There are some things in Bro. Brickey's letter that I would like to notice, if I can do so without giving offense, which I will try to do.

And I will say, first, that I have but little patience with, and respect for, that fault-finding spirit, too common, I fear, in this day—the spirit of straining at a gnat and swallowing a camel, and of “tithing mint and anise and cummin and omitting the weightier matters of the law, judgment, mercy and faith.” (Matt. xxiii.) But while I have little respect for that spirit, it is still true that even little things should not be despised, but should be attended to in a proper spirit.

Bro. Brickey says in his letter, “I have known our ministers to invite other ministers to preach at their appointments,” but this, he says, is not the rule or a general thing among them. I am glad to know that it is not a general practice, and sorry to know that it is practiced at all; for it would be hard to reconcile such an act with the command of God in John's second epistle, wherein we are commanded that if “there come any unto you and bring not this doctrine receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds.”

Receiving him into our house clearly refers to the church, for elsewhere we are commanded to be hospitable and to entertain or lodge and feed strangers; therefore to invite a minister to preach at our appointments, one who does not believe our doctrine, or the doctrine of salvation wholly by grace, is to violate the command of God, and to receive him into our house and bid him God-speed.

We may believe the man to be a Christian, but even if he is a Christian, he is not, as we hold, a baptized one and a member of the church, and if he is not a member of the church and authorized by the church to preach,

what right have we to put him to preaching at our appointments? Paul did not preach before he was baptized, neither did Jesus. Such a course cannot help breeding confusion, and we know that God is not the author of confusion, and therefore things that breed it cannot be of God.

If such a man be a Christian, and wants to preach among us, he should first renounce the world and unite with us, and then if the church is impressed by the Spirit that he is called to preach, she will set him apart to the work to which he is called. Then his preaching will give offense to none of God's people, so long as he preaches the truth; but even then, if he should not preach the doctrine of grace, or bring this doctrine, he should not be received, but should be labored with; and if, after such labor, he should persist in error, he should be silenced and dealt with for heresy.

It is very inconsistent, not to say disorderly, to allow an outsider, one that we know does not believe our doctrine, to preach his doctrine at our appointments, when we would exclude from our fellowship one of our own ministers for preaching it, and for joining his church. To ask a man to preach in and to our church and our children, is to say at least indirectly that he is a minister of the gospel; it is in a sense to give church sanction to his preaching; and to teach our families that there was little or no difference between the church of Christ and other churches, and thus to break down the wall with which God separates his church from the world. This wall should be kept intact, and if broken in any place, the breach should be mended up instead of widened.

It is breaking the hedge with which God has hedged his people, and if the hedge be broken, we may expect to be bitten by serpents. (Ecc. x. 8.)

Now, I do not know of any people who believe and preach and practice salvation by grace alone, except the Primitive or Old School Baptists, and they preach it because they have nothing else to preach, and because there is nothing else to preach. This, I know, is true in my case; and if I was excluded from the Primitive Baptists, there is no other people that I could live with in fellowship.

One more thing I wish briefly to call attention to,

and that is, that Bro. Brickey mentions the Powels Valley Association as being in correspondence with the Tennessee Association, and it was a church in the Powels Valley Association that received Eld. Rowe into her membership when he at that time was holding a letter from the church at Butler. But he was not received upon his letter, but upon confession of faith, as one would now be received from the New School Baptists into our churches, who had joined the Baptists before the split of about half a century ago. Eld. Rowe did not want to join them with a letter from us, but upon confession of faith; that is to say, as if we had departed from the faith and was no longer worthy to be regarded as a Primitive Baptist church. This indignity the Powels Valley church put upon the church at Butler, and that too upon the single statement of Eld. Rowe, the disaffected member, and without so much as showing us the courtesy of inquiring into the matter at all, and thus, in violation of Scripture, condemned us upon the word of a single member, and without giving us a hearing. Is such a course as that orderly and scriptural? Even if we had treated Eld. Rowe wrong, it was disorderly in him to go to a distant State to join a church, and equally wrong and disorderly for that church to receive him without giving us a hearing.

Even heathen Romans (Acts xxv.) would not condemn a man before hearing the accused and the accuser concerning the sins laid against them, and shall a gospel church, which should be the light of the world, do worse than a heathen government?

And I suppose the Powels Valley is in correspondence with the Towaliga Association in this State, which Association has not been in fellowship with the Primitive Baptists generally in the South in perhaps forty years, for that Association seems to make it a custom to receive into her fellowship members and ministers excluded from the churches of what we here deem orderly Primitive Baptists. They have now, perhaps, four or five of our excluded ministers with them. I do not write this in ill will to them or anybody, but for the general good of our people.

I allude to the Powels Valley and Eld. Rowe, not to get a chance to say anything against Eld. Rowe or the

Towaliga, but to call Bro. Brickey's notice to the real condition of things. For as to Eld. Rowe, I have always felt that he was treated wrong by the *Signs of the Times*, and our church here denied the charge made against him; but we did not want to precipitate any fuss among the Baptists upon predestination, believing that it would rend them to pieces all over the country, and we were the less disposed to do it from the counsel of good and wise brethren in other States who had the general good of the Baptists at heart; and also because we believed that it was mainly with many a strife about words, for both parties profess to believe about predestination as it is expressed in the London confession of faith, and that is as it says:

"God hath decreed in himself from all eternity by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree.

Now, all the brethren profess to stand upon that article of the London confession, and if so, where is the ground of strife? It is true that some individuals had gone too far, and needed correction, but the church is not responsible for it, nor should any church be charged with it, not guilty.

But I did not design saying so much upon predestination, and only said what I have to show why the church at Butler did not go any further than she did when she was so outraged by the brethren of the *Signs of the Times* in declaring non-fellowship for Eld. Rowe a member of Butler church; thus literally excluding him and all the church from fellowship, and that without the least notice given him or the church, or the least gospel labor taken. They were acting in the same way the church in Powels Valley did, and doing the same violence to gospel discipline. Now, I want to further say that I have never been satisfied that we did right in submitting to the outrage perpetrated upon us by these two churches of the Warwick Association. I am not satisfied that we did right in submitting to such an infraction of Christ's law for the sake of peace, but some

times fear that we have dishonored Christ in it. But whether we did right or not, our act did not justify Eld. Rowe in his violent breaking off from us, and pouring the contempt upon us that he did. It is true that he may have felt outraged, but that did not justify him in doing wrong, even if we did wrong. David, when he was driven from the throne by his usurping son Absalom, refused to imperil the Ark of God (the symbol of authority) in his flight, but had it carried back to the city, saying:

“If I shall find favor in the eyes of the Lord, he will bring me again and show me both it and his habitation; but if he say I have no delight in thee, behold here am I, let him do to me as seemeth good unto him.”—2 Sam. xv.

David knew that even a government that was a usurpation was better than an anarchy or no government at all, in which every man did what seemed right in his own eyes without regard to law and order.

But I do not want Eld. Rowe laid in sores at my gate, or if he is, I would wish to bind them up, and if I am guilty in anything to know what it is, to feel it and confess it.

But be that as it may, he did violence to gospel order in joining that church in Powels Valley, and the church did violence to gospel order in receiving him.

I have written with kind feelings to all, and trust that it will be received in the same spirit in which I have written.—R.

With the permission of Providence, I expect to resume the subject of “The Interpretation of the Scriptures” in the January number of THE GOSPEL MESSENGER.
S. H.

Read Eld. Purifoy’s letter. It was good for me, for I had been thinking my lot hard. But I am made to think of the many dimes, half dollars and dollars I have spent uselessly, that might have been so blessed to the poor and afflicted of God’s people! Oh, how we need to learn the gospel of charity and brotherly love; to be as sound in that doctrine as in the doctrine of election!—R.

EXTRACTS.

ST. MARK, GA., Oct. 5, 1893 —*Bro. Respass*: I have been thinking of the Scripture, "Let each esteem another better than themselves." When we can look upon our brother or sister as being better than we are, in everything, then we have the Spirit of Christ; but if we begin to think and say, "Well, Bro. A or B is so and so, and I know I have not done this, that and the other," and begin to put a great estimate on what we do, and charge a good deal of our brother's failing up and find out all his faults, and then go and tell them to some other brother—I am afraid of such a spirit. A fault-finding spirit, a spirit to justify self is not the Spirit of the Master. How can a brother esteem another better than himself, when he sees so many faults in him, and what good does it do for me to say I prefer my brother to myself, and then let my acts show that I ought to have the preference? Oh, deception, hypocrisy! "Physician, heal thyself." It is a very common thing to hear brethren say, "Bro. A is a great deal better than I am," and of course, with all the rest, I say it too; but the question is with me, Has my life proven it? I have been afraid, some times, that it was said because it was common and the saying was Scriptural, than to say it because I loved my brother and thought him better than self. Bro. Respass, my nature is so corrupt and so deceitful, I hardly know when I am in the right spirit. I want to do right, if I know how, and want to love and esteem my brother better than self, if I know how, and the spirit that would think a brother better in some things and not *all*, I don't think is the Spirit of Christ. When man sees himself proper, he is the meanest thing on earth. The brother that esteems his brother better than himself, will never do that brother, or any other brother, any harm. He is too good to be talked about and found fault of. His words are always sweet, his company dear, his fellowship lasting. Such a spirit brings us to our brother's feet, and never places us upon his head; no, not even shoulder high to him. "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." How can we claim such a Spirit—I mean the Spirit of Christ—and then, in some things, prefer self to some other brother? I don't think it amounts to much when we, in some things, prefer our brother, and in others show a disposition to go first. The Spirit of Christ prefers his brother, and thinks him better in everything. If I prefer my brother to myself to-day, the same spirit will prefer him to-morrow, and if we love our brother, we must not "love in word and tongue, but in deeds and in truth." I hear some brethren and some sisters some times find fault of what some brethren or sisters have done or said (and I don't mean to say I am not guilty either), and whether they mean it as finding fault or not, they leave the impression that they, in some degree, think themselves better than their brother. Let us

love in deeds and not in word only. Our words do not amount to anything unless our acts correspond. Peter tells us to lay aside "envies and all evil speaking." The Lord knew how depraved we are, and that we needed an admonition on this subject; therefore, the Apostles all wrote concerning this weakness, to lay aside such. And now, dear brethren, let us lay aside such, and "as new born babes, desire the sincere milk of the word, that ye may grow thereby;" let us exhort one another to love and good works, "and gather out the stones, lift up a standard for the people."

Now, Bro. Respass, I have written to you on this subject, I hope, by the right spirit. This subject has been on my mind for some time, and I have thought that I would preach to the brethren some time on it, but I have felt impressed to write it to you. Now, whether such impression is of the Lord or not, I can't tell, but I hope I am not vain in this. Oh, that the Lord would have mercy and hold out the golden sceptre to a desiring Esther, that she may touch the top thereof! I submit this to your judgment; I know if it is of the Lord, His purpose will be done. The Lord bless you.

REES PRATHER.

STATE ROAD, DEL.—*Dear Bro. Respass:* The Salisbury Association, in this vicinity, has just closed its annual session, and I propose to do as I have sometimes done before—give you some account of the proceedings. The several churches composing this association are all located in the peninsular between the Delaware and Chesapeake bays. They are eleven in number, the lower part of the peninsular being quite thickly dotted over with them. Nine out of the eleven are able to entertain the Association, among which it takes its regular turn. I find each church awaiting its turn almost with impatience. The session this year was with a church called Indiantown, numbering something over fifty members, and located rather in a central position. The attendance was from four hundred up to near one thousand, the other congregations being largely represented. At no time heretofore have I witnessed such steady and earnest attention to preaching from so large a concourse of people. Provisions were abundant on the ground to satisfy the outer man and much remained after all wants were satisfied. Every church was represented by letter and messenger, all showing unflinching devotion to the cause. Most of the churches reported additions and all evinced a state of health and prosperity, discord, debate and strife being unknown. A new and commodious edifice, well finished and furnished, was owned by the church and occupied by the session. Within a few years two churches have been organized within the bounds, and the old places of worship have given place to new ones much larger and more to the comfort of worshippers. The preachers in attendance were two from New York, one from Pennsylvania, one from Ohio, two from Maryland, one from Delaware, and two from Virginia, and in addition to these a licentiate from Delaware.

The utmost harmony prevailed throughout, and I don't think there was a sentence or sentiment advanced but what was cordially received and endorsed by all present. They did not fast for strife and debate, but sought to deal with these precious truths that make for peace and whereby one may edify another. Even the land of Canaan is not all vineyards and olive yards, but now and then we can sit down under His shadow with great delight, and his fruit drops down sweet wine. Yours to serve,

E RITTENHOUSE.

* * *

I will write a few lines as a kind of postscript, in reference to another matter. My attention was called to a note in the last issue from a brother in Canada, criticising a letter of mine that was published some time before. I have but little to say to it, more than to call attention to what I said then, which, instead of disputing, as I supposed he was going to do, he seems, if I understand him, to justify, not because it was Scriptural, but because it had been quite a common thing with the best preachers and writers of England to make use of the phrases and expressions referred to. He speaks of my charging these writers with *Tritheism* I did nothing of the kind. I did not even use the term, and never have used it. I was only objecting, as I have always objected, to the adoption of certain phrases that the inspired writers never use, and sometimes contend strenuously for them. Nearly all the debates and strifes that have confused and distracted the churches have been over some phrases that have never once been used in all the Scriptures. You know, Bro. Respass, that I could name quite a number of sentences and phrases that have been strenuously contended for even to the breaking of fellowship, that have never been used a single once by any inspired writer. If Bro. McCall has a mind to meet this issue, let him cite, if he can, a single instance where prophet or Apostle used the phraseology referred to. I did not intend then, neither do I now intend, to introduce a discussion upon any doctrinal sentiment. There is enough in the book for me, and I am apt to distrust any theory that requires unscriptural language to support it. E. R.

HALESBURG, ALA.—*Dear Bro. Respass:* I have just read Bro. Sims' piece in the July MESSENGER, headed, "Am I a Christian?" I find there the very question that I have been trying to answer—am I a Christian? It seems that he and I must be very much alike. I know that some years ago (I can't say exactly how many), I found myself a very great sinner, and for two or three years, and perhaps longer, I was in great trouble and tried all the means I was master of to change my condition and get relief, but found that for all I could do, or could get others to do for me, I got no relief; but instead, an addition of trouble and sorrow, until it appeared that at last, with all my good resolutions and prayers, and all that others did in my behalf, I must sink into

everlasting torment, which I felt was but just. Then, when all human efforts had failed, it was made perfectly plain to me that I was one of the non-elect; hence one of the lost without hope, for I had been trusting and hoping only on my own works. Now that had all failed, and as I knew not God I was left without hope. I trust it pleased God to reveal his Son in me, and show him as my Saviour, and also to show that what I was trying to do Christ had finished on the cross more than eighteen hundred years ago—that was to atone for my sins. Then I found joy, and, dear brother, I know that there was a change with me; for what I hated before I loved then, and what I loved before I loved no longer, and for awhile I was happy, believing that I would never sin any more; but alas! how soon did I find myself going in the ways of sin again. Then doubts and fears began to arise, and they follow me to this hour; and though I have been trying since 1885 to preach the unsearchable riches of Christ, it has been the one great question of my mind during all those years,—Am I a Christian or am I a hypocrite and deceiver of the brethren and sisters? When I view my acts and thoughts, they appear sinful to me, and I often ask, Can a Christian do and think as I do, and if a Christian, why do I have so much trouble, and why am I not more prosperous? When meditating upon these things, and looking at the burdens I have to bear—that is, to leave my family, take my mule from the plow, and go to try to preach to a people that all seem to be so much better than I am—it often seems more than I can endure, and I think, Well, I will just ask the church to erase my name from her roll, and let me remain at home, where I belong, for I do not feel that I am worthy or at all fit to fill such a sacred position; but when I get lowest down in the valley of despondency, I sometimes find the brightest places, just as it was with Israel of old—it was in the dryest places they found the sweetest water. Whenever and wherever Jesus is pleased to reveal himself to one of his poor ones, there is always a heavenly place. When I have about decided to quit trying to preach, then comes the woe is me if I preach not the gospel, and thus through fear and trembling I go, trusting, I hope, in the Lord for all that is needful.

The Scriptures, speaking of Christ, said: "Though he were a Son, yet learned he obedience by the things which he suffered." I think if I have ever learned obedience, I learned it by the things which I have suffered. I am often reminded of a remark of Sister R. Anna Phillips made to me several years ago. She said that she did not care to hear a man preach who had never suffered any, and I am now persuaded that no man is prepared to preach without much suffering. If he had no doubts, he would not be able to comfort those who have; if he had no fears, he could not cheer or strengthen those who fear; and if he never had any sorrow or trouble, he could not sympathize with the sorrowful.

But for fear I extend this to too great a length, I will close and leave it with you to do as you think best.

Your little brother in hope, E. S. WARD.

P. S.—Bro. Respass, I have been requested to ask a question, which I hope you will be pleased to answer through the MESSENGER. A certain brother obtained a letter from the church some ten or twelve years since, when, he says, the church was in good order. He has never put the letter into the church at any other place, and the church where he got it has been in disorder to such an extent that most of its members have left and joined elsewhere on confession of faith. Can that brother be received with his letter, or is he in the same condition as though he had no letter? I hold that he is a member where the letter was granted until he puts it into the church at another place. E. S. W.

I think he can be received upon his letter, unless he has himself been disorderly since it was granted him. The act of granting the letter at the time was as lawful as any other act of the church—as lawful as her baptisms and communions—and no subsequent disorder of the church can retroact and make invalid her previous orderly acts. The letter is a valid letter, but no Baptist should be allowed to hold a letter so long, without having a justifiable cause.—R.

MARYVILLE, TENN., July 29, 1893 —*Dear Brother:* I see in the August number of the MESSENGER a piece by Bro. Dennis, of Clover Hill, Tenn., which is calculated to mislead the readers of the MESSENGER and set the churches of this, the "Tennessee Association of Primitive Baptists," in a wrong light as to her faith and practice.

I have been identified with the Primitive Baptists for twenty-four years (my parents before me were Primitive Baptists), and have been trying to preach for twenty-two years, having the care of from two to four churches, and have missed attending but *few* Associations and annual meetings. We have been intimately connected, and in regular correspondence, with the Nolachucky, the Hiwassee and the Powels Valley Associations of Primitive Baptists. The Tennessee is the *oldest Association in this State*—hence the name "Tennessee." She was constituted in 1801 by Baptists from North Carolina. She is a grand-daughter of the old Kehukee Association, of North Carolina, and was constituted substantially upon the *same faith, doctrine and practice*, where she has firmly stood up to the present time. She was greatly troubled by the Mission division in 1832-'40, and was compelled to reorganize in 1836, but upon the same faith and doctrine. She then adopted the name "Primitive Baptist" because she still held to the same old principles, and would have nothing to do with the institutions, conventions, societies and doctrines of men. The "Two-seed" heresy was tried to be introduced, but she declared non-fellowship against the doctrine, and advised the churches to

cut off any who persisted in advocating it. She has never held to *any* of the ultrasisms so ably exposed by Dr. J. M. Watson, of Nashville, Tenn., and by Eld. S. Hassell in his late articles in the MESSENGER. She does not hold to the absolute predestination of *all* things, so as to make *God* the author of sin, nor to eternal vital union of Christ and his people, nor any *kindred* fatalistic doctrines. In short, she holds that eternal life is all of grace, is the gift of God, and is unconditionally given to the sinner. (See circular letters in minutes of 1871 and 1892.)

One article of her creed states that "We believe the church of Christ should have *no* organic connection with *any* society or institution (of man) not authorized in the Scriptures," it matters not what such societies claim to be or do. The church meetings are monthly, and continue two days. The annual or semi-annual meetings continue three days. All the ministers and members of sister churches are invited to attend and take part in the meetings. The sacrament and washing of feet are engaged in. These are all the church meetings, or meetings appointed by the church, unless it be a special called meeting to attend to some urgent business. The ministers have meetings where and when, and hold as long as they feel they are led by the Spirit and Providence of God to do. They teach sinners—all nations—repentance toward God and faith in Christ; that they must be born again with a heavenly birth of God; that "except they repent they shall perish." They feed the sheep and lambs where they feel that the Lord by his Spirit and Providence so directs. They often hold meetings for several days in succession. They often invite persons who are penitent, and desire special instruction, to manifest themselves by standing up, by kneeling, or by coming forward and giving the minister their hands and occupying a convenient seat, where they are instructed, exhorted, encouraged and prayed with. (Acts ii. 40.) We pray for revivals, we believe the Lord gives them, and by his Spirit and Providence calls his people together to worship. I have never myself, and I have never known, any of our ministers to sit with and take any part in the church business of any other denomination; neither have I known them to invite any persons of other denominations, or any person whatever who was not a member in fellowship and good standing in a Primitive Baptist church, to sit with them at the Lord's table or have anything to do with any business or privilege of the church. Our churches are not open or free communionists, nor Arminian; neither are they amalgamated in any way whatever with any society or doctrines of men. I have known our ministers to preach in the pulpits of other ministers, and to invite other ministers to preach at their appointments. This has been the exception. As a rule, our ministers always do the preaching at our appointments. It is quite common to ask other ministers to sit near the stand to aid in singing or to lead in prayer. Our ministers often ask all who

feel they have a saving interest in Christ and a home in heaven to give to each other their hands in token of Christian fellowship.

The writer has ever felt it to be a *duty*, as well as a *privilege*, to treat all people *with kindness*, friendship and courtesy, especially all *Christian* people, whether they are Baptists or not, and he has received like treatment at the hands of others. He never felt that this made him any less a true Baptist. His time and talent, or gift, if he has any, has been given to the upbuilding of the Primitive or Bible Baptists of this part of the State—he hopes not without some fruits. If he has ever been regarded as “unsound or loose” by true Primitive Baptist ministers or members generally, he has never known it. Indeed, he has been led to believe by the hearty reception he has had everywhere, not only the churches of the Tennessee, but of sister Associations, that he has been esteemed more highly than he feels worthy; and had a good many cutting blows from persons of *other* sects, and *few* from those he has regarded as brethren and friends; is still trying to live with love to *all* and malice toward none.

Yours in hope of a better life,

JOHN B. J. BRICKEY.

P. S.—Bro. Respass, please publish this in the MESSENGER, as I feel the truth requires it. The MESSENGER is read and loved by many of the brethren here.

JOHN B. J. B.

BELTON, TEXAS, Aug. 22, 1893.—*Dear Brother in the Lord*, I send you post office money order for one dollar, to pay subscription of Mrs. S. A. Clary, Echo, Bell county, Texas; her time will be out in October. I think her example worthy of imitation; she takes two papers, and she watches the time of expiration of her subscription as closely as one of the most important duties of life. If this was true in all subscribers, how pleasant it would be to publish a paper. I sometimes hear it said by the outside world that the Primitive Baptists are the most honest people on earth to pay their debts, etc., of which I am glad, but if the world knew how many owed for their papers, and how much they had given their pastors since they had made a profession, what do you think would be their conclusion? On the last named subject, if you will allow it, I will indulge in a few plain thoughts. I was asked recently if our churches believed it right to help their pastors at all; or do they help *you*? I hardly knew how to answer the question. It is true there are some true brethren who never lag, and whose kind hand is ever near, but there are many brethren, no doubt, who never give this subject a thought. Year after year they roll on in the same old rut, and get, no doubt, hardened in the sin till they feel safe; and as no dealing is instituted against them for their continued neglect of the discharge of this duty, ere long consolation will come in the thought of that saying, “Where little is given, little is required.” “A little more slumber, and a little more folding of the hands to sleep.” Solomon says that man’s “poverty will come as one that travelth, and his

wants as an armed man".—Prov. vi. 10, 11. Solomon also says to the same one who neglects duty, "Go to the ant, thou slug-gard; consider her ways and be wise; which has no *guide, overseer* or *ruler*, provideth her meat in summer, and gathereth her food in *harvest*."—Prov. vi. 6, 7. If all Scripture is given by inspiration of God, and is profitable for doctrine, reproof, etc. (Tim.), what can the above Proverb mean, if not to that careless indifference so often found among God's people in their daily rounds of duties, not only on the subject of holding up the hands of the ministry, but all other subjects in which duty abounds? We are left not like the little, tiny ant, in this all-important subject, for our *Ruler* has given us a *rule* to be governed by, and to neglect it is as sinful as any sin; indeed, it seems to be a gross sin, when one considers it apart from other disobedience or sins.

I cannot write more just now. Oh! that the time may speedily come when we may see and feel in our hearts that Israel is up to duty in all things, and true to the doctrine of God our Saviour; for why should we strive to be sound in doctrine, and at the same time loose in practice? Awake to righteousness!

Your brother in hope,

A. V. ATKINS.

MACOMB, ILL.—ELD J. R. RESPESS—*Highly Esteemed Brother in Christ, if one so sinful and unworthy may thus address you:* I have long had a desire to write to you, and sometimes the desire is so strong I can hardly resist the impression; yet I have put it off from time to time, feeling my unworthiness and weakness, and fearing I could say nothing to comfort any one, much less one who is so highly blessed with a knowledge of spiritual things as you. I fall so far short of others in regard to spiritual knowledge that it is with fear and trembling I attempt to write; yet the desire still remains, and I cannot feel satisfied after reading the January number of the MESSENGER without again expressing to you my gratitude for sending it to me. For eight years, through your kindness and the influence of my dear father, Eld. I. N. VanMeter, I have received the MESSENGER, which has always been a welcome visitor, and highly esteemed and appreciated by me. I have carefully preserved them all, and feel they have grown better each year, and during the last year especially so. It comes each month, filled with precious things which is food to the hungry and water to the thirsty soul. It seems doubly prized by me, for, on account of ill health and living twenty miles from the church where my membership is, I seldom get to meeting, and I often hunger for the crumbs that fall from the Master's table. Everything in the MESSENGER is good, but I wish to say to you, Bro. Respass, that your writings have a peculiar comfort to me. Many times, while reading the "Experience of a Sinner," my eyes have overflowed with tears, and I wished I could take you by the hand and tell you how much good it has done me, and say, Write on, telling the experience of not only *one* sinner, but I feel as

though you were telling mine also, for in some instances your experience is so much like mine that I almost involuntarily exclaim, Bless the Lord, there is one other like me! Where you speak of yourself as being sometimes rebellious, complaining and unresigned, and added that if you knew of *one* other that felt as you did, and knew that your writing would be a comfort to that one, you would be glad you wrote. Dear brother, I feel of all others I am that one; for I often feel so rebellious, so unresigned, so complaining, and so unworthy and ungrateful I feel that no one who has named the name of Christ, or ever tasted the joys of salvation, could get so low down as I do. If I ever do walk in the path of obedience, it is under severe chastening. I am so vile, so prone to sin, I have no fellowship for myself, and I wonder how any one else can have fellowship for me. I groan underneath the cross, and many, many times I fear I must faint by the way. When I look at others that seem to almost reflect the image of Jesus, their walk and conversation become a true child of God, while I am so vain, so weak and wild, sin is mixed in all I do, and I cannot do the things I would. I do not feel as some of the Arminians—that they can keep from sinning if they want to. Now, I know I cannot live without sin, and am made to feel each day my need of more grace, and realize that I cannot live one hour without the help of God, and by his grace alone I am saved, if I am saved at all. Is it not *amazing grace*, when it embraces such vile creatures as we? My father gave me a copy of "Naaman, the Syrian," which I read with deep interest. Truly it was a feast to my soul. I agree with my father that you can get more out of a little than any writer he knows. May God spare you long to send forth the MESSENGER, which is the gospel of glad tidings, to his children, and may others continue to write to fill up its columns.

This is not written as I would like to have it, but do with it as you think best. May God keep you and all his children, is my desire.

DEAR ELD. MITCHELL: I feel I could not close this without a word to you. I do not feel worthy of writing a line to such a venerable father in Israel as you, and one I esteem so highly as you. Yet I wish to express to you my warmest sympathy in all your trials and afflictions. Surely in your case, as in many of the tried ones, the truth is verified that the Lord chasteneth whom he loves, yet with his stripes we are healed. Truly many are the afflictions of the righteous, yet the Lord delivers him out of them all. He says his people are an afflicted and poor people, yet they shall trust in the name of the Lord. I have chosen you in the furnace of affliction, yet He says the flames shall not hurt thee: I only design thy dross to consume and thy gold to refine. Many other precious promises are left us for our consolation, and though I cannot always feel they are for me, yet I believe they are for you, dear brother, and all the poor and afflicted, when the Lord

opens their hearts to receive them. They can rejoice and say with David, "It was good for me to be afflicted, for then I thought on the name of the Lord."

How many have been cheered and comforted on their way by reading your instructive editorials in the MESSENGER. My father says he knows of no clearer, purer writer than you, and even my dull understanding can comprehend your plain declaration of the Scriptures.

Father is now in his seventy-eighth year, has been preaching over fifty years, attends four churches, and has been a great traveler and writer, and I doubt if there lives a truer, firmer advocate of the faith than he. I feel that he and you, dear Brethren Mitchell and Respass, have fought a good fight, and when you have finished your course there is laid up for you a crown of righteousness, which the Lord, the righteous Judge, shall give you at that day, and not to you only, but to all that love his appearing.

May God be with you till then, helping you in all your afflictions, soothing you in your sorrows, is my prayer.

I am your unworthy sister,

SARAH E RUNKLE.

A MORNING PRAYER.

Strength for the day I humbly ask,
Faith in the coming morrow,
But not one drop of weal or woe
From future days to borrow;
I'll trust the hand that measures out
My cup of joy or sorrow.

Strength for the fight I this day wage,
The victor's crown to wear it;
When wounded in the desperate fray,
Courage I ask to bear it;
And thou, dear Lord, to walk beside,
My day's march home to share it.

And when the day is past and gone,
My grateful heart upswelling
A hymn of praise shall joyful raise,
Thy love and goodness telling;
I'll waft it up beyond the stars
Where all my hopes are dwelling.

And when the last hard fight is done,
And death comes to relieve me,
Let not the hope which cheers me now
With mocking gleam deceive me;
But to thyself, dear Lord, I pray
For Jesus' sake receive me.

Mrs. E. A. HAWKINS.

EVENING THOUGHTS.

I sat by the western window
At the close of a summer's day;
Before me the dewy meadow,
And wooded hillside lay.

The sun was slowly setting,
Filling the land with light,
As if to the sad though beautiful world
It were loth to say good night.

And I thought of the Holy City,
Which the Spirit revealed to John,
Whose glory was like the glory of God,
And its light like a precious stone.

And I drew for myself a picture
In that changing western sky,
Of the City which John, on Patmos Isle,
Saw descending from on high.

And as I looked I pondered,
A reed of goden light
Seemed like the reed of the angel
To measure the City's height.

And I thought of the power and goodness
Of the Maker and Giver of all,
Who into our lives let the sunshine
As well as the shadows fall.

JESSIE BLAKESLEE.

OBITUARIES.

MRS. ELIZA TOMME.

Sister ELIZA TOMME, wife of Deacon M. M. Tomme, of Troup county Ga., was born April 3, 1842, in Troup county, Ga., and was married January 9, 1866. She was the mother of eight children; seven still survive her. She was the daughter of John and Permelia Scott, and granddaughter of Anthony Holloway. She departed this life September 8, 1893, of consumption. She obtained a hope in Christ at an early age, but never joined the church until July 19, 1890; not because she did not know where the church was, for she always believed in the Primitive Baptists, but from a sense of unfitness in herself. She, with her dear husband, were the first subjects the writer had the privilege of baptizing. She lived a devoted Christian life until her death. She had been in feeble health for several years, but was not confined strictly to her bed until about two months before her death. She bore her afflictions with great patience, and never was heard to murmur, but often expressing herself as trusting alone in Jesus; and said at one time, "The Lord is my shepherd; I shall not want," and on Sunday evening before she died, she called the family and asked them to sing "How firm a foundation, ye saints of the Lord," and then told them she wanted to talk to them, and asked them not to grieve for her, for she hoped to be better off, and then told the children to be kind and loving to one another, and kind and obedient to their father, and to live upright and moral in this world; that they were sinners, and if they were ever saved from their sins, it would be through Christ, and Him alone, and then embraced each of them and breathed a fervent prayer for the Lord to save them with an everlasting salvation. She ever expressed a willingness to depart and be with Jesus. She was rational until death. She was a devoted wife, indeed, a helpmeet in every sense of the word; a good mother, an obliging neighbor, and was loved by all who knew her. When death came she said, "I am going; Lord, take me," and then placed her hand in her dear husband's and grasped it as a token of that love and affection she had so long had for him. Yes, she has gone to sleep the blessed sleep of all the dear saints of God until the resurrection morning, when she, with all the rest of the redeemed of the Lord, will come forth singing the praise of Him who saved them by His grace. She was laid away in the cemetery at old Lebanon church, to await the Master's call. Deacon F. R. Hendon exercised at the grave, greatly to the comfort of the bereaved husband and mourning children.

I would say to my dear brother, God comfort you, and to the mourning children, imitate your mother, and God grant that you may both fill her place in morals and in church, is the desire and prayer of

REES PRATHER.

SARAH C. ALLEN.

My dear, aged mother, SARAH C. ALLEN, died at her home in Lee county, Ala., February 21, 1893, in the seventy-second year of her age. Her maiden name was Hammond; she was born in Anson county, N. C., and came to Georgia with her parents, and in 1836 she obtained a hope in Christ, and united the next year with the Methodists. In 1842 she was married to Henderson Allen, and unto them were born twelve children—six sons and six daughters. Nine of these children were present at the burial. She had forty-seven grand children and three great grand children. After remaining with the Methodist for over forty years, dissatisfied much of the time, she finally came to the Primitive Baptists at Mt. Olive, Lee county, Ala., related an experience of grace, and was received heartily into the fellowship of the church, and baptized by Eld. W. M. Mitchell, July, 1881. She was a precious mother, a de-

voted and spiritual-minded Christian, greatly enjoying religious conversation, and prompt to attend her church meetings when able. Our aged father still survives in feeble health.

RICHARD ALLEN.

The original manuscript of the above obituary was sent to Butler, Ga., last February for publication, but it either did not reach there, or was lost, and at my request Bro. Allen has hastily furnished the above items of his mother's death. She was indeed a precious old sister in all the relations of life as well as in the church.—W. M. M.

JOHN T. McCALL.

JOHN T. McCALL, who departed this life on Sunday night, September 3, 1893, in the sixty-eighth year of his age, was the oldest son of Eld. Thomas McCall, who was for many years pastor of the Covenanted Baptist church in Ontario, Canada, and the only brother of the writer. He was educated at the public school in Demesich, Elgin county, and finished his education at the Normal school, in Toronto; then, for some years he taught school in different counties in Ontario. He married Isabella McLean, daughter of Deacon Duncan McLean, of Ekfrid. After his marriage, he engaged in the mercantile business. About twenty years ago he, with his family, moved to the city of Jackson, in the State of Michigan. In January, 1892, he came to Canada, to attend the Quarterly Meeting at Daart. After being here a few days he was taken sick with la grippe and a slight stroke of paralysis. He took the first train home. After getting home, he was very poorly for some time, but through the summer got better, but never recovered his usual strength. On Monday before his death he was taken with a violent cholera morbus. A doctor was sent for, but could do nothing for him, as he was so weak. On the night above mentioned he quietly breathed his last. He never made a public profession, but for many years gave evidence that he was a subject of grace. He seemed to be one of those who, through fear of death, was all his lifetime subject to bondage. He would attend the Quarterly Meetings here when he could, and highly prized the privilege of hearing the different ministers that came to the meetings from the States. For many years he was a subscriber to the *Signs of the Times* and *Gospel Standard*. He would at times go to hear the different ministers in the city where he lived, but found no food for his hungry soul; he had a clear discernment of truth, and could not follow strangers. At the request of his family, A. McBolstee, pastor of a regular Baptist church in the city, preached a short discourse at his house, his text being, "For David, after he had served his own generation by the will of God, fell on sleep."—Acts xiii: 36. After the services a number of the neighbors and friends followed the hearse containing the remains to the cemetery, where he was laid to await the resurrection of the just. He leaves a sorrowing widow, three sons and four daughters to mourn his absence; but what a source of consolation to them all that they are not called upon to mourn as those that have no hope.

D. T. McCALL.

WILLIAM RADNEY WHATLEY.

After a painful illness of three days the infant son of Frank M., and Emma E. Whatley died January 7, 1893, age nine months. Though our sweet little brother is taken from us, and from the bosom of its fond parents, we hope God thus saw fit to take it to himself. Jesus hath said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

The little babe has gone to rest,
To reign with God, forever blest;
Its little tongue will always praise
A Saviour's love and redeeming grace.

By his sisters,

NELLIE, CLARA AND JESSIE WHATLEY.

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Several obituaries were unavoidably crowded out of this issue, but will appear in the January (1894) number.—**PRINTER.**

Eld. Bernard Greenwood was born in Germany, in 1827, emigrated to the United States in 1854, and died in Wilson, N. C., September 1, 1893. His widow, Sister Greenwood, who lives at Wilson, has still on hand about 500 copies of his most interesting autobiography, which she will mail for 25 cents each.

The church at Salem hereby certifies that on the 11th day of April, 1891, Eld. J. C. Jackson was restored to church fellowship with us as a private member, and on the 13th day of June, 1891, we restored to him his credentials as a gospel minister.

Done by order of the church in conference, September 9, 1893.

W. R. AVERY, Moderator.

J. C. HEARN, C. C.

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Crawfordsville, Ind., Sept. 15, 1893.

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Those receiving Circulars, will confer a favor on the afflicted by distributing them among brethren and friends. [jul. 94

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