

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

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Vol. 16.

No. 1.

THE GOSPEL MESSENGER  
AND  
PRIMITIVE PATHWAY.

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

JANUARY, 1894.

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

*Money should be sent by Money Order or Registered Letter.*

*Be certain to write names and post-offices plainly.*

*Subscribers not receiving the Messenger should notify us.*

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

## 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.

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# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY, 1894. Vol. 16

## TAKING A DOG BY THE EARS.

*Bro. Respass*: I feel constrained to call your attention to your article in the last MESSENGER, headed, "He who passes by and meddles with strife, takes a dog by the ears." In that article, you do not tell us what strife is, or what meddling is, or who he is that passes by, but you leave every one to draw his own conclusion, and this very indefiniteness is where—upon your part—without a fuller explanation is given, the danger lies in its misconstruction by many of our people. Now, I feel assured that you do not mean to convey the idea that if there were three heretical preachers in the Upatoie Association with twelve churches following them in their heresy, and one sound gospel preacher with four churches contending for law and order, that it is the duty of all other Baptists, whether asked or not, to hands-off for fear of meddling with strife, and thereby take a dog by the ears, and leave those four churches with their pastor to be eaten up and devoured by those twelve heretical preachers and churches. While I feel assured that you do not mean any such thing, yet this is the very construction that all who are in disorder will place upon your article without a better explanation upon your part. Now, I hold where there arises disorder with any of our sister churches or Associations with whom we correspond, that it is the duty of our churches especially, and also, our Associations, to look into the trouble at a proper time, especially when asked so to do by those who are in trouble, and when the investigation is made, the church or churches or parts of churches that are contending for right, law and order, should at once be set up and recognized as the church

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or churches, or Association by their sister churches and Associations, and that those who so act are not meddling with strife and thereby taking a dog by the ears. To leave the church or churches or parts of same alone to the mercies of those who are in disorder, by sister Associations, seems to me to be passing by and meddling with strife. Christ says, "If thy brother trespass against you, go to him; if he will not hear you, go and get two of thy brethren to go with you to him," and he has made no provision for these two not to go, and the two refusing to go without a providential cause, are just as guilty in this disobedience as they would be in setting aside any other command of Christ, and this rule permeates the whole church polity. Christ says again, that he who will save his life shall lose it; that a little leaven leavens the lump; and what we sow that we reap, and it looks to me, if my neighbor's house is on fire, the way to save my own is to lend a helping hand to save his, and in so doing, I would not be meddling with strife nor catching a dog by the ears, and if Solomon were living, I think he would agree with me. If, then, this rule would work so safely in Adam, I cannot see where it would work less safely in Christ. You well know the creature with us has already become master, for disguise it as we may, wherever one Association drops correspondence with her sister Association, it is equivalent to a declaration of non-fellowship. This being true, how dare an Association to set Christ's rule aside without first investigating the cause and laboring therein? We know such conduct is past that of being sinful and becomes wickedness in high places, and here is where nine-tenths of our troubles arise, and ninety-nine times out of a hundred this dropping is based upon an assumed neutrality—for the Bible recognizes no neutrality—or upon some custom injected in our ranks; often too, by men whose after conduct their own brethren cannot fellowship. There is little trouble with us in faith, nearly all our divisions are the result of some tradition, and if these traditions were at once properly looked into by sister churches, and the orderly part of the body in confusion were at once set up and recognized as the church or churches in order, we all would be but doing our whole duty in this matter, neither would we

be meddling with strife or taking a dog by the ears. If this rule was the rule of Primitive Baptists generally, there would be less strife and fewer dogs to take by the ears. There would be no assumed neutralities and no delays that ever bring confusion.

*Culloden, Ga.*

WILDE C. CLEVELAND.

DEAR BRO. RESPESS, AND READERS OF THE MESSENGER: I returned last night from one of the best meetings that I have ever attended. It was the Union Association, held at old Union church, in Lowndes county, Georgia. I had been looking forward to the time and felt that the good Master would meet His disciples there and bless them. I feared also lest I should get all my part of the sweets out of it, before the time came. I had been, and was still sick when I started, but improved every day I was there. Dear reader, I would be glad if I could so describe this glorious meeting as to cause you to enjoy some of the sweets so thankfully received by His children present, and that left a savor of the precious spiritual food from the Master's table. I have been to many good meetings, where my mind was exalted above this world, so that I forgot my poverty, afflictions and cares for a season, but this meeting was to me as a green spot on earth, a resting place in this tiresome journey of life, never to be obliterated from the pages of my memory by all the ravages of time, so long as I keep my right mind.

It is known to many of God's dear children that trouble arose in the Pulaski Association of Georgia, and that last year they not being agreed walked no longer together. It seemed to be a puzzling question with her corresponding Associations, which side was right. They were nearly equally divided as to numbers, and there was so much talk and confusion that it was a difficult matter to see where the right spirit abided; consequently, the most of her sister Associations dropped or suspended correspondence with them, and they were left nearly alone. But some of the Elders of the Union Association were called upon to help settle their troubles, and consequently, came in possession of all the facts connected with the case, and when their Association convened last year, they were prepared to prove to their brethren that one part of the Pulaski, known as the "minority part," were standing on gospel grounds. Hence, the Union Association recognized and corresponded with them as the Pulaski Association. Several of her sister Associations saw this, and not knowing for themselves the facts, and fearing lest they should act too hasty, thought best to suspend correspondence with the Union. Now, you can see, dear reader, that there is cause for the confusion and trouble that has been reigning among the Baptists of South-west Georgia for the past year. Many dear saints have been sorely troubled, not knowing what to

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do, and I believe, have been praying to know the right way. Our Association, (the Ocklocknee), was one to drop the Union last year, and as they were as twin sisters, lying side by side, it caused much trouble, and many a groan and deep-drawn sigh. We did not know anything concerning the case, and as the Union had received them only a week before our Association convened, we did not have time to learn anything except flying reports, and they were so conflicting that we thought best at that time to drop the Union until we could learn more about it. But we soon saw that we had acted too hastily, and altogether wrong in dropping the Union without first giving her a hearing to justify her cause or to prove her disorder. This caused us much trouble, and if our Association had set before the Union, I am sure we would have rescinded and held an investigation, but as the Union convened before our's, we thought the best thing to do was to call a meeting of the churches of our Association, and investigate the matter. If we could prove the disorder of the Union we were willing to let them alone; but if not, we were willing and glad to undo what we had done, and remove the imaginary bar that had so mysteriously arisen between us. We called the council and heard evidence from Elders of four different Associations who had been to the Pulaski and investigated the trouble to their full satisfaction. The evidence they produced was such as to satisfy every Baptist present that the Union Association had acted with wisdom, justice and according to God's law, in receiving the "minority part" of the Pulaski Association. The council so decided, and sent three of our Association to this last session of the Union, to bear their decision and to ask that the correspondence between the two Associations be continued. The decision of this council was adopted by all the churches of our Association, and was gladly received by the Union. The other Associations are now coming back to the Union, and the "minority part" of the Pulaski, and peace has been declared. The "minority part" has increased in one year's time until she is largely in the majority. We have all been tried and troubled in different localities until, when we met at the Union we were hungry and tired, and prepared to receive the joys that our Master had in store for us.

The Elders present were Lee Hanks and J. J. Bird, of the Choctawhatchee Association of Alabama; Wm. Hollingsworth, of the Flint River of Georgia; R. J. Groover, of the Suwanee of Florida; L. Register, of the Mt. Enon of Florida; Elders Tucker, P. G. McDonald and D. W. Taylor, of the Pulaski of Georgia; J. T. Strawder, H. W. Parish and the poor sinful writer, of the Ocklocknee of Georgia; together with their Elders which were James, King, Luke, J. A. Osteen, W. H. Thomlinson, A. V. Simms, D. B. Shuffield, C. W. Stallings and his father, T. W. Stallings. This meeting passed off without anything to break the chain of consistencies that so characterized it from beginning to end. There was nothing connected with it unpleasant; nothing to

indicate anything wrong whatever, but all was peace, love, joy and gladness of heart. All the Elders that were appointed to preach came forward it seemed charged with Godly zeal and a proper understanding of their subjects. The congregation was large, attentive and well-behaved. The community did all in their power to make it pleasant for all who would go with them, and the brethren seemed glad to make any sacrifice that would add to the comfort of those from a distance. As I go along I must tell of one of the most beautiful features of the meeting. Elder C. W. Stallings of that Association, is badly afflicted, and not able to work for his family—consisting of an afflicted wife and several small children—and has gotten badly in debt. It troubled him so much that he chose three men, and turned over all his property to them, to sell and pay his debts. Elder Simms learned this much, and on Sunday stated the case and made a very feeling appeal to the brethren to help him. As he closed he placed a hat on the book-board to receive whatever was given, and in five minutes there was over ninety dollars in the hat. O, what a beautiful sight! Brother Stallings, seated on a chair in the stand with his head bowed in tears of gratitude and joy, while his brethren were proving that they loved him. I know that God will bless such as this. After we had spent three days of joys and feasting, the sad time came for our separation and departure for our homes, and as the dear saints of God would take the parting hand, the tears would flow down their faces as a token of that living principle within that caused them to be loth to part from each other. I could not describe its wonderful joys were I to write all day.

Now, dear reader, I will close, hoping that brotherly love may continue; that we may not go astray, but journey on in the straight and narrow way, holding the mystery of the faith in a pure conscience until we shall be discharged from this rugged warfare, and carried home to dwell forever with the blessed family of God.

Yours in weakness,

*McDonald, Ga.*

R. H. BARWICK.

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### SAVED BY HOPE.

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.

The hope of Shadrach, Meshach and Abednego, is foreshadowed in their reply to Nebuchadnezzar, "O, Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so," *i. e.*, if it be His will, "our God, whom we serve, is able to deliver us from the burning fiery furnace; but if not, be it known unto thee we will not serve thy gods," etc. They believed God was able to deliver them even from the furnace, if it was His will, but on this point they did not know what His will was. If they had, they

would have had no trial of their faith, and therefore no hope. If they had known it was the will and purpose of God to deliver them from the furnace without harm, or even the smell of fire on their garments, they would have had no further concern about it, and nothing on which to base a hope; for seeing the end of a matter, trial and hope based on faith ceases. The manner of their deliverance from the hands of the king was a thing hid from them. They believed they would be delivered from his hands, but how, they did not know, but believed God was able, and would do it. They were saved from fear by hope, being content to trust the whole matter in his hands. Therefore they could pray Thy will be done, for what is Thy will is right and best for us and Thy glory. The same was true with Christ in the garden, when he prayed, "Father, if thy will, let this cup pass." Christ did not know whether it was the Father's will for the cup to pass or not, and therefore this prayer. He saw a fulfillment of prophesy as to his death coming to pass, but was in the dark as to what he saw leading up to it was the cup he had to drink or not. Had he seen the end, he would not have prayed the prayer he did, but not seeing it, but believing the prophesy concerning his suffering and death, he was willing it should happen according to God's will. The point of trial and agony with him was as to the fact shall I, or is it the Father's will, that I must drink this cup? So it is the point of trial and agony with every saint, is it God's will I shall do thus and so? If it is his will I am content to do it, let it be what it may, for I am satisfied what he does is right, and not only right, but best for me. We are impressed with some things which to do involves self-denial and sacrifice. The point of trial with a Christian is, has God given me these impressions? Are they of the Lord? If of the Lord, I am ready to obey them, let it cost what it may. The prayer then is, Thy will be done. If we could see the end of the matter, we would have no trial, nor anything to base a hope on. There would be no necessity in enquiring what the will of the Lord is, for we would already know it. Not knowing the will of the Lord, we are driven to prayer. Believing there is nothing impossible with him, and that he doeth all things right and well, we trust in him; and are saved by hope when we act under such impressions.

So the point of trial is to know the will of the Lord. If we know his will in a matter which gives us trouble, then the trial ceases, and hope with it. This is the path we know not, only as we walk in it, and where we stop our information stops; we cannot walk this path by sight, but only by faith. We cannot know the will of the Lord, only as that will is revealed to us. If we are seeking and asking his will to be done, and not our own, we are saved by hope, based on our belief that his will is best for us. Hope is then for unseen things, and not such as are seen. What is the difference between seen and unseen things?

"While we look not at the things which are seen, but at the things

which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. iv. 18.

It follows then that the hope which saves us is unseen, and therefore eternal, and that which is seen is temporal and no hope at all. The point of conflict and trial, or that which drives us to God in prayer and supplication, and produces in us waiting on the Lord for a revelation of his will, called hope, lays in the fact what we wish for is unseen, and is revealed to us in each step made, and only as we make them. If the prophet, when assuring the widow at Sarepta of the unfailing supply of meal and oil until the end of the famine, had shown her great barns filled with corn and great tanks full of oil, the trial of her faith and her hope based thereon, would have ceased, and her blessing would have become temporal, and liable to be destroyed, but these stores not being in sight, she could only approach the barrel and cruse by faith in what the prophet said, and the hope which that faith inspired saved her, and being unseen, was therefore eternal and out of the reach of the thief or moth, and could not give out, because it was hid in the words of the prophet, backed by the power of God to make the word good. Strange to say, she would have been delighted to have seen the word of the prophet backed, not by the unseen power of God, but by big barns full of corn and immense tanks full of oil, when a little reflection would have shown her, however large these barns and tanks might be, they were liable to destruction and exhaustion, and therefore temporal and limited. How much better was it that her hope was in the unseen, infallible promise of God. Oh, almighty, living and true God, Holy Father, let me be content with thy precious promises, and my prayer be, Give us this day our daily bread. That is, the body of Christ, of which if a man eat he shall live forever. Let me not labor for that meat which perisheth, but for that which endureth unto eternal life.

My dear Bro. Respass, while sitting in my sick room, and halting between conflicting emotions as to what God has required at my hands, my poor heart goes out in love to you, and tears fill my eyes, that He may bless you in your afflictions, and fill your heart with gladness in the hope of an early realization of your hope, which I believe is in Christ.

Yours, in deep affliction and love,

H. BUSSEY.

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### 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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## EXPERIENCE—TRIALS—REST.

BRO. JOHN N. HURST—*My Very Dear Uncle*: I received your letter on yesterday, and must confess that while writing you last week, I did not know that I wrote anything in connection with the Bible, until you referred me to it in your letter.

Thanks to the Lord! after reading yours, I feel that I have a witness within to the truth as it is in Jesus. In trying to write you of the dealings of the Lord with me, in translating me, (one of the vilest sinners on earth,) as I humbly hope, from the kingdom of darkness into the kingdom of his dear Son, I will not attempt to write anything of my life up to the time I felt myself to be a great sinner, more than to say that when I was a child, my father, Henry Coleman, was called into service and died in the war.

Thirteen years ago last spring, I had a severe and protracted spell of sickness; so much so that I began to fear I never would recover. During this, I felt to be a miserable sinner without hope, and what an awful thought it was to have to appear before God in this condition. I was then young; had not been married very long, and had one sweet little babe, and the thought of dying and leaving it on the cold charities of the world, gave me much trouble, as well as my sinful condition. But even then the Lord was taking care of us, and I knew it not. I would try to pray, though I thought I was going to die; but again and again I prayed as best I could, but did not know *how to pray*. I would beg for my life to be spared, and O! what great promises I would put up if I could but get well. For several weeks I was in this condition, when a very precious aunt of mine, now your dear wife, visited me, and insisted that I should go home with her, and then on to my mother's, where I could be treated by another physician, as the one we had failed to do me any good. During this time I told no one of my troubles, for I felt too sinful to let anybody know that I had prayed, or even had tried to do such a thing. I was in a great deal of trouble, but how could I help myself? I began now to feel and believe that God was God, and was able to raise me up, or to withhold his Spirit from me. About this time, on July 11, 1881, Bro. Wm. Adams

preached at our house, and I was made to see, and hear, and understand as I never had before. I was made to rejoice in my poor heart, but I was afraid some one would take notice of me; and so they did, and from that very moment till now, I have met with opposition all the time, but had never known what trouble was before this. After that, I got well and went home; but it would not do at all for me to speak in favor of the Primitive Baptists. The cross grew greater and greater for five years, when I joined the Primitive Baptist church. Now, thought I, my troubles will end—all is well now with me—but alas! what trouble I was just entering into; but I found the Lord was my refuge and strength. At times when pressed down very low, I was made to rise above my troubles, and to rejoice in the true and living God, but I was bowed down most of the time, so that I wondered if there was any one else like me. Often I wished that I had never joined the church, but notwithstanding that, there was where I had my greatest enjoyment. But why did I have so much trouble? Could a child of God have trouble as I did?

I will try to tell you what a beautiful view I had of my Saviour while in this condition: three years ago I was prostrated with fever; I had been sick for several days, and all were uneasy about me, and I knew it, but was not at all frightened. I do not remember a great deal that was taking place, but remember hearing an awful groaning that I had no control of, and one present asked "What made Emma groan so?" and the answer was, "I don't know." I could hear, but could neither see nor speak until I began to feel that my bed was perfectly soft at my feet, and I raised up without any help, pulled the bed up with my hands, and a bright light was in the room; not a lamp, but a brighter light than I had ever seen before, and I turned over and took my pillows up and they were so soft and downy that I never felt anything like them before. Again I turned to the foot of my bed, and it was still soft, and this same bright light extended as far as I could see. I looked in front of me, and there stood my Saviour with the physician who had been waiting on me. "This," said he, "is Dr. Hammons, and it is through *me* that he is what he is." All this time I had not spoken a word,

but when I saw him before me, it animated my soul and I said, "My Saviour has made my bed as soft as downy pillows are, and I am just as happy as I can be;" and O, how I shouted praises to the most high God. Those present came to the bed and told me I must not talk. "Oh, *my Saviour* is with me and has told me to talk, and you can't keep me from praising God; glory be to his holy name! Don't you all see how strong I am, and how clear my voice is? The bitter taste is out of my mouth; it is just as sweet as it can be." I shouted praises to God all night long. He said to me, "Your ma, and sisters Mattie and Sarah, have been born of my Spirit, and your sister Mary claims to know me, but does not yet; but shall know me;" and calling others by name professing to know him, some of whom did not, nor never would, and some that don't know me now, but shall have rest. It seemed that I asked some questions: "What will become of my two little children?" The answer was, "They are in my hands; *all things* are in my hands." "Why has everything been such a draw-back to me? I did all I could." "Seek ye first the kingdom of God, and these things shall be added to you."

I commenced talking at 10 o'clock in the night and kept talking and praising God until 10 o'clock next morning, as they told me afterward. It was a power that I had no control of. I said things I never had thought of before, and quoted Scripture that I did not know was Scripture until afterward. I was not tired when I quit talking. Some present said I was losing my mind; others said it was the effect of the medicine; and those who had no experience of the grace of God, would make all manner of fun of me. They were like those on the day of Pentecost, who thought the apostles were drunken; although they were speaking as the Holy Ghost gave them utterance.

There is one thing I *know*, my heart is full of praises to God. I feel that I can trust in him more and more, up to the present time. I have found his words, his promises true, and he faithful in his loving kindness. May I ever continue to honor and adore his precious name. I then thought I never would have any more trouble, but in that was mistaken; I still have trouble,

and reckon I will as long as I am in the flesh, but am waiting and hoping for deliverance.

I asked how long shall I live. I was not told how long, but was told, "You shall yet live to tell of my goodness and mercy." Perhaps this letter to you is what was meant by telling of his goodness. I see my letter is getting too lengthy, and will close for this time.

May the Lord bless you; give you grace and strength according to thy day. As ever, your niece,

EMMA CRENSHAW.

EDITOR GOSPEL MESSENGER: I send you, for publication, an article from a precious sister, who has been tried and came forth as gold. I feel that sisters are not encouraged to exercise the spiritual gift with which they are blessed as they should be; for they *certainly* do have the gift of prophesy, which is to "Edification, exhortation, and comfort." But the letter speaks for itself.

JOHN N. HURST.

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## EDITORIAL.

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 Any one sending \$3.00 for three new subscribers within the next two months, shall have the MESSENGER for one year free.

Any old subscriber one year behind, may pay up and pay one year in advance, by sending \$1.00 for a new subscriber and \$1.50 for himself, or \$2.50 for all.

Or any old subscriber, two years behind, may pay up and pay one year in advance, by sending \$1.00 for a new subscriber, and \$2.25 for himself, or \$3.25 in all—full charges would be \$4.00.

Or, if three years behind, he may send \$3.00 and I will credit him a year in advance—full charge \$4.00.

R.

## ANOTHER YEAR.

Surely our "days are but as an handbreadth, and man at his best state is altogether vanity." We who are growing old, realize that "the time is short." Fifteen years ago, with my family, I left my farm in Schley county, and removed to Butler, and took charge of THE GOSPEL MESSENGER, since which time I have had little else than labor and sorrow. Since I have had charge of THE GOSPEL MESSENGER I cannot say, to use Bro. Wagner's words in the last MESSENGER, "as to what extent my feeble efforts have been blessed to the welfare and edification of my brethren, or have tended to confusion and strife among them;" but I can honestly say that I have, in weakness, striven for gospel peace and unity among them everywhere within my reach, regardless of my own pecuniary interest; and though the MESSENGER has not compensated me for the labor and time expended in its behalf, it is a comfort to know that I have not, for love of money, prostituted it to factionalism and partisanism among God's people.

In conjunction with my able editorial associates, I have prayerfully sought to make the MESSENGER useful to God's people and a welcome visitor to the home of every reader of its pages; we have tried to make it instructive and entertaining to them all. But we have not expected that all readers would alike relish in any number every article, but that one would like one article better than another, and even for some article have no relish at all; but that another would like the article distasteful to the one better than any other. And this is because the needs of all are not always alike and the same. Some are more needy than others; and all feel more needy at one time than at another.

The Scriptures teach us this, as well as our own experience; teach us that there is this difference even among God's people. And it is according to God's purpose. It was so with the apostles when Christ was here with them in person. He suffered none of them, except Peter, James and John, to enter with Him and the dead child's parents, into the chamber of death where the dead child lay (Luke viii). And the same three apostles he took with him into a high mountain, apart from the others, to be witnesses of his transfiguration

(Matt. xvii). What peculiar trials they had experienced above the other apostles, to prepare them to enter into the feelings of the bereaved parents, and thus into the chamber of death, are not recorded, but that they had them we cannot doubt; nor do we know what peculiar mental conflicts they had by which they were drawn apart from the other apostles and elevated to the high mountain that they might see the "face of Jesus shine as the sun, and his raiment as white as light."

It requires experience, travail and suffering to prepare us to understand some or even any of the deep things of God. It is only those of God's people "that go down to the sea in ships, that do business in great waters, that see the works of the Lord and his wonders in the deep."—Ps. cvii. But none that go down into the "deeps" in that sense, want to do it; and no doubt often bemoan their condition and think their lot to be hard, and even worse than that of anybody else in the world; but it is only in this way that they can be made to see the wonders of the Lord in the deep. Happy should that child of God be who believes without the necessity of seeing these things; whose life is even tempered as a calm summer's day. For after all, these things are not essential to his eternal deliverance. There is really but one thing needful, and that is to be born of His Spirit, and be as a little child. But as many of God's people are of the doubting Thomas sort, such as will not believe unless they see for themselves with their own eyes, a compassionate Saviour has provided for them also, so that they may say, My Lord and my God.

Then there are some of them that are often "ready to perish," and for these is provided strong drink. But those who need the strong drink should not despise those who do not need it and are not able to bear it; but should thankfully "drink his wine and forget his poverty and remember his misery no more."—Prov. xxxi. Nor should the brother who has no need of strong drink, fall out with his brother for drinking it because he needs it; but he should rejoice because it has been mercifully provided for him. Neither should any drink, wine or strong drink either, for inebriation, but for their own needs, and for their often infirmities and heavy-heartedness.

The strong doctrine should not be preached to get glory over others, but for the comfort of those who need it; nor to inflame those who hear it and believe it with malice and pride; nor to indulge them in sin or neglect of any duty or obligation, but should be administered as strong drink is administered to the man ready to perish. Only the devil, or those under his spirit, look upon the doctrine of grace as giving liberty to cast us down into sin; those under the influence of God's Spirit look upon it as lifting us up from it. And therefore it is true that those to whom it is administered in the spirit of truth, are the humblest, meekest, most faithful in all their obligations, both natural and spiritual, of all others of God's people.

As I have said, some of God's people are called to suffer much more than others of them. Moses suffered much more than Aaron, for he was required to give up much more for God and his people than Aaron was; Paul suffered more than any other of the apostles, for he was required to sacrifice much more for Christ, and he suffered and labored more than they all; and yet he was not exalted, but felt to be less than the least of all of them, and the chief of sinners.

So, dear reader, if there be even one single article in each number that braces you up as wine does the heavy hearted, be glad, for the Spirit has administered it to you. There may be other articles in the same number that do you no good, but probably they are as strong drink to your brother that is ready to perish, and do him good; and he is your brother, and be glad therefore for his sake that it is there for him.

And if this were always the spirit of us all and in all our service, we would with more patience bear with preaching and writing that did not so much interest us only as it interested others of our brethren whom we loved, and in their interest we could rejoice, and thus be one with them.

If, therefore, the MESSENGER is good for others of our spiritual kindred, let us promote it for their sakes, if not so much for our own. And in writing for it, we should endeavor to be governed by this same spirit. If the LORD gives us something to say, to say it

In this spirit we begin THE GOSPEL MESSENGER year 1894, not knowing what things shall befall us, save that

we feel assured that we shall have at least the usual share of tribulation that is our lot in this life.

With a sincere wish for the natural and spiritual well being of each and every reader of the MESSENGER, and of all the household of faith from the river to the ends of the earth, we offer you all the greetings of a New Year.—R.

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### REPLY TO ELD. W. C. CLEVELAND.

In the MESSENGER for November, 1893, page 434, under the heading of "Taking a Dog by the Ears," I wrote a brief comment on the text in Prov. xxvi. 17:

"He that passeth by and meddleth with strife that belongeth not to him, is like one who taketh a dog by the ears."

By some oversight it will be seen by Eld. Cleveland's letter in this issue of the MESSENGER, that he ascribes the article in question to Bro. Respass, and as Eld. Respass now sends me the letter requesting a reply, I will try very briefly to say a few things. Knowing the fervent devotion of our dear Bro. Cleveland to the cause of truth and righteousness, and remembering with grateful emotions the kindness shown me in affliction and distress years ago by his revered and lamented father, and by some of his children and grandchildren in later years, I take pleasure in assuring him that though I fail to see the force of his objections to my article, I am glad that he has freely written as he felt and believed about it.

Having carefully reviewed my article in the MESSENGER of November, 1893, I cannot see one solitary sentence that I would wish to change, or wherein I could possibly make it more free from ambiguity or misconstruction by any rule of fair interpretation of the entire article. And it seems that Bro. Cleveland enters no objection to what I have therein written, but sees danger in what is not written. Now, if this rule is applied to everything that is preached, spoken or written—that it must be so clearly and definitely expressed as to defy any possibility of misconstruction—then we may do away with all our preaching and writing, and even of the Bible itself, for certainly nothing that ever has been spoken or written among men has been more perverted

and misconstrued than the sacred, pure, and infallible word of God. It is possible that our dear brother's strictures on the defectiveness of our article may be as much misconstrued by some of our brethren as the article to which he objects. Indeed, I am not sure that I clearly understand his letter in its entirety, and there may be others equally dull to comprehend.

I once heard of a polished young preacher being asked why no minister would ever have anything to say after he had preached? His reply was that "I never leave any gaps down for them to put up." Now, this may be very pleasing to the flesh to feel that way, but I dare not compare myself with such, nor do I care to either measure or be measured by that standard. See 2 Cor. x. 12. In our brother Cleveland's reference to the text in Prov. xxvi. 17, a very important and qualifying phrase is omitted, and as his argument seems to be based on that omitted rendering of the text, the reader is liable to misconstrue the true application of it. It strikes me that there is some difference between one's having to meddle with strife, and his "meddling with strife that belongs not to him," and in which "he is in no way interested or personally concerned," as I said in my former article, page 434.

The church of God is represented as a "city that is compact together." Psa. cxxii. And surely if the fire of carnal strife is raging in any part of this compact city, each and every citizen is personally endangered, and he surely ought to feel sufficient interest to render all possible and proper assistance to extinguish the fire and save the city from distress and loss. In rendering assistance to save the city he saves himself as well as others. Thus, the Lord's prophet felt when he said, "For the hurt of the daughter of my people am I hurt." Jer. viii. The apostle expressed the same sentiment when he said, "There are many members, but one body." "We are members one of another." Seeing, therefore that this is the general principle of unity in the household of faith, it is not meddling or intruding in an impertinent manner when one seeks to do that which properly belongs to him to do in allaying carnal strife and angry contention among his own household. Strife, as mentioned in several texts, is one of the corrupt works of the flesh, and for any

brother to thrust himself into it as an intruder to his own hurt, and to the hurt of all who are immediately connected with it, he is "like one who takes a dog by the ears."

In saying that we had not in our article told what a meddler is, Bro. Cleveland has perhaps overlooked the remark wherein we said, "A meddler is specially condemned. He is one that intrudes himself where he has no business, and instead of allaying the strife, he increases the contention and gets himself into trouble."

Our beloved brother very properly refers to "assumed neutrality" as bringing distress and confusion; but is not assumed officiousness, which is but another name for meddling, just as bad, and sometimes even worse than assumed neutrality? Both should be avoided by Primitive Baptists. Assumed officiousness is precisely what Solomon condemns in the text, and Bro. Cleveland thinks that he and Solomon would agree if Solomon were living. Solomon's inspired testimony now lives in the living record of eternal truth, and if the Lord has given Bro. C. ability to expound Prov. xxvi. 17, so that his views cannot be misconstrued, I hope to hear from him through the MESSENGER.—W. M. M.

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## THE INTERPRETATION OF THE SCRIPTURES.

### II.—THE SPIRITUAL INTERPRETATION—(Continued).

#### 5TH—STRIFES OF WORDS.

In THE GOSPEL MESSENGER of January, 1884, Eld. W. M. Mitchell truthfully and excellently wrote: "In various parts of the United States a factious spirit has for years been manifesting itself among brethren, and while there may be in some instances a real difference in some cardinal principle of doctrine, or order, yet in most cases it is more a strife over men, or a contest of unprofitable words, subverting the hearers, than anything edifying to Christians. If carnal or selfish motives have introduced a dispute, the argument will be conducted in a bad spirit, forming parties who will misconstrue and misrepresent each other. If preachers consume the time which should be employed in feeding the flock of God, by casting stones at the sheep and trying to kill other under-shepherds, much distress will follow. If they should take their precious time from preaching the truth in love by making a personal thrust at others, or a personal defense of themselves, a bad spirit will be engendered in their brethren, and thereby they will be led away from the meek and gentle spirit of the gospel."

(2)

I have long believed and said (Church History, page 621, footnote) that the differences among Primitive Baptists are mainly wars of words, and would disappear if the parties could meet each other in person and the right spirit. The Apostle Paul, writing by inspiration of God, repeatedly (1 Tim. vi. 3-5, 20, 21; 2 Tim. ii. 14-18, 23-26,) forbids our engaging in what he calls "*logomachies*," or *wars of words*, and "profane and vain babbling," "oppositions of science falsely so called," and "foolish and unlearned questions which gender strifes." He declares that these wordy wars proceed from the devil (1 Cor. xiv. 33; 1 Tim. iii. 6; iv. 1; vi. 5; 2 Tim. ii. 26), from spiritual disease (1 Tim. vi. 3, 4; 2 Tim. ii. 17), pride (1 Tim. vi. 4), corruption (1 Tim. vi. 5; 2 Tim. ii. 16, 17), avarice (1 Tim. vi. 10), philosophy (1 Tim. vi. 20; Colos. ii. 8), and heresy (1 Tim. vi. 10, 21; 2 Tim. ii. 18); that they produce jealousy, rivalry, evil speaking, unjust suspicions, and vain disputations, and are unprofitable, and, instead of edifying, subvert others, and tend to destroy and overthrow their faith (1 Tim. vi. 4, 5, 10, 21; 2 Tim. ii. 14-18, 23, 26). Every person unhappily affected with such an empty, irreligious, and unmoral *sophistomania* is "proud," says the Apostle (1 Tim. vi. 4), that is, as the original word literally means, is "beclouded," "filled with the fumes of self-conceit" (like the "novice" in 1 Tim. iii. 6—the same word being used there by the Apostle), "knowing nothing" (so darkened that he can see nothing clearly), "doting" (that is, "diseased," "morbidly anxious,") not about substantial and eternal realities, but "about subtleties and disputes of words," (or hair-splitting distinctions, abstract ideas, vain speculations, frivolous allegorizings or philosophizings), "corrupted in mind and bereft of the truth" (1 Tim. vi. 4, 5), as even the people of God are, when not sustained or illuminated by the Spirit. When in the flesh, we are all of us liable to this dreadful disease; and, when so afflicted, we may enter into heated disputes with our brethren on subjects in regard to which we are really agreed, while we differ only in the words that we use—especially when the subjects of our controversies are such deep and unfathomable mysteries as the nature of God and of the human soul, predestination, redemption, and regeneration, the origin of sin, the exact condition of Adam before his fall, and the exact result of his fall. It is the mark of the highest wisdom to receive all the statements of the Scriptures on these deep mysteries with all the humility and teachableness of a little child (Luke xviii. 17), and not to seek to pry into the secret things that belong to God (Deut. xxix. 29), and exercise ourselves in great matters and things too high for us (Psalm cxxxiii. 1), and rail at our brethren who do not express themselves exactly as we do, who do not adopt all our shibboleths, on these profound subjects that no human being has ever been able to understand and explain. Neither upon these nor upon any other subject should we ever wilfully distort and misrepresent the views of others; and upon all subjects we should, as much as

possible, endeavor to lay aside all prejudice, partiality, and prepossession, and to ascertain "the truth, the whole truth, and nothing but the truth," which alone can do us any real and lasting good.

A precise definition of the controverted words in the beginning, would often prevent disputation

Every spiritually enlightened subject of grace believes, not in three Gods, but in a Three-One God—Father, Son, and Holy Ghost; that the soul of man is immaterial and had a beginning, but will never have an end; that God works all things according to the counsel of His own holy will, but did not create nor can He fellowship sin, which is the willful transgression of His holy law, and which He forbids, threatens, and punishes; that Christ, by His own obedience unto death, ransomed all His people from sin and hell; that God of His own will, and by His own Spirit, makes all His people partakers of the Divine nature, and new creatures in Christ Jesus, and yet that sin also continues to dwell in them until the death of their bodies; that sin could not have originated from an eternally, infinitely, and unchangeably holy God, but must have originated from His creatures whom He suffered to disobey Him; and that Adam, before his fall, was in the image of his Maker, and very good and upright, and yet, when left to himself, and without any compulsion from his holy and merciful Lord, preferred his wife to his Creator, and knowingly and wilfully sinned against God, and thus subjected not only himself but all his unborn posterity to the awful yet just penalty of death, or separation from God, and that nothing but the Divine mercy can save either him or them from that penalty. The way-faring man, though a fool, need not err in these plainly revealed truths of the Scriptures; and the wisest saint that ever lived on earth, never fully understood them. It is the part, not of spiritual faith, but of carnal rationalism, to seek to solve these problems which our Creator has placed above our present capacities.

#### 6TH—RIDING HOBBIES.

Another mania or crankiness, very similar to the last-mentioned, and often connected with it, is the riding of hobbies—a species of fanaticism or idolatry, which exaggerates one point of real or imagined truth at the expense of all others, and which, against all facts, arguments, and entreaties, pursues its relentless course to the destruction of the peace and fellowship of churches and Associations, glories in the confusions and divisions that it causes, and does its utmost to make them world-wide and everlasting. The fanatic has but one idea (or that one idea possesses him), and he hates all who oppose his madness, and, if he thought it would crown his theory with success, he would, in his derangement, almost set the world on fire. Though fighting against God, and moving heaven and earth to destroy the church of God, he is, like Saul of Tarsus, conscientious, and thinks he is doing a faithful and wonderful service for God and His people. It is a real friendship to such a one, thus possessed and deluded of the devil trans-

formed as an angel of light, to break in pieces his dangerous idol, as Hezekiah did the idolized Serpent of Brass (2 Kings xviii. 4); but nothing short of the almighty power of the Lord can cast out the evil spirit from him, and make him sit down in his right mind, quiet and clothed, at the feet of Jesus, and in fellowship and peace with his brethren.

Some of the hobbies ridden by a few of our brethren to the injury both of themselves and of the Primitive Baptist cause, are predestination, feet-washing (both of which may be carried to unscriptural and idolatrous extremes), two-seedism, eternal vital unionism, meansism, and pseudo (false) spiritualism. May the God of Israel keep us from making idols of these or other things, substituting them for the Lord Jesus, bowing down to them, and sacrificing to them all things else—our own peace, and the peace and visibility of the church and the glory of God. ‘Thou shalt have no other gods before Me’ (Exod. xx. 3). ‘Thou shalt worship the Lord thy God, and Him only shalt thou serve’ (Matt. iv. 9). Idolatry has been the greatest curse of the church and the world.—S. H.

[TO BE CONTINUED.]

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## WORDS ARE CHEAP THINGS.

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“With their mouth they show much love, but their heart goeth after their covetousness.”—Ezek. xxxiii 31.

In the above text and its connection, account is given of the deception of the people of Israel, among whom the prophet labored, and to whom he spoke the word of the Lord as he was commanded to do. But instead of his own people, to whom he was sent, kindly and faithfully receiving and doing what the word of the Lord enjoined upon them, they would dissemble before the Lord’s prophet as though they loved him greatly for the truth’s sake and for the heavenly message from the Lord which he had spoken unto them, but at the same time they were secretly talking one to another against him. And even when they said one to another, “Come, I pray you, and hear what is the word that cometh forth from the Lord,” they said it deceptively and in derision—not sincerely or in truth. With their mouth they showed much love for the Lord’s prophet, and for the word of the Lord which he proclaimed to them, but their heart’s desire was not in harmony with their words.

Ezekiel, the prophet of the Lord, had a great deal of

wordy attention and compliments heaped upon him by his brother Israelites, and they would sit before him with apparent devout attention to all that he said unto them, as though they were the Lord's people in deed and in truth, receiving the engrafted word in meekness and in love. Yet the Lord saw their deception and dissimulation, knowing that their heart was going out after covetousness. And it seems from the account given in the text and its connection, that the tone of Ezekiel's voice and the manner of his delivery, was much more pleasing and attractive to them than the solemn message from the Lord which he delivered unto them. "He was unto them as a lovely song of one that hath a pleasant voice and can play well on an instrument;" "for they hear thy words, but they do them not."

Now, it is presumable that what is here briefly outlined of the dissimulation of the Israelites, is often practiced by thousands of professed Christians and church members till this day. Their words and works do not agree. They praise the preacher and sit before him as the Lord's obedient children, manifesting great interest in what is said, but as they are only hearers of the word, and not doers, they bring no fruit to prove the sincerity of their profession.

We find the inspired writers of the New Testament laying particular emphasis upon the importance of professed Christians and ministers giving full proof of the reality and sincerity of their profession. Something more is needed than flattering compliments to the preacher, that "you have preached a great sermon;" "I was delighted with it." This may sound very well in words. Words are cheap things with some people; they have a superabundance of them at their tongue's end, and they often flow out in vows, and promises, and professions of candor, fidelity and love for the truth, but their heart goeth after their covetousness to such extent that their works of obedience to the word do not prove the sincerity of their words. To the church at Corinth Paul said: "To this end did I write, that I might know the *proof* of you, whether ye be obedient in all things."—2 Cor. ii. 9. And in the eighth chapter, 24th verse, he enjoins upon them to "show before the churches the *proof* of their love," the sincerity of which was being

put to the test by calling upon them for a certain contribution for the poor saints.

How often do we hear loud and strong wordy professions of love for the truth of the gospel and for those whom God has sent to proclaim it to us, but when it comes to giving some solid, substantial proof in very deed and truth, it is much the same as it was with Israel, "With the mouth they show much love," but their whole heart, mind and soul is so overcharged with covetous practices, the "cares of this life and the deceitfulness of riches," that no fruit abounds to prove the sincerity of their words.

When those who profess to be Primitive Baptists voluntarily make certain promises to the preacher or to the church that they never fulfill, it lessens if it does not entirely break confidence in the sincerity of their Christian profession. A man must respect himself if he desires to be respected by others. If he does not have enough confidence and respect for his own word to comply with his own voluntary promises, how can he hope that others will respect his word, or confide in any of his promises?

It seems, from a certain expression in last chapter of 2 Corinthians, that some brethren had rather demanded further proof that Christ spoke in and by the Apostle Paul. He retorts upon this insinuation by saying, "Examine *yourselves* whether ye be in the faith; prove *your own selves*."—2 Cor. xiii. 5.

But we must now close these scattering remarks with a hope that what the reader is in word so he will also be in deed and in truth, and not be as those whose words are so cheap and at such a discount that neither they themselves nor any who know them can receive them at par value with sincerity and truth.—M.

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A truly religious life is a crystal glass, wherein Christ sees his own likeness. In our sacramental participations, we shew forth the death of Christ; but in our evangelical conversation, we shew forth the life of Christ. An excellent Christ calls for excellent Christians. As he was never unemployed, he was never ill-employed. As our happiness lay near his heart, so his honor should lie near our hearts.

## EXPLANATION.

Bro. Isaac Dennis, of Clover Hill, Tenn., seems to think that my reference to straining at a gnat and swallowing a camel, in December GOSPEL MESSENGER, was designed for him; but I assure Bro. Dennis that it was not, and that I am in accord with him in objecting to those loose things to which he referred, and that the Baptists are with him, as far as my knowledge of them extends, everywhere. But it is true that often good brethren engage in things that they would let alone if better taught; and, therefore, we should as gently as possible try to our set brethren right in things in which they are wrong.—J. R. R.

DEAR BRO. RESPESS:—As a matter of interest to the Baptist family, I wish to say through the columns of the MESSENGER that there has been quite a revival with some of the churches of the Conecuh River and Patsaliga Associations during the current year. The statistics recorded in the minutes of these Associations for the last associational year, will show a larger increase of membership perhaps, than for many years past, especially that of the Conecuh River Association. The churches at Ramah, Pike county, Ala., Mt. Zion, same county, and New Providence, Darien and Sweet Water churches, in Crenshaw county, have been greatly blessed and revived. It has been a delightful privilege to the saints who have attended the meetings of those churches, to witness the effects of God's grace bestowed upon His children. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."—HENDERSON.

## EXTRACTS.

262 GENESSEE STREET, UTICA, N. Y., Nov. 20, 1893.—*Dear Eld. Respass:* Enclosed you will find two dollars for your present need and the renewal of my subscription to THE GOSPEL MESSENGER for the year 1894. Wishing you prosperity and strength according to your day, I, an interested reader, am glad to aid in maintaining the MESSENGER, a little though it be.

Yours in hope,

C. A. SPENCER.

## TOUR.

NOTE—As a rule, we do not publish tours, as they are generally only of local interest; our space being too limited for it.—R.

DE FUNIAK SPRINGS, FLA.—*Dear Brother:* I left home on July 6, 1893, and was joined on the morning of the 7th, near Chipley, Fla., by Bros. W. J. Stoll and J. B. Whittington, and wives, all lively Baptists. From this point we had a pleasant day's ride by private conveyance to the hospitable mansion of Bro. Harper, near Ramah church, in Henry county, Ala.; and on the two following days, Saturday and Sunday, I filled appointments at the above named church, and we had just what all were pleased to call "splendid meetings." At the close of the first day's services, we received by experience a lovely young lady, Eva Lena McCardel, and on next morning witnessed her baptism at the hands of Eld. E. D. Ivey, pastor of the church. This was my first engagement, and is in the bounds of the Western Primitive Association. I next filled several other appointments in Western Primitive and Chocktawhatchee Associations, as had been previously arranged by Eld. E. D. Ivey. During my sojourn with the churches of these Associations, I formed the acquaintance of a number of the dear saints of both sexes, and enjoyed much freedom in my efforts in talking to them about the things of the kingdom of our God and in most places there was great interest manifested by attendants to those spiritual endeavors. It had been my fortune a few times in life to meet Eld. Ivey before, but I met now for the first time, and greatly to my satisfaction, Elds. J. N. Parvis, E. S. Ward, P. L. Thomas and William Pugh, and besides these, two very promising young gifts in the ministry, Newton Odum and Elmore Petty. During my stay in these two Associations, I was very kindly looked after by Brethren Jasper Barnes, J. B. Underwood, J. B. Stephens, P. L. Parrish, W. J. Parrish, J. W. Hutto, W. Y. Carr, L. B. Pitts, Newton Evans and H. W. Bass; and also kind courtesies were shown me by Mrs. Jasper Barnes, Sisters Harper, McCardel, Ivey, Underwood, Stephens, Smith, Hutto, Weeks, Miller, Carr, Pitts, Evans, Bass, and Sisters W. J. and P. L. Parrish, together with quite a number of others, whose names I failed to note. I ever have been a great lover of organ and vocal music, and feel to be under many obligations to Misses Lela and Estha Underwood; also at another time and place, to Misses Fannie and Susanna Parrish, and two daughters of Brother and Sister P. L. Parrish, whose names I have unfortunately omitted to note, for some very fine music of this sort.

My last engagement in these parts was with Pisgah church, near Louisville, Ala., and being informed that there was a vocal music school being taught there at that time, we were, soon after 9 A. M., on the grounds, and witnessing some of the best exercises of the sort I have ever seen or heard. Prof. William Jemerson, preceptor in charge, was certainly doing his whole duty in this business. The young gentlemen and ladies in this school did great credit to their worthy teacher. And now, not only as a matter of encouragement, but also as a token of my warm appreciation, I wish to commendably mention by name eight of the loveliest little girls nine and ten years old, in this school, that I ever saw. They were graceful and modest in their general deportment, quick and accurate in all their vocal trainings, and I prayerfully hope that they are designed for ornaments in society in a day to come, and as a pride and joy in domestic circles. The names of those little Misses are as follows: Julia Hurst, Eula Baker, Katie Baker, Leona Price, Mary Bell, Addie Harvie, Vida Price and Annie Bass. At 10:30 A. M. I gave them a thirty minutes' lecture that was appreciated by the whole school, after which I entered the pulpit, and soon commenced our devotional labors; and here I had the most pleasing demonstration of the object of this vocal music school

—from the youngest to the oldest showed us just exactly how to handle music in church—and surely none appreciated it more than myself.

On Friday before the fourth Sunday in July, I proceeded to Baptist Rest church, in Pike county, Ala. At this place I was met by two sisters in the flesh, Sisters M. M. Motes and N. C. Seals, the former being also a sister in Christ. In the afternoon I accompanied them to their homes in the city of Troy, and on the two days following—the fourth Sunday and Saturday preceding—filled appointments at Beulah church in the city. This was the regular time of their monthly conference, and also their annual meeting. At this place the attendance was large and full. Baptism at 10:30 A. M. Sunday, followed by preaching, communion and feet-washing in regular order, and all seemed to enjoy a feast indeed. At this place I met Eld. J. E. W. Henderson, the pastor, who administered the ordinance of baptism. Here I entered upon something near two weeks' engagements among the churches in the country where I was born, raised, educated, baptized and ordained to the ministry. It was my first visit among these churches in seventeen long years, and I felt more like devoting the time in thanksgiving than in any other way. Great, indeed, are the changes made in that country in this period of time—nothing except the general landscape remains unaltered—faces that were once familiar had now, by time and the cares of life, become almost irreognizable. The young—even those that were being brought up in my immediate surroundings—are now fathers and mothers of large families of sons and daughters, and they themselves are as far from my recognition as the families they have been raising during my absence.

The Monday following was a day appointed for my rest, which I spent in the enjoyment of the hospitality of kind relatives, brethren and friends. But among all I was made to feel very sad by reason of the bodily afflictions of my aged brother, and brother-in-law, M. T. Motes; but he is strong in the faith of God's dear Son, and in the final preservation of His elect. May the Lord bless him with every needed grace.

During a part of this day's rest I very much enjoyed the hospitalities and courtesies of Bro. John Post, his Christian-hearted wife, their kind and affectionate children. The latter showed high marks of godly parental training. Bro. Post is a newspaper man, and I feel quite confident he merits the confidence and patronage of all our people.

On Tuesday morning I was kindly conducted to Paran church by our young friend, Mr. George Hammil, and was again met by a goodly number of the saints, but was first made to feel very sad in performing a brief funeral service over the remains of Sister Homer Snead. Peace to her slumbers. We next, after preaching as best we could, set out to fill appointments among the churches in Pike, Coffee and Crenshaw counties. On Thursday it was my privilege to be with the spiritual kindred at Hopewell church, near where I was born and raised, and where I was baptized and ordained. At this place I met Eld. Hiram King, a well-known and faithful old soldier of Christ. I was sorry to observe that he has become so badly afflicted with palsy, and hope the brethren and churches in general will ever be mindful of him in his declining age. He has indeed dutiful children, but this does not lessen the obligation of the brotherhood. I also, at the same time and place, met Bro. Jack Wilson, a young licensed minister, who seems to be much gifted in exhortation and prayer, and perhaps other gifts that have not yet been developed to me. I have long thought, and often said, that the gift of exhortation is the sweetest gift in the churches, but I feel that ninety-nine one hundredths, if not the whole, are greatly injured by improper handlings. I also very much enjoyed the meeting and association at this place of Bro. L. C. Rose, wife and family, Bro. Harmon Law, and my own brother according to the flesh, W. B. Darby and family; and will further say that Sister Rose is also a sister in the flesh.

At New Providence, the home church of our much beloved brother, Eld. J. E. W. Henderson, I had the pleasure of meeting him again, and here had a two days' meeting, which all seemed to enjoy. From this point I had the pleasure of visiting Bro. Henderson's family, and to see and talk for a short time with his afflicted wife. Sister Henderson has been an invalid for many years, but seems to bear her afflictions with great patience and fortitude. I think the brethren and sisters should often visit her and administer such comfort as may be in their power. Words of encouragement and kindness are a great solace to one in sorrowful and painful afflictions. *Brethren, keep a dutiful watch to these things.* Eld. Henderson is a meek and dutiful brother, and was my attendant and aid for six days, but generally refused to take any part in the devotional exercises, more than to open or close them; however, at Darien, in Crenshaw county, he forgot himself and gave us a talk of about forty-five minutes, that was exactly in harmony with James, Peter, Paul, Jude, and other Primitive advocates and expounders of the Christian doctrines. At Elahm, on Tuesday following, I was in a listless mood, feeling very sorry that I was there, or anywhere else where preaching was expected of me; however, at the appointed hour I very reluctantly took hold and did my best. The whole was short, and seemingly very imperfect. Bro. Henderson, in his usual pleasant mood, and who always has everything "*the best,*" followed with the remarks that "*it was right, timely, and all that was needed,*" and doubtless he was correct. At the close of these services Bro. Henderson offered an opportunity to parties present, and otherwise qualified, to connect themselves to the church, when a young brother, Walker, and wife came forward, related experiences of grace, and were heartily received into the fellowship of the church, baptism being deferred to their next regular meeting.

From Elahm I was again conducted back to Troy by Mr. James Davidson, who had been very graciously hauling me around among the churches for the three preceding days, and under whose roof, with himself and Sister Davidson, his wife, I enjoyed some very delicious refreshments and a much needed rest. My niece, Miss Mollie E. Motes, was also present, and greatly aided in administering to my comfort. At Troy the next day I had another day's rest, enjoying the hospitality of kindred and friends, and here I had the satisfaction of meeting Eld. W. C. Cleveland and wife, of Georgia, and to hear Bro. C. preach. This was my first meeting with Bro. Cleveland, and I was pleased with his work—hope to meet him again. At Troy I very carelessly got the little finger of my right hand knocked out of joint, or broken, rendering me unable to write for four or five weeks, during which time my record of events and associates is very imperfect.

I was a little more than three weeks in the Conecuh River Association beginning as before stated at Baptist Rest, in Pike county, and ending at Cottage Hill, in the city of Montgomery. In addition to the Elders previously mentioned in this Association, I met and very much enjoyed the company of Elds. Hataway, Mills, Missetine and William Lively. I am also much indebted to Brethren Milton Paul, W. T. and P. G. Barbee, Andrew Pickett, Robert Curtis, C. R. Sullivan, T. M. Harris and R. R. Underwood and families, for courtesies shown me before reaching the city of Montgomery, and during my three days' sojourn in that city, I was very kindly cared for by Bros. W. P. Burk and Dr. Estes. From Montgomery, in company with Eld. Lively, I proceeded to Notasulga, and from there entered upon a tour northward among churches as far as Concord, and from Concord southeastwardly, I visited several churches, as far as Phenix City, where my services in Alabama were brought to a close. In this section, from first to last, I met many good brethren and sisters, and we had a number of good meetings. I met and very much enjoyed the company for different periods of time, Elds. Pearson, Smith,

Cook, W. M. Mitchell, and others. After closing my engagement with the church at Phenix City, I boarded the train on the Columbus Southern to meet my appointments in Southwestern Georgia, beginning with Harmony church, in Stewart county, and to end with old Union church, in Early county, but failed to reach the last appointment, on account of being unwell, and the rainy weather, etc. During my stay in Georgia, among the several churches I had the pleasure of visiting, I met many lively Baptists of both sexes. A part of this belt seems to be most abundantly blessed with preachers. In a section of country not extremely remote from Dawson, in Terrell county, I found several of these gifts that are greatly needed in other parts, especially in the counties of Decatur, Miller, Early, and lower Calhoun; but I enjoyed their association very much, and was glad to observe that among these Elders and the churches of their care, that peace, brotherly love and harmony prevailed, and I prayerfully hope that it may continue. Elds. W. T. Everett, Dock, Chambliss, P. L. York, Jefferson King, James McCord, Rufus Jennings and Samson Davis, all did me valuable service, for which I feel to be truly thankful. I also hold in kind remembrance, for same reasons, Sisters Brown, Mayo and Parker, of Richland, and Bros. Johnson and Henry Davis, of Macedonia, and many others whose kindness I shall ever take pleasure in remembering. May the good Lord most abundantly bless them all.

#### HEALTH AND PROSPERITY OF CHURCHES.

In conclusion of this article I will briefly notice what I consider to be the health and prosperity of the churches in general, in the extensive scope in which I have recently traveled. I was much pleased to note that peace and brotherly love every where abounds, except in one or two small belts where life insurance, lightning rod, and storm-pit questions have been agitated a little. With these exceptions, I think all is peace and quietude. But one or two good brothers, who knew no better, wanted to contend with me that God in all eternity created and ordained all sin for our good and for His own glory, and then predestinated that they and I should walk in them; but I remembered that we were commended to bear with the infirmities of the *weak*, and passed it by as much unnoticed as possible, entertaining the hope that the Lord will better instruct them.

In many places among the churches there is some growth or increase, but nowhere large. Bright and glorious manifestations of the goodness of God may every where be seen, even among many beyond the pales of the church. Ó! that pastors would preach more practical godliness, less experience, and let the exhorter attend to his own business at his own time and place, and I feel confident that all would be well. Now and forevermore we are commended unto God; let us ever abide in that faith and hope that is only the characteristic of the children of light, and all will be *well*. Yours affectionately,  
S. P. DARBY.

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DELMAR, DEL., Nov. 1893—*Dear Bro. Respass*: It was my privilege and pleasure to attend the yearly meeting with the Broad Creek church, in this county, on last Sunday, and also a yearly meeting yesterday in Delmar. Both meetings were largely attended by brethren and many friends and some enemies. I cannot say anything of the preaching on Sunday, as I was assigned to the stand on Sunday morning, and called to the bedside of the sick in the afternoon. Brother Peter Meredith (one of your subscribers at Petersburg, Del.), came to the meeting, but was

taken ill at the house of one of the brethren. I spent the afternoon with him.

Brethren Rittenhouse and Francis preached good sermons for us yesterday. Our Little Creek church is thankful for two meeting houses; a large new house about six miles from Delmar, and a commodious house in Delmar for our town convenience. So we have two of these yearly visiting meetings, one in April the other in November, each year. Desiring your good welfare and the prosperity of Zion, I remain yours in hope and fellowship,  
W. W. MEREDITH.

P. S.—A letter from my niece at Petersburg, Del., informs me that brother Peter Meredith is now at home comfortable.

W. W. M.

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LXINGTON, GREEN COUNTY, N. Y.—*Bro Respess*: My object in taking the MESSENGER is to hear from the Southern brethren, and I do not wish to have it stopped, for I find many comforting communications in them. I was well satisfied with what you wrote in reference to Brother Brickey's letter. Such views as he expressed would not be received in the church of which I am a member. There are three so-called churches here, but we are a little flock by ourselves, and have no fellowship for their *do and live* system.

How glad we would be if some of the brethren in your section could come and visit the Lexington church; but if we are not privileged to see each other's faces in this natural state of existence, it is a blessed comfort that we can have papers that speak to our soul's good, and we joy in a fellowship that gives God all the glory. From a sister though very weak and unworthy.

MRS. EMMA STOCKING.

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AVRIETTVILLE, FLA., Nov. 18, 1893.—*Dear Bro. Respess*: Pray for me; my troubles of late seem to be so great. My son, Thomas, was accidently killed, while out hunting on the 11th of October. He was a good, dutiful son, just entering the prime of life. He, James T. Avriett, was born Dec. 26, 1869, killed Oct. 11, 1893. Dear Brother Respess, could it have been the will of my Master in heaven to have taken me and let him remained, I would willingly have gone in his place. I believe all that God does is right, but it is so crossways to our nature to part from those we love so well. I was born of the flesh in Twiggs county, Ga., in 1834, and I feel to have a hope that I was born of the spirit near Fernandina, Fla., in 1861. I believe that therein I saw the same light that Saul saw, and that it came from the same hand, to equally as big a sinner as Saul was. I hope that God will permit us to meet in heaven where trouble, sorrow, and sin are unknown, to remain for ever, when our time is out here on earth.

Yours in hope,

JAMES AVRIETT.

Unto you it is given to know the mysteries of the kingdom of God.—Mark iv. 11.

To the true disciples of Jesus, it was given to know these mysteries, but to the unregenerate they were hidden; they could not discern them. The works of grace in the children of God that draw them together and unite them, seems to drive the multitude away and cause them to complain and find fault with God's people. Now why and whence the difference? It was not a difference of nature, for God's children were, by nature, children of wrath even as others. The difference is due to God, whose rich mercy has made the difference; and it was not by study or any work performed by them, but for the great love wherewith God loved his people, even when dead in sin, that he quickened them together with Christ.

But it has been thought that we in this day have advantages over the people of that day, but to me it seems that they had the advantage, for they saw the wonderful works of Jesus in raising the dead, and so on. Yet they did not believe on him; only those believed then to whom it was given to know the mysteries of the kingdom of God as it is now. They not only did not believe, but on the contrary, they charged him with drunkenness and with casting out devils by Beelzebub. They were not drawn to him at all, because it was not given them to know these things. Said Jesus, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and revealed them unto babes." To hide a thing is to put it out of sight, for a thing that we can see is not hidden. These things are hid from the wisdom of this world; and therefore to know them it must be given us of God to know them or be revealed to us. I do not know anything of myself, but only as God reveals it to me, and whether I am a child of God or not, I feel safe in saying that all that any of God's people know spiritually is by revelation of the spirit of God. But men often claim things as revealed of God that are not of God, and when a man preaches or teaches something that does not agree with the experience of God's people and accord with God's word, he may rest assured that it is not of God. If God gives a man something to preach, he will prepare somebody to hear it, for I am one that believes that every time the gospel is preached that somebody is benefited. *It is revealed to babes*, and what is the character of babes? They are helpless and dependent little creatures and needing help they cry, being unable to go after it; a sense of their helplessness has come to them; and I believe that God works that with and in all his children; they do not meet him on the half way ground, but God gives to them as a tender mother to the helpless babe. It was therefore a free gift that Jesus bestowed upon his disciples in giving them to know the mysteries of the kingdom, else they would not have known them all; for the world by wisdom knoweth not God.

But have the children of God any natural goodness to boast of

over others? No, indeed; but they have many things to be thankful for. As if five of us equal in every natural respect, neither one having any merit one above another, and a rich man should see cause to bestow wealth upon one of the five which neither of the five merited, the recipient of the favor could not claim any merit above the other four; nor could the four charge the rich man with injustice or of doing them an injury in blessing the other one; so in like manner we cannot complain at God for doing with his own as he pleases, seeing that he has not injured or made worse our condition by bestowing his favor upon others.

The people in Christ's day were not seeking the truth to know whether he was the Christ, but sought to convince themselves that he was not the Christ; and so it is to this day, because they love darkness rather than light. It is not, as it is sometimes taught, that God is trying to do but man will not let him; but when he arrests man, as he did Paul, the sinner is made to cry, Lord, what wilt thou have me to do? It is not, as we are accused of preaching, that God takes sinners to heaven whether they want to be saved or not, but it is that God makes them willing and anxious to be saved, therefore it is by loving kindness he draws them and makes them willing in the day of his power; and Paul said, God who is rich in mercy and for his great love with which he loved us while dead in sins and while that it was by love and mercy and not against our will; and now the regenerate believer is prompted in his service by a sense of love to God, but the latter believer by a slavish fear only. The child of God, I think, will love right and holy principles and will seek to do right, if there was no hell.

Your unworthy brother,

RUFUS H. JENNINGS.

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OPELIKA, ALA., Sept. 9, 1893. — T. A. BRASWELL — *Dear Friend*: Though we are strangers in the flesh, I highly appreciate your kind letter of September 1st, which has this day come to hand. But you request a comment from me on the 4th, 5th and 6th verses of the 6th chapter of Hebrews, and as I cannot, by reason of affliction and ignorance, say much on any subject that would be of interest or comfort to you, I will, at this time, omit a reply to other interesting points in your short letter and briefly attend to your request for views on the text in Hebrews. It reads as follows:

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame.”

Knowing as I do, that there are beloved ministers for whose ability and aptness to teach and expound the Word I have a high regard, who differ in their application of this text and its connec-

tion from the views that I entertain of the text, it is with hesitancy that I attempt to offer even such limited views as I have upon it. In the first verse of this 6th chapter of Hebrews we find these words, "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection." It is evident that these words, as well as the entire epistle, were addressed to Christians, whom the Apostle denominates also as "holy brethren, partakers of the heavenly calling," and calls upon them to "consider the Apostle and High Priest of our profession, Christ Jesus." The doctrine of perfection through our Lord Jesus Christ is the theme and main cardinal point of the Apostles' argument from the beginning of the 6th to the end of the 10th chapters of Hebrews. And when he speaks of "Leaving the principles of the doctrine of Christ and going on to *perfection*," I understand that it is to leave the principles of the doctrine of Christ as taught in the types and shadows of the ceremonial law that was given to national Israel, and that those of them who had been called by grace to a knowledge of the truth should go on to that complete perfection that is the atonement made for sin by our Lord Jesus Christ, when, by one offering, he perfected forever them that are sanctified or set apart by the election of grace. The law, with all its rites and ceremonies of worship, its consecrated priests, its holy altars and unblemished lambs and bullocks, which were slain and offered in sacrifice, could never take away sin or make anything *perfect*; but the bringing in of a better hope through the one offering of our Lord Jesus Christ, made everything perfect, never again to be repeated in time or eternity.—Heb. vii. 19. This, my dear friend, is the "hope that is set before" every little, trembling child of God, and he is encouraged to lay hold of it as that which is both sure and steadfast, entering into that within the veil, on the other side of death, where Jesus, the Forerunner, has for us entered. He is a Priest forever, after the order of Melchisedec, and not after the order of Aaron. If perfection had been attainable by the priesthood of Levi or Aaron, then there would have been no need for Jesus to have come after the order of Melchisedec, who was a priest after the power of an endless life. The offering of Christ, as a Priest, when he offered himself without spot to God, was perfection itself, and nothing can ever be added to or taken from that which is perfect. The atonement of Christ is perfection in the highest sense of that word. It was made by Him who is holy, harmless, undefiled, separate from sinners and made higher than the heavens.—Heb. vii. 26.

Now, my dear friend, you will note that it is on this doctrine of complete perfection by Christ that the Apostle founds his argument for what Baptists call the "final preservation of the Saints in grace." And instead of the text to which you have called attention proving or favoring final apostacy, there is not a stronger text in the Bible to show the utter impossibility of such a thing. And even admitting, for argument's sake, the unreasonable and

false assumption that the doctrine of complete perfection by Christ is a failure, the Apostle goes on to show that even on that assumed theory, if any should fall away it would be impossible to renew them again to repentance, seeing that in that event they *crucify to themselves* the Son of God afresh and put him to an open shame, as having signally failed in the great work of salvation of sinners which he came to accomplish. But before it can be proven by the Scriptures that these chosen, redeemed, washed, cleansed and purified ones who have tasted the heavenly gift and are made partakers of the Holy Ghost, can fall away from everything that God and Christ and the Holy Ghost has done for them and in them, it must first be shown and established beyond all doubt that the Almighty, infinite and eternal perfections of the God-head (the fulness of which was in Christ), is entirely insufficient, and therefore a failure. Now, is it not apparent to any reflecting and discerning mind that the perfect character and work of Christ, the tasting, experimentally, of the heavenly gift of eternal life by Jesus Christ our Lord, and partaking of the sweet influences and power of the Holy Ghost, and tasting the good word of God and the powers of the world to come—these must all prove a failure and of none effect before this “falling away” can take place? And instead of the argument of the Apostle teaching the possibility of such a thing, the whole drift of his argument is to show its utter impossibility. If, therefore, perfection by Christ by the Holy Ghost and God the Father, with a personal experience of partaking of the Holy Ghost, the Comforter and Spirit of Truth, and of the powers of the world to come, are not sufficient to save a sinner with an eternal salvation, where shall we go? and to whom shall we look? and in whom shall we trust?

I have written hastily, but trust the Lord may give you understanding to do his will. Respectfully, W. M. MITCHELL.

GREENSBOROUGH, ARK., July 16, 1871: *To the church at Sweet Water—Dear Brethren and Sisters:* You have not forgotten me and have evidenced the same by a kind and consoling letter which was received in due time. I hope you will accept a few lines in answer to your welcome letter; and I will tell you some of my thoughts, although I am not worthy to receive a letter from the church, and I assure you I feel too unworthy to write one, and I hope that God will assist me while I attempt to write. There is very little of the good old sound preaching in this country if I know anything about the plan of salvation or way in which sinners are saved; they say here, “do and live or exercise faith—draw nigh to God,” etc. And I do not understand the good book as they do; Jesus says, “No man can come unto me except the Father which sent me, draw him,” and “that flesh and blood cannot inherit the kingdom of God, for that which is born of the flesh is flesh, and that which is born of Spirit is Spirit.” Dear Brethren and Sisters, I never had the opportunity of telling my feelings to

all the members of my home church—I call it home because I was raised close by. I do believe the preaching that is preached by the Primitive Baptists; they preach that all Adam's race while in a state of nature are entirely helpless; have eyes, but cannot see, have ears, but cannot hear, and therefore must be without understanding. No wonder the Arminian does not believe the truth, for there is a good reason why they do not; for the natural man receiveth not the things of the Spirit of God, because they are foolishness unto him, neither can he know them, because they are spiritually discerned; how then shall a man or a poor sinner like I am, be just with God? Jonah truly says, "salvation is of the Lord," and I do believe it, for I had to give up all the good works that I once thought would bring God under obligations to save me and cry, "Lord, save me or I perish." Yes, and at an unexpected moment, when all hope was gone, I was made to rejoice; that load of guilt and condemnation was gone, and passages of scripture flowed into my mind, such as "stand still and see the salvation of the Lord," and "my grace is sufficient for thee," and "many are called, but few are chosen," and this poetry:

He sends his spirit from above  
To call the object of his love,  
Not one shall perish or be lost,  
His blood has bought them—dear they cost.

This verse comes into my mind very often; it is a pleasure to me to think of it, and the Bible says, for ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's. But it was no good thing that I ever did, for it is the Lord's work, and it is marvelous in our eyes. He that begins a good work will perform it, "By grace ye are saved, and not by works of righteousness." O no; I had no righteousness; Jesus is the end of the law for righteousness to every one that believes, then it is no more of works. I have thought of one thing that is calculated to give me some encouragement, and that is if I am one of God's children, I am kept by his power through faith; that faith you talked of in your kind letter, and which was very unexpected to me away out here in this lonely country; yes, that faith is the gift of God, for every good and perfect gift comes from our heavenly Father. My mind still travels, but I must close, for I fear you will be wearied with my imperfect scribble. Brethren and sisters, if I have said anything amiss, I hope you will forgive me. When it goes well with you, remember me, your sister in Christ, as I hope,

M. E. BANKSTON.

The above letter was written by my dear mother at the time and place above named, and only came into my possession some days ago. She has been dead near twenty years. She was a good, Christian woman, and to know her was to love her. Her life was short, but her heavenly Father saw fit to take her to himself, and we have good reason to believe she is now singing

praises to his holy name. Her father and mother, G. H. Hopkins and wife, were both Primitive Baptists. O, if I could only live as near right as my dear mother, it seems that I should be better satisfied. Remember your little sister, if one at all,

*Tucker, Ga.*

JOSIE JEFFARES.

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## OBITUARIES.

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### JOHN W. MITCHELL.

My father, JOHN W. MITCHELL, was born ———, 1817, married Jemima Y. Yarbrough, January 12, 1843, and died at his home in Fulton county, Ga., October 1, 1893, leaving four sons and many relatives and kind friends to mourn the sad bereavement. Father united with the Methodists in his young days, and remained with them, though he was a firm believer in salvation by grace. He was a regular attendant at Cross Road, a Primitive Baptist church near where he lived, and was ever ready to assist them in any way he could. He enjoyed meeting with Primitive Baptists very much, and loved to hear them preach. He had lived where he died fifty years, and was loved and respected by all who knew him. He always gave his children good advice, and taught us to respect age, and to behave at any place of worship. He was all that a father could be, and we realize the great loss to us in his death, but we do not mourn without hope, for we have good evidence to believe that he is at rest.

The Marietta Association was held with the church at Cross Road, and father had prepared to attend it, but was taken sick on Thursday before and died Sunday evening at 8 o'clock. Eld. I. N. Moon preached a very comforting discourse to a large assembly, from Nabum i. 7, after which he was laid peacefully away by the side of our dear mother, in the cemetery at Cross Road.

*Smyrna, Ga.*

HIRAM G. MITCHELL.

### JEMIMA Y. MITCHELL.

My mother, JEMIMA Y. MITCHELL, was born August 24, 1815. She was the daughter of James and Elizabeth Yarbrough, married John W. Mitchell January 12, 1843, and died December 4, 1883, leaving father and four sons, and many relatives and friends to mourn the sad bereavement. Mother joined the Primitive Baptist church at Cross Road, second Saturday in October, 1872, and was baptized the following day by Eld. W. W. Carroll. Mother was a great sufferer, and while on her death-bed her only daughter, Mattie C. McDowell, died, leaving two little children, which was a heavy stroke to her. She bore her afflictions without a murmur, saying the Lord would do right. She delighted in the "Law of God after the inward man," saying she was a sinner saved by grace. She was a regular attendant at the place of worship, and loved to hear the servants of God preach the gospel of our Saviour. The last preaching she heard was by the writer of this, her youngest son. After the funeral services by W. W. Carroll, in the presence of a large congregation of relatives and friends, she was laid decently away in the cemetery at Cross Road, where she had so often met with the children of God to worship.

*Smyrna, Ga.*

HIRAM G. MITCHELL.

### MRS. BELLE COBBS.

MRS. BELLE COBBS, daughter of W. E. and Mary Anderson, was born August 20, 1868, and departed this life May 24, 1893. I became acquainted with the family about nine years ago, and deceased being brought up by Christian parents, was a good, moral girl, and had many friends

who loved her. She received a hope in Christ five years before she died, but made no public profession, neither did she own it until about two weeks before her death. She was confined to her bed for near five months, and about two weeks before she died the Lord in his mercy removed all doubts from her mind, and gave her renewed evidence of her acceptance with her Saviour, so she called her mother and mother-in-law and told them of her hope, and that she was ready and willing to die if it were the Lord's will. The writer was present when she died, and a short time before the breath left her she began to sing:

O, Jesus, my Saviour, I know Thou art mine,  
For Thee all the pleasures of sin I resign:  
Of objects most pleasing, I love Thee the best;  
Without Thee I'm wretched, but with Thee I'm blest.

We opened the book and sang with her until we finished the hymn, she singing with us until she gave out. Thus this solemn death-bed scene, we hope and believe, the Lord sanctified to our lasting good and to his glory; and we sang the hymn with thankfulness in our hearts to God for his kind and tender mercy in removing the sting of death from her, for she said she felt no pain. Her father and mother were reconciled to her death, seeing the happy exchange of this world with all its sin and sorrow she was making, for a world of eternal happiness at the right hand of God, so that her mother shouted praise to her Saviour at the bed-side of her dying daughter. She was buried the day after her death, at the grave-yard, where were assembled many sympathizing friends and relatives. The burial service was conducted by Eld. G. M. Holcombe, with appropriate remarks. Deceased leaves father, mother, eight sisters, a husband and three children, and other relatives and friends to mourn our loss, but we mourn not as those who have no hope, being well assured that our loss is her eternal gain. And may her sisters and all her relatives be prepared by the grace of God to meet her in that world where parting shall be unknown—where sickness, sorrow, pain and death, are felt and feared no more—is the prayer of the unworthy writer.

*Lloyd, Cullman Co., Ala.*

JAMES W. LINDSEY.

#### JOHN ROBBINS.

Bro. JOHN ROBBINS departed this life August 2, 1893, aged sixty-four years, from a complicated disease of lungs and throat of about eight months' duration. Bro. Robbins was born in Habersham county, Ga., moved to Carroll county at the age of four years, moved to Paulding county in his boyhood, and remained a citizen of that county until his death. The manifestations of his faith in Christ, together with his pious and orderly walk, affords sufficient evidence that he obtained a hope in Christ in his youth, which he manifested by public profession in joining the Primitive Baptist church at Friendship, Paulding county, Ga., September 25, 1875. He was elected clerk on the next conference. In a few years he was ordained a deacon, and in that office he served in honor to himself, the God of heaven and his followers. He was liberated to preach the gospel September 23, 1886. He was led by the Spirit of Christ to exercise his gift faithfully, trying inasmuch as in him was, to comfort the people of God and establish them in the faith that was once delivered to the saints. Union and Liberty Hill churches called for his ordination, and he was ordained May 24, 1891. He was serving four churches at his death. Through life there has never been anything brought against him as a Christian and brother. He raised eight children to be grown, seven are still living, and six of them are married; some of them are in Alabama, and some of them live in the vicinity of their father's residence. He bore his sickness with humble, Christian fortitude and was resigned to the will of God. A short while before his death he said he could adopt the language of the Apostle Paul—he had fought

a good fight, he had kept the faith. About midnight, on the above date, he gently fell asleep in Jesus, to await until his body shall be brought forth in the glorious image of the blessed Son of God in the morning of the resurrection. We have abundant evidence that our loss is his great gain. The admonition of the Apostle, Let your moderation be known to all men, was a very marked trait of his character. His manners were ever gentle and courteous to all. Perhaps he had as few enemies as any man living, of his age. His body was interred by the side of his companion who preceded him to the grave several years in Friendship grave-yard, about 4 o'clock P. M., August 3d, accompanied by his children, relatives, and a large company of friends. Thus ends our last tribute of respect to our much esteemed and departed brother.

JAMES L. McBRAYER,  
JAMES T. DAILEY.

#### MRS. CORNELIA TAYLOR,

Wife of the unworthy and broken-hearted writer, and daughter of H. W. and Minerva Jones, was born April 7, 1838. She was pious through her childhood, and when she grew up to womanhood. She was married to the writer December 20, 1860, professed a hope in Christ July 1861, joined the Primitive Baptist church at Enon in the Cumberland Association, April, 1871, of which church she lived a member until her death, which occurred May 3, 1893; age fifty-five years and twenty-six days. Her disease was pneumonia. She was the mother of three children, two sons and one daughter. The two sons passed from time to eternity when infant babes. She leaves a bereaved husband and daughter to mourn the loss of one so kind and precious, though we trust that we mourn not as those which have no hope. She was a kind and affectionate wife, a faithful and devoted mother, an obedient and orderly walking member of the church, faithful to her neighbors, and leaves many relatives, neighbors and an extensive acquaintance to mourn the loss of such a one; loved by all that knew her. Her morals, from her childhood to her death, could be excelled by none; never had a difficulty with any person in her life. Notwithstanding all these moral qualities she often confessed that when she saw herself, a just condemned sinner in the presence of God, she thought she was the wickedest creature on the earth, and she said if she was saved it was by God's grace. Dear brethren, sisters and friends, I do trust to believe as regards the work of regeneration that I have been blest with a family clothed with the glories of heaven. She often spoke of her fears, short-comings and misgivings, though fully established on the doctrine of God's grace, having no confidence in the flesh. We invite your petitions in behalf of husband and daughter in this sad affliction, and do not forget the daughter's husband, that has no hope, and may we, when we all come to die, be like the deceased wife, die in the triumphs of a living faith. This parting is only for a little while, but oh! my soul, that meeting beyond the grave that will last forever, where there will be no more trials, sorrow nor afflictions.

Yours in afflictions,

*Rover, Tenn.*

T. J. TAYLOR.

#### FANNIN ELMORE.

FANNIN ELMORE, daughter of G. W. and M. C. Elmore, was born in Claiborne Parish, La., February, 1889. Died of congestion, in Webster Parish, La., August 16, 1893. She was affectionate to all, especially her parents. She lived but a short time after attacked. Oh, how sad it is to give her up; her place cannot be filled; yet we know that it is in the providence of God that we, and our loved ones, shall suffer and die, for there is no age nor condition that is exempt from disease and death, and we are constantly reminded that we, too, must die. We tender our

sympathies to the bereaved parents. Weep not for your little babe, she is now in that heaven of rest where Jesus is, and bids you come; for

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

Oh, our Lord hath need of these flowerets gay,  
The reaper said, and smiled;  
Dear tokens of the earth are they,  
Where he was once a child.

Her aunt,

ARKY ELMORE.

#### J. WILL BROWN.

A sadder scene than that presented to the writer, on September 18, 1893, at Rowland, Upson county, has scarcely ever been his lot to witness. There were assembled the parents, six brothers, one sister, the young wife and three little children, together with many sympathizing friends, for the purpose of interring the body of J. WILL BROWN, whom death had claimed as its victim the day before, in the town of Yatesville. There could be heard the heart-rending wail of the desolate widow, the crying of the little orphan children, mingled with the sobs of the grief-stricken parents, brothers and sister. With them we mingled our tears of sorrow also, for we, too, loved Will dearly, and regretted very much to give him up; but we know that it is the Lord's work. And He, having perfect knowledge of the future, of which we are ignorant, in His love for Willie, hath taken him from some evil to come. And now, though it is grievous to us, we should bow in humble submission to His will, knowing that he doeth all things well.

The subject of this notice was the son of Thomas J. and Martha J. Brown, of Upson county, born to them June 8, 1861. He was reared to manhood near where he was buried. On November 18, 1885, he was married to Miss Susie M., daughter of Eld. J. P. Lyon, to whom he was very much devoted, and she to him. She remarked to us a few days since that too much could not be said in praise of her darling husband. He had never made a public profession of religion, but he demonstrated to those who knew him, that he possessed those sterling qualities and virtues that go to make up a noble character. He was ever true to his convictions of right; kind and generous to all. In his heart was a great cause that produced this effect upon his character. While he had not told it to the world, to the writer he had talked of that great love shed abroad in his heart for the Lord and His people, and of his great desire to live with them, but on account of a feeling sense of unworthiness on his part, he had put it off from time to time. He had at last made up his mind to go, and had his arrangements made to attend the next meeting of Friendship church, of which his father, mother, and two brothers are members, to present himself for membership. But alas! he had put off too long; he was prevented from doing so by his last illness. Thus he was kept from the pleasures of the fellowship and communion of the church on earth. But while the Lord, for a purpose known unto Himself, denied him this pleasure, he did not forsake him. He visited him on his bed of affliction; His angels encamped around him; He gave him a view of that better home, which caused him to express a desire to go to it, and to ask his loving wife if she was ready to go with him. He tried to show to her the angels whom he could see around his bed. With the many evidences we have, we feel assured that he was taken from his home in Yatesville to a home prepared for him in heaven. A number of friends accompanied the bereaved widow and little orphans to Rowland, where they met many others ready to pay their tribute of respect and perform the last solemn rites to the body of him whom they loved so well. We tried to speak comforting words to the bereaved family and a large congregation of sorrowing friends, from the declaration of the Saviour recorded in John xviii: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." And now we

would say to them again, be comforted; your loved one is at rest. For the little children we would especially ask that God would give them favor, and that kind and gentle words might keep them in right paths, and the Holy Spirit lead them to Jesus.

*Robley, Ga.*

S. T. BENTLEY.

MRS. ANNIE R. SMITH.

MRS. ANNIE R. SMITH, daughter of E. M. and Ann W. Moore, of Monroe county, Ga., died at her home in Houston county, Ga., October 22, 1893. She was born July 27, 1866, making her stay on earth twenty-seven years, two months and twenty-five days. Annie was raised in Monroe county to womanhood, and she being a very cheerful girl, of a lively and pleasant disposition, made many friends, and was much loved by all who knew her. She was married to J. A. Smith, of Houston county, December 16, 1884, by the writer of this notice, and moved to Houston with her husband, where she lived up to the time of her death, in as happy and pleasant union as mortals could live on this earth. Annie's delight was in making her home agreeable and pleasant to all. She indeed was a helpmeet to her husband, and a devoted mother to her little children. On the 26th day of last August, while on a visit to her parents, she went to the church at Smyrna and gave a very satisfactory relation of what she hoped the good Lord had done for her in the pardon of her sins, when she was received and baptized by the unworthy writer into the fellowship of the church next morning. She now seemed to be happy, and to rejoice in the hope that she had done her duty in taking up her cross, and that Christ had given her grace and strength to follow him. It was truly a time of rejoicing with the dear parents, and indeed with the whole church. Praise the Lord! But her enjoyment to mix and converse with the people of God on earth was short, for in a few days she returned to her home in Houston, when it pleased the Lord to lay the hand of affliction upon her, from which she never recovered. Her sickness was somewhat complicated, and though it did not seem so obstinate at first, yet with all the skill of physicians and friends, they could not stay its progress. She was sick five or six weeks, and as she grew weaker the doctors saw there was no hope for her recovery, and so dispatched to the parents, who hastened to her bedside to see her breathe her last, on Sunday at noon, October 22d, just two months after she united with the church. We have the happy assurance that the good Lord has only taken her up higher, where she will unite with the church triumphant, where there will be no more parting, and sickness and sorrow will not be known. She leaves a bereaved husband, two beautiful little girls, father, mother, brothers, sisters, and many friends to mourn their loss. But why mourn? She is not dead, but she can never return to you; but may the good Lord prepare each of you by his grace to live as she has lived, that when you are called from time to eternity, you may unite with her and all the sanctified in one eternal praise to God and his Christ forever and ever. Amen.

Her remains were brought back to Monroe county, and I tried to speak some words of comfort to the bereaved ones, and also to a very large congregation of friends, from the Scripture, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. v. 1. After which the remains were deposited in the family grave-yard, there to rest until the resurrection morn. May the Lord bless us all.

*Forsyth, Ga.*

D. G. McCOWEN.

HENRY LOVITT.

On the 2nd of last April death visited our home again, and with his never failing sickle the stern Reaper cut down from our midst our dutiful and lovely son, Henry, into whose life the eleventh summer had not yet

dawned. He was of an amiable and quiet disposition and much devoted to his parents, thus securing the love and esteem of all who knew him. But, alas! he is gone. On Monday before his death he asked me concerning the future. He asked if he would do certain things, would the Lord save and love him? to which I carelessly replied, not having an idea that his time of departure was so near at hand. On Friday morning I called him to make a fire and he replied that he was sick. I found that he had a high fever, which terminated in congestion. He lived only thirty-six hours after he was taken, and his suffering seemed so great as to be almost unbearable. All was done to ease his sufferings that could be done by loving parents, kind friends and able physicians, but all efforts availed nothing, for the messenger of Death had delivered to him a summons that could not be disobeyed. He was conscious until a few hours before his spirit took its departure. He would very often call me or his brothers or sisters, and his voice seemed so sweet and natural. He called me, and placing his arms around my neck drew me near to him and said, "I want to go." Oh, how sweet that sentence sounded! I believe he was viewing the promised land, and his shining countenance showed that he was happy in the thought that he would soon enter into the mansion prepared for him by the Saviour, who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." He continued to call old Sister Crosby until two hours before his death, asking her for water. He is now numbered with the dead. Brethren, pray for us.

Yours in tribulation,  
ELIZA J. LOVITT.

#### MRS. FANNIE BARNES.

Died at her home in Roberson county, Tenn., October 18, 1893, Sister FANNIE BARNES. She was born in 1839, making her fifty-four years and eight months old. She was a member of the church eighteen years. She suffered much in her last illness, but bore it as a good soldier, and leaves a husband, Bro. William Barnes, and three children to mourn her death; one of whom is a member of the church, and would to God the two that are still out in the world could see their duty and take up the cross and follow the Lord. But to those who are left to mourn her death: grieve not as those who have no hope. The humble writer went to see her often during her last sickness, and I never left but what she would say, "Pray for me, that my faith fail not." I often sang for her—

"I would not live always, I ask not to stay  
Where storm after storm rise dark o'er the way."

The neighbors were very kind to wait on her continually. But she is gone, and may we, as brethren and sisters, try to meet her in that happy land where we will meet to part no more. Let us be submissive to the will of our heavenly Father, knowing that he is too good to do wrong, and too wise to err; feeling that all things work together for good to them that love the Lord; knowing that his promises are sure and steadfast, for he has said that he would be with us through the six troubles, and in the seventh not forsake us. I, as pastor, attended the funeral in my weak way.

E. L. ANDERSON.

#### JOHN LAWLER.

WHEREAS, In the dispensation of His Providence, an All-wise God has seen fit to remove from our midst our beloved and most highly esteemed brother, JOHN LAWLER, who seldom failed to fill his seat in Conference, and whose orderly walk and humble faith are examples worthy of our imitation; and whether we consider his humble, Christian character, or view him as a citizen, or as a husband and father, or in any or all the relations of life, we can but admire, and should strive to emulate, his devoted life and virtuous conduct. His hospitality was genial, unostentatious and unaffected, and so impartially dispensed that those who had the pleasure of enjoying it, were made to feel perfectly easy while so

doing. And whereas, while we feel deeply our loss, we are sure it is great gain to our dear departed brother, "For precious in the eyes of the Lord is the death of His saints." Therefore

*Resolved*, That Flint River Church, in Conference assembled, extend to the wife and children, surviving brothers, sisters, and other relatives and friends of our deceased brother, in their bereavement, our Christian sympathy and condolence.

*Resolved*, That this preamble and resolutions be made a part of our minutes and be spread on our Church Record.

*Resolved*, That a copy of these proceedings by sent to THE GOSPEL MESSENGER and *Zion's Land Mark* for publication.

By order of the church, Saturday before the second Sunday in August, 1893.

J. W. MARTIN, Moderator pro tem.

J. J. TIPTON, Church Clerk.

*Brownsboro, Madison Co., Ala.*

#### MR. JOHN DOUGLASS

Was born December 24, 1873, and died September 23, 1893. He was a kind and obedient son, ever ready to assist in everything. It seems hard to part with John. We never more can meet with him here, but we feel satisfied that God, who worketh all things after the council of His own will, had a wise purpose in calling him home to Himself. He had never professed religion, but we feel we can safely say that his spirit is now praising around the Saviour's throne. He said before he died, that if it was God's will to take him, he was ready to go. It is sad to lose one so dear, but we feel that our earthly loss is his eternal gain. We will see his face no more here, but his memory will be fondly cherished. He leaves an aged father, mother, five sisters and two brothers, besides many relatives and friends, to mourn his 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 him, together with all the redeemed, adorned in that robe of righteousness of Christ that fadeth not away.

A loving friend from us is gone,  
A voice from us is stilled,  
A place is vacant in our hearts  
That never can be filled.

M.

#### JACOB B. DAVIS.

JACOB B. DAVIS, who departed this life August 9, 1893, was born October 12, 1848, joined the church at Macedonia, Terrell county, Ga., July 27, 1878, ordained to the ministry November 26, 1892, married Eliza Sanders September 23, 1869, married second time to Viola Dawson October 15, 1884. Brother Davis was a bright light. Deep in the things of the gospel, loved by the church, a safe man in council, a lover of the truth, a good neighbor, kept his house in order. He died of that dreadful disease, hemorrhagic fever. His suffering was great, but we feel that he is now at rest; gone to that bright world beyond the river of death. He leaves a wife and children, his church and friends, to mourn his loss. May God bless his companion and all concerned with the spirit of reconciliation. We feel that our loss is his eternal gain. Since the death of Brother Davis, his oldest son, Jakey, died of the same disease, leaving the family almost without help. How hard it is to bear. How hard to be left alone, but God will do right. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. We all feel the loss of our dear brother, but feel that it is all well with him now. gone to that rest that awaits the children of God, let us hope that it is best as it is, for all things work together for good to them that love the Lord. Cannot we that are left to mourn feel that he who is taken away from us, is at rest? He can say now, O death where is thy sting? O grave where is thy victory?

J. L. BLACKSHEAR.

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NEW YORK, N. Y.

### To Build a Meeting-House.

GRIFFIN, GA., November 17, 1893.

ELD. J. R. RESPESS—*Beloved Brother in the Lord*: A few years ago there were only one or two Primitive Baptists living in the city of Griffin, now there are sixteen precious brethren and sisters living there. The church at Mt. Pleasant extended an arm there two years ago, and we have regular services there once a month since, with very pleasant meetings under the circumstances, having to hold our meetings in private houses. We have secured a suitable lot to build a meeting-house, and have been trying for some time to raise money enough to build a house. While we feel thankful for what has been done in that direction, we will not be able to carry it through without more help, and I am requested to ask you to publish in the MESSENGER an appeal for help from the brotherhood in other places. We need about four hundred dollars to get the house where we can hold meetings in it. I feel that this is a work of true charity, as the membership here are, for the most part, poor people, and are able to contribute but little. I feel that this is one of the waste places in Zion, and I hope an evidence that the Lord is in the matter. Any contribution sent to me will be appropriated to the work.

Your brother in tribulation,

T. J. HEAD.

## Deep River Nurseries, North Carolina.

We have a well selected variety of PEACHES, APPLES, PEARS, PLUMS, APRICOTS, and of all small Fruits and Shrubberies, for sale at wholesale and retail, and at reasonable rates. They will be securely packed and shipped in good condition, and warranted to be the kind ordered.

Send card for a Catalogue, stating what you want, and get our prices before buying elsewhere, for we think we can please you.

Also, we want good, energetic men to represent us as Agents, to whom we offer liberal terms; but only such as give us the best references.

Address,

WHITE & DAMERON,

Jamestown, Guilford County, N. C.

I am personally acquainted with Mr. Dameron, a son of Eld. Jas. S. Dameron, and can say that the firm is perfectly reliable.

J. R. RESPESS.

# DON'T SUFFER!

IT IS THE SICK WE WANT TO HEAL.

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 all 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.

## 4 B. B. B. B. Medicine.

It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of United States, or if by mail, the money must accompany the order. Price, \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county and Territory in the United States. Call on or address H. C. BRAGG, or 4 B. B. B. B. Co., Connersville, Ind. Eld. CHAS. M. REED, General Agent, Bank Block, corner Fifth street and Central avenue, Connersville, Indiana.

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

*Chas. R. W. Durdine*

Vol. 16.

No. 2.

**THE GOSPEL MESSENGER**  
**AND**  
**PRIMITIVE PATHWAY,**

**BUTLER, GEORGIA.**

**PUBLISHED MONTHLY.**

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

**FEBRUARY, 1894.**

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

*Money should be sent by Money Order or Registered Letter.*

*Be certain to write names and post-offices plainly.*

*Subscribers not receiving the Messenger should notify us.*

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

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# Gray Beard a Good Medicine.

Hear what Eld. A. R. Strickland, a prominent minister of Birdford, Tatnall county, Ga., says, under date of December, 1893:

MR. Z. D. RESPESS—*Dear Sir:* I would say, for the benefit of the public, that I was troubled with rheumatism in my hips for three months, and being Agent for **Gray Beard**, I concluded to give it a trial, and after taking two bottles and a half, I was cured. Also, Sister DeLoach was suffering from a stroke of paralysis, and I advised her to try it, and she did so, and it helped her most surprisingly. *I do believe that it is a great medicine.* Several of my neighbors have tried it for general health, and found it to be good. You will please send me two dozen more bottles.

Your friend,  
A. R. STRICKLAND.

## 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,  
After Trying Gray Beard:

"My son, who has tumor in his side, is being cured by Gray Beard. He has had the tumor cut and worked on by physicians a long time, but it has continued to grow worse until we got hold of Gray Beard. I believe my son is getting well."

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Z. D. RESPESS & BRO.,  
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☞ Gray Beard cures Cancer, Scrofula, Sores, Syphilis, Rheumatism, Erysipelas, Chronic Sore Eyes, Chills and Fever, Ring Worm, Tetter, Dyspepsia, Biliousness; improves the digestion, regulates the bowels, gives an appetite, makes you sleep ☞

☞ Write Eld. A. V. Atkins, Belton, Texas, for LLOYD'S HYMN BOOKS. Plain books, by mail, \$6 a dozen; Morocco, \$10. Single copy, plain, 60 cents; Morocco, \$1.

# THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 2. BUTLER, GA., FEBRUARY, 1894. Vol. 16

## THE SAME.

"Jesus Christ, the same yesterday, to-day, and forever."—Heb. xiii. 8.

DEAR BRETHREN: AS I begin this letter, I have quoted these words of inspiration because they are connected in my mind with the great truth of the immutability of Jehovah, so often presented in the Scriptures, and because upon this truth, that the God and Saviour whom we worship is unchangeable, rests all the hope of the believer for present happiness and future salvation. Other scriptures occur to my mind which also declare that Jesus is always the same in all ages, to his people. In John viii 58, it is recorded of him that he said to the Jews, "Before Abraham was, I am." In Heb. i. 12, it is said of the Son, "*But thou art the same, and thy years shall not fail.*" In Col i. 15, Jesus is said to be the "image of the invisible God." And other scriptures might be quoted also setting forth the same glorious truth concerning our Lord and Saviour.

I desire also to refer to some portions of the word which present more especially the unchangeability of the Godhead. Of course I cannot here have space to quote more than a few out of the many. And I do this not because I suppose any of the readers of the MESSENGER are disposed to deny this doctrine, but for their instruction and confirmation. In Numbers xxiii. 19, Balaam was constrained to testify, "God is not a man that he should lie, neither the son of man, that he should repent." In 1 Sam. xv. 29, the Prophet Samuel said to King Saul, "And also the strength of Israel will not lie nor repent, for he is not a man that he should repent." In Psalm xxxiii. 11, it is written, "The counsel of the Lord standeth forever, the THOUGHTS OF HIS HEART to all generations." In Psalm cxix. 89, it is said, "Forever, O Lord, thy word is settled in heaven." In Malachi iii. 6, Jehovah says, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." In Acts iv. 28, it is said, regarding the crucifixion of Jesus, that the people and their rulers did just what the purpose and power of God had before determined to be done. In Eph. i. 4, we are also taught that the choice of men to salvation is not a new thing with God, but was eternal, and therefore God

is immutable in election. In Heb. vi. 17, the counsel of God is declared by an oath to be immutable. And in James i. 17 it is said of the giver of every good and perfect gift, that "He is without variableness or shadow of turning." Perhaps it is not needful that I should have quoted so many portions of the word, but I desired to show that the testimony concerning this great truth ran through all the testimony of the Holy Scriptures, and is linked with many other most precious and heart-comforting truths, which belong to our holy religion. Indeed, to all who humbly believe the Bible to contain a record of the revelation which it has pleased God to make to men, it is sufficient if any doctrine is even once clearly stated in it. But being convinced that if any truth is stated in the word, it delights the humble hearted believer to meet with it often, for he regards such truth as a friend with whom he cannot meet too often. And so the Holy Ghost regards this truth of the immutability of God as being so precious, and so good for the people of God to have, that he has placed the statement of it often through the word, that they may often be reminded of it in their pilgrim journey.

Now, not only is this doctrine taught plainly in the word, but it is also in perfect harmony with every other attribute of our God, and every other attribute is in harmony with it. Thus He is declared to be eternal, omniscient, omnipresent, omnipotent, unsearchable and incomprehensible. He is also declared to be possessed of all knowledge, wisdom and power, to be faithful and true, and to be merciful, good and full of love, and to be the disposer of all events. I have not here taken space to refer to the scores of texts in which all these various attributes are ascribed to the God whom we worship. They will all appear when we come to think upon them, in harmony with this wonderful truth of His immutability. To that degree, and only to that degree, in which we as men possess wisdom and power, can we be said to not be the subject of change. If now we say that our God is unchangeable in any one of his attributes, it necessarily follows that he is unchangeable in all. If He is unchangeable in His will or purpose, he must also be in power and wisdom. And if it be shown that he is unchangeable in the last two attributes, then it follows that his purpose can know no change. Our God is eternally and unchangeably good, merciful, faithful, true, just, holy, omniscient, omnipresent, invisible, unsearchable and incomprehensible. There can be no change in his knowledge. For this would imply growth, and consequently former incompleteness. He knows no more to-day than He ever knew. And as his knowledge is fixed and embraces all things, from the mote that floats in the sunbeam up to the suns that roll in space; from the fall of a sparrow to the destruction of a world; from the hairs of our heads to the glorified spirits in heaven; so all is, and all must be, as he has eternally known it, else his knowledge is not knowledge at all, but mere guess-work, as is the knowledge of a crea-

ture. So his power is immutable; it is omnipotence itself, and never can be less than that. And as his knowledge and power are infinite and immutable, so also his purpose must be. He can and does purpose no new thing; all his purposes are embraced in his eternal purpose which he purposed with himself ere time was. It is needful that we remember often this glorious truth of God's unchangeability, and trace out what it involves, because we are so prone to think that he is altogether such an one as ourselves. Unwittingly to ourselves even, we often set bounds to our God, and limit the Holy One of Israel, and thus in reality undeify Deity. And this every humble child of God must ever abhor, and desire earnestly to avoid.

Out of this one truth there also follows as a necessary result other truths. Some of them are, that He only is God, supreme and glorious; that he is the sole Sovereign of all worlds, all things and all beings; and that his eternal purpose must embrace all things that exist in earth, air and seas, in this world, and in heaven and hell. If his purpose is not thus broad, then He is not immutable, for to purpose a thing to-day that he did not purpose yesterday, is change itself. How is the God we worship exalted by a right understanding of this truth, that he is unchangeable, yea, without variableness or the shadow of turning. And in this wonderful truth, if men could but see it, exists all the security which any man or any being, can have in anything.

Objections have been urged against the doctrine of the immutability of Jehovah; some of them have been urged from a false conception of some portions of the Scripture. When it is said that God is not the son of man that He should repent, it has been urged against it that some two or three times in the word it is said that "God repented," etc. Some who urge this objection seem to fail to see that the result of this sort of argument would be to show that inspiration has contradicted itself, thus furnishing a weapon for the hands of avowed infidels. But I am here addressing believers of the word, and not infidels, and to them I would say that as we all admit that the word of God does not contradict itself, those Scriptures which speak of his repenting do not contradict the doctrine of God's immutability, which is so clearly taught throughout the word. My conviction is that they do not refer to any change in the mind, knowledge, purpose and will of God, but to the outward manner of His working, as it appears to men, to change from one course to another.

Again, it is alleged that this doctrine of God's immutability destroys all room for prayer, for it is urged, what is the use of prayer if God cannot be moved or changed in mind, will or purpose? What is the use of telling him anything if he already knows it? What is the use of asking for anything if he has already provided it, or has not provided it? To this I will reply first, that it is not and should not be the design of prayer to change the will of God, since his will must always be the best

possible will, and to change it, therefore, must be for the worse, but rather, he has given us the gift of prayer for our benefit, to conform us to his will, and not his will to ours, just as we encourage our children to commune with us, and tell us all that is in their hearts, and ask of us all their wants; not to change our wiser purposes into theirs, but that they may gradually be moulded to our wills. And I would further reply, that this same objection with regard to prayer would be equally forcible when urged against the doctrine of God's foreknowledge of all things, or his predestination of all things. If the doctrine of God's foreknowledge and predestination of all things is consistent with Bible teaching concerning prayer, so also is this doctrine of the immutability of our God. And it may be remarked that the converse is also true, viz: that if prayer is consistent with the unchangeability of God, so also is it in harmony with his foreknowledge and his predestination. And it may also be said here that prayer, praise, worship, faith, hope and love and all exercises of the renewed soul, are not designed to have any effect upon the mind of Jehovah, but are for our benefit to whom he has imparted these most precious gifts.

The comfort and rest of all the people of God are wrapped up in a right apprehension of this truth of the immutability of God. This is expressed most forcibly in Malachi, "I am God, I change not; therefore ye sons of Jacob are not consumed." In the face of our continually multiplying sins, of heart, word, and life, what hope could we continue to have if, by these things, our God could be changed in knowledge, will or purpose? How gracious is the glad gospel tidings, that He has loved His people with an *everlasting* love, and therefore with loving kindness has he drawn them! How consoling the truth that he had declared that he will remember their sins and iniquities no more forever! If our God could change in knowledge, then to-morrow he might know something about his people that he does not know to-day, or did not know when Jesus was crucified, and so his love be turned to anger; and worse still, it might have been that the death of Jesus did not cover some of our sins, and so we, after all, be left to perish. If he could change in his purpose, then we can never know, even after we reach heaven itself, that we are safely sheltered, for if his purposes are the subjects of change, so may our eternal destiny be the subject of change also, and to all eternity, saints or angels can never feel secure.

And now, in the text quoted at the head of this article, it is said that Jesus also knows no change, "He is the same yesterday, to-day, and forever." In this particular also he is the brightness of the Father's glory, and the express image of his person. The only real view that we can have of the immutability of God is as we see it revealed in Jesus Christ. Immutable justice, holiness, truth, love and mercy, are all seen revealed in Jesus Christ. The text declares that he ever was the same; that he now is, and that

he will ever be. The Saviour of the New Testament is also the Saviour of the Old Testament; "Abraham saw his day and was glad." And in the world of glory Jesus will know no change. Patriarchs believed in him, Moses wrote of him, prophets testified of him, and apostles held him forth, while martyrs rejoiced to suffer in his name, and glorified spirits and angels sing his praise. Jesus has yet the dew of his youth.

"He is still our faithful, unchangeable friend,  
Whose love is as large as his power,  
And neither knows measure nor end."

And to this testimony agrees the voice of all our own personal experience. How many changes we have had from hot to cold, and from cold to hot, from faith to unbelief, and from unbelief to faith; from obedience to disobedience, and from wandering to returning. We are never the same in thought, feeling, desire, word or deed two days, and hardly two moments in succession; but he has ever shown himself the same faithful, long-suffering, forgiving, unfailing friend at all times. Has he once heard us and helped us, and has he ever failed to hear us? Has he once proved himself sufficient for our need, and has he ever failed to be sufficient? Oh, how great the theme grows! And in Jesus is also seen the unchangeability of his God and our God—of his Father and our Father. Oh, how ought our hearts to praise him, and magnify his name at all times! God is in his own incomprehensible self unchangeable, but when we see him revealed in Jesus Christ, how near to us it is all brought, and what a present living joy there is in it!

I leave the theme. May it revive the heart of some one.

I remain your brother in the precious love of an unchangeable Saviour.

F. A. CHICK.

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DEAR BROTHER RESPESS: THE GOSPEL MESSENGER is a welcome visitor to my home. Its pages are filled with good matter for comfort and edification to the Lord's humble poor. I have now been taking it two years and have both years put together in book-form. They are so convenient for future reference, and it is the safest way to keep and preserve them. I would greatly regret parting with them; yet if I did not have them bound I would be sure to lose some of the numbers. Every family with children ought to have them bound together.

It seems to me that at this present time the GOSPEL MESSENGER is filling a very important and peculiar need. What awful times we are living in! What strange things we so often hear East, West, North and South! I have been very forcibly impressed by some things said by Bro. Hassell. I was very glad to meet him here in Texas a few days ago, and to hear him preach and talk on the Scriptures.

These evils which are sometimes seen and heard among us,

should not go unrebuked. But some one says, "I was impressed by God's Spirit to say and do as I did." Well, well, that is good if what was said is true. But recently a lady preacher said that she was inspired to stand up before mixed assemblies and preach the gospel. Baal's prophets all told Ahab to go up to Ramoth-gilead and that he would prosper. Zedekiah, one of them, made him horns of iron (powerful illustration), and he said, "Thus saith the Lord, with these shalt thou push the Syrians until thou hath consumed them."—1 Kings xxii. 11. So then I say, if God's word is most positively and plainly against a doctrine or practice, I cannot believe the Holy Spirit impresses or inspires the teaching of it. Certainly the Spirit does not impel one to contradict the real and literal meaning of Scripture. There never was a lady *impressed by the Spirit* to "teach or to usurp authority over the man," or to speak in the churches as a preacher. So, you see, the people at large have been made to refrain from objecting because of the witty arguments made by these traveling lady preachers; saying that they were called and impressed to go. All such is of the flesh and sin. So, sometimes the flesh betrays us. We may think a brother minister has special impressions to say certain things, or to write them, and he himself may believe it of the Spirit. But maybe in less than a month or week he has a different view of the matter. Then we know that one or the other views was not given by the blessed Spirit of God.

Again, our criticism may be in the wrong spirit and not of the Lord, though literally correct; yet, nevertheless, literal correctness is pre-eminently important. But now I very freely admit that this is worthless when we come to spiritual profit, edification and growth in grace, unless the glorious and enlightening Spirit of Jesus comes upon us and in us. "Without Him we can do nothing." But when a man contradicts the literal meaning, it certainly cannot be of the Spirit, even though he be one of the Lord's ministers. Lately, I heard two editors preach. The first one took up the commission, as he called it (Matt. xxviii. 19). He thought it ended with the Apostles, etc. The other, who followed immediately, took a different view, and said that he believed that we were laboring, as ministers, under the same commission; that we are commanded to go into all the world and preach the gospel to every creature. We ought not to want the people to think for a moment that what we say from the pulpit is to be always taken as from the Spirit. And yet we can't say only what we believe. Some of us believe wrong, and therefore speak wrong. I don't know that any one is right on every point, but surely the church has the mind of the Lord. It is at their feet and in the light of God's revealed word that I am willing for all of my words and actions to be tried. If not thus disposed, I desire to be. If I preach something which is not in full accord with known truth, I am perfectly willing to be instructed in the

right way of the Lord, from the poorest brother or sister in the Lord's house.

Though Apollos spake boldly with great might and ability, I find he was not above private instruction, nor too haughty to be taught by a man and woman who were tent makers. [This woman was God's appointed teacher, who taught and spoke as the Spirit gave her utterance, I don't think she squared herself before a great congregation, to teach crowds, because she was accustomed to hear Paul, who says "I suffer not a woman to teach or usurp authority over the man," "but to keep silence in the churches, &c."]

It seems sometimes that the members have to submit to the diction of preachers, instead of the preacher being submissive to the Lord's Aquilas and Priscillas. I believe that the Lord's way is to put the "judgment" in the church and not in the ministers as such.

The Old Baptist churches of this country it seems to me have been contented with predestination, election, effectual calling, quickening of dead sinners by omnipotent power without any other means, final preservation and perseverance of all the election, resurrection of the dead, final judgment, etc. These with the idea that it is all done for the poor, lost, depraved dead sinner, as a consequence flowing out of the atoning death of Christ, seems to me to involve mainly all the essential tests among them. Of course there are many technicalities and forms of expression, but it certainly ought to be settled and tested by Bible expressions only. Those who desire to adopt some peculiar expression of their own, as a test, are surely wrong. What divided the two great wings of the Baptists, for the most part, was the Fuller idea of the Atonement—that is, that Christ's death did not save *all* he suffered and died for. This, for instance, is a heresy that is too plain to need any exposition. It has been often exposed. While most of the churches are settled and stayed on this great doctrine, there seems to be some who would lead off into Fullersim under a little but different phraseology. So far as I have been able to find, there are but few. We must up and speak out when these essential truths are assailed.

But the great desire of my heart is to see what a dear brother (who is editor of an Old Baptist paper in Tennessee) wrote me lately. He says: "Those who hold to the doctrine set forth in our articles of faith, even though there be slight difference in opinion on some points; I don't think such difference should be a bar to fellowship, nor that it should cause brethren to devour each other or be split up into factions, parties, etc. I would be glad to see all sound Primitive Baptists in peace with each other, and a general line of correspondence extending directly and indirectly all over the United States"

Surely this is the true spirit. Those who swallow anything for peace are seriously wrong. And those who are continually making new verbal issues, and adopting new tests, never heard of

even under similar circumstances, are surely wrong. Non-fellowship resolutions against expressions of views, when practically the same or almost so, seems to me to be a serious mistake. May the dear Lord teach how not to devour, but to bear each other's burdens (Gal. vi. 1, 2). In hope of heaven, JNO. H. FISHER.

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### VISIONS.

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DEAR BRO. RESPESS: I never feel impressed to write to your paper, or any other that goes out to be read by the lovers of the Lord and those who have had, in some degree, a revelation from above, or a vision, probably, more suited to my case, but what I am made to feel indeed my nothingness and weakness, until I can truly realize, as did Jeremiah of old (i. 6), "Ah, Lord God! behold, I cannot speak: for I am a child." But, dear readers, and children of God, when I am about persuaded in my own mind to not speak, there is no rest in my mind, but a continual knocking at the door of my *heart* that over persuades me that it is of the *Lord*, who said unto Jeremiah, "Say not, I am a child: for *thou shalt* go to all that I shall send thee, and whatsoever *I* command thee *thou shalt speak*." Oh, "weak worm of the dust, in the mighty hands of the Lord, *where is thy strength?*" As the Lord hath spoken so shall it be; who can dictate or reply unto the Most High? I know some believe not in dreams and visions, but to such I refer them to Jeremiah i., and see what Jeremiah saw and heard in a vision from the Lord. Yes, he indeed felt his unfitness, and began to try to persuade the Lord otherwise; but the Lord had him to understand that He knew better than did Jeremiah; and did not release him, though he claimed to be but a child. "Be not afraid, Jeremiah," says *God*, "I *will* be with you, and give you words of utterance!"

Dear brethren and sisters, does God speak and deal with His children in like manner to-day? Is this a kind of crazed imagination, or are they who have such ideas been drunken on wine, though it may be rather early in the morning? Or is it *indeed* of the Lord, as in the days of old? I am persuaded that God does save, visit and speak to His people to-day as He did in all ages. I find Ezekiel (in i. 1) was visited in like manner. He says that he saw the heavens were open, and he saw visions of God, and continues in the 3d verse by saying: "The word of the Lord came expressly unto Ezekiel, the priest," and tells of seeing the whirlwind, and the amber color coming from the fire and the unfolding of the fire, etc. Dear brethren and sisters, are these tales we have heard from infancy told us by the negro, or from the unlearned so-called Hardsbells, or is it the way God speaks to His children when He sees fit to do so? I, for one, would believe in visions, though I had never heard man speak of such, and if I had never read it in the Bible I would certainly know that God,

or some unseen power had, in time past, spoken to me in a vision. And as Paul explains my feelings in a plain manner, let him explain in part (2 Cor. xii. 4) how that he was caught up into Paradise and heard unspeakable words; and he continues by saying (in the 5th verse), "Of such an one will I glory." Yes, "unspeakable words," dear Saints of God. These unspeakable words I so often desire to try and speak to the beloved of the Lord, but as Paul says, they are unspeakable, which I find to be true; yet I might try and write or tell the glad story of this vision from early morn till close of day, and half would not then be told.

It would probably be well to have Paul tell why and under what circumstances he said and saw these things: (2 Cor. xii. 1-4), "It is not expedient for me doubtless to glory. I will come to *visions* and revelations," (visions and revelations! of what are you talking, Paul?) "of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth)." Yes, God knows, and He alone can explain to others this mysterious working and love of His. I find also in Habakkuk (ii. 2) where he testifies in the same line: "And the Lord answered me and said, Write the *vision*, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Thus it is I try and speak and write this vision (to me) plain. Not that I feel competent; no, no; not that I feel better than others; but I know not why, unless it be our duty which keeps us heated with a burning zeal until we can no longer withhold, and we then venture as were orders from the Lord to Habakkuk (ii. 2), "And the *Lord* answered me and *said*, Write the vision and make it plain upon tables." I have, in my weakness, tried from the first to write and explain this vision and make it plain upon the tables of hearts that God has seen fit to show like or similar visions, but whether a failure or not, I leave the result with God. When we read this vision we, too, are ready to run, as the Lord hath said. We are told these visions are for an appointed time, but at the end it *shall* speak and not lie. Thus we see, dear child of God, that visions must be from above, as it is said at the end it shall speak and not lie. Then, dear beloved, think not that it is to consume time or space that I write, but God says tell what great things the Lord hath done, or to write these visions. So please bear with me. I feel as Isaiah of old (i. 2), "Hear, O heavens, and give ear, O earth; for the Lord hath spoken." Yes, spoken to me, a poor worm of the dust, and I, with amazing wonder, at times cry from the bottom of my heart, Lord, did you not make a mistake? or did you not call another, and I heard the call? or were I asleep and my mind, while asleep, took to these ideas? or from whence came this vision? I have tried to fasten it to this and to that, but as strong as Samson, no rope as yet have I been able to tie

it to keep it from me. Some nine years ago this vision I saw, and heard unspeakable things, not as these natural eyes and ears see and hear, but of words unspeakable, which caused this heart to spring forth with praises to the Most High, which no creature on earth (nor even self) had before heard me utter. Old things then and there passed away; things I once loved I had no taste or desire for; a spring of living water sprang forth, of which we are told if any man drink he shall never thirst, and a new song was put in my mouth, singing praises to His great name. I seemed to be in the Lord, or so filled and wrought up by Him that I talked, sang and praised His name, and it mattered not what those around might say. The many things that were told me in this vision, on that memorable occasion, I shall never forget. But let me say that God is not slack concerning his promises, and the good book tells us that visions are for an appointed time, which I believe and have experienced, and at the end of this appointed time it shall speak and not lie, because it shall surely come. Yes, beloved, all things have surely come in the vision shown me, but one or two of the last stations down the great railway of time shown me at that time. Whether or not at these last-named stations my stay will be long or short, God alone knows, but so sure as I live to-day, just so sure I believe these last will come as did the others. Dear beloved, shall I be found wanting? Shall I have on the whole armor of God, and be prepared to perform duties as a good and true servant? For we are told in Prov. xxix. 18, "Where there is no vision, the people perish; but he that keepeth the law, happy is he." So if this be true, visions are not to be sneered at, but prized as direct gifts of God. For in Acts ii 17 and 19: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit" (yes, His Spirit) "upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And I" (God) "will show wonders in heaven above and signs in the earth beneath." Joel (ii. 28) speaks of same.

From the beginning of these poor scribblings, I have tried to get to my case, but as my mind was led to others' experience, I could not speak of self, as I can see more beauty and perfection in others than in self. As to visions in broad open daylight: While alone, nine years ago to-day, while in our little rugged home here below, lying in my bed, not very well, I heard a *voice* saying unto me, "Trust in the Lord, and you shall not want." I looked to see who it was speaking to me. To my surprise, I could see so plainly, up over me, near the foot of my bed, the Child Jesus, who came for the sins of his people. Though these eyes at once recognized it as the little child of our flesh that God had seen fit to take from us some years previous, yet these spiritual eyes recognized it as Jesus of Nazareth; or as did John of old, who beheld him coming and said, "Behold the Son of God that taketh away the sins of the world." Paul, I remember, at once knew it

was the Lord, though he was going in the opposite direction to that which he did after this visitation of the Lord, and he had a different appetite, and sought different ways, and his manners generally were to the opposite of his former ones, and just so with the children of God. Many unspeakable things I heard on that occasion, and many have been the sweet, happy hours since the Lord I first knew; and on and on in this line, then and there told and shown me. I have tried to therein walk, though these ways are contrary to the ways of the world; yet by this mighty voice—this vision—I was killed to the love and ways of the world, and have had the finger of scorn pointed, and the many critics in their blindness exclaim, “Away with such religious wailing.” Thus it is I have passed along, having felt the dreadful and fearful effect of fire as to loss of earthly goods, also poverty on every side, and fire, as it were, in my very bones; or, in other words, when trying to hold within these walls what great things God has done for me, I feel that I have been but little service in any way on earth, and have felt the power of the mighty hand who is the refiner that separates the dross from that which is pure. But for his mighty hand we would all be lost.

Much love to His I close.  
*Sherman, Texas.*

J. S. WILLIFORD.

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“The Lord is a refuge for the oppressed: a refuge in times of trouble.”—Psa. ix. 9.

DEAR BRO. RESPESS: I have for some time been reading THE GOSPEL MESSENGER and have found so much comfort and instruction that I am made to rejoice and thank God for such a medium through which the dear saints can hear from and comfort one another, though being strangers in the flesh, but not in the spirit; and are thus brought into fellowship with each other. But we can easily see why it is so; it is because they are all taught by the same Spirit, and all taught the same things, as it is written, “Thy children shall *all* be taught of the Lord.” But while I know this is so, I am so sinful, and prone to wander into forbidden paths, that I often tremble and fear lest I am deceived and have deceived the church. Yet, when I look back over my past life, and remember “all the way in which the Lord has led me, and remember the dangers, trials and afflictions through which I have been called to pass, I am made to see and realize that the goodness and mercy and protecting care of the Lord have been extended and followed me and mine all the days of my life. If the dear ones will bear with me a little, I wish to relate

some instances in which both the power and mercy of God have been extended to me in providence, and also in grace, in a miraculous manner:

Well do I remember, and never shall I forget, the 1st day of May, 1875. On that memorable day I saw both the power and mercy of God blended together in one moment of time. I and my husband and little daughter over four years old, were quietly at home, thinking of no danger, but hearing a distant thunder, and hoping for a good rain. Suddenly, however, everything became dark—*very dark*. I remarked to my husband, "Darling, I fear a storm." I went to the bed where my little daughter (Lilian) was sleeping, and took her up in my arms, pressing her close to my breast with that love which only a *mother* knows; I put my head as near over hers as I could, hoping to shield her little head as much as possible. While these thoughts fast flew through the mind, the *cyclone* reached us, and my house was dashed to pieces, almost or quite in a moment, and we all in the ruins; timbers falling over, around, and on us, and I with my little darling in my arms, dashed headlong into the debris. I cried, "Jesus, save us!" O, dear brethren, words fail to express my feelings on that occasion! When the storm had done its work and passed over, we were all alive, though badly hurt. My husband was lying on the floor badly hurt, with a piece of timber on him, and could not extricate himself, and asked me if I could get it off. I was still holding on to my darling child, she, too, badly hurt—could not stand alone. With one hand I held her, and with the other lifted the timber off of him. I was also badly hurt, my back and jaw came near being broken. O, dear brethren, if I ever was happy enough to shout for joy, it was then and there, as I looked on the ruins of my house. Yes, I could say from the depth of my heart, "Glory to God, glory to God, for his mercy and goodness and protecting care to me and my loved ones," that we were all alive. Truly "the Lord has his way in the storm and in the whirlwind;" is ever near to his redeemed, whether in the fiery furnace, or floods, or cyclones. We suffered much; for days we feared our daughter would die. My husband never was well any more—not able to labor—and we had but little to subsist upon, though our neighbors were kind and assisted

us some. My sister gave us a house to use till we could arrange better. The fencing and timber were destroyed so that we could not cultivate our little farm, which was our only means of support.

I often feared that we would suffer for bread, and oft times have I cooked the last morsel and knew not where the next was to come from; but the Lord would and did again and again provide. One little incident I remember that made a lasting impression on me: One morning I got up and prepared a scanty breakfast of such as we had, and my husband not able to get up. I had no coffee, and could not do well without it. That day I had to leave the house some distance to wash, as my labor was almost the only means of support. I left my sick husband with a heavy heart, and in the afternoon my mother (Mrs. Terrell, whose obituary appears in this issue) came to where I was washing and found I was suffering, and kindly went and got me a cup of coffee at once. I went home, still with a burdened heart, thinking to prepare us a little for supper, and just at this time came a call at the door, and on opening to see, there was a young man with a bundle under his arm; he said his father did not have the money to pay for the use of my horse, which he had been using, but said "here is some good coffee to pay you with, if it will suit you to take it." I could not help shedding tears, nor cannot till now when I think of it. None but God knew my wants and supplied them, then bless the Lord for it.

Dear kindred in Christ, if you will bear with me a little further, I wish to tell you of the dealings of the good Lord with my sweet little daughter, Lilian Lee Davis, and the manifestations of his love and grace before she died, and then I would adopt the language,

"Come, let us praise the Lord together."

She was born August 1, 1870, and was seven years and one month old when she died. She was a bright and beautiful child, and at a very early age evinced evidence of an unusual intellect. Her mind was one of mature years, and she was really heavenly-minded. When quite young had learned many questions and answers from the Bible, and was ever ready to listen and be instructed in the truths of the Bible and things per-

taining to heaven. She was kind, affectionate, polite, and attentive to the sick as one of mature years. Truth and veracity were *abiding* principles with her, as also obedience to parents. She would quote to other little children, playmates of hers, "Children, obey your parents, that it may be well with you," etc. My father died when she was three and a half years old. Soon after, she was in the flower yard; I said to her, "Lilian, come out of there; you might get snakebit, and it would kill mother's baby." She replied, "I would not care if I were to die." I said, "Would not care?" "No, mother, I would then go to heaven and see grandpa." On one occasion she asked her little playmates if they knew what they would do when they got to heaven? "No," was the answer. She then told them they would do nothing but walk the golden streets and praise God. Her father died six months before she did; she had then been to school but little; she could spell and read a little, but I had not noticed any unusual gift for reading poetry, but she soon began reading as if by revelation; reading fluently, and giving force to the sentiment contained therein; and when old brethren would come in she would ask them for their favorite hymn and tell them hers, ever those that had the name of Jesus, that sweet name to her. When I would be weeping and grieving for her father, she would come and kiss me and lay her little arms around my neck and say, "Mother, don't grieve, for dear father is at rest; and when he was here he suffered so much that you would not have him back to suffer again." She would often select a song and say, "Mother, listen at this sweet song; oh, the name of Jesus is so sweet." Her favorite was—

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

But the most remarkable part of this narrative is yet to be told, showing God's power. She suffered and died with diphtheria, and her sufferings were intense, but borne with Christian patience and fortitude. A few hours before her death she was whispering something, but indistinctly. My sister asked her, "Who are you talking to?" "I am talking to Christ," said she, in a clear, sweet voice; then continued, "Aunt Mat,

heaven is such a pretty place"—her eyes bright and sparkling, and filled with heavenly light, while all others around were filled with tears. "Do you see heaven?" was asked. "Yes, mamma, and I see my father there." She kissed and told those present good-bye, and told them to tell others by name good-bye, and then said, "Sing something for me—sing about heaven;" then raised her little hands toward heaven and said, "I am going, going up; and mother, do you see those white things?" Of course I could not then, but hope I will, some day, see just as she did. I told her I saw nothing. She then said, in a clear, sweet voice, all heard distinctly, "They are angels; one is coming for me and one is coming for you" O, dear brethren and sisters, words fail to express my feelings on that occasion; both joy and sorrow filled my heart. I was giving up the last one of my family. My little comforter would soon be gone, then who would I have to place their arms around my neck and say "Don't grieve for Lilian, she is at rest." Still I feel that I have since then seen the fulfillment of Jesus' promise to his sad-hearted disciples on leaving them, that he would not leave them comfortless, but send the Comforter, who should abide with them (John xiv). "One is coming for you," and though it has been sixteen years, those words still comfort me. My desire and prayer to God is that my last hours may be like hers; that I may talk with Jesus, and see heaven opened as to her vision and recently to my dear mother's. I have been bereaved of two families and property, but am yet spared in the enjoyment of good health, and have a kind husband and four kind children, and a competency to live on, and have the high privilege of living with Christians in the church at Rutledge, and have had some days of sunshine, but do not know what I am spared for, but this I know, it is not for anything good or merit in me; and if I am saved it is by free and unmerited grace, and grace alone.

May the Lord ever be our shield and hiding-place, our care-taker and preserver, and our guide even unto death, and then forsake us not, is the desire of your unworthy sister, the least of all, if one at all.

MRS. BELLE J. STUDDARD.

## EDITORIAL.

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## REPLY TO ELD. YATES, OF TEXAS.

ELD. S. YATES: *Dear Brother*—Your letter of October 10, 1893, to hand, in which you say you are at times bewildered in mind to harmonize certain texts to which you refer, and ask specially that I write on the following:

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, men and brethren, what shall we do?”—Acts ii. 37.

As you have referred to several texts, I can only at this time, offer a few brief remarks. And first, I will say that God's ministers and people are not required to harmonize the Scriptures. The Lord hath already done that, and his word of truth is forever settled in heaven. No alteration, amendments, restrictions or enlargements are needed, and none will ever be made. The want of harmony is in our mind and in our darkened understanding and not in the Scriptures. With regard to the characters mentioned in the text who were pricked in their heart and cried out, “What shall we do?” You ask “Were they converted by the preaching of the Apostle?” Possibly they were. But there is a vast difference between being converted by gospel preaching and that of quickening or giving life eternal to sinners who are dead in sins. This life must precede and go before everything else to qualify any one to receive gospel preaching or be instructed or converted by it. The Father quickeneth and giveth life to whom he will independently of preaching or of anything save his own sovereign will. Life, spiritual life, must precede all action, motion or spiritual sensibility, of seeing, feeling, hearing, or understanding of spiritual things. The natural or unregenerate man can neither receive,

discern nor know the things of the Spirit; they are foolishness to him. But when men are made alive by the quickening and life-giving power of God's Spirit, they can hear gospel preaching and feel its power as they never heard or felt before. But this hearing and feeling is the effect and manifestation of spiritual life and not the procuring cause of it. So in harmony with these views the men who cried out "What shall we do?" had deep heart feeling. The preaching came to them not in word only, as it does to many others, but it came in power as unto those who were alive and had an ear to hear what the Spirit saith, and a heart to feel its cutting power. When they heard they were pricked in their heart, they were not pierced in heart by the preaching before they had an ear to hear what the Spirit said in the preaching. And they had no ear to hear before they were quickened and made alive. Neither the Apostles of Jesus or any other gospel minister, have hearing ears to give to those who have none, unless they could first give them eternal life, and this, we know they cannot do, nor is gospel preaching designed of God for any such purpose.

But here we are sometimes met by those who cannot receive the above views with the text—"Faith comes by hearing, and hearing by the word of God."—Rom. x. Very well, the Apostle does not say that eternal life comes by hearing. If, therefore, hearing goes before faith, and yields faith as a tree yields fruit according to its kind and nature, what is the nature and kind of the hearing? A tree is known by its fruit, and it is expressly said in the Scriptures that faith is a fruit of the Spirit. It is not a fruit of nature or of the natural hearing, but of Spiritual hearing.

Now, if faith comes by hearing, how does hearing come? There must be hearing before it can yield the fruit of faith in what is preached. Something must go before and produce the hearing as well as the faith. Hearing comes by the life-giving word of God and not by the preaching of that word. The word of God is the incorruptible seed by which we are born again, in distinction from the corruptible seed of a natural birth. It is the Living and life-giving word of God that was in the beginning with God, and it continues to live and will abide forever. By this word of God the

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worlds, whether many or few, present or to come, "were framed."—Heb. xi. 3. Certainly we do not believe that God framed the worlds by the preaching of the word or by any other kind of preaching. And if faith comes by hearing and hearing by the word of God, then hearing comes by the same omnipotent word that created all things by Jesus Christ, and gave him to be Head over all things to his church, that in all things he should have the pre-eminence.

The crying out of these men, "What shall we do?" shows conclusively that they were quickened by the Spirit, and being thus made manifest as proper subjects of gospel address. Peter says to them "Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." He addresses them to do the very things they desired to do. The law of God and of Christ was written in their heart and the command to repent and be baptised in the name of Jesus was what they desired. The phrase "For the remission of sins," does not mean that they should be baptised in order to procure forgiveness of sins, but in testimony that their sins were already forgiven, even as the already cleansed leper was commanded of Jesus to go and offer for thy cleansing the gift that Moses commanded for a testimony unto them. So repentance and baptism as preached to such subjects as Peter was preaching to, are evidences of the remission of sins, and not the procuring cause of it. They testify of the work of God that is gone before.

And now, Brother Yates, I must close by saying that I did not intend, when I commenced writing, to make this article so lengthy, but as I have not the gift of some others to say much in a little, I must omit any comment on the other texts you refer to, such as its "Repenting the Lord that he made man," and "O, Jerusalem, Jerusalem! how oft would I have gathered thy children," &c. But suffer me here to say that whether you are correct or not in saying that the midwives mentioned in Exodus i. are figurative of gospel preachers, it is certain they told gospel truth when they said "Hebrew women were not like the Egyptian women." The Spiritual birth in gospel Israel does not wait for the midwife preacher to come before it can take place.

It may be so in Egypt or Moab that none can be born till the revival midwife preacher comes round, but not so in Zion, for as soon as Zion travails, she brings her children whether the preacher comes or not.

W. M. MITCHELL.

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## THE INTERPRETATION OF THE SCRIPTURES.

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### II.—THE SPIRITUAL INTERPRETATION.—(Continued).

#### 7TH—APPLYING ALL SCRIPTURES, TO THE PEOPLE OF GOD.

This most pestilent innovation upon Primitive Baptist faith is perhaps the youngest and weakest of all the errors launched upon us in this conceited and degenerate and unbelieving age. I myself never heard of it nor read of it till three years ago. It is the child of Presumption and Philosophy, treats with equal contempt all the religious views of former generations and the most pointed declarations of the Inspired Scriptures, makes black white and white black by a dexterous system of expository legerdemain, and either makes the Bible a huge lie or inevitably leads to one of these three false and monstrous results—universal salvation, or universal damnation, or universal annihilation. It seems almost incredible that any sane and reverent mind can for a moment be so captivated and deceived by Satan as to believe that Cain, and Balaam, and Judas, and all the most horrible and diabolical criminals that ever lived on earth, were the children of God; that the elect and the non-elect, the penitent and the impenitent, the believing and the unbelieving, the loving and the hating, the obedient and the disobedient, the saved and the damned, are the very same persons; that election, and repentance, and faith, and love, and obedience, and salvation, as well as their opposites, are nothing but empty names; that words have no meaning; that the universe is only a delusive phantasmagory, containing nothing but shadows and dreams. Such false and ruinous systems of interpreting the Scriptures seem to me far more becoming to a lunatic asylum than a Primitive Baptist pulpit.

In regard to the parables of Christ, I am well aware that a few of our wisest brethren have, for a generation or so, somewhat differed in their views of some of the characters therein mentioned, and of course latitude may be allowed in such matters; but as for myself, I have no confidence in the greatly superior enlightenment of this pretentious century, and I decidedly prefer the plain old paths in religion to the misty new ones, and the old-fashioned, unsophisticated ways of interpreting the Scriptures to the new subtle ways; and I feel satisfied that there is a radical and essential distinction made by Divine grace between the humbled and penitent and returning younger brother and the angry, unforgiving and pharisaic elder brother, in the parable of the prodigal son

(Luke xv. 11-32); between the good-ground hearers on the one side, and the wayside, the stony-ground, and the thorny-ground hearers, on the other side, in the parable of the sower (Matt. xiii. 1-23); between the wheat and the tares, in the parable of the tares (Matt. xiii. 24-30); between the good and the bad, the just and the wicked, in the parable of the draw-net (Matt. xiii. 47-50)—“the kingdom of heaven” in verses 24 and 47 is plainly the *visible* and not the spiritual church; between the five wise and the five foolish virgins, in the parable of the virgins (Matt. xxv. 1-13); between the five and the two talent men, on the one hand, and the one talent man, on the other, in the parable of the talents (Matt. xxv. 14-30); just as there is certainly such a distinction between the sheep and the goats, the blessed and the cursed, in the description of the last judgment (Matt. xxv. 31-46); between the believing who are to be saved and the unbelieving who are to be damned (Mark xxi. 16); between the elect, and living, and believing, and loving, and obedient children of God—the vessels of mercy of Paul’s epistle to the Romans—on the one hand, and the non-elect, and spiritually dead, and unbelieving, and hating, and disobedient children of the flesh—the vessels of wrath—on the other hand, who wilfully, greedily, and inexcusably sin against God, notwithstanding the light of nature which every intelligent and responsible human being has, suppressing and falsifying even the natural evidences, everywhere around them, of the being and perfections of God (read with especial care the first chapter of Romans, and compare it with 2 Tim. iii. 1-5; Acts xiv. 15-17; xvii. 22-31; Job xii. 7-10; xxxviii.; xxxix.; Psalm xix. 1-4; Isa. xl. 26), and who shall at last stand justly condemned and silenced before God (Rom. iii. 19)—with one and a half exceptions (within the last three years) all our writing ministers have always thus explained the first chapter of Romans (by “a half” I mean that this minister applies the 18th and following verses of that chapter to *both* the elect and the non-elect—only one minister applying these verses entirely to the elect, and severely condemning all who do not agree with him in this novel view); between those who are washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God, on the one hand, and the unrighteous, fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, and extortioners, excluded from the kingdom of God, on the other hand (1 Cor. vi. 9-11); between those in whose hearts shine the light of the knowledge of the glory of God in the face of Jesus Christ, on the one hand, and the lost and unbelieving, who are blinded by the god of this world, on the other hand (2 Cor. iv. 3-6); between the beloved, believing, and obedient servants of God, on the one hand, and the false, and covetous, and adulterous teachers, who, after a vain and transient profession of godliness, relapsed into the sins from which, like the filthy dog and sow, their inward natures had never been cleansed, and whose last

state, like that of the man out of whom the unclean spirit voluntarily went only for awhile, was worse than the first, on the other hand (2 Pet. i. 1-11, iii. 14, 17; ii; Matt. xii. 43-45); between the righteous and holy, the blessed, the saved, who are written in the Lamb's book of life, the servants of God, having His name in their foreheads, delivered from the curse, entering into the Holy City, the New Jerusalem, and walking in its light, and reigning for ever and ever on the one hand, and the filthy and unjust, the false, dogs, sorcerers, whoremongers, murderers, and idolaters, shut out of the Holy City, on the other hand (Rev. xxi.; xxii). The fundamental and eternal distinction made between these opposite characters—the elect and the non-elect—by the grace of God, should never for a moment be forgotten or ignored (Mal. iii. 17; 1 Cor. iv. 7; Eccles. iii. 14; Psalm cxxxviii. 8; Philip i. 6).

#### 8TH—APPLYING ALL THE SCRIPTURES TO PRESENT EXPERIENCE.

This is a most lamentable perversion of the Scriptures, similar to the foregoing, and has been born among us in the present generation. If carried out to its full extent, it blots out all the past and all the future. If we are to believe nothing but what we have experienced, we will deny all the literal truth of Scripture history and Scripture prophecies of all the events that have not yet taken place, including the creation of the world out of nothing, the destruction of the world, first by water, and then by fire, the resurrection of the body, and the eternal realities of heaven and hell. It was *exactly* this species of heresy—pseudo (or false) spiritualism—that the Apostle Paul condemned in Hymenæus, Alexander, and Philetus (Tim. i. 19, 26; 2 Tim. ii. 16-18), as gangrenous and ruinous. These wise philosophers applied all that the Scriptures said about the *resurrection* to the mere spiritual rising of the soul from the death of sin, in present experience, and declared that the resurrection was already past—in other words, they, like the ancient Hindoo and Greek heathen philosophers regarding matter as the source of evil, denied the resurrection of the body, and with this denial, they overthrew the whole system of Christianity (1 Cor. xv. 16-23). And in the latter part of the apostolic age, the same spirit of heathen philosophy, considering matter essentially evil, denied that Christ came in the flesh, or was literally incarnate, but represented His birth, and life, and death as unreal and visionary, and this heresy was denounced by the Apostle John as antichrist (1 John iv. 3). In the self-same manner heathen philosophy in the Primitive Baptist church to-day seeks to turn all the literal truths—especially all the future eternal truths—of the Scriptures into fables. Under the magic wand of a pretended spiritualization, the tremendous realities of the final resurrection and judgment, the everlasting happiness of the righteous, and the everlasting punishment of the wicked dissolve into the illusory and fleeting picture of the present momentary life. Such a pernicious system of interpretation is but the

echo of the voice of Satan in the Garden of Eden, *giving the lie to the word of God* (Gen. ii. 17; iii. 4).

I do not mean, by anything that I have here said, to condemn the drawing of moral and spiritual lessons and illustrations for the guidance, warning, instruction and comfort of the people of God, from all the parables, and from all the literal truths, both past and future, of the Scriptures; but what I mean is to condemn uncompromisingly every denial of those truths.—S. H.

[TO BE CONTINUED.]

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### CHRIST'S HUMANITY.

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O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matt. xxiii.

Christ's two-fold nature is a great mystery. The Scriptures declare it a great mystery (1 Tim. iii. 16). Reason and science cannot solve it; it is hid from the very princes of worldly wisdom (1 Cor. ii. 8). Christ was man and he was God—**ONE PERSON** with two natures—the nature of God and the nature of man. It is a mystery so profound that science and human reason fall down before it as the band of men and officers fell backward to the ground before Christ (John xviii.)

But mystery as it is, it is an essential truth—one so much so that our hope of eternal salvation, nay that very salvation itself, would forever perish without it. He was a man, but his humanity was sacred; he was not defiled and depraved by sin as we are; but nevertheless he was a man, and not an angel, "but was made a little lower than the angels for the suffering of death."

As a man, he was born as other men; he was born a helpless little babe, and was swaddled as other children; hungered and was nursed at his mother's breast, and slept, and was carried in his mother's arms, as other helpless children are. He learned to walk and talk as others, and grew "and increased in wisdom and stature, and in favor with God and man."—Luke ii. And it is certain, therefore, that as a man he knew more when he grew to manhood than he did as a babe, or as a little boy at his mother's knee. It is written that he even learned obedience by the things he suffered; not that he was ever disobedient, but that he had a human soul, and therefore a human will, but not a sinful will, but still a human one, so that he cried out in great agony to the Father that if possible the cup might pass from him, nevertheless not MY will but thine (thy will) be done, he submissively prayed. There was nothing in his mere human appearance indicating that he was more than other men. Men who were in daily contact

with him saw him only as a man; and only those whose eyes God had opened, saw him as the Christ, the Son of the living God. In this way the apostles saw him, while others saw in him, only and no more, than Jeremias or Elias, or one of the prophets. And Jesus told his disciples that they were blessed, for that flesh and blood had not revealed it unto them, but the Father in heaven. In the same wonderful way he was revealed to Simeon and Anna, in the temple, as the "Lord's Christ." But to the unregenerate he was without form or comeliness, with no beauty in him that they desired him. Only those who had been humbled by grace could receive him then, and the same is true to this day, and will always be true.

He was born in a manger—nothing in that to build up the pride and vanity of the human heart—in Bethlehem, but was brought up to thirty years of age in Nazareth, a village in the hills of lower Gallilee. He had no schooling that we know of, save what he got in the family circle, and maybe in hearing the Scriptures read on the Sabbath day in the Synagogue. But he grew in wisdom as well as in stature, and at twelve years of age his answers and questions in the temple at Jerusalem astonished the doctors. His parents went yearly to Jerusalem to the Passover, and carried the lad Jesus with them that time at least; and it seems that at that time Jesus felt a call, at least to some degree, to the work that he came to do, for he said to his mother, who had returned to Jerusalem for him, "Wist ye not that I must be about my Father's business?" But he went down with them to Nazareth, "and was subject to them."—Luke ii.

There is nothing else recorded of him until he was thirty years old, and was baptized and entered upon the work of his ministry. But though it is not written, we know that he was in daily communion with the Father; that he probably spent many nights in the hills of Gallilee in prayer. We know this from his practice and from his teaching; for he did not come forth as a Teacher sent from God without having received the words that the Father gave him to give to his people. He came as a teacher not from the feet of Gamaliel, or the schools of men, but from the school of the Father, so that he entered upon his work fully equipped of God.

As a man, he was a Jew, and in the flesh was related to the Jews as a kinsman, and had, as is natural, that peculiar attachment for them that all men have for their kinfolds. The Jews were a nation of kinfolds; a people that had from the beginning kept themselves pure in blood from all other people. Abraham was particular that Isaac should not intermarry with other people, and so was Isaac and Jacob, and in fact it was a law among them from the beginning of their history, and has been for thousands of years, and it is true to this day, that the Jews are and have been a people that have literally "dwelt alone and not been reckoned among the nations."—Gen. xxiv., xxvii. and xxviii.

Their natural ties, therefore, as a people, were very strong, fostered as they had been for ages by unity of blood, of government and worship, and it is no wonder that these ties became intensified to a degree unknown to any other people on earth.

Christ was born of this people probably a score of centuries after Abraham, and spent his life among them, thirty years of it in serving his parents as an obedient son. And his parents being pious Jews, he no doubt heard from infancy more or less of Jewish history; for living the retired life they did, it was no doubt their chief delight to talk of the God of Abraham, of Isaac, and of Jacob; of the hard bondage of Egypt, the exodus, the Red Sea, the wilderness, the manna, the law written on tables of stone, the pillars of cloud and of fire, and in short, of the whole history of this peculiar people, so that it may be said that Jesus, like Timothy, knew Jewish history from a child.

Jesus loved the Jews as his family, and especially did he sympathize with them in their poverty, for his parents were poor and he knew by experience the privations and hardships of the poor; and they were especially severe in his day, for the Romans had subjugated them, and they were plundered by merciless foreign tax-gatherers, and foreign soldiers were quartered upon them; and worse than all, their own rulers and priests, who should have sympathized with and relieved them all they could, added to their burdens, corrupting more and more their already decaying religion. The outlook was gloomy, but bad as it was then, it would be worse, and Jesus knew it, and it grieved his pure and tender heart. For Jerusalem was to him the city of God, and its temple the Father's house, so that it roused his holy indignation to see it desecrated by greedy and hypocritical priests, and at one time he drove the greedy hucksters out of the temple with a whip. He knew how his poor, misguided kinsmen were led and had been led by them for ages, and how at last it would end in the destruction of the city and temple, and of their own lives. And it grieved him—grieved him so much that he wept; and only one other time is it recorded of him that he ever became so moved as to weep. Weeping he cried out: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave within thee one stone upon another; because thou knowest not the time of thy visitation."—Luke xix. In the same spirit he cried out, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not!" So great had been and was their infatuation under false teachers, that their danger was hid from their eyes; they could not see it, but still in the face of

all the afflictions brought upon them by departures from God, they would not hear the warning of Jesus, and be saved from the danger impending over them.

I do not say anything of what had to be, for that does not concern our subject, but only that willingness in Jesus to save them from the fate awaiting the course they were pursuing, and had been pursuing for many years; that is the subject we are dealing with. It was the love that he had for them as his flesh and blood, like the love that Abraham had for his son Ishmael (Gen. xxi.), and David had for Absalom (2 Sam. xviii.), and Paul had for the Jews (Rom. ix.) But Abraham had another love for Isaac, but the same fleshly love for Ishmael that he had for Isaac, but a love for Isaac that he did not have for Ishmael. We have the same fleshly love for all our children, but for those of them that are regenerate we have a spiritual love that we cannot have for the unregenerate of them; and we are therefore related to the regenerate of them in a sense in which we are not related to the unregenerate of them. So was Christ related to his true disciples in a way that he was not related to other Jews; but he loved them, and it grieved him as a Jew to see what was coming upon them. For God has a care for all his creatures, as creatures, and holds them responsible for their conduct.—Acts xiv. and xvii., 30-31.

I say nothing now of the last verse, which may be a prophesy of the return of the Jews, and would refer to Rom. xi. as perhaps having reference to the time when the elect Jews should say, "Blessed is he that cometh in the name of the Lord."

This article is written at the request of Bro. G. B. Bateman, of Nebraska, and I am sadly conscious of its great imperfection; and I may have a wrong view of it, but I am willing to exchange it for a better one. It will be seen that I have treated of Christ almost altogether as a man, as the subject seemed to me to relate to Him mainly in that sense. Pray for me.—R.

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### SECRET BOOKS.

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*Dear Bro. Mitchell:* I would be glad if you felt inclined to write through the MESSENGER on secret pamphlets and books. The first I ever knew of these things was in Johnson county, Texas. A Missionary Baptist preacher was agent for the books, and sold them at *five dollars* per copy. A Campbellite preacher also took an agency for the pamphlet selling them for \$2.50. Some sold in Chickasaw at two dollars, and now they are here in Oklahoma selling for \$4.00. The buyer of these secret books and pamphlets is debarred from saying anything about their contents by signing a pledge to keep it concealed. Now, Brother Mitchell, I want you to publish in the MESSENGER what you think of old Baptists carrying these books around for sale, or of

their buying them under a secret pledge not to disclose their contents, and oblige.

*Lexington, Okla., Nov., 1893.*

CHARITY E. DAVIS.

We are not aware that the question presented above by Sister Davis has ever been agitated among our people before, but we must say, from the manner in which the sister presents the question, it is certainly worthy of some thought and investigation. At present, however, our information is too limited to attempt to say much about such things, further than to remind the reader that these secret pledges have never been in good keeping among Primitive Baptists in this country, and they regard them as in bad odor in such texts as show the "evil doer as hating the light lest his deeds be reproved." John iii. 20. God commands his children to "prove what is acceptable to him and to have no fellowship with the unfruitful works of darkness, but rather to reprove them, because it is a shame even to speak of those things that are done of some in secret." Eph. v. 11.

We know nothing of these books to which Sister Davis refers, but we do know that sometime ago, a proposition was made that if we would commend a certain book to the public, which was selling at \$4.00, and sign a pledge to conceal its contents from all persons except our own immediate family, we could have the book free of charge. Considering that this liberal proposition was but a net to ensnare our Primitive Brethren by my example, I declined to put my feet into the net or to bite at the bait, and here I leave the subject for the consideration of others.—W. M. M.

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### SHORT OBITUARIES.

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Considering the number of obituaries received, and the desire for their speedy insertion in the MESSENGER, it is important that these notices, as a general rule, should be short, unless there are some very remarkable incidents in the life or death of the deceased. These notices are mostly of local interest, and only a limited space in the MESSENGER can be given them, without crowding out other important reading matter.—M.

## THE SCRIPTURE FORESEES.

Some time ago a brother, whose name I have forgotten, requested my views of the meaning of that text in Gal. iii. 8, which speaks of the "Scripture foreseeing that God would justify the heathen through faith, and preached before the gospel unto Abraham, saying, In thee shall all nations be blest."

The chief point of enquiry is to know how the Scripture can be said to foresee or preach the gospel to Abraham, and yet what we generally call the Scriptures in the letter of them, were not given of God or that part of them written by Moses until several hundred years after Abraham's day. How then could the written Scripture either foresee or preach the gospel to Abraham before it was written? It could not. And this would be an insurmountable difficulty in understanding this text, if nothing more or less than the letter of the word or written Scripture is intended. But when we remember that "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," it cannot be unreasonable or unscriptural to believe that the spirit of prophesy and of inspiration was the same before the Bible was written that it is now, and the same that it was when it moved the prophets to speak in God's name the things that "are now reported unto us by them who have preached the gospel unto us with the Holy Ghost sent down from heaven."—1 Pet. i. 12.

This spirit of inspiration by which all Scripture is given, is designated in the text as foreseeing and preaching the gospel to Abraham, even before the letter of the Bible, or any part of it, had been written. This Holy Spirit has, in all ages of the world, been the great revealer, expounder and teacher of all things pertaining to the gospel of our salvation. It has ever been, and is now, the only true gospel preacher the world has or ever will have. It is the Spirit of God and of Christ. It was in the prophets of old and testified beforehand of the sufferings of Christ and of the glory that should follow, just as it foresaw and preached the gospel to Abraham that God would justify heathen Gentiles through faith in the atoning blood of Jesus. Abraham, by the teaching of this Spirit, "rejoiced to

see the day of Christ" and he saw it and was glad. The spirit of inspiration and of all acceptable worship, has been the same in all ages of the world from Abel's day till this hour. It has never varied. The outward forms and ceremonies have differed, but the spirit of it never. Without faith it is now and ever has been impossible to please God, or render any acceptable worship to him. "Whatsoever is not of faith is sin," and no man can originate or exercise faith. It is God's gracious gift and a fruit of his Spirit. True worshipers of God are exercised by faith in Jesus as the Foundation of their hope, but they cannot exercise faith; it exercises them. With regard to the Scripture, foreseeing and preaching to Abraham, it seems to us that the spirit of inspiration is to be understood and not the mere letter of the written Scripture.—W. M. M.

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I have received from Eld. W. H. Harrell, of Dallas, Texas, a kind letter saying how gladly Eld. Hassell has been received, and how comforting and instructive his preaching has been to God's people in Texas, and how thankful we ought to be to God for so excellent a gift to us as He has given us in Bro. Hassell. But it, during the Christmas time, has got mislaid, and it will be published should we find it in time. Meanwhile, we thank Bro. Harrell for it, and would be glad to hear from him at any time.—R.

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## EXTRACTS.

### "LOOK HERE."

DEAR BRETHREN: Under the above caption, in January number GOSPEL MESSENGER, 1894, page 11, are some propositions to which I wish to call attention. Doubtless many have already availed themselves of those liberal offers, without thinking of the sacrifice they are to Eld. Respass. What would be our gain by such discounts, would be a positive loss to Eld. Respass. Our individual gain would be very little, but the aggregate loss to the MESSENGER would amount to many hundred dollars. No, brethren, we cannot afford to discount our just dues in that way. The subscription price is already very cheap, when we consider the style in which it is gotten up. If Eld. Respass has offered these inducements—and I am sure that he has—in order to enable him to collect what is already past due, and to enable him to continue the publication of the MESSENGER, we should exert every possible means to pay that we owe, and then use our utmost endeavors to increase the circulation, that it may be sent to thousands of the lovers of

truth that are denied the privilege of hearing any other preaching congenial to their faith. By our sheer neglect we should not deprive such of the enjoyment that the perusal of the pages of the MESSENGER affords. I make this general appeal unsolicited by any one, but because I love the doctrine advocated in its columns, and if by our delinquency we stop its publication, it would be a great wrong. I hope that these lines will be read and considered in the spirit by which I hope they are written—in the spirit of brotherly kindness. Yours to serve.

*Stroud, Ala., Dec. 22, 1893.*

W. R. AVERY.

SOAPSTONE, N. C.—*Dear Bro. Respass:* While reading Eld. Mitchell's narrative of the "Stray Sheep Brought Home," it reminded me forcibly of an incident that occurred in my younger days. In my mother's church there was an old brother who had been up to the time I am writing of, a faithful, zealous member for about forty years. He would go through cold and heat, wet and dry, to his church meetings and far and near to hear the gospel preached, regardless of seed or harvest. Well, when the late war came and ended and the people all split up and divided, they let politics get a foothold in the church, and of course confusion followed. This old brother let his ambition run away with his better judgment, because all the members of his church could not see as he saw and believe as he believed politically. He got the "pouts," as I shall call it, and staid away from his church for months, perhaps a year. Well, the church had enough to attend to, to straighten out the knots and kinks that had got messed up during the war. The church would meet monthly, but there seemed to be but little love and fellowship among them. It was referred, business and offense, from time to time till, I think, they were getting tired of it. After so long a time they met at their conference with the intention, I think, to make a short work of it. In came the old pouting brother, and the pastor preached as usual and then went into conference. They called up a case of an offending brother that had been running on from month to month, and the members talked and he plastered till it looked as if it was not going to be settled that day. This old pouting brother, who had been a silent listener all the time, at last arose slowly with tears in his eyes and humility depicted on his countenance, and said (I think I can give the exact words, as I was present): "Dear brethren and sisters, when I started here this morning I said to all the world, like Abraham said to his servant when he went to offer up Isaac, 'You stay here while I go up yonder.' I have come prepared to forgive everything of the past; if I have ought against one of my brethren or sisters I freely forgive it all to-day; and if there is one of you here to-day that has ought against me, I beg you to forgive me." Well, the church was so melted down with tears of love and forgiveness that I suppose they forgot all about the offense of the other brother. There was

not another word said about it. It seemed the whole church was then and there restored to love and fellowship, and the old brother was a faithful member to the day of his death. He died July 4, 1891, in his ninety-second year of age.

As the years went on the church began to prosper and many were added, and among the rest the unworthy writer. They became somewhat excited and took in too many, which of course brought trouble on the church. They worried on a long time with the unworthy members, the pastor being a good, easy man, willing to forgive his brothers not only seven times but seventy times seven, whether he turned and said I repent or not. Finally, the pastor died, and the church not yet rid of its unruly members. It then chose this pouting brother to be head and moderator, knowing his good sense and judgment. As soon as we could be reconciled to the loss of our beloved pastor, the old brother concluded to see what he could do with those unruly members. When we met in conference again, the old brother rose up and said: "In olden times, when they went to clean up the house of the Lord they found the book of the law; now it is time for us to clean up our house and see if we can't find some church discipline." So he went to sweeping and cleaning and swept out three without any mercy, and was about to sweep the fourth when we called him to halt. We wanted to beg a little and have a little mercy on the old sister, although she deserved to be excluded; yet we were willing to bear with her. And the church has had rest and peace ever since.

Bro. Respass, bear with me a little longer while I write something about this old sister who came near being swept out of the church. I love the old precious souls so well I like to talk to others about them. She united with the Baptists before the split. She told me one day how troubled and vexed and distressed she was when the Missionary storm began to rise—some holding one way and some another, brethren too that she had great confidence in and thought that they had better sense than she had, and they were divided. Which way to go she was undecided and much perplexed over; but it was decided for her. She went to her church meeting one day, and there were but few present. As she went back home, all alone in sore distress over the condition of the church, all at once she said one side of the road became midnight darkness and the other side noonday brightness, and she saw men coming meeting her walking in great haste, one some distance behind the other; men whom she knew, and several of her relatives, all members of the church. As soon as they got even with her they would turn off of the road, either into the light or the darkness, and but very few turned into the light. She said to herself, Now, I am satisfied; I will watch and see how those brethren that turned into the light go; I am sure that is the right way. And so those brethren held on to the old Primitive faith and so did she. Although her husband went

with the Missionaries and staid awhile, they could not budge her; she stood firm in her faith. She died last March, aged about ninety-two years. Your sister in hope, VANDELIA E. JONES.

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### ORDINATION.

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At the request of the Primitive Baptist Church of Christ at Holly Springs, Newton county, Georgia the following named elders, to wit: J. G. Eubanks, E. L. McDaniel and William Adams, met with the church on Saturday before the second Sunday in December, 1893, for the purpose of ordaining Bro. J. F. Moss to the functions of the gospel ministry. After an appropriate and able discourse by Eld. J. G. Eubanks, the church met in conference, Eld. William Adams, moderator. The church appointed Deacon W. L. Davis to answer for her, and presented Bro. Moss to the presbytery for examination. Eld. William Adams examined the church as to the qualifications of Bro. Moss, which was satisfactory, and then proceeded to examine Bro. Moss, touching his faith and call to the ministry, which was satisfactory. The presbytery then proceeded to set Bro. Moss apart to the work whereunto God had called him. Prayer by Eld. E. L. McDaniel. Laying on of the hands of the presbytery. Eld. Eubanks proceeded to deliver the charge. The right hand of fellowship was extended by the presbytery, followed by the brethren and sisters. Adjourned in regular order.

S. H. STARR, JR, Clerk.

WILLIAM ADAMS, Moderator.

SNOW HILL, ALA, December 10, 1893.—ELD. RESPESS—*My Dear Friend*: I feel that it would be very ungrateful in me not to acknowledge the receipt of your discourse on "Naaman the Syrian," and extend to you my sincere thanks for same. Truly, it did my soul good to read it. I had read before about Naaman the Syrian, but had not thought that such soul comforting truths could have been gotten from the subject. You deal with the subject in such a plain way that the most unlearned can comprehend it. Truly, it was the Holy Spirit speaking through you, to the edifying His people, for we know that of ourselves we can do nothing. With God all things are possible, and we are told that His strength is made perfect in weakness, or through weakness. I have often wished and prayed that I might understand the Scriptures, for in them we think we have eternal life. But no amount of reading, studying and meditating on the Scriptures will avail us anything except we are guided and taught them by the Holy Spirit of God. Truly, you are able, through the power of the Holy Spirit, to get much out of little, to make plain to others what seems to them to be obscure. It is a great comfort to me to read the productions of those who are taught by the Holy Spirit to make known the great truths and hidden mysteries of the Scriptures. I pray that you may be blessed with

health and temporal things of this life and that the Lord will continue to bless you spiritually to the edifying and comforting of His people throughout the land.

Please remember me and mine whenever you pray to our Heavenly Father, for I feel the need of the prayers of the people of God. We are told that "The effectual, fervent prayer of a righteous man availeth much." I subscribe myself yours in a humble hope of a better life beyond the grave, E. B. PURIFOX.

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## OBITUARIES.

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### ORPHA ELIZABETH CONNELL

Was born September 2, 1886, and departed this life October 6, 1893. She died very suddenly with meningitis. "Orp," as she was called, was such a sweet, loving child, to know her was to love her. She was idolized by the family. She would stand by her little baby sister and rock her and sing "Jesus loves the little Christian," and oh, how sweet it did sound. The pet of the family is gone; we feel like she is at rest.

Monticello, Fla.

MAUDE MASSEY.

### MILLARD SIMS.

WHEREAS, On August 2, 1856, our dear and much esteemed brother, MILLARD SIMS, was received into the fellowship of the Hickory Creek P. B. Church, located in Jasper county, Illinois, and buried with Christ in baptism by Eld. Simon Billings, of Indiana, and has been with the church for nearly forty years, enjoying the many pleasant seasons and spiritual blessings so bountifully bestowed upon her; ever ready to bestow any favor or blessing in his power on the church, both spiritual and temporal; and whereas, on September 1, 1893, he died in the full assurance of faith, and has gone before us to the spirit land; therefore

*Resolved*, That we, the members of the said Hickory Creek Primitive Baptist Church, in conference assembled, do regret and deeply mourn the loss of our departed brother. By his death the church has lost a kind and worthy member, the country a good citizen, the family a kind and affectionate husband and a loving father.

*Resolved*, That these resolutions be adopted by the church, and that a copy of the same be sent to THE GOSPEL MESSENGER for publication, and that they be spread upon the church record, as our last sad tribute of respect to his memory.

Unanimously adopted by the church at her meeting for business Saturday, November 11, 1893, and signed in her behalf.

ELD. J. F. GEORGE, *Moderator*.

I. B. PARR, *Clerk*.

### FANNIE UPCHURCH.

Little FANNIE UPCHURCH, child of P. O. and Zilphy Upchurch, was eleven years old September 5th, and died October 22, 1893, of hydrophobia. She was bitten by a mad dog January 29, 1893, and it was hoped by friends, and especially her parents, that no evil would come of it, but on October 19th she felt some symptoms of the dread disease, and on the evening of the 21st she grew worse very fast, and for about six hours she had hard convulsions, and at sun-up she past away into (as we believe) the blessed paradise of God, for she left unmistakable evidence of this blessed change. Some hours before her death she began to talk, and told the family she wae going to die, and referring to two dead

brothers, said, "my brothers are here, and have come for me; they have angel wings, and there is a pair for me. Angels are in the house." She insisted that the family should not grieve for her, and said, "While you will be mourning and weeping, I will be happy in heaven." When asked what she wanted, said, "I want to talk of heaven and heavenly things," and that she had prayed for the Lord to bless her and he *had* blessed her, and then she sang, "There's a land that is fairer than day," and spoke as though she had entered into glory, saying, "Papa, didn't I die a hard death? and now I am in heaven and so happy. Papa, I pray you will die a sweet death, and not hard like I have." She bade farewell to her brothers, sisters and parents, and told them to live a quiet and peaceful life and to follow her; and said to her papa, "Papa, I want to live with you all, but Jesus calls and I must go and follow him." At one time she spoke of Bro. Tommie's little daughter, cousin of her's, and of Sister Tommie, that died in September, and said, "Sweet Eunice, I will see her mamma before she wil." Her constant prayer was, "Lord take me," and she often said, "I pray I tell the truth." Her conversation was indeed heavenly, for no one ever witnessed such things before in a child of her age. We have but few of the many precious words that fell from her lips. She gave direction about her grave, and asked them to put flowers upon it.

I would say to the family grieve not, for you have something to comfort you in the death of Fannie. Be of good cheer, "She is not dead, but sleepeth."

REES PRATHER.

#### SIMON COX.

SIMON COX departed this life June 18, 1893, at the residence of his son, Deacon W. W. Cox, of Taylor county, Ga. Uncle Simon was in very advanced age. The date of his birth cannot be accurately ascertained, but from the best information I can get, he was at least in his ninety-fourth year. I have heard him repeatedly say during the present year, that he had been a voter seventy-three years, and that his first vote was legal. He obtained a hope in Christ and was baptized at New Hope church, Macon county, by Eld. Wm. Hubbard, May 7, 1853. He afterward moved to Taylor county, and united with the church at Bethel, where he lived a worthy and dearly beloved member until his death, and where his remains now rest. I have had many years' acquaintance with the deceased, and was for *twenty years* in care of the church of his membership, having baptized several of his children, and if called upon, I could not mention a Baptist who lived a more orderly, unassuming and Christian life than he did. He died without a stain upon his long life, either as a man or a Christian, and I do not know how I could pass a higher encomium than this; and his life justly merits it. His seat was never vacant at meeting, if he was able to fill it, and he always met the brethren and sisters with so much pleasure, and had such a child-like and happy disposition, that all who knew him loved him. As a husband and father he was kind and affectionate, but firm in discipline. He and wife, who survives him, being left alone, and having become very feeble, at the solicitation of their children, consented to move to their son's, and lived in his yard until his death. In order to express much in a few words, I will mention one incident: A few years ago, Sister Cox had a wealthy sister to die, leaving no heirs, and in her will, when she would have given them a nice legacy, they both told her that they did not want it; that food and raiment was all they desired; and that their children would care for them. This shows, beyond anything I can write, that their treasure was not upon earth, but though poor in this world's goods, they were rich in faith. I have never seen that grace and faith more plainly manifested than in Uncle Simon's last days. Often did he express himself to me and others as being exceedingly anxious to depart and be with Jesus. And the humble resignation of his aged companion to the

will of God. After having lived so long and happily together, how affecting to see her and hear her say, "Simon, you'll soon be home," and his reply, "Yes, and Jesus is with me." He was united in marriage in his youth to Lucy Adams, with whom he lived happily until his death. Unto them were born eight children; seven yet survive, and all have professed faith in Christ; two sons and three daughters are members at Bethel with their aged mother, who yet walks tremblingly three-fourths of a mile to meeting. The church, family and relatives are bereaved, but we cannot mourn as those who have no hope. May the Lord comfort and support the bereaved widow and family. J. G. MURRAY.

#### MRS. ANNIE LYLE.

Sister LYLE died at the home of Mr. and Mrs. Ball, at Raccoon, Chattooga county, Ga., April 11, 1893. She was born April 4, 1818. By comparing dates, it will be seen that she had been spared to old age, the greater part of which time had been spent in the service of her Master. About fifty-four years ago, she was baptized with Emmaus church, Coweta county, Ga., from where she moved to Chattooga county, in 1871. The writer was often assured that she loved the church, by her devotion. She was much afflicted in her last years, and her patient endurance showed the possession of the graces of the Spirit. Although, during the last year of her life she lacked mental activity, yet when the name of Jesus was mentioned, a glow of delight would appear on her time-worn yet lovely face. Sister Lyle had to battle with the affairs of life without her husband for the last twenty-five years of her life. She was the mother of twelve children, six of whom and her husband, preceded her to the grave. There are six daughters left to mourn the loss, yet their and our mourning is not as those that have no hope, hence we would comfort the loved ones with the comforts wherewith we are comforted, of God, which enables us in our bereavement to give thanks also.

W. C. BRYAN.

#### A. L. YOUNG.

It is with mighty sad feelings that I write you about the death of my brother, A. L. YOUNG. He was born May 18, 1853, and died November 22, 1893, being forty years, six months and twelve days old. He joined the New School Baptist church at Mt. Zion, Richmond Co., Ga., the same county in which he was born, and lived a consistent member up to his death. He was taken with colic on Saturday night, it turned to congestion of the bowels, and he died Wednesday night. He leaves a wife and one child eighteen months old. It is a good thing to be prepared to go when we are called. Your unworthy writer is the only brother of the deceased. Your brother in hope. L. I. L. YOUNG.

#### E. C. CRECELIUS.

Departed this life November 17, 1893, at his home in Scott county, Miss., Mr. E. C. CRECELIUS, who was born near the place of his death, July 1, 1839, aged fifty-four years, four months and sixteen days. Deceased was married to Miss Mary C. Harris, adopted daughter of Sandford T. and Susa Harris, February 8, 1866, by Eld. W. R. Butler; professed a hope and was baptized by his father, Eld. J. G. Crecelius, in Fellowship with Antioch Primitive Baptist church April, 1878, and lived a consistent member until his death. Bro. Crecelius had been an invalid about twenty years, and for the last seven or eight years almost helpless, from a stroke of paralysis, and during his long and sore affliction he manifested an almost unprecedented degree of patience and fortitude, always appearing cheerful and lively. He learned something of soldier life, with all its privations and hardships, having enlisted at the commencement of the late war between the States, with the Forest Guards, under Capt. T. B. Graham, 20th Mississippi Regiment, remaining true to

the cause until all was lost and the army surrendered. Bro. Crecelius, in either sickness or health, was genial, courteous and kind in his nature and disposition, making friends of all with whom he associated. During his last illness he seemed to be almost perfectly resigned to the will of God. He was laid to rest in Antioch cemetery; Eld. W. C. Roberts conducted the burial service. The number of people that gathered to witness his interment, clearly demonstrated the high esteem in which he was held by those who knew him. He leaves an afflicted but loving companion, three daughters, an aged father and mother, two brothers and two sisters, together with a host of friends, to mourn their loss. Weep not fond parents, loving wife and dear children, for he left abundant evidence that he had found peace with God, and had made his calling and election sure.

May God bless the bereaved, giving them the comforting and consoling influence of His holy Spirit, granting that they may be prepared to meet their loved one in the New Jerusalem, where congregations never break up and Sabbaths never end.

J. M. HUTSON.

*Steel, Miss.*

#### MARY A. WILLIAMS.

MARY A. WILLIAMS was born in Telfair county, Ga., July 3, 1852, and was married to Moses P. Williams November 8, 1877. She obtained a hope in early life, and joined the Missionary Baptist church 1875, and lived an exemplary life. She was a devoted Christian, a kind and obedient wife, a good and indulgent mother, and a most excellent neighbor. The writer visited her home a few times, and was never more kindly treated than by Bro. Williams and his good wife. Our acquaintance has been short but pleasant. There cannot be too much said in praise of this good woman; but alas, death has visited our brother's family, and claimed for its victim his worthy wife. She departed this life October 15, 1892, in the full triumph of a living faith.

I am as ever, yours to serve,

J. W. LOARD.

#### FERIBY WILLIAMS.

Sister Williams, the oldest member of Beulah church, and probably the oldest in the county, was born in Beaufort county, S. C., April 20, 1797, and died in the triumphs of faith April 4, 1893, lacking sixteen days of ninety-six years. Eld. Hiram Hand and myself tried to speak words of comfort to the relatives and friends at the home of her son, after which service her body was buried at the church cemetery, amidst a large concourse of friends and brethren. Her son, Jesse Williams, says that she had been a member of the church as long back as he could remember, but joined Beulah December 16, 1878. Her son Jesse, a good citizen and prosperous farmer, with his kind wife, cared for her and did for her all that affectionate children could do. Her last sickness was only of a week's duration, in which time she told her son of the good hope she had, and that she was ready and desired to go. Since his mother's death Jesse has united with the church.

J. W. LOARD.

#### MRS. NANCY S. TERRELL

Fell asleep sweetly in Jesus at her son-in-law's, James N. Studdard, on, September 29, 1893. She was a daughter of Joel A. Reeves, and was born in Jasper county, Ga., March 15, 1814, making her near 80 years old. She was baptised into fellowship of Hephzibah church, Jasper county, Ga., by Eld. Reeves, when young, and ever after lived an orderly and exemplary Baptist. Was united in marriage in 1841 to Joel L. Terrell, to whom were born five children, three daughters yet living, all devoted and tried Primitive Baptists. She and her dear husband, who was also a Baptist, walked together in the commandments and ordinances of the Lord's house until he was removed by death in 1874; after which

time she lived among her children, each one, be it said to their credit, desiring that she stay with them more, and doing what they could to render her comfortable in her disconsolate condition. She ever esteemed it a high privilege to meet with the saints of God, and always filling her seat at church when consistent, until about one year ago, when her health gave way. She suffered almost excruciating pain from catarrh of the lower bowels for months; nothing hardly equaled her suffering except the grace and faith with which the Lord blessed her; that enabled her to rise above it, rejoicing in God and trusting in Jesus as her "refuge and strength." She had *no fears* of death or that she would be forsaken, only feared that she might get impatient to go home, and would often say, "O, let me go, let me go, I want to fall asleep in Jesus, and wake no more," and at the same time, "Lord, *let thy perfect will* be done; I want *no will* but thine!" Her conversation, and songs she had sung, and service had enabled those visiting her to see and realize the truth of God's word that "it is better to visit the house of mourning than the house of mirth," and "that the day of one's death is better than the day of their birth." Said she, "Why can't I go? why can't I go?" Her daughter replied, "Mother, you can't go by yourself, you will have company; Jesus will come and go with you, and no evil will befall you." Her desire to die easy and rational was granted. For some time before she died she was easy and composed, and saw the heavens opened and the glory of God as did Stephen, being filled with the Holy Ghost, and recognising dear ones who had gone before, speaking sweet and heavenly accents. Thus passed away a saint of God as a shock of corn fully ripe, whose whole life is a living and standing example worthy of imitation in the varied relations of life. Before interment, Eld. M. F. Hurst spoke words of comfort to the living from the text, "For this corruptible must put on incorruption and this mortal must put on immortality." (1 Cor. xv. 53,) after which her remains were deposited by the side of her husband, there to wait till Jesus comes the second time with a shout of victory, and she meet him in the air, and so ever be with the Lord. May the God of peace be with the dear bereaved family, and enable them to live in peace and finish their course with joy, as did their pious and godly parents, is the prayer of the unworthy writer.

*Rutledge, Ga.*

JOHN N. HURST.

#### ELIAS WOOLLEY.

Died at his residence near Conyers, Rockdale county, Ga., September 11, 1893, Bro. ELIAS WOOLLEY, in the sixty-eighth year of his age. He was married to Mrs. Susan Rhodes September 17, 1846, and they both joined the Primitive Baptist church at Bald Rock, in 1854, baptized by Eld. Isaac Hamby, and he was liberated to exercise in public several years before his death, promising to be useful, but he became very much afflicted, so that he could leave home but very little. He suffered, no tongue can tell, at times especially, yet he had many pleasant hours. He was confined to the house a long time before his death.

As a citizen, he was quiet, peaceable and obliging, obeying magistrates and those that rule over us. Being taught by the grace of God, he lived soberly, righteously and godly. As a husband, he was kind and tender, ever willing to share with his dear companion in this life, a portion of all her sorrows and sufferings, and that she might participate with him in all the joys and comforts of life. As father, he was strict, yet tender and kind, ever teaching, both by precept and example, good morals, industry, economy and honesty. O, may the Lord give unto the aged and bereft sister, grace sufficient for her day, and implant within her heart the spirit of submission and be reconciled to His will in all things; and may his dear children follow the example of their loving father, remembering that the Lord doth all things well. He was carried to the meeting-house

where his membership was, and the writer tried to speak words of comfort to the dear relatives and friends. Some very appropriate remarks were made by my dear relative, J. F. Almand, using the words of our Saviour to Martha, in St. John xi. 25, 26: "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

W. D. ALMAND.

J. D. McRAE.

WHEREAS, God in his providence has been pleased to remove from us by death our much beloved brother, J. D. McRAE, we feel it due to his memory that we, as a Primitive Baptist church at Antioch, Thomas county, Ga., note his eventful life in our church record. Bro. McRae was born in Thomas county, Ga., November 10, 1848, and departed this life October 25, 1893, of hemorrhagic fever, aged forty-four years, eleven months and fifteen days. He was the oldest son of Bro. Murphy and Sister Francis McRae. He married Sallie Teel, and unto them were born fifteen children, ten surviving him, seven boys and three girls. Bro. McRae united with the church at his home, on his sick bed, September 10, 1893, and was baptized by Eld. Lee Hanks Wednesday, October 4, 1893. He said, as he came up out of the water, he longed to see that day come. Bro. McRae lived an exemplary life. He was beloved by all who knew him. He was upright and honest in all his dealings. He died in the hope of a blissful immortality.

*Resolved*, That a copy of these resolutions be tendered the bereaved family, and the Clerk send a copy to the office of THE GOSPEL MESSENGER, and a copy to the office of *Primitive Baptist*, for publication, and a blank page be left in the church book for inserting.

Done by order of the church in conference, December 9, 1893.

ELD. LEE HANKS, Moderator.

CALVIN SURLES, Church Clerk.

J. C. ADAMS, }  
CALVIN SURLES, } Committee.

ELD. ZARA PAULK.

DEAR BRO. RESPES: I herewith send you the obituary of our deceased and much beloved Eld. Zara Paulk, asking of your kindness to give space to same in your much esteemed periodical; though so much time has elapsed until I feel greatly impressed to ask space in your columns to give some little explanation in the way of apology, for such long neglect. I feel impressed to acknowledge, though painful as it is, but as the Lord's redeemed are an open, penance paying people, we should not fail to acknowledge our faults one to the other, so I will say just at the time of the dear brother's departure from this life, that strife and confusion arose up in the midst of the Pulaski Association to a great height, which has been long continued, and doubtless has bound burdens upon the shoulders of many whom I believe are God's children. During this time, I have met with many brethren and sisters who made inquiry of me why something had not been published as a tribute of respect to Bro. Paulk, and from their conversation I could quickly discern that their minds were carried back to the peace and unity which they had the comforts and consolations of under his administration. So I herewith send you a copy of the obituary that is spread upon the church minutes, in which the unworthy writer was selected to take some part.

Dear brethren in sister Associations, I trust it will not be an offense unto you if I beg and beseech of you that in honor to the grace of God that caused us to love the brethren—which love gives a knowledge that we have passed from death unto life, because we love the brethren—to endeavor to resist the pride of life and the lust of the flesh, together with many other temptations that so easily beset us and weakens that love,

and gives place to strife and confusion. I will conclude by saying that I desire an interest in the prayers of the brethren and sisters, at the same time acknowledging that if a brother at all, one in much shame and tribulation, only hoping to be borne up at a throne of grace.

*Sycamore, Ga., Dec. 12, 1893.*

D. J. PARKER.

WHEREAS, In the providence of an All-wise God, it has pleased him to remove from our midst by death, on March 7, 1892, our able and yet humble Eld. ZARA PAULK. His life was a most eventful one, and one worthy of imitation. He was brought to a knowledge of the truth August 23, 1856. He joined the church, and soon a gift was made manifest in him. He was an able minister of the gospel, and an excellent disciplinarian, and one whom we believe possessed great Christian fortitude, and was to be greatly noted for the kind, loving and tender way in which he did his work in looking over the flock of God; therefore be it

*Resolved*, That in his death the church has lost a dear brother, a faithful servant, and a zealous, Christian counsellor, for which we feel more keenly the loss; yet we mourn not as those without hope, for we should submit to that God that is too wise to err and too good to be unkind, knowing that all things work together for good to them that love God; to them who are the called according to his purpose; and that it hath been said, "If any lack wisdom, let them ask of Him who giveth liberally and upbraideth not." So we believe that our loss is his gain; now be it further

*Resolved*, That we extend to the grief-stricken family our heartfelt sympathies, and commend them to that grace which kept and sustained the departed one; also, be it

*Resolved*, That a copy of the above be tendered the bereaved family; also, that the same be spread upon the minutes of the church.

J. J. FOUNTAIN,	} Committee.
C. L. ROYAL,	
D. J. PARKER,	
J. A. SMITH,	
J. J. ROOKS,	

#### MARY J. ANDREWS.

SISTER MARY J. ANDREWS was born April 25, 1855, and departed this life after a few hours of intense suffering, in child birth, October 27, 1893. She was married to Bro. Jno. A. Andrews, the bereaved husband, who survives her, February, 1873, ten children having blessed their union, three of whom preceded her to the grave, leaving six sons and one sweet little girl most in her third year. "Sister Mary," as she was familiarly known, united by experience with our church at Salem, in Crawford county, Georgia, but a short distance from where she was raised, lived and died, and was baptized by Eld. Wilde C. Cleveland November 15, 1879, continuing a faithful member until the end, showing by her chaste conversation and pious and godly walk, that she was seeking a country out of mortal sight, whose Master and Ruler is God. She had a premonition of her death several months before, and still she was unmoved by the monster death, and continually expressed a desire to leave this sinful world and to be with Christ, dying in the triumphs of a living hope in Jesus, assuring her dear husband that the grace of God was sufficient. When he called her to his side to direct him in preparing dinner—she being taken sick at that time of day—she said, "I will leave you soon, and then you will have it all to do." The heart-broken husband could only say, "Don't speak that way, I can't bear it." She replied, "Remember Bro. Joel Mathews," and as the tears trickled down her cheeks she added, "May God bless him and his grace is sufficient for you." Now, we would ask mother, brother and sister to heed the dying admonitions to them, and to the heart-stricken husband and

precious children, we would say, "Weep not for wife and mother; she is not dead, but sleepeth, for they that sleep in Jesus, he will also bring with him." Elder Isaiah Grant preached her funeral on the day following, to a large audience of weeping relatives and friends, speaking much comfort to them from 1 Cor. xv. 19, after which her remains were quietly laid to rest in the churchyard at Old Salem.

*Knoxville, Ga.*

J. W. MATHEWS.

#### MRS. EUGENIA REBECCA SPENCER.

SISTER SPENCER was born November 25, 1825, and died July 30, 1891. We do not know in what year she united with the Primitive Baptists but we think she was baptized by Elder Dick Webb, in Pike county Ala. She lost her husband during the war, but raised six children, four sons and two daughters. Her moral influence over her own and her neighbor's children was unexceptionable—mild, but firm and persuasive. She loved the Primitive Baptist cause, and spared no labor nor pains to make all feel comfortable and happy. A district meeting came off at her church on Friday before the third Sunday in July, one week before she died. Her health was too feeble to endure the fatigue of preparing for it. She fell while superintending her domestic affairs, and lay for some time before she was discovered in an unconscious state. Though she recovered her mental faculties, she was not able to attend the meeting. The writer and others visited her, and she expressed a strong hope in a blessed Saviour, and resignation to her father's will. We say to her children, follow her good admonitions and seek that blessed Saviour in whose presence to-day her redeemed soul is enjoying unutterable felicity.

*Farmerville, La.*

HENRY ARCHER.

#### LENA VILULIA NUNNELLY,

Daughter of Marion and Ella Nunnely, was born November 19, 1889, and departed this life September 24, 1892. She was taken sick about seven in the evening and died about one in the morning, and suffered extremely until just before the breath left her little body, when she smiled so sweetly and passed away with the smile upon her face. Oh, she was so dear to us; but He who has said "suffer little children to come unto me," called for her. Though we did all in our power, and begged for her, yet the summons must be obeyed, thus was little Lena taken from us, but we desire to be reconciled to His will, knowing she cannot come again to us, but by the grace of God we can go to her, where parting will be no more. She was buried at Pilgrim's Rest church, where her little body rests, but we believe her spirit is with Jesus. She leaves father, mother and two little twin brothers, together with many relatives and friends to mourn for her, yet we believe our loss is her eternal gain.

Asleep in Jesus, blessed sleep,

From which none ever wake to weep,

A calm and undisturbed repose,

Unbroken by the least of foes.

*Baileyton, Ala.*

HER MOTHER.

#### MRS. SUSAN SPRATLEY.

It is with a mingled feeling of sadness and joy that I chronicle the death of our dear daughter, SUSIE. She was born April 1, 1871, and departed this life October 8, 1893, aged twenty-two years, six months and eight days. She was married to Mr. J. R. Spratley July 21, 1887. It is a source of sweet consolation to me that I can say that Susie was in all her girlhood, a meek, humble and obedient child. She had not made any profession, but on the morning of the 7th she said that everything looked dark, and all of us looked like we had a veil over our face, and this made

*Could never when received*

all feel sad, but it was the medicine she had been taking. She remarked that she was dying. I asked her if she felt like she could trust the Lord, and she said that she could not say that she wanted to die, but was not afraid to die; that everything was not as clear as she desired; and then talked to her husband and oldest little boy, saying that she "surely would have to go;" and asked if we could not pray for her. She was asked who she wanted to pray, and she said her "darling husband." It being more than he could undertake, he called on R. O. Broadwater to offer prayer. In a short time she turned over facing the window and said, "Oh, what a beautiful world; oh, how bright it is; I never saw such a sight in this world, there is nothing to be compared with it." She said several times that she was rational. Turning back from the window, she began talking to her husband and little boy, telling how she hated to part with them. The youngest boy was not at home but was sent for. She seemed to fear that she would not get to see him. I drew near and said to her that I had been praying for her. She asked me if I thought my prayers were answered, and I told her that I did, for I had prayed that she might see and realize just what she was then seeing. She said that she had never felt it her duty to join the church before, but if she could get up now, she felt like she could join; that she had, prior to her sickness, felt different; had rejoiced at times, but wanted a brighter evidence. Turning her head again she began speaking of the beautiful sights. "Oh, how bright it shines! I see snowy white and silver bright walls." She said it got brighter and brighter, "It looks like a palace; I see golden rods and pearly gates." She said it was no little spot; it was beautiful and bright as far as her eyes would let her see. "I see carriages coming after me, and it seems like they have stopped." She then spoke of Rutherford, her little boy, saying the Lord was just waiting for him to come that she might see and talk to him. Rutherford soon came; she told her husband to keep all the children together, and speak often to them of their mother. She had the baby brought to her, and called to her husband to know what he was going to name it. He asked her what did she want it named, and she said she had been thinking of naming it Minnie Lee, and they did so. She kissed the baby, telling it that it would never know what it was to have a mother. My wife asked her what she wanted done with the baby, and she said she wanted her mother to take it and keep it until it was large enough to be handled well. She spoke to her husband in regard to where she should be buried, and he asked her if she had any choice place. She said she felt like she wanted to be buried at Emmaus church, but desired to be buried where he (her husband) might be buried by her side, and asked him if he had any choice of places, and he said not; so it was understood that she should be buried at Emmaus. The church having no burying ground, purchased three-quarters of an acre for that purpose, and Susie was the first to be laid in the cold earth there, to await the morning of the resurrection, when we believe she will come forth an immortal body, fully and completely clothed with that beautiful robe of righteousness that the righteous Judge will give all that love his appearing. Susie got along very well until the baby was nine days old, when she took a back-set, and afterwards took the pneumonia and other troubles. The 7th of October was the bright day with her. She died on the morning of the 8th, without a struggle, leaving a husband, three children (the baby being only eighteen days old), and many relatives and friends to mourn our loss. She requested all present to not grieve after her, but to meet her in heaven; there would be no parting there. Bro. C. M. Smith preached her funeral. May the Lord bless all to our good.

Moreland, Ga.

J. A. HUGHENS.

Vol. 16.

No. 3.

THE GOSPEL MESSENGER  
AND  
PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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MARCH, 1894.

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

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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.*

Ed. R. W. Durdan

# Gray Beard a Good Medicine.

Hear what Eld. A. R. Strickland, a prominent minister of Birdford, Tatnall county, Ga., says, under date of December, 1893:

MR. Z. D. RESPESS—*Dear Sir:* I would say, for the benefit of the public, that I was troubled with rheumatism in my hips for three months, and being Agent for **Gray Beard**, I concluded to give it a trial, and after taking two bottles and a half, I was cured. Also, Sister DeLoach was suffering from a stroke of paralysis, and I advised her to try it, and she did so, and it helped her most surprisingly. *I do believe that it is a great medicine.* Several of my neighbors have tried it for general health, and found it to be good. You will please send me two dozen more bottles.

Your friend,  
A. R. STRICKLAND.

## 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,  
After Trying Gray Beard:**

"My son, who has tumor in his side, is being cured by Gray Beard. He has had the tumor cut and worked on by physicians a long time, but it has continued to grow worse until we got hold of Gray Beard. I believe my son is getting well."

☞ We sell Gray Beard at \$1 a bottle six bottles, \$5.

**Z. D. RESPESS & BRO.,**  
BUTLER, GEORGIA.

☞ Gray Beard cures Cancer, Scrofula, Sores, Syphilis, Rheumatism, Erysipelas, Chronic Sore Eyes, Chills and Fever, Ring Worm, Tetter, Dyspepsia, Biliousness; improves the digestion, regulates the bowels, gives an appetite, makes you sleep ☞

# THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 3. BUTLER, GA., MARCH, 1894. Vol. 16

## GOSPEL AUTHORITY.

BELOVED BRETHREN: The brotherhood would do well to seek to correctly understand *where* and *to whom* the exalted Head of the Church has committed or given the authority or administrative power of the gospel. Therefore, permit me to submit to the scriptural consideration of all your readers some thoughts upon this important practical subject; for it involves correct discipline in the gospel, and the peace and welfare of the churches of the Saints.

It is understood by our people all, that the authority given in the gospel of Christ is not legislative, but administrative only. It is likewise conceded by us all that the church itself is the highest ecclesiastical or gospel authority under Christ on earth. Let me add, that there is no other authority; for He gave this authority to the church alone. The church, then, is His kingdom militant and administrative, in which He alone is the King and Lawgiver. This will not be denied. Should it be claimed, however, that the Lord Jesus gave authority to the twelve Apostles, as His princes and judges in His gospel kingdom, which is true, still they are *in* the kingdom and *of* the church, and are its servants for His sake. Therefore their judgments and decisions stand approved by the church. See Acts xv. It is a gospel axiom, then, that there are no *masters* in spiritual Israel, or none to enact decisions and make decrees for the church, and then bind them upon the churches of the Saints; for the Apostles themselves were not masters nor lords, much less may any other men be. "For one is your Master, even Christ, and all ye are brethren," said the holy Son of God.

Of God and Christ and the church, Paul says, "And

hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all.”—Eph. i. This establishes the fact that the church is Christ’s official body; therefore no other organized body can be, neither can any other body of men scripturally claim or exercise any religious or ecclesiastical authority whatever, nor make any decision which can be binding upon the church. And this statement applies with equal truth to all other religious organizations and assemblies, whether they be Associations, Conventions or Councils, all of which are unofficial, and have no authority or jurisdiction over the official body of Christ, the church. “Upon this Rock I will build my church; and the gates of hell shall not prevail against it,” spoke the Son of God. The CHURCH stands alone, as a city set on a hill, and has no rival. No man shall take her crown, nor wrest from her the keys of her Lord’s kingdom; for she is the Bride, the Lamb’s wife, and the Queen of Heaven. God in Christ has given to the church alone this dignity, authority, and honor. Let us see and understand this clearly and fully, dear brethren, because it will make for peace and harmony amongst us, and thereby honor Zion’s King.

Now, then, as to religious Associations and Councils, or any other religious organization or body, they have no jurisdiction or authority at all over the church, nor against it, nor the least right to intermeddle in the affairs of the church. But the church herself may invite or request brethren who are in her fellowship to come and sit with her, if in her judgment it seems good to do so, and give her their counsel in any cause; but when this is done, then the church herself must sanction such counsel, in order to make it official, or give it the authority of the gospel. But, if the church should judge that any counsel is not according to the Scriptures and not good, and therefore refuse to give it her official authority as the church of Christ, such counsel has no gospel authority at all; for every gospel act must have the sanction and authority of the church of Christ, because His authority is in the church. For He has never authorized any man or men to sit in judgment over the church, or above it and against it, to over-ride and trample down its authority. No one will presume

to say He has, because the Scriptures so fully show that He has given His divine and sacred authority in the gospel to the gospel church, but not to any other body on earth. Therefore, whoever presumes to over-ride and destroy the authority of the church of Christ, is doing this against Him; for He is one with the church. From time immemorial our people have sacredly held this principle as scriptural and divine, and have thus honored *Christ in the church*.

Now, when a faction arises in a gospel church, and results in a division and exclusion, who shall then judge and decide with which party the church remains? According to the above sacred principle—that Christ has invested the gospel church with the authority of the gospel—there can be but one answer, and that is, the sister gospel churches, who are near and know the facts, have the gospel authority to decide in this case; but no others have this power or right; for the mind of Christ is with the church, and the right of judgment is with the sound sister churches. Therefore their official judgment has the authority of Christ, and it is entitled to the respect and acceptance of the whole brotherhood. To deny or ignore this, would subvert the harmony and peace of the churches, and result in general confusion and wide-spread division. “God is not the author of confusion, but of peace, as in all the churches of the Saints,” says Paul. The Prince of Peace says, “Blessed are the peace makers: for they shall be called the children of God.” “Let us follow after the things which make for peace;” “Let all things be done decently and in order.” Shall we thus observe and do, my brethren? or will we refuse and be self-willed? “The fruit of righteousness is sown in peace of them that make peace.”

Wishing grace, mercy and peace to the household of God, I am yours to serve in the bonds of love and peace, for Jesus' sake.

D. BARTLEY.

*Crawfordsville, Ind., Jan. 17, 1894.*

Will our Baptist papers please copy, that the brotherhood may consider these things?

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As many do the things which God dislikes, so they dislike the things which God does.

## CHRIST THE HOPE OF GLORY.

Christ in thee the hope of glory;  
Shout his praise from sea to sea;  
Tell with joy the gospel story,  
How from sin he set thee free.

Christ in thee the hope of glory,  
Let thy life the story tell;  
How in trials and afflictions  
Jesus doeth all things well.

Christ in thee the hope of glory,  
Let it thrill thy soul with love;  
Let it make each moment brighter  
With a radiance from above.

—JACOB HENN

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 SUBSTITUTION.
 

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I feel to write a word on substitution, a doctrine generally believed among Baptists, but as it seems plain that if we believe in one occupying our place, and that place no better than Adam's place, subject to vanity, our faith would stand in a substitute, and not in God, nor in the power of God, and hence, though by profession denying Arminianism, we find ourselves engulfed in the depths of its delusive vortex. But to me it appears plain that if the Christ of God had no place under the law, that neither justice nor law would or could have commanded or known him under that law; therefore, his obedience would not have been everlasting righteousness brought in, or manifested. But the law commanded him because he was Adam, occupying Adam's or his own place, and like Adam, could do nothing. "I can, of mine own self, do nothing, but the Father worketh hitherto and I work; the works that I do are not mine, but the Father's which dwelleth in me." All that righteousness that met the law's demand was not the work of the Son of Mary, or Adam, or man who it is thought occupied man's place, but alone the work of the power of God, the Spirit of the Son of God, which he had without measure, and hence in the fullness of the God-Head, the purpose of which is, as revealed, viz.: That our faith should not stand in the wisdom of men, in the power of man, nor in a substitute, but alone in the power of God. Hence old David could say, Blessed is the man unto whom God imputeth righteousness without works. Because ye are sons, hath God sent the Spirit of his Son into your hearts crying abba, Father. This Spirit is that same which did the work; the work did not produce or cause it, but proved it only; that, that righteousness which

that Spirit or power of God wrought, was everlasting righteousness which could not come into condemnation. *Was this our place?* Nay, no other name given among men but Jesus of Nazareth, the Anointed of God, could occupy it. That country or sphere is truly uninhabited, a wilderness indeed, hence this truth is testified of by the scape goat. If this Spirit is given to one of Adam's family, its righteousness, which met every demand of law, is given or imputed also, and without works, for thus the tree is made good, and its fruit will therefore be good. This is the law (rule, or manner of action) of the Spirit of life in Christ Jesus which makes Adamites free from the law of sin and death, hence the Spirit of Redemption, taking Adamites out of their native place and translating them to another place, *not Jesus' place*, but simply their own, by the law of adoption, and therefore only like his place, heirs with God of an inheritance incorruptible and undefiled, that fadeth not away, therefore joint heirs with the Lord Jesus. Hence the Elders and four beasts cease not to sing this new song and give glory to his name. *Amen, Amen.* Your unworthy brother in hope.

*Emmet, Ark., Jan. 16, 1894.*

B. L. LANDERS.

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### EXPERIENCE

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DEAR BRO. RESPESS: This is the first time I have ever undertaken to write my experience, and I do not know whether it will be worthy of publication or not, yet I desire to tell how the Lord has led me, and what great trials and afflictions I have passed through. My dear brethren, when, as I hope, the Lord commenced with me, I was made to see that I was exceedingly sinful in the sight of Almighty God. It seemed that even my friends had all forsaken me, and I would try to read my Bible, and it seemed every place I read condemned me. I was afraid to try to pray, yet I would get off to myself and think "I will try to pray this time." and my heart would fail me and I would think it was no use; I am so sinful the Lord will not hear me, and I would excuse myself the best I could. It went on with me this way a long time, and it seemed that I got worse all the time. I would go to meeting to see if I could get relief there, but oh, how unworthy I felt. Bro. P. M. Lancaster was the pastor of the church at that time, and it seemed that when he was preaching every word was spoken to me, and oh, how unworthy I felt, and I wanted to leave the house in time of preaching, and I was

afraid to, for I thought everybody would think that there was something wrong. I did not want any one to know of my trouble but the Lord; and I felt so sinful that I did not know how to begin to ask God to help me, for it seemed there was no hope for me. I would try to pray, but I did not know how. At last I had a dream while in this condition; I thought that I put my hand on my breast, and raising my eyes towards heaven, repeated the Publican's prayer, "Lord, have mercy on me, a sinner," and I felt so light that I could fly in the air; and I awoke thinking that the Lord had pardoned my sins. But I soon found that I was mistaken; in place of feeling better, I was worse, and it seemed that I was going to die, and that I would be lost. I was without God and without hope in the world. I felt that my heart was desperately wicked and deceitful above all things. I tried to pray, but my words did not seem to go as high as my head. Oh, miserable wretch! I felt that I was unworthy of the least of the mercies of God. At last I gave up all hope of being saved, and right here it seemed that my mind was wondering, and I do not remember what took place, and just at this time I opened my Bible and began to read, "Blessed are they that mourn, for they shall be comforted," and it seemed that a heavy load of guilt was taken off of me, and I said in the very depths of my heart, "Bless the Lord, oh my soul, and all that is within me bless his holy name," and right here I was made to praise God. I felt like I loved everybody, and I thought I would have no more trouble; but alas, doubts and fears arose, and I began to think, "maybe I am deceived," and I would pray to the Lord that if I was deceived, to undeceive me; and I would read my Bible and find many precious promises, and this Scripture I would read often: "Ye may know that ye have passed from death unto life because ye love the brethren," and I thought that of everything in the world, I did surely love the brethren the best, yet I wanted clearer evidence, yet I have not had any better. I have often been made to rejoice in that little hope I have, and then I do wrong, and I am often made sorry on account of my sins. I have tried to tell my experience face to face to the dear people of God, and my tongue failed to express my feelings as fully as I wanted to; and now I have tried to write it down, and yet I fail to tell all I want to. Yours, in hope of eternal life,

*Hutto, Texas.*

C. B. SWINDLE.

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Outward prosperity cannot create inward tranquility. Heart's-ease is a flower that never grew in the world's garden. The ground of a wicked man's trouble is not because he has not enough of the creature, but because he cannot find enough in the creature. His possession is great enough, but his disposition is not good enough. Some are satisfied under the hand of God, because they are sensible of the hand of God. They never fret, because they never feel.

## DUTY.

BELOVED BROTHER: I have traveled a good deal among the churches since the first of last August, besides attending four associations; and without attempting to give a detailed account of my travels, I desire to present a few thoughts in connection with them. For the most part I feel to hope that I have been enabled to preach the good word of the Lord to his dear people, acceptably to God and beneficially to his people. I have been directed to preach a good deal in regard to the duties of God's dear people to him and to one another and to their fellow man, and also to set forth to all, in the church and out of it, the necessity and advantage of living a virtuous life. It seems to me that God's ministers are preaching more on this line of late, and I regard it as a favorable indication, for I cannot believe that it will be without fruit. This kind of preaching is being well received by our people; but I am reminded by the word of the Lord that we must not be forgetful hearers of the word, but doers. It is true that there are some, even among us, that cannot endure sound doctrine when it comes to setting forth the necessity of denying ourselves, making sacrifices and bringing our tithes into the storehouse, as to both our spiritual and carnal offerings. It is very common for the brethren and sisters to say that they believe that God's ministers should declare all the counsel of God, and the Scriptures teach the same, but when they do thus declare it, crying aloud and sparing not, some do not like part of it and complain. Now, in contending for the faith, we must contend for *all* of it in its proper order. We should indeed preach what we commonly call doctrine, and we should also exhort, as well as reprove and rebuke. It should all be preached in long suffering and humility, and the Scriptural proof should be brought forth in the presentation of every point. When the truth is thus preached it puts to silence the mouth of gain-sayers for the most part, whether they be in the church or out of it. Some of our brethren and sisters object to our ministers preaching the duty of the church to the ministry. But let me ask these brethren and sisters, should any of them see this, if the Bible does not set forth this duty, and if it does, is it not part of the faith for which we should earnestly contend? Let such examine themselves to see if it is not covetousness in their hearts that causes them to object to this kind of preaching. I have noticed that those who object to this kind of preaching generally are the ones that do not help the preachers. This looks like they object to the duty as well as to the preaching of the duty. It is true that our ministers should not be covetous themselves, either in their preaching or practices. Some of our ministers, perhaps, run on extremes in this as well as in other things, which is an injury to the very cause they advocate. I do not believe that our people have been properly educated in this duty, but we, as ministers, must not go wild ourselves

on the subject. We should let our moderation be known in all things. We should, in meekness, gentleness and love, exhort our brethren and sisters to a faithful discharge of this, as well as all other duties taught in the Bible. When we do this we are clear of their blood. We should never resort to abuse or ridicule or sarcasm. It is very important that we should have and manifest the spirit of Christ in all our preaching, exhortations, reproofs and rebukes. On the other hand, I have noticed that some of our ministers will not preach anything on this point, but to the contrary, join in with covetous brethren in condemning the preaching of those who do preach on it, and thus pander to and feed the covetousness and prejudices of their brethren. May it not be said that such preachers cannot endure sound doctrine themselves? Again, there are some good, humble, lovely ministers who will not teach on this point, and perhaps suffer themselves imposed upon, and through their timidity and unfaithfulness become parties to the neglect of themselves by the churches.

In my travels I have found brethren who have made a fine success in worldly business and boast of their possessions, who do but little, if anything, for God's ministers. But I have noticed that they are generally worldly-minded brethren, and do not attend their conferences regularly. I wonder if it ever occurs to the minds of such brethren that while they are boasting of their possessions and of their not owing a dollar in the world, that they are owing a very sacred debt that has been running and accumulating or enlarging for years? Our blessed Saviour himself has said on this point that the laborer is worthy of his hire. Why should any one be so sensitive on this subject? Should not carnal things be used as well this way as any, when we consider that God has commanded it? The gospel rule is, Those who receive spiritual things from or through God's ministers are under the most sacred obligations to render carnal things to the very ones through whom they receive spiritual things. This is the law of God. Can any one disregard it with impunity? I have noticed, in my travels, that there are some spiritually-minded brethren in almost every church that are good to God's servants in the ministry, gladly meet and convey them along, entertain them in the most brotherly and loving manner at their homes, and then give them some money to help them in their travels and financial matters. These are the ones that are good to their pastors and to the poor, and are the main ones in carrying on the affairs of the church. Surely these are the excellent of the earth. How unworthy the humble writer feels of the kind attention he has received at the hands of such brethren and sisters! My heart goes out in gratitude to God and to them. They surely love in deed, and not merely in word. Money has been very scarce this fall in our country, and many of the people are in debt, and when the time comes for the brethren to help their pastor, or to give a mite to a traveling or visiting preacher, they feel, no doubt, in a

very poor plight to do anything; but in this they are like the widow who, in a time of destitution, was gathering sticks to cook a cake of her last meal for herself and child to eat and die, as she thought, and was called on to give a little cake, after it was cooked, *first* to the prophet and then to make one for herself and child. While this seemed a great trial and sacrifice on her part, yet there was a great blessing attending it, for because of the prophet's visit and stay the meal in the barrel did not waste nor the oil in the cruse fail, until the day that the Lord sent rain upon the earth. We are often called upon to render a service when we feel the least able to render it, but feeling our inability in the right way, we are the better prepared to properly render the service. God never requires us, as his children, to do anything unreasonable or beyond our measure, either in carnal or spiritual offerings. God's ways are equal. But the flesh can always find some excuse to keep out of duty, and consequently in a time of trial utterly fails of duty. But a time of trial is the time of faith, and service rendered at such a time is of faith, and consequently is acceptable and well pleasing to the Lord. When I have felt the greatest destitution myself, I have been requested to pray for others; and while I may have felt the least prepared, I was really the best prepared, *for God regards the prayer of the destitute, and does not despise their prayer.* So it is oftentimes when I am called on to preach or to leave home to go and preach. Now, before I dismiss the duty I have been speaking of, that God's people owe to the gospel ministry, I will just say that if any brother or sister should feel reproved by anything I have written, let such a one remember that "He that regardeth reproof shall be honored," and that "He that heareth reproof abideth among the wise," but "He that hateth reproof shall die."—Prov.

In some localities our people are troubled in disciplinary matters, particularly so in Southern Georgia. But in the places where these troubles are and have been, there are faithful brethren contending for the faith in regard to discipline. I notice that many of our troubles in the churches are caused, or at least promoted and perfected, by men claiming to be gospel ministers among us. This is in accordance with the words of Paul, as follows: "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." Men who are no called of God to preach, but who have set themselves forward and have been set apart by the church to the work of the gospel ministry, as they suppose, are, perhaps, one of the most fruitful sources from which our church troubles arise at this time. They are usually very envious of God's ministers. God's ministers are honored in the church, and they themselves are not, and this arouses their envy and anger, and not being able to advance themselves in the church as they desire, they work on the prejudices of weak and carnal members, and on some pretext get up a *split* and thus secures a following. God's ministers, in their right

minds, do not want to divide the flock of Christ; rather than do such a thing they had rather occupy the humblest places in the church. The grace of humility is as becoming and as necessary in a gospel minister as almost any other grace. It is a very easy thing to claim humility, but when the test comes and one is called upon to be the least one of all in position, who is equal to the test? If a man is called of God to preach the gospel his gift will make sufficient room for him. If he is orderly and stirs up the gift that is within him, the brethren and sisters that are spiritual will appreciate and honor him duly. And if he should conduct himself properly and should fail to be honored by the church, through the neglect or carnality of the church, he would be none the less a gospel minister in the true sense. But there is no danger of a faithful gospel minister's being left alone. David, though a fugitive from the envy of Saul, had some faithful men with him who themselves were fugitives, and consequently fit companions to David; and David (though for the time he had to flee from Jerusalem because of the rebellion of Absalom) was still king out of Jerusalem, and was afterwards carried back and honored in Jerusalem. Promotion comes from the Lord. Carnal ambition and a desire for the mastery are great evils when they get in the church.

But I must close this article. My dear brother, and all who may read this, let us remember that our time is short; let us be humble and forgiving, but faithful and zealous in the cause of our Heavenly Master. I desire that you, Bro. Respass, and all of God's dear people who read this, may pray for me and my family.

One more thought I will present and close. I have thought, Bro. Respass, that in these hard times there is danger of your suffering through the delinquency of some of your subscribers. It is often because they do not give the matter close attention.

I am your brother in tribulation,

*Chipley, Ga.*

T. J. BAZEMORE.

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### A PRESENT HELP.

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We may not climb the heavenly steeps  
To bring the Saviour down;  
In vain we search the lowest deeps,  
For him no depth can drown.

But warm, sweet, tender even yet,  
A present help is he;  
And Faith has yet its Olivet,  
And Love its Galilee,

The healing of his seamless dress  
Is by our beds of pain;  
We touch him in life's throng and press  
And we are whole again.

Through him the first fond prayers are said  
Our lips of childhood frame;  
The last low whispers of our dead  
Are burdened with his name.

Oh, Lord and Master of us all!  
What'er our name or sign,  
We own thy sway, we hear thy call,  
We test our lives by thine.

—JOHN G. WHITTIER.

## CHRIST PRECIOUS.

“Unto you which believe, he is precious.”—1 Peter ii. 7.

How precious our Redeemer is we can never tell; he exceeds in preciousness all things. They cannot be compared with our precious Christ;

Not all things else are half so dear  
As His delightful presence here;  
What must it be in heaven!  
'Tis heaven on earth to hear Him say,  
Poor sinner, cast thy fears away;  
Thy sins are all forgiven.

Yes, Jesus is precious, says the Word,  
What comfort does this truth afford!  
And those who in His name believe  
With joy this precious truth receive.

The Apostle Paul tells us, “What things were gain to me those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.”—Phil. iii. 7, 8. “When we languished and felt ready to perish under our sins, there was no earthly power that could relieve us. But Jesus, our precious Physician and our Saviour, appeared and shewed us his mercy and grace. We were led by the goodness of the Lord to look unto him.”—Isaiah xlv. 22. And our hearts were instructed by the Holy Ghost to confide in his precious blood. It was the Son of God, our precious Saviour, that made us to sweetly prove that his merits covered all our sins. All our wounds were healed, for by precious faith given unto us in our precious Redeemer, we saw that he poured out his life on Calvary and had shed his own blood to purge away our transgressions. O, what love Emmanuel bears unto his body, the church! O, why hath he loved such a sinner like me! We can never tell. But this we can tell: he hath loved us so well as to lay down his life to redeem us from hell. Jesus is precious! Believers cannot do without him; his mercy and love and smiles of his face are our health and soul’s hope and consolation. Without him we must perish, but having him we possess all things; for he is made unto us wisdom and righteousness, sanctification and redemption. In seasons of trial and affliction, then we test

how precious our beloved Saviour is. Earthly friends may fail, earthly hopes wither; the things of earth at best are but as soap bubbles—beautiful while they last, but how soon they vanish and are gone! All temporal things are, in the use of them, tarnished and spoiled and decay; they fade away and perish. But things imperishable, eternal, are treasured up in our precious Christ, the chiefest among ten thousand, the altogether lovely One, our soul's hope and salvation! In Jesus all is so satisfying and abiding—his love no variation knows; his riches are unsearchable; in him we are blessed with all spiritual blessings, according as Jehovah hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. In him we are blessed with all we need for time and for eternity; and when in seasons of grief and times of temptation we are cast down into manifold perplexities, then our precious Saviour shews himself as our friend. He tells us of his unfailing love and grace, and of what he hath done to redeem us and himself. Then, by precious faith which he puts in our hearts, we overcome; out of our weakness we are made strong; we resist the devil, steadfast in the faith that our souls have in Christ Jesus, and prove, even now, that we are more than conquerors through him that loved us.

“Unto ye, therefore, which believe he is precious.”

“Yes, thou art precious to my soul,  
My transport and my trust;  
Jewels to thee are gaudy toys,  
And gold is sordid dust.”

*North Berwick, Me.*

FRED. W. KEENE.

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He that has no better righteousness than what is of his own providing, shall meet with no higher happiness than what is of his own deserving. “For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” If such people rest not from duty, then they rest in duty. They are determined to sail in their own bottom, though they sink in the ocean. I would that all such did but know, that though good works are not destroyed by Christ, yet they must be denied for Christ

## EDITORIAL.

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## POUNDING A FOOL AMONG WHEAT.

“Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.”—Prov. xxvii. 22

Among men, a fool is generally understood to be one void of reason, or understanding, having but little mind on any subject—an idiot.

Solomon, in his Proverbs, has much to say about the wise and the fool, and also the children of wisdom and the children of folly. The children of wisdom are such as are made wise unto salvation through faith in our Lord Jesus Christ; but the children of folly embrace all natural and unregenerate men of Adam's race, no matter how wise, learned or intelligent they may be in natural things, or how ignorant they may be, they are all alike fools when brought in comparison or contrast with heavenly wisdom from above. “A wise man's heart is at his right hand; but a fool's heart at his left.”—Eecl. x. 2. It is thus shown that there is a great contrast between the wise and the fool, and that no kind of pounding, beating or bruising of the natural or unregenerate man with reproofs, rebukes or arguments about religious creeds or gospel doctrine, will ever cause his foolishness to depart from him. God turneth the wise men of this world backwards, upsets and reverses all their plans and doctrines when any one of them is brought to the knowledge of the truth, and “maketh his knowledge foolish.”

The figures used in the text heading this article, are very forcible. To *bray*, in the sense used in the text, is to beat, pound, bruise, or grind, as the ancient people did, and as people in new countries now do, when they beat or bruise their wheat or corn in a mortar with a pestle, in order to soften and prepare it for wholesome

food. But should any spurious or poisonous grain be put in the same mortar among the wheat, no amount of pounding or bruising would ever cause it to become wheat, but it would still retain its own natural poisonous character. And though it might increase the bulk of bruised grain, it would so corrupt or poison the quality as to render all unfit for wholesome use.

Now, so far as the above remarks apply to natural things, they are easily understood, but how is it in spiritual things? One is a figure of the other. In Solomon's description of a fool, he says, "It is an abomination to him to depart from evil." He hath no delight in understanding, and is always right in his own eyes, trusting in his own heart, so that there is no possibility of instructing him in spiritual things. This description is precisely in harmony with the words of Jesus that "No man can come unto me except my Father which hath sent me draw him, and I will raise him up at the last day."—John vi. 44. It agrees also with Paul, that "The natural man receiveth not the things of the Spirit of God; they are foolishness unto him, neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

Now, to take this natural, unregenerate man as here described in these texts—this fool in scriptural things—and put him "among wheat," or among the children of wisdom in the church of God, and try to beat and pound the doctrine of grace into him by argument, admonition, reproof, or rebuke, so that he will delight in receiving and understanding it, is a task too great to ever be accomplished by all the pounding arguments that have ever been used by man or angels. He may be *numbered* with the brethren in the church, as Judas was numbered with the apostles, but after all this pounding, beating and bruising, "his foolishness will not depart from him."

It is true that the natural man, who receiveth not the things of the Spirit of God, may be taught and receive the letter of the written creed of the church, and he may learn the letter of the doctrine of Christ, so that he can make a strong argument from the letter of the written word, in favor of the doctrine of salvation by grace, and he may be able to prove by the written word of the Lord that there is a "remnant according to the

election of grace," and that all the redeemed of the Lord are chosen in Christ before the foundation of the world that they may be holy and without blame before God in love, and he may be able to prove conclusively by the written word that all God's people are predestinated to be conformed to the image of Jesus Christ, and he may further learn from the letter of the word something of the special and definite nature of the atonement and of redemption by the blood of Jesus, that none are embraced therein save those who are chosen of God in Christ before the world began, and he may be so well posted in the written word that he can bring forth a scripture to sustain every leading principle of the gospel—and yet be but a natural man, who has never received, in his own experience, the things of the Spirit of God. He cannot know them till he is "born, not of blood, nor of the will of man, but of God."

Now, if such an one as described above should be *numbered* with the Lord's people in the church, and happen to be a preacher, he may be learned and eloquent, bold and defiant in the letter of the truth, fond of argument, contention and debate, but there is no amount of debating or pounding of him with the pestle of argument that will ever cause his foolish self-will and self-importance to depart from him. He knows only the letter and not the spirit of truth, and he feels but little concern how things go in the church, provided he swims. The prophet of God describes these characters in this way: "They lie upon beds of ivory, and stretch themselves upon the couches, and eat the lambs out of the flock and the calves out of the midst of the stall they chant to the sound of the viol and *invent to themselves* instruments of music, like David; drink wine in bowls and annoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph."—Amos vi. 4. Here are quite a number of things which they do, all of which are looking to their own ease, comfort, and glory; but there is one important thing omitted, and one essential mark of a true child of heavenly wisdom which they do not have, "They are not grieved for the affliction of Joseph." Troubles in the church of God, and persecutions for righteousness sake, is no grief to them; "They are not in trouble as other men."—Psa. lxxiii.

To one who knows only the letter and not the spirit of the gospel of Christ, strife, envy, and debate—disputation and contention about words, which subvert from the right way of the Lord—are to him mere playthings, idle fun and pastime, sporting with his own deceivings, even though it be to the great affliction and distress of real Christians. It is thus that such an one exemplifies the truth of the text, that braying or beating a fool in a mortar with a pestle among wheat, does not give him any new principle to make him partake of the wholesome flavor or quality of the wheat, nor will it cause his foolishness to depart from him; but like the poisonous grain that is bruised in the mortar among wheat, his carnal style and fleshly zeal will poison the comforts and carnalize the minds of real Christians. A little, even a *little*, of this corrupting leaven will corrupt a whole church.

Dear brethren, in view of the fact that the above is no fancy picture, and that preachers who only know the form and letter of truth, and not the spirit and power of it, and that they will engender a carnal spirit of envy and strife in and among the churches, would it not be well for churches to be careful as to whom they send forth to preach, and as to whom they receive? "Watch ye, stand fast in the faith, quit ye like men, be strong."—1 Cor. xvi. 13. With tears of sorrow Paul warns the churches against such preachers as serve not our Lord Jesus Christ, but serve their own greedy nature for earthly things, and by good words and fair speeches deceive the hearts of the simple.—Phil. iii. 19. It is the simple-hearted, unsuspecting Christian that is most likely to be caught in the net of fair speeches and beautiful outside influence and appearance.—W. M. M.

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## THE INTERPRETATION OF THE SCRIPTURES.

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### II.—THE SPIRITUAL INTERPRETATION.—(Continued).

#### 9TH—TWO-SEEDISM.

In Acts xx. 30, the Apostle Paul, speaking to the elders of the Church at Ephesus, says: "Also of your own selves shall men arise, speaking perverse (twisted, distorted, misrepresented) things, to draw away disciples after them." Whether with such a design or not, the heathenish perversions of Scriptural truth set forth by Eld. Daniel Parker, of Tennessee, about 1835,

in his pamphlet called "My Views on the Two Seeds," have corrupted Primitive Baptist doctrine more, and rent off more members and churches from our fellowship, than any and all other causes combined. In the census of 1890, the Two-Seed Baptists claim to have 333 churches and 9,932 members in 33 States, the largest membership being 2,019 in Texas, 1,270 in Tennessee, 1,230 in Arkansas, 965 in Kentucky, 840 in Mississippi, 668 in Missouri, 641 in West Virginia, 538 in Alabama, 330 in Georgia, and from 10 to 194 in each of 14 other States. (The entire number of Primitive Baptists in the United States is probably about 100,000.) I am glad to have evidences that, at least in some sections, there is a strong tendency among the Two-Seed Baptists to renounce all the Parkerite corruptions of truth, and to return to the simple faith of the gospel. May it please the God of Israel soon to dispossess all their minds of the blighting Satanic delusions with which their churches have been cursed for nearly sixty years.

It would be impossible to tell how many changes and forms, each one inconsistent with itself, with the others, and with the Scriptures, Two-Seedism has assumed during that period. Error is always thus serpentine and Protean. In its most logical form this wild pagan philosophy begins, in the past eternity, with an Eternal, Self-Existent, Omnipresent, and Omnipotent God, the Author of all good, and an Eternal, Self-Existent, Omnipresent and almost Omnipotent Devil, the Author of all evil, and ends, in the future eternity, with the same two and only two Beings—all created beings, both good and evil, having emanated, in time, from these two Beings respectively, and having at last returned into them; the whole speculation, therefore, so far as human beings are concerned, is an impractical and worthless theory. The author of the system was Zoroaster, a heathen philosopher, who lived in Iran or Persia, about 1000 B. C.; and those who first sought to incorporate this doctrine of an Eternal Devil into Christianity were the Gnostics of the first and second centuries, and the Manichees of the third century of the Christian era, who also denied the real humanity of Christ, and the real resurrection of the body, which errors were denounced as antichristian heresies by the Apostles John and Paul (1 John iv. 3; 2 Tim. ii. 17, 18). Two-Seedism is the baldest fatalism—not a religion at all, but an unscriptural and blasphemous method of relieving God from the responsibility for sin by deifying the Devil and making him its author; ignoring the great Bible truths that Jehovah is the only Eternal, Self-Existent and Uncreated Being, and that He is the Creator of all other things, making them, in the beginning, sinless, but suffering the non-elect angels, including their leader, Satan, and men to transgress the law under which they were placed, and thus became sinners by their voluntary rebellion against Him (Deut. xxxiii. 27; Isa. lvii. 15; 1 Tim. i. 17; Rom. i. 20; Exod.

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iii. 14; Gen. i. 1, 2, 7, 31; Eccles. vii. 29; 1 Tim. v. 21; 2 Pet. ii. 4; Jude 6; John viii. 44; Matt. xxv. 41; 1 John iii. 4; Rom. v. 12, 19).

It is said that, in all other respects, Eld. Parker was orthodox, but what is known as his system of "Two-Seeds" is a somewhat refined, but still very crude, mystic, unintelligible and inconsistent modification of Manicheism—that all the descendants of Adam and Eve are elect and will be saved (being a part of God); that their individual spirits had an eternal pre-existence in Christ, and an eternal vital union with Him, before the world began (some-what like the doctrine of the pre-existence of souls maintained by the heathen philosophers, Pythagoras and Plato, and by the Hindoos, the Egyptians, the Gnostics, and the Caballists, and the Universalist professor, Orgin); that these souls were infused into Adam, and pass, by ordinary generation, into the persons of the elect, and at death ascend to glory in mystic bodies, leaving the material body in the grave; while this monstrous, incomprehensible and inexplicable theory imagines that there were born, "as an extra production" (whatever that means) of Adam and Eve, "through the Serpent" (however that was) "by reason of sin," other human bodies, without souls, but recipients of a Satanic seed, or spirits, uncreated and eternal (perpetuated after the flood by the wife of Ham), who are the non-elect and will be all damned and will finally return to Satan (whence they came) not in material, but in mystic bodies. I see no more reason than Scripture in these obscure and obscene speculations.

Besides refutations of Two-Seedism published in our periodicals, able pamphlets, puncturing and dissipating the wretched bubble, were published by Eld. Gilbert Beebe, of New York, in 1841; Eld. John M. Watson, of Tennessee, in 1855; and Eld. George Y. Stipp, of Illinois, in 1879.

In Gen. iii. 14, 15, the language of God, in pronouncing the curse upon the serpent, has both a literal and spiritual (or figurative) meaning. The literal serpent, used as an instrument by the Old Serpent, the Devil or Satan (Rom. xii. 9; xx. 2), in tempting Eve, was cursed and condemned to go prostrate on the ground, and eat dust, and to hate and be hated by the woman, and its seed to hate and be hated by her seed, and to bruise the heel of her seed, while its head should be bruised by her seed—all of which has been literally fulfilled in the condition of the serpent, and in the perpetual hatred and conflict between mankind and serpents, until the latter shall finally become extinct. But to Adam and Eve, in their changed condition of rebellion and fear of the righteous and terrible judgment of God, the literal prediction of the ultimate painful triumph of their posterity over serpents, could not have given much consolation; and though enigmatical and indefinite—not telling the when or where or how—yet God's curse upon the serpent must have conveyed, to their awakened hearts, a comforting promise of their and their seed's final triumph,

through suffering, over their spiritual enemy who occupied the body of the literal serpent. In this spiritual meaning of the deep and comprehensive words of God, Satan is, in the 14th verse, declared to be the most cursed and degraded of all beings, and in the 15th verse (*corruptly used as the fountain and chief proof-text of Two-Seedism*), God, before any repentance or prayers on the part of the woman, graciously (Rom. v. 8; Eph. ii. 4, 5) takes her part against His and her enemy, Satan, and declares that, instead of a ruinous friendship, He will put a salutary enmity between her and Satan, and between her seed and Satan's seed, and that her seed should bruise Satan's head, while Satan should bruise the heel of her seed. In the language "*it* (the seed of the woman) shall bruise thy (the serpent's) head," the Hebrew pronoun rendered "*it*," and the verb rendered "shall bruise" are in the *singular* number and *masculine* gender, and are so rendered in the two oldest versions, the Septuagint and the Syriac, and refer to the *Lord Jesus Christ*, the only seed of the woman that never had a human father, as is implied by Isa. viii. 14, and infallibly explained by Paul (Gal. iii. 16; Rom. xvi. 20; Heb. ii. 14), and John (1 John iii. 8); and, as shown by these and other passages (Eph. i. 19-23; iv. 15, 16; vi. 23-27), Christ, in this conflict and victory over Satan, is the *Head* and *Representative* of His church, His spiritual seed (Isa. liii. 10, 11; Psalm xxii. 30; xlv. 16, 17; ex. 3; John xii. 24; Heb. ii. 13), who were chosen in Him, according to God's foreknowledge and purpose, before the world began (Eph. i. 4; 1 Pet. i. 1-5), and who enter His kingdom not as the seed of Adam, but as new creatures, His own heavenly seed, born of His Holy Spirit from above (2 Cor. v. 17-21; Eph. ii. 1-10; John i. 12, 13; iii. 3-8). By "the seed of the serpent," in Gen. iii. 15, are plainly meant, as shown by other Scriptures (Matt. iii. 7; xiii. 38-42; xxiii. 33; John viii. 44; 1 John iii. 8-19), those descendants of Adam and Eve, those human beings, who are the servants of the Devil, and are influenced by his spirit, who hate God, His holy law and His people, and who shall finally be overwhelmed with the same everlasting condemnation and curse as the Devil (Matt. xxv. 41-46; xiii. 42; Gal. iii. 10; Mark ix. 43-48; Rev. xiv. 10, 11; xx. 10-15). The Devil and his seed are nowhere in the Scriptures contrasted with Adam and his seed, but are always contrasted with Christ (called the woman's seed in Gen. iii. 15) and His people. All human beings are of the same blood (Acts xvii. 26), and were represented in Adam, and made sinners by *his* disobedience (and not by Eve's sin or Satan's temptation), just as Christ's people are all represented in Him, and are made righteous by His obedience (Rom. v. 12-21)—Adam being the head of all his natural seed, and Christ the Head of all His spiritual seed. As Eld. J. R. Respass says, in the GOSPEL MESSENGER of January, 1889: "No sound Baptist believes that there is any natural difference in the human family, but that they are all, elect and non-elect, the seed or offspring of Adam, and all,

by Adam's disobedience, made sinners and are children of wrath—the elect as well as the non-elect. And that the only difference between a saint and an unregenerate sinner is the difference made by grace, and not by nature. And when an elect vessel of mercy is born again, he is changed by that work of the Spirit and becomes by grace a child of God, though he is still a child of Adam, and in him are two seeds or spirits, so to speak, the seed of Christ and the seed of Adam, and this is what makes a Christian." His daily experience, as well as the Bible (Cant. vii. 13; Rom. vii. 14-25; Gal. v. 17-25; 1 John i. 5-10) proves to every child of God that he has both of these two contrary spirits in himself. In Gen. iii. 16, "sorrow and conception" (by *hendiadis* a common figure of speech in ancient languages) means "sorrow of or in conception or in parturition," as shown by the next clause, and also by the Septuagint translation (made 300 years before heathen philosophy corrupted Christianity)—"I will greatly multiply thy pains and thy groanings" (above what they would have been but for sin, and above what the females of the lower animals suffer).

Parkerism, while professing to establish grace and election, really do away with both, making salvation dependent on *natural birth* instead of grace, and offering it to *all* Adam's posterity, instead of to a part.

Eld. Daniel Parker seems to me to *give up his whole system* when, in his "Supplement," he says, on the third page, that "sin is the serpent's seed;" and, on the eleventh page, that "the eternal condemnation of the lost will not be because they were of the serpent's seed, or non-elect, but because of their sin against God in His divine law and their unbelief in Christ;" and, on the thirteenth page, that "the Baptist doctrine of salvation by the sovereign distinguishing grace of God stands completely established by the authority of the word of God, as well as by Christian experience, *independent of his own views as to the origin of the two seeds.*" When the author of this system makes these broad confessions, how can a single one of his followers hesitate to abandon forever this worthless human invention—this heathen corruption of the gospel that has, for sixty years, poisoned, hardened, chilled, confused, and divided the Church of God? S. H.

[TO BE CONTINUED.]

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## COMPLAINT.

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Job, and many others since his day, have been greatly afflicted, and could not well forbear giving utterance to their sorrowful condition. Job says: "I will not refrain my mouth, I will speak in the anguish of my spirit; I will complain in the bitterness of my soul."

He was even brought by the exceeding heaviness of his affliction to say, "My soul chooseth strangling and death rather than life; I loathe it; I would not live alway."

How many things were designed to be accomplished in the purpose of God by the great affliction of Job, we cannot tell, nor will we now stop to enquire. But we may safely say there are two things which stand quite prominent. One is the entire depravity, nothingness, and helplessness of man, and the other the almighty power and gracious sovereignty of God. In learning the entire helplessness of man under the teaching of the Almighty, Job loathed and abhorred himself. He was repeatedly brought to desire death as a release from his loathsome condition. "My soul is weary of my life; I leave my complaint upon myself; I will speak in the bitterness of my soul." As Job is evidently a true child of God, it is well for the tried and sorrowful ones in this day to know these feelings of self-loathing and self-abhorrence are some of the peculiar marks that distinguish those who worship God in spirit, from those who do not. It prepares them to say, and know in their own experience, that "By grace ye are saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Boasting of merit, power or ability to save himself or others, is excluded from the faith of one who by the grace of God, is brought to see and feel his corrupt and loathsome condition as a sinner as he stands identified with the sinful race of Adam. Even Solomon, with all his heavenly stock of wisdom, which God had so profusely lavished upon him, when he looked at things that are seen—earthly things—all were vanity and vexation of spirit to him. And though not afflicted and bereft of all earthly things, as Job was, yet he, too, even in the midst of the greatest earthly wealth, and highest earthly glory and honor, was brought by the grace of God, after seeing the vanity of earthly things, to say, "Therefore, I hate life, because all the work that is wrought under the sun is greivous unto me; yea, I hated *all my* labor which I had taken under the sun."—Eccl. ii. 17.

These two very noted characters, Job and Solomon, are very instructive to us. While the outward circum-

stances of the one were entirely different from the other, yet, they were both brought to abhor earthly things and utterly loathe and abhor their own life as a mass of vexation, vanity, and corruption. And this is the character that is given to all the works of men that are done under the sun. And this is the light in which all the children of God are made to view them when compared with the things of the heavenly kingdom of Jesus. Paul says all are but loss and dross, "Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."—Phil. iii. 8. Thousands of others since Paul's day, and even down to this day, have a similar experience, and consider a knowledge of Christ Jesus in his saving benefits to their souls, as worth more than thousands of silver and gold, or thousands on top of thousands of all things that earth can yield to them. Yea, even the Holy Ghost hath said of this heavenly knowledge that "All the things that may be *desired*," of earthly things "are not to be compared to it." And for this reason the admonition to the children of wisdom is to "Receive the instruction of wisdom and not silver, and knowledge rather than choice gold."—Prov. viii. 10.

And thus we might go on to bring forward a great cloud of witnesses to the same heavenly truth, showing that the daily experience of those who worship God in spirit, and rejoice in Christ Jesus, has ever been in all ages of the world, to have no confidence in the flesh, but to view it and feel it to be a polluted thing before God. This was the experience of the poorest and richest in worldly things—they were all brought to abhor corruption and to love truth, righteousness and holiness. This was the experience of Abel, Seth, Noah, Enoch, Abraham, Isaac, Jacob, David, Daniel, Moses, and all the prophets of God. They all walked by faith in Jesus, and regarded not the things of earth as worthy to be compared with the glory that shall finally be revealed in each child of God when he shall see Jesus as He is, and be like Him.—M.

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Another singular action of a sanctified Christian is, To take up his atonement in God's appointment.

### THY GOD REIGNETH!—ISA. LII. 7.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

This is a day somewhat like it was with God's people under the reign of Saul. His reign was a long one, and Israel was confused and distressed under it, as she always is under a fleshly rule. David, the anointed of God—the true ruler—was in hiding, nor could he reign until Saul's reign ended by his own hand. But there were many thousands under Saul with the spirit of David in their hearts, waiting and longing for the day of David to come, so that when Saul's end came, a great host of armed men that could keep rank (disciplined men) fell to David out of all Israel, and came to Hebron to turn the kingdom of Saul to David, according to the word of the Lord. In all these years of distress under Saul, God was preparing his people out of their sight, for the righteous reign of David, so that when the time came for the renovation of the kingdom, it was renovated almost before they knew it. And so God is working now; a great host of armed and trained men—armed with the word of God—are being, even now, gathered together. They may not know it, but nevertheless they are being got together, or made one by these trials, and are, like the men aboard the ship in the storm, being made willing to cast the wheat and other treasures overboard into the sea, and even to cast themselves into the sea to save their lives, and thus to turn the kingdom over to David. God reigns in the storm as well as in the calm.

God's people have often been reduced to a few in number; and have had dissensions and internal strife; and have been persecuted, and had "trials of cruel mockings and scourgings, of bonds and imprisonment; and been stoned; and been tempted; and been slain with the sword, and have wandered in deserts, and in mountains, and in dens and caves, destitute, tormented and afflicted."—Heb. xi. They have endured what no other people could or would endure; because they had faith that the world did not have, and could therefore do and endure what the world could not; and what if

the unregenerate world, though religious, should undertake to do, they would be destroyed as the men were that cast the Hebrews into the fiery furnace; for while the Hebrews endured by faith the intense heat of the furnace, the men that cast them in could not endure a blast from it; and as the Egyptians attempting to pass through the sea as the Hebrews did, and did it by faith, the only way it could be done, the Egyptians essaying to do it without faith, were all drowned.

God's people, therefore, should not yield to the temptation, however strong, and reasonable, and necessary it should be made to appear, to depart from him under these trials; to modify the doctrine of God our Saviour to please the world or the order of God's house; or to resort to worldly and unscriptural expedients to build the church up; they had better die out than to do it, for to do it is to die out.

Elimelech, in a time of trial, forsook God for Moab—the religious world—and he died, and so shall all die who forsake the Lord and thus live after the flesh.

At one time there were only seven thousand of God's people that had not bowed the knee to Baal; and the world was full of people—so full that General Xerxes could march against Greece with a million of men.

At another time there were only three hundred men out of all Israel, that were strong enough to attack the vast host of Midian; but these three hundred overcame them by faith. God reigns.

At another time Sennacherib, the great king of Assyria, sent Rabshakeh from Lachish to Jerusalem, unto King Hezekiah, with a great army, to seduce him from God by a proffer of worldly help. Rabshakeh preached to them the doctrine of distrust—the essence of Arminianism—and sought to discourage them and make them cast away their trust and confidence in the Lord: he told them that God was against them, as he always tells God's people when they are in trouble, and that it was vain to trust in Him; and warned them not to be deceived by Hezekiah's persuasions that God would deliver them, for he would not do it; why, he said, you are not able, if my master should trust you with two thousand horses, to set riders upon them, and yet you say that God is for you; and if you are too weak and poor to furnish riders for two thousand horses, how do you

expect to stand out against my master—against all the wealth, learning, numbers, and combined efforts of the world? Why, you are not able to turn away even the least captain of my master. Give it up; give up this foolish rebellion against the powers of the world and “make an agreement, and come out to me, and eat ye every one of his fig tree and drink ye every one of the waters of his own cistern.”—Isa. xxxvi.

Now, all this looked to the natural mind like truth; it looked like sense and it was hard to resist; so hard that it could only be resisted by faith. And that is why they could not give up their trust in God; and that is why the twelve could not turn back and away from Christ with the multitude of letter disciples. There was hope of salvation in no other; all the learning, power and wealth of the world could not afford them one spark of hope.

And it may be that the clouds are even now gathering heavier and heavier over the church, and that the storm will break forth in greater fury and the floods descend in greater violence than they have in a hundred years; but if they do, God reigns in Zion and will reign forever. The church will not fall, for it is founded upon the Rock; the gates of hell shall never prevail against it. That the hosts of antichrist are gathering together against God's truth there can be no doubt. They are seeking government aid to establish their religion by force. That was the pretext for overturning the government of the Hawaiian Islands.

“It is claimed that the provisional government (the one recently established) is one composed of Christians and the representatives of advanced civilization; that the United States, being a Christian nation, should sympathize with and render material aid in sustaining that government.”

The same as to say that this government should aid in overthrowing other governments in order to establish a so-called Christianity. Can Primitive Baptists believe in any such Christianity as that?—a religion established and upheld by civil power?

A writer in the *American Sentinel* says truthfully that—

“A religion that does not come from God and does not have him to support it, must necessarily derive its power from the

state; and the very fact that a religion asks and receives the protection of the state, shows that the state is above it, for the greater never seeks protection from the less. That which is protected is weaker than that which protects. This obvious fact also shows that when men ask for state protection of Christianity, they have lost sight of its divine origin. For the state to offer its protection to Christianity, or for ministers to ask for it, or even to consent to receive such protection in behalf of Christianity, is an insult to its founder."

Hezekiah could'nt receive it, Christ did not receive it, and God's people have never received it and will never receive it. The word of God forbids it, and their own experience forbids it. Christ's people are obliged to hold to him; "other refuge have they none." And if their Saviour does not reign over sin and over all their enemies without and within, then they know of a certainty that there is no hope for them. Therefore, it is good tidings to say to Zion, Thy God reigneth it brings peace to them. It was proclaimed of old and will be proclaimed to the end. The Lord reigneth, let the earth rejoice! the Lord reigneth, let the people tremble! The Lord shall reign forever, even thy God, O Zion, unto all generations; praise ye the Lord.—Ps. 97, 99, 146.—R.

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### EXTRACTS.

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DENMARK, MISS.—*Dear Bro. Respass:* With the list of subscribers I send you for GOSPEL MESSENGER, I desire to say a few things to your readers concerning the necessity of our being punctual in paying our dues at the expiration of our time. Brethren, let us not forget that each issue of the GOSPEL MESSENGER costs not only labor and toil, but actual money, which Bro. Respass must pay out of his own means, should we, through negligence or otherwise, fail to forward whatever we owe for the paper. The Baptists have the universal praise by the outside world of being an honest, debt-paying people—coming up punctually with all their promises—and I'm glad this, in truth, can generally be said of them. You would feel grieved at Bro. Respass should he buy your corn or meat with promise to pay you for it and fail to do so. Would you feel like he had treated you as one brother should treat another? No; you would doubtless feel greatly hurt and wronged out of your just rights, and should he and others continue to thus treat you would inevitably bring you and your family to want. Now, brethren, let's turn the scales the other way awhile. Here are brethren, editors, laboring physically and mentally, with a con-

siderable outlay of money, to furnish us the many rich communi-  
cations and editorials which we love to read, and which my soul  
feasts upon. He sends it to me and I promise to pay him for it,  
but fail, from time to time, to pay the subscription price. Has he  
not a just cause to feel grieved at us, and feel that we have kept  
him out of his just rights? And if we continue thus to treat  
him, shall we not bring him both to want and the suspension of  
the GOSPEL MESSENGER? Brethren, is this brotherly kindness? is  
this bearing one another's burdens, and thus fulfilling the law of  
Christ? The editors of the GOSPEL MESSENGER can no more pub-  
lish the paper gratuitously than we can raise corn or meat to give  
away. We should remember this, brethren, and let each one of  
us make an effort to pay the brethren editors what we owe them;  
yes, as earnest an effort as we would want him to make if he or  
they were debtors to us. Let us not only send on our own dues,  
but try to get others to subscribe, and thus relieve the embarras-  
ments of our brethren editors. May the Lord help us to do our  
duty.

A. B. MORRIS.

KANSAS, ILLS., Jan. 22, 1894.—*Much Esteemed Brother in the Fellowship of the Gospel*: I have just read your article in second number of the present volume of THE GOSPEL MESSENGER, headed Christ's Humanity. I desire to say to you, my brother, that the article is full of instruction or comfort to me. I wish you could have followed the subject further, and spoke of the two natures as seen in the Garden of Gethsemane and on the cross. Was it not the humanity that died, and not the divinity? I have great delicacy in asking my brother to write on any portion of the Scripture, but I would love to read something from your pen on the expression often used by some brethren in preaching, that Christ was a substitute only for his redeemed children. Please choose your own text bearing on the relationship, and tell us if he (Christ) is a substitute for the redemption of his people, or is he more than a substitute? I would suggest the second chapter of Hebrews as reaching the case. I appreciate THE GOSPEL MESSENGER very highly. Very unworthily, your brother,

JAMES M. TRUE.

AVALON, TEXAS, January 9, 1894.—*Dear Brother*: This leaves me in very poor health, still suffering from a hurt I got about eighteen months ago, and consequently I have not been able to travel much; but still I have great reason to rejoice. The Lord is making bare his arm in our country, sending his servants among us. Eld. D. Bartley spent some weeks with us last summer, visiting several associations and a good many churches, and he was received with open hearts everywhere. He surely is a workman that needeth not to be ashamed. I had the pleasure of hearing him preach three times, and he left us well pleased, and I know the brethren were equally pleased with him. Eld. S. Has-

sell, of North Carolina, is at this writing in Texas, and I have had the pleasure of hearing him preach five times. Eld. Hassell says he has enjoyed himself as well as he ever has in life, and has been able to meet every appointment, and had gained five pounds in flesh since he had been in the State. Dear brother, I am at a loss for language to tell the gratitude of my poor heart for God's goodness in sending such as the two ministers I have mentioned to visit us. We have been greatly blessed in that respect for the last fifteen years. I have surely seen the desert blossom as the rose; I have great reason to rejoice. When I came to Texas in '54, every association in the State was in disorder, and now there are twenty-two in correspondence and fellowship. I moved about 200 miles from where I now write, some eighteen years ago, and there was not a preacher or a church or a school-house in the county into which I moved. But soon a church was organized at my house, and after being there about eighteen months I heard of the late D. P. Thomas south of me about 50 miles, and I sent for him and he came to see me, and in July afterwards we organized an association with four churches. The association has been since divided for convenience, but before its division was some 200 miles in length. The northern end now reaches away over into the Indian Territory, and Old School Baptist churches 300 miles still west, and a good many Old School Baptist churches have been organized in the Indian Territory. The Lord has done great things for us, whereof we are glad. There have been two churches recently organized and an association east of where I now write. Where sin reigned unto death grace abounds. I will close this.

Yours to serve in the gospel bonds, J. H. MILLER.

REISTERTOWN, MD., Jan. 22, 1894.—*Dear Bro. Respass:* I have just received the MESSENGER for February, and I feel like saying to you that your view of the text, "Oh, Jerusalem, how oft would I have gathered," etc, is in every way satisfactory to me. I have long had in substance the same view of the text, but your connecting it with the Bible view of the humanity of Jesus, had not occurred to me before. I am very glad that you have written upon it as you have. Dear old Bro Mitchell has written clear and strong, as he always does, in this number. Bro. Hassell has called attention to some important things. I do not think our brethren this way are, many of them, guilty of those errors. I am glad to say this, "Forewarned is forearmed." It is good to be warned. As ever, your brother,

F. A. CHICK.

ELD J. R. RESPASS: Plea-e say through the MESSENGER, for the information of the brethren, sisters, and friends generally, that my father, Eld. J. H. Purifoy, has been laid low upon a bed of affliction, so that his life was despaired of, but thanks to Him who worketh things after the counsel of his own will has seen fit to spare him yet awhile with us, unto whom be all the praise, the

honor, and power. Amen. He is still very sick, and unable to be out of bed, but we think that the crisis is over, and with good treatment and good nursing, we now think he will get well, but it will take some time for him to gain his strength back so as to be up, and to his many correspondents we say be patient; soon as he is able, all will receive an answer from him. And for the benefit of those who wish to know further of him I will give his address, viz: Eld. J H Parifoy, 463 Nance street, Selma, Ala.

(Other Baptist papers please copy.)

J. W. PURIFOY.

HAMILTON, N. C., January 5, 1894—I would be pleased to see your views on the Scripture which reads thus, "Why call me Lord, Lord, and do not the things I say." There are so many things I fail to do, I feel like I am not fit to call on him; though I feel to adopt the language of Peter, "To whom else shall we go?" It has been a sad year with us in this part of the old North State; a cold time in the churches and hard times financially. But still the Lord reigns and rules and none can stay his hand. All who know anything about his power and love feel to say, bless his holy name, for we have been blessed above measure; yea, more than we feel that we deserve, but are sure his mercies endure forever. Then let us who have a good hope of a better world than this put our trust in him and we will be led aright. Remember one who feels to be less than the least. If I can get any one to subscribe to your paper I will do so, for I think if anything should be published the works of the Lord should exceed all others.

J. O. SALSURY.

KILLEEN, TEXAS, December 17, 1893.—*Dear Sister Blankenship:* I now try to comply with your request in regard to letting you know about our meeting. Brethren Hassell and Harrell preached for us Saturday night and Sunday and Monday morning, to the comfort and satisfaction of all of us, for which I truly hope that we feel thankful to the Giver of every good and perfect gift. Bro. Hassell's text was from Luke xxiv. 15, but dwelt mostly on the latter clause of the verse, which reads, "Why seek ye the living among the dead?" and while he was preaching we were reminded of the two disciples while journeying from Jerusalem to Emmaus, where they said, "did not our hearts burn within us;" for truly we can say that we believe that the true interpretation of that Scripture was opened up to us feelingly and experimentally. I would have been glad if you all could have been here and have heard for yourselves, for we believe him to be qualified both in the letter and the spirit. Bro. Harrell also preached ably, and we had a very large congregation; particularly on Sunday—so large that all could not get in the house—and can say that I never saw better order anywhere. For myself, I was made to feel that I was carried to the top of the mountain and there, by an eye of faith, to see, as it were, the Promised Land. Whether my seeing

or faith is real or not the Lord knows; but dear sister, I will say that if that same Jesus that was born of the Virgin Mary and lived the obedient life on the earth for the space of about thirty-three years, and then died the obedient death on the cross—if that is not the same Jesus that is to come the second time, without sin, unto salvation, our hope is vain and also the preaching is vain, and we are yet in our sins. But now is Christ risen from the dead and become the first fruits of them that slept; and as certain as Jesus rose from the dead, that sure we will rise at the appointed time of the Heavenly Father. There and then, and not until then, will we be made to fully realize all that heaven means, or all that heaven is. So, dear sister,

A few more days on earth to spend  
And all our toils and sorrows shall end.

So I would say, dear sister, cheer up and rejoice that your troubles are not of an endless duration, but soon you will go free from the prison-house of death to that upper and better kingdom where trouble can't come. So I will close by asking you to pray for me, that this may be my happy lot if in accordance with the will of the Lord. Yours in hope, J. F. H. GUTHRIE.

BUCKSNORT, TENN., Dec. 18, 1893.—*Dear Eld. Mitchell:* Ever since you were here, I have wanted to write you, but have been sorely afflicted all the while, and fearing, too, that I would intrude on your valuable time, but since my father (John Worden) subscribed for THE GOSPEL MESSENGER, I want to say that we have the December number, and much pleased with its contents. Father says it is the best paper he ever took. Bro. Wagner's communication was truly a feast; it made me think of past days when he would visit us, and at my bed-side telling of the goodness of God, till my burdened heart would be filled with joy and my eyes with tears. And I have often thought of you, Bro. Mitchell, and how tender was your sympathy for me. As you will remember, I was a helpless invalid, and have ever since been confined to my bed; but it has pleased the good Lord to give me a trustful resignation to His Holy will. I have had a name with the dear old Baptists thirteen years, and for eleven have been deprived of going to the house of the Lord to worship with the Saints, but with this and other misfortunes, I feel that I have blessings far more than I deserve. It is all of God's tender mercy that I have been favored much with the sweet fellowship, love, and sympathy of the Saints while on a painful bed, and not that I am worthy. How gratifying to know that kind hearts feel for us in our sore trials, even while we acknowledge that our heavenly Father possesses the ability to bestow lasting comfort.

Eld. Whatley called to see us while on his tour through here. His brief conversation was truly grateful to my burdened heart. How pleasant it would be to see you once more, and hear you tell what the Lord has done for us, and is still doing for poor sinners.

Bro. Whatley told me that you were in feeble health. May God bless you and spare you long yet to comfort his little ones. Please excuse this imperfect scribbling. I am extremely nervous. My sufferings seem unbearable at times, though I cannot despair when I think of the sufferings of Jesus, and that I am but coming into a closer fellowship with him through suffering. I sometimes feel that I could bid farewell to this world of pain, for the home where sickness and sorrow never come. Pray for me, a poor, dependent creature.

MARY E. WORDEN.

GREENVILLE, GA., January 9, 1894.—*Beloved Brother in the Lord*: On the 2nd day of January we moved from Hogansville, Ga., to this place, in one-half a mile of Flat Rock church, where we anticipate making our future home. Manifold were our losses, crosses and tribulations during the year just passed and but for the grace of God I would have fallen. I have been brought down deep into the waters of sore sorrow, and the dark billows seemed at times that they would submerge me beneath their angry waves; but blessed be the Lord, he rides upon the storms and maketh a path in the deep waters; so that the floods of trials cannot destroy his saints; neither can they, by any existing power, be separated from his love. Men, demons, life nor death, can never separate us from the love of God that is in Christ Jesus, our Lord. How blessed the thought that we are dead (dead to sin) and our life is hid with Christ in God, and that when he who is our life shall appear, that we also shall appear with him in glory. All I lack being a happy man religiously is FAITH to claim the promises. Jesus tells his people that As I live you shall live also, and that I give unto you eternal life and you shall never perish, and He that liveth and believeth on me shall never die, and that In his Father's house are many mansions, and many, yea, many great and precious promises to his loved ones. But oh! the sorrow that so often fills my poor heart in consequence of not being able to claim the sacred promises. Sin is so mixed up with my every-day life and my every deed, that I am often made to doubt knowing anything of Jesus as my Saviour and holy Redeemer. Yet, at times I hope I love him with all my heart, soul and strength, and at times there is an earnestness in my heart that I have an identity in the saving merits of His precious blood. I know I fear the Lord and, if not deceived, love his people.

Bro. Respass, if it will not be a burden to you and your readers, I have a desire to write and have published in the GOSPEL MESSENGER some of the dealings of God with a poor sinner for the last twenty-five years. If you think such will be edifying I will undertake the task. I have had some impressions to write, but have resisted. My great fears are that my writing will not be to God's glory. Please say in the MESSENGER that my post-office is Greenville, Ga., instead of Hogansville, Ga.

Affectionately

A. B. WHATLEY.

LOOKING GLASS, ORE., January 1, 1894.—*Highly Favored and Beloved Bro. Respass:* This beautiful and pleasant morning of the first day of the year 1894, through the blessing of God, finds us with good health in body and, we trust, to a good degree a proper exercise of our limited mind, for which great blessing we have a desire to have a grateful heart to Israel's God for such wonderful mercies extended to such a poor, unworthy old sinner as we truly feel ourself to be. Yet, notwithstanding we feel thus, I do feel that we can truly say with the prophet, "As for our Redeemer, the Lord of Hosts is his name, the holy one of Israel;" for we do feel to hope that we have no hope of eternal salvation only through the finished work of Jesus Christ, our Saviour, and this is the true God and eternal life. Now, we have no claim on Him who bestows on us such gracious temporal blessings; these are things that the Lord bestows on all, as he has said in his word that rain should fall on the just and unjust, and seed time and harvest come to all alike. But he is pleased to bestow on some poor sinners, in his own time and way, the knowledge of the true God and eternal life; and this enables the poor sinner to love another's righteousness and count his own righteousness as nothing, and only as filthy rags. And here, dear brother, is where we would desire to set up our Ebenezer of praise to the God of all grace for his great love and mercy in giving us this grace; for we feel to say (we hope we realize) with the apostle, that "Unto me, whom am less than the least of all saints, is this grace given." While we desire to bless God for all and every blessing through our journey of life to the present, we can truly say that his open hand hath supplied all our wants, and that he has been a present help in every time of need. We feel deeply our unworthiness and entire inability to perform one good thing or think a good thought unless God, by his spirit, works in us to do of his pleasure. We feel, on entering upon another year, to implore the continuance of his watchful care over us, and that he will bless us, with all his humble poor, with his sweet presence, so we can truly feel to say, "Did not our hearts burn within us as he talked to us by the way!" for while we have sweet communion with our dear Lord, we can go on our way rejoicing, looking unto Jesus, the Author and Finisher of our faith. May the dear Lord bless you, dear Bro. Respass, in your ardent labors in editing the GOSPEL MESSENGER, and may you still be enabled, as in the past, to comfort the poor in spirit; for, dear brother, your editorials are encouraging, comforting and instructive. And what shall I say of our faithful, self-sacrificing old soldier of the cross, Eld. Wm. Mitchell! May heaven's richest blessings be his, and may God bless all the brethren and sisters who write for the MESSENGER, with all the saints everywhere, and may our dear Lord visit us all in his love and be in our hearts a sweet New Year's gift, is our prayer.

J. P. ALLISON.

SHELBYVILLE; TENN., January 8, 1894.—ELD. J. R. RESPESS—*Dearly Beloved Brother in Hope*: I trust you will indulge me in expressing my gratitude to an ever ruling and covenant-keeping God for his manifest goodness to a poor sinner like me. Four years ago my health was very poor, and continued so up till about one year ago, when unexpectedly to me I began slowly to improve, and in a surprisingly short time I could say, I am well; for which great blessing I try to be humbly thankful to the Donor of all blessings. I was blessed with the privilege of attending the meeting of four associations last fall, which were attended with harmony and brotherly kindness. There were many able ministers present at those meetings and all the preaching that I heard was well calculated to “strengthen the things that remain” and honor the glorious Lord and comfort his people. There have been quite a number added to some of our churches in these associations the past few months and most of our brethren are greatly encouraged. I wish to say furthermore, there is no question among us at this time that is calculated to gender strife, that I am appraised of. We are all in peace. O, bless the Lord for his goodness unto the children of men. Just now, I wish to say to you, my dear brother, I have a great desire to see you, and hope you will make us a visit this year, if the Lord will. I have been requested several times to visit your country again. May the good Lord abundantly bless you. Remember me, dear brother, in your prayers.

J. E. FROST.

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## OBITUARIES.

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### FRANCIS STEPHENS.

The subject of this notice was born February 13, 1808; joined the church at Mt. Pisgah, Chambers county, Alabama, Saturday before the first Sunday in September, 1887, and died December 4, 1893. Thus, at the advanced age of eighty-five years, ten months, this old servant passed to his reward. Uncle Frank, as he was usually called, lived for sixty years at the same place, and was extensively known and highly esteemed by all who knew him. So honorable and upright was he in all his dealings with his fellow man, that he did not have an enemy. He was a good citizen, indulgent father and, for the last years of his life, a devoted Christian—a strong believer in the doctrine set forth by the Primitive Baptists. He obtained a hope in Christ more than forty years before he united with the church. It was the pleasure of the writer to visit this aged pilgrim many times in the last years of his life. More than once he said, “I want you, Bro. Avery, to tell the people not to do as I have done. If they have a hope in Christ, go to the church; for I have had more real joy in the few years that I have been a member than I had in all the long years I lived in disobedience.”

About twelve months ago he became very feeble. I went to see him, and in conversation with him on the subject of death, he said: “Bro. Avery, the time of my departure is near at hand, and I must soon leave you all;” and with as much composure as if he was preparing to take an ordinary journey, he said, “I want you to preach my funeral, and I want

you to preach it from this text" (quoting the 15, 16, 17 and 18 verses of the 16th chapter of Matthew). On December 5, in the presence of his children, grandchildren, great grandchildren and a large concourse of friends, I tried to comply with his request, after which his remains were laid beside his faithful companion in life, who had preceded him to the grave about twelve years, in the Mt. Pisgah cemetery, there to await the summons, when all the sleeping dust of the countless millions will be called to their reward; and we believe the reward of the departed brother will be everlasting joy in the presence of God and all the redeemed. Let us try to emulate his virtues, ever taking his advice—not live in disobedience, but live as becometh the saints of God. W. R. AVERY.

*Stroud, Ala., Dec. 11, 1893.*

#### JAMES DOWALD,

Son of Bro. and Sister H. P. YARBROUGH, was born October 12, 1886, and died September 26, 1893, aged six years, eleven months and sixteen days. Little Jimmy, as he was called, was fondly cherished by all the family. But God, who doeth all things well, saw fit, according to the wise dispensation of his providence, to take him from the fond embrace of father, mother, brothers and sisters unto himself. His little voice is silent on earth, his place is vacant in the family circle; one is taken from the flock. We feel this was a heavy stroke upon the family. May the God of all grace bless them and enable them to bow in humble submission to his will, and say Thy will be done; and feel the sweet assurance that little Jimmy sleeps in Jesus, "blessed sleep, from which none ever wakes to weep."

J. A. MILLS.

*Timothy, Ala.*

#### MARTHA L. GARRETT.

Sister GARRETT, daughter of John and Rebecca Jackson, was born December 4, 1843, and was married to R. C. Garrett November 30, 1865; professed a hope in Christ about 1868, and joined the Primitive Baptist church at Enon, in the Cumberland Association, October, 1872, of which church she lived a devoted member until her death, which took place March 23, 1893, aged forty-nine years, three months and nineteen days; died of consumption. She was the mother of ten children, seven living and three dead, and leaves a husband, four boys, three girls and a large number of relatives and friends exposed to trials and troubles. And now a word to the husband: In deep sympathy to you, my neighbor, friend, and I trust my brother; no one knows the anguish of the trouble but those who have experienced it. When we walk into a dwelling and fail to see the presence and to hear the voice of one so precious, it comes to us with sorrow, and we realize the bitter anguish of it; but look forward, my brother, to that sweet bye and bye beyond all troubles. And what shall I say to the children? Oh! the mother's love to a child, her watchful care to the child, her kind and tender sympathy always follows the child; and now mother is gone!—no mother to go to for advice. And my desire is, precious children, that when you come to lie down in death, that you, like mother, may die in the triumphs of a living faith. And now I can say to all who may read this notice, that Sister Garrett was sound in the faith, unshaken in her views and fully established in the apostle's doctrine. Many enjoyments have the writer had in talking with that precious, gifted sister. She had a comprehensive mind and also a gift of explanation. Sister Garrett is like water that is spilt on the ground, that never can be gathered up again; yet God has devised means that she shall not be expelled from him; and when that body is brought forth then she will see Him for herself, and her eyes will behold and not another.

Yours to serve,

T. J. TAYLOR.

## MISS SARAH M. KING.

MISS SARAH M. KING, daughter of Milbra and Michael King, departed this life at the residence of her parents at DeFuniak Springs, Walton county, Florida, on the 13th day of November, 1893. The deceased was a young lady, twenty-eight years of age, and highly refined and culti-



vated. I have been intimately acquainted with the family for nineteen years, and there is perhaps no man beyond the limits of the family circle who had a better opportunity of knowing the true characteristics of the young lady than myself; and besides my intimate acquaintance with the family, it was my good fortune to have much to do in laying the basis of

her primary education; and I know that, as a student, she was at all times obedient, dutiful and attentive, and never, during her whole attendance in my school, was it ever necessary to reprimand her for anything, and I feel confident that her many comrades will all bear testimony to the truth of what is here written. As she advanced more into womanhood, she was particularly noticeable for her abstinence from all the frivolous vanities of the world, and she lived and died pre-eminently above them all—retaining, under all circumstances, the good will and confidence of all who knew her. She had never attached herself to any church, but was a firm believer in the faith and practice of the Primitive Baptists. Her father, mother and three brothers are members of the Primitive Baptist church at Ebenezer, Walton county, Florida, where her remains are buried to rest until the final resurrection of the bodies of God's people. She was the junior member of her father's family, composed of father, mother, youngest brother and herself. The father and brother are merchants of one of the leading firms of DeFuniak Springs, and the subject of this sketch was the faithful financial custodian of the firm, and so complete was their trust in her ability and management that I have heard her father say that he did not know the combination of his own vault. And both as a pious, lovely daughter and a prop and trusty stay in business, her place can nevermore be filled.

During her affliction, of about six months, she had all the attention and care that kind parents, sister and brothers bestow, and the best medical aid from far and near that could be procured; but her time had come—her race, though short, was run, and it seems it was needful that she should go. She expressed a desire to go and be with Jesus, and to Him we believe she is gone. She fell a prey to cancer, severing the ties of natural union with kindred and friends forever; and I am sure that the bereaved have my heartfelt sympathy in their great trials. But let us all, in faith and hope, raise our voices and say:

Thou lovely virgin, thou paragon of joy!  
Thy race, though short, is run;  
But rest, will we, in the world of hope,  
Till in Jesus all are joined.

S. P. DARBY.

#### P. H. WHITAKER.

**BELoved ELd. MITCHELL:** The enclosed is an unfinished letter written to you by my father, P. H. WHITAKER, Sr., some time before his death. As is shown in his letter he had no fellowship for the unscriptural institutions of men, and but few years elapsed before he was from conscientious convictions forced to sever his relationship with them, and for twenty-five years or more he had no affiliation with any religious order; but all the while he was in faith a Primitive Baptist and devoted much time in visiting their meetings and in feasting on the doctrine of God, our Saviour. For the last four years of his life he was a devout member of the Primitive Baptist church at Emmaus, Troup county, Ga., and lived in the fellowship and dear esteem of all the brotherhood. He died at his son's in Franklin, Ga., on the 8th of April, 1893, in the triumph of a living faith in Jesus. He said to members of his family that he had an abiding faith in an Allwise God; that he would do all things right, saying to his only surviving daughter that there was not a cloud intervening between him and his Maker. He was in his eighty-fourth year.

*Hogansville, Ga.,*

Your Brother,

P. A. WHITAKER.

**DEAR FRIEND, WM. M. MITCHELL:** In seeing so many sketches of old veterans who have been led by the same mysterious hand, that I hope has led this poor erring mortal, it inclined me to give you a sketch of my trials thus far, the blessed Lord being my guide.

I was born August 4, 1809, in Morgan county, Ga., of humble parentage, and raised without the advantages of a common English education. About the age of twelve years I became concerned about death and a long eternity, and I, to try to prepare to meet my Maker, set about the work as I thought, by going to seats prepared for mourners, thinking there to be met with a blessing and get clear of my burden which had been on my mind for some time. But I found to my sorrow no relief, and was more distressed. Between hope and despair I continued for many months, trying many of the world's stratagems to bring the blessed God to terms that I thought I could. Finding a total failure I went almost into despair, losing all hope of ever being saved. My breathing was, "Lord save me or I perish," till it pleased the blessed God to show me who I was, and that all my works were as filthy rags in his sight. I gave up as lost forever, but blessed be the Lord while in that state of mind I heard one of God's dear ministers pointing out to the blessed saints the Saviour standing before the Heavenly Father saying: "Father, spare them." I loved him, still I thought it not me, for I had sinned away my day of grace, and though I loved the Saviour of others I felt lost. After many years of inexpressible grief it appeared to me from some unknown cause that the Lord could remain just and save me. Joy unspeakable sprang up in my soul and I began to sing praises to his name, thinking I yet might have a chance and that my eternal destiny was not sealed. I felt rejoiced all that day. All created things seemed to smile and speak God's praises. I received this as the works of grace; a spring of joy in my heart. I went on satisfied for a short time, when I set about to know my duty toward my Saviour, begging him to show me my true condition, not having a flow of soul love as I hoped for. I wandered in the dark for years; had not much peace. At length I was pointed to the spot where the Lord had shown he could save my poor soul, with the impression to go and do your duty and you will get relief. I kept this blessed feeling to myself for some time; thought I could not tell such a poor thing for an experience of grace. I did not feel that fear of hell as before light appeared, but still thought I would get better satisfied. At length the children of the living God saw I was in trouble and talked to me. I would tell them I was worse than they thought, supposing all could love God and his dear children. About this time I became troubled relative to religious duties. I wanted to pray with the church and in my little family, but feared it would be a sin in the sight of God to do such a thing. I then got my consent to tell God's people just where I was, and to my astonishment I had not got through telling what I have here told when the deacon took my hand and said, "My brother, the Lord has done all he will do for you while you remain in rebellion; if yours is not an experience of grace I have none. So do your duty and the Lord will bless you, and not before." I worried along thinking those brethren were deceived, but when an opportunity was offered for a little experience it seemed to me that I was called to go, trusting my all in the hands of God and his church. I enjoyed myself for awhile until the doctrine of human works, missionisms and like institutions, came in to make proselytes and get numbers, as I thought, was resorted to. I had but little of the milk of the word to live on, which I felt I needed. I concluded at length that I had been mistaken, for all the members of the church except one other than myself appeared to be well pleased with the doctrines and "isms." I did believe the big pretended revivals was the work of grace, for their experiences did give me Christian fellowship. I would conclude that I was at fault as the balance of the church seemed to be satisfied, and I concluded I was deceived myself and had no religion in me. Their works I could not believe, so I sat on the back seats and condemned myself. [Here the writing of the aged brother closes, as you will see by the above letter from his son.—M.]

## JOHN TOMLINSON.

MR. JOHN TOMLINSON died at his home in Valdosta, Ga., at 9 o'clock July 18, 1893, from a complication of diseases, prostrating him on his bed of sore affliction for nine months. He was born in Clinch county, January 1, 1848. His father, Hon. W. S. Tomlinson, was one of the wealthiest and most influential citizens of his county and a most earnest member of the Primitive Baptist church. He married Miss Alice Pannal, daughter of Eld. E. J. Pannal, with whom he lived happily twenty-seven years. They were blessed with two children, a son who died in infancy, a daughter, Lola, now Mrs. Joe Littlefield, who with her husband and heart-broken mother are left in the lonely desolate home to mourn the husband's and father's death. Mr. Tomlinson was large in stature, and had every appearance of living to a good old age, but overwork and a heavily taxed brain succumbed to disease rapidly. His generous, liberal nature caused him to lose heavily several times in merchandising. It was a pleasure to be associated with him in sickness and in health. He numbered his friends by scores. Even when he was suffering the most intense pain he greeted his visitors, who were very many during each day, with extended hand and a sweet smile, and an inquiry after their health. When asked how he felt he would reply, "very well for me;" if comparatively easy after a severe pain, "pretty tough." His style was peculiar to himself, so much so that a scholarly friend remarked "there is but one John Tomlinson." He was an honorable, high-toned, refined gentleman, courteous and kind to all, no matter their station in life, a true friend and companion. He bore his afflictions with Christian fortitude and let no opportunity pass to assure his friends of his hope in God and full resignation to his Divine will. He lost his voice two months before his death, and in whispers would repeat words of old hymns the good old Baptists, among whom he was raised, sang. He could whistle the sweetest trills and notes and often said, "I can praise God in whistling if my voice is gone, but in the sweet bye and bye I'll sing with a loud voice and walk with strong feet." When crossing the chilly waters of death he sweetly whistled a dear old tune, and a friend enquired if he knew the words and his face beamed with a sweet smile, and then he repeated:

"And let this feeble body fail,  
And let it faint or die,  
My soul shall quit this mournful vale  
And soar to worlds on high."

Finishing the last line he raised his emaciated arms to heaven, his eyes gloriously bright with full assurance of the truth, said, "Yes, I'll soar to worlds on high." He clasped his arms around his heart-broken wife and said, after giving a kiss, "Poor wife," which were his last words. A few hours before this while his wife sat holding his head, tears dropped fast upon it, he said gently, "Don't do that, my dear; it is all right and I go willingly, and it will not be long before you too will follow and we will be united in heaven where there will be no more parting." On Monday before he left on Tuesday, a number of his friends and relatives remained with him around his bed. He spoke calmly of his going as though he was preparing for a most pleasant journey on earth to meet friends. A lady friend sitting near while he spoke said, "Mr. Tomlinson, I deem it a great privilege to be here, for I believe Jesus is here." He looked at her, a glorious smile played over his face, and replied, after folding his arms gracefully and quietly over his breast, "Yes, Miss Annie, Jesus is always with me." Only about twenty minutes before his soul took its flight, Mr. S. inquired, "Can't I do something for you?" He again folded his thin hands, smiled sweetly, and said, "No, I want nothing; I'm all ready." Friends inquired after his Christian experience. This is what he told several, and which was known only to his wife for fourteen years."

I tried to be moral all my life. Many temptations were placed before me; I yielded to some and suffered greater sorrow after. I always attended church; my wife was a Christian and I accompanied her. At Dupont, where I then lived, a meeting was being held by the Baptists, and the minister used the text, "Jesus of Nazareth passeth by." He told his wife, after they retired to their room, that he seized hold of the hem of Jesus' garment, as he passed by, with the hand of faith, and received the assurance given the man at one time, "Son, be of good cheer; thy sins are forgiven thee." Another, "Thy faith hath made thee whole." He was happy. They knelt together in prayer, and his wife then urged him to unite with the church. He replied that he was afraid. She told him he was a Christian; his faith was Primitive Baptist; his wife was a Missionary Baptist. He said he must have time to consult his heart. His wife persuaded him to unite with the church of his faith, and he would say, I must wait awhile; I am doubting my full acceptance, and must wait and not be deceived. He remained in this state for several years. One Sabbath afternoon he lay praying to be convinced of his acceptance, when he lost consciousness in sleep, and thought he was riding slowly along a lonely road, when all at once a very large, bright star arose near before him, which moved as he advanced, giving light over the whole woods. When he stopped so would the star; it never left him. When he awoke it impressed him so forcibly that he believed it was given to assure him of God's presence ever with him, and he doubted no more. He repeated passages of Scripture, in which he was comforted. The most precious was, "The blood of Jesus Christ cleanseth us from all sin." He got feebler and feebler, until he grew too feeble to be baptized, which he regretted; and praying he would say, Oh, God! thou knowest all things; why am I coming to thee without following the example you gave me? I come trusting and believing that the blood of Jesus Christ has cleansed me from sin. With Paul I say, Neither powers or principalities, things present or things to come can separate me from the love I have in Christ; and he said to his wife, I read my Bible full of precious promises and my Saviour ever present with me. His daughter asked if he wanted to leave her and mama. No, my darling; that is my only regret, but I suffer so much death alone can't believe, and God, my father, has willed it thus. I leave you in his care while I go to rest and be with my Divine Father, who has graciously forgiven my sins; it will not be long ere we are united around his throne. To Sister K. he said, I suffer much; I pray dear Jesus to relieve me. All true Christians called him brother, knowing he was a child of God in truth. A pure life has been closed on earth to begin in brightness and newness above.

BEELE M. C.

## MARTHA C. MEADERS.

MARTHA CATHARINE, youngest child of Francis and Annis Durrett, was born September 18, 1832. Her father died when she was five years old, and her mother died when she was twenty-five years old. She then lived with her oldest brother George A. Durrett, until she was married to James L. Greer, November 29, 1860. Greer died in October 1865. She was married to Eld. E. A. Meaders, March 18, 1868. Eld. Meaders died September 15, 1889. Sister Meaders had one son by her first marriage, and three daughters and one son by her last marriage, but lost the son of her last marriage when quite young. She left four children, one grandchild and many friends to mourn her loss. Bro. Meaders baptised her into the fellowship of Shiloh church in March 1858. Eld. Meaders then married her to her first husband (in 1860.) Sister Meaders died July 4, 1893. The cause of her death was from a burn. She caught on fire while round her cooking stove. One of her daughters (Mrs. Guess) was at home but not in the house at the time. The flames advanced rapidly.

She gave the alarm the best she could and ran into the well house department of the building, where her son-in-law, Mr. W. G. Guess, saw her condition and ran to her and threw water on her and extinguished the flames. This occurred June 28, 1893. Sister Meaders was a very remarkable lady in several respects. Her faith in Jesus was surely unbounded. And she never seemed too busy to engage in an experimental conversation. She never murmured at her situation. Soon after she received her burns, even before her burns were dressed, she seemed perfectly happy and began talking to those around her and said, "in the midst of life we are in death." Did you all know that?" And then said, "are you all not glad that you are sinners? I am. Jesus came into the world to save that which was lost, and they were poor sinners." She then began praising Jesus, and her tongue seemed to have been turned loose, and in fluent tones of praise she shouted in joy to God of her salvation. She did not complain of her situation, only said it was no more than she deserved. She said, "my Saviour suffered more than I." She said to her physician, "While I can talk I want to thank you for your kindness toward me and my family, and when I am gone I want you to look after my children." Her daughter that was at home, Mrs. Guess, said to her, "Mamma, don't be down-hearted; you may get well." She replied, "My child, I am not down-hearted; I am not afraid to die. Although I am burned I feel that my Saviour is with me. It is a bright evening with me." Sister Meader's children had never heard her sing until that evening. She began singing "Children of the Heavenly King." And again she sang,

"Jesus can make a dying bed  
Feel soft as downy pillows are."

She prayed for her children separately and her afflicted son-in-law, Mr. Guess, and prayed for all who were in the room. She also prayed that if her son ever married that he would get a woman that would be kind to him and his youngest sister. She quoted a great many passages of Scripture. She said, "Let me talk while I can talk. I don't know whether my time has come to die or not, but if it has I am all right; I am willing to go." Her son, James Greer, was out on duty as engineer on the I. C. R. R., and two of the daughters were also away from home. All were called in as soon as possible and did all they could to save her, and her physicians did their part well, but God took her. The writer knew Sister Meaders for twenty years, and can say that she surely was as devoted a Christian woman as I have ever known. She surely was as preacher's wife in all respects. In her death her children have lost a kind mother, the church has lost one of her most efficient members, and her neighbors have lost a warm and good friend. WM. GUESS.

#### JOHN MILTON BARRON

Was born in Alabama, May 27, 1835, and died August 10, 1891, in Louisiana. He moved from Alabama when he was a boy. He lived in the Primitive Baptist church ever since I can remember. He was a true believer of the Old Baptists. He was deacon of the Zion Hill church when he died. He died of heart disease, and was a great loss to his church and family. HIS DAUGHTER.

"In my Father's house are many mansions; I go to prepare a place for you." Our Redeemer is our forerunner. He that takes possession of us on earth, takes possession for us in heaven. As we are not long here without him, so he will not be long there without us. Here all the earth is not enough for one carnal man, but there one heaven shall be enough for all Christian men. In this life there are showers of tears fall from the saints eyes, but in that life there shall be a sunshine of glory.

## THE CITY OF GOD.

Perfect through suffering God's children shall be;  
In the light of His word their victory they see.  
There's a robe and a crown at the end of the race,  
And a mansion prepared, which no storms can deface.

In that beautiful City of which we are told,  
The walls are of jasper, the streets of pure gold;  
The gates are of pearl, the foundation sure,  
And its glories forever and aye endure.

O, City of God! O, home of the blest!  
Where earth's weary pilgrims shall find perfect rest;  
May I, with the prophets and martyrs of old,  
Forever in rapture thy glory behold!

—M. V. FOSTER.

TO THE CLERKS OF ASSOCIATIONS: Eld. Morgan Brown, a young minister, of Woodbury, Ga., asks the Clerks of the Primitive Baptist Associations of Georgia to send him a Minute of their Associations, and the location of their churches, and he will return the favor if possible. I hope, brethren, that you will do it, for Bro. Brown is a most excellent brother and one that, I hope, will be a blessing to us.—R.

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Mr. J. B. Davis, a well-known gentleman of Meigs, Thomas Co., Ga., has just passed through an experience which perfectly demonstrates this:

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Mr. J. B. DAVIS.

would end in death, for it seemed like I could not live long in that fix. I went to reading the circulars you sent me and they gave me a little hope. I resolved to try your 4 B's, so I bought a half-dozen boxes and I have taken two boxes and a half and they have cured me. I am as well as I ever was in my life. I sleep well, eat anything I want and can work all day. I feel all right, for which I feel thankful. I cannot say too much in praise of 4 B. B. B. B., or Bragg's Best Blood Balm. Will answer any and all questions accompanied by a two-cent stamp."

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REV. A. G. HUDSPETH.

have in 15 years. I had dyspepsia, liver and kidney trouble. I also had had spells of colic; I would taken all at once and in a few minutes I would almost speechless, but after taking two boxes of 4 B's I found myself perfectly well."

Mr. W. A. Truitt, who resides at Franklin, Williams Co., Tenn., says:



MR. W. A. TRUITT.

"For many years I have suffered with rheumatism and a severe pain in my side, which at times seemed almost unbearable, but after taking two boxes of 4 B's I considered myself cured. I am now feeling like a new man."

**THE GOSPEL MESSENGER**

AND

**PRIMITIVE PATHWAY,**

**BUTLER, GEORGIA.**

—••—  
**PUBLISHED MONTHLY.**

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**APRIL, 1894.**

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Your friend,  
A. R. STRICKLAND.

## 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.

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# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 4. BUTLER, GA., APRIL, 1894. Vol. 16

## THE LAW ESTABLISHED BY FAITH.

“Do we then make void the law through faith? God forbid; yea, we establish the law.”—Rom. iii. 31.

DEAR BRETHREN IN CHRIST: These words, with their connection, are in my mind to-day, and I feel like putting down, with pen and ink, some suggestions concerning them for your consideration, and for the readers of the MESSENGER

The epistle to the Romans has been called a complete body of divinity, because of the full and clear presentation which it contains of the fallen, sinful, lost condition of man by nature; of the uselessness of seeking salvation by our own works; of the one way of justification and salvation through Christ by faith in his name; of the effectual quickening work of the Holy Spirit in the hearts of men; and of the obedience which flows out of, and results from, an experience of these truths. The epistle is written in an orderly way, and in the order in which I have here named the all-important themes upon which it treats. Of course, in the limits of a short letter, I cannot present anything but a brief sketch of the epistle, and can say but little, even concerning the three chapters preceding the text quoted above. But a right understanding of the general scheme of the first three chapters is needful to lead us to see the full force of the language of the text quoted above. In the first seventeen verses of this epistle Paul addresses the saints at Rome with the prayer to God that grace, mercy and peace may be unto them. He declares that he thanks God and prays continually for them, and for himself, that he might be prospered in his coming to them. He declares himself a debtor to them and to all men, which debt he is ready to pay at any time that God shall prosper him to do so. And that which he considers himself a debtor to pay or deliver to them is the gospel of the Son of God, of which he is not ashamed; for it is not a weak, poor, trifling thing, but is the power of God unto salvation to all who believe—to Gentile as well as to Jew.

Now, he proceeds to show why this gospel is such an important thing by proceeding to declare the judgment of God against *all mankind*, whether Jew or Gentile. I have carefully read these

first three chapters of Romans many times, and the more I read them and compare one part with another, and with the other Scriptures, the more am I convinced that Paul, in these chapters, is describing the lost, fallen, sinful and horrible condition of *all men* by nature. It seems to me that in these three chapters he is but elaborating and enforcing the same truth that is taught by him in Eph. ii. 1-3, the last sentence of the 3d verse being, "*and were by nature the children of wrath, even as others.*" I think that he shows us here, as well as in Ephesians, that by nature, under the fall and under the curse, the elect are not one whit different from the non-elect. When the time comes that the elect obtain life, mercy and hope, then a plain, experimental, personal difference appears, according as God, in his electing grace, has purposed that there should be. But this difference is not by nature, neither is it wrought by any human work or endeavor, nor by any prayer or other religious form, but solely by the grace of God. In the eternal will of Jehovah is, and always has been, embraced each son or daughter of Adam whom it pleased God to choose and ordain unto salvation. But before this will of God could be made known among men, the natural creation must be spoken into existence, and man must also be created, and the fall must take place and sin enter the world, and Jesus Christ must come in human flesh and die, and the Holy Spirit must be given. And now, men who were dead are made alive to God, which is the one essential proof that they were and are the election of grace. These all have been children of wrath as all mankind are; these all have been dead, as others still are; these all have been enemies of God by wicked works, as unregenerate men still are. In short, there is no difference at all between men by nature; and there never would be, so far as life and holiness are concerned, except for the electing grace of God. Now this, it seems to me, is the substance of the Apostle's argument in this connection. Paul seems to sum this all up in chapter 3d, verse 9th, when he says, "For we have before proved *both Jews and Gentiles*, that they are *all* under sin;" and in verse 23d, where he says again, "For *all* have sinned and come short of the glory of God." Now, all that the Apostle says concerning the evil of heart and life that is in man, is equally true of everybody, old or young, male or female, bond or free, Jew or Gentile, whether (as men use the term) they are moral or immoral. God searches the heart, the very nature of men, rather than the word or deed. And this is his verdict concerning all mankind—one is, in his sight, as great a sinner as another, and all are equally under the curse.

Now, I want to add to this, that all this is true of all men, whether any man ever knows and confesses its truth or not. Though all men deny it, yet it is still true. The one difference between men, as regards this matter, is that God has been pleased to give some men eyes to see and hearts to understand their lost condition, while to others he has not given this knowledge. The

God of Israel, in the year that King Uzziah died, gave Isaiah to see his glory, and that he, himself, was a man of unclean lips. He was a man of unclean lips before, but did not know it till that solemn hour. The people among whom he dwelt were also men of unclean lips; only they had not seen what Isaiah saw. Isaiah saw that they were men of unclean lips, while they, themselves, were ignorant of it. Paul, also, was writing to saints at Rome, who by grace had been taught the very things which he was here writing to them, which things Paul, also, had been taught for himself. These things were true of Paul and the saints at Rome before they had come to know them, and they were also true of all unregenerate men in all the world. Only those taught of God could see these things and confess that they were sinners. But whether men see these things or are ignorant of them, they are still true.

Paul shows, in these three chapters, not only that all men are vile sinners, but he also asserts the perfect justice of their condemnation. Men would argue then, as they do now, when in their hearing we preach the doctrine of the total depravity of all men, and assert their already lost condition and the justice of their condemnation, that such things cannot apply to all men. The Jew denied that such language suited him, because he had been specially favored of God, and was born in the covenant and was a very religious man; of a certainty he could not be such a great sinner, nor be under the curse of the law of God. Thus, he would urge his great piety against this doctrine of total depravity. The Gentile, on the other hand, when he heard this doctrine of his just condemnation taught, would urge quite another excuse. He would say, If God is just, this cannot be true, for he never gave his law and never revealed his will to us. He gave his law to the Jew, and if he has violated that law his damnation is just; but we were left in ignorance. I hear this very argument used to-day concerning the heathen. It is often said, by many whom I know, "Men are judged according to the light given them," etc. Now, Paul, in these three chapters, meets both the argument of the Jew and that of the Gentile, and refutes both. From chapter 1st, verse 18th, to chapter 2d, verse 16th, Paul meets and refutes the argument of the Gentile; and then, from chapter 2d, verse 16th, to the end of the chapter, he meets the boasting of the Jew. Then, in chapter 3d, verse 9th to verse 18th, he sums up all that he has said, and by quotations from the Scriptures of truth shows the awful condition of all mankind, without excepting a single individual of the human race, whether Jew or Gentile. To all this the child of God sets his seal that it is true of himself, and has been true of him all his life. But all this, men who are yet unregenerate deny, at least so far as they themselves are concerned. But when the Spirit of God takes this truth and reveals it to us, then we confess its truth, and, like Isaiah, also know that all other men are also vile. What has been true of a believer all the time

he was dead in sins is also true of all who are yet dead in sins; but only the quickened, living soul can know its truth.

Paul also teaches that the Gentiles were under law as well as the Jews. There never has been a time when men were free from law—the law of God. Without law there could be no sin, for the plain reason that sin is the transgression of the law. Gentiles are shown to be sinners as well as Jews; therefore, they had a law as well as the Jew. And so, in chapter 3d, verse 19th, Paul sums the matter up and says, “*Now we know that what things so ever the law saith, it saith to them who are under the law that every mouth may be stopped, and all the world may become guilty before God.*” In the same sense that the natural unregenerate Jew knew about God and his commandments, and had transgressed them, the natural unregenerate Gentile also knew of him and his commandments, and broke them; but the Jew had the advantage, as Paul says. A clearer revelation had been made of the will of God to him by the oracles of God; but still the Gentile had no excuse, because the very heavens and earth declared the eternal power and Godhead. Therefore, the justice of God is clearly set forth when he judges and condemns all men. Men may charge him with injustice, but that matters not, only as it all the more displays the rebellion of the human heart against God, and puts an additional seal to their condemnation.

Now, from verse 20th to the end of the 3d chapter, Paul sets forth how sinners, whether Jew or Gentile, can be saved. Now, the righteousness of God without the law is manifested, even that righteousness which is by faith of Jesus Christ, unto all and upon all them that believe. Not our works, but the merit of Christ saves. The law can only condemn all men, because all men have sinned. And so if any man is saved, it must be in another way, “*And this is the way of salvation (chapter 4th, 5th verse); “But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness”*” What wonderful expressions are these! “*To him who worketh not; (Worketh not!) “that justifieth the ungodly.” (The ungodly!)*” The man who *works* has no righteousness, and is not saved; but the man who *works not*. The godly are not justified, but He justifies the ungodly. Oh, how suited is this to either a Jewish or Gentile sinner! As they have the same Saviour, so have they been under the same condemnation, and by the very same one righteous law of God. When a Jewish believer tells of feeling the condemnation of the law, he means the same thing that you and I, as Gentiles, do when we speak of our condemnation. And likewise we all, Jew and Gentile, rejoice in the same Saviour.

But this way of salvation is equally as distasteful to men as is the doctrine of the total depravity and the just condemnation of men, and for the very same reason, viz: that it humbles and abases the pride of man. As the doctrine of man's total depravity, or deadness to God, necessarily involves the doctrine of salva-

tion through Christ without any works of man, so also does the doctrine of the imputed righteousness of Christ necessarily involve that of man's total depravity and inability. And so both truths are equally distasteful to men. And one of the most common objections urged against salvation by grace is this presented in the text at the head of this article, viz: that it makes void the law. This objection continues to be urged in this nineteenth century as well as in the first century. If salvation be wholly by faith in Christ; if what we do or fail to do does not affect our eternal destiny, we throw the law away, we rob it of all its glory and power, is a common assertion. We need not think it strange, brethren, then if we are called Antinomians (that is, opposed to the law), since Paul was thus assailed in his day. The name "Antinomian" is big enough to terrify the timid by the very looks of it, but Paul knew that it did not belong to him, and was not a logical consequence of his doctrine; and so we need not be alarmed by it when we preach faith instead of the works of the law. Paul says we do not make void the law through faith, but on the contrary, we establish the law. The gospel which Paul preached was not Antinomian, or anti-law, but was in perfect harmony with the law; yea, in preaching this gospel we are, in the highest sense, establishing the law. On the contrary, those who were looking for salvation through their own obedience (which Paul calls the works of the law) were directly chargeable with themselves making void the law; for if any one is saved by his own imperfect works it must be at the expense of justice, which is just what the law demands. The law of God demands perfect and perpetual obedience to all its requirements. If, then, we are saved by our partial and imperfect obedience, is it not manifest that the law is made void? That is, its requirements have not been met. No man has ever loved God with ALL his powers, and his neighbor as himself, and yet the law demands just this, and less will not satisfy or fulfill it. And yet men trust to this, their imperfect obedience, to save them! What, again I ask, is this but making void the law? Therefore, they who by the law followed after righteousness have not attained to it, because righteousness could not come in that way.

But faith establishes the law. How? we may ask. And the answer is, because faith looks alone to Him who came to fulfill the law for us; both in doing all that it required and then, also, in bearing the full penalty for our sins. The gospel is based upon the most perfect and complete fulfillment of the law. No man, indeed, is saved at the expense of the law; the law must have full satisfaction. The very basis and substance of the law is, "pay all that thou owest." There can be no gospel, no good news of salvation, to any man unless the law is fully satisfied. To proclaim a full satisfaction to divine justice in behalf of the sinner is the gospel itself. We preach a law fulfilled, a law magnified and made honorable by our Surety, our Daysman, our Mediator, for

perishing sinners, and declare not only that man cannot add to this finished work, but that nothing need be added. We establish the law by showing how large it is, how great are its demands upon us; that it will never abate a tittle of its claims, and then showing how Jesus has met its every demand, so that we are not saved at the expense of the law, but in complete conformity to it.

The law which we had broken, and under whose curse we abided, is the very law that Jesus obeyed in his life, and whose penalty he suffered when he died. He became a man that he might come under the law for his elect and fulfill it for them, and die the just for the unjust, that he might bring them to God. Now, when we preach this perfect and spotless obedience of Jesus Christ, upon the ground of which alone we can be saved, do we make void the law? God forbid. Yea, we establish the law. Surely, this seems so plain that even natural reason cannot find any argument against it.

The law which is declared by the blessed Master to be all summed up in love to God and love to man, can never be made void. On the contrary, Jesus not only fulfilled it for us in the days of his flesh, and died to atone for our violations of it, upon the cross, but HE ALSO FULFILLS THE RIGHTEOUSNESS OF THIS LAW WITHIN US. He who is love itself comes and dwells in us and sheds abroad his love in our hearts, so that we love God and love our neighbor. How many of the Lord's dear children, in the day of their espousals to Christ, have felt such love to God as could not be expressed, and have borne testimony afterwards that they loved everybody! The righteousness of the law was surely fulfilled in them at that time. Any scheme of salvation that leaves Christ out; yea, that does not make him all and in all, makes void the law. But the gospel plan exalts the law and establishes it in exalting the blessed Jesus.

I have often thought that I should be better satisfied with some preaching that I hear if those who preached, preached the law as it is. But they preached neither the law nor the gospel; they preached just enough law to nullify the gospel, and just enough gospel to make the law totally void. But not having known the law, they could not know the gospel; and so they preached neither law nor gospel. It has long been my firm conviction that a man who cannot preach the law cannot preach the gospel. The gospel reveals just this: a righteousness for us in Jesus Christ, just commensurate with the righteousness demanded of us in the law. Therefore, is it not true that the more we magnify the righteousness of Christ, the more also do we magnify the holiness and justice and goodness of the law?

But why multiply words! Nothing can make the matter any clearer than Paul himself has in Romans and in Galatians. I leave these reflections with those who may read them.

I remain your brother in the precious hope of Christ,  
*Reisterstown, Md., Jan. 24, 1894.* F. A. CHICK.

## THE BETTER DAY.

“A good name is better than precious ointment; and the day of death than the day of one’s birth.”—Eccl. vii. 1.

To-day is cold, cloudy and gloomy. I am in very ill health. There appears but little—yea, this morning absolutely nothing—of an earthly character, from which to draw solace or comfort. I seem to fully realize “that here I have no abiding place; no continuing city;” but I do feel that I seek one out of sight; no less than a “house not made with hands, eternal in the heavens.”

Having been oftentimes for nearly forty years, a great physical sufferer, and having no hope of permanent relief, my mind is carried back to the day of birth, and I am led to the conclusion that could I have known my future natural life as I now know it, it could only have been a source of sorrow and dark forebodings. But the wise man said that the day of death was *better* than the day of birth. This morning I feel to realize this glorious truth in my soul. Though it seems that nearly all things emanating from my natural birth have been failures, I do hope that by virtue of the cleansing power of the blood of Jesus Christ, extended to me through the Holy Spirit, I am prepared to feel that the day of death is better than the day of birth. Why? Because then I shall have ceased to be troubled with an aching body, or an aching heart; then shall I have ceased to be so often met by the tempter with his enticing charms; then shall I have ceased from perplexing cares, toils and trials incident to this mode of existence.

How often am I made to exclaim with the Apostle: “Who shall deliver me from the body of this death?” Death, to me, was once a word conveying inexpressible horror, but I hope I correctly believe the truth expressed by the poet:

“Jesus can make a dying bed  
 Feel soft as downy pillows are :  
 While on His breast I lean my head,  
 And breathe my life out sweetly there.”

Thus believing, the day of death is a time looked for as a total cessation from all that troubles or molests, and an ushering into that celestial city, to behold Jesus as He is, and be like Him; to join the blood-washed throng in acriptions of praise to God and to the Lamb

forever. That this may be the happy lot of the readers of the MESSENGER, is the prayer of one of the weakest of the household of faith.

Bro. Respass, the long-standing trouble in our Association (the Stones River) was settled at an adjourned session held at Nashville, on Saturday before the fifth Sunday in October last. A council of churches of the Association had set with each body at Nashville, and advised that each body be recognized as a church in order, which the Association did by an almost unanimous vote. Such a meeting as followed it has seldom been my pleasure to witness. The large church-house was filled to overflowing, and our visiting preachers seemed to be full of zeal and the Holy Spirit, and while so forcibly presenting the grand truths pertaining to salvation, the congregation seemed almost spell-bound. Over twenty have since joined the church there. Our next Association (D. V.) will meet with the church on S. College street, Nashville, Tenn., on Saturday before the third Sunday in September, 1894.

Yours unworthily,  
*Reddick, Tenn., Jan. 26, 1894.*  
*Primitive Baptist please copy.*

J. W. REDDICK.

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OPELIKA, ALA., Jan. 24, 1894.—*Dear Bro. Redd:* Your welcome letter of 21st received most gladly yesterday and read to my wife and two other sisters, all of whom were glad to hear from you. I do not know any brother from whom I could have received a letter that I would have preferred to have written me more than you. Why this was so I cannot tell, except because I had been thinking oft about you, and pondering over in my mind as to why it is that Bro. Redd never writes me, and fearing that somehow or other, in my weakness and imperfections I had, to some extent, soured your mind against me. This and other foolish suggestions would spring up before me until I had it down as a settled fact that I need never look for a kind letter from you. But O, how often I am reproved by the words of Jesus, "O thou of little faith, wherefore didst thou doubt?" Just when all hope was gone, here comes your letter full of marrow, fatness, kindness and love. It cheered my drooping spirit to read how you desired to be with the Lord's people in their solemn assemblies of worship, and even to read how sad you felt that you could not be with us last Sunday to hear Bro. Hassell. We had a nice day and large congregation for the chapel, and I think you would have rejoiced in spirit to have heard him speak with such force and power of

the wonderful love of God from the three verses in that connection, "Behold what manner of love," etc. His closing remarks on "When He shall appear, we shall be like Him," were grand, glorious, and comforting to the suffering Saints. Swallowed up in the love of God, all sin dead—all suffering gone, forever gone—all envy and malice dead forever, all hatred dead, everything dead but the love of God—the holiness and perfection of God and his everlasting glory and praise. I spoke a few words in the close concerning the durable nature of charity as mentioned in 1 Cor. xiii., and also of the "Joy that was set before Jesus by which and for which he endured the cross." On this example of Jesus I founded an admonition or word of exhortation and encouragement to those who suffer with Christ here in this life, to look not so much to the things that are seen as to the things that are not seen, and to press forward against all trials, sorrows and temptations, to the mark of the prize of the high calling of God in Christ, for there is evidently a joy set before them of victory at last, and coming off the battle-field more than conquerors through him that loved them and gave himself for them.

These are precious things, Bro. Redd, to meditate upon, because they are not vapory delusions like many things of time, but they are solid and eternal realities, which we *now* can only know in part, but *then*, when that which is in part shall be done away, as it surely will, and that which is perfect is come, we shall know as we are known, see Jesus as he is and be like him. "It is enough," "JOSEPH *is yet alive.*" You will see the Spiritual Joseph in whom and by whom all the provision is treasured up that has kept famishing Israel alive through this terrible wilderness of sin and will carry you over into everlasting rest.

May the Lord grant unto you and Sister Redd that you may be strengthened with all spiritual might in the inner man, and that you may be comforted according to the days you have seen affliction. It is useless to count on much here. As much as in us is, it becomes us as followers of the meek and lowly Jesus, to be reconciled to God, and to do and suffer all things without murmuring. O, for grace to enable us to walk worthy of our calling, and to behave ourselves even as a weaned child. Jesus opened not his mouth when he was led as a lamb to the slaughter. When reviled, he reviled not again. How I desire so to be like him in these things, for I know that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in you, Brother and Sister Redd, and in all the redeemed of our God. May this truth cheer and comfort your hearts. Both myself and wife are giving way more and more, and get out but little now, and we will soon be lost sight of in society and measurably forgotten by many. Lord help us. Let us hear from you. Come and see us when you can. Yours in love and fellowship,  
W. M. MITCHELL.

RIVERVIEW, ALA., Feb. 4, 1894.—*Dear Bro Mitchell:* Your esteemed favor of 24th ult. was received in due time, and was eagerly read and highly gratifying to me and to my companion also.

It is a consolation to me to have the assurance that my dear brethren doth remember me in love, and especially the aged and tried pilgrims like yourself, because this is also an assurance to me that Jesus also remembers me and *loves* me. Not long since I saw an expression from an esteemed elder, in which he said that the "happiness is in loving, not in being loved;" but my dear brother, what consolation is there in loving, if that love is not reciprocated? I trust I love God, but if God does not *love me*, my love is in vain, and so I hope I love my brethren, but if they do not love me, my love is in vain. I want to know also that my brethren love me. This is *reciprocal* love, and this is the only kind of love that is lasting or beneficial. "We love Him because He first loved us." So, my dear brother, it was a great comfort to my poor soul to know that you still loved me, and cherished me in your memory, even if you did "doubt" I also had the same doubts of which you speak, and I wonder that you have not been "soured" against me from our first acquaintance, for I feel that I have never done or said anything to cause you to feel otherwise toward me than *sour*, but at the same time I believe you are possessed of a sufficiency of the Spirit of the blessed Christ to enable you to *pity* and *love* rather than *censure* your erring brethren. "Let this mind be in you which was also in Christ Jesus," is an admonition which we would all do well to heed. O, that I had more of this "mind" and Spirit of Christ Jesus.

I had the pleasure on yesterday of being with the Saints at Hephziba, where my membership is, and I went with the hope that I would meet Eld. Hassell there, but was again defeated in my expectations. It seems that it is not for me to meet him. But Eld. B. H. Pierson, the pastor, was there, and he told me of being in company with you, and Elds. Hassell, Baxley and Lively on Friday, and that you all dined together, with Brother and Sister Burke, in Opelika, and I felt that I had missed a great treat by not being No. 6. But the Lord knows what is best, and I desire to be reconciled to His will.

As I was on the road to Hephziba yesterday, a text was presented to my mind with comfort and beauty, and I was happy for an hour. The text was the two last verses of 2 Cor. iv., "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," etc., and I endeavored to preach from this text at the church, with some comfort to myself, if not to the others. I was obliged to return home in the evening, on account of the health of my family, and am at home to-day, and this is the first opportunity I have had to respond to your good letter.

And now, my dear brother, I will close this imperfect reply to you, feeling that it is but a poor apology for a reply to your comforting letter, but it is the best I can do now. Sometimes I feel to have the spirit of writing and then I can write. It is the same with me in regard to preaching. I can neither write nor preach, only as the Lord prepares me.

With love and regards for you and Sister Mitchell, and the brethren and sisters in and around Opelika, and I trust for all the Saints everywhere, I subscribe myself your unworthy brother in afflictions, temptations and trials,

H. J. REDD.

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### THE HEIR.

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“Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all.”—Gal. iv. 1.

DEAR BRETHREN: having had some very pleasant exercises of mind recently upon the subject, of which the above text is but a part, I thought I would pen a few thoughts for your consideration. We can but notice the simplicity in which the writers of the New Testament illustrated the doctrine they taught. The above illustration fully establishes the fact that Paul was a wise man; for he is a wise man that adapts his language and teaching to the understanding of the most simple-minded men and women. What would it have profited the Galatians, or any one else, if Paul had so mystified his teaching that they could not have comprehended his meaning? It would not have profited them anything. They understood well the literal meaning of the above text; they knew that according to the laws of all well-regulated governments, it was a wise provision of law that a child should not be allowed to control his inherited possessions until he became of age, and hence we see the necessity of his being kept under tutors or guardians until he became of sufficient age to manage his own affairs; and when he does become of such age, he is no longer under such restriction of law. From the above parity of reasoning it is very clear to my mind that the whole of Adam's race are under the bondage of sin, or the elements of the world, as a result of the transgression of our first parents, and must remain so until set free by the power of God. The vital question that concerns us all is, are we heirs? and if so, on what principle? If we are heirs of God, it is bound to be from a parental relationship in some way, or salvation is by the works of the law. Paul taught the Galatians very clearly that justification was not by the deeds of the law; if so, no flesh could be justified, for all are under the curse. Although it is a doctrine believed by every un-

believer, they all believe that to be good and obedient, God will, for their good works, adopt them as His heirs. The experience of every Christian, as well as the written word of God, teaches that it is not by works of his own righteousness that he is saved, or made an heir. There is a sense in which all the children of God are heirs before they have any knowledge of their inheritance; but they are still under tutors and governors until the time appointed of the Father. It is not my purpose in this article to write of that covenant relationship that existed in some way through Christ and between God and His people before the world began, or before there ever was a sinner born on earth. But the arrangements were made and sinners are saved, not by the deeds of the law, but by the sovereign choice and predestination of God.

This salvation is made manifest to the heirs of promise in time, not because they are related to Abraham, but because they are Christ's. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." We may not be able to tell all about the plan of salvation, but we can tell when we become of age and competent to answer for ourselves, and that is when we are born again, or freed from the elements of the world. When you can say, like the poor blind man, "Whereas I was blind I now see," then you are a manifest heir and of age, and can testify for yourself and from your own experience, that salvation is not by the law, but by grace alone. The sinner, when thus changed, feels that "Old things are passed away, and all things become new." He is no longer under the old element of law, but under then we element of grace.

Paul's reproof to the Galatians for their foolishness in suffering themselves bewitched, or drawn away from the truth, by desiring to return to the ceremonial worship under the law, should stand as a reproof to any one who might desire to return to the weak and beggarly elements again. It may be denied that any such foolishness exists in this advanced age of the christian era, but when we try to substitute the works of the flesh for the works of the Spirit, we make the same exhibition of our foolishness that the Galatians did. They tried to substitute law for grace, and the popular religionists of the day are doing the same thing. But we, the heirs of promise, if indeed we are such, should stand fast in the liberty wherein Christ has made us free, and not become entangled again in the yoke of bondage. If we are sons, then we are heirs—heirs of God and joint heirs with Christ. What an inheritance we have, that can never be taken away from us by the reverses of fortune! That inheritance that is incorruptible, undefiled and fadeth not away, is vouchsafed to every heir of promise, from a righteous Abel to the final consummation of all things in earth. Seeing that we are heirs to such an estate from our heavenly Father, how careful we should be to honor, love,

and obey Him; proving our heirship by loving and serving Him and each other.

Love is the golden chain that binds  
Our hearts together here,  
And he is an heir in whose bosom  
Glow this sacred fire.

Yours to serve,  
*Stroud, Ala.*

W. R. AVERY.

DEAR BRETHREN: It is something for those who are serving the churches in the gospel ministry to be able to say that they did not receive it of man, neither were taught it except by revelation of Jesus Christ. There is so much difference in the qualifications that are imparted by men and those that come by revelation, that it is not difficult to distinguish between them. The Master says, "They are of the world, therefore speak they of the world and the world heareth them." This is all just what is to be expected. "If ye were of the world, the world would love its own" Christ has called and sent His ministers to bear witness of Him. I wonder, sometimes, whether it does not occur to them occasionally that they are really setting Christ at naught, and that if their discourses could be called testimony at all, it is testimony against Him, falsifying the Scriptures, and denying both the Father and the Son.

We have passed through the season of *protracted meetings*, as they are called. It is claimed that great numbers have been converted in that way. If we had any doubt or question about the ability of these theological students to convert sinners and save souls, we have only to look at the subjects of these professed conversions to see what kind of work it is, and what it amounts to. It cannot be attributed to ignorance on the part of those who engage in this work, because intelligent, natural men of the world know better. It is presumptuous and blasphemous on the part of man to assume the prerogatives of Deity, and take the work out of His hands. That Great High Priest and Apostle of His people's profession, who is able to save unto the uttermost, because he ever liveth to make intercession for them, is utterly discarded, and they are setting themselves up instead, to intercede for all who will engage their services. Is there any difference in this from the pretensions of the clergy of the church of Rome?

I did not have it in mind to speak of these things particularly, but having said so much, I will say one thing more: What is called missionary work; collecting from innocent, unsuspecting people, thousands and millions of dollars professedly for the conversion of the heathen. If they believe they can convert any body, there are plenty of heathen about their own doors. There is no need to send men, at princely salaries, to foreign countries to hunt up heathen, for there is scarcely any foreign nation but

what is well represented here. We have Chinese, and Italians, and Hungarians, and lots of others, besides all the devotees of superstition and idolatry that we have of nations. Let the zealous workers, who have undertaken to evangelize the world, try their hand on these, and let us see what success they have. I doubt whether a grosser imposition was ever palmed off upon innocent, unsuspecting victims than this mammoth missionary enterprise. Who hath required it at their hands?

While I have been laboring in the cause of what I believe to be the truth, and in companionship and fellowship with others laboring in the same cause, for many years, I have seen the effects produced by a faithful ministry of the word. The prophet declares that when the Spirit is poured upon us from on high, "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."—Isa. xxxii. 17. The blessed gospel faithfully proclaimed will do its own work, and find out its own subjects. It searches the broken and contrite heart and bears witness to the work of God's Spirit gathering together in one the children of God that has been scattered abroad. When we can see these blessed effects, it becomes a testimony both in regard to its spiritual and heavenly excellency, and the blessed state of those who are identified and called by it. Then, "How good and how pleasant it is for them to dwell together." There is much of hidden manna and living waters in the word to be preached, and such hungering and thirsting in the land for them, I have wondered that any gospel minister should ever be found diverted from the blessed work. If there were those who *fasted for strife and debate* in the days of the great Jewish prophet, I do not think they have entirely discontinued that work. The Apostle Paul is very severe in his denunciations of this work of starting up questions that lead to heated discussions and dissensions, and are ever unprofitable and vain. Debates and strifes have a kind of attraction, and will draw together some who neither love nor know the truth. But it is like an appetite for stimulants, it will tend to deaden the interest in spiritual things in the end. Where debates and disputations have been indulged in, as a general thing, a blight has seemed to rest upon the cause in that place, and a falling away result.

The ministry is no doubt oftentimes blameworthy for the desolation of Zion in certain quarters. On the other hand, congregations that are well fed may be readily recognized as like unto that well-watered garden that should not sorrow any more at all.

In gospel bonds,

E. RITTENHOUSE.

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Reader, the hope of living long on earth should not make you covetous; but the prospect of living long in heaven should make you bounteous. Though the sun of charity rise at home, yet it should always set abroad.

## ALONE WITH GOD.

Into my closet, fleeing as a dove  
Doth homeward flee,  
I haste away to ponder o'er Thy love  
Alone with Thee!

In the dim wood, by human ear unheard,  
Joyous and free,  
Lord, I adore Thee, feasting on Thy word  
Alone with Thee.

Amid the busy city, thronged and gay,  
But one I see,  
Tasting sweet peace, as unobserved I pray  
Alone with Thee.

O happy life! Life hid with Christ in God,  
So making me,  
At home, and by the wayside, and abroad,  
Alone with Thee.

--Selected.

## FROM NATURE TO GRACE.

DEAR EDITORS: I was raised in a neighborhood of religious people, not of our order, and joined Sabbath School when I was about fourteen years old, and was a steady student until I was about nineteen. My parents were Primitive Baptists, and I joined on my own accord and against their wishes, and attended mostly for pass-time, as I was about as good as I need be any way. Just before the Confederate war, these words came into my mind, "There is a God in reality," and I resolved to be a better man, and the first dance I attended after this impression, looked foolish to me. I volunteered and went to the war in a company from Liberty county, Ga., and the words, "There is a God in reality," followed me, and I commenced trying to be a Christian, and would promise the Lord that if he would forgive me, I would be better; but as fast as I made vows I broke them and grew worse. When the army would camp, I would hide myself in some place and fall down on my knees and beg the Lord to have mercy on me, a poor sinner. And when I thought or said something wicked, my trouble would return upon me with double weight.

I cannot tell the many conflicts I had the night before the battle of Chicamauga. I verily believed I had sinned away the day of grace, and had committed the unpardonable sin, and was forever gone, so that every breath I breathed was, "Oh, Lord, have mercy upon me, a wretched sinner, doomed to eternal perdition." The battle opened about daybreak, and I was sure I would be killed and wake up in torment. At times I could not see a man ten steps before me for smoke, and my rifle became so warm from continual firing that I could scarcely shoot. I came to where a Federal soldier

was killed, and picked up his loaded rifle and raised it up to fire, when I was struck with a bullet in the right hip, and it come at once into my heart, "Why are you not killed?" and as quick as thought the answer was, "The Lord has heard thy prayers and all thy sins, which are many, are forgiven thee," and I shouted for joy in the midst of the battle, "Bless the Lord, oh my soul; all that is within me bless his holy name." I felt light and happy; I felt like I could almost rise up out of the battle and view Jesus, precious to my soul. I could not see before then how God could save me, only by my own works, but then I could see that it was by grace. The heavy load of sin and awful fear of hell was gone, and never has returned from that day to this. If I only knew it was not excitement in battle, I would be better satisfied. I was carried to the field hospital, and this was the happiest evening I ever spent in this world. But after awhile it came forcibly into my mind, "You have not got any experience; you are only glad you got out of the battle and did not get killed." It has been thirty years since that battle, and when faith is in exercise, it is as fresh in my mind as if it had been yesterday, and when the sweet presence of Jesus is with me, it seems sufficient if I was called to die. I was carried to Atlanta and the ball taken out of my wound, and received a furlough home. The thought of joining the church came into my mind thus, "If you will tell the Primitive Baptists what the Lord has done for you, great shall be your peace." As I doubted the reality of my experience, I kept all these things in my heart, and never said anything about it, and in about sixty days I got well and returned to the army at Dalton, Ga. My brother Berry was killed at Kennesaw Mountain, and brother Seaborn got wounded at Atlanta, and brother Nathan was captured or killed, and we never have heard from him since. All my brothers were gone, and I left alone. At the battles of Franklin and Nashville, I got three ball holes shot through my clothes and never broke the skin. Oh, my God, who delivered me in all those bloody battles! I was captured and carried to Camp Chase prison, and I was in good health, weighing 135 pounds, but I gradually became weak in body, and thoughts came into my mind "If you had done your duty when you were at home,

you might have escaped this punishment." I felt to be a great sinner; I had neglected the duty to be baptized when I was home, for I did not doubt the Primitive Baptists being the church of Christ from the time I was delivered. If I only knew that I was one of them. I begged the Lord to spare my life to get home, and if it was a duty I would try to perform it. I volunteered in prison to be exchanged for some of the Federals, to get out of prison. If I was kept there I could not live, for I was so poor I could scarcely walk, and when Gen. Lee surrendered, I was carried to Vicksburg, Miss., and paroled, and the railroads were all torn up, and I would walk and rest until I got to Jackson, where transportation was furnished me home. When I got to Columbus, Ga., I was carried to the Federal hospital. The Federal doctors were kind to me, and a lady came where I was and asked me to go to her house and let her nurse me, and she waited on me about three weeks. I was so weak when I left that I forgot her name, but have ever since loved Columbus, Ga. If I ever have prayed I have prayed for the Lord's blessing upon that precious woman. I made my way to Savannah, and was hauled out by my uncle Bridges Jones (who still lives, eighty years old, and the father of Eld. Bazil Jones) to Mr. Eli Futches', and my father hauled me home, and I weighed about eighty pounds, and looked more like a skeleton than a human being. My parents heard I was killed in battle in Tennessee, and never expected to see me any more. I was like one come from the dead, and you can imagine what a rejoicing time we had together. As soon as I was able, I asked father to carry me with him to church, as I desired to join if the brethren would have me. Eld. John G. Williams was pastor of the church (Upper Black Creek, Bullock county, Ga.), but was absent that day. When conference was opened I dreaded to go and was afraid to stay away; halting between two opinions, I ventured to give the Moderator pro tem. my hand, and related a little of what is above written, and was surprised that they received me so joyfully. The next meeting our pastor was present and he took up my case and told me all things that had taken place with me better than I could tell it myself. Sunday morning we met at the water. I dreaded to go

(2)

into the water, for fear I was not a fit subject, but when he baptized me, I felt light and happy.

When you feel heavy and lonely, and almost forsaken, and have to go to your heavenly Father for help, take me in your bosom, the weakest of the weak, the poorest of the poor, and if a saint at all, the least of all.

Your little brother, I hope,  
*Valdosta, Ga.*

THOMAS JONES.

## EDITORIAL.

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### A FEW MISTAKES.

A few mistakes, perhaps a dozen or more, have occurred in changing the dates of subscribers, generally in not crediting them, but sometimes in crediting them too much. But we say to all, that when a mistake occurs it is unintentional, and will be corrected at once when notified of it. We hope to perfect an arrangement whereby not even a single mistake will occur, even in so large a list as ours. And more, those wanting extra copies of obituaries, will please not send money for them with the obituary, but wait until the obituary is printed, and then at once send the money at ten cents a copy.—R.

Eld. S. Hassell spent two weeks with us in Butler, on his return from Texas; and he preached two excellent sermons for our church. His sermon on Sunday was wonderful indeed; it was profound, but so plain and simple that it could be easily understood by the most feeble-minded Christian. While he is a most learned as well as spiritually gifted man, a more humble and unpretentious one could not be found. He has certainly "come to the kingdom for a such a time as this."

R.

## FIRST FRUITS.

These were redeemed from among men, being the first-fruits unto God and the Lamb.—Rev. xiv. 4.

The above text has been submitted for consideration by Eld. L. T. Ruffner, of Ohio, but such is its grandeur, sublimity and obscurity to our mind, that we feel more to desire instruction upon it than to attempt imparting it to others.

In the first part of this chapter, the spotless Lamb of God is presented as standing upon Mount Zion with a hundred and forty-four thousand of his redeemed people, having his Father's name written in their foreheads, singing a new song before the throne of God, before the four beasts and before the elders. And such was the greatness and glory of this song that no man could either learn or sing it except the definite number who were chosen of God and redeemed from among men of the earth. The song of redemption by the blood of Christ cannot be attained unto by virtue of any earthly relationship, wisdom, power, merit, or ability of men as creatures of an earthly head, until redeemed from the earth and raised in Christ to a higher capacity, and made susceptible of higher joys than any natural or unregenerate man is qualified for enjoying. And it may be proper to state here that when the Lord's people are spoken of as they stand before God in the finished and perfect work of redemption by the blood of Christ, they are presented as pure virgins, without spot of sin, guilt, or any defilement whatever. They receive their life, light and purity from the spotless Lamb who stands upon Mount Zion. This is the Mount Zion that God loves. He dwells there, and it is so beautiful for situation that inspired songsters sing of it as the "Perfection of beauty, out of which God hath shined." Its inmates are commanded to "cry out and shout, thou inhabitants of Zion," for the reason that "great is the Holy one of Israel in the midst of thee."—Isa. xii. 6. It is no marvel, therefore, that these redeemed sinners should be seen and spoken of in the connection of our text as undefiled and without fault before the throne of God, "following the Lamb whithersoever he goeth." They are inseparably united and wedded to the Lamb of God in all he hath done for

them, whether in life, in death, or in his resurrection, and glorious intercession at the right hand of God. He stands upon this Mount Zion, which he loves, as the captain of salvation, shedding forth his light, life, love and glory over the whole mount of his holiness. It is the city of the Living God.

But as Eld. Ruffner has underscored the words *first fruits*, we presume that it is upon this part of the text that he feels deficient in understanding, and in this deficiency we come into full sympathy and fellowship with any brother who feels it.

The phrase "first-fruits," is repeatedly mentioned, both in the Old and New Testaments. The offering of the first-fruits of increase in the land of Israel was instituted by special command of God, as a very important part of the worship to be rendered unto him who had chosen them to be his peculiar people, and had redeemed them from the "iron furnace" of bondage in Egypt. The first and the best ripe fruits, the first of their liquors, the first of the sheep and cattle, and of all the increase of the land, must be brought as an offering to the Lord before anything should be used by them as a thing common in every-day use. And when the Israelites thus offered these sacredly dedicated first-fruits, they had the sure pledge of God's promise for the forthcoming and full maturity of the whole crop. And not only were the first-fruits of the land, the first of the cattle and sheep to be brought unto the priests as an offering before the Lord, but even their first-born sons must be specially given unto the Lord. Whether this command of God was partly in commemoration of his slaying all the first-born of man and beast in Egypt for the deliverance of his people Israel, or for some other purpose, we shall not stop now to enquire. One thing is certain, they were commanded of God "Not to delay to offer" these things, as all may read in Exodus xxii. 29, and many other places. But we wish now to notice a few other points in connection with the text heading this article:

The nation of Israel was composed of twelve tribes, which sprung from the twelve sons of Jacob. And so these tribes are the chosen and peculiar people of God in a national sense; the phrase, "Twelve tribes," is sometimes used in the New Testament to represent the

whole election of grace or church of God, even among Gentile nations as well as Jews. Hence our Lord speaks of "Twelve thrones on which his apostles should sit to judge the twelve tribes of Israel."—Matt. xix. 28. The twelve tribes here do not refer alone to the fleshly descendants of Abraham, but also to all the subjects of saving grace among Gentile nations as well as Jews. These enthroned judges of gospel Israel have rendered their decision on every point concerning the qualification for membership in the church of Christ, and of the doctrine, ordinances and gifts, as well as the rule of order that shall prevail till time shall end. "And as many as walk according to *this rule*, peace be unto them and upon the Israel of our God."—Gal. vi. They have measured the holy city, the "Altar and temple of God and those who worship therein," and the measure is ratified, confirmed and established forever in heaven. Let men take heed how they attempt to add to, or diminish from, this heaven-sanctioned measure. The twelve tribes are also mentioned by the Apostle James in the same sense when he writes to the "twelve tribes scattered abroad"—James i. 1.

But as the sealing of twelve thousand in each of the twelve tribes of Israel with the seal of God in their foreheads makes the exact number of one hundred and forty-four thousand who sung the new song before the throne, and of whom our text affirms that "These are the first-fruits unto God and the Lamb," may we not infer that this more especially refers to the remnant according to the election of grace of national Israel who were born of the Spirit, and who looked forward by faith to see Christ's day, as Abraham did, when he saw it and was glad. "These all died in faith."

But there is another thought we will here present. It strikes our mind very forcibly that the number one hundred and forty-four thousand, is not to be understood as identifying precisely that number of persons according to the count as used among men; but it is to show that there is an exact and definite number with God who are chosen and redeemed from among men, and in this case, specially from among the twelve tribes of national Israel. But whether this definite number redeemed from among national Israel is to be regarded as the "first fruits unto God and the Lamb,"

we cannot positively know; but we are inclined to this view, from the fact that a distinction is made in some sense by the Apostle between the "whole creation" in Christ and the first Jewish converts to Christianity, who had received the first fruits of the Spirit.—Rom. viii. 23. And in speaking of the resurrection of Christ, he says: "Now is Christ risen from the dead and become the first fruits of them that slept."—1 Cor. xv. 20. If, therefore, Christ is the first fruits of them that slept in death, this is the sure pledge that they also that sleep in Jesus shall come forth in his likeness. And as in his resurrection he is the first fruits of them that slept, so also the definite number mentioned in our text are first fruits unto God and the Lamb, following the Lamb of God, whithersoever he goeth, whether in life, in death, or in the resurrection. Now in harmony with this thought, after the resurrection of Christ, "the graves were opened and many bodies of the saints that slept arose and came out of the graves *after his resurrection*, and went into the holy city, and appeared unto many."—Matt. xxvii. 52. See how well this answers to the declaration, "Christ the First Fruits, *afterwards* they that are Christ's at his coming."—1 Cor. xv. 23. And as the resurrection of Christ is the "assurance that God hath given to all men" of the final resurrection of the dead, may it not be that those bodies of the saints that came out of the graves after his resurrection, are the "first fruits unto God and the Lamb," as mentioned in the text heading this article?

The subject in all its length and breadth, height and depth, is too vastly sublime and deep for our comprehension, and we merely suggest these thoughts for the consideration of Eld. Ruffner and our brethren generally, with a hope that in what we have written we have not "darkened counsel by words without knowledge."

W. M. M.

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Do not risk money or a postal note in an ordinary letter, but register them. The safest way is to get a money order or send by express. A postal note is no safer than a bill of money. But when you can't get a money order, register your letter with the money or postal note.—R.

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## THE INTERPRETATION OF THE SCRIPTURES.

## II.—THE SPIRITUAL INTERPRETATION.—(Continued).

## PARENTHETICAL.

I write the present article by way of parenthesis, in order to clear up all misunderstandings in regard to my *object* and my *position* in this series of articles upon The Interpretation of the Scriptures, which I began in THE GOSPEL MESSENGER of February, 1893, and which I expect, if providence permits, to complete this year.

My *object* is not to assail any man or set of men, or any section of our country, whether North or South, East or West, but to examine *principles*, and to turn the light of Bible truth upon those Articles of Faith and those views of the Scriptures which have been and are now held by at least nine-tenths of the Primitive Baptists of the United States, but which have been and are still discarded by some among us; if such Articles and views are unscriptural, that is, false, let us, in honesty and faithfulness, abandon them, and not imitate other denominations in hypocritically pretending to believe what we do not believe; but if they are scriptural, that is, true (as I am persuaded they are), let us dare to retain them, notwithstanding the opposition of all ancient or modern, dead or living popes either outside or inside of our ranks (popes should have no place among Bible Baptists). These Articles and views are in regard to the most important matters ever revealed to man; and if they are not worth contending for, neither is the Bible worth contending for, because they are essential and most momentous truths of the Bible.

And my *position* in writing upon The Interpretation of the Scriptures is, as stated on pages vii. and viii. of the Church History, that *the Scriptures alone are infallible*; that I am not infallible, neither is any other human being since the death of the Apostles; that Christ, as He speaks in the Old and New Testament Scriptures, is the only Prophet, Priest and King of His people; and that His word, as therein revealed, is literally, spiritually, and eternally true. In THE GOSPEL MESSENGER of October, 1893, I do not claim to speak the words of God, but only as in the presence of God, just as Paul charges Timothy in 2 Tim. iv. 1, 2. And in all that I write, I am not only willing, but desirous to be judged by the saints who have the mind and Spirit of Christ; and I wish my articles to stand or fall as scriptural or unscriptural, timely or untimely, according to the judgment of all true Primitive Baptists. I seek nothing but pure and eternal truth; and though error shrinks from truth as darkness does from light, yet truth will finally and fully meet and prevail over error, and nothing but truth can do any of us real and lasting good.

Since writing of "New Theories," in THE GOSPEL MESSENGER of November, 1892, I have learned by a study of our literature,

and by personal travel and observation and information, that these ideas contradicting our Articles of Faith, though by Divine mercy still new to the most of our people, have been leavening some minds among us fifty years, and are now held by a *few* of our ministers and members in *almost every part of the Union*, and are constantly tending to greater extravagance and danger—*whence arises the far greater necessity of their being at once examined most carefully in the light of the Scriptures of eternal truth, and adopted if consistent, and rejected if inconsistent, with the infallible standard of the written word of God.*

As I have said before, so I say again, Perish every worldly consideration when the service of truth and of God is in question! The faithful servant of God may be persecuted and slain, but he cannot be awed by fear or bribed by gain.—S. H.

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## RELATIONSHIP.

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Behold I and the children which God hath given me.—Heb. ii.

In considering the relationship of Christ and his people, it is important to keep in view the fact that their relationship as children to Christ is a *result* of God's grace. For while relationship is an essential point of the doctrine of grace, it is not the bottom doctrine, if I may so speak.

As I see it, God's sovereign, discriminating and electing love of sinners (not children) to salvation, is what I would call the bottom doctrine of grace, or the one which underlies all other graces, and upon which they all rest.

It is from God's election of sinners to salvation that their relationship to Christ as children springs; and from the same source flow Christ's obedience, and all the works of the Spirit in them and for them. God no more chose his people to salvation because they were children prior to his choice, than he chose them because they were redeemed and regenerated before his choice of them. For their redemption from sin and regeneration to life, as well and equally with their relationship as children, are graces resulting from his electing love, and were never, at any time, the cause of his choosing them to salvation.

If God made choice of us because we were children, it would not have been by grace at all, but by and for relationship. For, to say that the salvation of sinners

is by GRACE, is to exclude everything in the sinner that would induce it, either good or evil; for anything that would induce grace would destroy grace; that is, it could not be grace if there was anything in the sinner to induce it, or if he did anything to induce it. There was, we know, no good in the sinner to induce it; and evil, of which he was full, would only induce wrath. But neither good or evil in the sinner induced God's election of him to salvation, the truth of which we have illustrated in the case of Jacob and Esau; "For the children not yet born, neither having done any good or evil," and God chose Jacob of the two, and left Esau in the condition in which sin had involved them both. We know, therefore, that it was not because Jacob was more a child of God by nature than Esau was that God chose him, for both were by nature children of wrath, and one as evil as the other; and the difference, therefore, between them, was not one of nature, but one made by grace.

God, in his sovereign grace, took some of these fallen children of wrath and gave them to his only begotten Son, and they became Christ's children by gift or grace and hence he said of them in the text, "Behold I and the children which God hath given me." These children are a wonder indeed! They were Adam's children and sinners, but by infinite grace they are lifted up from their fallen state, and made higher than ever Adam was, even in his best estate. For Adam at best was no more than a good creature of God; he was not a child of God, for to be a child, he must be begotten of and born of God. And had he have lived to this day, in the innocency in which he was created, he would not have become a child of God, but would, with his posterity, have remained only innocent creatures of God.

But by grace we shall get infinitely more by Christ than we ever lost by Adam; we shall be more than restored to Adam's lost estate; for to save a sinner is more than to create even a good man; it is to make of these wicked and polluted sinners, sons of God; to exalt them far above all created beings, higher even than the angels of God, and make them heirs of God and joint heirs with the Lord Jesus Christ. To do this great work requires a putting forth of Divine power and love greater than in the creation of the universe; for it required

the incarnation, humiliation, suffering and death of the only begotten Son of God. And we shall never in this life know the keen and bitter humiliation that Christ's love for the children that God gave him, subjected him to, when it made him give up the glory of heaven and take upon him the flesh and blood of his people.

If the great king Ahasureus showed the riches of his glorious kingdom, and the honor of his excellent majesty in feasting, at his own expense, his loyal subjects, how much more do the riches of God's grace exceed it in glory in saving rebels and sinners at enmity to him at the cost of the humiliation, suffering and death of his only begotten Son.

If the love of Moses moved him to give up the honor and glory of the royal court and identify himself with the low estate of his brethren as slaves in Egypt, to deliver them from the temporary slavery of this short life, how infinitely more exalted was the love of Christ for his children that made him give up the glory and felicity of heaven and the holy presence of the Father, and take up his abode with sinners to be despised and rejected of men, a man of sorrow and acquainted with grief; to bear their sorrows and carry their griefs, and to be wounded for their transgressions, and bruised for their iniquities. He was delivered into the hands of wicked men, and all his earthly friends forsook him and fled; he was stretched upon the cross between two thieves, and spikes driven through his feet and stretched out hands. His physical suffering was intense, but no human mind can measure the keen and inexpressible mental horror that possessed him when he realized that he was left under the awful wrath of the holy Father, so that he cried out as if in despair, My God, my God, why hast thou forsaken me!

It was so horrible that even nature stood appalled, and the sun-light fled from the sight, and the rocks, as if in sympathy, burst asunder.

His soul was made an offering for sin; he was made to be sin—a sin offering—for his people for the express and specific purpose of making them the righteousness of God in him! Was his offering accepted of the Father? If so it accomplished the purpose for which

it was made. It was accepted, for the Father raised him from the dead.

My space will not allow more now.—R.

[TO BE CONTINUED.]

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### MY RECENT THREE MONTHS' TOUR IN TEXAS, LOUISIANA, AND ALABAMA.

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Invited by brethren in Texas to visit them, and feeling, I trust, as a Bible Missionary, impressed of the Lord to do so, not sent out, directed, or sustained by human societies or boards, but going forth as the Apostles went, looking to the Lord for guidance and support, I left my four little motherless children and my beloved and venerated step-mother, all that was dearest to me by the ties of nature, in Williamston, N. C., October 31, 1893, to undertake my long and lonely journey to that distant, frontier State. When I boarded the cars at midnight in Wilson, N. C., November 1st, I was dysenteric, and feeble, and nervous, and felt far more like taking a sick bed than a train, but I thought of the sufferings of the Lord Jesus for me, and felt it a sweet privilege to suffer for Him, and that I could joyfully suffer not only all manner of pain and privation, but could freely lay down my poor, sinful, and unprofitable life for His dear sake. As usual, I slept very little on the train; but as we were nearing Columbia, S. C., just before sunrise on the morning of November 2d, I was blessed with a season of glorious refreshing from the Lord, and the barren and solitary desert of my heart rejoiced and blossomed as the rose, and I felt strongly encouraged to believe that the Lord was directing my steps, and would accompany me with His indispensable and gracious presence.

After a wearisome journey of four days and nights, during which I traveled about 1,500 miles, I reached Greenville, Hunt county, in Northeast Texas, Sunday evening, November 5th, and in the course of the next three months, I tried to preach one hundred and twelve times; eighty-six times in Texas, two times in Louisiana, and twenty-four times in Alabama—in our meeting-houses, in school-houses, in court-houses, in private houses, and in meeting-houses belonging to the Methodists, the Presbyterians, and the New School Baptists. I met forty of our ordained ministers in Texas, two in Louisiana, and nine in Alabama.

I spoke in the bounds of ten Associations in Texas—New Hope, Red River, Bethel, Pilot Grove, Village Creek, Bosque River, Old Harmony, Little Flock, Primitive Baptist, and South-East Texas, situated in twenty-three counties—Hunt, Fannin, Cooke, Grayson, Collin, Dallas, Kaufman, Ellis, Johnson, Erath, Coryell, McLennan, Bell, Milam, Navarro, Freestone, Limestone, Robertson, Brazos, Madison, Tyler, Jasper, and Orange. I have good reason to believe that these Associations, and those with which they

correspond, as well as those I visited in Louisiana (the South Louisiana, in Calcasieu parish), and in Alabama (the Conecuh, in Montgomery county, and the Olive, in Lee, Chambers and Randolph counties), are maintaining apostolic doctrine, and walking in gospel order. I am rejoiced to say that in scarcely any of these Associations did I find even the slightest acceptance of excessive and false spiritualizations or philosophizings of the Scriptures. The Lord has graciously kept His people in these localities from disbelieving and denying the literal and eternal truth of His written word.

The weather, during the most of my tour, was remarkably delightful. I was most cordially received and most kindly treated by the brethren and sisters in all of these three States; and I had numerous and touching assurances from them that my poor labors had been blessed of the Lord to their instruction and comfort.

Only on one occasion (in Jasper county, Texas) did I learn that my preaching was not heartily and fully endorsed by every Primitive Baptist who heard me; and this brother spoke, not in a harsh and abusive, but in a kind and mild spirit, saying that he could not exactly adopt the language that I had used in regard to predestination, but that perhaps if he studied the subject more, he would, and that the difference between us was mainly one of words, and that he did not believe that any sin was committed under a Divine influence; he also commended the spirit in which I had spoken. He thought that as our periodicals contain so much controversy, their usefulness had come to an end. Whenever I treated of predestination on this tour, as always elsewhere in what I have written or said of this subject, and as ninety-nine one hundredths of all the ablest predestinarian writers, and as all the full predestinarian Confessions of Faith have maintained, and as at least nine-tenths of all Primitive Baptists believe, and as the Scriptures certainly teach if there in any meaning in human language, I earnestly contended that, while God's predestination or purpose embraces all things, its connection with sin was essentially and infinitely different from its connection with holiness—it was to *permit* or *suffer* and *overrule sin* for the glory of God and the good of His people, but it was to *cause* and *work holiness* in the hearts and lives of His children. I formed a delightful acquaintance with a most worthy and intelligent English Strict Baptist brother, Thomas Bancroft, in Orange, Texas, and through his kindness examined a large volume of Augustus M. Toplady's writings, and I was rejoiced to see that not only Jerome Zanchius, the Italian Reformer of the sixteenth century, in his fine Treatise on Absolute Predestination, but also Toplady, in his preface to his translation of that Treatise, and elsewhere, take precisely the same view of predestination that I do, and Mr. Toplady makes these wise and admirable remarks; "In my opinion, the single word permission solves the whole difficulty, as far as it can be solved in the present beclouded state of human reason. Certainly

God is not bound to preclude evil from among His works. It is equally certain that He can permit it, not only to obtain, but even to reign. And it is as certain that He actually does so permit it. Why? Not for want of knowledge to perceive it. Nor for want of power to hinder it. Nor for want of wisdom to counteract it. Nor for want of goodness to order all for the best. But because it was His unsearchable will (and the will of God is rectitude itself) to allow the entrance and the continuance of that seeming foil to the loveliness of His works." Mr. Toplady was a minister of the Church of England during the last century, and a life-long and earnest opponent of Mr. John Wesley, a minister of the same church, on the subject of predestination, and as powerful and scriptural an advocate of predestination as has lived in modern times. His position on the subject, as just given, was exactly that of Elders William Gadsby and J. C. Philpot, ministers of the Strict Baptist Church in England during the present century, and editors of the London *Gospel Standard*.

Eld. W. H. Harrell, of Dallas, Texas, the founder and a corresponding editor of *The Baptist Trumpet*, arranged my appointments in Texas, and was with me forty-eight days in that State. I found him a true yoke-fellow in the gospel, sound, able, orderly, earnest, tender, and practical, highly useful and acceptable to our churches in Texas, and probably better acquainted with the condition of Texas Baptists than any other man. He feels that he has been impressed of the Lord to give up his occupation of Architect and Builder, and to devote all his time to traveling and preaching, and his labors have been greatly blessed to the establishment of our churches there in gospel doctrine and practice. Last year he travelled about 6,500 miles, and preached 361 times in Texas. I was a few days with Elders J. G. Webb and Geo. A. Paine, proprietors, and Eld. W. B. Sikes, a corresponding editor, of the *Trumpet*, and was pleased with them, but did not have the privilege of hearing them preach. I must also specially mention the aged Elders J. W. Ray, W. H. Daniels, F. L. D. Koen (who has four sons that are Primitive Baptist preachers), W. S. Harris, M. C. C. Maples, and J. P. May, whom I met in Texas and learned to love for the truth's sake, in addition to many younger ministers whom I saw, and who are faithfully engaged in the service of their Divine Master. Eld. John H. Fisher, of Collinsville, Texas, had been a New School Baptist preacher, and had been a student at the Southern Baptist Theological Seminary at Louisville, Ky., but seeing that his leading text-book, Boyce's *Theology* (a condensation of C. C. Hodge's *Theology*,) taught the Bible doctrine of salvation by grace, while his Professors preached in their pulpits salvation by works, he felt that he could not endure such inconsistency, and he therefore left the New School and joined the Old School or Primitive Baptists, who consistently maintain that salvation is by grace alone, which does not spring from but produces good works. Eld. Alex Mason, of Greenville,

Texas, prefers farming, but reluctantly practices law for a while, to pay large security debts that have fallen upon him; and says that he never takes a case unless he thoroughly examines it and is satisfied that it is right, and then he pleads conscientiously for truth and righteousness, and nearly always wins, and has a fine practice, though he has refused more cases than he has taken. I staid all night and tried to preach at the house of a greatly afflicted sister, Mrs. E. T. Ussery, in Hunt county, Texas, who has had spinal meningitis five times, and who, deeply sympathizing with the suffering, invited Sister Della Smith, from a poor house in Alabama, early in 1893, to come and live with her—three "Disciple" sisters in the flesh refusing to take care of Sister Smith unless she would renounce her religion; and the latter had come to Sister Ussery's, and in less than a year has gained thirty pounds in weight, and was much better in health than she had been. I staid one night with a brother in Madison county, Texas, who had lost his father when he was three years old, and his mother when he was thirteen, and who had been raised a poor cow-boy, and had by industry and good management, accumulated a competency; and when he heard of sister Smith's being in a poor house in Alabama, he sent her twenty dollars—this being but a very small part of his many and large benefactions to the suffering poor and the ministry. How beautiful is the Christ-like spirit of self-sacrificing love! O, that our energies as a denomination, were less frittered away in theoretical and heartless controversies, and were more applied to the loving imitation, in our daily life, of the meek, and lowly, and gentle, and merciful, and self-sacrificing Son of God, who went continually about doing bodily and spiritual good to the poor and suffering, and delighting to devote all His human powers to the glory of God and the service of the afflicted and destitute!

I met, while in Texas, Eld. I. J. Taylor, of North Carolina, a most esteemed and useful ministering brother, who has for twelve years, devoted almost his entire time to traveling and preaching; an aged sister, near Lone Oak, in Hunt county, who once belonged to my own church in North Carolina; three married daughters of my father's half brother, in Gainesville; and the oldest brother of my first wife, in Belton.

I learned that the Methodist Annual Conferences in Texas and other States have recently expressed disapproval of female preachers, of traveling, sensational, money-hunting revivalists, and of hypocritical pretences to the attainment of holiness in the present life, leading to life-long separations of husbands and wives; that a new sect of Campbellites in Texas, calling themselves "Firm Foundation Christians," have renounced all human religious institutions; that an "Evangelist" named Martin, followed by about a hundred other preachers, in Texas, has greatly confused and divided the New School Baptists, maintaining that a person is not a child of God as long as he has any doubts, and

re-immersing all who profess to have attained to the full assurance of faith; and that "Dr." Burleson, President of Waco (a New School Baptist) University, says that Primitive Baptist baptism is as valid as the Apostle Paul's, because the Primitive Baptists have in no respect departed from apostolic doctrine and practice.

In Louisiana I learned that our brethren there made a noble and successful stand, two years ago, against the legalized gambling-system, known as the Louisiana State Lottery, which for many years demoralized and impoverished numerous families in that and other States.

In Montgomery, Ala., as we passed by a grand church-building surmounted by a lofty spire, a brother asked me if monuments were not built over the dead. In Tuskegee, a Presbyterian "Evangelist" last November frightened a multitude of little children, four years old and upwards, into "joining the church," by telling them that the Devil would get them before morning if they did not do so; and in taking up collections for foreign missions, he called upon the people to remember that for every ten dollars they gave, they saved a soul—remarks than which few others could be more false and abominable, idolizing the church and money, and substituting them for Christ. In Roanoke, a New School Baptist minister announced that "Eld. Hassell, of the Anti-Missionary Order, will preach in this house to-night," as though we belonged to some secret order instead of the Church of Christ, and stigmatizing us as "Anti-Missionaries," when we are almost the only Bible Missionaries on earth, going to preach the gospel wherever we feel directed by the Spirit and providence of God, as the Apostles went, with no guarantee of a cent even of our expenses being paid by any man or set of men. In Opelika, Ala., one of our oldest, wisest, and most esteemed ministers said that some of our brethren had, in their speculations, gone far beyond the landmarks of the Bible, and had spun out their theories so fine that they could not be seen, and did no good to any one.

Texas, in which I was during the most of my tour, is the largest State in the Union, and contains the greatest extremes of climate, soil, productions, seasons, roads, and population. It has some features to suit almost everybody. Settled from all the world, and on the frontiers of civilization, its society is in a transitional state; and a journey through many of its principal counties has been the most interesting and instructive sociological study of my life. While the most of our twenty-seven Associations in Texas are now sound and orderly, a few others, with which our sound and orderly Associations have no correspondence, still have all the heresies and disorders of the last nineteen centuries (as do some Predestinarian Baptists in other States)—dualism (Two-Seedism), fatalism, anti-trinitarianism, a denial of the Covenant between the Father and Son, the belief in an Eternal Devil with his eternal family, an eternal spiritual family of God, eternal vital unionism, no angels of a higher order than men, no

fall of such angels, no soul in man to endure forever, no change in regeneration, no incarnation of Christ, no resurrection of the body, no second personal appearing of Christ, no eternal judgment after the resurrection of the body, no hell after death, and very little if any Scripture evidence to prove that there is a heaven after death. By studying the literature of the subject I had concluded, before I left home, that the most of these heresies entered the Primitive Baptist church through the broad door of Two-Seedism, or Parkerism; and this conclusion was strongly confirmed by my personal observations in Texas. The grand primal speculation of an Eternal Devil with his eternal family is the entering wedge to all these other speculations of the carnal mind upon the Scriptures. The spirit of this heresy has a perfect contempt for dictionaries, histories, and all other books of human learning, even as throwing true and needed light upon the letter of the Word. But I am rejoiced to say that the circle of light is rapidly advancing and enlarging among these brethren in Texas, while the circle of darkness is correspondingly receding and decreasing. May the God of Israel soon deliver them all from this viperous and prolific root-heresy of Two-Seedism (which nine-tenths of the Primitive Baptists do not and never will fellowship), and also from all its poisonous brood of errors. Every sound, and orderly, and well-informed Baptist in Texas will heartily endorse what I have written on this subject.

During my tour I was blessed with unusual spirituality and fruitfulness of mind, and a most comforting sense of the gracious presence of the Lord.

SYLVESTER HASSELL.

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I call notice to the advertisement of the Electropoise on the cover. I advertise that and the other medicines and curative agents, because they have been profitably used by Primitive Baptists. But no medicine will benefit every case. Eld. Hassell and others have been much benefited by the Electropoise; and I am myself trying it. Many have reason to be thankful that I have advertised these medicines.—R.

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### EXTRACTS.

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A brother writes from Texas February 4th, and says: "I pray God to send us again another Sylvester Hassell in the ministry. God be praised for his coming among us and to us.—S. Y."

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Eld. Bartley's article, commencing on first page of MESSENGER for March, 1894, is worthy of the careful consideration of all our churches every where.—M.

RISING FAWN, GA., Feb. 9, 1894.—*Dear Brother:* I want to tell you that I have thought of you many a time since I saw you at Crow Creek; and I have thought that I would write you about some of my troubles, for I look on you as a father in the gospel; but the trouble is, am I a son? I doubt so much that it makes me fear that I am not right. But when I look over the past, I sometimes think that the good Lord has blessed me so often that surely he does love me; for I believe that I do love God and his people. Then again, when I think of how sinful and disobedient I have been, I doubt if he has ever called me to preach his gospel. But I can't get relief, only when I try to preach, and then I think that I will not doubt any more. But alas! the doubts come again with more power than ever, so that I have tried to get the three churches that I have been trying to serve the last seven years, to call another pastor, but they say that they know best, and will not do it. During my sickness I went to their meetings and told them that I was not able to preach, and they said to me, "sit on your seat and talk a little," but I would soon find myself on my feet, and people said it would kill me. I have left home doubting if I would ever see home again; but I am still living, through the goodness of God and the prayers of his people, though suffering much. I would like to see you again, and have a long talk with you, for I have loved you ever since I saw you at Crow Creek; but I don't see how you could love me if you knew how sinful I am. But oh, how thankful I am that Jesus came to save sinners, and that embraces my case, for if I am saved I know that it will be a sinner saved by free grace. In this I hope. Your brother, I hope,

W. T. HARTLINE.

#### ORDINATION.

At the request of the Primitive Baptist church at Bodcaw, Ark., the following Elders, M. C. Parker and N. C. Yarbrough, together with Deacons, J. W. Hartsfield, W. A. Kelley, and Deacons of Bodcaw church, W. H. Morgan and W. S. Puckett, met with the church on the fourth Sunday in January, 1894, for the purpose of ordaining Bro. J. H. Daniel to the gospel ministry. The presbytery organized with Eld. M. C. Parker, Moderator, and W. S. Puckett, Clerk, and proceeded to the ordination: Eld. Parker examined the church as to Bro. Daniel's qualifications which were satisfactory; and then Bro. Daniel was examined as to his faith and call to the ministry, which were found satisfactory; then Bro. Daniel was set apart to the work of the ministry, Eld. N. C. Yarbrough leading in prayer, and laying on of the hands of the presbytery, Eld. Yarbrough delivering the charge, and then a few appropriate remarks and the benediction by Eld. Parker.

W. S. PUCKETT, Clerk. M. C. PARKER, Moderator.

COLUMBIA, S. C., January 12, 1894.—*Dear Bro. Mitchell:* I desire to tell you how I was benefited by reading in the MESSENGER.

GER for December, 1893, of the "Stray Sheep Brought Home." I am not a subscriber at this time, though I did take it for five years, and was well pleased with it, but when my dear husband died I was no longer able to pay and had it discontinued. And now I will try to tell you why your article about the "Stray Sheep" done me so much good. At the time I read it, I had been having a good deal of trouble with stock, and my son brought me that number of the MESSENGER from my nephew (who is a subscriber) and I thought I would read a little in it, and that article was the first my eyes caught upon, and when I had read it my heart was filled with wonder to think how God's dear children can, at times, be so led by Satan, and it caused me to stop and ponder over the weakness of human nature, for I myself was very much worried with trials of somewhat similar kind of which that dear sister speaks. A man living near had been allowing his stock to come in my field all the fall, and I had kindly requested that he keep them out, but so far as I could see he paid no attention to my request. Crops being very short, it distressed me no little, and when I read what a good sister had been provoked to do I did not know what else to do but to cry out, "Lord, help me and deliver me from evil;" for I felt that, if I was a child of God at all, I was surely the least and most helpless of all. But in all those trials I never had a feeling to speak an evil word or do the least harm to any one. I was all the while in friendship with the people, but it seemed to worry me, as I was a poor widow working hard to support my little children, and it seemed that some who could have made my burdens much lighter cared nothing for my trouble. While in this mental agony I read the article to which I have referred, and I do feel, dear brother, like that article was written for me, and to me, and the reason I say this is because it showed me how far even some of God's people could be carried into wrong, and how much trouble they might bring on themselves and on the church. In this life I have had sore bereavments and trials. Within the limits of fifteen months death has bereaved me of my dear husband and two sons, but I have felt all the time that our Father in heaven would not put more on me than he would enable me to bear. Pray for me. Your sister in hope,

MARTHA M. BRAZELL.

Thank the Lord for the grace given the tried and bereaved sister.—M.

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HOGANSVILLE, GA., Dec. 29, 1893.—*Dear Bro. Mitchell:* I hope I have a sincere desire to be thankful to our blessed Lord that he has spared you to write to his poor and afflicted ones, as I have repeatedly read in the MESSENGER. I pray God that you may be spared for many years yet, and as age comes upon you to the weakening of the earthly man, that you may be strengthened in the spiritual man. Dear, aged brother, the Lord has been

your strength, and I have an abiding faith that he will sustain you in the further decline of life.

I am often in the deep valley of woe and sadness, and in a very cold and lifeless state in spiritual things, and it seems at times that I will sink under it. But then again when I am lowest down, the Lord has oft lifted me up, and I have been made to exclaim, in tears of joy and thankfulness, "Bless the Lord, O my soul." I feel this night that I have a desire to praise his holy name, but feel also that I shall never praise God in this mortal life as I desire, but hope in God that he will prepare me to praise, and love, and honor him in the final day when we shall be freed from this sinful world.

May the God of the whole earth protect and shield you and yours from all harm, is the desire of your unworthy brother, if one at all. Pardon me for trespassing on your time with this scribble.

P. O. WHITAKER

No trespass, my brother. I am always glad to hear from those in whose heart the Lord has given even a *desire* to adore and honor him.—M.

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BALLINGER, TEXAS.—*Dear Bro. M:* I am growing old, and am the only Primitive Baptist there is here. I try to earnestly contend for the faith once delivered to the Saints, and I often feel that the Lord is my helper, and that I have a Friend in Jesus. It is a great privilege to carry all our grief and sorrow to God in prayer. My children are all Missionary Baptists. My membership is sixty miles away, but I go once each year, when able. I am now sixty-nine years old, and have poor health. Perilous times are upon us, and many cannot endure sound doctrine. May the Lord give you strength to comfort his people. I desire the prayers of all God's people. Your unworthy sister,

RHODY DEAN.

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CRAWFORDSVILLE, IND., Feb., 1894.—*Dear Bro Respass:* It has been quite a while since I wrote last, but perhaps no day passes by without our speaking of you and your fellow-laborers in the gospel field. I think of you and Bro. Mitchell, and other aged brethren, known and unknown, as soldiers that have almost reached the limit of service, and soon to be happily discharged from the Christian's unequal warfare. The Lord has brought you to a solemn, interesting age, and it is pleasant to believe that he takes each one of his long-toiling servants, as He did Moses, to the crest of some Nebo, that He may give him a mystic view of the goodly land—the Beulah of his delight. What a moment, and what a favor, to be alone as it were with God and eternity; to stand as in a figure between two worlds, looking backward with satisfaction, forward with hope that is like fruition, as if the weary feet were already dipped in the brim of Jordan. I do not

think of you or Eld. Mitchell as looking with regret upon the vanishing days, or sorrowing that life is so much like a tale already told. The crooked journey in the wilderness will be enough when God has brought it to a close. There were days enough in the house of bondage, and the question rises, "What profit have we of all our labor, except it follows the sweet vision that blessed the eye of faith?" You remember, my precious brother, the first unfolding of God's majesty, when the bush burned and was not consumed. You remember when his right hand became glorious in power, dashing in pieces the pursuing enemy, and the song of deliverance was sweet to your lips. You have seen the time of descending dews and showers from on high, and again the season when the Lord shut up the heavens that it rain not and the land yield not her fruit. You have known bitter waters and sweet, honey from the rock and oil from the flinty rock. The poor pilgrim drinks from a mingled cup, and acknowledges that it is because of the Lord's mercies he is not consumed. These mercies are so numerous that there are new ones for every morning, and even when full age has come to the believer as it does to the shock of corn, he is still the object of the tenderest care. The promise assures him that he shall see the King in His beauty, and behold the land that is very far off.

May the dear Lord grant that his aged servants go softly their remaining days, and may he make their departure redound to the glory of his grace. In the best of bonds, S. B. LUCKETT.

An afflicted sister, who has a large family and heavy cares and responsibilities, writes in a private letter as follows: "I think of you and other aged ones daily, but I never feel like writing anything comforting or cheering to any one. I pray God that I may be sustained in my heavy cares. Each day is provided for. What a merciful God and Father we have! I feel much melted down at times that there should be such rich provision made for me, a poor, worthless worm of the dust. I hope I am grateful, and want to be reconciled to my lot. We have received February MESSENGER; I have not yet read it all, as I have not had time. I always read your articles first, because they seem so plain and to the point that I can understand them better than some others. Your article in February MESSENGER to Bro. Yates, of Texas, is very interesting and instructive. I hope he will read it with understanding.—Mrs. F."

LIBERTY, IND., Feb. 6, 1894.—*Eld. J. R. Respass*—*Dear Brother*: I see by Eld. Hassell's report of his visit to our State, that he does not approve public discussions on religious subjects. It is not my purpose to complain of his criticism, but I wish to speak of some things connected with them and resulting from them. There are instances where disputing seems unavoidable, as it was with Christ and his apostles, but such instances are local

and should be treated as such, and restricted as nearly as practical to the parties concerned. In such discussions, the influence of certain persons for evil is restrained, and some who have been brought into contact with the truth, enjoy and obey it, having had an experience of grace. Notwithstanding, the few things that may be said in favor of public discussions, there are serious evils resulting from them, and it is to call attention to some of the evils that I write this. The most prevalent evil is the bad effect on the person who engages in the discussion. But few brethren can engage in public discussions very often, without becoming puffed up in the flesh, and measuring their ability by their notoriety as a debater; or at least, that is the way it appears to the disinterested observer. This feeling is carried so far some times that an embarrassing air of superiority is manifest, and there are hard feelings if some one else is selected for the discussion. Another common evil is a tendency to dry, combative arguments in the preaching of the professional debater. The only difference between a religious discussion for championship, and other contests for the same purpose, is the arena on which they fight, for the spirit is the same. I would be glad if a few more of our Northern preachers could "doubt their usefulness."

W. N. THARP.

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MAGNOLIA, ARK., February 15, 1894.—*To whom it may concern:* Some time during the year 1892, there came to Bodcaw church of the Primitive faith and order, in Columbia county, Arkansas, one Eld. R. T. Bates, bearing a letter from a church of like faith and order, located in the northern part of said State, and was received into the fellowship of Bodcaw church, and continued to live an orderly member, so far as the church knew, until some time in October, 1893, when he left the country under cover of secrecy, so far as the brotherhood knew, leaving a large amount of his debts unpaid, and has not yet been heard of.

Wherefore said church at Bodcaw did, on the 27th day of January, 1894, while in regular Conference, withdraw fellowship from the said brother and Elder, R. T. Bates; also requested him to surrender to said church his credentials.

Done by order of the church while in regular Conference, January 27, 1894.

JAS. H. DANIELL.

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DEAR BRO. RESPESS: Please say that if there are any Primitive Baptists that would like to come to this country, that I have a good farm I would like to sell. It is well improved, and can be divided into five or six small farms. There is plenty of good water, and a Primitive Baptist church on the line of my land. I will give easy terms. Write to me at Homer, La., and I will try and give any information wanted.

Your brother in Christ, I hope,

B. THIGPEN.

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BRO. Z. T. THOMAS has this day been restored to full fellowship. Done by order of Salem church in Conference, February 10, 1894.

L. F. JOHNSTON, Clerk.

R. B. SMITH, Moderator.

Tallassee, Ala.

## OBITUARIES.

## MARTHA SANDERS.

Sister MARTHA SANDERS, who was born in Baldwin county, Ga., July 5, 1835, and died August 28, 1893, was the daughter of Leroy W. and Salina C. Moore. She was married to J. H. Sanders November 9, 1852, and was baptized with her husband into the fellowship of Ephesus church, in Chambers county, Ala., of the Primitive Baptist faith, by Eld. H. M. Higginbotham, in April, 1861. She was the mother of nine children, all living except the oldest. She leaves a kind and good husband, eight children and several grand children, to mourn their loss. Sister Sanders was taken very suddenly—was not sick a great while, but her sufferings were great, but she bore them with Christian fortitude. Her mind was not right at times, but when it was, and not suffering, she seemed cheerful and pleasant. She would often, while suffering, beg God to have mercy on her. Her husband and children were so attentive, and all that good physicians, kind husband and affectionate children could do could not stay death's cold, icy hands; God had called her to come up higher. Her seat in church was never vacant if she could avoid it; her door was always open to her brothers and sisters, and she was ready to meet them with a kind and gentle smile to make them glad. She was a kind and loving wife, tender and affectionate mother, a good neighbor, ever ready to do and care for the sick; a pure, Christian-hearted lady. Her eyes in sleep are closed, never to waken on earth's scenes again. Dead! Yes, wife and mamma is dead; her busy hands folded, her loving voice hushed forever, and how hard it is to say, "Thy will be done, not ours." But oh, blessed thought, with all my heart I can truly say, "The Lord is too wise to err, too good to be unkind." Dear children, I too, have had the same grief. Let us try to live as our mothers lived, so as to meet them in that sweet rest beyond the grave, where we will part no more. May God in his goodness stand by the beloved brother and the grief stricken children.

*Clarksville, Ark.*

FIDIE POLLARD.

## MRS. KEZIA BENNETT.

KEZIA BENNETT, wife of Eld. Z. H. Bennett, of Pierson, Fla., whose maiden name was Rushing, was born April 27, 1835. She and Eld. Bennett were married January 5, 1855, and united with the Primitive Baptists at Ash Branch, Bullock county, Ga., May, 1866, and was baptized by Eld. B. Acock, and died November 7, 1893. Nine children were born to them, three sons and six girls, and all married but the youngest girl, and she about grown. The three sons are good members of the same church. None knew our departed sister but to love her. She was a faithful wife and mother, and a devoted member of the church, and ever ready to admonish and speak words of encouragement to those with whom she met. We can say of a truth that a mother in Israel is gone. The writer has known her for ten years, and it was always a pleasure to meet her. From the time I knew her she was feeble, and had been a sufferer for over twenty years; still she bore her affliction with much patience. We greatly sympathize with our dear brother in his sad bereavement; for she was a helpmate indeed and truth. I would say to the loved ones, imitate her, and follow her admonitions, and may the Lord prepare father and children, when time is no more, to meet with the blessed one around the throne of our God. Weep not for her, nor wish her back, for we believe she is asleep in Jesus, where there is no more pain, sickness or death.

R. L. HOPSON.

Sister Bennett's funeral was preached by Eld. M. L. Gilbert.

## MRS. M. A. C. DODGEN.

MARY ANN C. DODGEN, wife of Deacon W. S. Dodgen, and daughter of Isaac and Elizabeth Reed, was born September 26, 1828, married W. S. Dodgen October 3, 1850, and died at her home in Cobb county, Ga., December 24, 1893, leaving her husband and nine children to mourn, but not without hope, for she left good evidence of her acceptance with God. She was conscious that the time of her departure had come, and was willing to go, saying to her afflicted husband and kind children, "Do not grieve; I am going home to heaven." She had been a consistent member of the Primitive Baptist church forty-two years. She was taken sick Saturday morning, while at the bedside of her sick daughter, Sister Mollie; she went into her room and took her bed, and continued to get worse until she was relieved by death Sunday about 6 o'clock P. M. All was done for her that could be done by the family physician, her faithful husband and dear children, but all that could be done could not stay the hand of death.

Sister Dodgen joined the Primitive Baptist church at Bethlehem, Cobb county, Ga., in 1851, and was baptized by Eld. W. W. Carroll, and was an humble Christian; one that loved the doctrine of God her Saviour. She loved for the servants of God to visit her at her home and pray with her and her family, and her kindness to them will not be forgotten. She had the pleasure of seeing four of her children baptized, which was a great comfort to her—they being members at Bethlehem with her. She was a good wife, a loving mother, and kind neighbor, and was loved by all who were acquainted with her. The writer has been pastor of the church at Bethlehem near ten years, and spent many pleasant hours with her and her lovely family. She seemed like a mother to me. We will greatly miss her at Bethlehem.

I wish to say to the sorrowing husband, be resigned to the will of God, for He is too wise to err, and too good to do wrong, and while you feel the stroke is great, remember all her sufferings are over, and she is at rest; and it will not be many years at best, until you will hear the call, "Child, your Father calls, come home." Dear children, I will say to you, remember the good instruction your dear mother has given you, and may God keep all of you from the hurtful things of this world, and prepare you all to walk in the way of truth and righteousness, and save you all with an eternal salvation, is the prayer of your friend.

Bro. Dodgen sent for me to preach the funeral of his dear wife, which I did as best I could on Tuesday, December 26th, at 11 o'clock, after which she was laid peacefully away at Bethlehem burying ground, in the presence of a very large assembly of sorrowing relatives and friends.

*Smyrna, Ga.*

HIRAM G. MITCHELL.

## SALLIE D. FOWLER

Was born in Wilkinson county, Ga., November 8, 1872, moved to Worth county, Ga., with her parents, Elder and Sister J. K. Patterson, in January, 1888, was married to Mr. M. T. Fowler January 28, 1892. In the spring of 1893, Sister FOWLER obtained a hope in Christ and was received and baptized into the fellowship of the church at Providence, Worth county, Ga., by Eld. J. H. Hall, May 28, 1893. She leaves a loving father, a kind and indulgent step-mother, a devoted husband, a precious little babe seven months old, and a host of relatives and friends in this and other counties, to mourn her untimely death.

A few days before her death, when she was seemingly in the best of health, she asked her step-mother to care for and raise her child, and talked about death as though it had lost all its horrors; and the morning of her death, when her father started out (for she and her husband lived in the house with her father) she kissed him (something she had not done since her childhood days), and her soul seemed to be overflowing with love and joy for God's goodness and mercy to her. A short time

after the departure of her father, her step-mother went out to draw a bucket of water, was gone only a few minutes, when she returned and found Sister Sallie lying with her head in the fire and life wholly extinct. She died apparently without any pain or struggle.

*Isabella, Ga.*

W. J. DAVIS.

MR. J. W. FINNEY

Was born January 27, 1870, and died December 5, 1893, of consumption. His suffering was great, but we feel that he is now at rest, and though he had never made any public profession, he expressed a willingness to die, and that he felt he was going to rest. We feel that our loss is his eternal gain. He was buried at Camp Creek church, and some comforting words were spoken by Eld. Spivey to the bereaved family. He leaves a mother, three brothers and two sisters, together with many relatives and friends to mourn for him.

HIS MOTHER.

D. W. MALLORY

Was born May 5, 1839, and departed this life December 6, 1893. He was married to Miss Cintha A. Lee, October 26, 1861, and there were born to them eight children, six of whom survive him—four are married. Bro. Mallory joined the Primitive Baptist church about 1866, and lived a consistent member until his death. The writer was intimately acquainted with him over forty years. He was a very industrious man, but loved to hear the gospel preached, and was never too busy to attend his church meetings. He had gone to visit a married daughter, near Camp Hill, in Tallapoosa county, and to attend the meeting at that place, as he expressed a great desire to hear Bro. Pearson preach. He attended the meeting on Saturday, and took his bed that evening, and died the next Monday week, and was carried to his home in Coosa county for burial. His companion was with him, and remained with him until his death, and followed his remains to their last resting place. No one can realize the feelings of this dear sister as she followed the corpse of her dear husband to meet his heart-broken children and sorrowing friends. Bro. Mallory left evidence of a life in Christ even in death, and sang a portion of that old familiar hymn, "Did Christ o'er sinners weep," and seemed to rejoice in the thought that the atoning blood of Christ was sufficient for him. The church has lost a worthy member, the community a good citizen, and the sorrowing wife and children have lost a good husband and father, but may they not weep as those who have no hope, for we believe their loss is his eternal gain. May the Lord give them grace sufficient for their trials.

A. G. HOLLOWAY.

JAMES C. MORRIS.

JAMES C. MORRIS was born in Holmes county, Miss., May 7, 1837, and died at his home in Collins, Ark., November 19, 1893, at the age of fifty-six years, six months and twelve days. In early manhood he selected teaching as his profession, and followed it until the outbreak of the late war, when he enlisted as a soldier in the Southern army, going as a member of the 4th Mississippi Regiment of volunteers, under Gen. French, and took part in the principal battles in Mississippi, Alabama, Georgia, and Tennessee. He was at the siege of Vicksburg, was finally taken prisoner, carried to Ship Island, and held as a prisoner of war until the surrender. He was married to Miss Louisa Baker, February 13, 1868, with whom he lived happily until his death. He was a devoted husband, watching with tender, patient care over his wife. He joined the Primitive Baptist church shortly after his marriage, of which denomination he continued a consistent member, dying in the triumphs of a living faith. During his last illness, which was short but severe, he had the skillful, faithful services of Dr. Gannaway, but he is gone, and his afflicted wife, who was the earthly idol of his life, and a number of relatives and friends, mourn their sad loss, but his eternal gain. They weep not as

those who have no hope, remembering the precious words of God's book (Rev. xiv. 13), "Blessed are the dead which die in the Lord," and "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

A FRIEND.

J. D. MILLENDER.

JEFFERSON DAVIS MILLENDER was born April 7, 1861, and died January 29, 1893, aged thirty-one years, nine months and nineteen days. His little son preceded him the 3d of August, before, eleven years, seven months and seventeen days old. Bro. J. D. Millender was raised in Alabama, and joined the Missionaries, but did not stay long until he moved to Texas, and in June, I think it was, he came with an experience of grace to Concord church of Primitive Baptists, and was heartily received. He was a good citizen, a good neighbor and a Christian, and was well beloved by all who knew him. The church has lost a good member, Sister Millender a good and kind husband, and his children a good and kind father. May the God of the heavens and earth place his guardian care over them all, is the prayer of a loving friend. Bro. Millender was lingering from an old hurt for some six months, most of the time in bed. The writer was several times to see him and talked with him about his departure, and he said he did not fear death, and only hated to leave his wife and little helpless children. May the prayers of the Saints be in their behalf. Amen.

J. S. DODGEN.

EXPERIENCE OF J. D. MILLENDER.

I was born April 7, 1861, in Bibb county, Ala., and remained there until the winter of 1869, when my father moved to Tuscaloosa county, and I remained there until I was grown and married a Miss Lue Wicks. My father has been of the Primitive Baptist faith ever since I could remember, but he never lived near enough a church to go to them; so he and mother were members of the New School for a long time, but he always contended for the doctrine of election and salvation by grace, and never taught his children that they could get religion just any time, but told us there was a place of rest for those that loved and obeyed the Lord, and a place of punishment for the wicked. He taught us to be honest and truthful, and to do unto all others as we would be done by. But I sometimes had some serious thoughts about dying and what would become of me if I should die in my sins; would sometimes fear to go to sleep at night, lest I would die before day. I went on in that way for several years, and in 1882, the Missionaries were holding a protracted meeting about a mile from my house. It had been going on some two weeks, and I had not been out to hear them, so on Saturday night my wife wanted me to go with her, and I told her I did not want to go; I did not want to hear the preacher, so I told her to go there with the other folks and I would come and return with her. But after she had gone, I took a notion that I would go on up near the church and sit down and wait until they broke up, and come back with her. But I went on and went in the house, and I became very much interested in the subject he was preaching, and when he was through, and the invitation was extended, I went and gave my hand to be prayed for, and it seemed that I lost sight of myself, and when I came to myself there were several standing around me, and just at that time the alarm was raised that there was a house on fire, and the preacher dismissed the people, and everybody went to try to save the house. So I went home under a kind of delusion and went to bed, but before I went to sleep, the preacher and another brother came to the gate and called me up and asked me several questions, and then told me that I was a fit subject for the church, but I told them I felt too sinful and unworthy to live with God's people. They told me I never would feel any better until I joined the church, and then all those bad feelings would leave me and I would live in peace. So I listened to them

and went to the water next morning prepared to be baptized, and was so. Well, they told me I must go to work and discharge all my duties, and all those bad feelings would leave me, so I set about working my way through, and thought I was getting along all right. I went on in that way for a year or more, when some trouble came on me, and it grew worse and worse, until I was almost in despair. I had been thinking that I was about as good as anybody, but I was soon made to see that I was not so good. And I grew worse, and my troubles became so great that I could not sleep. I then saw myself one of the vilest sinners on earth; I could see then that I was worse than anybody else; it seemed that anybody was better than I was. I decided to read my Bible and to try to find comfort there, but it only condemned me: and then I began to think surely my case was an outside one—that there never was any one so vile and sinful as I was. I would slip up and out of my room like a thief and go away down in the ivy thicket, at the dead hour of midnight, and beg the Lord to spare my life a little longer, that I might repent of my sins; but it seemed that my prayers all fell to the ground and that none of them were heard. I would then slip back to bed just as easy as I could. I did not want my wife to know anything about my troubles. I went on that way for several days, and I decided that I had sinned away the day of grace, and gave all up for lost, and thought I would not try to pray any more, but I would catch myself begging for mercy. I thought surely I was going to die, but the thought of dying in my sins made me shudder with fear. I would leave my work and go away down on the spring-branch, where I did not think any one would hear me, and there I would plead for mercy; but no mercy came. I then would go back to my work in a worse condition than I left. One morning I was running a warping mill in a cotton factory, and I was so sure that I could not live until night, that I quit my work and went under the dye-house, the most sloppy and filthiest place on earth, but it was dark, and a secret place, and I felt that the worst place on earth was too good for me. O, my dear brethren, how willingly would I have swapped my place with the beast of the field or the fowls of the air. I felt that I had not a friend in heaven or on earth, for I really thought that everybody knew how vile and sinful I was. I felt like my dear wife and little baby were enemies to me. I went home to dinner that day and sat down at the table, and was distressed so that I could not eat; I could not hide my tears; I got up from the table and started back to my work, believing that to be my last time to see my darling wife and sweet little babe, that I felt were enemies to me. At the moment I came to the top of the hill I turned around and said to myself, "Farewell, my dear ones, I never expect to see you any more." I then turned my back to the house and went down the hill. That was a trying time with me, but I had given up all for lost, but the very breathings of my heart were, "Lord, be merciful to me a sinner." I became willing to die if the Lord would forgive my sins, for I felt that everybody on earth hated me; and I do not think there was a moment that evening that I did not beg for mercy; I was sure that I would be a dead man before the sun went down; I actually thought I could feel my breath shortening, and that I was growing weaker, and I was just as confident that I was going as I ever was of anything that I did not really know. I then gave up all hope of being pardoned, and I thought I would soon be in eternity. I could see that it was just, and that God was right; the last prop had been knocked out, and I was falling to the ground. I had tried the last remedy and all creature help had failed, and then I did just what I ought to have done at first, but like all human beings, I was trying to work out my own salvation by my good works, and right here I was enabled, as I hope, to see that there was no power in me, and as I was walking around my work, all at once something seemed to say to me, "Why do you try to carry

this heavy load yourself—take it to Christ," and then and there my burden left me, and I slapped my hands and said thank God! thank God! and that was all my thought that evening. My trouble was all gone and I thought I would never have any more trouble; but the next morning I began to doubt, and fears arose in my mind, and I thought I was deceived in the whole matter; but I had read in the Testament, "We know that we have passed from death unto life because we love the brethren," and there was now a love manifested in my heart for the children of God that never had been there before; I did love to meet with them and hear them talk and tell what good things the Lord had done for them.

#### MRS. DELILA LYTLE.

AUNT DILLIE was born June 20, 1809, and was married to Wm. Lytle 1826, professed a hope in Christ in 1827, and joined the Primitive Baptist church at Enon, April, 1833, of which church she lived a member until death, which occurred April 24, 1893, aged eighty-three years, ten months and twenty-two days. She was the mother of six children. Her husband died about fifty-one years ago, leaving her with six little girls to battle through the toils of life. She was a kind and devoted mother, a faithful and loving neighbor, a sound and obedient member of the church, and she leaves five children and a number of relatives and friends to mourn the loss of of such a precious aged sister, loved by all that knew her. Her faith and hope were steadfast in God, who saved her. She is now dead, but the life of her pious conduct still speaks. After she died the writer was called on to attend the funeral services. I lived a near neighbor to her between thirty and forty years, and often visited her house, and she mine, and always found her the same smooth and pious Aunt Dillie. A few days before her death she said to me that everything was clear, and that she was just waiting the summons to come; that life here had been one of fears ever since she first obtained a hope. Dear children, grieve not for your aged mother, but ever remember her orderly walk and godly conversation. Yours in affliction,

*Rover, Tenn.*

T. J. TAYLOR.

#### BROOKSEY HIGGINS.

BROOKSEY was born April 3, 1877, and died November 15, 1893. He was the youngest child of Deacon S. G. and Sister Henrietta Higgins. His father had sent him to the field to drive out a neighbor's cow and calf, away from his corn. While attempting to pass them in a lane, his horse being in full speed, ran over the calf and fell, throwing him on the hard road and breaking his skull, and fell on him, and so bruised his body that he died in about three hours. On the evening of the 16th his remains were carried to the family cemetery, and after a few remarks and prayer by the writer, were placed beneath the sod.

We had known him from infancy, and knew him to possess noble traits of character, such as soberness, truthfulness, kindness to all, "and best of all," obedient to his parents. He had never made any profession of religion, but our hope that he is at rest with Jesus is not without foundation. A word, a tear, a sigh, frequently caused us to believe he had been with Jesus. Bro. Higgins' family has been tried in many ways, and this last seemed to be one of the severest, but all of these things seem to purify their lives more and more, and will cause the light of Jesus to shine brighter and brighter, until the perfect day. Brethren and sisters pray that they, and that we all may be able to bear all things out upon us.

J. T. SATTERWHITE,

#### WILLIAM HINSON

Was born in Washington county, N. C., June 15, 1810; joined the Primitive Baptist church at Beavertown, N. C., and was baptized by Eld. S. Reeves, in 1832; came to Alabama in 1838, and in December, 1839, was married to Martha A. Pugh, daughter of Masten Pugh. He began his

career as a husband and pioneer of this section of the country by entering a few acres of Government land on the Double Branches, three and a half miles west of Centerville (now Troy), Pike county, and settled for life among the first settlers of that portion of the county lying between Troy and Conecuh River. There were at that date only about nine or ten other families living in that community, between Centerville and the river. Thus, at the age of 29 or 30 years, he began the battle of real life with fixed purpose and determination, supported by sound judgment and physical health, with a God-given helpmeet, who was qualified in every respect for the emergencies of the age in which they began life's dangerous voyage. And above all these natural endowments which are essential to success in life, they were not only one in flesh by marriage, but also one in the spirit of faith and hope in Christ, which was fully and clearly attested by their works. Bro. Hinson was humble and reserved in manner and conversation, and was perfectly reliable and trustworthy in every relation of life. He left no foul stain upon life's record, and therefore in the closing scene of this earthly drama, his peace was not disturbed by bitter regrets and recollections of the past. Soon after he came to Alabama, he united with the church at Beulah, Pike county, Ala., where he continued an exemplary member until his death, which occurred December 30, 1893. He leaves an aged widow, bending under the burden of age and affliction, two sons and two daughters to mourn their loss. One of their five children, a daughter, died twelve or fifteen years ago, who, if I mistake not, was a member of the church at Beulah, as also the surviving sons and daughters. May the Lord bless them in the example of their worthy parents, and give them grace to bow with humble resignation to His righteous will. J. E. W. HENDERSON.

#### MRS. MARY A. JACKSON,

Daughter of S. J. and Martha Richburg, and wife of Bro. A. C. Jackson, was born January 7, 1853; died September 23, 1893. She was married to A. C. Jackson January 14, 1875; she bore nine children, of whom six are living. Sister Jackson was received into fellowship of the Primitive Baptist church at Antioch, Coffee county, Ala., on Saturday before the fourth Sunday in February, 1878, and was baptized, together with her husband, by Eld. Hiram King. She continued a faithful and consistent member of said church until her death. Sister Jackson was a good woman; she loved her husband and her children; she was discreet, chaste, a keeper at home, good and obedient to her own husband (Tit. ii. 4, 5). Bro. Jackson and the children realize and mourn for the great loss they have sustained; and likewise the neighborhood and the church are affected by the breach thus made in their ranks; yet withal we can truly say, "The Lord is good; a stronghold in the day of trouble; and He knoweth them that trust in Him."—H.

#### MRS. SALLIE DUPREE.

After a protracted and suffering illness of four weeks Sister SALLIE DUPREE, wife of Wesley Dupree, died at her comfortable home near Marvyn, Russell county, Ala., on Wednesday, February 8, 1894, in the fifty-second year of her age. She was the mother of eleven children—one by her first husband, Mr. Martin, and ten by Mr. Dupree. Eight sons, one only daughter, a sorrowing husband and numerous relatives and friends mourn the sad loss. Sister Dupree had for many years been a firm, devoted, and unwavering Primitive Baptist—baptized by the writer of this notice—and at the time of her death, she was a member of Mt. Olive. After a brief discourse from Rom. viii. 18, her remains were decently put away in the family burying ground of her lamented father John Parker.—M.

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MRS. F. G. TRUITT.

no better, but rather grew worse all the time. I had almost given up in despair when my husband received some circulars from the 4 B's Company, and in reading them found where a gentleman had been cured of a stiff arm by the use of this wonderful medicine, so I resolved to try it. I have taken six boxes, and can now use my arm to do any kind of work I wish to, and my health is better than it has been for many years. You can be made well by this great health and strength giver.

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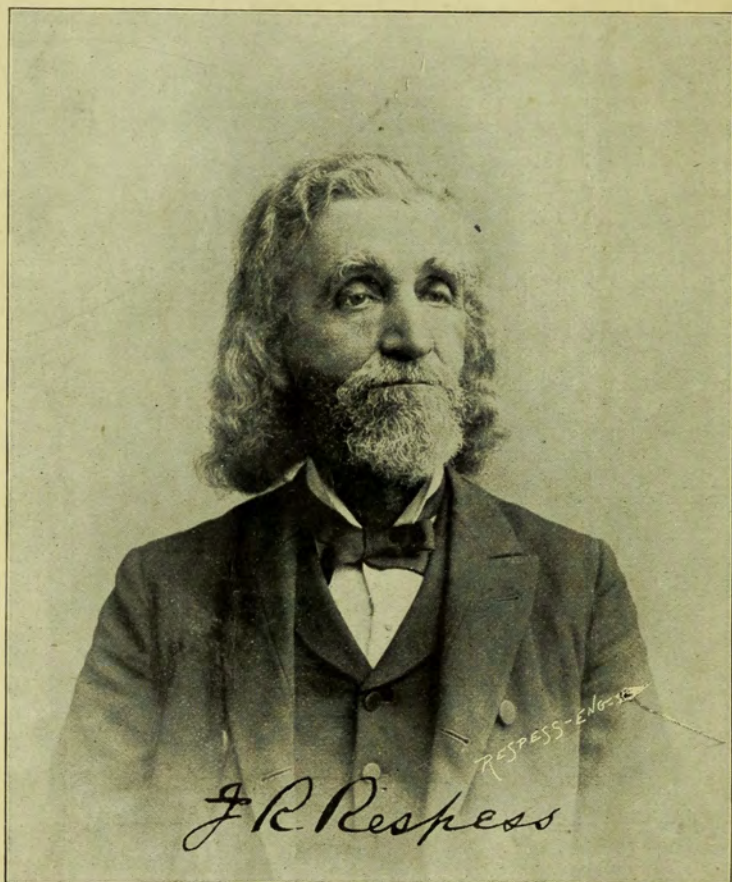
"I deem it my duty to the public," said Mr. E. P. Sutherland, of Canton, Miss., "to state the wonderful effect of the 4 B. B. B. remedy in my case. As a result of a log-rolling in the spring of 1860, I injured my right hip. I visited Hot Springs, Ark., in the year 1866, stayed two months, thought myself cured and returned home, but



E. P. SUTHERLAND.

short time after my return I suffered as much pain as before, and in the year 1872 I visited the springs again with like results, receiving no benefit. I have been a sufferer for the last 3 years, and I have used many medicines but have never found a medicine from which I have derived so much substantial benefit as I have from the 4 B's. I am 56 years old, and can truthfully say that I was never in better health than I have been in the last year."

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# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 5.

BUTLER, GA., MAY, 1894.

Vol. 16

## DUTY.

BELOVED BRO. RESPESS: I have seen and heard so much of late concerning traveling preachers and supporting the ministry, that I feel constrained from some cause to write a little for the consideration of the Saints. I do not feel that I am able to lay down a rule for us to go by, and if I was it would be wrong, for the rule and pattern is already given us in the Scriptures, but it is by this rule I desire to be governed, and to this rule I desire to call the attention of the Saints. I notice that nearly all of our papers contain something almost every issue concerning the support of the gospel ministry. I notice that a great many of our most gifted ministers seem to be greatly concerned in this direction, and I notice that many of our members are fearful that it is an impure motive, or a love of money, that prompts them to write and speak of these things. Seeing all these things, I desire that you bear with me and let me tell what I think is the duty of pastors to their churches and of churches to their pastors. First, of the pastor to their church. I do not mean a man that advanced himself as a preacher upon the churches, and has been called because he is convenient and always ready, because the rule does not apply to him, but I mean one that God has called and taken as a prisoner; one that the Holy Ghost has made overseer over the flock of God; one that has not taken the office upon himself, but has felt within a deep concern for the welfare of the church, and has been made willing to be their servant without any thought of compensation financially, but with only the view of comforting the flock, and feeling himself acquitted in the sight of God. It is his duty to be an example to them. Does he want them

sober, he must be sober; does he want them honest, and truthful, and obliging, and hospitable, and kind, and gentle, then he must be all these before them; does he want them fervent, and zealous, and pious, and everything that becomes a Christian, then he must be a pattern of good works before them. How sad it is to see a flock led astray by an unsound minister, and yet how often it is the case. Zechariah, in xi. 17, says, "Woe to the idol shepherd that leadeth the flock," etc. How often it is that the servants want to become masters and are not content with their wages; become self-willed and leave their calling for some worldly pursuit, and then ceases to be the servant of God. Paul says that "no man that warreth, entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier." It is the duty of the minister, according to the Scriptures, to take the oversight of the flock, and if he is on his watch-tower attending to his duty, he has no time to engage in worldly business. I do not mean that merely being called a preacher frees him from all manual labor, and throws him on the charities of his brethren. If he is obedient to the heavenly calling, and his time is taken up in this way, then his domestic affairs should not hinder his going. He cannot help but think of them, and very many times on his lonesome journeys he will long for the calves shut up at home. This is part of the burden he has to bear. But if his time is not taken up this way, then he should be industrious and economizing, that he may not be chargeable to his brethren unlawfully.

Now, a word about traveling preachers and I will try to pass on to the other side of the picture. There are very many visiting ministers throughout the country. I think—yes, I know—that some of them have gone because they could not stay at home and be easy. Their minds were carried away, and though they felt weak and ignorant and unworthy, and would try to reason this way and stay at home, yet they became weary with forbearing and could not stay. The visits of these men are of great benefit to the churches, and the Lord of the harvest blesses them when he comes down to the field, as did Boaz, when he came to his reapers. But now I think that some of our ministers go because they have leisure days, not from any special impression of

the Lord, but simply a desire to be with the brethren and pass away the time. They may not do us any harm, or sometimes they may, but one thing is sure, they cannot be of any lasting good to the church, and such as these have wearied the brethren sometimes.

Now, concerning the duty of the church to their pastor: I believe that the relations that exist between a pastor that God has given, and his church, are pure, sacred and holy, and men can no more cause these feelings and this relationship to exist than they can make a child of God. This is all the work of God, and is, therefore, perfect. I have tried to tell what I understand to be the duty of the pastor toward his church, and now there is certainly a duty of the church that God has given him to, to see that his temporal needs are supplied. I think that some Baptists have gone to extremes on both sides of this question. Some seem to think that a man ought to be supported whether he gives the flock spiritual food or not. Others do not think that he should be helped under any circumstances, and will say that he ought to be poor, and neglected, and forsaken, to make a good preacher. One of these positions is just as wrong as the other. Take, for instance, a man that is trying to serve four churches, with a helpless family, and he has to be gone at least two days, and sometimes three, out of each week, besides attending burials, weddings, and visiting the sick. Gone nearly all the time, and without help, how can he feed his family? Some will say, "God will take care of him," as if they thought God would rain down something miraculously and feed them. It is ordained that they that preach the gospel *should* live of the gospel, and it is arranged by God's divine law that this living should come from those who reap of his labors, that whereon they bestowed no labor. It is to come from gospel subjects who reap of the spiritual things that is sown, and whom God has blessed with a sufficiency. Some may say, let him work all he can, and this is right, but maybe many times when others are at work and making a living, God requires his time in reading, or writing to the Saints, or maybe his mind is so confused over the condition of the church, that he cannot work to any purpose, and if he does work, when God requires his time, his labors will be wasted, and perhaps he will

lose much more than he could have made. O, brethren, do you know the trials of a servant? The Scriptures are as plain on this point as on election and predestination, but some of our brethren have become careless about it for several reasons. Some because they have not been stirred up to their duty, and some because they are too covetous, and some for fear they will be called Missionaries. Well, the Missionaries baptize as we do, they have the same Bible we do, and must we quit the road because they cross it occasionally? I do not mean this hireling system, for they can preach or let it alone, and some of them threaten to let it alone if they are not paid better. God's servants cannot quit, even if they get no help at all, but many times they suffer, together with their families, and neglect to do their whole duty.

No man can serve two masters, and if we serve mammon, we expect to be fed by him; if God, by Him. Now, some are very poor, and cannot do much for their pastor, but for their consolation I would say that the poor woman who cast in her little, was blessed of the Lord more than they all. It is not according to the amount given, but according to the spirit and burden or weight of mind preceding and attending the act of giving. This is all the work of God. Now, I wish to be understood, if the pastor is not a God-given man the church is not bound to help him, as he cannot feed them with spiritual food. There is no command to help him unless he has proved to be their pastor indeed. As to helping traveling preachers, the same rule will work.

Now, Bro. Respass, I wish to say in conclusion, that I have no complaint to bring against the brethren I try to serve, for they have been good to poor unworthy me. I felt constrained to write, and could not help saying something. May the Lord keep us in the paths of duty and in the light of his countenance.

Yours, in many trials,

*McDonald, Ga.*

R. H. BARWICK.

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Another singular action of a sanctified Christian is, to prefer the duty he owes to God, to the danger he fears from man.

## ELD. W. C. CLEVELAND'S REQUEST.

With fear and trembling I will try to comply, but will begin with the second main question, and leave the first for the last:

“What right has one church to declare non-fellowship for another? And if the right and declaration is made, what effect, etc.? And is her candlestick removed?”

When Eld. Cleveland was here, among other points, he called my attention to a disciplinary lack or neglect that has caused wide-spread confusion, and especially desired me to notice this, and prescribe the remedy. Another Elder of another Association, requests my views on some point that, he will please notice, will herein be included. In order to which, and as necessary to the full scope, I shall look to the first establishment of the gospel church, together with her internal laws and regulations in general. And thus trying to establish the truth, will hope that error may fall without a direct thrust from me.

In the beginning of the New Covenant, Jesus said to Simon, “Thou art Peter, and upon this rock I will build my church.” “And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.” This is the visible gospel church, including the mortal body, which answers to the “earth,” in the above. Once, when for the time the spirit of evil predominated the heart of Simon, Jesus called him “Satan.” Just so with the revelation of Jesus Christ the Son of God, his life and hope of glory predominating, and that as an abiding, eternal principle, Jesus says to him, “Thou art Peter”—a stone, and a stone in that just such will endure against all the gates of evil—“and upon this rock I will build.” Under the old covenant, the law was written on tables of stone; under this, on fleshly tables of a renewed heart, living by the faith of the Son of God. Thus, not Christ the Lord outward, but *in you* the hope of glory, was the foundation principle of the gospel building. And thus the mortal body becomes the temple—“the habitation of God through the Spirit.”—1 Cor. iii. 17, and ix. 19; Eph. ii. 20. The Apostles, as wise master-builders, or with extra gifts, laid the foundation of the visible organization. While in whom were the same divine revelation and implantation, as in Peter, were the “lively stones” builded thereupon.—1 Pet. ii. 5. And to-day we seek the same proof and principle—Christ in you—to add one to the church. And thus Christ becomes the “chief corner stone.”—Eph. ii. 20.

To this church alone Christ has given the keys, and the authority for the official execution of his laws. A law in this kingdom is that “In the mouth of two or three witnesses, every word shall be established.” Therefore, there must be at least two or three members to compose a church. Every church is sovereign and alike in all things as having one Lord, faith, baptism, hope,

spiritual life and Father, as it were, all members of the same one body, with Christ the head over all things to her. These scattered churches compose "the kingdom of heaven" on earth.

Suppose a person applies to one of these for membership; the church as composed of members, must adjudge him. If received, it is by the authority of the church he is baptized; and thus baptized in body, he is "loosed on earth," or body; and thus loosed on earth, he is "loosed in heaven," or spirit; that is, the Spirit of Christ in him, in this and all the churches, sanctions and abides the act, and welcomes him to all the blessings and amenities of church fellowship. Yesterday, the spirit alike in him and these, would have forbidden; while to-day, since loosed on earth or in body, they prompt and invite to all church privileges. Suppose a member becomes disorderly? Then, failing to reclaim him according to the Scriptures (Matt. xviii; Gal. vi. 7.), the same power—the church—that loosed him, alone can, and now must, bind him. The act of personal exclusion is to "bind him on earth," and thus bound, "he is bound in heaven," or spirit, in all the kingdom. A church thus loosing or binding on earth, the entirety of the Spirit of Christ, in all the kingdom of heaven, sanctions and abides; that is, the official work of every local church is acknowledged and recognized by all.—1 Cor. v. 4. And thus every church may have the exact date when began and when ceased, church fellowship, etc., and so act accordingly, without confusion.

An Elder is ordained upon the same principle; two or three Elders—yet always representing so many churches, who alone has the authority, and is responsible for official work—agreeing and advising, by the literal "laying on of hands," "looses him on earth," or body, and thus loosed, he is "loosed in heaven," as already explained. Yesterday, though the same man in body, soul and spirit, essaying by the same mode and ceremony to baptize, would have been forbidden, and the work rejected by the spirit in him and in the church, while to-day, since "loosed on earth," the whole kingdom of heaven sanctifies and invites.

Should an Elder depart from the faith, or otherwise forfeit his official position and authority, the first Elder aware and offended should, by private yet earnest entreaty of love and truth, try to reclaim him, failing in which he should take one or two more to the work; all failing, they should report him to his church, and thus become the witnesses necessary to the reception of an accusation against an Elder.—1 Tim. v. 19. This church and these Elders representing as many more, as gathered together in the name "and power of Jesus," agreeing and advising, should proceed to "bind him on earth," as declaring him personally deposed, or divested of the authority once vested in him; or yet suspended, as the case may require. For the same—not necessarily persons, but persons of like position—that loosed him must bind him; and thus bound on earth, he is bound in heaven—all the churches

sanction in spirit and abide the act; his sin thus retained shall be retained in all the kingdom of heaven (John xx. 23), while his exclusion, if advisable, from church fellowship, binds him in that respect.

Likewise as to churches, two or three agree in advising the constitution of another. So two or three Elders, as their servants and representatives, constitute or visibly organize it according to the laws of Christ. Thus organizing and empowering, they loose her on earth to all the functions of a gospel church, and thus "loosed on earth," she is "loosed in heaven," or spirit, as already shown. As such, it is her sole prerogative, as of every other church, to regulate her own internal affairs, with the Scriptures as her only rule of faith and practice; and to remit or retain sin concerning her. And if she remits the sin of an erring member in forgiving it and retaining him in fellowship, all the kingdom of heaven—all other churches—must abide the act. Or, if she retains the sin in his exclusion, all must likewise abide the act; or, if she likewise remits or retains the sin of a church, all others must abide the decision; "For God is not the author of confusion, but of peace, as in all the churches of the Saints."

Should a church, as such, depart from Bible faith and practice, and so persist in it as to cause offense, what then? The first church offended, as represented, by two or three of her most spiritual members (Gal vi. 1) should go quietly and labor in love and all long-suffering to reclaim her; failing, she should take one or two more to the labor of love; all these failing, and then agreeing and advising, should proceed to "bind her on earth," as in the name of Jesus Christ declaring her deposed or divested of all gospel sovereignty and authority once committed to her as a church of Jesus Christ; and thus bound on earth, she is bound in heaven, as shown; and thus her candlestick is effectually removed, and all the churches may have the exact date when ceased her visible existence, and hence, gospel validity of official works, and so act accordingly, without the shadow of inconsistency or confusion.

Whatever disciplinary law applies to an individual member, applies to a church as comprised of the same. Suppose one or two members of this church were orthodox and orderly—had not partaken of the church's sin? They should have left when she was found irreclaimable; but failing, should be excepted and retained in fellowship; and upon this confession should be received into other church. Suppose a member, guilty and included in the deposition, should afterward repent and apply for pardon and membership to a church? He, if pardoned, could be received on "confession of faith." Suppose a member, baptized *before* the binding, yet *after* the disorder, should apply? No matter how disorderly the church *before* the binding or deposal, as to that matter, up to the date of, even hour, of binding, her official work is valid, and to be recognized by the churches; as that the gospel

validity of official work rests with and springs from the *authority* vested in, and not the person or power, however good or bad, in whom vested. So that this applicant, too, if repentant and pardoned, may be received on confession of faith.

Suppose a minority of this church had remained true and faithful, while the majority became so gross and persistent in error as to cause such mutual offense as to result in a separation, each claiming to be *the church*, to whom appeal? Which is the church, and to whom belongs the meeting house, or church property? The appeal should unmistakably be made to churches, and never to an Association, as to the church alone, as already shown is committed not only the keys, but also with them all executive and judicial authority in all things pertaining to the churches—hence, two or three churches—the necessary witnesses to establish—“gathered together,” as Paul says, “with my spirit,” answering to the twelve judges, and “the power of Christ,” (1 Cor. iv 5) is empowered to declare those remaining true and faithful, and standing on the original foundation, however in the minority, *the church*. Indeed, there could be no church without this foundation, and no man can lay other, nor could the erring majority find church fellowship among the churches, while the fewer and faithful still retain it with all; and thus retaining the sins of the erring, they are and shall be retained in all the kingdom; all the churches abide the decision, and no occasion for confusion. And, as a self-evident fact, the church property, *as deeded*, belongs to *the church*.

Suppose the members once deposed or unchurched, so to speak should, repentant, and renouncing and turning from their error sue for pardon and restoration; could it be granted? and to whom go? Yes; so surely as an excluded member may be restored. In the mouth of two or three witnesses every word shall be established, whether for or against. An individual member appeals to the members of the church, while a church appeals to churches. Two or three churches is the highest and last appeal on earth. They have the power and authority to make final all things to the kingdom of heaven on earth; and as their jurisdiction is exclusive to themselves, so it is right confined to themselves.

“What right has an Association to drop or declare (which amounts to the same) non-fellowship for a church, or for a sister Association?”

With or for a church, *none at all*—NONE WHATEVER. No power or party on earth has the Scriptural right to make, mar, amend, destroy, or in any way affect a church, save churches, as explained. To say otherwise is to say that the keys of the kingdom committed to her alone, and for all time, has passed into other hands. An Association is but a creature of the churches, and the idea of this creature—formed by science and not Scripture, and empowered by tradition, and not Christ—holding the issues of life and death to a member of the Body of Christ is, to say the least and best

*monstrous.* But I have fully shown that churches alone may bind and loose, remit or retain the sins of other churches. As to Associations, they have the same right to drop or declare non-fellowship one for another, as in which they assumed or began it—the right of organic equality.

Let me pause to say I have always enjoyed Associations, but do we not err to condone this usurpation for the sake of the spiritual feast we bring hither? yea, further; the fact that Associations themselves are good or bad, for or against Christ. And if *good*, they would be “thoroughly furnished” with Scriptural warrant.—2 Tim. iii. 16, 17.

“Why could not two or three brethren assembled at a private house have as gospel a foot-washing or communion as they could at a meeting-house?”

Two or three met in Jesus’ name, or agreeing in his Spirit, are always in harmony with his written word. Two or three met *as a church* here, or elsewhere, even in a grove, may do anything in gospel validity that may be done in a regular “meeting house.” The “Communion,” or Lord’s Supper, is an ordinance of the church, therefore must be administered by an officer or Elder, and *always* in *church capacity*. Paul praised the church at Corinth for having observed the ordinances as delivered to them, and especially the communion, in so far as that they had “come together in one place,” or church capacity; but referring to their irregular *manner* of partaking he says, “In *this* I praise you not;” then to one as “hungry and another as drunken,” he discriminates between a private house and “meeting-house,” when he exclaims, “What, have ye not houses” (private houses) “to eat and drink in? or despise ye the church of God? Wherefore, my brethren, when ye come together, tarry one for another; and if any hunger let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.”—1 Cor. xi. This strongly implies that, ordinarily, the proper place to commune is the “meeting-house.” “The rest I will set in order.” The rest, or a balance of work, by the phrase, “set in order,” implies further work to be done in common or church capacity. I conclude it was feet-washing. Perhaps writing of the communion or Lord’s Supper, reminded him of the example as set by Jesus immediately after, but being no ordinance, and not nearly so important, and not necessarily observed at every communion, it could wait.

I will give a few pertinent points as proof that the supper referred to in John xiii. 1, was the last passover, from which Jesus took the elements and established the communion, in support of the position that thus by example the washing of feet must be at the same place and capacity as the communion. All the other evangelists mention the last passover supper as on the night in which, receiving a “sop,” the devil entered into Judas to betray Jesus. Also, that it was the same night in which he was be-

trayed; the same in which was told Peter that he would deny Him; in which, as sheep, they would be scattered. All these things were related by John as occurring on the *same night He washed His disciples' feet*. Besides, we all know that the last passover, and hence the communion, was on the last night of Jesus' human life; as, "supper being ended," *was the feet-washing*. Hence, if not so important, nor done so often, it must be done at the same place and capacity as the supper.

As to that widow—"If she have washed the Saints' feet"—to make that interpretation literal, is to exclude every one childless, and too poor to "entertain strangers," no matter how they may have "followed every good work." I hope there are "nursing mothers" in Israel who have "brought up children," and "lodged strangers," etc., in that they have washed the Saints' feet in spiritual import, which may include the literal washing of a Saint's feet, among other deeds, looking to their good and comfort. But the literal washing, as per example, in representation gospel works, and in answer to our daily walk, that *should be* in humility and lowliness of mind, should be done in church capacity. We cannot improve upon the example of Jesus.

*Butler, Ga.*

R. ANNA PHILLIPS.

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### "GOD IS LOVE."

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"He that loveth not, knoweth not God, for God is love."

How much we hear of the love of God; how often these words are used in many different ways, places, and circumstances. Sometimes they are used as a motto, and they are generally accepted by most people of our day as a truth. But we do realize that it is one thing to say "God is love," and another to feel it in our hearts. If we find ourselves loving the brethren, or those who are manifest as children of God by the birth of the Spirit, we are told that we know by this that we have passed from death unto life. It is the most positive evidence we have. But he that loveth not, knoweth not God; and yet how many, very many, profess to know God, and openly disclaim all love for those who bear the mark of his people. They do not love them at all. But the question comes more closely to us, Do we love as brethren? Do we love God? "Lovest thou me?" was the question asked of Peter, and when he acknowledged that he did, the requirement of him was to feed the sheep—feed the lambs. So it is required of every one, "If ye love me keep my commandments." Whatever the word brings home to us our love is shown in doing it. We can only know God but by this principle, can only truly serve him but by it; it can only be given us but by the new faith, and then as living children of one family we can love one another, knowing God as our Father, and each believing child as brother. But we so often forget all this; so often need to be reminded that

He is love; we get estranged from the brethren, estranged from God; we seem so far off, and we see so much iniquity abound that our love waxes cold. We see vice exalted and virtue abased, and all manner of evil thoughts assail us, and perfect desolation creeps into our hearts. So many things to afflict, torture and toss us about, that we forget there is such a thing as love; so much trial, so much heart-ache. If God loves, why are we left to these things so much? Oppressed with these things not long ago, I fell into a troubled sleep when I was awakened like as one to listen to something to be told me, and that sweet old hymn began in my mind, "Hark, my soul, it is the Lord," and as line after line brought back to me the mercy, and goodness, and love of God in delivering me from bondage, in healing me when wounded, in turning my darkness into light, I felt the peace, and love, and care of God returning to me. How sweet it was to be assured that

"Mine is an unchanging love,  
Higher than the heights above,  
Deeper than the depth beneath,  
Free and faithful—strong as death."

We pass through so many changes, our love grows faint, and we forget God, but his is an unchanging love, and says the Apostle, "I am persuaded that neither height nor depth, nor anything he names can separate us from the love of God, which is in Christ Jesus;" and when he comes to us so sweetly and confirms his love to us, then we are also "persuaded" of this great truth. At such a time we feel it would be easy to die—

"Clasp in our heavenly Father's arms,  
We could resign our breath,"

And we feel it easy to live. We can now see how "God is love." But when his presence is withdrawn, then we cannot so well understand it; then we find the days so heavy, we count them off and wish they were gone, and yet we fear to die. Like a prisoner condemned to die, we wish for release, and yet must so dread the final hour. How much I think of Paul, who had to wear a chain, who had to endure the prison, and the Spirit witnessed unto him that bonds and afflictions should abide him, yet he testified that the word of God was not bound; it was Paul who wore the chain. We often think of John, on the burning desert island, all alone, yet God was there, and he says, "I, John, who am your brother in tribulation." He was there for the word of God, and for the testimony of his Lord; yet he was "the disciple whom Jesus loved;" he was the one who leaned upon his Master's breast at supper-time, and the testimony is that "He chasteneth those He loveth, and scourgeth every one He receiveth." We so dread the chastening, the scourging, the heart breaks beneath it. We think the Father unkind and cruel. How can he love us when he punishes us so? How heavy the strokes, how terrible the stripes,

how much we have to drink the gall, how many bitter herbs we must eat with the feast. Still we must remember the Son of God's love; we dare not say that he did not love him, and he must drink the cup the Father gave him. Through the things he suffered he learned obedience; was "made perfect through suffering," and if all the bitter trials allotted us here—if all the weary suffering life be truly a fellowship of that suffering—then may we not hope to share in that never-ending, never-fading glory that is to follow?

"Thou shalt see my glory soon,  
When the work of grace is done,  
Partner of my throne shalt be.  
Say, poor sinner, lovest thou me?"

When we so often question why we or others of the afflicted ones are kept here, when we can see nothing but suffering for ourselves nor for them, let us remember it is because the work of grace is not done. The Father knows when the fruit or grain is ripe. We must bear all the changes which are "to perfect that which concerneth us," "When the work of grace is done." Weary is the waiting, but glorious is the hope.

*Woodstock, Mich.*

KATE SWARTOUT.

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AT EVENING TIME.

Dear Lord, thy good and precious Book seems written all for me;  
Whenever I open it, I find a word from thee.  
My eyes are dim, but this one verse is pillow for the night—  
Thy promise that at evening time it shall be surely light.

It was not always light with me; for many a sinful year [near,  
I walked in darkness, far from thee; but thou hast brought me  
And washed me in thy precious blood, and taught me by thy grace,  
And lifted up, on my poor soul, the brightness of thy face.

Thy Spirit shines upon thy word, and makes it oft indeed;  
Just like a shining lamp held up beside me as I read;  
And brings it to my mind again alone upon my bed,  
Till all abroad within my heart the love of God is shed.

I've nearly passed the shadows and the sorrows here below,  
A little while—a little while, and He will come I know,  
And take me to the glory that I think is very near,  
When I shall see Him face to face and His kind welcome hear.

And now, my loving Jesus is my light at even-tide;  
The welcome Guest that enters in forever to abide;  
He never leaves me in the dark, but leads me all the way.  
So it is light at evening time, and soon it will be day.

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The rose is sweeter under the still where it drops, than upon  
the stalk whereon it grows. The face of godliness is never so  
beautiful as when it is spit upon.

## EDITORIAL.

J. R. RESPESS, Butler, Ga. { EDITORS. } J. E. W. HENDERSON, New Providence, Ala.  
 Wm. M. MITCHELL, Opelika, Ala. { SYLVESTER HASSELL, Williamston, N. C.  
 (P. O. Box 134.)

At the repeated request of many readers for several years, I send them my picture in the MESSENGER. It is an exact likeness of the photograph taken over a year ago. Eld. Wm. M. Mitchell's picture will appear in the next issue.—J. R. RESPESS.

## DENYING THE FAITH.

And if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.—1 Tim. v. 8.

None can deny the "faith once delivered to the Saints," save those to whom it has been delivered, or who have professed to have received it as the rule of their practical life. Any deviation of conduct from that which is done in faith and confidence, and in harmony with the word of the Lord, is sin. "Whatsoever is not of faith is sin." Whatever work or duty the word of the Lord enjoins on his people to do or let alone doing, may be done or let alone in the confidence that the grace of God will sustain them in that thing. And though it may appear to be at a great sacrifice of personal interest, yet, if the word of the Lord enjoins it, and his Spirit works in the heart both to will and to do that which he hath commanded, it will secure to him who is "a doer of the work," the answer of a good conscience toward God and man that he cannot have by any other means to which he may resort.

The text heading this article tells how we are to regard those who neglect to provide for their own house. They have denied the faith of the gospel in omitting that good work, and in that particular they are worse than infidels. Infidels, or those who do not profess the faith of Christ, will, on common principles of humanity and kindred relationship, provide for the temporal necessities of their poor, bereaved mothers, who are left in widowhood. If, therefore, infidels and unbelievers would thus be prompted by humanity and natural love and duty, how much more so is the obligation and the duty resting upon the household of faith? And in pro-

portion as the obligation is greater, so the sin of neglect is greater. To whom much is given, much is required. And certainly there has been much more given to Christians than to the ungodly world, and for this reason, there is more required of them. An infidel who has never received the faith of Christ, nor professed to have received or believed it, cannot deny the faith, but the professed Christian can deny the faith by his works, and is therefore worse than an infidel.

But in noticing the text, there is another line of thought claiming attention. By reference to the chapter containing the text, it will be seen that a distinction is drawn between different classes, ages, and other surroundings of poor widows. Pious and devoted widows of advanced age, who had always sustained a good, Christian character, as diligently following every good work, both in domestic and church relations, and who are now destitute of any means of temporal support, and having neither children or other kindred in the flesh, under the authority and discipline of the church, are to be taken into the number of indigent members, and their necessities provided for by the church. But no such rule is given for that class of widows who are young and able to be self-sustaining. And even those who are too old and feeble to work for their own support are not to be thrown upon the bounty and liberality of the church for support if they have children or nephews to look after them in this particular. Let these kindred "learn first to show piety at home, by requiting their parents, for that is good and acceptable before God."—1 Tim. v. 4. The first manifestation or show of piety in these particulars, is to begin at our own home, and towards our own family and household. To show forth piety in the church and among our brethren is all very well, but it always appears to better advantage, even in the church, and is much more lasting, when it first begins in the home department. When the "old man with his deeds" is put off, and the "new man" is put on, there is no need for change of raiment any more. This clothing of wrought gold and this "raiment of needle work" will never wax old or need to be put off for home work. It will do for every-day wear and Sunday too, and will shine all the brighter because of its every day use and every day work. A

Christian profession that sheds forth its light at home, will shine the brighter abroad. Therefore the word of the Lord enjoins that in our Christian liberality and care for the poor, destitute ones, we learn *first to show piety at home*, that the church may not be burdened by our neglect at home towards our own needy mothers or other kindred.

But the text we have been considering has been construed by some to justify certain things which are of very questionable authority. To teach things we ought not, for the sake of worldly gain, under the plea of providing for our own house, is certainly a perversion of the text. The Apostle condemns the conduct of those who subvert whole houses or churches, by "teaching things they ought not, for filthy lucre's sake." It is a great mistake that professed Christians make when they are led, by the hope of earthly gain, to do that which the Scriptures condemn, under the plea that unless they provide thus for their own household and family, they have denied the faith and become worse than infidels. This is a weak argument to justify their wrong doing, and throws them in line with those who suppose that "gain is godliness." From such Paul says "withdraw thyself."

In providing for our own family and kindred in the flesh, as contemplated by the text, we are not required to wrong or defraud any man in order to acquire the means of providing for the poor and needy of our own household. Nor would we be justifiable in resorting to anything, though remunerative, if it conflicts with an upright, Christian deportment, and tends to corrupt others, or sows the seed of discord and carnal strife among brethren.

And now, in concluding this article, we remark rather incidentally, that so far as we are informed, the subject of "Life Insurance policies" is a new thing among Primitive Baptists, or at least we are not aware that it has ever come before our churches, or any of them, for investigation touching fellowship. And though it is not intended in this article to censure or commend it among our people, we may be allowed here to say that we do not think a resort to the text, "If any provide not for his own house," gives any authority or support to such a course. When the text is taken, as it should

be, in its own proper connection, it shows the duty of providing for *present necessities* of aged and needy widows of the church. It gives no countenance to the laying up in store "*uncertain riches*" for ungodly families after our death. If there is any text justifying the taking of life policies, surely it is not the one heading this article, and it is believed that if brethren would carefully consider and examine the chapter embracing our text, they would not refer to it as authority for such investments as life insurance policies.

The only infallible standard for testing the character and conduct of any member of the church is the Scriptures. And until the organized church shall decide upon any matter that pertains to membership and fellowship in the church, no declaration of "non-fellowship" from private individuals or Associations, with a view of forestalling or binding the action of the church thereby, should be regarded in any other light than a usurpation of authority over the church of Christ. Such declarations of non-fellowship in advance of any church labor, investigation, or decision, will always result in trouble. If the authority of the church is set aside in one matter touching fellowship, it may be also in another, till the entire disciplinary authority of the church is ignored and overthrown. Such assumed authority is not very dissimilar from that spoken of by the Apostle when he says, "They despise government, and are not afraid to speak evil of dignities."—2 Pet. ii. 10. For many years past we have been settled in our opinion that it is safest and best for a church never to try any case until it has one. It is but seldom that any two cases are precisely alike in all their bearings. A church should judge each case according to its merits as it comes up. Reported disorders may be very much alike in very many particulars, and yet there may be some palliating circumstances in one case that is not in another. Sweeping resolutions and declarations of non-fellowship, as a general rule, even by a church, in advance of any act of disorder among its own members, cannot be productive of good to Primitive Baptists.

W. M. M.

## THE INTERPRETATION OF THE SCRIPTURES.

## II.—THE SPIRITUAL INTERPRETATION.—(Continued).

## 10TH.—FATALISM.

Like nearly all the other doctrinal errors among Primitive Baptists, a tendency to fatalism seems to have come in through the broad door of Dualism (Two-Seedism) about sixty years ago. The grand primal speculation of an Eternal Devil with his eternal family is the entering wedge to all the other speculations of the carnal mind upon the Scriptures. *Two-Seedism* is, as I have shown, the bleakest and most relentless fatalism; and so is *pantheism*, the underlying philosophy of ancient polytheism, Buddhism, Brahminism, and modern scientific materialism; and so, in its sternest sense, is the philosophy of Mohammedanism, which asserts that effects would take place, even if their causes did not. Fatalism is thus the very essence of pagan philosophy—the furthest possible antipode of true Christianity. But God has never left Himself without a witness, even in the pagan world; and there are abundant reasons for saying that the utter native darkness of fatalism, whether in heathendom or Christendom, has perhaps, never in any human mind, been entirely unilluminated and unrelieved by the light of the universal and ineradicable truth that man is a voluntary and accountable being.

Fatalism is the doctrine that all things, great and small, mental and material, were eternally and inexorably predetermined, by an external, arbitrary, irresistible fate, or destiny, or necessity, an endless and adamant chain of causes and effects, so that nothing, not even any thought, or feeling, or word, or action of any human being can, by any possibility, in the slightest respect, be different from what it is, and thus no man is really to blame for anything he does, because he cannot help it. The word fatalism is derived from *fate*, which is from the Latin word *fatum*, meaning *something spoken* or declared by some intelligent being who has power to make his words good; and as the word *fatum* indicates, the doctrine at first implied the supreme and universal, yet *un-moral* government of God; but it afterwards came to mean a shadowy, undefined, mysterious, impersonal, unconscious, unintelligent power, even at times above the power of God. Fatalism annihilates the moral character and the moral government of God, and the moral nature of man, and the distinction between right and wrong, good and evil, and reduces man to a mere involuntary, irresponsible machine or automaton. No sane mind, whether heathen or Christian, has ever fully believed it, or can believe it, in all its boldness and deformity; for by the very constitution of our moral nature, every man knows, as well as he knows his own existence, that he is a voluntary and accountable being; that he ought not to do many things that he does do, and that he ought to do many things that he does not do. All the laws, literatures, histories, and religions of mankind teem with demonstrations of

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this momentous and universal truth, which is inherent in the natural conscience of the human race (Rom. i.—iii.) The doctrine of fatalism is the rebellion of the carnal heart against this universal principle of our nature, seeking to excuse itself for its sinfulness by throwing the blame, the responsibility, upon the Creator (Gen. iii. 12). But even nature teaches, and the Holy Spirit effectually impresses that teaching upon the inmost recesses of our being, that we alone are altogether accountable and blamable for our wrong-doings, and that our Holy Creator is not at all responsible for them, and that therefore we justly deserve condemnation and punishment at the hands of the Righteous Governor of the universe; and the Spirit of God further teaches us that it is only of His merest, His sovereign mercy, that we can be pardoned and saved from that everlasting ruin which our sins richly merit. Any doctrine that lessens the accountableness and blamelessness of man belittles and tarnishes the grace of God.

Now, I do not believe that there is a Primitive Baptist in the world who is a real, a full, and genuine fatalist; although our Arminian friends call us all fatalists. But I greatly regret that there is a growing *tendency*, among some of our people, to reduce the Bible doctrine of predestination to the pagan doctrine of fatalism. This unmoral tendency to fatalism and pantheism—to make God, and not man, the real author or cause of sin, and thus to destroy the distinction between right and wrong—appears in such unguarded and unscriptural expressions as “the absolute predestination of all things” (without any explanatory or qualifying phrase). “God predestinates sin in the same way He does holiness.” “Sin is a creature of God, and is a very good thing in its place” (nothing can be more false and blasphemous than to call sin a creature of God, when it is the rebellion of the creature against the Creator, the creature’s transgression of the law of the Creator). “God introduced sin into the world.” “God prepares the evil heart as well as the good heart.” “God was the sole cause of Adam’s partaking of the forbidden fruit” “God’s suffering sin is the same as His commanding sin” “Sometimes the spiritually enlightened child of God hardly knows which most to admire, sin or grace.” “Permissive decrees are permissive nonsense” (and thus the great majority of predestinarians are fools, believing nonsense)\* “We are compelled to do everything we do” “Men are not accountable.” “God is the moving cause of sin.” “God is the sole, efficient, and responsible cause of all the wickedness in the universe” (perhaps the most blasphemous utterance ever made by man). I feel perfectly sure that no Primitive Baptist who uses such expressions really means all that they seem to imply—really means that God both prompts and compels (when the Scriptures declare that He does not even tempt—James i. 13) His creatures to sin, and then either convicts them by His

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\* “The Scriptures do not speak of God as permitting things.”

Holy Spirit that the sin is altogether theirs, without repentance for which and forsaking of which they can never be received of Him in peace, or else punishes them with everlasting banishment from His holy presence; for, as I have said before, there has never been even a *heathen* who has been in such dense and total darkness as not to have even a *natural* consciousness that his sins are his own and not his Maker's. But such extreme and unqualified expressions as those mentioned above ought never to be used, for three reasons, viz: They do not fully and accurately represent the real belief of the Primitive Baptists in regard to predestination; they are contrary to the teachings of the Scriptures, and tend to the pagan doctrine of fatalism; and, instead of glorifying, they dishonor God by staining His holiness, the most glorious attribute of His character. Because God, as a righteous Judge, most justly executes criminals who have forfeited all claims upon His mercy, the horrible thought has been uttered that, if He were to do the very same things that sinners do, it would be no sin in Him. The very supposition is blasphemy; it is impossible for God to lie, or to deny Himself (Heb. vi. 18; 2 Tim. ii. 13), to act contrary to His essentially, infinitely, and unchangeably holy nature. It is said, in justification of this blasphemy, that He is above all law; but, though a glorious and eternal Sovereign, He is a Most Holy Sovereign who cannot do wrong, and He cannot be above the law or rule or principle of His own perfect nature or character, which is a part of Himself, and is infinite light (or truth and holiness) and love. Imbedded in the very essence of the Divine character is the eternal and unchangeable distinction between light and darkness, holiness and sin, truth and falsehood, right and wrong, purity and impurity, self-denial and selfishness, love and hatred, kindness and unkindness.

It not only stains the holiness, but it also belittles the wisdom and the power of God to say that He can govern His creatures only by instigating and compelling them to sin; it represents Him as a *mere Machinist*, instead of an *incomparable Sovereign*, who perfectly foresees and perfectly controls even *their own* abominable wickedness to the manifestation of His glory—who can and does *allow* them, *within predetermined bounds*, to go *their own* sinful way, and carry out *their own* sinful purposes, and who is wise enough and strong enough to make even *their sins*, the *wrath of man* which worketh not the righteousness of God, redound to His praise (Psalm lxxvi. 10; James i. 20). This is a far truer and grander idea of God than that which makes His intelligent creatures, formed in His image, nothing but involuntary and irresponsible machines. The Scriptures are perfectly plain upon the point that men have sinful wills and ways of *their own*, which God *suffers*, and, even by such sufferance, accomplishes His own wise and holy purposes (John v. 40; Isa. x. 5-7, 12; liii. 6-12; lv. 8; Psalm ix. 16; lxxxi. 11; Gen. i. 20; Jer. l. 17, 18; Matt. xxii. 3; xxiii. 37; Luke xxii. 22; Acts. ii. 23; iv. 27, 28).

*The one great cause, above all others, of the extreme and unscriptural expressions used by a few Primitive Baptists on the subject of predestination is, as I have repeatedly shown (in the Church History, pp. 650-5, 963; in The Old Paths, pp. 7-9; and in the GOSPEL MESSENGER of Jan., 1888, Nov., 1889, April, 1892, June, 1892, Sept., 1893, and Nov., 1893), the ignoring or suppression of fourteen passages of the Scriptures, which declare that God permits, or bears, or suffers, or endures, or leaves, or delivers up, or gives over men and demons to sin (2 Chron. xxxii. 31; Ps. lxxxi. 12; Mark i. 34; v. 13; Luke iv. 41; viii. 32; Acts. ii. 23; vii. 42; xiii. 18; xiv. 16; Rom. i. 24, 26, 28; ix. 22), just as though all Scripture was not given by inspiration, or is not profitable for doctrine (2 Tim. iii. 16). As may be seen, words of this meaning occur in the strongest texts on predestination in the Bible (Acts ii. 23; Rom. ix. 22) And I solemnly declare that it seems to me the height of irreverence and presumption to treat these words of the Holy Ghost as either false or unimportant, when they occur twice as often as the word "predestinate" in the Scriptures, to trample under our unhallowed feet the words of the living God, to set forth a half-truth as a whole truth, and thus to perpetually confuse and divide the churches of the saints, by expressions that are not in the Scriptures, and that, to simple, unsophisticated minds, seem to deny the holiness of God, and that have never been used in any articles of faith of any church on earth, and that are contrary to the belief of probably ninety-nine hundredths of all the predestinarians that ever lived.*

I will now briefly examine the leading extreme and unqualified expression used by some of our brethren on this subject, but which is utterly rejected by at least nine-tenths of the Primitive Baptists in the United States. "The absolute predestination of all things." As is well known, this phrase is not in the Scriptures; even the word "absolute" is nowhere in the Bible; the phrase, then, is a human inference and invention. So far as I have been able to discover, Jerome Zanchius, of Italy, (1516-1590) invented the phrase "*absolute predestination*" (but he always said that God's predestination of sin was to *permit* or *suffer* sin, and to direct, restrain, and overrule it for His own glory); and, as far as I can learn, Eld. Gilbert Beebe, of New York, (1800-1881) appended the words "*of all things*" to the phrase of Zanchius (but this able and esteemed writer never ceased to maintain that man is voluntary in the commission of sin, and accountable for his sins). The phrase, "the absolute predestination of all things," is not found in any church confession of faith; but it is the substance of the first part, *and only the first part*, of the first sentence of the third chapter of the London Baptist Confession of Faith (Church History, p. 670); while *the last part of that sentence*, which is just as true and important, and which is *indispensable* to a statement of *the entire Scriptural truth* on the subject, is unwarrantedly ignored and suppressed,

just as the Scriptures that teach this part of the truth are ignored and suppressed. "Yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, 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." The same old Baptist Confession of Faith declares that God did not compel Adam to fall, but was pleased, according to His wise and holy counsel, to *permit* him to fall, having purpose to order it to His own glory (chap. vi., sec. 1); that He *leaves* men and angels to act in their sins to their just condemnation, to the praise of His glorious justice (chap. iii., sec. 3); that He *leaves* His own children oftentimes for a season to manifold temptations, and the corruptions of their own hearts, to humble them, and make them feel more sensibly their dependence upon him for support, and to make them more watchful against all future occasions of sin (chap. v., sec. 5); and that He wisely and powerfully *boundeth* and otherwise ordereth and governeth the sins of angels and men, to the praise of the glory of His wisdom, power, justice, and infinite goodness and mercy (chap. v., secs. 1 and 4). Eld. G. Beebe also says that "God is holy, and reigns in righteousness, and is not the author of sin; that men act voluntarily when they commit sin, and are accountable for their sins; that God had a purpose, worthy of Himself, however inscrutable to us, in not preventing the entrance of sin into the world; that He sometimes binds and at other times loses Satan; that He restricts the wickedness of ungodly men, making the wrath of men praise Him, and restraineth the remainder of wrath; and that, by His supreme power and decree, He restricts all the rage and malice of Satan to do no more nor less than what He will overrule for the good of His people, and his own glory" (*Editorials of the Signs of the Times*, vol. i., pp. 30, 31, 128-130; *Signs of the Times*, Oct 1, 1880). "Author" means originator, beginner, first mover, efficient cause; and, certainly, if God is not, the *creature* is the *author of sin*. Our most absolute brethren use the Scriptural term *permission* in reference to the *providence* of God; and the predestination of God can be no more sacred than His providence; and it is inconsistent, not only with the Scriptures, but with their own common practice in reference to providence, not to use the term *permission* also in reference to predestination. One of the most able and courteous of them wrote me, seven years ago, that there was no practical difference between absolute and permissive predestination—that events were just as certain under the latter as under the former (there is, of course, no difference in the actual occurrence of events; but there is, to my mind, all the difference between truth and error between God's *permissive* and His *compulsory predestination of sin*). The King James version of the Bible and the London Confession of Faith use the term *predestinate* in reference only to the salvation

of the people of God, and never in reference to sin or damnation; but the Greek word *pro-orizo*, translated predestinate, determine before, ordain before, is used in reference to sin in Acts iv. 28, and perhaps in 1 Cor. ii. 7; and the Greek word *orizo*, translated determined, determinate, is used in regard to sin in Luke xxii. 22 and Acts ii. 23. It must not be forgotten, however, that the word *orizo* strictly means to *bound*, to *limit*; and that the word *pro-orizo* strictly means to *fore-bound*, to *fore-limit*, or *limit in advance*, not to *fore-compel*, but to *fore-determine the bounds of*, as is shown by the same root-word in Acts xvii. 26. God's connection with sin, whether by predestination or providence, is thus shown to be a connection, not of instigation, causation, or compulsion, but of sufferance, direction, restriction, and overruling. Sin originates in the will of the creature, and not in the will of a Most Holy God, to whom, and to all who have His mind, or will, or Spirit, sin is utterly detestable and abominable, and not at all admirable and lovely. If an unchangeable God permits sin in time, as His word so often says he does, He certainly predestinated in eternity to permit it. Indeed, if all duration is one eternal now with God, there is no real difference between His predestination and His providence. The Scriptures often speak of God as *doing* what He *permits to be done* (see Job. i. 12, 21; ii. 6; 2 Sam. xvi. 10, compared with 1 Chron. xxi. 1; 1 Kings xii. 11, 15; xxii. 20-23; Gen. xxxvii. 28, compared with xlv. 5 and l. 20; Psalm xxxix. 8, 9; Isa. xlii. 24; Amos iii. 6; Acts iv. 27, 28, compared with ii. 23); for He is the Creator and Upholder of the universe, and could prevent the occurrence of anything He chose. The Holy One that inhabiteth eternity is, to sin in every form and in every being, a consuming fire (Heb. x. 30, 31; xii. 29; Isa. vi. 3, 5; lvii. 15). Even His sinless Son, when He represented His sinful people, was forsaken of His holy and loving Father, and delivered up to suffer the horrible death of the cross.

There can be no real and permanent basis for gospel union among Primitive Baptists except the Scriptures of eternal truth; and just as long as the Bible word *permi't* continues to be ignored or suppressed by a few of our brethren, and just as long as the extreme unscriptural expressions, verging upon fatalism, that I have mentioned, continue to be used, just so long will there be strife and confusion upon the subject of predestination among those who believe alike, but express themselves differently (which ought not to be—1 Cor. i. 10; iii. 3; 2 Cor. xiii. 11; 1 Pet. iii. 8), in regard to this matter. The responsibility for this deplorable and totally unnecessary contention and confusion must rest upon those who esteem the language of men above the language of God.

I repeat that I do not believe that any Primitive Baptist is, in either head or heart, a real fatalist, though the expressions of some *seem* to imply it; and I would humbly and earnestly beseech our absolute brethren, whom I esteem as the excellent of the earth, to discontinue the use of all expressions that either assert or intimate

that a Most Holy God, and not rebellious man, is the responsible cause of sin.

Eld. Wm. Gadsby, of England (1773-1844) wrote an "Everlasting Task" for Arminians, which they have never been able to perform; and I propose an Everlasting Task for Fatalists (if there are such among us), which I cannot imagine how they will ever perform, and it is this: How to explain such Scriptures as Deut. v. 28, 29; xxxii. 29; Psalm lxxxii. 13; and Isa. xlvi. 18, 19, consistently with their favorite theory.—S. H.

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## RELATIONSHIP.

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For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. v. 19.

It was the relationship between Adam and his posterity that made them sinners by his disobedience. There was an actual flesh and blood union and identity between him and them, such as there is between me and my children. That is why my children are sinners; they are sinners because I am a sinner, and I am a sinner by nature by Adam's transgression, and my children are of me as evil fruit is of a corrupt tree.

But if I had been born before Adam sinned, I would not have been a sinner, for Adam was not then corrupt; but after he sinned he was like a fountain of sweet water made bitter—its nature was changed, and every drop in the fountain and that flowed from it, was bitter. So it was with Adam, as the fountain-head and source of the human family: he was corrupted, and his posterity has spread as a corrupt stream over the earth. Of the thousands of millions of them, there is not now, and has not been in the past, one good one of them; "they are all under sin; there is none that doeth good, no, not one." That is why we die; it is why the helpless babe at the mother's breast dies as well as the hoary-headed sinner of a hundred years. It was all from the disobedience of one man. "By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned."—Rom. v.

All the human family became sinners in this way. But all the human family are not Christ's family; that is, they are not all related to Christ, as the elect for if they were they would all be made righte-

ous by Christ's obedience, as they were made sinners by Adam's disobedience. Christ's family is composed of the fallen family of Adam—of some of them, but not of all of them. God chose some of them and gave them to Christ, and they became his children; and he became so identified with them as his body, of which he is the head, that his obedience shall make them righteous; for they being sinners, needed to be made righteous. Christ was not related to the non-elect as he was to his own children; as I am not related to your children as I am to my own. I love my children because God gave them to me. The gift of them has involved me in obligations of love and care for them that I cannot help. Even brute beasts love and care for their offspring, and will defend and protect them with their lives. And man, a higher order of creature than the beast, has also a higher order of love for his offspring; and Christ has a much higher order of love for his children than even a mother's love for her sucking child. The relationship, therefore, between Christ and his people is a much higher one than that between Adam and his children. It is one that cannot be destroyed; for while a mother may forget her child, and has done it, Christ cannot forget and forsake his children. That is why he came into the world and took the flesh and blood of his people upon himself and became a man. It was because the Father gave them to him; and he loved them and gave himself for them. For their sakes "He made himself of no reputation and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross."—Phil. ii.

A body was prepared him in which he identified himself with his people in their fallen state, that they might be lifted up with him. "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore, that holy thing which shall be born of thee shall be called the Son of God." This body, wrought by the Holy Ghost in the Virgin's womb, was fearfully and wonderfully made, identifying Christ with his people and his people with him in his obedience, in a higher sense than Adam's children were identified with him in his disobedience—so much so that,

as the apostle teaches (ii. Cor. vi), "if ONE died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

When ONE died for all, it was the same as if each member of his body had died and fulfilled the law when Christ died and fulfilled it in their stead. And thus they passed with him from under the law, and were, in effect, quickened with him when he arose again. There is no charge to be laid to them, for Christ has died for them.

Thus, Christ put away the sins of his people by the sacrifice of himself. He did it because he loved them, and did it because it was right for him to do it. It was an obedience, therefore, that the Father could accept. It honored the Father in honoring the holy law of God, and pleased the Father because it was done in love. God accepts no work or sacrifice unless done in the spirit that Christ did his. Except we have the spirit of Christ, we are none of his. Christ's work is the pattern for all the works of obedience of his children; and unless done in that spirit they are unacceptable to God and unprofitable to us. It makes no odds how much learning we have got, or how zealous we are for God, even if we give our bodies to the stake, or our goods to feed the poor, it is all nothing unless done in the spirit in which Christ loved the church and gave himself for it.

Take out that special love for the children that God gave him, and even the offering of Christ, though it had been as a spotless lamb, it would not have been accepted of God, and would not have saved sinners. But he was identified with them as a mother in travail with the child; and he cried out in his pangs upon the cross before the church was delivered; but when the church was delivered, he was himself delivered. It was woe with him until he had been baptized with the death he came to die. His own peace required it, as our own peace required us to join the church and to preach for our own deliverance; and when we did it, God accepted the offering and gave us peace. The Spirit of Christ is in his people and in all their acceptable works.

His atonement was definite and special, else it was destitute of efficacy and saved none. We shall never

know, in this life, half the wealth and depth of the Saviour's love for us. He gave the spoils of his victory over sin to his children. He gave them nothing that belonged to the world; that is, he did not rob the world of the least thing to bestow it upon his people. He did harm to none; in fact, he did men good, and fed the hungry multitudes with the same loaves and fishes that he fed his disciples with. But he gave his disciples, in addition, something far better than loaves and fishes; and as Jacob, on his death-bed, said to Joseph, "Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow"—so has Christ given to his children a portion above the world, but not one that he robbed the world of to give them. He made none poorer or more wicked, or the world worse in any sense, by saving his people by grace or bestowing upon them his own wealth. He gave to his children as a father gives his heirs and children the fruits of his own hard earning. In short, he gave his children his own righteousness—the righteousness of his own obedience in spoiling the powers of sin and darkness.

And what he gives his children is what the world despises, and what Christ got by a struggle beyond human conception with the powers of evil with his own sword and his own bow; and "is it not lawful for him to do what he will with his own?" (Matt. xx). So it is that Christ died for them, was quickened for them, arose for them, and is at the right hand of God for them, and living for them; and each of them shall be brought by the Holy Spirit to experience what he did for them. It is not, that if they experience it, that he did it for them, but that they experience because he did it; not that Christ will save us if we believe, but that we believe because he has saved us.

[I feel very sorry, Bro. True, that I was so dull of mind in treating on this subject, for I much desired to have liberty in writing on it. But I have done the best I could in my mental weakness].—R.

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"You have heard of the patience of Job." Yes, and of his impatience also. Instead of cursing the sin with which he was born, he cursed the day in which he was born.

## I WILL NOT BELIEVE.—JOHN XX. 25.

The above declaration of one of the chosen apostles of Jesus brings to mind many such vain and foolish things among Christians down to this present hour. We too often judge of things from present surroundings and circumstances. We make promises and form resolutions as to what we will or will not do in the future, not knowing how quickly all these promises and resolutions can be evaporated and made to vanish away by a change of surroundings and circumstances. Ignorance of our own weakness, and of God's power, often cause us to make rash promises and form hasty resolutions as to what we will do or not do, or as to what we will believe or not believe. We ignorantly and almost presumptuously make propositions or dictate to the Almighty, that if He will do certain things for our accommodation, then we will do certain things. We promise conditionally, and thus foolishly dictate to the Lord what the conditions must be, else we will not believe, even though others have joyfully believed without these conditions, and even without attempting to propose any terms or conditions to the Lord to insure their belief of his truth.

It is rather dangerous ground for any child of God to occupy, to assume that he is more discerning and far-seeing than all his brethren, or that he can detect errors and delusions in what his brethren have received joyfully as living truth.

After the resurrection of Jesus, he repeatedly manifested himself to his apostles and other disciples; "then were they glad when they saw the Lord." None others but his disciples ever saw Jesus after his resurrection, and they only saw him as he was pleased to reveal himself to them. This he done whether in the open field, on the sea-shore, or in a room with closed doors. But it appears that some, to whom he had not appeared, doubted and could not believe that he had really appeared to any of their brethren. They had the testimony of their brethren that they had seen him, and that he had breathed forth the Holy Ghost upon them and spoken words of peace and comfort to them; but still that was not sufficient for them to believe that the crucified and buried Jesus was alive and had actually

risen from the dead. Others may have been deluded, but we will not believe on such visionary testimony as they report to us; we must and will have stronger proof in a more rational and tangible manner. "Except," says one, "I can see in his hands the print of the nails and thrust my hand into his side, I will not believe." Very soon, however, this doubting Thomas was joyfully made to cry out, "My Lord and my God!" even without all these conditions. He had seen and believed, and the blessing of the risen Saviour was resting upon him.

We have numerous instances in the Scriptures of brethren, at times, thinking they were more firmly established than others, and that they would or would not do as others had done; and yet, as surroundings and circumstances changed with them, a corresponding change was brought about in their mind and conduct, and they have done the very things they vowed they would not do, or willingly omitted to do what they had said they would do. The Apostle Peter once said, "Though all men forsake thee, I will not;" but, when a great change had come in surrounding circumstances, he was about the first, if not the only one of the disciples, to forsake Jesus and openly declare, "I know not the man."

We conclude, therefore, it is best not to be too positive as to what we will or will not do in the future, or too hasty to utter anything before the Lord in our own strength, regardless of what he may bring to pass around us or in us. We know not what a day will bring forth.—M.

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The useful agency of Elds. Avery and Satterwhite, of Chambers county, Ala., Eld. A. B. Morris, of Mississippi, and Deacon Hurst, of Georgia, as well as many others, is much appreciated by their promptness in sending new subscribers and remitting for old ones. It is hoped that our brethren and friends generally will find it in their heart to aid in extending the circulation and increasing the usefulness of the MESSENGER in promoting peace, unity and love in the Spirit for all, and among all who love and serve our Lord Jesus Christ.

W. M. M.

## CASE OF DISTRESS.

I learn that Eld. Siloam Gibson, of Rice, Navarro county, Texas, lost all he had in a cyclone March 17th, and that any contribution sent him by postal order, or registered letter, or in any other safe manner, would be thankfully received.—S. H.

## 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

Peter not only forsook his Lord, but also foreswore him. Who would ever have suspected that he, who had his name from an immovable rock, should have proved such a shaken reed! Holy men may be good witnesses at the bar, but they are not always good judges on the bench.

**Strong's Exhaustive Concordance of the Bible.**

This immense and invaluable work of 1809 quarto pages (published by Hunt & Eaton, 150 Fifth avenue, New York,) has at last appeared. The price has been raised from five to six dollars, not including carriage. No single volume in the world, I suppose, throws so much light upon the literal meaning of the Scriptures. It is the only Concordance that contains all the words of the King James version of the Bible; and it contains also a Comparative Concordance of the King James and the Revised versions, and a Hebrew and a Greek Lexicon, with every word spelt and pronounced in English letters, and accurately defined, and numbered, and referred to by the proper number in the English Concordance, so as to lay open the original Hebrew and Greek Scriptures to every English reader, who does not have to learn even one letter in those languages in order to use the book. In the Lexicons every translation, in the King James version, of each original word is given; so that the work is not only a complete English, but a complete Hebrew and Greek Concordance of the Bible. I would be rejoiced if all our ministers, who can read English, had a copy of Strong's Concordance, and would, by its aid, study the very words of the Holy Ghost in the Bible, as they have occasion and opportunity, of course in dependence upon the illumination of the Divine Spirit. Many unfortunate misunderstandings and misconstructions of the Scriptures might be thus avoided. S. H.

## EXTRACTS.

MAUZY, VA., March, 1894.—I desire to say to you that I believe the GOSPEL MESSENGER is the best religious periodical in the United States—I mean typography, arrangement, selections, and editorials—containing more palatable and digestible articles, and less calculated to engender strife. I do not say this to flatter you, but as a mite of encouragement in your work.

Your friend,

C. G. JENNINGS

SELMA, ALA., March 16, 1894.—*Dear Bro. Respass:* While visiting my home church I went to see my afflicted brother, who is just able to be up. He has been very sick, and it was thought that he would die, but his life has been spared. If he could only get well he could do something towards supporting his large and helpless family. How sad to behold such a sight! and how strange it seems, when we look at it from a human standpoint, to see the head of a family struck down by permanent affliction and rendered helpless when he is so much needed for the support of his family. I still have no hope that my brother will ever be well again, or be able to support his family. The nature of his disease (catarrh of the bladder) is such that it is absolutely necessary for him to keep as still and quiet as possible. He becomes very gloomy and despondent at times, and craves at such times to die and get out of the way; especially is it the case when they begin to suffer for the necessaries of life, and cannot see where help is to come from. When I made the appeal for help through the MESSENGER for him, the response was prompt, and in sufficient amount to be of the greatest help to him which he greatly appreciates, and for which I feel to thank the Lord, and to realize that I did right in making the condition of my brother known to the Lord's people. Could the kind donors have seen with what glad surprise my brother received their contributions they would have felt the truth of the Bible, where it says, "It is more blessed to give than to receive," and doubtless they did feel it anyway. The help was timely, and I do not know how he could have done without it, for his necessities were more urgent than I thought they were. Help was received out of fourteen States, viz: Alabama, Florida, Georgia, Indiana, Mississippi, North Carolina, Nebraska, New York, Pennsylvania, South Carolina, Texas, Tennessee, Virginia, and West Virginia. More was received from Texas than from any other State, and Georgia comes next. The Lord be praised for his goodness, and I most earnestly hope and pray that He will continue to open the hearts of His people to continue their assistance to my brother, who must suffer for the necessaries of life without help. Up to last week the contributions amounted to about sixty-five dollars in all from the time the first was received, several months ago. A sister in New York

and a brother in Georgia have been particularly kind to my brother, and have sent contributions in money more than once and have helped him in other ways. Others, too, have sent money more than once. I feel that I can never be thankful enough to the Lord for what these noble brethren and sisters have done. To all who feel impressed to continue helping, send it to E. B. Purifoy, at Snow Hill, Wilcox county, Ala., and it will be most thankfully received. When the contributions began, the necessities of the case were so great that they were rapidly absorbed to pay on debts contracted for food and clothing. So there was only a few dollars remaining on hand for the present when I visited my brother last week.

Truly and gratefully yours,

J. H. PURIFOY.

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LONELM, ARK — *Beloved Editor and Brother*: I have just finished reading the March number of the MESSENGER, and must say that it is full of rich things and comforting to the tempest-tossed children of our King. Your article, Bro. Respass, headed "Thy God Reigneth," is full of comfort and consolation to the poor, down-cast children of our God. I am truly glad, dear brother, that we have such a God to rule over us—one that reigneth; one that does His pleasure, and that works all things after the counsel of His own will; that has all power in heaven and in earth, and has only to speak and it is done, and commands and it standeth fast. This is the God that is above all, and by Him all things exist; all things were created by Him and for Him, and it is in Him we live, move and have our being. It is this God that giveth to all life and breath; that plants His footsteps in the sea and rides on every storm; it is this God that can kill and make alive; shut and none can open, open and none can shut. This is the Lord God Almighty, that says, If I were hungry I would not tell thee; and this is the God that holds the keys of death and hell and conquers all things by the word of His power. Then, as one of the inspired writers says, the thunder (greatness) of His power who can know? And again, how unsearchable are His judgments, and His ways past finding out! Then, when we take a view by faith of this God, we can, with propriety, say with Isaiah, "Thy God reigneth." What power can hinder Him from reigning, when the powers that be are ordained of Him, and He working all things after the counsel of His own will? If there was something that He (God) did not have perfect control of, then there might be a possibility of Him (God) not reigning. But we hear David saying, "The wrath of man shall praise Him, and the remainder of wrath will be restrain." We learn by this that all over and above that will praise God, He restrains. We see a manifestation of this in the case of Job. The Lord told the devil he could go so far and no farther; and in the case of the deliverance of the children of Israel from Egyptian bondage; and also in

the case of Joseph. Joseph's brethren thought to kill Joseph, but God did not intend they should, and so the men came along (not by chance at all) and bought Joseph. "God works in a mysterious way His wonders to perform." It is by Him that all things work together for good to them that are the called, according to His purpose. We may not understand or see how this can be, yet it is so. I am one that believes that there is not the least atom that floats through the air but what is governed and controlled by the God of the whole earth; and I believe with you, dear Bro. Respass, that the Church of Christ will stand forever, and the gates of hell shall never prevail against it. Then, dear Saints of God, is it not a glorious thought that our God reigneth, and has said, My sheep hear my voice and I know them, and they follow me, and I give—yes, blessed be His name, He gives—not sells—eternal life, and they (the sheep) shall never perish. Glorious thought, indeed, to the poor, doubting children of the King of Zion! Then, dear down-cast children of our Heavenly King, let me say, in conclusion: hold up your heads and look unto the Rock from whence ye are hewn; look unto the Rock of our salvation, for He has promised good things to His children, and what he has promised he is able also to perform.

Dear Bro. Respass, these hasty and scattering remarks are submitted to your better judgment. I wish to say, before I close, that I heartily endorse the doctrine set forth in the MESSENGER, and I pray the God of Heaven to long let you live and bless you in your labors of love and comfort to His dear children. Pray for me, a sinner.

B. F. PYRON.

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CULLODEN, GA.—*Dear Bro. Respass:* I believe that Christ was one or two years old when he was carried into Egypt. I take this position to reconcile (without it) the palpable contradiction between Matthew and Luke. Matthew takes Christ to Egypt from Bethlehem, and Luke carries him from Bethlehem (after the purification of his mother) to Jerusalem, and thence directly to Nazareth. Matthew brings him out of Egypt to Nazareth after the death of Herod. The wise men, in Matthew, found him at Bethlehem in a house. The shepherds, of Luke, found him wrapped in swaddling clothes and in a manger. Now, he could not have been carried, at the time of his birth, from Bethlehem into Egypt and to Nazareth at the same time. Christ, we know, is the true passover, which took place somewhere between the 15th of our March or April. At this time he was born, and not at the spurious time (25th December) that the followers of Constantine, in the fourth century, placed his birth in honor of the Saturnalian orgies of paganism. Now, Luke says his parents went up every year to the feast of the Passover, and it certainly would have been nothing strange nor out of order for them to have carried the true Passover to the typical one, and nothing would have been more

logical in the events of woman, to say nothing of the influence of the Spirit, for the mother to have carried the child from the first or second feast before returning to Nazareth, to the home of its nativity and that of His ancestors. Now, Matthew says that Herod sent forth and slew all children from two years old and under. After his being mocked by the wise men, it would have been a senseless act to have killed the children of two years old if Christ had just been born. But, from the description of the wise men of the rising of the star in the East to him, he naturally concluded that Christ was one or two years old, and hence his edict. Again, the wise men were from the East (either where Arabia joins Chaldea, or somewhere in the Mesopotamian Valley [the East of the Jew]), and no less than five or six hundred miles from Jerusalem. Now, had the star risen upon them at the immediate time of his birth, they would hardly have had time to have made preparations and to have come so great a distance on foot to have enquired at Jerusalem, then to have gone to Bethlehem before the time appointed for his mother's purification and her offering at the temple. But all these chronicled events are in unison with their finding of him in the house at Bethlehem at the age of one or two years; and then there is no conflict between Matthew and Luke in their local descriptions of Christ, to wit: His being carried into Egypt and to Nazareth, and besides this corresponds with Herod's edict. In much tribulation,

WILDE C. CLEVELAND.

SOCIAL CIRCLE, GA.—*Dear Bro Respass*: Owing to the weather we have no meeting at our church to-day—at Rutledge—but I have been reading and feasting, as I hope, on gospel truth as found in the GOSPEL MESSENGER for March, 1894. Some may object to religious periodicals because of a little controversy that sometimes occur in some of them. I am glad that such is excluded from the pages of the MESSENGER. I am opposed to controversy, but if there is a little of it, that is no justifiable reason why we should have no religious periodicals. My observation is that there is more dissension and division among the household of faith growing out of preaching from the pulpit than from reading papers. The pages of the MESSENGER abound with a variety of gospel food for Christians. While it is but one gospel—each writer corroborating the other, showing that “all are taught of the Lord,” and have fellowship with each other—still, each exercises the gift with which the Lord has blessed him. One writes of the fundamental principles of the gospel, another of experience, another discipline, another of practical godliness, and still further the obituary notices (some of them) show, in an unmistakable manner, the power and grace of God and the fulfillment of his promises—all tending to strengthen and confirm the little Christian. This is strikingly true in the present volume of the MES-

SENGER, and especially the March number. I do hope and desire, if the Lord's will, that the readers of its pages may profit by reading. The relative duty of pastor and church, the duty and obligation of subscribers to pay their dues, etc., and the editorials, abounding as they do in richness, being full of instruction as well as confirmation. I believe both yours and Eld. Mitchell's minds and pens were directed of the Lord.

The Zion of our God seems, at times, to be in a deplorable condition. There is evidently a conformity to the world. We can hardly distinguish between the church and the world by their practical course. The church, if not as a city set on a hill, ceases to be the light of the world—seems not to be the salt of the earth; seems to have lost its savory influence. Our churches here seem to be lukewarm, caring for "none of these things," even neglecting to assemble themselves together, and not prepared to remove disorder in a gospel manner. I have known some churches to let their regular meetings go by default in order that their members have an opportunity to attend some carnal feast or gathering in preference; thus violating their covenant agreement and obligation. Frivolous excuses are put up: One says there will, perhaps, be but few there; another has a little company to come in, etc.

Brethren, these things ought not so to be; but the reason is apparent. "As with the people, so with the priest," and the judgments and chastisements of the Lord will be visited on all. Many preachers of our order feel that it is not a lucrative business to preach to the churches; is not popular and is in the way of their success in some desired object. They become carnal minded and carnalize their churches, and while they are thus engaged, if they preach the truth in the letter of it, the church says, "Heal thyself;" "In that thou judgest another, thou condemst thyself." So, as already remarked, Zion is in a deplorable condition; and while I trouble over it, at times it rises in my heart to pray to God to *favor* Zion with his righteous judgments and chastisements, to separate the Zion of our God from the world. It will take fiery trials to purge the dross and refine the gold, so that "the sons of Levi may offer an offering in righteousness, acceptable unto the Lord." I believe your prophetic view of this, in your editorial of March number, is true. "Cry aloud and spare not."

The MESSENGER is doing good; may it continue. The writings in it are like bringing all the tithes into the Lord's store-house, and when the Saints read it many of them realize that the Lord pours them out a blessing. Some of the new subscribers, whose names I sent you, have already written me that they are both interested and comforted in its perusal. May the Lord bless his people and guide them in the way of truth, and wean them from the inordinate love of the world, if his will, is my desire for Christ's sake.

JOHN N. HURST.

TO ALL WHOM IT MAY CONCERN: As my condition and an appeal for help was made known through the GOSPEL MESSENGER (Dec. number, 1893,) by my brother, Eld. J. H. Purifoy, I feel it to be my duty to make acknowledgments of contributions, and tender my *heartfelt thanks* through the same medium—especially so as I have not been able to reach some by private correspondence, from the fact that some failed to give their post-office address, and some failed to sign their names, which may have been intentional; still, I desire them to know that their contributions have been received. I have made acknowledgments to all, by letter or postal-card, who gave their full address, but some of my letters may have been miscarried, or was not called for, as was the case of one which was returned to me as “unclaimed.” I desire to say to all that they have my *sincere, heartfelt thanks* for their contributions and for their words of comfort and encouragement to me while laboring under severe trials of afflictions and privations. May the Lord graciously bless all of you for your great kindness to me. We are all strangers in the flesh, but I have reasons to believe that we are not strangers in the Spirit and in Christian love and fellowship. Some who have helped me are also afflicted and poor in this world’s goods, and to such my heart goes out in much love and sympathy. To *all* I am *profoundly grateful*, and I desire a continuance of your prayers for our present and future welfare.

Your unworthy friend, E. B. PURIFOY.

BLOOMING GROVE, TEX., February 25, 1894.—*Bro. Respass:* To-night, as I have some children sick with bad cold, so much so I am up until late for the past few nights, I wanted to pen you a few lines, and for two reasons; and first, I used a word in my last, and I fear a worthless letter to you as to edification, which was this: Speaking of the ministers of Christ, that I loved them as I did Christ. I humbly trust I have been taught that “cursed is man that trusteth in man, or maketh flesh his arm.” But I trust that the same spirit reigned in us, which I hope is of Christ. And second: Many barriers in mind that seem to say, “I would’nt write it,” which I have thought on for years, and that is this: If I know myself in this matter, I would love to live in and among some of God’s humble poor. Peradventure God would make me fit meat for the Master’s use in their behalf, somewhere among some of those that are deprived of a regular minister. And dear brother, I am fully persuaded that you are enabled to throw over these the mantle of Charity. I have this, the former written desire, for Christ’s sake, if I am not deceived. I would it were the will of God that I may spend and be spent to His (God’s) praise, that I may finish my course with joy, and the ministry I sometimes hope I have received of the Lord; while, dear brother I am oft, it seems, almost in despair, and fear even that surely can they be worse who never knew His name. It seems, sometimes, to

me if I were on some poor red hill with my family, in the full assurance of faith, as did the apostle, surely gathering the Lord had sent me here to preach, it would be as a refreshing from the presence of the Lord. I will submit; hope the Lord will still preserve you blameless, together with all the dear editors and the Saints everywhere. Yours in love, STEPHEN YATES.

RUTLEDGE, ALA., March 3, 1894.—*Dear Bro. Respass*: Thinking it might be of interest to the dear Saints to hear from and know the condition of the different Primitive Baptist Associations in South Alabama, I write these lines for their information, and I hope comfort. I will begin with

#### EBENEZER ASSOCIATION.

It has 14 churches, membership 369, with the following ordained ministers: O. H. P. Cook, W. C. Simmons, E. L. Norris, W. W. Lewis, J. E. Skipper, B. Wilson, H. Dean. Years of standing, 46.

#### CLAY BANK ASSOCIATION

Has 19 churches, with a membership of 589; ministers as follows: E. H. Bower, H. Bass, Joel Helms, B. F. Stuckey, W. J. Stanby, H. S. Gallin, W. C. Clark, J. J. Shields, J. G. McCord, E. J. Jackson, I. P. Bradley, C. T. Maloy, S. P. Darbey, and J. F. King. Licentiates—A. E. Driskell and J. P. Crosby. Years of standing, 49

#### ANTIOCH ASSOCIATION

Has 20 churches, with a membership of 337; ministers as follows: R. Bolton, J. T. Dailey, B. Sawyer, J. W. Jones, T. J. Grantham, D. G. Wilkinson, A. T. Little, T. Bottan, S. P. Davis, G. W. Lee, and Y. E. Hughs. Years of standing, 44.

#### CONECUH ASSOCIATION

Has 20 churches, with a membership of 845; ministers as follows: R. F. Misseldine, R. Jenkins, J. E. W. Henderson, H. King, T. J. Russell, J. W. Jones, Wm. Lively, J. A. Mills, R. C. Morrison, A. H. Williamson, and H. J. Redd; Licentiates—H. M. Stuckey, W. P. Burke, and W. M. Hays; years of standing, 66.

#### PATSILIGA ASSOCIATION

Has 15 churches, with a membership of 543; ministers as follows: S. Long, M. L. Dauphin, R. S. Hughs, J. D. Hudson, L. T. Wells; S. D. Wiggins, D. D. Williams, W. P. Wright, F. J. Tisdale, and the writer; years of standing, 3. This Association was organized from the Conecuh River three years ago; up to that time was part of that body.

#### CHOCTAWHACHEE ASSOCIATION

Has 21 churches, with a membership of 754; ministers as follows: J. W. Prather, Lee Hanks, J. J. Byrd, H. D. Pellum, E. S. Ward,

P. L. Thomas, J. W. Williams; Licentiates—Z. T. Marsh, John Boman, J. W. Byrd, David Hutto; years of standing, 43. Total membership in all these Associations, 3,437, if no mistake.

This leaves me rather poorly, but up. I hope this will be of interest to the Old Baptists. So I will close by praying the blessings of our heavenly Father upon you and all his Zion.

Yours to serve,

B. A. WALKER.

Eld. Lewis T. Ruffner writes, sending us a new subscriber:

MILLERSPORT, O., March 28, 1894.—I was well pleased with Eld. Mitchell's article on "The First Fruits;" and I regard the MESSENGER as standing at the head of the list of our periodicals. May the Lord abundantly bless the editors, writers, etc.

Yours in love,

LEWIS T. RUFFNER.

### FACE THE LIONS.

Said a father in *Youths' Companion*, to his daughter: "Your cry of 'lions,' reminds me of a discourse I once heard preached by a wandering minister of the sect of Baptists, in a field near Bedford (England) by a man named John Bunyan. His text was, 'My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me,' and in illustration thereof he related a certain vision that he once had, something after this fashion: There came unto me a vision: methought I stood upon the road that I must follow if I would attain heavenly bliss; and it lay directly up a steep and rugged mountain. I stood at the foot thereof shivering amid snow and mist, but upward on the path I beheld shining ones beckoning me on to pleasant sunlight. Much I yearned to join them, and with great striving, praying ever as I went, I bent me to the journey, and step by step I mounted until I began to glorify myself upon my success, and so full did my soul become of arrogant self-confidence, that I ceased entirely to pray. Then of a sudden, with a great roar, sprang two lions from the thicket by the path and made as though they were about to lay hold upon me. Methought I turned to flee, but the downward path seemed harder to traverse than had been the upward one, while the lions came roaring behind me, and each moment seemed that it must be my last. Then, in dire need, I called once more upon the Lord, and straitway, like the blast of a trumpet, was borne to me the voice of one of the shining ones, crying, 'Face the lions!' A strength beyond mine own came to me at the sound; I turned as I was bidden; the fierce beasts were all but upon me; but as I turned they paused; I took a step forward and they cowered before me; praising God, I went onward,

and lo! the lions turned and fled, and I was exceeding glad. Then the shining ones spoke cheering words to me and I toiled on until soon I sat down in the midst of them, and was warmed and comforted by the light and heat of their sun."

O Lord, help me to face the lions!—R.

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## OBITUARIES.

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### JOHN L. WILLIAMS.

My father, JOHN L. WILLIAMS, was born in Barnwell county, South Carolina, August 30, 1819, and died May 25, 1893, aged seventy-three years, eight months and twenty-five days. He was united in marriage to Miss Sarah A. E. Riley, August 10, 1843, to which union were born sixteen children—six having preceded him to the grave. They raised ten to be grown, and all are now married, except the youngest son; there being five sons and five daughters, all of whom are members of the Primitive Baptist church, except the youngest son, and we believe that he should be; Eld. J. C. Williams being the eldest living. Father and mother were members of the church at my earliest recollection. They moved to Emanuel county, Georgia, in 1859, and soon after united with Old New Hope church by letter, and there remained in peace and fellowship until 1866, when trouble arose in the Association over the reception of letters from Missionary churches, the result of which was a division in the Upper Canoochee Association. Father and mother went with the faction that favored the reception of Missionary letters, as they were received there by letter from that body, and having united with them in Barnwell county, South Carolina, when they were young, and before the mission spirit became so strong. Their church then divided, and they remained with the seceding party until 1885 or 1886. They, now being fully convinced that they were wrong, came back and made confession and were restored to fellowship; then obtained letters and united with Canoochee church, it being the nearest, and that at a distance of ten miles. Soon after father and mother's union with Canoochee church, they invited the humble writer of this sketch to give them an appointment to preach at their house, he being a member with them at Canoochee, and had just begun to exercise in public. One call after another soon revealed the fact that it was needful to establish a church in the community. It being in a sparsely settled section of the country, Canoochee consented for them, together with other brethren and sisters, to withdraw their letters, and were constituted into a church called Long Creek church, where my dear father remained a devoted member up to his death. Father was a very industrious man, and had as few enemies as any one, and his doors were ever open to his brethren and friends. To know him was to love him. He was a splendid common sense doctor, and during the great civil war, and for some time after, he practiced medicine. When he was able he was ever ready at any hour, day or night, to go to the relief of suffering humanity. His neighbors have lost a kind friend, his country a good citizen, his church a devoted brother. His seat was never vacant unless providentially made so. He seemed to be ever ready to give a reason of a hope within, and to earnestly contend for the faith once delivered to the Saints. Surely he did rejoice in and feast upon the glorious plan of salvation through our blessed Saviour, Jesus Christ. Our tongue cannot express his many traits of Christian kindness. I was with him most of the time for four weeks just prior to his death. He came to his death from an attack of lagrippe

which he contracted in February, 1890, and was never fully restored to health again. It very much impaired him, both physically and mentally; he never enjoyed health any more, but was able to visit his meetings and his children and friends, though it was visible to all that he was gradually sinking, both in body and mind, though not confined to his bed until a short time before his death. I left him on Wednesday, the 17th, to go to my home and to visit Mount Olive church, and returned Monday following; and when I returned to him I found his bed surrounded with kind friends and his children that were in reach of him, together with my poor, heart-stricken mother, who did all that the puny arms of humanity could do to stay the grim monster, death. Yes, truly all was done by friends and physicians that could be done, together with the hand of a devoted and loving companion, who was so faithful and true that she hardly would trust him in the hands of dear children and kind friends. But alas! as time drew on, father grew weaker and weaker, until at half-past nine o'clock Thursday, the 23d, death came to the rescue, the spirit quit its tenement of clay, and without a gasp, we believe was called home to Jesus.

Dear mother, weep not, for father is not dead. Remember that our blessed Saviour said to His disciples, "That as I live ye shall live also." Then, we mourn not as those who have no hope, for our hope is, that in the morning of the resurrection, each of us who have this blessed hope within will be called forth by the power of God our Saviour. This mortal shall put on immortality; this that is natural shall be raised a spiritual body. Though our dear father is dead, yet he speaketh. Yes, we so fondly cherish his words of counsel to us, that they can never be forgotten while in this life, and they should ever live in our minds. Let us, then, be resigned to the *will* of our Heavenly Father, and ever trust in His blessed promises. May we be able to respond to the call with the same resignation that our dear father did. His remains were interred at Long Creek cemetery, the place of his choice, where it was followed by a heart-stricken companion, and a host of relatives and friends, who were loth to give him up. His body was neatly laid away on the 26th, to await the morning of the resurrection.

This I have written by request of my dear mother.

His affectionate son,

W. W. WILLIAMS.

#### JAMES T. PATE

Was born in Washington county, Fla., February 5, 1857, and departed this life near the place of his birth, November 21, 1893, aged thirty-six years, nine months and sixteen days. He was married to Miss Olivia Wilcox, in 1875, and to them were born nine children, five boys and four girls—all survivors of their lamented father. Bro. Pate and wife were both received and baptized into the Primitive Baptist church at Bethel, by Eld. Thomas Brock, about nine years before his death. It was my fortune for five years next preceding the death of Bro. Pate, to be intimately acquainted with him and family, and when I say that he was indeed a man of unblemished Christian virtues, I feel confident that I will be fully sustained by all who knew him. As a church member, he was free from fault. He was at the time of his death, and for several years preceding, the Clerk of his church. As a husband, none but his estimable and bereaved widow can form a proper estimate of his worth; as a father he was kind, tender, indulgent and forbearing, but firm and instructive; as a neighbor, he was without fault. He lived and died in the confidence and love of all who knew him; and we all tender out heart-felt sympathies to his bereaved widow and fatherless children. May God console and most abundantly bless them all.

S. P. DARBY.

#### WILLIAM P. BRYANT.

The subject of this sketch was born and raised in Houston county, Ga. He was born May 27, 1849, and died January 22, 1894. He lived his en-

tire days out within only a few hundred yards of where he was born, and the young as well as the old knew him, and the unworthy writer was intimately acquainted with him from our earliest recollection to the time of his death, and we feel sure we cannot say too much for such a man. He was kind to all. He leaves a dear wife and one sister, with other relatives and friends to mourn his death, but will say to his most precious wife, sister, relatives, brethren and friends, that we mourn not as those who have no hope, for he left the blessed assurance that the same Jesus that he served so long was still with him in the hour of his death; for when he was asked by the only living sister if he wanted anything, he answered, "Only one thing, do I love Jesus? This is all I wish." When the almost heart-broken wife asked him if he did not feel to hope he did love him, he answered "yes;" "Do you feel that he is able to save you?" "Not only able, but willing." The poor, unworthy writer was with him just a few days before he took his bed, and in conversation with him he said he could live but a few days. So much was he impressed with his death, he said he did not want any hand to work, as had been his custom, (he not being able to do his farm work).

Some time in the eighties he came to the Primitive Baptist church at Pleasant Hill, and told what great things he hoped the good Lord had done for his poor, sin-sick soul, and was received; and how the Lord had found him in a wilderness of sin, and led him about and instructed him, as he did Jacob of old. He has often told the writer of that, to him, day of all days, when he was alone in Ocmulgee swamp, no eye to see, save the eyes of God, how he had gone off in a thick canebrake to pray, as he said, for the last time; for everything had become dark; then on his knees, alone in the swamp, there he poured out his soul to God in prayer for his mercies, and just as he seemed to be sinking down into misery and woe, Jesus appeared to him, the chiefest among ten thousand and altogether lovely, and then it was that Jesus was the end of the law for righteousness. Since Bro. Bryant joined the church, he has filled his seat when not hindered in some way, ever ready to do what he could to promote peace. Now to the wife, brethren and sisters, let us live so it may be with us as with Bro. Bryant, that when that dreaded hour comes, and we must draw up our feet in death, we may breathe out our lives with as much ease as he did. He only fell asleep in Jesus; may it be so with his brethren and sisters. Bro. Bryant has gone from us. He cannot come to us any more, but is the hope sufficient for us to hope some day that we can go to him, where sickness, sorrow, pain and death will be felt and feared no more—where parting will be no more—there to bask in the sunshine of bliss forever and ever. Amen.

G. G. WHITE.

#### Z. A. FOWLER.

Bro. Z. A. FOWLER was born in Warren county, Ga., September 25, 1820, and departed this life in Butler, Ga, the 16th of November, 1893, in his seventy-fourth year. His parents moved to Crawford county (then Houston county) in 1821, in which county he lived almost continuously until 1881. He joined the Primitive Baptist church at Mt. Paran, in said county, and was baptized by Eld. Samuel B. Burnett, the first Sunday in June, 1848. He was a useful citizen, and enjoyed the confidence of his neighbors and fellow citizens, and often filled positions of trust and honor, and represented his county in the Legislature of the State. He entered the Confederate army in May, 1861, and served as captain of his company with credit to himself and country.

He died a beloved member of the church at Butler, and is greatly missed by the church. He was always in his seat, unless prevented by sickness, for his health was bad the last few years of his life. He was a firm and solid Christian, and always had the courage of his convictions, and was not afraid to express them.

He leaves an almost helpless wife, who has not walked in over three years. He leaves several children, all of whom are good members of society; and also a beloved and affectionate brother in the flesh and in the church, Bro. J. B. Fowler, who was almost as much stricken by his brother's death as the dear old sister. She is a precious sister, and may the good Lord ever watch over and comfort her; and I believe he will; and may he save the children. He rests in Jesus, and we hope to meet again in a better world. Peace to his ashes!—R.

#### ELD. WILSON JOHNSON.

ELD. WILSON JOHNSON, of Brooks county, Ga., was called from his labors December 17, 1893. He was born in Washington county, Ga., June 8, 1812, and moved to Gadsden county, Fla., in 1824. In 1828, he moved to Irwin (now Brooks) county, Ga., where he lived until his death. In 1833 he was married to Miss Mary Dean. He was brought to a knowledge of the truth and received into the fellowship of Bethlehem church, Brooks county, Ga., on Saturday before the second Sunday in July, 1850. He had not been with the church long until they saw the gift of a deacon in him, and on Saturday before the second Sunday in June, 1851, he was ordained as deacon. He served the church faithfully for seventeen years, and it was shown that his Master required his services as pastor. He preached his first sermon on Saturday before the second Sunday in June, 1868. In 1872 he was called to the care of Mt Olive church, Madison county, Fla., and was ordained in September to the full functions of the gospel, by Elds. Crawford Tucker and H. G. Fuller. He was called to the care of his home church January 8, 1875, which charge he kept until the day of his death.

In the death of Eld. Johnson, the churches have lost a useful member. It can truly be said a hero has fallen. He was faithful to his charge; he was gentle, loving, and kindly affectionate towards his brethren, and it can never be said that a charge was brought against him by his church; never once did he disgrace the profession, as many have done, but was ever found at his post contending against ungodliness and disorder in the church. He kept the faith, he fought a good fight, and when his hour came to depart, he went to sleep without a groan, or shudder, or anything to indicate suffering. O, blessed sleep! Discharged from pain and labor, from warfare and hardships, to meet a sure reward for all the redeemed of God; a clear record left behind and honorably discharged. "Blessed are the dead who die in the Lord." His kind words, his godly admonition, and his pious walk, will live yet many days with those who were blessed to know him. He leaves a loving, faithful wife, now declining in years, who mourns deeply the loss of him whom she loved so long, and six children to mourn his loss, besides a large number of brethren and sisters. May we all profit by his example, and the Lord bless the bereaved ones.

R. H. BARWICK.

#### MARY A. FINLEY.

MARY A. FINLEY, wife of A. H. Finley, deceased, was born May 15, 1816, and died March 2, 1894, of apoplexy. She had been a consistent member of the Primitive Baptist church for twenty odd years. She leaves two sons and two daughters, with many relatives and friends, to mourn for her. She was buried in the Columbiana cemetery, and some comforting words were spoken by Eld. S. S. Crumpton to the bereaved family. Her son.

J. T. FINLEY.

#### ADAH OZELL.

Leaves have their time to fall,  
And flowers to wither at the North wind's breath,  
And stars to set—but all  
Thou hast all seasons for thine own, O, death!

The sad truth expressed in the above lines, was never more forcibly realized than in the sudden death of ADAH OZELL, the sweet little babe

of Charlie and Maggie Weiss, on last Christmas morning. The visitations of death are sad and sorrowful at all times, and under all circumstances, but there was something peculiarly sad in the unexpected death of this little household idol. It had been many years since the mother's heart had been thrilled, and the home had been lighted by the smiles of infant love, and now, as each member of the family had come to regard it as an indispensable joy and blessing, to have it torn from their embrace seemed a grief too hard to bear. And then, this dark shadow came to their home on joyous Christmas morning, when the world around them was revelling in merriment and happy greeting, contrasting painfully with the darkness that had suddenly obscured all the sunshine of their home and life. This cherub had been lent them for only a short time, being only five months and two days old. They had gone on Sunday (Christmas Eve) to visit a friend some twelve or fifteen miles from home, carrying the little baby with them, in its usual health when they started in the morning, but before returning in the evening they discovered that it showed signs of illness, and on the road it was taken with convulsions which continued at intervals every fifteen or twenty minutes, till death released it from its sufferings, which took place at 3 o'clock on Christmas morning, at the house of kind friends.

O, parents! weep not for your darling,  
Think not that your baby is dead,  
'T is clad in the robes of an angel,  
By angels 't is guarded and led.

*Kelso, Tenn.*

C, parents! grieve not for your darling,  
Submissive pass under the rod,  
Cocontented to know it is resting  
At home, in the bosom of God.

A. H. LANGSTON.

#### SISTER ADA KNOWLES.

Sister ADA KNOWLES was born January 13th, 1807, and died November 13th, 1893, aged eighty-five years and ten months. She joined the Baptist church when about sixteen years old, and was baptized into the fellowship of Tursey church by Eld. John Robinson. Sister Knowles was the mother of ten children—two by her first husband, Mr. Wheat, and eight by her last husband, Bro. T. R. Knowles. She was a consistent member for about sixty-nine years, never having any church charge brought against her. For the last twenty-two years she had been a member at Macedonia church, Chambers county, Ala. In her old age she was very feeble, but she would always go to her meeting when able; for she dearly loved the doctrine of the Primitive Baptist. Sister Knowles died very suddenly. She went to her meeting on Saturday and Sunday as usual, and on Monday she prepared dinner and her husband eat dinner. She complained of being unwell and lay down to rest awhile. Bro. Knowles was digging potatoes, and in about one hour came to the house, and she was dead—no one in the house but her. Sister Knowles had no confidence in the fashionable religion of the day, but said if she was saved she would be a sinner saved by grace. She was a kind and good neighbor, always ready and willing to assist in waiting on the sick. Only one of her children, that I know of, is a Baptist, and that is Sister Sallie Kite, of Rome, Ga. She leaves a poor broken-hearted husband and several children and a host of grandchildren and friends to mourn her loss. But we mourn not as those who have no hope. I believe that Sister Knowles is now enjoying that sweet rest that remaineth for the people of God. To Bro. Knowles we say, weep not, but rather rejoice, for we believe she, like Paul, has fought a good fight, and henceforth there is a crown laid up for her. And to her sorrowing children, try to emulate your mother, for she was worthy of emulation. Put your trust in God, for he doeth all things well. R. C. GERMANY.

*LaFayette, Ala.*

#### JULIE ANN JENNINGS,

The daughter of John and Rachel Inlow, was born in Edgefield county, South Carolina, December 6, 1826, where she grew up to womanhood.

God saw fit to quicken her into life while young, and receiving a hope she united with the church before she was twenty. There was only one Baptist there then and she united with them. She was married to Wm. Jennings on November 22, 1848, with whom she lived until her death. In 1860 they moved to Georgia (Baker county); in 1866 they moved to Terrell county, where they remained until her death. When they first came to Georgia, there had already been a split between the Baptists, and she, with her husband, put their letter in the Missionary church, but when she had an opportunity of hearing a Primitive Baptist preach, she believed that was like the preaching she had been hearing in her former country. So she and her husband went to Macedonia church of this county (Terrell) and was received on confession of faith, with which church she remained until 1875; and they moved their membership to Chickasawhatchee, where it remained until her death, December 17, 1893. She was the mother of nine children—two girls and seven boys; three of her boys preceded her to the grave. She left six children, forty grandchildren, together with a sorrowful husband, to mourn her departure. Mother was afflicted from an early age with rheumatism and catarrh, but bore her affliction with great patience; but her health gradually failed. The last year of her life she had an attack of pneumonia in October, which left her lungs much weaker than before. Afterwards she took cold and weakened down, better than a week before she died, but was confined to her bed only three days, and even at noon the day she died, walked across the room and sat in a chair to eat her dinner, and was dead before sundown. The doctor said her death was caused from lagrippe and heart trouble. As a wife, she was true and devoted; as a mother, she was faithful indeed, to give instruction and try to impress upon their minds to be truthful and honest, and well does the writer remember her telling him what she charged for raising her children, and that was for them to fill an honorable grave. As a neighbor, she was ready to accommodate and help those in need; as a member of the church, she was always at her place when her health would admit of it, and never gave her church any trouble. As a testimony of what she was I will repeat after Eld. W. T. Everett, who preached her funeral. He said there was no perfection in the flesh, but he could safely say, as a Christian, he never knew a wrong and none could excel her and but few equal her. She spoke of death often, and said she was not afraid to die; that her hope was in Christ. She said to the poor writer a few days before she died, "I will not be here long, but I am glad to know my suffering will soon be over, and then I will be at rest." And so God called her home. After the funeral was over her remains were laid to rest in Chickasawhatchee cemetery, there to await the morning of the resurrection.

*Dawson, Ga.*

Her son,

RUFUS H. JENNINGS.

MRS. NANCY JENKINS.

Sister NANCY JENKINS departed this life January 24, 1894, in Merriwether county, Ga. She was born in Warren county, Ga., October 3-1813. Her parents were Julius and Rhoda Hight. She was married to Robert Jenkins in 1834, and joined the Primitive Baptist church at Providence, Merriwether county, Ga., in 1879, and was baptized by Eld. Higginbotham, where she lived a devoted member until her death. She loved the company of the saints, and while she was deprived of going to her meeting as often as she desired, on account of old age, she insisted that her brethren and sisters come to her house and worship there with her. She and her daughter lived for a long time alone together; and Elds. Whatley and W. H. Smith, with myself, have often gone there and preached for them, and she always seemed to enjoy it and desired us to come again. She often enquired of her church and asked to be remembered of them. She indeed loved the people of God and the doctrine of God our Saviour. She was a widow twenty-four years. She had the

grace of patience in all her sickness, for she bore it without a murmur, and died in the rich triumph of a living faith in her Master. Just before she died she raised her hand toward heaven and said, "I am so happy!" She left three children—two daughters, one son—ten grandchildren, twelve great grandchildren. The writer tried to speak words of comfort to sorrowing relatives and friends from the 11th chapter of John (at her home), Eld. W. H. Smith opening the meeting by singing and prayer. She was then laid to rest beside her husband. "Peace be unto her ashes."

*St. Mark's, Ga.*

REES PRATHER.

#### WM. H. BARTLETT.

WM. H. BARTLETT, son of Deacon H. R. and S. M. Bartlett, died August 27, 1893, at his home near Powellville, Ga. He joined the church at Cool Springs, Douglass county, Ga., the first Sunday in April, 1893, and was baptized, by Eld. Robert Daniel. He soon moved back to Powellville, and put his letter in the church at Mt. Gillead, and was taken sick about the first of August, but was not confined to his bed until a short time before his death. He was united in marriage to Miss Delia C. Cantrel, March 23, 1890. They had born to them two lovely children, one of whom preceded him to the grave.

He asked me to preach his funeral some twelve months or more before his death, saying at the time that he wanted to die, and in July before he was taken sick he again told me he wanted to die and go where Jesus was; and also told me his experience, which was the most touching. The power of sin by the law seemed to envelope his whole being in his conviction, and then in his deliverance the light of the knowledge of the glory of God in the face of Jesus Christ, was also wonderful. His dear wife, mother, father and brothers did all they could to make him comfortable; they had two doctors with him. The evening he died he talked at length with his father and others. After night, his father seeing that he must die, retired to a secret place and asked God to enable his dying boy to talk, and when he went back into the house, William called him and said, "Pa, I am going to praise God forever," then told the doctor he was not afraid to die, and then left all below.

The text was, "I know that my Redeemer liveth." His only sister, who lives in Atlanta, was present to join in the funeral.

N. B. HARDY.

#### JEREMIAH HEATH.

JEREMIAH HEATH was born in Talbot county, Ga., May 20, 1836, and was married to Catherine C. Finlev, December 11, 1856, and died December 10, 1893, being fifty-seven years, six months and twenty days old; being married thirty-seven years. He embraced religion when quite a young man, and joined the Primitive Baptist church at Shiloh, and was baptized the fourth Sunday in November, 1856, by Eld. William Hubbard. He lived a faithful member of the Primitive Baptist church until his death. He was the father of eleven children, five of whom preceded him to the grave. He leaves a sorrowing widow, six children, and many relatives and friends to mourn their loss, but we mourn not as those who have no hope, for we feel that our loss is his eternal gain. It is hard, very hard to give him up, but we believe he is at rest in heaven. I heard him say, but a short time before he died, that he had lived in misery thirty years; he was afflicted with catarrh. I hope we will meet him in heaven, where parting is no more. His daughter,

*Colbert, I. T.*

KATE.

#### ELD. N. B. JONES.

A great man has fallen in Israel. Eld. N. B. Jones was born in Tennessee, May 22, 1846, and departed this life March 10, 1894. Eld. Jones was an uncommon man; he was a man of uncommon sagacity, and

quick perception, and strong conviction, and firmness. His stability was so strong that sometimes it almost amounted to obstinacy. He was a strong defender of the faith, and was invincible when he came in contact with opposers of the truth. He was quite eloquent, and possessed the gift of setting forth the truth in such a way as to make it forcible and convincing. Those who were not well acquainted with him, would judge him as harsh, but to the contrary of this, he was very kind, tender and generous to all. He was an affectionate, loving husband, father, neighbor, and brother, and strictly honest in all his dealings with man. His motto was truth and honesty. He was twice married—first to Miss Armintha Parker, of Tennessee, who (we are informed) was quite an intelligent, amiable, Christian lady. She bore him several interesting children, Miss Mary being the only one who ever fraternized with him. His first wife died in Tennessee, October 22, 1882. He then, after a lapse of years, married our beloved sister, C. Barnes, of Pickens county, Ala., the widow of our beloved and lamented brother, Deacon Dempsey Barnes. They lived happily together until his demise. But he has left this world of sorrow, toil and pain, and is asleep in Jesus, and they that are asleep in Jesus will the Lord bring with Him at the time He awakes their slumbering bodies, and reconstruct and re-unite soul and body again, and consummate his happiness in the boundless ocean of God's eternal love, to join the blood-bought millions in singing ceaseless praises to a Triune God for redeeming grace and never dying love. So, dear sister, children and friends, hold up your heads and look to that day when we shall meet again in our Father's house above, where sickness, sorrow, pain and death, are felt and feared no more. God has said (and He cannot lie) that he would be your husband and father until you shall meet again. Though he lingered long on Jordan's stormy banks, and suffered much from that terrible disease, consumption, yet God held the sickle in his own kind and tender hand, and at the right time reaped the ripe grain and conveyed his spirit into His heavenly garner above. Farewell, dear brother, for a short time.

A. J. COLEMAN.

It is requested that as Eld. Jones was extensively known and highly appreciated all over the South, having traveled and preached a great deal, that all the Primitive Baptist papers in the South will copy. A. J. C.

#### MRS. C. F. AKINS.

Mrs. CAROLINE F. AKINS, daughter of J. M. and Lucinda Littlejohn, was born in Jasper Co., Ga., Sept. 22, 1828, and died Aug. 22, 1893. They moved to Pike county, Ga., in 1842, and in 1848 she was married to J. N. Akin December 11, which was as happy and as pleasant union as mortals could live on earth. Her delight was in making home agreeable. She was indeed a help to her husband and a devoted mother to her children. Five children were born to them—three sons and two daughters. One son went to Texas, and died young, which was very grievous to us all. My father and mother joined the church at High Shoals, Monroe county, Ga., in 1866, and were baptized by Eld. Edmund Dumas. She was a strong Primitive Baptist. Her afflictions have been many, though he would never give up until the very last. Four months before she died she could only be up a little while at a time. She was ready at all times to speak of the goodness of the Lord, and she said her way was clear and bright and she was willing to go. She said, "I see so much good rest beyond this vain world of sorrow and trouble," and she greatly desired to be at rest. A great many relatives and friends visited her, and she seemed so glad to see them and to talk about the goodness of God, and it did seem to us that her heavy afflictions were to make us willing to give her up, though it seemed more than we could bear; but seeing her suffer so much, we were made willing to give her up. It left

our father so lonely, for none of the children are with him at present. Our loss was her eternal gain. This sweet song she would often repeat:

Sweet to rejoice in lively hope  
That when my change shall come,  
Angels will hover 'round my bed  
And waft my spirit home.

Bro. Duke visited her the day before she died, and talked with her; she told him the way was clear. After the funeral, by Brethren Mullins and Dukes, her remains were laid away in the cemetery at County Line, to await the resurrection morn. In her experience she said she had impressions from a small child to live right, and this trouble followed her until she was grown, and she was in a great deal of trouble, but could not find any relief. The day before she was relieved, she said if she could touch the hem of the garment of Christ she believed that she would be made whole, and she did not think she could live, but did not think she would die. After this she was relieved, and her joys were inexpressible and full of glory. Then her great desire was to go to the church and tell what the good Lord had done for her.

Her daughter,

Mrs. J. W. WILLIS.

LITTLE WARREN B. McCORMICK,

Son of M. T. and O. E. McCormick, was born March 16, 1891, died November 19, 1893, aged two years, eight months and three days. The time and manner of his death was so unexpected to the parents that they were by no means fortified against the sudden and heavy stroke that fell upon them. They awoke from their slumber to find the precious little Warren cold in the embrace of death. But God, who gave to them the precious child, was pleased to snatch him away in His own good time and pleasure, from this sin-smitten and disordered world, and thus deliver him from its toils and snares. Therefore, dear brother and sister weep not at your earthly loss, which is your offspring's heavenly gain. Our Saviour has said of little children, "Of such is the kingdom of heaven," I know, by my own experience, that it is natural for parents to mourn the loss of their children; yet would admonish all to try to be reconciled to the providential dealings of God.

Then, since it was Thy will, O Lord,  
To take their precious child,  
Oh! bid them by thy sovereign word,  
To Thee be reconciled.

*New Providence, Ala.*

W. A. JACKSON.

E. J. LEMING.

Our lamented brother, E. J. LEMING, departed this life on the evening of December 6, 1893, aged sixty-three years, eleven months and nineteen days. He was born in Polk county, Tenn., December 18, 1831, married Francis L. Haynie, in 1852, professed a hope in Christ in 1884, and baptized into the Primitive Baptist church at Rock Dale, Floyd county, Ga. the third Sunday in April, 1885, together with his wife, by Eld. L. C. I. Payne, who also spoke words of comfort to the bereaved ones over the remains of the deceased. Bro. Leming lived a quiet and consistent member up to the day of his death, seldom ever being absent from his meetings when able to attend. He was afflicted near two years before death, with something that baffled the skill of the physicians. His sufferings were very great, but he bore it all with Christian endurance, scarce ever complaining, and when asked if he was afraid to die, told them he was not, but seemed to be resigned to the will of Him who works all things after the counsel of his own will. He leaves a sorrowing wife, seven children, and many relatives and friends to mourn his death; but we would say to the bereaved to weep not, but rather rejoice that his warfare is over, the victory is won, and he is now enjoying the blessed realities of the promise of God, in the home of all the redeemed.

He was laid to rest in Bush Arbor cemetery, there to await the mor-

ing of the resurrection, when this mortal shall put on immortality; then can he and all the Saints together say, O death, where is thy sting; oh, grave, where is thy victory!

W. B. TEAT.

#### GRANT D. CARTER.

Died, December 15, 1893, Deacon GRANT D. CARTER, after an illness of about three months; disease, malignant jaundice. He was a model man, and is mourned by as many friends as any man that ever died in his section. When a boy he found Christ precious to his soul and joined the Missionary Baptists, and soon after, at a very early age, went to the war, and while in the army, through the dealings of God with him, he became thoroughly convinced of the predestination of God, and after the war ended he returned home, and for two or three years lived with the Missionaries; but not seeing as they did, became greatly dissatisfied, and not knowing then the doctrine preached by the Primitive Baptists, he absented himself from their conferences, wishing exclusion from them, and they all refusing to do so, he became his own accuser and was excluded, preferring to live alone to living a hypocrite and have the praise of man. He has often told me that he then expected never to become a member of any church organization, as he thought he was alone in the world. But after a short time he attended the Ocmulgee Association held in 1868, and there heard the gospel preached by Eld. Boatenhamer, of North Carolina, and others, in its purity. He then became convinced that he had, like Joseph of old, found his own brethren; but not for nearly four years did he make himself known to them. But the Lord gave him strength in August, 1872, to go before the church at Shoal Creek, Newton county, Ga., and relate what the Lord had done for him, and was there received without questioning, and was baptized by Eld. W. L. Beebe. In 1877 he was made church clerk, and in 1887 was ordained deacon of that church by a presbytery composed of Elds. Wm. Adams and J. G. Eubanks, which position he filled with credit to himself and the church until called to the Church above. He always strove to settle all little differences among brethren without carrying it to the church. When his pastor was absent he often read some Scripture and tried to admonish his brethren to walk uprightly, to love and forgive each other. In 1874 he was united in marriage to a very amiable and Christian lady, Miss Sarah E. Dodson, with whom he lived very happily until death separated them. God blessed their union with five lovely children—two sons and three daughters—who, God grant, may live as he lived, always trying to do right and honored and loved by all. He leaves a very devoted wife, two sons and three daughters, a sorrowing mother, three brothers, two sisters and a large circle of relatives and friends to mourn him; but not as some mourn, for we feel to know that our loss is his eternal gain. He expressed a desire to live to raise his children, if it was God's will, as he knew the loss of a father, being raised an orphan boy; but said if it was the Lord's will for him to die, it was all right, as God knew best, and that he was perfectly resigned to his will, and the future bright to him. Eld. J. G. Eubanks was present at the funeral and spoke at some length from the Scripture found in St. John xi. 35, "Jesus wept," after which his body was consigned to the tomb.

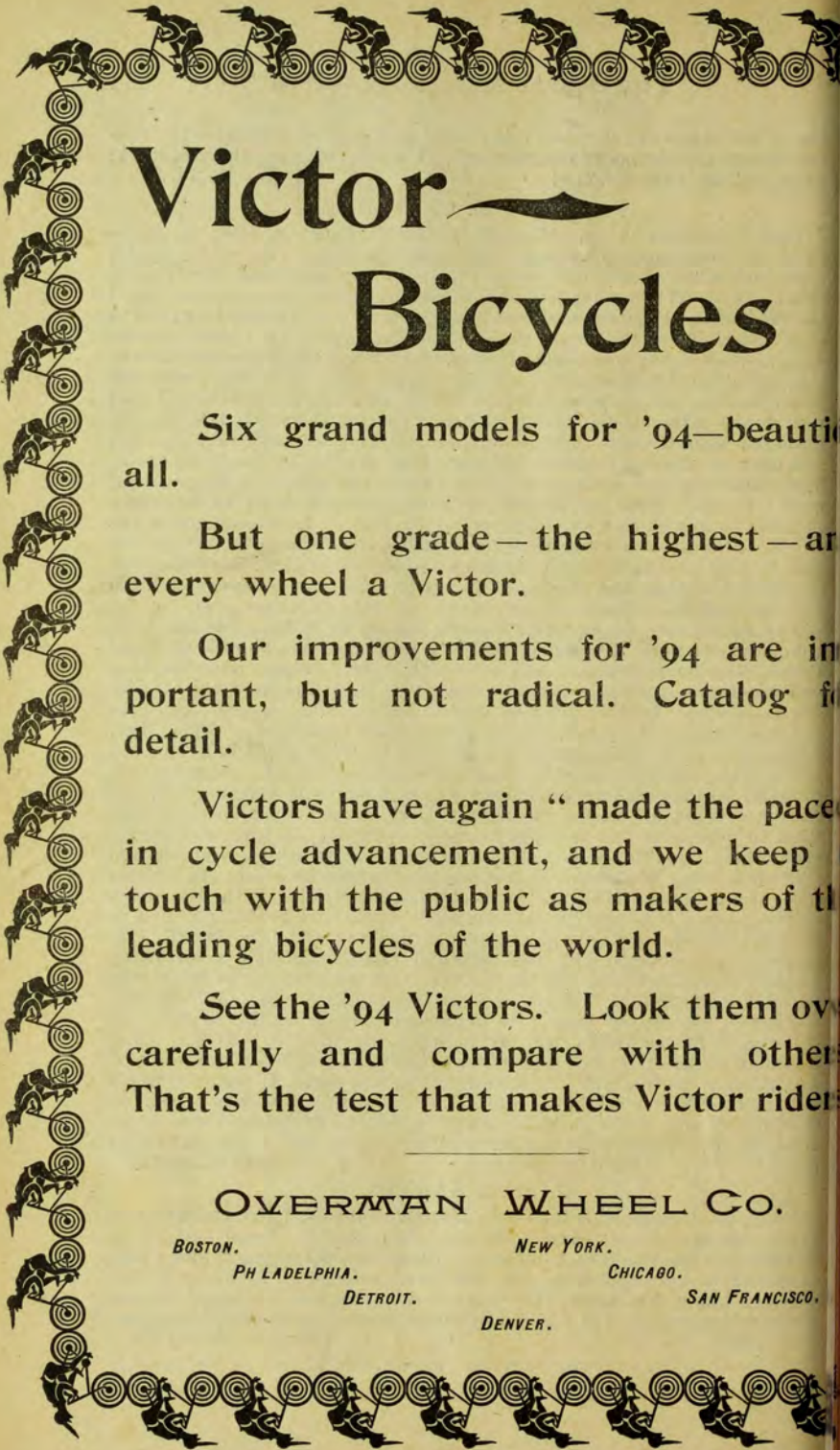
His devoted friend,

J. W. ROBERTSON.

#### JASPER BARNES.

Died, on December 30th, 1893, JASPER BARNES, aged twenty-three years, ten months, six days. He was the son of C. Ward and Emily Barnes, and leaves a father, mother, six brothers, three sisters and a host of friends to mourn his loss. He had been a sufferer for many years, and was sick but a few days. His death was a shock to his many friends. His remains were laid in the family burial ground to await the resurrection morn.

LILA C. BARNES.



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Vol. 16.

No. 6.

THE GOSPEL MESSENGER  
 AND  
 PRIMITIVE PATHWAY,  
 BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Mrs. C. B. Hassell

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

JUNE, 1894.

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

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# THE CANCER SCOURGE.

The census of 1890 shows that 20,968 persons died of Cancer in the United States in that year. The most of these occurred in the Northern States, but many in the Southern States. There were 331 in Alabama, 340 in Georgia, 303 in North Carolina, 213 in South Carolina, 343 in Tennessee, 369 in Texas, 410 in Virginia; while there were 1,262 in Illinois, 1,497 in Massachusetts, 3,186 in New York, and 1,926 in Pennsylvania; 154 in Arkansas; in California and Iowa over 1,000, and in Connecticut, Kentucky, Maryland and Maine, over 400 in each State. In New Jersey, Indiana, Wisconsin, over 1,955 died of Cancer, and more than 1,400 in Michigan and Missouri; 1,494 in Ohio. All these inside of twelve months.

## RESPESS' GRAY BEARD CURES CANCER.

Read what Eld. George Waddle says, and write him and others, and let everybody, far and near, know that there is a Cancer Cure.

SABINA, OHIO, March 3, 1894.—*Z. D. Respass & Bro.*—*Dear Friends:* I had what the doctors claimed to be a Cancer on my face, close to my eyes, and tried some remedies for it, but they did no good. I saw your medicine advertised in your father's magazine, and thought I would try it, and have used about six bottles of GRAY BEARD, and am happy to say that, from all appearances, my Cancer is almost if not entirely cured. And those who have seen me during the past winter, think that I look better and healthier than I have for a long time. I can truly say that GRAY BEARD is a great and wonderful blood medicine; and those afflicted with blood ailments would no doubt find it very beneficial to them. All who have tried it in this section speak very highly of it. Hoping that it will continue to prove beneficial to suffering humanity, I remain your friend and well-wisher,

GEORGE WADDLE.


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## MR. A. F. CAMP,

**A Primitive Baptist from Bod Caw, Ark., writes,  
After Trying Gray Beard:**



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# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 6. BUTLER, GA., JUNE, 1894. Vol. 16.

## A NEW CREATURE.

“Therefore, if any man be in Christ he is a new creature; old things are passed away, behold all things are become new.”—2 Cor. v. 17. -

The inspired writers frequently commence the announcement of the most important events with a *therefore*, thus showing that such events do not take place by chance, or as the result of volition; but that there is an underlying cause that has produced them, and the cause is the more weighty and important matter of the two. The one great question of what it is to be a Christian, is involved here. It is to be in Christ; and we shall not be in Christ without the Spirit of Christ manifesting itself in us.

This same apostle says in another place, “But of him,” (that is, of God) “are ye in Christ Jesus,” etc. I shall not now go back to trace that eternal life that was given his people in Christ before the world began, and by virtue of which he calls then *brethren* and *children*; and upon which the right of redemption was based; but speak of it, as I understand the apostle to be speaking of it, in an experimental sense. As we did not exist before the foundation of the world, we could not then become *new creatures*; we had not then become creatures at all. The apostle is dealing with those Corinthian brethren to whom he was writing this letter. That this work is the work of God is not only asserted here in the most positive terms, but it is asserted everywhere else; it is the record that God himself has given of his Son; and so positively is this record given that the apostle declares that he that disbelieves it, virtually charges God with lying. Once has he sworn by his holiness that he will not lie unto David; and the apostle

goes right on to say, "And all things are of God." That is, all these *all things* that are become new. When the apostle would speak of the life that he now lives in Christ, he reverses it and puts it that "Christ liveth in me." If Christ is anything to anybody, it is *life*; "He is come that they might have life, and that they might have it more abundantly;" "He was made a quickening," or life-giving, "Spirit." We only know him in this sense, that is as the life of his people. As it is written, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent." He is not known in any other way, nor is there other knowledge of him. As they are recipients of this eternal spiritual life, they know him as he is known in the life that they now live. We are not then to regard it as another and different being dwelling in us, any more than our natural life is another being. We are animated by natural life, but take away that vitality from us, and it is nothing. We only know life as animating ourselves; but we have only known natural life. That Spiritual and eternal life which was given us in Christ must at the time appointed, be given experimentally to us, so as ever after to dwell in us. Hence the apostle says, "If the Spirit of him that raised up Jesus our Lord from the dead, dwell in you," etc. Let it then be understood when Christ is so often said to be in us, and to dwell in us, etc., that it is as our spiritual life. As it is said, "He that hath the Son hath life, and he that hath not the Son of God hath not life." The natural life is not destroyed, but continued; hence the Christian is a kind of complex being; old things, he says, are passed away; and that word *therefore*, refers us to the underlying cause, which was the death of Christ in their stead, that they might have life through his name. There are things appertaining to our life in the world that continue with us as long as we stay here; so when these things are spoken of as having all passed away, we must understand it as to their character as works of the flesh, and the development of depravity. If we are in Christ Jesus in this experimental sense, he is of God made unto us wisdom and righteousness, sanctification and redemption, and this will make of him *a new creature*. He is wise now to know and love righteousness, and to

see and hate evil; his faith now is in the righteousness of God; he is sanctified and consecrated now as a vessel of mercy, meet for the Master's use; he is redeemed from the thralldom in which he was involved under the dominion of sin. The apostle was burdened with a sense of indwelling sin, but this was a new experience to him; he had once gloried in his Pharisaic righteousness, but now it was his shame and detestation; he had once persecuted the Saints, but now he was their humble and devoted servant. These old things were passed away from him, and he from them; he is a new man for that a new and different life is developed in him; he has been enlightened from above. It is not merely the doings of the man, but the man himself is changed, and consequently all his thoughts and feelings; all his inspirations and promptings to action are changed. It was not merely the persons of believers that he hated, but he hated the Christian's faith, and he hated the Christian's hope, his love and his humility, and all the fruits of the Spirit that he bore. These things had now become *old things*, that with him had passed away. He says, "All things are of God," and "behold all things are become new." These are the same *all things*. I do not think anything has become new but the things that are developed in this new life which is of God. I do not think the change shows more in anything else in Paul's case than in his mourning over his imperfections. It is a very different thing to mourn on account of our short-comings from revelling in sin with delight. It is not so much what we do, as what we love and desire to do. The apostle goes on to name some prominent things that are new in the Christian's life. He seems disposed to embody the entire cluster of new things that have come to the believer in a single word, and that is being *reconciled*. "And you that were sometime alienated and enemies in your minds, by wicked works, yet now hath he reconciled." This, then, brings about that which the apostle in another place declares that they were predestinated to be conformed to the image of his Son.

If the life of Christ be in us, we will recognize that life in others, and love them because of it. It is a fraternal relationship that is new, but it is controlling. And while the love of the world and the things of the

world passes away, love to Christ, his cause and his people, his worship and the ordinances of his house have succeeded. It is a new life, and all the developments of that life will be new. He hath clothed them with the garments of salvation; he hath covered them with the robe of righteousness.

In gospel bonds,

E. RITTENHOUSE.

---

BELOVED KINDRED IN THE SAVIOUR, OUR LORD  
JESUS CHRIST.

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The tie is very precious that binds together the household of God. We may call it the family union. While earthly relationships are enjoyable, and at times we may feel that we derive much pleasure therefrom; yet, even the nearest and dearest of earthly ties are but for a little while; they may soon be rent asunder and cease to be, or some unsought for circumstance may arise to mar and forever embitter our lot in these earthly relationships. But in the kindred ties that unite all the dear children of God there is such blessedness. There is a permanency and immortality in our union to Christ Jesus, our covenant Head, and to all the members of his body, the church.

“Since Christ is my head, this with joy I remember,  
His body, to which with affection I glow—  
Although I'm the most insignificant member—  
Can't be full without me; ah, never! oh, no!”

When the subjects of Emmanuel's grace are, in the providences of God, brought to the knowledge of one another, there springs up and flows forth a love and fellowship toward each other in the things pertaining to the kingdom of God. Having been taught of the Lord, they are prepared thereby for communion, one with another. The Holy Ghost has designed that in our spiritual communion the members of Christ's body shall be to the edification of themselves in love (Eph. iv. 16). In this way, beloved of God, the rehearsal of our soul's spiritual exercises under the Lord's dealings with us, is a great comfort to the family of God. The path which it hath pleased the Holy Spirit to lead us in has certainly not been one of our own choosing. We have to learn in many ways, in spirit, to say with the prophet Jeremiah, “O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps” (Jer. x. 23). We may sometimes picture to ourselves how agreeably we could have arranged all the things pertaining to our lot, and how very different we would have had it than it has fallen out to us. But we are poor, dim-sighted creatures! Sometimes, like a very child, we are found chasing soap bubbles, but they burst ere we reach them, or when we have grasped them how disappointed we have been! When it

hath pleased our God to bring to naught our designs, and by his adverse providences has withdrawn us from our purpose (Job. xxxiii. 17), our hearts may then be so perplexed that we may feel to exclaim with Naomi, "The hand of the Lord is gone out against me, the Lord hath testified against me, and the Almighty hath afflicted me" (Ruth i. 13-21). Yet, no doubt, at a later period she could feelingly say, I know "that all things work together for good to them that love God, to them who are the called according to his purpose" (Ruth iv. 13-17). There is a time, and will come the time, when all the chosen family of God shall say, He hath done all things well. The Lord will sweeten our cup by giving us the grace of reconciliation to his will. It is most blessed to be enabled, by the blessed Comforter, the Holy Ghost, to say with our dear Redeemer, "The cup which my Father hath given me, shall I not drink it?" (John xviii. 11). I know, by my own soul's experience, that to be brought into acquiescence to the ways of the Lord is a boon of surpassing value to the afflicted and tempest-tossed child of God. Many of Jehovah's dealings with us are strangely mysterious, and underneath them we feel we must utterly sink. His strokes we may feel are bitter indeed; yea, heavier than our groaning (Job xxiii. 2). Ah, we may feel the strokes of the Lord to be cruel, and all the powers of our earthly reasoning can never shew us that such adverse and distressing trials are appointed and administered to us by God, who is love. We might ask, What is the purpose of Jehovah in subjecting his elect to a pathway of tribulation? I do not know how to answer the enquiry than by referring to Jesus, our living covenant Head; as he is, so are we in this world, and of him it is testified, "Though he were a Son, yet learned he obedience by the things that he suffered, and being made perfect, he became the Author of eternal salvation unto all them that obey them" (Heb. 7. 8-9). The Saints are called unto the fellowship of God's dear Son, and are taught, amidst all their afflictions, obedience to the Lord, their God. "Before I was afflicted I went astray, but now have I kept thy word." All the dispensations of the Lord, whether of a joyous nature or such as immerse us in sorrows, may be reckoned under that word of the Scriptures, "discipline" (Job. xxxvi. 0). Forty years the tribes of Israel wandered in the wilderness, and in all the things that befell them the purpose of the Lord was to prove them, to humble them, to shew them what was in their hearts, and to test their obedience to the Lord, their God (Deut. iii. 2). If our life was ruled by the will of the flesh, then no other course should we pursue than that which is altogether opposed to the things of God; all our steps would be contrary to be law of Christ, and there could be nothing in our walk but pride and arrogancy and dishonor to ourselves and to our God. The Lord God Omnipotent reigneth! As the subjects of his grace, it is a great kindness from the Holy Ghost to be able, from our hearts, to say, "Thy will be done." It is not right for us, for one

moment, to contemplate the sovereign will of God as though that glorious will were exercised like arbitrary will of a creature. Oh, no! The will of the all glorious Jehovah is righteousness; God is love, and all his paths are judgment—a God of truth and without iniquity, just and right is he.

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

Under divine tuition we find it our sad lot to learn that there is a law in our members that was against the things of God, and when at any time sin gains the mastery, and we are held in captivity to the law of sin which is in our members, so subtle is its powers, so poisonous its effects, that our ears are closed to the discipline of the Almighty, and like the deaf adder, we think there is no agreeableness, nothing charming, in the voice of God's discipline.

Now, dear children of God, let us believe that all the discipline of the Lord is in love and compassion to our souls. David could say, “I know that in faithfulness thou has afflicted me” (Psalm cxix 75); “All Jehovah's chastenings are for our profit” (Heb. xii. 10). The blessed Lord, our God, says, “As many as I love, I rebuke and chasten” (Rev. iii. 19). All his dealings, all his providences, every trial and sorrow and affliction, is to bring us into spiritual nearness to our God. It is to shew us the insufficiency of all temporal things. Then, also, some of the painful discipline to which our Heavenly Father has subjected us is to prevent us going on forwardly in the ways of our sinful flesh (Isa. lvii. 17). He hedges up our ways with thorns, that we shall not find our paths (Hosea ii. 6). Ah! I have fretted over these thorn hedges that impeded my progress in paths that I desired to walk in, and yet, in after days, I trust my ear has been opened to hear the rod, and the voice of my God, who appointed it (Micah vi. 9). “He openeth also their ear to discipline, and commandeth that they return from iniquity” (Job xxxvi. 10). “The rod is for the fool's back” (Prov. xxvi. 3). Folly is bound up in my heart, and I feel it is the evidence to me that God has dealt with me as his dear child in appointing for me the rod of correction (Prov. xxii. 15). The first of all the Lord's displeasure, all the sore discipline is to teach us our nothingness and our entire dependence upon the mercy and grace of God. Ah! the winds [not those gentle zephyrs that seem to waft our bark o'er the placid waters unto our desired haven, but contrary winds (Matt. xiv. 24)] that oppose our desires, frustrate our intentions, that drive us whither we would not be carried, that bring us into perils, so that no small tempest is upon us, then we are brought low and are at our wit's end (Psa. cvii. 27; Acts xxvii. 20). But God will not always chide (Psa. ciii. 9), but will, in his own gracious manner, open our ears to attend to the voice of his discipline. He will not suffer us to be tempted above that we are able, but will also make a way for our escape,

that we may be able to bear it (1 Cor. x. 13). When adversity, chastening or oppression is upon us, God shall cause us to prove that all our times and all things are in his hands. "In measure when it [Jacob's trouble, (Jer. xxxvii)] shooteth forth thou wilt debate with it; he stayeth his rough wind in the day of the east wind" (Isa. xxvii. 7-9). Jehovah, in his compassionate wisdom, tempers all, and though he hide his face from us for a moment with mercies, he will gather us to his bosom; and "'With everlasting kindness will I have mercy upon thee,' saith the Lord, thy Redeemer" (Isa. liv. 7-8). In the times of his felt mercy then we can trace how good and gracious were all the ways of the Lord. The voice of all his discipline speaks of the faithfulness and love of God. When we contemplate the future, what can we do? Can we lay up a store for future emergencies? Can we say, I will now gather together my munitions and fortify myself for the coming evils and sorrows? O there is no need, dear children of God, of all this taking thought for the morrow, for our God, in whom are all our ways, has already laid up in store all that is needful for our times. "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock, and now shall mine head be lifted up above mine enemies round about me; therefore, will I offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord" (Psa. xxvii. 5-6). O may this sweet confidence be our portion! All our future lot, like all the past, is all wrapped up in the decrees of the eternal God, who will perform the things that he hath appointed for us (Job xxiii. 14). O to be enabled to trust our all to his love! He has said, "I will never leave thee, nor forsake thee." Though it may be our portion yet to have to travel over rough places, our feet will be shod for our journey; "Thy shoes shall be iron and brass, and as thy days, so shall thy strength be" (Deut. xxxiii. 25). "Hitherto hath the Lord helped us" (1 Sam. vii. 12), and he will surely help us unto the end. Our Heavenly Father spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things? "Cast thy burden upon the Lord, and he shall sustain thee: he will never suffer the righteous to be moved" (Psa. lv. 22).

I am, I hope, your brother in Jesus,

*North Berwick, Me.*

FRED W. KEENE. ]

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### OUR HELPER.

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Tossed about on life's rough sea,  
 Poor and helpless lost are we;  
 Mocking sky and angry wave  
 Tell us there is none to save.

But there comes the Master's voice,  
 Saying, Weary souls rejoice!  
 I can calm the wildest sea;  
 Safe are they that trust in me.

Then we care not for the gale,  
 For our Helper cannot fail—  
 Mocking sky and angry wave,  
 Jesus Christ is here to save.

He'll not leave us to despair,  
 But will guard with tender care,  
 Till at last the storms are o'er  
 And we reach the peaceful shore.

—MRS. E. HART.

## EXPERIENCE.

I think I have been impressed for a year or two to send my experience for publication, but fearing it was of the flesh, I have kept making excuses. I heard a brother say (he was also a minister) that he did not know whether it was right for brethren to have their experiences published or not; he thought they flowered them off, and made them appear brighter and better than they were, and I was glad I heard him say it, for I thought that a good excuse, and I would never send mine, or bother any more about it. But it looks like I can never have any more peace unless I send it, and I hope you will dispose of it as you think best.

I do not remember my first serious thoughts about death, but think I was twelve or thirteen years old when I began to think of my lost condition, and thought if I died in that condition I would be forever lost, so I thought I would prepare for death and eternity. I began to try to do better and get good, but to my surprise, instead of getting better, I seemed to get worse; I thought I ought to pray, but I thought I was not fit, and I would wait until I got better, and then the Lord would hear my prayers. I thought it would only add to my sins for as mean a creature as I to get down and ask as pure a being as God to save me. When I lay down at night I would promise the Lord if he would forgive the sins I had committed that day, the next day I would do better; but next night I would think, if anything, I had done worse. I continued making promises and breaking them until I became horrified. When night came I wished for day, when day came I wished for night; then I was afraid to go to sleep, for fear I would wake up in hell. When I did go to sleep I would dream the end of time had come, and the world was on fire, and I would wake up in such a fright I could hardly go to sleep again. I remained in this condition for some time, and then my troubles wore off, and I scarcely thought about my condition, only when I heard of a death, and then I would grow very uneasy and promise to do better. A few years passed away, and I grew up and attended balls and parties, and other places of amusement; I was young and full of life, and did so love to dance! I remember one evening I was preparing to go to a ball, and it began thundering and looked a little like rain, and I felt unusually good and submissive to the Lord's will, and thought if it was wrong for me to dance that I hoped it would rain and prevent me from going; but the cloud continued to rise, and I thought it was going to rain, and then I grew very uneasy, for fear I would not get to go, and wanted to go anyway. Some times I would think that if I knew it was wrong for me to dance and play cards (which I did only for amusement) I would quit; but when something seemed to tell me that was not the way to get religion, I would try to get rid of the thoughts and say, "Oh, there can be no great harm in that." In 1880, the New School Baptists protracted a meeting near where I

lived and had a big revival as they called it, and I attended; they gave the usual invitation to those that wanted religion to come up and let them pray for them, and most all my companions went, and oh, how I wanted them to pray for poor, sinful me, but was ashamed to go to the altar, for fear some one would think "She is trying to make people think she is getting awfully good," and I would remain at my seat, and my companions would go to the altar and cry and take on as though their hearts would break, and I could not even shed a tear, and I would think, Oh, how hard-hearted they must think me. One night the preacher said God's Spirit would not always strive with man; that he could resist the Spirit until it would leave him forever, and oh, how these words pierced my heart. I thought that was my condition; I had trifled with the Spirit until it had left me, never to return, and how wretched I was. I thought I would give it all up, and never beg God any more to pardon my sins, for it would do no good. There had been a time when I could have got religion, but would not accept of it (as the preacher said) and now it was too late. I thought I would live as near right as I could; I did not want to sin any more, if I did go to hell when I died for the sins I had already committed; I did not want my friends to be lost, so I thought I would warn them—tell them my condition—beg them not to trifle with the Spirit as I had done, but accept Christ now, as the preacher told them. Though I had fully resolved never to ask God any more to pardon my sins, I think almost every breath I breathed a prayer to God to have mercy on me. I do not think I ever got down on my knees but two or three times to try to pray. When I attempted to kneel something would seem to say, "You know you are not fit," and when I refused to, something would say, "You are too proud; do you reckon God will forgive your sins when you are so proud you refuse to kneel to him?" A very intimate friend of mine joined the church during the meeting, and told a very pretty experience, and I thought if I believed that God had pardoned my sins I would be the happiest creature living; I would never have any more trouble; but would be happy always. There were several joined the church, and I thought, others get religion, and why cannot I? I thought if I would get some good Christian to pray for me maybe God would hear and answer the prayers, and there was an old gentleman in our community who I thought was a good Christian—he seemed so good—and I thought I would ask him privately to pray for me, but I never had an opportunity. I carried a little Testament in my pocket almost all the time, and when alone I would read; I was ashamed for any one to see me reading, for fear they would think I was acting the hypocrite by trying to make people think I was getting good. One day I went off into the swamp where nobody could see me, and thought I would read my little Testament, and sat down and read a scripture, and turned several leaves and read another, and they seemed to contradict each other, and

I threw the book down and thought I would never read it again. I thought: "It is all false, and religion is all a humbug; I will not seek it any more, but give it all up." But oh, how could I? It seemed I could not think of a thing but going into everlasting punishment when I died. Then I tried to believe as the Universalists, that everybody would be saved, but something seemed to whisper, suppose they are wrong; and oh, my dear brethren, every way I turned I saw only destruction in front of me. In 1881, the Missionaries protracted their meeting again, and I attended. One evening when the invitation was given I went to the altar, but felt ashamed, and thought I had committed a sin in asking, as I thought, the people of God to pray for me, and if God would forgive me, I would do so no more. But next evening I went up for prayer again, and the next day again, but thought both times I would go no more. After prayer that evening the minister came to me and began talking, and I told him I thought it would do no good to pray for me any more, as I did not think there was any chance for me. He talked to me very kindly and tried to encourage me. The next evening my sister and I prepared to go to church, and after I dressed I told her I was not going. I left the house and went down to the swamp, at my usual resort, and fell on my knees and cried, "Lord, have mercy on me, a poor, miserable sinner." That was all I could say, and I got up and sat down, and oh, how wretched I felt! I wondered if they would remember me in their prayers at church that evening. I staid there until it was getting late, and I knew I must go to the house, but I thought I could not go; I never wanted anybody to see my face again, and I never wanted to see anybody again. I felt like I wanted to be banished to myself; but I got up and started, but stopped and started again, but stopped again, as everything grew dark around me and I commenced trembling like a leaf, and caught a little bush to keep from falling, and the burden rolled off my heart, and everything grew bright. The first words I said were, "Thank God for this hour, I do say." This is what I had been praying for for years, and when it came I was astonished, and thought it too good to be true. I was so happy that I commenced shouting and praising God at the top of my voice, and started to the house to tell my mother, but had not gone far when something said, "Now suppose you are mistaken, and they have heard you at the house." I went on and went in and sat down, begging the Lord if I was not mistaken to give me a brighter evidence, and all at once the love of God again filled my heart, and every doubt was removed, and I began shouting and praising God again, telling my mother how good he had been to me. I viewed my Saviour on the cross and those that crucified him around, and oh, how innocent and forgiving he looked; and as I looked upon him I knew he died for me; I say knew it, I felt at that time that I did know it; there was not a single doubt on my mind; I saw no chance to be lost, but think I

felt as safe and happy as though I was already in heaven, and kept saying, "Oh, mamma, to think He would die for such a sinner as I." She put her arms around me and begged me not to hollow so. I told her I did not care who heard me; I wished the whole world could hear me tell what great things the Lord had done for my poor soul.

Now I wish to say to that dear brother, if he reads this and thinks I have made it appear brighter and better than it really was, he is mistaken; if I were to write it a thousand times I could never make it appear half as beautiful and bright and good as it was to me; no, to be lifted out of the very bottom of torment, as it seemed to me, and when I was not expecting it, to be placed in the presence of a dear Saviour who smiled upon me and assured me He had died to redeem my soul from that awful place; how could I ever find words to express my joy! I thought I would never doubt again, and never have any more trouble, or have to mourn on account of sin, but be happy as long as I lived, and never sin any more, but live only for my dear Saviour who had done so much for me. But how mistaken I was. There is not a day passes but I am grieving over some sin I have committed. I have thought many times surely no child of God could get as far wrong as I. I believe they all sin, but I cannot believe they sin half so much as I. I know if I am saved it is only through the mercy and goodness of God, and not by anything good I have done, for I am no better to-day than I was years ago, when I thought I would do good and get religion.

Your sister, I hope,  
*Conyers, Ga.*

OLLIE R. HAMBY.

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### EXPERIENCE.

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*Bro. Respass:* It has been on my mind for some time to write a short sketch of my life, and since I joined the church it has borne on my mind heavier than before. When I first felt that I was a sinner I was fourteen years of age, and I would try to pray but could not say anything but "Lord, have mercy on me." I went on in this way for some time, and I was made to weep and mourn over my condition, and I would be so low down my mother would ask me what was the matter, and as I was having chills I would tell her I was sick. I went on in this way for some time; and I was going along one day and it seemed as if I went to sleep, and the first I knew I was praising the good Lord, and that was the brightest day of all days with me. I was too young, as I thought, for I felt that they would not have any one so young as I was to join the church. So I did not go, but went on in darkness. I would go to meeting, and the preacher would tell my feelings so plain that I could not keep from shedding tears, and I would think I would not go back any more, but when meeting

time came on I would want to go again. I thought sometimes I would tell my mother secretly of my feelings, but when that opportunity would present itself that feeling would all be gone. So I would go on in that sinful way, and it would seem to me that everything was in total darkness, and I would try to pray, but it seemed to me every word I uttered would stop before me. On January 16, 1889, I hoped these feelings would leave me, but they soon came back, and I then felt that I did not love my wife and wished I had not married. In August, 1892, my mother was taken sick, and myself and wife went down to see her; and one evening when we got there the Brothers W. M. Brown, T. Z. Abercrombie and my oldest brother, W. W. Parham, were there, and they got after me to go to the church, and I told them I did not feel fit to offer myself to the church. It troubled me greatly, and I had many tears and wished I had not gone to see mother that evening. There was to be baptizing at Sharron church the first Sunday in September, and myself and wife decided we would go. There were several baptized and two more to be baptized the next Saturday, and we went to mother's from church and took dinner. My youngest sister seemed to be in great trouble, and asked me to go with her and offer ourselves to the church, and I promised her I would, but felt so unworthy I did not see how I could fulfill my promise. But that night I was in so much trouble I promised the good Lord if it was his will I would go and try to do my duty; but by the time the next Saturday came my promise was gone. It seemed something would say, You are not fit; that is not your place; but I went to church as I promised. When they were singing the last verse I was made to go, but can't say why it was, for it seemed to me I could not tell anything; but they received me, and we were baptized that day by W. C. Cleveland. I desire an interest in the prayers of the brothers and sisters. Since joining the church I have more ease of mind than before.

ELVIN L. PARHAM.

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#### NOTICE.

The Union Meeting at Ephesus, Talbot county, Ga., will convene on Friday before the fifth Sunday in July, 1894, instead of August, as published in Minutes of Last Upatote Association. Hold three days.

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#### 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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## EDITORIAL.

J. R. RESPESS, Butler, Ga. { EDITORS. } J. E. W. HENDERSON, Glenwood, 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.

### NOTICE!

Eld. J. E. W. Henderson's address is changed from New Providence, Ala., to Glenwood, Crenshaw county, Alabama.

### ANNUAL COMMUNION AND FEET-WASHING.

When we first became acquainted with the Baptists, before the division on the modern missionary question, some churches had quarterly communion and feet-washing annually. But about fifty-eight years ago the Baptists in Georgia, Alabama, and perhaps most of the Southern States, separated. Each party, however, continued for a time to retain the same articles of faith, and nearly the same forms of associational constitutions, as well as the rule of order regarding time of communion. What changes Missionary Baptists have made in their articles of faith, or as to time and order of their communion service, we do not know, nor is it the design of this article to enquire after it or interfere with their business.

When we first became connected with the Primitive Baptists, near fifty-two years ago, the churches of our acquaintance had quarterly communion and annual feet-washing, and, so far as we have ever known, they have never regarded feet-washing as an appendage to or a part of the communion. But, as there must be a time for its observance, if observed in church capacity, it is generally observed immediately after the communion service, because the church is then assembled.

Eventually, however, some of the churches adopted a rule of semi-annual communion, and after following that custom a few years, and believing it to be left indefinite in the Scriptures as to time, they finally settled

upon annual communion and feet-washing, and now many churches in West Georgia and East Alabama continue that rule and find it far more satisfactory than any other custom on that point heretofore adopted.

The Scriptures are our acknowledged rule of faith and practice, but where there is no essential principle of doctrine or order involved, the church is at liberty to exercise her best judgment to have all things done decently and in order, with charity unto edifying.

Several years ago the church at Mt. Olive, Macon (now Lee) county, Ala., agreed to have an annual three days meeting, commencing on Friday before the fourth Sunday in July, and instead of communing on Sunday afternoon, as had been the custom, to let it be the first service attended to on Saturday morning, commencing at 10 o'clock.

At first there was some objection to this, on the ground that it was a departure from the "tradition of the fathers." But the rule was peaceably adopted, and whatever preaching is done in the forenoon by the pastor or other elders present, it is done at the table in connection with the communion service, and thus more time is given to speak of the nature and design of the ordinance, and to warn the church against its perversion and abuse.

There were several reasons for adopting this rule of order which seemed forcible to the church and pastor, and its workings practically, have been entirely satisfactory. No principle of gospel doctrine or order is violated by it, and it seems far more becoming the design of the solemn ordinance than the former custom of assembling on Sunday, the third and last day of the meeting, and after preaching a long discourse or two in the forenoon, to give seventy minutes recess, during which time dinner was spread on the grounds and the whole congregation invited to partake of the carnal festival of the best breads, meats, chickens, turkeys, pies, cakes, jellies, fruits and melons, that could be obtained for the occasion.

And to add still more to the abuse, perversion and desecration of partaking of the sacred emblems of the broken body and shed blood of Jesus, after all this feasting and talking on things light and trivial, a new supply of eatables was frequently presented to tempt

and whet up an artificial and gluttonous appetite, until the real design of the services of the day, as showing forth the Lord's death, seemed to be nearly lost sight of—subjecting the pastor of the church to the mortifying duty of having to call out to the brethren that “The time of intermission is now out, and the brethren and sisters are requested to come into the house and be seated for communion.” What a sad spectacle to see an occasion designed for commemorating the sufferings and death of Christ so desecrated as to bear the resemblance of an Epicurean festival. And in looking forward for these meetings, it was no uncommon thing to hear many of the outside and ungodly world, who delighted in carnal revelry, say “We are going to the Old Baptists’ picnic”—“they prepare such good dinners, and have so much good eating!” The more we think upon this subject, the more we are astonished that such desecrating custom has ever prevailed and still prevails, to so some extent, among some of our churches. But traditional training has a powerful influence over even well meaning and good people, and when such things become engrafted in the mind and established in practice, the commandments of God are often rejected in order to keep the customs and traditions of the fathers. As Jesus said to the Jews so may it ever continue to be said concerning many unscriptural customs, “Full well ye reject the commandment of God that ye may keep your own tradition.—Mark vii. 9.

The church at Mt. Olive, where the writer is a member, has her annual three days meeting, commencing on Friday, on which day we have preaching and church conference. Saturday morning by 10 a. m. the deacons and their wives have all things in readiness on the table for communion. The brethren and sisters, as well as visitors of our faith and order, are requested to take the front seats on the right and left for convenience of being waited on by the deacons. The pastor or other elder opens the services and makes such remarks as the solemn occasion demands. The attention of the church is specially called to consider the sacred solemnity and delightful privilege of partaking of the emblems of Christ's broken body and spilt blood when “he gave himself for us that he might redeem us from

all iniquity, and purify unto himself a peculiar people zealous of good works."

It has ever seemed quite reasonable and also scriptural, to us that whenever Christians are assembled for the service and worship of the true and living God, that their first and whole attention should be to attend to that branch or part of the worship of God for which the meeting has been called, whether it is for prayer and praise, preaching the word of the Lord, church conference and general business, or for baptism, communion or feet-washing. The importance of this appears the more clearly from the fact that "All things are required to be done decently and in order."—1 Cor. xiv. And it would seem that an ordinance which Christ himself has instituted to be observed by his people throughout all coming time, in "remembrance of him," and to show forth his death till he come again without sin unto salvation, should be uppermost in the mind, and that we should not designedly throw anything in the way which is calculated to divide the mind or direct the thoughts into any other channel than that for which we have professedly assembled. When we were able to travel around a little at times among the churches, we found that many good brethren and sisters, as well as whole churches, greatly needed instruction and to have their pure minds stirred up to an investigation of the nature and design of communion service. Seldom have any of the churches had a discourse preached to them exclusively upon that subject, and the few incidental remarks which have been made late in the afternoon of the third and last day of the meeting, have generally been under such circumstances when the church and congregation were tired out or hurried for time to get home at an appointed hour, that the force of the remarks, however good they may have been, were either weakened or measurably lost.

In conclusion, suffer us to say that the church at Mt. Olive has long had the practice of which we have spoken in this article, and at such times we frequently have visiting members from sister churches, and so far as we know, all are pleased with our order. But whether any have adopted this rule of order with regard to the day and hour of assembling, we do not know. One thing is certain, Mt. Olive does not ask other

churches to adopt it unless they desire it, neither will she think any the less of them if they do not adopt it. No scriptural rule is violated thereby.—W. M. M.

## THE INTERPRETATION OF THE SCRIPTURES.

II.—THE SPIRITUAL INTERPRETATION.—(Continued).

11TH—ANTI-TRINITARIANISM (DENIAL OF THE TRINITY).

The doctrine of the Divine Trinity is the highest and greatest mystery of the Christian religion, far above the reason of all created intelligences, and to be received entirely upon faith. I hope that my brethren will bear with me while I try to write of this profound and mysterious subject in the simplest words that I can find to express the truth—while I carefully examine not only the words used by uninspired men, but the very words used by the Holy Ghost in regard to the Divine Existence; that they will remember that, even though they themselves may not need instruction in this matter, there are others of our brethren who do; and that they will be willing to devote, to the reading of this article, at least a hundredth part of the time that I have had to use in its preparation; and if they do so in the right spirit, I feel sure that the time will not have been spent by them in vain.

The Jews, Ebionites, Docetæ, Gnostics, Monarchians, Patripassians, Sabellians, Arians, Manichæans, Tritheists, Mahometans, Socinians, Pantheists, Rationalists, Deists, Swedenborgians, Universalists, Mnitarians, Hicksite Quakers, and Brahmaists (Modern Hindoo Theists) have been and are Anti-Trinitarians, or opposers of the doctrine of the Divine Trinity; and, perhaps, out of one hundred thousand Primitive Baptists at present in the United States, about a thousand (though I very much doubt whether there are so many) *seem* to deny the doctrine of the Trinity, but even with these I believe that the denial is more a rejection of the *term* than a disbelief of the *truth*. It is a most unquestionable fact that nearly all Primitive Baptists are Scriptural Trinitarians. The doctrine of the Trinity or Triunity or Three-Oneness of God, is not a Greek or Roman Catholic invention. It is the most fundamental, distinctive, and experimental doctrine of Christianity, every where implied in the Old Testament and explicitly taught in the New; it has been believed by the people of God ever since the days of Pentecost—the Apostolic Church, the Montanists, the Tertullianists, the Novatians, the Donatists, the Waldenses, and the Baptists; and it is the unconscious or unformed faith even of those Christians who do not understand the term Trinity—for they all believe in God as their Divine Creator, Redeemer, and Sanctifier. No one who disbelieves in the Trinity should ever dare to be baptized “in the name of the Father, and of the Son, and of the Holy Ghost;” nor should any one dare to be thus baptized who believes that

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this distinction in the Godhead is nothing but a *name* and a *delusion*, and not an eternal and unchangeable *reality*.

While the word Trinity, or Triunity, is not found in the Bible, the doctrine expressed by the words is unmistakably taught in the Scriptures. The word is derived from the Latin word *trinus*, or *tres-unus*, or the Greek word *trias*, *three in one*. The Greek word *trias* was first used in this sense by Theophilus, of Antioch, in Syria, about A. D. 180; and the Latin word *trinitas* was first used by Tertullian about A. D. 220. Webster defines Trinity, "The union of three persons (the Father, the Son, and the Holy Spirit) in one Godhead, so that all the three are one God as to substance, but three persons as to individuality;" Worcester defines it, "Union of three in one—the three persons comprised in the Godhead, and distinguished as the Father, the Son, and the Holy Ghost;" and Stormonth defines it, "The union of three persons in one Godhead, comprising the Father, the Son, and the Holy Spirit."

The doctrine of the Trinity affirms that there is but one numerical, indivisible *substance*, or *essence*, or *nature* (Greek *ousia*, or *phusis*; Latin, *substantia*, or *essentia*, or *natura*) in the Godhead; that this substance eternally exists as three equal *hypostases*, *subsistences*, or *persons* (not mere emanations, energies, or manifestations, but real, solid, essential, enduring modes of existence, intermediate between substance and attributes), utterly incomprehensible by finite beings, and incapable of adequate illustration by any created things; that each *hypostasis* (this is the word used by the Holy Ghost in Heb. i. 3, translated "*person*" in the King James version) or *subsistence* (this is the most approved and least objectionable translation of *hypostasis*) is distinguished from the others by personal properties and relations peculiar to Himself—the Father having eternally begotten the Son, and the Spirit proceeding from the Father and Son—all three creating, redeeming, and sanctifying, but the Father pre-eminently said to create, the Son to redeem, and the Spirit to sanctify; that Father, Son, and Spirit are one and the same, undivided and indivisible, in nature, power and glory; but that in mode of subsistence, and operation, there is a subordination (involving, however, neither inferiority nor posteriority) of the Son to the Father, and of the Spirit to the Father and the Son, the Son being of the Father, and the Spirit being of the Father and the Son—and the Father sending the Son, and the Father and the Son sending the Spirit—the Father operating through the Son, and the Father and the Son operating through the Spirit. In Heb. i. 3, the Greek word *character*, translated, "*express image*," means *stamp*, *impression*, *character*, *exact resemblance* or *counterpart*; and the Greek word *hypostasis* (translated "*person*" in Heb. i. 3, and "*substance*" in Heb. xi. 1), means *support*, *substance*, *actual existence*, *reality* (opposed to semblance), *the real nature of a thing as underlying and supporting its outward form and properties*, *the special or characteristic*

*nature of a person or thing* (directly opposed to *ousia*, general nature), and so used to translate the Latin *persona*. Thus, the phrase rendered "the express image of His person," means "the exact resemblance of His subsistence or spiritual nature, or mode of existence;" in the old Peshito Syriac Version of the second century, it is rendered "the image of Himself, or of His being;" in the Revised Version, "the very image or impress of His substance." In 2 Cor. iv. 4, Christ is called "the image of God;" and in Coloss. i. 15, "the image of the invisible God"—the word *eikon*, rendered "*image*," means *likeness, portrait, similitude*. The Greek word *prosopon*, rendered "*face*" or "*person*," is used *thirteen times* in the New Testament, of *Christ peculiarly* (Matt. xi. 10; xvii. 2; Mark i. 2; Luke i. 76; vii. 27; ix. 52; x. 1; Acts xiii. 24; 2 Cor. ii. 10; iv. 6; 2 Thess. i. 9; Rev. xx. 11; xxii. 4), and *five times* of the *Father peculiarly* (Matt. xviii. 10; Acts iii. 19; Heb. ix. 24; 1 Pet. iii. 12; Rev. vi. 16); it means, *face, visage, countenance, front, a mask, a dramatic part* (like the Latin *persona*), *a person*. Our word *person* in from the Latin word *persona*, which is composed of two words, *per, through*, and *sono, to sound*, and meant, first, a mask worn by an actor, and through which he spoke; and then it came to mean the roll or character which the actor sustained; and afterwards and at present, it generally means a human being, a separate individual. The word *person*, when applied to the hypostases or subsistences in the Trinity, mean infinitely more than the successive phases of action in transitory scenical exhibitions; but it does not mean what the word *person* means when applied to human beings, an entirely separate and distinct individual. In reference to the Trinity, the word *person* means that personal distinction, in the one indivisible Godhead, which arises from the peculiar mode of existence of Father, Son, and Spirit, *as set forth in the Scriptures (no more and no less)*, and which occasions a mutual love and concurrence in council, the use of the personal pronouns, I, Thou, and He, and a distinct order of operation—the Three Divine Persons being co-eternal, consubstantial, and co-equal, having the same identical numerical essence and the same attributes, and constituting the One Only Living and True God, as revealed in the Scriptures and by His Spirit in the hearts of His people, and as totally distinguished from all the false gods of men's imagination and invention.

One of the oldest Predestinarian Baptist Confessions of Faith in the world (made in London in 1646), in its first and second Articles, says:

"ARTICLE I. The Lord our God is but one God, whose subsistence is in Himself, whose essence cannot be comprehended by any but Himself; who only hath immortality, dwelling in the light which no man can approach unto; who is in Himself most holy, every way infinite in greatness, wisdom, power, love; merciful and gracious, long-suffering, and

abundant in goodness and truth, who giveth being, moving, and preservation to all creatures.

“ARTICLE II. In this Divine and Infinite Being there is the Father, the Son, and the Holy Spirit, each having the whole Divine essence, yet the essence undivided; all infinite, without any beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties.”

The most elaborate and esteemed Predestinarian Baptist Confession of Faith, put forth in London in 1689, by more than a hundred Baptist churches, and published in the Church History (pages 663-695), gives perhaps the simplest and most scriptural and satisfactory statement of the doctrine of the Trinity, in Chapter iii Section 3. After declaring, in Sections 1 and 2, the unity, spirituality, sovereignty, holiness, power, wisdom, and mercy of God, it says in Section 3:

“In this Divine and Infinite Being there are three subsistences (1 John v. 7; Matt. xxxviii. 19; 2 Cor. xiii. 14) the Father, the Word (or Son), and the Holy Spirit, of one substance, power, and eternity, each having the whole Divine essence (Exod. iii. 14; John xiv. 11; 1 Cor. viii. 6), yet the essence undivided. The Father is of none, neither begotten nor proceeding; the Son is (John i. 14, 18) eternally begotten of the Father; the Holy Spirit (John xv. 26; Gal. iv. 6) proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in nature, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God and comfortable dependence on Him.” See Ephes. ii. 18.

The Circular Letter, in 1774, of the Philadelphia Baptist Association, to which most of our Northern Churches then belonged, was written by Eld. Samuel Jones, of Wales, in defense and exposition of this Article of the London Confession, and is an excellent production. (It is published in the Church History, pages 560-562.)

It may thus be seen how false is the statement that Trinitarianism is a *Catholic* instead of a *Bible* and a *Baptist* doctrine, and is Tritheism, or a division of the Deity into three parts. The Trinitarian does not believe that there are three Gods, but that there is only one God, and that He is a Three-One eternal, infinite, indivisible Spirit—divisibility is a property of matter, and not a property of spirit at all. The attempt to evade the inscrutable mystery of a real and proper Three in One, by ignoring the personal distinctions in the Godhead revealed in the Scriptures, seems either a mere strife of words, or else the dictate of a proud rationalistic philosophy which, refusing to bow down before the Incomprehensible Jehovah, dares to *allegorize* away the *real* Threeness of His eternal nature into an apparent Threeness of His temporal manifestations, thus making God a changeable Being, different in time from what He is in eternity (somewhat like Plato's Trinity, a *figurative personification* of three of the attributes of God—Goodness, Intellect, and Will; or the Hindoo Trinity, a *figurative personification* of three of the powers of nature, Crea-

tion, Preservation, and Destruction). The errorist makes the doctrine of God *more plain than true*; we should be humble and honest enough to have that doctrine *more true than plain*. Exclusive attention to one class of Scriptures, and inattention to or ignoring of others equally true and important (a leading and fatal error of Primitive Baptist philosophy), leads to a one-sided and defective view of the Godhead, as may be clearly seen in the crude efforts to illustrate the unique and incomparable nature of God by means of any of His finite creatures. For instance, it is sought to illustrate the Trinity by a human being who has three names, as *Simon Peter Barjona*. Neither one of these was begotten by the other, or proceeds from the other, or is sent by the other, or can be properly said to choose or love the other, or to speak to or pray to the other, or to dwell in the other; and thus the idea at the bottom of the illustration is shown to be radically false. There is a distinction in the meaning of the names of Peter, but there is no *personal* distinction in the three-fold name, as each name means *the same person*; while in the Triune name of God, Father, Son, and Spirit, there certainly is *something of a personal distinction*, an *otherness* as well as a *oneness*, as Christ says (John xiv. 9, 16, 28), a real Father begetting a real Son, and a real Spirit proceeding from Father and Son, distinguished by the personal pronouns, I, Thou, and He (see John xiv.—xvii.), *as had been intimated in the Old Testament*, in the use of *Elohim*, a *plural* name of God, 2200 times, with a *singular* verb or pronoun; a reference to the Spirit and the Word of God ("God said") in the first chapter of Genesis; God's speaking of Himself in the plural (in Gen i. 26; iii. 22; xi. 7; Isa. vi. 8); the three fold name of God in Numb. vi. 24-26 and Isa. vi. 3; the three great national feasts of the Jews, Tabernacles pointing to the Father in creation, Passover the Son in redemption, and Pentecost the Spirit in sanctification; and in the contrasts between Jehovah and the Angel of Jehovah, or the Angel of His presence (Gen. xvi., xviii., xxxii.; Exod. iii., xiv.; Isa. lxiii.; Mal. iii.), between God and Wisdom by Whom He built the world (Prov. viii.), and between the God of Israel and the Messiah or Christ (Psalm ii., xvi., xxii., xlv., lxxxix., cx.; Isa. liii., lxi.; Dan. vii., Zech. xii. and xiii.); *and as is shown in the New Testament*, in the baptism of Christ (Matt. iii. 16, 17); and in the baptism of every believer in Christ (Matt. xxviii. 19); and in the apostolic benediction (2 Cor. xiii. 14); and in the ascription of praise to God (in Rev. i. 5, 6); and in the last chapter of the Inspired Volume (Rev. xxii. 1, 3, 17). Intertwined in the whole woof and warp of the Old and New Testament Scriptures, are the great and indisputable facts, that there is but one God, and that not only the Father, but the Son and the Holy Ghost are God, having Divine attributes, doing Divine works, and entitled to Divine adoration.

A denial or allegorizing away of the Trinity is of course a denial and allegorizing away of the *Covenant* made, before the

foundation of the world, between the Father and the Son for the certain salvation of all the elect of God; and accordingly I find that *consistent* Primitive Baptists who deny the doctrine of the Divine Trinity, also deny the reality of the Everlasting Covenant of Redemption, in which the Divine Father stipulated to save fully and forever all the people whom He loved and chose and gave His Son, and the Divine Son stipulated to do and to suffer for them, in a sinless body, all that the holy and violated law of God required them to do and suffer. This Covenant was not a mere figure, but a real transaction in eternity between the First and Second Persons or Subsistences of the adorable Trinity, as is demonstrated by the following Scriptures; 2 Sam. xxiii. 5; Psalm xl., lxxxix.; Isa. xxxv., xlii., liii., liv., lv.; Jer. xxxi., xxxiii.; Zech. vi. 13, ix. 11.; Matt. xxv. 34; Luke xxiv. 26, 46; John vi., x., xvii.; Rom. v., viii., ix., xi.; 1 Cor. xv.; Gal. iii.; Ephes. i., ii.; Philip. ii.; 2 Tim. i.; Heb. ii., viii., x.; 1 Pet. i.

There are, among professing Christians, only two general classes of error in regard to the Divine Nature; one (Patripassianism or Sabellianism) obliterates all personal distinctions in the Godhead; and the other (Arianism) makes Christ the first and highest creature of God, and the Holy Ghost the first and highest creature of Christ. Both of these classes of error (of which Sabellianism is more plausible and refined and more nearly true, though still false) are utterly refuted by the Scriptures that have been cited in this article. Not a part, but *all the teachings of the Scriptures* must be taken to get a true idea of God. We do not thoroughly understand ourselves, nor anything else, much less the greatest of all mysteries, the Divine Nature; and not even to a never-ending eternity shall we be able to fully comprehend God. We no more understand the self-existence, eternity, omnipresence, omniscience, or omnipotence of God than we understand the Trinity of His Being; but still we believe all these to be characteristics of the Most High. The perfect cube of the Holy of Holies in the Tabernacle and Temple, containing the Shekinah in the midst of darkness, may have been intended to show that the Divine Trinity dwells in inaccessible light, enveloped in impenetrable darkness.

“God is infinite—we are finite, and can know but little of Him and the mode of His existence. Where we cannot understand, let us wonder and adore. The economy of redemption seems to have been arranged in recognition of a distinction of persons or subsistences in the Godhead, and hence the Three Persons or Subsistences are represented as doing their respective parts in the great work. It is our privilege to consider the love which had been lodged in the Father’s bosom from eternity as expressing itself in the gift of His Son; to contemplate the Son as pouring forth His soul unto death, thus procuring redemption by His blood; and to rejoice in the work of the Spirit in renewing the heart, sanctifying the soul, and fitting it for heaven. We should never forget that

in baptism there is avowed consecration to the Father, the Son, and the Holy Spirit. The doctrine of the Trinity, as it is recognized in baptism, has much to do with experimental and practical religion. It has well been said that, while this doctrine is bones to philosophy, it is milk to faith. Far, far from us be the idea that the existence of the Three Persons or Subsistences in the Godhead is a barren speculation. It is a truth both mysterious and grand, and its influence should be eminently salutary. One of its effects should be the stimulation of desire on the part of the people of God to be one even as the Three Persons or Subsistences of the Godhead are one. Who can think of the Father, the Son, and the Holy Spirit as one—one in nature, one in love, one in purpose—and not hope for the day when the intercessory prayer of Christ will be answered in the union of all His true followers?"—John xvii. 20-23; 1 Cor. i. 10; 2 Cor. xiii. 11; 1 Pet. iii. 8.

S. H.

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### REFORMATION PERVERTED.

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When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none; then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished; then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be with this wicked generation.—Matt. xii.

That Jesus used the man out of whom the unclean spirit voluntarily went, to illustrate the condition of the Jews then, and what it would be, seems clear enough. There had been a reformation in the man, but no regeneration of him; the unclean spirit had gone out of him, but no better spirit had come into him; he was still the same man, cleaned up and garnished, or beautified and adorned. And when the unclean spirit returned he found the man ready for him, and better prepared than he was before he left; for he was prepared for seven other more wicked spirits than the first was. Far be it from me to teach that the reformation of a wicked man is the worse for him, for it is not; it is good for him. But if he perverts it and makes it a curse to him, that is his fault, and not the fault of his reformation. If a wicked adulterer reforms, it is good for him and good for society, but if the unclean spirit makes him believe that he has done something for

which he merits God's favor, and for which he ought to be and is eternally saved, then that man, in a spiritual sense, is worse off than he was at first; worse off than publicans and harlots, for they go into the kingdom of God before him.—Matt. xxi. For they are where he was before the unclean spirit went out of him and the seven other wicked spirits came into him.

Now apply this to that wicked generation. The Jews had been favored of God much above other nations; God had committed his oracles to them, but with all the favors God had given them, that generation was the most wicked generation that ever lived. They were worse than the heathens around them to whom no such advantages had been given. It was not the advantages that made them worse, but their perversion of them that did it; and thus they became worse than the heathen. "Thou art called a Jew and retest in the law," wrote Paul, "and makest thy boast of God and knowest his will" (had his word) "and approvest the things that are more excellent, being instructed out of the law and art confident that thou thyself art a guide, a light to them which are in darkness, a teacher of babes and hast the form of knowledge and truth in the law. Thou that preachest a man should not steal, dost thou steal? Thou that makest thy boast of God, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you."—Rom. ii.

They ought to have been the most humble, grateful, God-fearing, obedient and God-honoring people on the earth; because God had given them much. And now He had sent them his only begotten Son, but him they refused, despised and crucified. Even Ninevah, a heathen city, had heard Jonah, but the Jews would not hear a greater than Jonah; the queen of the south had gone from the uttermost parts of the earth to hear the wisdom of Solomon, but that wicked generation would not hear a greater than Solomon and who came to them. What sort of people were they? They were a very religious people; full of zeal; had a mission system, and religious schools, and what not. But Christ portrays them so clearly that he who runs may see them. Jesus spake to the multitude and to his disciples, saying: "The Scribes and Pharisees bind heavy bur-

dens and greivous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers. All their works they do for to be seen of men; they make broad their phylacteries and enlarge the borders of their garments; and love the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren. He that is greatest among you shall be your servant. Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men. You devour widow's houses, and for a pretense make long prayers; ye compass sea and land to make one proselyte; and when he is made, you make him twofold more the child of hell than yourselves; ye blind guides; ye pay tithe of mint and anise and cummin, and omit the weightier matters of the law, judgment, mercy and faith; ye strain at a gnat and swallow a camel; ye make clean the outside of the cup and the platter, but within are full of extortion and excess; ye are like whited sepulchers which appear beautiful outward, but are within full of dead men's bones, and of all uncleanness; outwardly ye appear righteous unto men, but within are full of hypocrisy and iniquity. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."—Matt. xxiii.

Written at the request of Eld. I. S. Roberts, Pawpaw Ford, Tenn., and will write (D. V.) upon the Ten Virgins in next issue.—R.

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#### NOTICE!

I will be thankful to any reader of THE GOSPEL MESSENGER to drop me a line giving me the address of Eld. B. F. Casey.

*Itasca, Texas.*

T. J. McRAE.

## GREAT DISTRESS IN THE LAND.

ENAL, GA.—*Bro. Mitchell*: If the Lord so impresses your mind, I would be glad to have your views, through the MESSENGER, of the following text: "But woe unto them that are with child, and to them that give suck in those days, for there shall be great distress in the land and wrath upon this people."—Luke xxi. 23.

MAGGIE WATERS.

Matthew, Mark, and Luke, all mention substantially the same facts concerning the terrible distress that should go before and attend the final destruction of the Jewish nation, and the overthrow of the temple so that not one stone should be left on another to tell of its former magnificence and glory. The God of Israel had often manifested his majesty, power and glory in this temple; the tribes of the Lord had come up here from year to year to the annual and sacred feasts; here the priests of the Lord that did the service for the people to minister before the Lord, were in readiness to attend to the things of the temple and wait upon the great high priest, who went into the "holy of holies" once a year, not without blood which he offered first, for his own sins, and then for the errors of the people, the holy ghost thus signifying that the way into the "holiest of all" was not yet made manifest, while the first tabernacle was standing.

But now our Lord tells his disciples of the destruction of this temple made with hands, and the building of another by his own power that should stand forever. No system of worship ever instituted by men, or among men, could possibly take away sins or remove the curse of God that lies heavily upon every sinner of Adam's race, except Jesus, the Saviour of sinners. He alone can remove the curse from every chosen vessel of mercy and redeem them from the curse of the law by being made a curse for them. Every other system must fall, and not one stone of it be left on another. This is true in the experiance of the gospel Israelite. When a sinner is convicted of God for his sins, and flies to the temple service of offerings, sacrifices, reformation, promises, vows of doing better, groans, tears, prayers and repentance—these, though they all seem so good and so needful, and as much according to the law of worship as were the stones of the temple when placed there

by the direction of the Almighty, yet they cannot take away sin, but like the goodly stones of the temple all must be thrown down, so that not one stone is left to adhere to another. But O what a terrible state of things precedes all this! All nature is convulsed; the sun, the fountain of all natural light, is darkened, and the moon, which hitherto had looked so mild and lovely, has now turned to blood; the stars of heaven are falling, and the powers of earth and heaven are being shaken. Men's hearts failing with fear and dread, and no help to be looked for or expected by the helpless women with child or who might be giving suck to a poor little helpless infant. Woe unto them who should be in this piteous condition, for no relief can be afforded or help given them. It is the christian experience—all hope must be cut off—nothing to fall back upon in this sin-polluted and sin-cursed earth. Flee to the mountains of God's holiness and love; do not return to get anything out of this old desolated house—there must be a complete forsaking—a crucifying to the world.

In its most literal sense, the critical condition of the woman or women mentioned in the text, shows how much their sufferings would be increased in such cases. And what would make it still more dolefully lamentable, no relief could possibly be afforded, nor any mitigation given to the extreme anguish of their souls. Everything shows a cutting off from all creature help so as to extort the penitent cry, "Help Lord, for vain is the help of man."—Psa. The sooner we can learn this, the better. Hope our sister has fled for refuge to lay hold of the hope set before her in Christ.—W. M. M.

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### DIVIDING THE SPOILS.

"When a strong man, armed, keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted and divideth his spoils."—Luke xi. 22.

I have heard it said that Christ divided the spoils with Satan; but that is not what is meant. The spoils are divided, but not with the enemy, but with his people. The literal meaning of the Greek word translated divide, is to "give throughout a crowd; to distribute; to deal out." The spoils of Christ's victory over sin, are dealt out, divided, or given to his people.—R.

## EXTRACTS.

ARLINGTON, TEXAS, April 6, 1894.—*Dear Bro. Respass:* Your words were very impressive, and went deep down into my heart. The "Unholy strife" among the Saints has been a source of anxious thought for years to me, and often while sadness is in my heart because of these things, my own vile and polluted nature appears in all its deformity, and I feel that I know that I am unworthy a place in the great congregation, much less as a minister of the gospel. Sometimes the wave is so dark and deep that though after having tried to talk and tell of the unsearchable riches of Christ for twenty-seven years, I am ready to vow I will never try again. I often feel could I pray in the spirit, like David, "Deliver me from secret faults," that it would be a great and untold source of comfort to me. I believe that sometimes I do most earnestly desire to be reconciled to God's will in every dispensation of His providence, and stand in my lot; but my nature revolts continually, and I travail much in fighting without and fears within, and the hardest enemy against whom I wrestle is found in my own sinful self; and I frequently fear that I shall become a victim of scorn and disgrace, and my poor cry is,

"O Lord, prevent it by Thy grace,  
Be Thou my shield and hiding place."

Sometimes I feel that the Lord of the inheritance has been good to me, and that His goodness and mercy has followed me all the days of my life, and I desire to dwell in His house forever. Brethren, were it not for the kindly providences of our heavenly Father, we would have, long ere this time, fallen a prey to the adversary, and instead of hoping in God's mercy, would have been a victim to sin and worldly lust. My hope to day is that God, of His own free, sovereign mercy, will continue to deliver till I shall, soul, body and spirit, be delivered from the bondage of corruption, and glorified in heaven, where in the glorified vigor of eternal youth, reign with Him forever and ever.

I know, Bro. Respass, that through the medium of the press—THE GOSPEL MESSENGER and other periodicals—you have fed many of God's hungry ones. Be encouraged, dear old brother; and we would say the same for dear Eld. Mitchell.

Bro. Respass, God forbid that I should ever say anything that would have the least tendency to alienate the children of God. We are all in the flesh, and it is of necessity that if we live in a church way at all, we must be possessed of and exercise a spirit of forbearance and forgiveness.

In love to you and all Saints, I am, I hope, your brother in the afflictions of the gospel,

J. S. COLLINS.

DEAR BRO. RESPASS: Another thing I would like to speak about, and that is the latitude given to our Associations. We all agree that Associational action cannot bind the churches, and yet

practically they do it. For instance, Association "A" suspends correspondence with Association "B" for some *little* error complained of. Meantime some churches in "A" are served by a pastor from "B," and are told they must drop that pastor; but they answer, there has never been any complaint by the churches against this pastor or his church; moreover, his Association has now corrected the error complained of. But they are told they must still wait until Association "A" meets and resumes correspondence. Surely this is Associational rule—tradition stewed down. Indeed, the churches are afraid of the Associations. I once knew a church constituted by one ordained Elder and two or three ordained Deacons, and every Baptist I heard talk about it said the work was legal and all right, but some of our corresponding Associations would kick at it, and had better be done over again, and so it was done over, though some members had been received. I am about ready to agree with you, Bro. Respass (in your private letter to me), that much of our troubles grow out of the unwarranted following of tradition. This I have written with the best desires for peace, love and union in Zion. With love to all and a hope in Christ, I am yours to serve,

M. SIKES.

REISTERTOWN, MD., April 5, 1894 —*Dear Brother*: I sent the enclosed letter to our brother, Smith, three months ago. To-day I have received it back from Belton P. O., Texas, (to which place I sent it) by way of the dead letter office, Washington, D. C. In looking it over, I have thought this evening that it might fill a little corner in the MESSENGER not wholly without interest to others besides the friend to whom it was written. It gives in brief my views about preaching in opposition to the "means" theory, which at best is Arminianism but thinly disguised. The moment it is claimed that God uses man in quickening into Divine life other men, that moment the current of preaching and praise begins to set toward the exaltation of men and human means, rather than the power of the life-giving Spirit of God. Brethren, let us beware of ever entering such a channel. I remain your brother in hope of eternal life,

F. A. CHICK.

MR. N. B. SMITH—*My Dear Friend*: Such letters as the one I received from you a few days since, are an encouragement to me, and I feel glad that you wrote me. I feel like sending you a few words in reply. I do not now recall the letter in the MESSENGER to which you refer, but rejoice that the bread cast upon the waters, after many days, has been found again. I do not remember just what I said about preaching in my letter of years ago in the MESSENGER, but I presume I said about what I should say to-day were I to write upon the same theme, as I do not think my views have changed since that time. Your comments, in your letter, met my views, and I am glad you can see the matter as I do. Preaching does not give life, but it discovers life; preaching does not put the fear of the Lord in our hearts, or shed his love abroad

there, but it brings these things to the light. The word of God "discerns the thoughts and intents of the heart." The preaching of Jesus "Reveals the thoughts of many hearts." And John said, "We declare to you the things we have seen and heard, that you may have fellowship with us." The voice of faith in preaching speaks to the heart of faith in hearing. Thus, I judge, the preaching of Christ has spoken to you; and this must be because you have heard and learned of him in solitary experience. If the word of this salvation is precious to you, then do not hesitate to confess it, and respond to it before the Lord in the congregation of his house. If the Lord is your helper then, as one of the sheep, follow him in the footsteps of the flock. I thank you for your kind words of approval. I am, in the love of the truth, your friend and brother,

F. A. CHICK.

PRINCETON, Mo, April 10, 1894.—*Dear Bro. Respass*: Being at home to-day by myself, and feeling so lonely, I thought to write and renew my subscription for the present year, THE GOSPEL MESSENGER being the only preaching I hear, and it seems like I can't do without it. If there is a person in ten miles of me that is the least bit tinctured with the Old Baptist doctrine, I have no knowledge of it; and I have lived here thirty-one years. I have not been off to meeting or heard an Old Baptist preach for eighteen months. O how hungry I do get to be with some old Baptists and hear the glad tidings, "Salvation is of the Lord." O, glorious theme, and something I cannot bear at home.

I am sixty years old, and have been laid up with a misery in my back for some time, and am otherwise so feeble that I may never get away from home to hear any more preaching. So, dear brethren, pray for me, a poor old sinner, saved by grace if saved at all. Now I have no doubt that the Lord is able to save to the uttermost all that he enables to come to him by faith, believing in the Lord Jesus Christ as their only Saviour. But it has always been the great question with me, am I one of the number? O, I do hope by the grace of God I am, but the Lord knows them that are his. I feel to be a poor, old, unworthy wretch. I often can say to myself that I am nothing, and less than nothing. If ever I had an experience of grace at all it must have been gradual, for I would not know where to begin to tell it, or what to say, or where to stop; but it does seem like I am there, but how it came about I do not know. I certainly do love the brethren, and love THE GOSPEL MESSENGER, and its editor and contributors, one and all. Pray for this poor old sinner,

ZACH ROGERS.

RISING FAWN, Ga.—*Dear Bro. Respass*: I want to tell you and the readers of the MESSENGER of some good meetings we have had here in October, and let you all know how we are getting along up here, just because some people say the old Baptists are dying out. A dear brother, J. B. Franklin, met me at Mt. Paran

church, the first Saturday in October, 1893, and the meeting went on till the next Friday, and during the time there were twelve added to the church by experience and baptism. These experiences were from one year old up to twenty years. It is strange how long some of the dear children of God will stay away from the fold. Some of these dear brethren tried to prevail with others not to do as they had done, but to go forward and do their duty and receive the blessing, telling them of their disobedience and the chastising they had received. The meeting broke on Friday. At Mt. Zion, my home church, where I have belonged for about twenty-two years, Bro. Scudder came, and we had a good meeting for four days, and there were nine added to the church, eight of whom were baptized at that time, and one young brother requested to wait till I was able to baptize him. Now, Bro. Respass, when I started to the first meeting I thought it doubtful if I ever saw my family on earth any more; fifteen minutes were as long as I could stand on my feet without suffering, but I felt better at the end of the meeting than I did when I started, and am here yet for some purpose best known to our God; and I hope it is a good purpose.

Yours in hope,

W. T. HARTLINE.

MOUNTAIN HOME, VA.—*My Dear Brother:* My time has, for some months past, been so taken up with the cares of this life, that but little time have I had to read God's holy word; hence I have groped along in spiritual darkness and gloominess; *more thick clouds* have darkened my sky, hiding, as it were, at times, the Sun of Righteousness from my vision, than has been my lot since I trust I was taught of God to love His dear name, His words of eternal life, and His people. Since I first saw the light of divine truth and felt the quickening power of the Holy Spirit, I have had "nothing whereof to boast, save in the cross of our Lord Jesus Christ." But my dear brother, I know from experience that there is joy in obedience. I do believe the nearer we live to our God, obeying the imperative command—"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you"—the greater peace of mind we possess. "*All these things*" embrace both temporal and spiritual blessings. When we allow the duties pertaining to this life to so engage our attention that we *neglect*, from time to time, to *take time* to read and meditate upon the Scriptures, and those things that increase our spiritual enjoyment by comforting and instructing us in the way of holiness, Satan has us just where he wants us, and will harass us day after day with doubts and fears, and make us believe that we are only deceivers and being deceived by entertaining any hope that we have an interest in the blood of Jesus; thus driving us to almost utter despair. But glory be to His precious name, our dear Lord will not leave us comfortless; "Behind a frowning providence He shows a smiling face." Could we but look to Him more trustingly, commit our every care to Him,

without being overcome by the trials of this life, we would escape a vast amount of trouble. In His own good time He gives relief, lifts the cloud that overhangs our sky, gives us renewed zeal in those very things that have been neglected to our sorrow, and makes us rejoice in hope, through grace, of being an heir of God; makes His sweet promises come to our mind, and feeds us with the Bread of Life, and puts our tempter to flight "I know, O Lord, that Thy judgments *are* right, and that thou in faithfulness hast afflicted me," and we rejoice that "The Lord hath done great things for us, whereof we are glad." I know that there is no other name given under heaven whereby we may be saved, and I could not rest my hope in human instrumentalities, but alone in the sin-atonement blood of Jesus. Remember the admonition, "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

My husband joins me in love to you and all His little ones,

Your unworthy sister,

LUCY G. BRUMBACK.

COLLINS, ARK., March 22, 1894.—*Dear Bro. Respass*: I have just received the April number of the MESSENGER. In it I see the obituary of my *dear* and *precious* husband, J. C. Morris. There are two mistakes in it I wish to be corrected. First, he was born in 1838 instead of 1837; second, he married Miss Norisie R. Baker, which was my Christian name. I am the third daughter of John and Jane Baker, formerly of Meriwether county, Ga.

Bro. Respass, how I would love to write and express myself in telling the dear Saints and readers of the MESSENGER of the dealings of my dear Saviour with me, but I find the task too great for a poor, weak and sinful creature as I am to undertake. Suffice it to say I have been sorely afflicted for nine months, and right in the midst of my sufferings, when I was the least prepared for it, my *darling love* was stricken down with pneumonia and torn from my fond embrace. Oh, how hard—what a trial—to have such a good, kind, attentive husband taken from me. I hope to be submissive to His holy and righteous will. Now, I am left alone in this cold and sinful world, but not without friends, for which I desire to feel thankful. I am made to feel that I am not worthy of the least of God's goodness to me, and feel my unworthiness and inability to do anything good more than I ever did in life. Oh, how I would love to be able to get out amongst the dear brethren and sisters, as I used to, and hear them talk and preach the truths of the gospel. I have not heard a Baptist sermon since last May. Yours in grief and affliction.

N. R. MORRIS.

CLEVELAND, ALA., April 19, 1894.—*Dear Bro. Respass*: I have deferred writing to you from time to time, thinking I would get some money for you, to pay my due on the MESSENGER. I am very sorry we are so behind, for we love the MESSENGER; it has

been a comfort to us in our distress and sorrow. We thank you for your kindness in sending it to us.

Dear brother, I have never seen your face, but feel like I was acquainted with you, and want to tell you some of our sorrows and joys. Six years ago we sold our little farm near Springville, Ala., and bought the farm on which we live. We are well satisfied with our exchange. We sold our farm on time and borrowed money to pay for the one on which we live, and the man who bought our other farm failed, and we were forced to take it back. This threw us, we thought, in a very deplorable condition, but this was a light stroke. Three years ago, our oldest son, aged fifteen years, was taken down with typhoid fever in March, and was confined for seven weeks; and a doctor's bill of \$40. This we thought a very heavy stroke in our financial tight, but we were mistaken, for two years ago my husband was taken down with typhoid fever and confined to the house ninety days, and for sixty-five nights the light was never out of the house. He had been sick so long that he was a mere skeleton, and could not turn himself in the bed. During the time of his sickness three of our children were taken down with the same fever. Oh! dear brother, I would go and fall on my face on the ground and ask the Lord to spare the lives of my loved ones; I did not care for the mortgage on the farm; and when my husband's life seemed to hang by a little thread, and our neighbors and friends, who had been so kind to us in our distress, thought he could not live, and my heart seemed to sink, I went out and begged the Lord to spare him and to let me see some change in him. In one hour I thought I could see a change in him for the better. The doctor came in and said his symptoms were favorable; he began to improve, but he is not stout yet—worked hard every day last year and could not eat much. Our doctor's bill was \$100. We have been very much distressed financially, but have managed to save our home, and now the first money we get will send it to you. I will pay you as soon as possible. I have not told all my sorrows, but my letter is too long. I want to tell some of our joys in tribulation. We feel that we have been blessed by our heavenly Father; we have had rays of light of His Son. The third Sunday in October last our eldest son, eighteen years old, was baptized by our beloved pastor, Eld. J. T. Stewart, and is now clerk of the church. I hope, dear brother, you will remember us at a throne of grace; pray God to save my children; I have four lovely sons and four lovely daughters, the eldest eighteen years of age, the youngest three.

Hoping to be able to help you soon, I remain your sister in tribulation,

D. C. ROBINETT.

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BELTON, TEXAS.—*Dear Eld Respass*: Having written the following article in reply to some statements of so-called Bible doctrine, by a so-called Christian preacher, and it being returned

without a reply, I showed it to some of your brethren, and they requested me to copy it and send it to you:

*Dear Friend:* Since writing to you in reply to your statement of what you are pleased to style Bible Doctrines, my mind has not been well at ease. The importance of the subject, I feel, deserves a more extended notice, and this will be my apology for this letter. I am well aware that at this time such is the prejudice in the minds of the most of the people of the world, and especially of the young, on account of modern teaching in Sunday-schools, and by so-called preachers, and especially in so-called revival meetings, by all the sects in religion, as well as by the publication of a multitude of so-called religious books and pamphlets and tracts, that the mere statement of the truth in regard to the principles of the "Doctrine of God our Saviour," will be repugnant to the popular mind. Nevertheless, I feel impressed, by the help of God and by the Spirit of Holiness, to "Contend earnestly for the faith once delivered to the Saints," called in the Scriptures of truth, "The faith of God's elect." I regard the Old Testament scriptures as well as the New Testament scriptures, of equal importance to all of God's children, as having been written for their learning. "All Scripture is given by inspiration of God," and the object of it is clearly stated, viz.: "That the man of God may be thoroughly furnished unto all good works." See Timothy iii. 16, 17. You will see from this that all Scripture is of like importance to the man of God, he being the only character that has, or can have, a spiritual understanding of them. As the kingdom of God, of Christ, and of heaven, is not of this world, but is spiritual, and cometh not by observation (see John xviii 36), so no natural or carnal mind can discern it. And hence the necessity of spiritual life and light being given to man by the Spirit of God or of Jesus Christ, to enable him to discern the things of the Spirit of God. The Spirit of God does, and has always, preceded his Word (Gen. i. 2; Rev. i. 10) in the preparation of the heart to receive it, and in the answer of the tongue to confess it; for the "Preparation of the heart in man and the answer of the tongue is of the Lord."—Psalms. And there is not an exhortation or an invitation, either by Jesus Christ or any of the apostles of Christ, but is addressed to characters that give evidence of the work of the Spirit in their hearts.—Matt. xi. 28; Rev. xxii. 17, John vi. 45. From the beginning God hath chosen some men and women to salvation, and to these He has manifested his power, and grace, and love, and mercy, judgment and truth, and at the same time showing them their own sins, and their utter inability to do anything by which they might be reinstated in his favor; and the Spirit of God or Holy Ghost reveals Christ in them, the hope of glory, and thus they are enabled to believe and confess that "Thou art the Christ, the Son of the living God," or to say, in truth that Jesus Christ has come in the flesh, and to realize that the grace of God that bringeth salvation hath appeared unto them, "Teaching us

that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Hence it is apparent that all service, or worship, or obedience rendered to God as Creator, or to Jesus as Saviour, or to the Holy Spirit as Quickener, or Life-giver—all working together in the salvation of all the redeemed of God—is rendered by those, and those only, who are chosen to salvation; redeemed by Christ, called by the Spirit, and born into the kingdom of heaven. Thus prepared, they are able to hear the call of the gospel, and can heed that call when heard. And God has ordained, by the preaching of the gospel, to save them that believe. Not to make believers so much, but to save them from false worship, or the errors of false ways in worship. "Save yourselves from this untoward generation" to "turn them from all ungodliness," that they may "worship God in the spirit, and have no confidence in the flesh." As to external ordinances, we have not room on this sheet to write, and will give our views at a future time, if the Lord will. N. R. SMITH.

GREENVILLE, GA., April, 1894.—*Beloved Bro. Respass*: I have been thinking for some time that I would write to you and the dear readers of THE GOSPEL MESSENGER, expressing some of the fiery trials I have passed through of late, but have felt so cast down that I have neglected to do so. I have learned, by sad experience, to have fellowship with the blessed Master, in that "He was a man of sorrow and acquainted with grief," and also, as I hope, to have fellowship for His sufferings being made conformable to His death. If not deceived, the dear Lord has been very near, a present help in trouble, to me and other members of my family, while passing through another sad bereavement. On the 13th of March the Lord took from us our second son, Samuel P. Whatley, by death. He was taken severely sick on second Saturday, and died Tuesday morning at 3 o'clock, with congestion of the lungs, aged sixteen years and twenty-seven days. He was certainly as fine a specimen of humanity as I ever saw, weighing over two hundred pounds, and was physically almost a giant. His mental powers were developing very rapidly, and we all had hope to see him a great and good man, but alas! how soon our earthly hopes are blighted. But what I especially wanted to write about in this article were my feelings when he was dying, and after sin had had its reign. I felt, when I knew the end was approaching, that if I only knew that he was a child of God, I could give him up without any grief. He had never professed any hope in Jesus, but told me that he had tried to pray, also told his precious grandmother that he had tried to pray, but his prayers did him no good. She told him if he would pray in faith God would save him. This all occurred before he was taken sick. A short while before death struck him he prayed fervently, and closed his prayer by saying, "For Christ's sake, amen," but at that time his mind was much frenzied by fever, though I hope he

prayed in spirit, and if so, I know he has departed to be with Jesus; and also know from Bible testimony, that if the Lord commenced a good work in his soul by His gracious Spirit, He completed it, and Jesus will raise him up at the last day. Another reason I have to hope and believe he was an heir of promise was the deep exercise my mother had for him religiously. See says she has had great travail of soul for his salvation, and believes that the good Lord saved him with an eternal salvation. I have also, for months passed, at times been especially exercised to make mention of him in my prayers, night and day, unto the Lord. Now, all these things give me hope that my dear boy is better off than those of us who survive the tomb. I take them as evidences that God loved him, and has called him to join with all the Saints who have gone before to that better country, and also in my deep sorrow, I trust that the Lord gave me an humble evidence in my own heart that Samuel was resting, sweetly sleeping in Jesus, and but for such assurance, I could not bear my grief. Hoping all the dear Saints who may read this will pray for me and my family, affectionately yours in sorrow,

A. B. WHATLEY.

CUERO, TEXAS, April 30.—*Dear Brother*: One joined the church at Cibola last meeting, from the Missionaries. His name was Baxley, a kinsman of Bro. Baxley, of Alabama. Six joined Pilgrim's Rest last month and this, and four of them were Missionaries. One of them was a 13-year old girl, and she had a bright experience, which I want to send to the MESSENGER for publication.

J. S. NEWMAN.

#### ORDINATION.

At the request of the Church of Christ at Ebenezer, Meriwether county, Ga., the following named Elders, to wit: J. E. Duke and T. J. Head, met with the church on Saturday before the second Sunday in April, 1894, for the purpose of ordaining Bro. J. M. Bagwell to the full functions of the gospel ministry. The presbytery organized, Eld. J. E. Duke Moderator, Morgan Brown Clerk. Eld. T. J. Head examined the church as to the qualifications of Bro. Bagwell, which were satisfactory, then proceeded to examine Bro. Bagwell as to his faith and call to the ministry, which was satisfactory. The presbytery then proceeded to set Bro. Bagwell apart to the work whereunto God had called him, by prayer by Eld. J. E. Duke, and laying on of hands of the presbytery. Eld. J. E. Duke then delivered the charge in a short but forcible manner. Benediction by Eld. T. J. Head.

ELD. J. E. DUKE, Moderator.

MORGAN BROWN, Clerk.

When Herod and Nicetes attempted to turn Polycarp from the faith by insinuating that "There was no evil in calling Cæsar, Lord, and offering sacrifices to him," he replied that "He had served Jesus Christ for many years, and had always found him a good master; that he should therefore submit himself to all the tortures they should inflict, rather than deny him."

## OBITUARIES.

## ELD. G. T. DANIEL.

ELD. GEORGE THOMAS DANIEL, son of Eld. John H. Daniel and his wife, Maniza Long, was born near Tarboro, N. C., September 5, 1847, and died near Wilson, N. C., February 6, 1894. He married Mary E., daughter of Calvin and Winnifred Woodard, February 15, 1871; and the fruits of this union were two sons and five daughters, of whom one son and one daughter died in infancy, and one son, John C., and four daughters, Bettie, Fannie, Mary Long, and Winnie, survive.

Experiencing a hope in Christ, and drawn by love to the people of God, Bro. Daniel was baptized, along with his wife, by my father, Eld. C. B. Hassell, May, 1876. After the death of his father-in-law, in 1887, he was the clerk of his church, White Oak, ten miles southeast of Wilson; and in July, 1877, he was licensed to exercise in public. Deeply feeling his inability and unworthiness, he put off for fourteen years his impressions to preach; but he was at last driven, by sore and manifold trials and afflictions, to take up this heavy cross in 1891; and he was, in August, 1893, ordained by Eld. Wm. A. Ross and myself to the administration of gospel ordinances. His ministry, though brief, was exceedingly tender and touching. His chief desire was to speak to the comfort of the afflicted people of God; and that desire was wonderfully fulfilled. The Lord rained down showers of blessings under the gracious words of His servant, and it was seldom, when he preached, that tears of love and joy did not flow from many eyes. The only revenge that he wished from any one who had seemed to be his enemy, was to be enabled to speak to his spiritual good and comfort. Such was the fitting spirit of one who was rapidly nearing "Heaven above, where all is love," where forever reigns the God whose name is love, and where forever dwells His holy angels and Saints in His image of love.

About twenty years ago Bro. Daniel had a severe attack of typhoid-pneumonia, which brought him to the verge of the grave; and his lungs were always weak afterwards. He was subject to catarrh and bronchitis, as well as sciatic rheumatism, and inflammation of the stomach. Caught in a heavy storm while going in his buggy to the Toisnot Association, at Castalia, Nash county, N. C., October 13, 1893, he took a deep cold, which settled on his lungs, and developed into quick consumption. He was confined almost entirely to his room twelve weeks, and attended by a good physician, and nursed day and night with unwearied assiduity by his devoted wife. He bore his great sufferings with Christian patience and resignation. On Saturday, January 6, 1894, a cold, rainy day, though scarcely able to sit up, he attended his church meeting for the last time, saying that the last place he went anywhere he wished to be his church. Sitting by the stove, in great feebleness, he read the 13th chapter of Hosea, and spoke of the rich comforts he had derived, during his sickness, from the 14th verse, wherein the Lord promises a sure redemption for all His people from death and the grave; and he declared the perfect reconciliation of his feelings in the matter of the church troubles of recent years. One month after the date of this meeting with his church, our dear brother, at peace with God and all the world, consciously and willingly resigned his spirit into the hands of his Creator and Redeemer. And, as I write these words with flowing tears, I pray that my last end may be like his. Our wives were sisters, and few persons knew him better than I; and I rejoice to say that not only was he a most industrious man, but he was also a truthful, honest, temperate, virtuous, kind, gentle, humble, self-denying, God-fearing and God-loving man, who had living grace while he lived, and dying grace when he came to die, and whose body, I believe, sleeps in Jesus, while his ransomed spirit reigns with his Lord in glory.

SYLVESTER HASSELL.

## PHILIP MILTON AND MOTHER.

PHILIP was born August 20, 1874, lived a dutiful and obedient boy. I never had to correct him, only in word—his dear mother slapped him only one time for disobedience. He staid in and about the house and helped his mother until he was about fourteen years of age, and formed good, temperate habits. When quite young he pledged himself to never chew or smoke tobacco, or drink whisky, and I never heard him swear an oath or speak an ugly word during his life until a short time before his death. On Tuesday May 2, 1892, he was taken suddenly ill with dysentery, and we did all we could, administering such as we knew to be good, without any good effect. He gradually grew worse and we sent for a physician, but he failed to arrest the disease, and on Saturday, the fifth day, his mother said to me: "Philip will never get well, and I will soon follow him." On Monday following he realized his fast-failing condition, and began to arrange his little affairs, having letters gotten up, to be returned to young ladies with whom he had been corresponding; separating them, with special directions to an older brother for each package. His mother and I were continually pleading with the Lord for his recovery, but when we saw that he must die, we then plead for just a word from him, or some sign of his acceptance with God. He soon became delirious, and from taking immense quantities of nervine, and the stage of the disease, he became raving, so much so that it took three or four to hold him on the bed. But thank God, soon the change came; a beautiful smile passed over his face; he tried to sing, and did utter some of the words to the tune,

"How sweet the name of Jesus sounds  
In a believer's ear;  
It soothes his sorrow, heals his wounds,  
And drives away his fear."

And soon after this began to pray, asking the Lord to teach him how to pray. Notwithstanding his eyes were dim in death, and his voice weak, he could be heard then for yards away. He spoke first of his sinfulness, said he felt to be worse than hogs and cows; confessed all the sins he had ever committed, and prayed for his father, his mother, brothers and little sisters, his elder sister and brother that were married, his brother-in-law at Lake Butler, and everybody in and around Olustee. He said, "This is my first prayer—my first love;" "I see God, I believe," and many such expressions. We asked but for a word or sentence of his acceptance with our God, but we got many—yes, a basketful. Thank the Lord oh my soul, and all that is within me bless His holy name. He then passed away quietly, as if going to sleep, and is to day sleeping that peaceful sleep, "From whence none ever wakes to weep."

His mother gave way under the stroke; it was more than her system could bear. She gradually pined away until we both became alarmed and called the same physician. Under his treatment there was no check. The disease continued until it run into nerve fever. She frequently spoke of her dear boy Philip, and at times during her illness, she spoke of going to our covenant meetings, and would wonder if she could understand the preaching as she had before. On the night of January 17th, she hummed the same song that Philip sung, all through once, in a clear tone, but her voice was very weak. At the first of her sickness, she said to me one day that she "had a desire to live, to help me to raise our children, especially the three youngest, little girls, but that she had no fears of death; was ready when the summons came." We miss them, my dear companion most; I miss her here, there, and everywhere, yet I feel that our loss is their eternal gain, for I never saw God's love and grace made so wonderfully manifest in all my life of fifty-two years.

My dear companion was the only daughter of James and Lucy R. Massey, and was born June 23, 1847, and departed this life January 18,

1893. Philip was born August 20, 1874, and departed this life May 9, 1892. We were married February 16, 1863, and had thirteen children born unto us, four of whom preceded her to the grave—two sons and two daughters. Wife and I joined the Primitive Baptists at Mt. Zion, Bradford county, Fla., were baptized by Eld. R. J. Groover, fourth Sunday in January, 1879. She was a firm believer in the cause, and her seat was never vacant at our meetings, except for sickness or some other lawful hinderance. Together they now sleep in Jesus, "Blessed sleep, from which none ever wakes to weep." that undisturbed repose, from which His voice alone can wake them to dwell with Him forever. Blessed thought! May God bless the children that are left, and their father, with every needful blessing while in this world, and prepare them for a reunion in the world to come, together with all Israel, I hope is my sincere desire. As ever, in hope,

T. N. MILTON.

#### A. W. BARTLETT,

Son of Deacon Williamson (deceased) and Ruth Bartlett, was born in Chattahoochee county, Ga., October 17, 1869, and died of pneumonia in Columbus, Ga., February 28, 1894, being twenty-four years, four months and eleven days old. Archy had not married, but probably would have married the present year. He was indeed an exemplary young man and more than ordinary prospects lay before him. He was a regular attendant at Bethel, Taylor county, Ga., both days of meeting, all through his raising, for Sister Bartlett takes all her children with her to meeting both days. What a rebuke to many of us, brethren. He was a pupil in my school several terms, therefore I have a right to know something about him. As a son, he was good, constant, kind and obedient to his mother, never crossing her, or giving her trouble. He was a favorite at home, in school, in the community, and with all who knew him; he was so kind, polite, genteel, and winning in his manners, that he was a favorite with young and old. Archy left his mother's about three years ago, to attend Business College in Columbus, after which he remained there with one of his brothers, and by his kind and genial manners made many friends there. Before his death he left a bright evidence that he had passed from death unto life, and that he loved the brethren. He made a hurried visit to his mother a short time before his death, and when the time arrived to return, he said his greatest regret was that he could not remain long enough to hear the unworthy writer and Eld. Respass preach salvation by grace once more. Much more could be said truthfully about this dear youth, in trying to impress other youths with his worthy examples, as well as the many brothers and sisters who survive him, and to endeavor to put in a word of comfort to his dear, heart-stricken mother, who is endeavoring, with all her strength to be resigned; but the death of Archy was a heavy blow to the family indeed. I would admonish you again to remember the goodness of God, and praise him for his abundant mercy to your dear beloved one, and as He is shewing you hard things, and giving you the wine of astonishment to drink, He is able also to manifest Himself to you a very merciful God, and to teach and show you that He is God, and doeth all things well; and that all things work together for good to them who love God, who are called according to his purpose. This, then, is the work of a friend, not an enemy; therefore, dear sister, the parting with you will not be long. You will soon be called hence to meet your loved ones who have gone before, beyond the skies where parting will be known no more, and may all your children be prepared by grace for that happy event. Archy was buried in Rose Hill Cemetery, Columbus, Ga.; Eld. H. Bussey conducted the funeral service.

J. G. MURRAY.

## DEACON P. C. CALDWELL

Was born November 12, 1843; was married to Fannie Wilson, of Talbot county, Feb., 1866, and was baptized by the writer at Bethel, Taylor county, Ga., Oct. 4, 1873, where he remained a much beloved member, until it was more convenient for him to have membership at Shiloh, Talbot county, where he died of Bright's disease, September 11, 1893. Bro. Caldwell had been familiar with affliction all through his married life, not only in person, but that of an afflicted companion, but he was blessed with special grace and strength accordingly. Often has he set provision and water in reach of his bed-ridden companion and go a distance of seventeen miles to his conference, and return the same day, and it was not at all unusual for him to attend both days, but he seldom missed a conference. His companion, on her bed, would cut and make garments for the children, while he was toiling on his farm to make a support, doing his cooking for himself and family. But the Lord blessed him and he had a sufficiency, and as his children grew larger and stronger, he accumulated some property, always providing honestly in the sight of all men, and in the meantime filled different offices of honor and trust, with much credit to himself and county. The church at Shiloh recognized in him the qualifications of Deacon according to the Scripture, and therefore called for his ordination February 24, 1893. His already weak frame and health had begun rapidly to decline, so he did not serve the church long in the capacity of Deacon, but having a peculiar desire to attend our Association (Upatoie), and believing it would be his last opportunity, he ventured to go, a distance of twenty-eight miles, but was there taken worse, and had to return home before the meeting adjourned. After reaching home he was not able to be up any more, but was rational until death, expressing an humble resignation to death, and a strong hope beyond the grave. Bro. Caldwell was an active, live, useful Baptist, lived (as near as any) a blameless life; never, at any time, did his conduct bring shame or reproach upon the cause he loved, or discredited upon the family God had given him. But God saw fit to call him home, and we have every reason to believe that he is with Jesus. Bro. Caldwell's afflicted companion and five children survive him, also an afflicted mother, brothers, sisters, relatives and numerous friends to mourn their loss, but I can truthfully say to them, weep not as those who have no hope.

May the Lord bless and sanctify,

J. G. MURRAY.

## R. R. RESPESS.

It becomes our sad duty to chronicle the death of our aged and much-loved father, R. R. RESPESS, which sad event occurred at his home in Palo Pinto county, Texas, at 8 o'clock Monday night, February 26, 1894. He was born November 11, 1815, making him seventy-eight years, two months and fifteen days old. He was twice married, first to Hulda A. Stewart, in 1846, who bore him four children, two sons and two daughters, all of whom are now living. He next married Mrs. Mary M. Gardner, but no children were born to them. She survives him.

He joined the Primitive Baptist church at Phillippi, in Schley county, Georgia, on Saturday before the first Sunday in July, 1865, and was baptized the following day, by Eld. J. R. Respass. He lived a consistent member of that order until called to render an account of his stewardship here below.

Last Friday we received a telegram saying: "Your pa is very sick—come quick." We were quickly en route for his home, and Saturday afternoon we reached his bedside. We think he recognized us, but are not certain. He remained in a kind of stupor until his death, save now and then he would arouse to a semi-conscious state. On Thursday preceding his death, at about 3 o'clock P. M., he went up on the side of the mountain for some stove wood, and as night drew near, his absence was

noticed and search was made, and about sundown he was found in an unconscious condition. He was conveyed to the house, and it is doubtful whether he ever regained consciousness or not. The doctors said it was a stroke of paralysis that caused his death.

Pa was a loving father, a kind and devoted husband, and an honored and respected citizen. All his children were at his bedside when he died. We buried him at Santo, Palo Pinto county, Texas, there to await the resurrection, when we verily believe he will arise amid the ranks of His people. May the Father of the fatherless give us strength to bear this great bereavement, is the prayer of his unworthy son,

J. T. RESPESS.

ALICE McCRARY.

Our little grand-daughter departed this life March 26th, aged two years, nine months and ten days. She was the only daughter of her mother—her mother being the oldest daughter of the unworthy writer. She was the child of Mary E. and H. N. McCrary. Little Alice arose from her bed Monday morning in the bloom of health, and between 7 and 8 o'clock caught on fire and was burned to death, her clothes being entirely burned off her. Her suffering was beyond description, and strange to say, she retained her right mind up to her death, which occurred at 3 o'clock the same day. We stood over her and saw her breathe her last. The room was crowded with relatives, friends and sympathizing neighbors, who mingled their tears with ours. We can in truth say:

"Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep."

Yours in gospel bonds,

F. M. HALL.

MRS. MARY MITCHELL

Died at her home in Bibb county, Ga., on January 5, 1894. She was a noble woman. Though she lived in an humble way all her life, the great principles which distinguish one person from another, shone so brightly in her character, that her life could not be hid. Kind and gentle, free from deception, sincerely truthful, for the Truth's sake, she impressed those around her with the nobility of her nature; and it was better that she had lived, for the good she did still lives on. Raised in humble life, she seemed imbued with the refined feelings that often comes with culture. She was not a gossip, and spoke unkindly of none. She was for peace and love among those with whom she associated. For near a quarter of a century she was a devoted member of the Primitive Baptist church. She was not only charitable in her feelings toward others, but in her actions. Well does the writer remember, when he was a ragged, barefoot, orphan boy, nine years old, near the close of the war, when distress was everywhere, without a home, he stopped at the farm-house of her husband one cold evening in March, and asked him for a home. His reply was, "Go see Mary." I went and told her; she looked at me, asked me some questions, and with a kind, motherly look, bid me stay and share her home. The years of my boyhood were spent at that house. Whatever I may have in me as to aspirations of a better life, is greatly due to her example and precept. Then, and in after life, I always found her true. No matter who deceived me, I knew that I could always find truth with her. She had my confidence and love all through her pure life, and when I stood by her grave, I knew and felt it was the grave of a true friend, who had been to me a mother because I was motherless. Sincere, true, pure and humble, she is gone, but her example still lives. In loving remembrance I pen these lines; they are due the memory of such a lovely Christian.

MARMADUKE G. BAYNE.

## MRS. EMELINE BRAND.

Died at her home, near Reynolds, Ga., Mrs. EMELINE BRAND, wife of M. L. Brand, January 12, 1894, of la grippe. She was born May 18, 1825, and was the daughter of Sheridan and Matilda Davis. She joined the Primitive Baptists in her fourteenth year, at Mt. Carmel, and was baptized by Eld. James Roquemore, in 1834, and was married to M. L. Brand October 15, 1843, and the union was blessed with twelve children, two sons and ten daughters, of whom one son and six daughters preceded her to the grave. Her dear husband, one son, and four daughters, and many relatives and friends are left to mourn her death, but we know that our loss is her infinite gain. I was not with my sainted mother at her death, but will copy some of what my dear father wrote me after her death:

*“Dear Daughter:* I am improving some in health, but am overwhelmed in grief and loneliness at the loss of my dear wife. She departed this life last night. She gently and calmly sank to rest, professing strong faith and hope in the dear Saviour. The closing scene of her life was calm and beautiful, and she passed away without a struggle, being conscious to the last. O dear daughter, you cannot imagine how lonely and desolate I am; I shall never be happy again until I rejoin her, with all God’s redeemed ones. Your affectionate father,  
M. L. BRAND.”

She was sixty-nine years, seven months and twenty-four days old. Mother’s godly walk and conversation were such as became a meek and lowly follower of our dear Redeemer, and stood firm in the finished work of salvation, and had no confidence in the flesh. As wife, mother, and neighbor, she had no superiors.

Dearest wife and mother, thou hast left us,  
And thy loss we deeply feel;  
But ’tis God who has bereft us,  
And He can all our sorrows heal.

*Brinkly, Ark.*

MRS. M. L. McQUEEN.

## MRS. AMANDA MARVIA WARREN,

Daughter of Eld. A. J. and Mary A. Whitten, was born in Terrell county, Ga., June 24, 1860, and came with her parents to Tallapoosa county, Ala., in 1873, joined the Primitive Baptist church at Fellowship September, 1878, was married to Jas. M. Warren November 7, 1878, and died December 29, 1893. She leaves seven motherless children, five boys and two girls, which were born to them. Sister Warren was a worthy member of Fish Pond church at the time of her death, and lived as spotless a life as it seems possible for human flesh to live. Indeed, she seemed to be a model Christian, living in peace with all her neighbors, and if she had an enemy, her nearest neighbor did not know it. Her example was worthy of emulation by all God’s people. Her life gave full assurance of that change of heart that so wonderfully prepared her for the struggle of death, and enabled her to pass over the river in the full triumph of a living faith. May the Lord temper the winds to the shorn lambs, and enable the bereaved husband to bow in humble submission to God’s holy and righteous will.

A. G. HOLLOWAY.

## DEACON MANNING AND LUCINDA ROUNTREE.

WHEREAS, Through the dispensation of an Allwise God, it has pleased him to remove from our midst by death Deacon MANNING ROUNTREE, and his wife LUCINDA ROUNTREE, whose maiden name was Lucinda Durden. They were both born and raised in Emanuel county, Ga. Mother was first to leave us. She was born November 10, 1818, and died January 27, 1891. Father was born January 27, 1818, and died December 28, 1893; they were married January 17, 1839. Father united with Canoochee Primitive Baptist church January 9, 1846, and mother September 2, 1865. Soon after father joined he was ordained Deacon, and

served the church in that capacity as long as he lived, purchasing to himself a good degree and great boldness in the faith which is in Christ Jesus. He also served the church as Clerk and Treasurer for a number of years, faithfully discharging his duty in each office. He was sick about one week before his death; he gradually grew weaker and weaker, and just before his death he said to his son, Andrew, and his daughter, Eld. Temple's wife, "Farewell son, farewell daughter; complete in Jesus," and passed out without a struggle. Mother was a devoted Christian, an obedient wife, a kind and affectionate mother, and always ready to oblige anyone in time of need. She was afflicted with dropsy a good while, but she bore her afflictions with great patience all through her sickness until she quietly fell into that blessed sleep where they never wake to weep. They leave ten children, seven sons and three daughters, and a host of grand children and great grand children to mourn their departure; but they had the pleasure to know, before their death, that some of their children were members with them several years; one son in Florida, Eld. M. R. Rountree, and one grand son in Southwest Georgia, Eld. R. H. Barwick, are ordained ministers of the gospel, that stand firm in defence of the doctrine they loved so well.

Therefore we, the Primitive Baptist church at Canoochee, do by this notice, express our love and Christian fellowship for them, highly appreciating their Christian walk and godly conversation which was strictly in harmony with the doctrine taught by the Primitive Baptists. We, as a church, do fully realize our loss, and do heartily extend our heart-felt condolence to the bereaved children.

On motion, the above was written by order of the church while in conference, March 3, 1894, and directed to be sent to THE GOSPEL MESSENGER for publication.

ELD. D. J. LAMB, *Moderator Pro Tem.*

ELD. HUDSON TEMPLES, }  
H. V. HILL, } Committee.  
J. W. ROUNTREE, }

The *Pilgrim's Banner* please copy.

H. G. SIMMONS.

The swift, dark messenger, the reaper Death, has visited our home and severed the major link, bearing an aged and beloved husband and father away. My father, HENRY G. SIMMONS, was born January 6, 1823, in Monroe county, Ga., and died March 7, 1894, at his home near Franklin, Holmes county, Miss., being seventy-one years and two months old. In early manhood he left his native State and came to Mississippi, where he enlisted as a soldier in the Southern army. He was taken prisoner at Chickamauga and carried to Camp Douglass, and there held as a prisoner of war twenty-two months, until the surrender. He married my mother, Miss Annie Graham, January 6, 1867. He was a good provider, a good, kind neighbor, a good citizen, upright and honorable in his dealings with all men, visited the sick, afflicted, widows and orphans in their distress. Everyone that knew him loved him. He was always willing and ready to appropriate to the church as long as there was one near him, and to assist the poor and needy as far as his limited means would allow. Although he was not a member of the church, he was a firm and true believer in the Primitive Baptists, and his faith in Christ was strong and firm. He died of a severe attack of pneumonia. During his illness, which was short, he became as helpless as a babe, but he bore his sufferings with great patience, never sighing nor murmuring at pain. He said, a short while before his illness, he was ready to die, and knew he would be called ere long. He died unconscious. He leaves a wife and two young daughters, and many friends to mourn his death.

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

ALICE B. SIMMONS.

A decorative border runs along the top and sides of the page, featuring a repeating pattern of a cyclist riding a bicycle, with a circular motif behind each figure.

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### SOME INTERESTING CORRESPONDENCE.

CRAWFORDSVILLE, IND., March 20, 1894.

*Electrolibration Co.:* GENTLEMEN: Inclosed I hand you some correspondence from Eld. Sylvester Hassell, A. M., a great preacher, and author of a valuable "Church History." The contents will doubtless give gratifying to you. Yours truly,  
D. BARTLEY.

WILLIAMSTON, N. C., March 12, 1894.

*D. Bartley, Crawfordsville, Ind.:*—DEAR BROTHER: I herewith enclose you two testimonials in regard to the Electropoise; the first, after a few months, and the second, after nearly three years' use of the instrument. I know nothing equal to it in the Materia Medica.  
Yours sincerely,  
SYLVESTER HASSELL.

WILLIAMSTON, N. C., March 9, 1892.

I have found more relief in Bright's Disease from a few months' use of the Electropoise, than from all Patent Medicines, Physicians' Prescriptions, Mineral Waters, "Faith Healing," and a doctor's residence in a warm climate.  
SYLVESTER HASSELL.

WILLIAMSTON, N. C., March 12, 1894.

During my recent tour in Texas, Louisiana, Alabama, Georgia and South Carolina, while traveling about five thousand miles and preaching day and night, I was blessed of the Lord to give wonderful strength and ease and sleep, great relief for my kidneys, heart and nerves, in the Electropoise. I have taken no medicine, and I am far better off than when I took five doses of doctors' medicine and half a gallon of Lithia Water a day. I weigh one hundred and seventy-five pounds, and my complexion is that of perfect health.

Physicians owe it to the high demands of their noble calling, and to the cause of suffering humanity, to test the virtues of Electropoise with carefulness and impartiality. I wish that my family owned, and would properly use the instrument.

I am not an agent, and have no connection with the Electropoise Company, and have no other motive in writing these testimonials than a desire to relieve suffering.

SYLVESTER HASSELL.

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## TEXAS TO THE FRONT.

Some Interesting Facts that all Should be Familiar with—A Clear Statement of Truth.

This gentleman, who is none other than the well-known farmer, J. J. McCulloos, of Bowie, Montague county, Texas, says:

"I thank God that at last a cure has been found for heart disease. The pains and flutterings from around my heart are gone; the shortness of breath and hot flashes have disappeared, and



J. J. McCULLOOS.

I feel as well as I ever did in my life. I can chop with an axe and plow all day, and have for a year, and have felt no symptoms of a return of the disease. I am 57 years old and feel like a young man, and have only taken two boxes of 4B's.

"4B's is worth four times its weight in gold to any one who is suffering with any kind of pain about the heart or any part of the body. Take 4B's and be cured."

4 B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or if by mail the money must accompany the order. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county and Territory in the United States. Call on or address H. C. BRAGG, or 4 B. B. B. Co., Connersville, Ind. Eld. CHAS. M. REED, General Agent, Bank Block, corner Fifth street and Central avenue, Connersville, Ind.

## FROM THE GREAT WRECK

One Has Been Saved to Tell the Great Bless She Has Received.

MASON, ESCAMBIA CO., ALA.—Mrs. Sarah McNeill, a well-known resident of this place, tells the following story:

"I can recommend 4 B. B. B. as the best family medicine that can be used. I am now taking the fifth box, and I feel like a new person. I have been afflicted with rheumatism for the last fifteen years, and have had chronic diarrhoea for twelve years, also catarrh of the head, but I am well now, can go where I please and do what I please."

"Before I commenced taking 4 B's I was always tired, and could hardly walk. I also had a tumor which gave me some trouble. It is getting smaller now. I have been



MRS. SARAH McNEILL.

great sufferer with my back, and now my back is strong and never aches.

"I cannot tell all the good 4 B's has done for me; it would take too long. I saw your great Blood, Liver, Kidney and Nerve remedy so highly recommended that I thought I would try it. I had taken but one box of this wonderful medicine when the dull aching and all other pains and aches left me. I grew stronger every day, until I am now well, and able to do my own work. I cannot do half justice in the praise of this medicine, and I give these facts for the benefit of others who are ailing."

Vol. 16.

No. 7.

THE GOSPEL MESSENGER  
AND  
PRIMITIVE PATHWAY,  
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

JULY, 1894.

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

*Money should be sent by Money Order or Registered Letter.*

*Be certain to write names and post-offices plainly.*

*Subscribers not receiving the Messenger should notify us.*

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

# THE CANCER SCOURGE.

The census of 1890 shows that 20,968 persons died of Cancer in the United States in that year. The most of these occurred in the Northern States, but many in the Southern States. There were 331 in Alabama, 340 in Georgia, 303 in North Carolina, 213 in South Carolina, 343 in Tennessee, 369 in Texas, 410 in Virginia; while there were 1,262 in Illinois, 1,497 in Massachusetts, 3,186 in New York, and 1,926 in Pennsylvania; 154 in Arkansas; in California and Iowa over 1,000, and in Connecticut, Kentucky, Maryland and Maine, over 400 in each State. In New Jersey, Indiana, Wisconsin, over 1,955 died of Cancer, and more than 1,400 in Michigan and Missouri; 1,494 in Ohio. All these inside of twelve months.

## RESPESS' GRAY BEARD CURES CANCER.

Read what Eld. George Waddle says, and write him and others, and let everybody, far and near, know that there is a Cancer Cure.

SABINA, OHIO, March 3, 1894 — *Z. D. Respass & Bro.*—*Dear Friends:* I had what the doctors claimed to be a Cancer on my face, close to my eyes, and tried some remedies for it, but they did no good. I saw your medicine advertised in your father's magazine, and thought I would try it, and have used about six bottles of GRAY BEARD, and am happy to say that, from all appearances, my Cancer is almost if not entirely cured. And those who have seen me during the past winter, think that I look better and healthier than I have for a long time. I can truly say that GRAY BEARD is a great and wonderful blood medicine; and those afflicted with blood ailments would no doubt find it very beneficial to them. All who have tried it in this section speak very highly of it. Hoping that it will continue to prove beneficial to suffering humanity, I remain your friend and well-wisher,

GEORGE WADDLE.

## MR. A. F. CAMP,

**A Primitive Baptist from Bod Caw, Ark., writes,  
After Trying Gray Beard:**

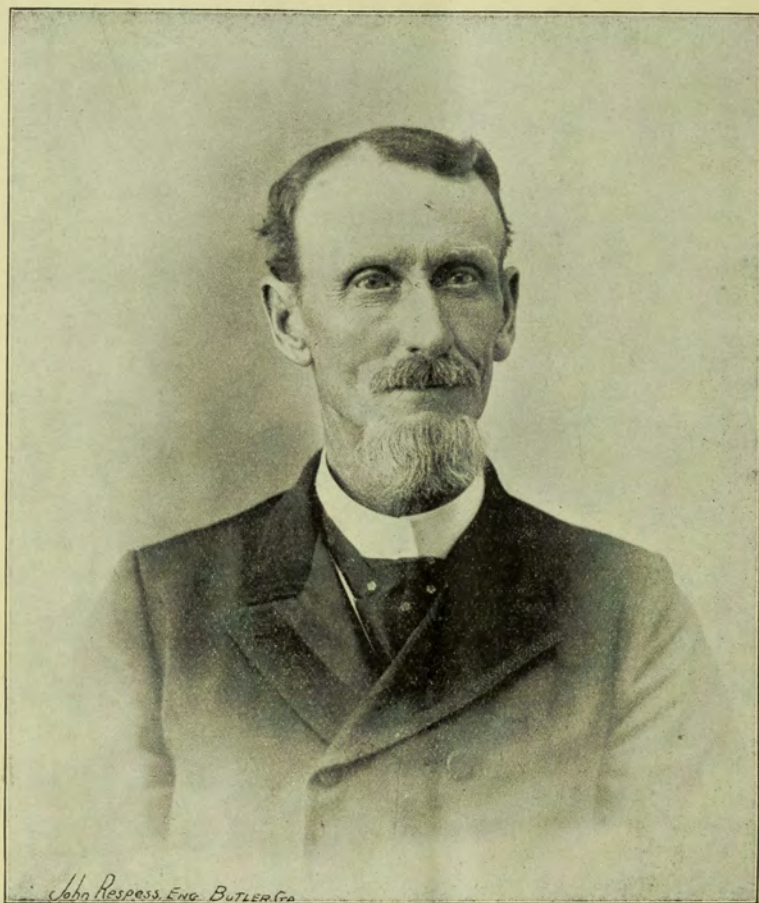
"My son, who has tumor in his side, is being cured by Gray Beard. He has had the tumor cut and worked on by physicians a long time, but it has continued to grow worse until we got hold of Gray Beard. I believe my son is getting well."

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J. E. W. HENDERSON, Glenwood, Ala.

# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 7. BUTLER, GA., JULY, 1894. Vol. 16.

## A TEXAS MISSIONARY.

DEAR BRO. RESPASS: I have just glanced over the last number of "*The Christian Herald*, Rev. T DeWitt Talmage, editor." This celebrated doctor of divinity, with his readers, has, for two years past, supported a missionary, operating in the Southwest. This missionary reports to those who pay his salary the most glowing accounts of his success. From these we may reverse the words of the prophet Joel, and say, "Before him is a desolate wilderness, behind him the land is as the garden of Eden." Let me quote a little from the last report sent from the State of Texas: "Some of the neighborhoods in this section are of a very primitive style—old-fashioned log houses, ox wagons, old time singing schools, using the four-note system, and *lots of Hardshells*, not progressive at all, but honest as the day is long. What would I not give if I could transport one of these old style singing schools into your presence, *and then watch the effect.*"

Our brethren in far off Texas will see from this sketch that they are regarded with some interest at the great centres of refinement. Let me ask if this distinguished missionary reports them correctly—"as honest as the day is long"? I suppose this means that you are honest all the day; honest everywhere, honest with all men; honest with your Maker and with yourselves. We read in God's word of those "which in an honest and good heart having heard the word keep it and bring forth fruit with patience;" and that they "provide for honest things not only in the sight of the Lord, but also in the sight of men;" that their conversation is "honest among the Gentiles," and that they "walk honestly as in the day, leading a quiet and peaceable life in all godliness and honesty." So it is seen that honesty has a good deal to do with the profession of true religion, and our brethren, upon whose honesty no flaw is found, deserve the commendations of those who love pure and undefiled religion. But you are also charged as being not at all progressive! That is, your religious doctrine and worship are of that old-fashioned, worn out kind that was long since condemned by people of refinement and culture. You seem indifferent to what civilization has done for the worship of the fathers, and perhaps have not felt those softening and elevating influences

that have kindly taken charge of the old time religion of the Master and made of it something pleasant, popular and easy to observe. The missionary was no doubt much astonished at finding a people so far behind the times, and, were you disposed to listen, he could have told you such fascinating stories of progress and improvement, you would have to acknowledge that it was wonderful indeed. He could have told you of its low and unpopular beginning, and of the narrow customs and teachings that made it a reproach to men and despised by the world. He could have told you how men of learning and position in society had taken the Saviour's lowly born church out of abasement and obscurity and made it an organization of honor, reputation and profit. He could have pointed your ministers to his experience: While your brethren are sent as lambs among wolves, carrying neither purse nor scrip and eating and drinking such things as are given them, he was guaranteed a generous salary by those who sent him out. Such progress has been made that ministers no longer esteem the reproaches of Christ; they no longer talk of the afflictions of the gospel, or of persecution and tribulation. No longer are they everywhere spoken against, but honored by men with lordly titles and munificent salaries.

Progress has done much for modern religion. Churches have been conformed to the world in almost every particular. It has erected magnificent temples and filled them with the pride and wisdom of men. The man that is lowly and of contrite heart, and that trembleth at God's word, is out of place in them. Lowliness and spirituality have given place to vainglory and boastful profession, and we seem to look in vain for any but those who depend upon themselves for spiritual bread and apparel, and who only desire the Saviour's name as a title of respectability.

There are some who will feel no sadness or sorrow in learning that the brethren in Texas are not progressive in a religious sense. May the King of Zion ever keep them, like himself, willing to endure the cross and despise the shame. Jesus was never honored in the hearts of the unrenewed, and those who follow him will fare no better. Their names will be cast out, their assemblies shunned, their doctrines aspersed. The scoffers of Babylon will ask in derision for their songs. In merriment they will call for Samson to make them sport. I have known religious people so "progressive" as to mock and caricature what they called "Hard-shell meetings," to make entertainment at their festivals; and now this missionary in Texas, who is making merchandise of the souls of men, speaks in derision of those whose offense is that they cling to what Jesus has commanded. He looks with contempt upon their old-fashioned worship, their log houses and ox wagons, and thinks he would give anything if he could transport some of their singing into the presence of the Reverend Doctor of Divinity and *then watch the effect!* The dear Lord ever keep his people from such "progress" as is shown by these cultivated teachers at

the centres of learning and piety. "*Then watch the effect!*" Shame to the writer and the paper that would make laughter and sport of the earnest, God-honoring devotions of a people whose desire and prayer is to "observe all things that Jesus has commanded." If this reverend traveler had the wish to transport some of the sterling honesty he found in Texas and have it imitated by the proud and aristocratic bodies that are compassing sea and land to make proselytes, it would be better for his name as a true disciple of the Lord. Ever yours, S. B. LUCKETT.

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### EXPERIENCE.

DEAR BRO. RESPESS: As I have long been an admirer of the dear old GOSPEL MESSENGER, and have been reading it ever since my childhood, I feel like I want to write you a short sketch of my experience of grace, if it be one, trusting that the good Lord will be my helper. I so often find myself in darkness, doubts and fears, that I do not feel worthy to live with the dear people of God. If the good Lord has ever had any dealings with my poor, sinful heart, it was when I was between eleven and twelve years old. I was a merry little school girl, and had never had any serious thought of death and eternity whatever, when I was taken with severe sore eyes and had to stop school and be kept in a dark room; and while lying there one morning, a voice was spoken to me as though some one had spoken it near by, but I knew there was no one in the room, and the voice seemed to say to me that I was dying, in such plain words that I felt sure I was, but thinking I could get to where my dear mother was, in the cook room, I hurriedly got up and went to her, but did not tell her that I thought I was dying lest it would excite her, but told her that I was sick and she must give me some medicine, for I thought if something was not done for me immediately, I would not live to see the sun set. I was afraid to lie down, for something would say to me, if you do you will die. I grew worse day by day, and became afraid to go about the house or yard alone; for I felt like Satan was present wherever I went. No company or pleasure could I enjoy; but was ashamed to tell my parents that I was in such a condition and that Satan was after me, so I made them believe that I was sick, and my dear father called in a physician to

see me, and he visited me a good many times without doing me any good, and pronounced my case asthma, as I seemed to be so I could not lie down. But I have learned since that he was not the physician to heal my sickness. How often would I call my sister, who slept with me when the family could persuade me to try to sleep, to see if she was awake, and she would sometimes fret with me, and tell me I could go to sleep if I would try. But she did not know the agony and distress that my poor soul was in. I would call on the Lord to have mercy on me and forgive my sins and to spare my life a while longer, and I would be a better girl forever afterward, but my prayers did not seem to do me any good. I could see nothing but death and Satan standing ready to devour me. Sometimes I would feel his presence so near that I would look behind me to see if he was not there. Sometimes I would ask my mother to lay her hand over my heart to feel its palpitations. I had decided there was something the matter with my heart, and to hear anyone speak of a death nearly killed me, for I was sure my death would soon be spread among the neighbors. And oh, the thought of dying and leaving my parents and brothers and sisters, and going to eternal punishment, was almost more than I could bear. But at last one evening while I was out in the yard trying to play with a dear little niece, I hope it pleased the Lord to relieve me of my distress, and I felt better than I ever did before in all my life, and thought I would never have any more trouble about my soul; so I went into the house to tell my mother all about what had been the matter with me, and how good I then felt, but when I got to her I could not tell her anything more than that I was then well, and would not have to take any more medicine. And that night I went to bed trying to thank God for restoring me to health again, for I really felt like I had had an awful spell of sickness. But alas, doubts and fears soon came, but I greatly desired to tell father and mother, but did not have the courage, so kept it to myself for some time, until one day there being no one on the place but mother and myself, I was determined to tell her my condition, and when I was through telling her, she asked me if I felt like the Lord had forgiven my sins, and did I then feel like if I were to die, I

would go to heaven, and I told her that sometimes I did; and to my astonishment she told me that I had an experience and I ought to join the church; and then I became so sorry that I had told her; it troubled me and I insisted upon her not telling my father, for I knew he would tell me the same that she did, and I had vowed that I would never offer myself to the church, for I was too young—nothing but a mere child—and to go to the church with that tale would never do. And I never told father anything about it until I was grown and married, and one day he came to my house to spend the day with me, and asked me if I had never felt like I had a hope and it was my duty to join the church, and I told him all my troubles, and he told me that it was an experience of grace, and that I was living in disobedience. But he had not left my house before I was so ashamed and sorry I had told him, that I wished I had not mentioned it to him, for fear I was deceived and had deceived him. But I carried the burden ten long years, desiring to live with Christians, and did not feel worthy of their fellowship, and would often insist on my parents letting me stay at home on Saturday's meeting days, as I knew it was customary for them to open the door of the church on Saturday, and I felt like I would offer myself before I knew it.

Now, Bro. Respass, I have told you my true condition as near as I can, and will say to all who feel and believe that they have a hope in Christ, to take courage and go forward in the full discharge of their duty. Oh, how shamed I have always been for not telling the church more about myself, and how astonished I have been at their receiving me on such a little; but I have one bright evidence, and that is, if there is anything on earth I do love, it is the dear Christians; I love their fellowship and their company, but do not feel worthy of it; and I know if I am a Christian at all I am less than the least.

Hoping that you and the many readers of the MESSENGER will pray for me that I may be ready when death's cold hand is laid upon me, and fear no evil, and be accepted in a fairer world on high, I am your unworthy sister.

LIZZIE ABERNATHY.

*Goggansville, Ga.*

## WHO IS THE MISSIONARY?

DEAR BRETHREN: The above question is of more magnitude than a casual observer might suppose. The way in which one of Eld. Hassell's appointments was announced, while here on his recent tour, has caused an inquiry to arise in my mind as to who the real Scriptural missionary was. "Eld. Hassell, an *anti-mission* Baptist, will preach here to-night," was the language used in announcing his appointment. The manner in which it was announced, the man announcing it, and the place he was to preach, caused some very serious reflections. Can the true missionary be the man who is scarcely ever seen beyond the limits of the little town in which he resides? or is it the man who has traveled over a greater portion of the United States and Canada, preaching the gospel of Christ, without a single assurance of his expenses being paid, being burdened with the *Word of the Lord*, and not so much with the salvation of the heathen on a money basis? The definition of missionary is, "one sent to propagate religion," whether in this or in a heathen land. The question turns here upon the power that sends them, for it is an axiom beyond all question that a man preaches the power that sends him. If money or worldly honor is his incentive for preaching, that will be the burden of his preaching. If the Holy Ghost has made him overseer over the flock, he will preach the power of God, or the gospel of Christ, pure and simple. If the modern mission system was conducted on a plan entirely different from that in which it is, they might have some right to claim the name; but as long as it is conducted exclusively upon a money basis, they are truly anti-Scriptural missionaries, and hence their mission is of the world, and not of Christ.

Paul, the great apostolic missionary, would be called in this day an anti-mission Baptist. In all his travels, in all his sermons, and all the churches to which he wrote, not a single sentence did he ever utter that would justify the establishment of the present mission system.

Commencing at Antioch and traveling extensively, visiting and preaching at many places, too numerous to mention here; but to my mind the most noted of all his tours was his voyage to Rome, and there preaching two whole years, living in his own hired house, declaring to the Romans that he was not ashamed of the gospel of Christ; preaching salvation by grace at all times and places, whether in the synagogue or before kings and rulers. Can that be said of the modern missionary, who claim Paul for their great example? No board of men ever sent Paul on his various missionary journeys. The true religion has been propagated by persecution, self-sacrifice and hardship, and not upon fat salaries, ease and luxury.

Now who is the true Scriptural missionary, or the one after Paul's style—the one that remains at home and lives entirely

upon the salary paid him by his church? or Eld. Hassell, who is devoting his whole time, talent and wonderful intellect to the cause of Christ? What a great difference to travel and preach, trusting God for support, and having to be assured before we start that our expenses will be paid, with the addition of a considerable surplus. Truly, it is God-honoring to trust Him for all blessings, temporal as well as spiritual. I know of no class of men that are more self-sacrificing than the majority of Primitive Baptist preachers, and still we are anti-mission.

I believe it right to aid our ministers who are traveling and preaching the unsearchable riches of Christ, and that brother or church that fails to do so has departed that much from the primitive or apostolic practice of the church. Heresies *in* the church are more to be dreaded than all outside opposition combined. Eld. Hassell, with his great learning, and, I believe, being sent by God, is able to confute all the heresies, or anti-Scriptural doctrine of modern times—Two Seedism, non resurrection, absolute predestination, or any other doctrine that may be propagated by men contrary to Holy Writ, whether they be mission or anti-mission. When I see so many people almost wholly given to idolatry, then I hail with delight the coming among us of men who are able to instruct us and to show us the "old path," and encourage us to walk therein. In speaking of the people indulging in idolatrous practices, I have reference more particularly to the inventions, by the modern Missionaries, of so many sacrilegious plans to raise money for the propagation of the religion(?) of Christ. And what is more surprising still is that some of our own people (Primitive Baptists) are led away by their dissimulations, when the Scriptures plainly forbid all such practices.

I would not be understood to cast a single reflection upon the ability of our local ministry to combat all such. Many, and I hope all, are sound, faithful, uncompromising men, brave and true, who are not afraid to declare the whole cause of God to the extent of their ability.

It looks as if the contest was too unequal, armed only with the simple implements of a soldier of Jesus is very poor weapons, from a worldly point of view, to contend against the champions of the world, armed as they are with all their learning, wealth and numbers combined. We should ever remember that the race is not to the swift or the battle to the strong (in worldly strength). If we are on the Lord's side, we need not fear what man can do. We may be called uncultured, foggy, anti-mission, but if we contend for nothing unscriptural, we will come out more than conquerors through Him that loved us and gave himself for us. Our watch word, or battle cry, should be, "The sword of the Lord and Gideon."

The above is not written to cast any reflection upon any body of intelligent men and women, but with the fear of God before

me, I am trying to tell who I think the true missionary is, and I refer all to the Scriptures as to the correctness of my position.

With charity to all, I am your humble servant,  
*Stroud, Ala.*

W. R. AVERY.

[Published at request of Butler Church.]

*The Primitive Baptist Church at Buller, Ga., to the Primitive or Old School Baptist Churches at Warwick and Middletown, New York:* DEAR BRETHREN—We now, as a church, after long waiting, lay our complaint before you, in the hope that you will, at our humble entreaty, remove from us the shame and reproach put upon us in your adoption of the unscriptural and summary action of the *Signs of the Times* in declaring non-fellowship for a member of our church. And though he is no longer a member, yet we feel that your action with him applies to each of us, and will so apply until the spirit and word of the Scriptures are complied with by you.

You need not be told how you should proceed now, or have proceeded, or that your complaint against any member of our church, or the complaint of any member of yours, should have been made to the church and that she should have dealt with him. This, no doubt, you know, but this you did not do; and to your action we submitted. But we think that the time has now come to ask you in the love and fear of God to confess the wrong you did us and undo it. Trusting in God, who controls all hearts, that you will do right, and that fellowship may be fully restored and maintained, we remain your humble and weak sister church.

Done in Conference March 17, 1894

J. B. FOWLER, Clerk.

J. R. RESPESS, Moderator.

*The Old School or Primitive Baptist Church at Warwick, New York, to the Primitive Baptist Church at Buller, Georgia.* Sends Greeting: DEAR BRETHREN—Your action of March 17, has been communicated to us by your esteemed pastor, Eld. J. R. Respass. We certainly do very sincerely regret that you still hold us under condemnation for our calling the attention of the editors of THE GOSPEL MESSENGER to the published railings of Eld. Rowe, and withdrawing fellowship from him, although he has since denounced you, and compelled you to withdraw fellowship from him. We earnestly desire to retain your love and fellowship; but it does not seem justifiable for us to disregard the express injunction of the inspired apostle by retaining in our fellowship the character designated in the text to which we have already directed your attention (1 Cor. v. 11). We know of no scriptural ground upon which you are authorized to require us to rescind our action protesting against his railing. Until we are shown that we have departed from the order of the gospel as established by Divine authority, we can see no room for retraction or confession on our part. Being entirely unconscious of any

trespass against you as a sister church, we cannot truthfully make the confession which you claim to be due from us.

Praying that the love of God may dwell richly in our hearts, and in yours, and confessing that in ourselves we are unworthy of the Divine love and fellowship of the Saints, we commend you to God and to the word of his grace. May his blessing abide upon you and us, so that we may ever "Let brotherly love continue!"

In the fellowship of suffering we are, as ever, your companions in tribulation and in the hope of life in Christ.

Read and adopted by the church in conference at her regular meeting, March 31, 1894.

WM. L. BEEBE, Pastor.

WM. VANDERVORT, Clerk *pro tem*.

[The Middleton letter similar and omitted.]

*The Primitive Baptist Church at Butler, Ga., in answer to the Letter of the Old School Baptist Church at Middleton, N. Y., of March 31, 1894, to the Butler Church:* DEAR BRETHREN—We are sorry that you are yet unable to see the departure you made from gospel order and the trespass you made against us, in dealing as you did with a member of our church. We are sorry, because we know that you cannot confess your sin until you are convinced of it; but believing that you would do it if you were convinced, we undertake in our weakness, in humble dependence upon God to enable us, to show you your sin. For we love God's people, and it is a grief to us to see them, few and despised as they are by the world, confused and distressed. The scripture to which you appeal in vindication of your dealings with us, reads: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat."—1 Cor. v. 11. We bow to this command as the law of God to the church of Christ in that age and in all subsequent ages. Any church of Christ in any age or place, having a member or members guilty of any of the sins named, is under law by the Scripture to deal with them for it. In this case, it was the church at Corinth that had the guilty member, and that was required to deal with him for it; it was not required of the church at Phillippi or Sardis, or elsewhere to deal with the guilty member of Corinth church, for no other church had such jurisdiction over the members of Corinth church. The most that any member or members of Phillippi church or any other church, could do or was required to do, was to give notice to Corinth of the guilt of her member, with the proof of it, and leave it with her to deal with her own member. If, after such notice, Corinth church had refused to deal with her guilty member, and acted as if she justified him in his sin or considered it no sin, then it would have affected the fellowship of Phillippi church for Corinth church, and would have become a matter of dealing between Phillippi and other churches of like faith with her and Corinth church, and as a last resort, a rejection of Corinth church by them as heretics.

If the member or members of Phillippi church, in giving notice to Corinth church of the guilt of her member, had declared non-fellowship for him before giving the notice, or at the time, it would have been as if a member or members of civil society had seen a citizen commit some crime, say murder, and had, in their individual capacity, have taken him up, judged and hanged him and then have given the Court—the lawful tribunal for judging and executing him—notice of what they had done. Such a course, you know, would be subversive of the civil order and law or civil government; and such a course in religious matters would be subversive of church government or gospel order. Besides, for members of Phillippi church to treat Corinth church that way would imply, if not a lack of love, a lack of confidence in her wisdom and faithfulness to do what she was under the law of Christ to do; and what she would need no threat to do; and also, it would seem as if designed to forestall her decision in the case. All this is clearly contrary to the spirit of the gospel, and a trespass upon any church so treated. For gospel order is imbued with love, trust and patience, and would not judge or execute before the time (1 Cor. iv. 5), or before an official or church hearing (John iii. 51). And an official hearing as between Corinth's guilty members and Phillippi's notice given of the guilt of them, could be had only by and of Corinth church. Corinth church at that time had a guilty member, one whose guilt was unquestioned and of an aggravated character—a man who had his father's wife—but Paul did not charge Phillippi church to deal with Corinth's guilty member; nor did he himself, though an apostle, dare to exclude the guilty member, though the church seemed to allow the sin, or had not condemned it. But as an Apostle of Christ he instructs them what to do, and so instructs all churches for all time what to do, so that we need no more apostles in his place for that purpose. He commands them in the name of our Lord Jesus Christ, WHEN YE ARE GATHERED TOGETHER (that is as a church, and not in their personal or individual capacity) and my spirit, with the power of the Lord Jesus Christ, to deliver such an one over unto Satan for the destruction of the flesh," etc.—that is, to exclude him from the church. But Paul as an individual member of the church, nor even as an apostle, did not dare to exclude him; because he knew that Christ had vested the power and authority to execute his laws in the church to the church alone; and he knew that the church of Christ was greater than even the apostles, and said to Corinth church, "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

But look now brethren at our case: There was a member of our church who wrote an article in THE GOSPEL MESSENGER, edited by our pastor in conjunction then with Elds. Mitchell and Henderson (and now also with Eld. Hassell), ministers esteemed among

our people, and that article was deemed fit for publication among our people. But the writer of that article was denounced by the editors of the *Signs of the Times* as a railer, and fellowship withdrawn from him by them. The first notice that the writer or editors had, or the church, of it, was the charge of railing and non-fellowship declared. But we did not then see, nor have we yet been able to see, how the writer of the obnoxious article could be more guilty than the publisher of it; or how any member of our church continuing in fellowship with the denounced writer, could be less guilty than he was. Indeed, the entire church was partaker with him of the exclusion by the editors of the *Signs* (1 Co. xii. 26). Thus did members of your church condemn our church without a hearing having been given us.

Had they have had unquestioned proof of railing, all that would have been required of them would have been to inform the church here of it and have left it with us to deal with as the Scriptures directed, as they leave it with us to receive and baptize members, and do other gospel acts.

Now, brethren, in ratifying the action of the editors of the *Signs*, you have, as a church, stepped into their shoes and done just what they did to us, and not only to us, but the cause generally. You have tried and executed upon one of our members the extreme penalty of gospel law prior to any notice given to him or the church, and have thus condemned without a hearing, and that in your individual capacity. Now, brethren, is that not a departue from gospel order and a trespass upon us as a church? Why, brethren, that would not have been gospel order in dealing with one of your own members, one that you had a right to deal with. You would not have treated one of your own guilty members in so unbrotherly and summary a way; but you would have given him an official hearing and have labored to save him from his sin, and would only as a last resort have declared non-fellowship for him. We hope that Christ has owned us as a church, and the truth of God, the good of Christ's cause, and the honor of his name, is as dear to us as it is to you. It is so plain to us that you have done us wrong that it seems strange that you do not see it.

In regard to Eld. Rowe, he is not now a member of this church, because we had to withdraw fellowship for disorder in treating the authority of the church with contempt; but had he been guilty of railing, or other sins, that would not at all affect the question of our complaint against you, which is that you, in dealing as you did with one of our members, violated gospel order and trespassed upon the church; or, in other words, violated the law and order established by Christ and confirmed by Paul, when he said to *churches*, Put away from *among you* that wicked person—and never once for one church to put away one in another church, and much less for individuals to do it.

And now, dear brethren, may God guide you and keep you in his commands, so that brotherly love may continue with us.

Done in conference, April 14, 1894.

J. B. FOWLER, Clerk.

J. R. RESPESS, Moderator.

*The Warwick Old School Baptist Church, of Orange County, New York, to the Primitive Baptist Church at Butler, Georgia, Greeting:* DEAR BRETHREN—Your communication of the 14th instant is received and respectfully considered. In reply we will say that, inasmuch as we have never brought any accusation against you as a church, nor against your esteemed pastor, we see no application for your argument. In the endeavor to keep the unity of the Spirit in the bond of peace, we prefer not to continue the discussion of the case of Eld. Rowe. For apostolic example in our denunciation of his railing, we refer you to Gal. ii. 11-18.

Praying for the blessing of the Prince of peace upon you and all who love his name, we remain your companions in tribulation in the hope of life in Christ Jesus.

Adopted by the church at her regular conference, April 28, 1894.

WM. L. BEEBE, Pastor.

[The Middleton letter of April 28 is about the same, except that it does not refuse any further discussion of the trouble]

The Primitive Baptist church at Butler, Ga., in conference, May 19, 1894, adopted the following:

It will be seen from the foregoing correspondence that we have labored, in love and humility, as we trust, with our brethren of those two New York churches, to remove the trouble that existed between us, and that has existed for some years, though no official complaint has been before made to them, except the few lines published in the GOSPEL MESSENGER for March, 1891, which was read to most of the members, but on account of bad weather no conference was held, and it was not, therefore, formally ratified by the church. In that we state "that this church is grieved at the treatment she has received; nor can those (New York) churches help knowing that when they assemble at the Lord's table in communion, that they have excluded each member of this church from their communion." And now, however much we may love them, and we do love them, we cannot consider it our privilege to become further partakers with them in the sin that they have committed against both the letter and spirit of the gospel; but we feel that our obligation to Christ and his people requires us to disclaim identification with such a departure from gospel order, for to allow it to pass on in further silence would be to consent to it as right, and thus set an example for those to come after us, for unfortunately God's people have been easily led to follow old unscriptural customs often to their hurt. In the days of Saul, Israel "inquired not at the ark of God" (1 Chron. xiii), "and all the house of Israel lamented after the Lord" (1 Sam. vii); and all Israel was more or less confused, as they are now. And when

David came to the throne he was (Ps. cxxxii.) irresistably impressed to bring again the ark of God, but they had forgotten God's appointed way of doing it, and like the Philistines, they made a cart and carried it upon a cart—a more convenient and expeditious way of doing it—and the consequence was there was a breach made among them, as was made in similar dealing with our church. There is no need of putting out our fleshy arm to steady the ark of God, and it will never be done when the ark is carried in God's appointed way. Our New York brethren, in their haste, wrought sorrow and confusion in our church, whereas if they had dealt with us in patient love, or in God's appointed way, it would not have occurred. Eld. Rowe was probably provoked to break ranks—get himself in disorder—so that we had to exclude him. And it may be that our reluctance to take the case up years ago, for fear of a fuss, has been a hurt to us and to others, and thus probably a sin in us, and against others, for which we pray God's mercy and forgiveness.

And now having done, we hope, our duty, we leave it with the Lord.

May 19, 1894.

J. R. RESPESS, Moderator.

T. B. THEUS, Clerk.

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## EXPERIENCE.

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BRO. RESPESS: I do not know when I first became troubled about my condition. I felt to be a cast-away from a child, and never did feel to be as good as other people. About the age of sixteen I became much distressed, and tried to quit sinning, but the more I tried the worse I got. I was under so much condemnation for four years that I thought I was doomed to die without God and without hope in the word, and I gave up everything in this world, and just at that time, in March, 1882, the Lord shone around me, and I believe shone in my heart, and the joy that filled my poor heart I cannot express. That was a joyful day—one day I never have forgotten—I felt happy. But though I began to doubt and fear, I felt it my duty to be baptized; but I knew not where the people of God were, so I began to read the Bible, and to my surprise I found it to correspond with my experience, and I then thought that I could convince anybody that salvation was not by works. I knew not where the people of God were; I was surrounded by people of a different belief, so I

began to go to meetings of different orders; and in May or June, there was an appointment at a school-house for J. T. Satterwhite, a licensed preacher of the Primitive Baptists, and I went, and to my surprise he preached the doctrine that I believed, and oh, what joy filled my heart, that I had found a people who believed as I did. That was the first gospel sermon I had ever heard. I went to Macedonia the second Saturday in August, and that was the first time I was ever at meeting on Saturday. Bro. A. B. Whatley was the pastor of the church at that time. I took my seat on the back bench, and I did not think any one would notice me, but it seemed to me that some one had told Bro. Whatley my case, for he told my feelings better than I could. After preaching was over, they assembled in conference, and I had not had much notion of joining at that time, but the first thing I knew I was half way from my seat to the altar, and there I tried to tell what I am here trying to tell, and I was received, and on the day following was baptized by Eld. A. B. Whatley, and that was a happy day with me. I felt that I had obeyed the Lord's command. This was the same year that the Spirit of the Lord shined in my poor heart, as I hope. I have been a member eleven years, and I feel that I did right in being baptized, and I have attended meeting regularly, and it has been a great advantage to me. But I have not been led by the Spirit as I should have; I have walked after the flesh, and have suffered greatly, for the ways thereof are death. I have done many things I ought not to have done, and left undone many things that I ought to have done. I sometimes feel to be in the light, and when I am I can exclaim, like David, "Surely goodness and mercy will follow me all the days of my life, and I shall dwell in the house of the Lord forever." Then I droop in darkness, and it seems to me that I have never been in the light. My days are filled with joys and sorrows, and I am a man acquainted with sorrow.

Bro. Respass, I do not know whether I have been directed by the spirit or not to write, and if you think this worth publishing do so, and if not cast it away, and all will be right.

T. J. PRATHER.

## EXPERIENCE.

ELD. RESPESS: I feel impressed this morning to write some of my experience, which I sometimes hope is of God.

I cannot remember when I first felt the weight of sin. As long as I can remember, I felt some concern about my soul; but I did not know how sinful I was. When a very small girl, I would sometimes cry because I could not do better, but I thought I was a pretty good girl, after all, because I tried to obey my parents and to do right generally; but after a while I felt very differently; I was burdened with a sense of guilt, so great at times I could neither eat nor sleep. I read the Bible day and night to find comfort and instruction. I felt too wicked to pray, but my distress was so great, I could not refrain from trying; while it seemed to me my prayer must be an abomination in the sight of God. I would lie prostrate on my face and beg for mercy. My abhorrence of sin was so great that I thought although one so unworthy as I could not be saved, I longed to be released from sin the rest of my life. When I would try, as I sometimes did, to justify myself by recalling my former goodness, I could not find it; all looked black and was but filthy rags. Not my works only, but my whole being, soul and body, seemed polluted. I do not know when my trouble left me, or rather when I first began to trust in Christ as my Saviour. One evening (I well remember the feeling I had, but do not remember the year), I was kneeling to pray before retiring, and I seemed to see Satan at my left hand, telling me I did not need to pray, and something caused me to look to the right (I tremble to tell it), and I saw Christ upon the cross, and a voice said to me, "He paid you debt; your sins are all forgiven." I never could express the joy, unspeakable and full of glory, that came to me there. I saw a path of shining light, reaching from the cross to heaven. I thought I would walk in that light the rest of my life; for I thought it would be an easy matter to serve such a Saviour. But you all know something of the darkness and trials I have had to pass through, for the Lord's people are "afflicted and poor."

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

But when, by the eye of faith, I see Jesus my Saviour, I feel the lovely robe of His righteousness cast about me, and all my vileness gone; "Holy and without blame before Him in love." Of myself, I am as great a sinner as I ever was; yes, to my grief I feel it more and more. But "so far as the East is from the West, so far has He removed our transgressions," "and will remember them no more forever!" Oh, think of the song up yonder when all of the redeemed of the Lord shall unite their

voices in one triumphant shout, "Worthy is the Lamb that was slain, to receive glory, and honor, and power," etc. I have passed through sore trials of a worldly nature, but sometimes in the depth of grief, when my heart seemed breaking, He has spoken words of comfort to me, causing me to sing aloud His praise, but it is not always so. I would like to tell more, but fear my letter is too long already. The least, if one at all,

JOIE EKELEBERRY WICKHAM.

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## EDITORIAL.

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### IF ALL SINNERS ARE NOT SAVED ETERNALLY, WHOSE FAULT IS IT?

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The above question is sometimes asked with an air of triumph, as though it was a kind of knock-down argument against the doctrine of God's discriminating grace, and in favor of man's works in the eternal salvation of sinners. But a little attention to the nature of the question will show that it is based upon a false assumption, and if we admit that which is assumed, we must admit also the conclusions drawn from the assumption. The question assumes or takes for granted that there is a *fault* somewhere if all sinners of Adam's race are not saved from their sins. Now, if this assumption is true, the fault is either with sinners themselves or with God. And so far as relates to the matter of eternal salvation, it is either entirely by the sovereign grace of God or entirely by the works of men. It cannot be a mixture of the two, nor is it a kind of copartnership business between God and men. "If it be of grace, it is no more of works; and if it be of works, it is no more of grace."—Rom. iv. God has all the glory or none, or sinners must have all the glory or none. Here is where the matter rests, and if there is a fault anywhere because all sinners are not saved, the fault must be charged either against God or man, and as

none would have the hardihood to charge God with fault, the fault must lie at the door of the sinner according to the assumption that there is a fault somewhere if all sinners are not saved. But is this assumption true? We say it is not. The Scriptures do not teach that there is any fault in either God or man if all sinners are not saved. The fault is in being a sinner at all, and not a fault for not being saved. Sin is a transgression of God's law, and the sentence of death has already passed against all sinners, and as to any claim upon God to salvation from their sins, every mouth is stopped and all the world is guilty before the Lord. It certainly is a fault to be guilty of transgressing God's holy law, but it is not a fault to condemn and punish the guilty. But suppose we disrobe the question of its false and artful assumption, and instead of taking for granted there is a fault in God or man if all sinners are not saved, let us ask, "If any man is guilty and condemned of God for his sins, whose fault is it?" There is but one answer to this question, according to the Scriptures. Man is the faulty and guilty party. God did not make him a sinner, but he does condemn him justly for his sins, and executes the just penalty of his law against him.

After man has become a sinner by transgressing the law of God, there is no fault charged against him for not being saved, unless it could be shown that he has within himself the merit, power and ability to save himself from his sins, and we know, from the very nature of things, and from the plain word of the Lord, that this cannot be done. The Lord hath said, "I, even I am the Lord, and besides me there is no Saviour." —Isa. xliii. 11. "There is salvation in none other." —Acts. iv. 12. Now, if there is no Saviour but God, and no salvation in any other for sinners, then the conclusion would be irresistible that if there is a fault any where because any sinner is not saved, that fault must be charged upon God. We shudder at such a presumptuous and blasphemous thought, and yet this horrid blasphemy is presumptuously presented in the artful assumption embraced in the question heading this article.

Suppose a man should be guilty of premeditated and willful murder, and the sentence of the law

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pronounced by proper authority that he shall be hung on a certain day, would there be any sense in the question to ask "If this criminal is not saved from hanging whose fault is it?" The truth is, there would be a fault on somebody if the penalty of the law was not faithfully and promptly executed by hanging the criminal. Instead of there being a fault if he was not saved from hanging, there would be a fault if he was not hung as the law required. The righteousness of the law must be sustained and its just penalty executed upon the transgressor, unless there could be some just arrangement for another to die for him, and we know that in human governments no such arrangement can ever be made. God alone can freely justify the sinner through the redemption that is in our Lord Jesus Christ. "When we were yet without strength, in due time Christ died for the *ungodly*."—Rom. v. 6. And "The law of the Spirit of life" makes one free from the law of sin and death. There is, therefore, no fault in God or man if any sinner is not saved, but there is a fault in man for being a sinner.—W. M. M.

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### CHRIST MADE PERFECT.

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"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering."—Heb. ii. 10.

The above text teaches the purpose of God in the salvation of His people by Jesus Christ, and also the means ordained whereby the glorious work was accomplished. And since God purposed to do this thing, it became Him to provide the means necessary to this end. The words, "For whom are all things, and by whom are all things," teach the sovereignty of God, and present the idea of almighty power, sustained by the actual existence of the things which sprung into existence by the word of His power. Having, of His own sovereign will, ordained to bring many sons to glory, it became Him, as a matter in keeping with His glorious character, to ordain and apply all necessary means to that great end. When I say necessary means, I do not mean to imply that God has been in any sense forced or compelled by any contingency whatever to

institute such means as attendant upon or incidental to the accomplishment of this glorious design. He did not wait for subsequent developments to bring about a *necessity* for the means of doing His will, but that the end was comprehended with the beginning in His eternal foreknowledge, with which (foreknowledge) the apostle begins to enumerate some of the all things which work together for good to those that love God, etc.—Rom. viii. 29-31. Knowledge is an attribute of God, and is perfect as all other attributes, and therefore embraces all things, both small and great, from everlasting to everlasting. The sons whom He will bring unto glory are embraced in God's foreknowledge, as also the Captain of their salvation, and by God's determinate counsel and foreknowledge, He was delivered for their offences.—Acts ii. 23; Rom. iv. 25.

Moreover, the text at the head of this article teaches that the many sons or heirs of glory are, or have been in some way, involved so as to require the force and direct application of the means which God ordained, to save or deliver them, and that they might be brought unto glory. Yes, they sinned in Adam and incurred the penalty of death, with all that death is, and were thus made sinners by the disobedience of one man.—Rom. v. 12, 19. So they, the many sons, heirs of promise, vessels of mercy in vile nature whom God hath afore prepared or purposed to bring into glory, having heirship with Christ in the purpose and predestination of God, are sinners—transgressors of the law. They are by nature the children of wrath, even as others.—Eph. ii. 3. But let us not forget that Christ, in whom all sufficient and necessary grace was given, was delivered for them before they fell in Adam; and although the elect members of His body are involved in sin, the Head of the church, the Captain, is solvent; He is holy, harmless, undefiled, separate from sinners; and as the debt is His by imputation, based upon relationship and suretyship, He gave Himself for them, came into the world to save them from sin. He must suffer for them, for He could not be their Saviour without suffering for them, and in this sense He was *made perfect*. By dying for them He redeemed them from the law, and through His sufferings He was made a perfect Saviour, the Redeemer of His people from the curse of

the law. It behooved Him to suffer, that He might perfect the work of redemption, and thus He was made perfect in the capacity of the Saviour of His people, and being thus made perfect, He became the "Author of eternal redemption to all those that obey Him." He was *made* to be sin for them, that they might be made the righteousness of God in Him. This is God's plan of salvation, and His means of bringing many sons unto glory. By this means justice is sustained, and love and mercy freely bestowed upon all for whom Christ suffered, all that were chosen in Him; all that the Father giveth Him. They are His by creation, by preservation, by election, by predestination, by gift, by redemption, by regeneration and adoption. He reconciled them to God by His death, and saves them from the corruption of death by His life. So He is a mighty Saviour, and a loving Saviour. All honor, praise and glory to God the Father, Son, and Holy Ghost, the Triune God, be given by all the sons<sup>s</sup> of glory.

J. E. W. HENDERSON.

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## THE INTERPRETATION OF THE SCRIPTURES.

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### II.—THE SPIRITUAL INTERPRETATION.—(Continued).

#### 12TH.—DENIAL OF THE INCARNATION OF CHRIST.

Hardly less mysterious and incomprehensible by our finite minds is the doctrine of the Incarnation of the Son of God, His manifestation in human nature, than the doctrine of the Divine Trinity; but no fact is more clearly revealed, in the Scriptures, to our faith, than the real humanity of the Lord Jesus Christ, and no fact is more vitally essential to the truth of Christianity. "*Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God*" (1 John iv. 3).

I do not suppose that as many as a hundred Primitive Baptists deny the incarnation or real humanity of Christ; but, sad to relate, and in additional proof of the evil and perilous times upon which we have fallen, an insidious and industrious attempt has been made this year by one of our aged ministers in Alabama to corrupt the simplicity of the Primitive Baptist faith in Christ, and to break the bond of union between the Church and her Living Head, by leavening the doctrine of the incarnation with that form of heathen philosophy, known as Valentinian Gnosticism, which arose in the second century, and looking down, from the giddy heights of carnal speculation, with pitying contempt, upon the sharp,

simple Bible doctrine of the perfect created humanity of Christ, represented that His body was an eternal spiritual substance, which passed through the body of Mary only as water through a channel. This proud philosophy "did not lead to humility, or call for repentance, but left erect the great idol of paganism—humanity, which could behold itself deified upon the naked summits of the Valentinian metaphysics, no less than upon the golden heights of Olympus." May the Lord preserve the faith of His Church from this new invasion of heathenism. If Christ did not spring from Adam, according to the flesh, He is not a real human being; the possession of an *ethereal* body, flesh, blood, and bones, would make Him *look like a man, but yet not be a man*. The likeness in Rom. viii. 3, refers especially to *sinful* in the phrase *sinful flesh*; Christ came in *real flesh* (Rom. i. 3; ix. 5), but that flesh, from its infirmities, sorrows, sufferings, and death, appeared as if it was sinful, though it was *not* (John viii. 29; xiv. 30; 2 Cor. v. 21; Heb. iv. 15: vii. 26).

The Old Testament prophecies of the Messiah or Christ were so plain that no Jew ever doubted that the Messiah would be a *man*. He was to be the seed of the woman (Gen. iii. 15), of Abraham, Isaac, Jacob, and Judah (Gen. xii. 3; xxvi. 4; xxviii. 14; xlix. 10), Jesse (Isa. xi. 1–10), and David (Jer. xxxiii. 15). He was to be born of a virgin (Isa. vii. 14), in Bethlehem of Judea (Micah v. 2), just before the sceptre departed from Judah (Gen. xlix. 10), in the days of the fourth universal (Roman) empire (Dan. ii. 44), and to enter upon His ministry 70 weeks of years (490 years) after the issuing of the Persian king's decree for the restoration of Jerusalem (Dan. ix. 24–27), and before the destruction of the second temple (Hag. ii. 6–9). He was to be a child born, a son given unto us (Isa. ix. 6), a man of sorrows and acquainted with grief (Isa. liii. 3), the son of man (Dan. vii. 13), a little lower than the angels for the suffering of death (Psalm viii. 5; Heb. ii. 9), to have His heel bruised by the serpent (Gen. iii. 15), to be betrayed for thirty pieces of silver (Zech. xi. 12, 13), to be numbered with transgressors (Isa. liii. 12), to have His hands and feet pierced by the inhabitants of Jerusalem (Psalm xxii. 16; Zech. xii. 10–14), to have His garments parted, and lots cast for His vesture (Psalm xxii. 18), be given gall and vinegar to drink (Psalm lxiv. 21), be smitten by the sword of Divine justice (Zech. xiii. 7), stricken for the transgression of His people, bruised for their iniquities, cut off out of the land of the living, and be with the rich in His death (Isa. liii. 5, 8, 9). And so we find in the New Testament, His descent is traced, in long genealogies, from David, Abraham, and Adam (Matt. i.; Luke iii). He is declared to have been the fruit of the loins of David (Acts ii. 30), the son of the Virgin Mary (Matt. i. 21), conceived in her body, nourished of her substance, born of her, made of a woman (Gal. iv. 4), made flesh (John i. 14), manifest in the flesh (1 Tim. iii. 16), a partaker of flesh and blood (Heb. ii. 14), and He nearly

always called Himself the Son of man (Matt. viii. 20; ix. 6, etc.). He hungered and thirsted, ate, drank, was wearied, slept, increased in stature, was baptized in the Jordan, could be seen, felt, and handled, had a rational soul, increased in wisdom, groaned in spirit, was tempted, troubled, grieved, amazed, feared, loved, wept, was recognized by all men as a real man, bled, died, was buried, rose, and proved his identity by bodily signs.

And, at the same time, Christ is God (Psalm xlv. 6, 7; Heb. i.), the Son of God (Psalm ii.), the equal of God (Zech. xiii. 7), Emmanuel, or God with us (Isa. vii. 14), the Mighty God, the Everlasting Father, the Prince of Peace (Isa. ix. 6, 7), the Lord of David (Psalm cx. 1), the Lord of the temple (Mal. iii. 1), the Sun of Righteousness (Mal. iv. 2), who, according to prophecy, rose from the dead, and reascended to His eternal throne, and has all power in heaven and earth, and will save all His people from their sins (Isa. liii. 10; Matt. xxviii; i. 21; John vi. 37; xvii. 2). As foreshadowings of His incarnation, He presented Himself, in apparent, temporary bodily form, to Abraham, Lot, Hagar, Jacob, Moses, Aaron, Nadab, Abihu, the elders of Israel, Joshua, Manoah, Isaiah, and Ezekiel, and was called, in these appearances, the Angel of the Lord, of His Presence, and of the Covenant, and the Lord, the God of Israel; but the real, permanent body which He assumed at His incarnation, was prepared of His Father, for Him to dwell in, and to make in it the one perfect sacrificial offering for the sins of spiritual Israel, and to reign in it forever (Heb. x. 5-22; Acts i. 11; Rev. i. 18). It would seem impossible for any intelligent and candid child of God to read such passages as John i. 1-14, 1 John i. 1-3, iv. 1-3, Rom. i. 2-5, 1 Tim. iii. 16, Philip. ii. 6-11, and Heb. i., ii., and not be fully and forever convinced of both the perfect Divinity and the perfect humanity of Jesus the Christ.

Thus Christ is both God and man in one person, and retains, in His one person, the Divine and the human natures united but not confounded; just as every human being has, in his own person, two substances, soul and body, mind and matter, joined but not confused, each substance remaining distinct, and not transferring its properties to the other. Although united in one person, the soul is not the body, and the body is not the soul; the soul, and not the body, thinks, knows, repents and believes; and the body, not the soul, breathes, chews, digests, and assimilates material food. What may be affirmed of one of these substances may not be affirmed of the other; and yet what may be affirmed of either one of them may be affirmed of the person—the person thinks, breathes, etc. Equally true and more mysterious is the union of the distinct Divine and human natures in the one person of Christ. In Him is a Divine, an infinite, an uncreated nature, and also a human, a finite, and a created nature, and these two natures can never be blended or confounded; if they could, Christ would be neither God nor man, but He is both God and man, the

God-Man. His Divinity does not become His humanity, nor does His humanity become His Divinity; and yet whatever His Divinity or His humanity is or does, He Himself is or does. And His humanity inevitably implies His possession of both *a human soul* and *a human body*. Otherwise He could not properly represent us, obey for us, sympathize with us, set an example for us, suffer and die and rise and intercede for us, and be our Elder Brother and Redeemer. As man, he was born and prayed and suffered and died and rose from the grave; but as God, He is the eternal, unchangeable Creator, Upholder, Governor, and Judge of the universe, infinite in wisdom, power, holiness, mercy, and love.

Vain carnal Jewish and Heathen philosophy, in order to glorify itself by the explanation of these inexplicable mysteries, comes in here, and explains away or sets aside some of these clearest and most important declarations of the Scriptures, and, transformed as an angel of light (2 Cor. xi. 13-15; Gen. iii 4), belies the word of God, and robs the child of God of his comfort from the Scriptures. *But the God of Israel, in His exceeding mercy and power, has always so ordered that the great majority of His children, the common people, "are either ignorant of or indifferent to the speculations of theological philosophers, and are kept in the simple belief of the truth by the word of God, the worship of the sanctuary, and the teachings of His Spirit."* In the true Church of God, new theories are always poor, weak, dying things. In the early centuries, the Jewish Ebionites, Nazarenes, Alogi, and Artemonites, as, in later times, the Arians, Socinians, Rationalists, and Unitarians, denied the real Divinity of Christ; and the Heathen Gnostics denied His real humanity (from the idea of heathen philosophy that matter is the source of sin)—the Docetæ representing His earthly life as phantasmal, insubstantial, illusive; the Valentinians, and in the sixteenth century some Mennonites, representing His body as immaterial, ethereal, celestial; and the Basilidians representing that Jesus and Christ were distinct, Jesus being a mere man, the son of Joseph and Mary, and Christ being a spirit or power that descended on Jesus at His baptism, and left Him the night before His crucifixion. The Apollinarians maintained that there was no human soul in Christ; the Nestorians, that there were two persons in Him; the Eutychemians, or Monophysites, that there was but one nature in Him; and the Monothelites, that there was but one will in Him. But the clear, though mysterious, teaching of the Scriptures is that Christ is both perfect God and perfect man, in two distinct natures, and in one person forever. This doctrine of the incarnation of Christ has been well called "the key to the whole Scriptures; if it be denied, all is confusion and contradiction; if it be admitted, all is light, harmony, power. God manifest in the flesh is the distinguishing doctrine of the religion of the Bible, without which it is a cold and lifeless corpse. 'The Man Christ Jesus' and 'The God over all, blessed forever,' is the one undivided inseparable

object of the adoration, love, and confidence of the people of God, who can each say—

‘Jesus, my God, I know His name,  
His name is all my trust;  
Nor will He put my soul to shame,  
Nor let my hope be lost.’”

### 13TH —DENIAL OF THE EXISTENCE AND FALL OF ANGELS.

The ancient infidel Sadducees denied that there was any resurrection, or angel, or spirit (while the Pharisees, of whom Paul said that, in this respect, he was one, confessed their belief of these truths, Acts xxiii. 6–9); and modern Socinians, Universalists, Swedenborgians, Rationalists, and Parkerites or Two-Seed Baptists, deny the personal existence of angels of a higher nature than men. The proud carnal-philosophy “which deifies man leaves no room for any order of beings above him, and refers the scriptural statements in regard to angels either to poetical personifications or an accommodation, by the sacred writers, to popular superstitions.” The denial, among a few hundred Primitive Baptists, of the existence and fall of angels, comes directly from the Two-Seed Heresies of Eld. Daniel Parker, whose basal doctrine of an Eternal Devil is at once annihilated by the admission of the fact, plainly enough revealed in the Scriptures, that the Devil is a fallen created angel. The wild, grotesque inventions of the ancient Babylonians, Persians, and Jewish Rabbins, or the fables of John Milton, in regard to angels, are of course to be rejected; but the teachings of the Scriptures on this subject are to be received, no matter who ridicules or explains them away. If we have a right to reject what the Scriptures teach about angels, we have a right to reject all their other teachings.

The Hebrew word *malak* (*messenger*) occurs 219 times in the Old Testament; and, in the King James Version, it is translated *ambassador* four times, *messenger* 98 times, and *angel* 117 times. The Greek translation of *malak* is *aggelos*, pronounced ang-el-os (*messenger*), and occurs 187 times in the New Testament; and, in the King James Version, it is translated *messenger* seven times, and *angel* 180 times. The Revised Version retains all these translations, except that in Job xxxiii. 23 it has *angel* (instead of *messenger*); in Psalm viii. 5, it has *God* (instead of *angels*, but it retains *angels* in the margin, and Paul, in Heb. ii. 7, renders this word *angels*); in Psalm lxxviii. 17, it has *thousands* (instead of *angels*); in Psalm lxxviii. 25, it has *the mighty* (instead of *angels*); and in Psalm civ. 4, it has *messengers* (instead of *angels*). The word *malak* or *aggelos* is applied to ordinary messengers (Job i. 14; Luke vii. 24); to prophets (Isa. xlii. 19; Mal. iii. 1); to priests (Mal. ii. 7); possibly, in connection with the Seven Churches of Asia, to Christian pastors or ministers, though this is very uncertain and very much disputed (by “the angels of the churches” may be represented the churches themselves in their spiritual, heavenly relation, Rev. i.–iii.); to the Messiah, the

Second Person of the Trinity, called the Angel of the Covenant, Angel of His Presence, Angel of Jehovah (Mal. iii. 1; Isa. lxiii. 9; Exod. iii. 2); and to impersonal agents, as the pillar of cloud (Exod. xiv. 19), pestilence (2 Sam. xxiv. 16, 17), winds (Psalm civ. 4, "spirits" is here rendered "winds" in the Revised Version), plagues, called "evil angels" or angels of evil (Psalm lxxviii. 40), and Paul's thorn in the flesh, "the messenger of Satan" (2 Cor. xii. 7). Of the 297 times where the term *angel* occurs in the King James Version, the language evidently refers to God 20 times (Christ, called occasionally in the Old Testament the Angel of the Lord, Angel of the Covenant, and Angel of His presence); to plagues one time; and it *may* refer eight times to gospel ministers (in Rev. i.—iii.) but *every simple unsophisticated mind would infer, from the context, as both the King James and the Revised translators imply by their using the English word angel, that in 268 places, or in nine-tenths of all the places where the word angel occurs in the King James Version, the reference is to spiritual beings of a higher nature than men. In 24 passages these beings seem clearly distinguished from men* (Psalm lxxviii. 25; Matt. xiii. 39, 41, 49; xvi. 27; xxii. 30; xxix. 31; xxv. 31, 41; Mark viii. 38; xii. 25; xiii. 27; Luke ix. 26; xvi. 22; xx. 36; 1 Cor. iv. 9; xiii. 1; 1 Tim. iii. 16; Heb. ii. 7, 9, 16; xii. 22; 1 Pet. i. 12; 2 Pet. ii. 11).

As represented in the Scriptures, "angels have all the properties and do all the acts of real persons. They were created by God (probably at the time between the Divine acts recorded in the first and second verses of the first chapter of Genesis—see Gen. ii. 1; Exod. xx. 11; Job xxxviii. 7; Deu. iv. 35; Luke ii. 13; Colos. i. 16; Rev. iv. 11); they have a nature, for Christ did not assume it (Heb. ii. 16); are holy or unholy (Rev. xiv. 10; Matt. xxv. 41); love and rejoice (Luke xv. 10); desire (1 Pet. i. 12); contend (Rev. xii. 7); worship (Heb. i. 6); go and come (Gen. xix. 1; Luke ix. 26); talk (Zech. i. 9; Luke i. 13); have knowledge, yet finite (2 Sam. xiv. 29; Matt. xxiv. 36); minister in various acts (Matt. xiii. 29, 49; Luke xvi. 22; Acts v. 19); and dwell with the saints, who resemble them, in heaven (Matt. xxii. 30). If all this language was not intended to assure us of the personal existence of angels, then there is no dependence to be placed on the word of God or the laws of its interpretation." Angels are spirits (Psalm civ. 4; Heb. i. 7, 14); are numerous (Psalm lxviii. 17; Dan. vii. 10; Luke ii. 13; Matt. xxvi. 53; Heb. xii. 22); wise (2 Sam. xiv. 20; appearing as man's teachers in Dan. and Rev.); and powerful (Sam. ciii. 20; Colos. i. 16; 2 Kings xix. 35; Job i. 12; 2 Thess. i. 7); but they are dependent upon God, and are never to be worshipped (Matt. iv. 10; Colos. ii. 18; Rev. xxii. 8, 9). They are everywhere shown to have access to our world, and to be often occupied with its affairs; and they seem to be of different ranks and orders (Jude 9; Ephes. i. 21; Colos. i. 16; Gen. iii. 24; Ezek. x.; Isa. vi. 2; Matt. xxv. 14); and at times

they assume bodily forms, and appear to men in dreams and visions and also when the observers are in the usual exercise of their senses.

All the angels were originally sinless or holy (Gen. i. 31; 1 John i. 5, iii. 4); and "the elect angels," through the favor of God, so continue (1 Tim. v. 21; Psalm ciii. 20; Matt. vii 10; xxv. 31); They are the *messengers* of God; are "employed in His worship, in executing His will, and in ministering to the heirs of salvation. They smote the Egyptians; served in the giving of the law at Mount Sinai; attended the Israelites during their journey; destroyed their enemies; and encamped around the people of God as a defense in hours of danger. They predicted and celebrated the birth of Christ; ministered to Him in His temptation and sufferings; and announced his resurrection and ascension. They are still ministering spirits to believers; delivered Peter from prison; watch over children; bear the souls of departed Saints to paradise; and are to attend Christ at His second coming, and to gather His people into His kingdom."

If there are "*elect* angels," there are certainly also *non-elect* angels, who, very soon after the sixth day of creation (Gen. i. 31) in the beginning of their own creation or the creation of man (John viii. 44), in pride against God and envy of man (1 Tim. iii. 6; Isa. xiv. 12-15; Gen. i. 28), voluntarily sinned, when left to themselves, just as Adam and Eve did, transgressing the law of their being (2 Pet. ii. 4; Jude 6; 1 John iii. 4), kept not their first estate of rectitude, left their own habitation of light, abode not (continued not, persevered not) in the truth, were cast down from that heaven, in which they before dwelt, into the air of this world, and are reserved, in spiritual darkness, falsehood, hatred, misery and restraint, a hellish condition, unto the judgment of the great day, when, having no Redeemer, they will receive the full reward of their wickedness by being consigned to everlasting punishment (2 Pet. ii. 4; Jude 6; John viii. 44; Isa. xiv. 12; Luke x. 18; Rev. xii. 9; Eph. ii. 2; vi. 12; Isa. lx. 2; Job i. 7; ii. 2; 1 Pet. v. 8; Matt. viii. 29; xxv. 41; Rev. xx. 10). A comparison of 2 Pet. ii. 4 and Jude 6 plainly shows that the angels therein referred to could *not* have been *men*, for these characters, by *sinning*, kept *not* their *first* estate, whereas the first estate of all men since the fall of Adam, has been *sinful* (Psalm li. 5; Ephes. ii. 3). And, similarly, Christ says (John viii. 44) that the Devil was "murderer" (literally, *manslayer*) from the beginning (that is, from man's creation—he could not murder man before man was made) and "*abode not* in the truth" (the Greek verb *esteke*, here rendered *abode*, is, as shown by the oldest manuscripts, and the context here—"was a murderer"—not the perfect tense of *istemi*, with its present meaning, "stands," as it is rendered in the latest New School Baptist Version, but the *past* tense of *steike*, a *strengthened* form of *istemi*, and means to *stand firm*, rendered in the Revised Version, "*stood*"—clearly implying that *the Devil was at first in*

the truth, but did not continue in it—that he, like the other non-elect angels, who followed him, sinned, and thus kept not his first state, in accordance with the language of Peter and Jude). Just as Michael (signifying Who is like God?) is the only archangel, the created chief of the holy angels (Dan. x. 13; xii. 1; 1 Thess. iv. 6; Jude 9; Rev. xii. 7), so Satan (signifying *adversary*), who has more than twenty names in the Scriptures, descriptive of his character or history—such as the Devil (*slanderer*), Apollyon or Abaddon (*destroyer*), Prince of darkness, God of this world, Lucifer (*the morning star*), the Old Serpent, the Dragon, the Ticked One—is the chief of the fallen angels, who are called *fallen angels*, because of their following him in rebellion against God, and will share in his punishment (Matt. xxv. 41; ix. 34; pbes. ii. 2). He is the originator of sin, the great enemy of God and man, the opposer of all that is good, the promoter of all that is evil, the head of the kingdom of darkness, who, with his subordinate demons, or fallen angels, or evil spirits, is now mysteriously permitted to tempt and afflict men in soul and body, but who shall at last be utterly vanquished by Christ, and his power over all the people of God forever destroyed (Gen. iii. 1–15; Rom. vi. 20; Rev. xx).

As Satan was once an angel of light (Isa. xiv. 12—compare Rev. viii. and Luke x. 18; John viii. 44), so he now presents himself before the Lord among the children of God (Job i. 6; ii. 1; Zech. i. 1, 2), and transforms himself into an angel of light, in order to deceive (2 Cor. xi. 2, 13–15); and he has succeeded in persuading the rationalistic infidel theologians of Germany, and a few Primitive Baptists in this country, that he has no personal existence, and that the declarations of the Scriptures in regard to him are allegorical fables (Gen. iii. 4; John viii. 44). Some of our able brethren, from not carefully comparing Jude 6 with 2 Pet. ii. 4, and both these Scriptures with John viii. 44, make Jude and Peter refer, not to Satan and the other apostate angels, but to “his children,” “the false prophets among the ancient Israelites;” and another able brother, though admitting that “the non-elect angels” were here spoken of by Jude and Peter, thinks that Satan is not included, and he says, “We do not hold that Satan was once an angel of light; we do not know where he came from;” but he says so, “We hold that God never created a man or angel wicked.” In his editorials of the *Signs of the Times*, vol. i. p. 573, Eld. G. Beebe says, “Satan is called an angel, and sometimes transforms himself into an angel of light;” and on p. 745 he says, “We believe that he [Satan] came a sinless creature from the hand of his Creator, and that he has apostatized from his native sinless state.” Mr. J. C. Philpot, of England, in a sermon on Colos. i. 2, 13, preached May 2, 1858, says, “Satan was once an angel of light, a pure and bright seraph, shining in the courts of heaven as the morning star in the eastern sky, resplendent in beauty and glory; but pride and disobedience hurled him down and turned

him into a foul fiend, and now holds him in chains and darkness unto the judgment of the great day (Isa. xiv. 12; Jude 6)." A close comparison of all the Scriptures bearing on this subject, which I have cited in this article, shows this to be the truth. Many heavens are spoken of in the Old and New Testaments (Gen. ii. 1; 1 Kings viii. 27; Psalm cxlviii 4; 2 Cor. xii. 2; Ephes. iv. 10). We are not informed in which one Satan was while he was an angel of light; but we know that all God's elect people, like all His elect angels, will be kept forever from falling and perishing, by His almighty, unchangeable, and everlasting grace (Rom. viii 28-39; John x. 27-30; xvii. 2, 3, 24). S. H.

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### NECESSARY WRITINGS.

Eld. Hassell is writing some articles that are necessary to be written. The subjects are mysterious, but the doctrine of the Trinity, Incarnation of Christ, etc., the church has held to through all ages, and much has been written upon them, though they are not understood, and will not be understood in this world. I have read much on these subjects, and though I do not understand them, I know enough of them to know when a man is trying to introduce a heresy in them into the church. I know that Christ is not a myth as a man, that he suffered as a real man, which he was, and that it was not fictitious; and I know also that he was God manifest in the flesh. His humanity is a great comfort to me. But these articles are not interesting to all of our readers, but I beg such to bear with them a few numbers longer, and our dear brother will, God willing, write us some experimental and practical articles.—R.

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An article from E. A. Norton, and the Experience of Eugenia Jackson, have been unavoidably crowded out of this issue.—PRINTER.

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### 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

## THE TEN VIRGINS.—MATT. XXV.

The parable of the ten virgins was spoken, as it seems to me, by Christ as if he had been preaching from the 13th verse of the chapter, which reads, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." He had been discoursing on the subject of being ready in the previous chapter, and had said, "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."—Matt. xxiv. 44. And as if to illustrate and make plain his meaning, he spoke the parable of the virgins as showing how it would be at his coming; how, that as some of these virgins would be ready and enter with the bridegroom into the marriage, and that others, equally as pure morally, would not be able to enter in, so it would be at his coming.

The virgins were used to show that even religious people would be disappointed, for these virgins represent professors of religion. They all had lamps and took their lamps and went forth to meet the bridegroom; and they all waited, and slumbered and slept while the bridegroom tarried.

But there was a difference between the wise and the foolish virgins; a difference that showed the wisdom of the one set and the ignorance, presumption and foolishness of the other set. The wise virgins had a consciousness of their needs, and took oil in their vessels with their lamps, but the foolish virgins felt no such need, and took no oil with them. And it all depended upon having the oil when the midnight cry arose, for without it they would have all failed. When the critical hour arrived the light of mere letter profession expired with the expiring midnight hour; it did not and could not shine unto the perfect day.

And that will be the case at that day when the Son of man cometh; it matters not how brightly our professions have shined, nor how confident we are that we will be accepted, the light of our righteousness or of the law, will not hold out to the kingdom of heaven. We must have grace to hold out to the end and to the other world, and to link us on to it, or all our works and professions will be only a sounding brass and a tinkling symbol.

The lamps of the wise virgins or the believers in spirit, which they represent, burned brighter at the midnight hour, for they trimmed them. Like the widow's meal and oil (1 Kings xvii), the light did not give out, but her meal and oil lasted until the Lord sent rain upon the earth; because God had said it would and she believed Him and was leaning upon His promise or grace; she was living upon something that could not fail; and that is what we must have.

The foolish virgins no doubt went forth boldly and confidently to meet the bridegroom, having no doubt of their acceptance. When I was a boy, there were many people about Macon, Ga., who put on their robes and went forth to meet Christ, as it was said He was going to make his advent on a certain day. But he did not come, and if he had come may it not have been with them as with the foolish virgins?

The foolish virgins went and bought oil and came back, but the door was shut. They cried "Lord, Lord, open to us," but he answered and said, "Verily I say unto you, I know you not." The door of salvation will never open to those knocking in their own righteousness, for Christ does not know them; they are not his sheep, for he knows his sheep and they hear his voice. Those foolish virgins were not regenerate persons; they were not known as such by Christ; the wise virgins were, and were accepted as such, and entered in to inherit the kingdom prepared for them from the foundation of the world.—R.

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## REVIEW.

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PRINCIPLES AND PRACTICES OF THE REGULAR PRIMITIVE BAPTISTS, by Eld. James H. Oliphant, Pimento, Indiana. Price, 75 cents.

This is a neatly-printed volume of 444 pages, containing a clear statement and an able defense of the doctrine and order of the Primitive Baptists; the Providence of God; Total Depravity; the Will of Men in Nature against God; Election and Predestination; the Atonement, Various Covenants; God the Author of Faith; Sanctification; Good Works; Fellowship; Call to the Ministry, with the author's experience; Duty of Churches to the Minister; Immersion the only Baptism, Believers only the Proper Subjects; the Design of Baptism; the

lord's Supper; the Deacon and his Duties, and his Ordination; the Ordination of an Elder; the Doctrine of the Resurrection; Thoughts of Death and Heaven; Church Organization; Advice to Children. It is a valuable work, plainly written and interesting. Buy it. Address as above.—R.

[TO BE CONTINUED.]

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## EXTRACTS.

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GODLINESS A GREAT MYSTERY.—1 TIM. III. 15, 16; v. 15.

"The Church of God," as it is there styled, is said to be the Pillar" and "ground of the truth." (1st) As a pillar, she stands as a monument, a sacred old memorial, built up of God's, and governed, supported and inhabited by Jehovah. It is God's building and "spiritual house." (2nd) The ground, or rich soil, of all revealed truth. The truth concerning godliness is committed to the church to keep, preserve pure, and to walk in as a law and rule of her life, and for her to stand united in the principles of, to be rooted and grounded in like trees in deep, good soil, defying all raging storms, resisting "every wind of doctrine." She is in this world exclusively the custodian of sacred truth; and conspicuously the pillar and ground of the truth; an heavenly institution founded in God's truth, and holding it in public exhibition in preaching and example of life, regulated by the truth of the gospel. Godliness is Christianity, as it was taught by Christ and his authorized apostles. And this Christianity is, and always has been, a mystery to mortal men, for human reason is not able to understand and search it out. If reason could find it all out and explain it, then it would cease to be "mystery" and "marvelous light." It is above all reason and the light of nature, though not contrary thereto. It may be termed a mystery of godliness, because designed to promote and develop goodliness. It is a revealed mystery, not now shut up and sealed from men, and yet does not cease to be a mystery because it is partly revealed to us. We know in part and prophesy in part, as yet. Now, primarily and essentially, what is this mystery? It must be Christ. The things concerning him make up the mystery of godliness. Six principal things pertaining to him are spoken of in the text (v. 16). They are fundamental things of grace and godliness.

*I. God was manifest in the flesh.* God, the supreme Jehovah, did reveal himself in the humanity of his Son; so that Christ was Emmanuel, which means God with us. God in Christ among the people of our poor, wicked world, and showing himself present among suffering mortals by his mighty works in and by his Son. That Son was made flesh, and the fullness of the Godhead dwelt

in him bodily. Until the Son came in the flesh, such a wonder was never seen by men or angels as God dwelling in the flesh and making his habitation among men. How wonderful this mystical union of God and his Son! "I and my Father are one" (Jno. x. 30). There the adorable Son is described as "being the brightness of his (Father's) glory, and the express image of his person, (sometimes read "the outshining of his Father's glory") Every attribute and perfection of the Most High was manifest in the spotless life and miracles of Christ—by his infinite power healing all sorts of diseases, restoring the lame, halt and infirm giving lunatics their right reason. Devils departed at his command—at one time a whole legion from one man, proving it doubly plain to be a real and true miracle of Deity in Christ by suffering the devils, at their own earnest entreaty, to go into about 2000 swine feeding near by, and show that he cast enough Satanic power out of one man to destroy the whole herd of hogs in the sea. He was in Christ raising Lazarus and others from the dead, stilling the stormy winds and raging sea. Best of all, in this part of the subject, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (1 Cor. v. 19). All the "world" whose sins and trespasses are not charged to them by imputation, God, in Christ, did fully reconcile to himself, so that same world of reconciled people will be certainly saved, by the life of Christ, out of the world of the finally impenitent. As taught in Rom. v. 8, 10, 19, "If when we were enemies we were reconciled by the death of his Son, much more being reconciled we shall be saved by his life." Reconciliation by his life is the point here proven. The great Saviour of sinners is and was "God manifest in the flesh," divinity and humanity united in one Christ, composed of two natures, strangely united in one person. Being God, he was able, and all his work sufficiently valuable; and being a pure, perfect man, he was suitable to fill all his offices; sustain and act in near relations to all his people substitutively; to obey, fulfill and satisfy the whole law; to suffer, to die, to rise, to return to the throne of grace; to reign by grace till the redeemed are all finally saved and all his enemies are put under his feet.

II. "Justified in the Spirit." He had been falsely accused and calumniated as a sinner, disgraced as a malefactor in his death but in his resurrection by the Holy Spirit, he was acquitted of all charges and reproaches. He was made sin for his people, and did bear their sins in his own body; but in his death he so "finished transgression and made an end of sin" (Dan ix. 24). He "died unto sin once," that when quickened in and by the Spirit and resurrected again, he was justified in the Spirit. Had he not been clear of all sin and blame before the law and heaven's court God would not have released him from death and took him in the spirit to his own bosom.

III "Seen of Angels." Angels attended and were, at different times and in diverse ways, witnesses to his Messiahship, and showed to our world that he was Deity in manhood, by worshipping him, saying, "Glory to God in the highest," etc. Christ was the object of worship from both men and all good angels. We read, "Let all the angels of God worship him" (Heb. i. 6). It would be idolatry to worship Jesus Christ if he was not the true God. With astonishment then let us learn from all his angels, their superiors, how much more it is all men's duty to adore, love, worship and serve the same exalted "Lord of all."

IV. Preached unto the Gentiles. Here part of the mystery of Christ is, that he removed the middle wall of partition from between Jews and Gentiles (Eph. ii. 14). Fulfilled, made an end of the law of ceremonies, "Nailing it to his cross," never to be taken loose and restored. To effect all this, "It behooved Christ to suffer, and to rise from the dead the third day," which he did to lay the foundation for, to open the way, and furnish the warrant of authority "that repentance and remission of sins be preached among all nations beginning at Jerusalem." Whereupon he furthers a gospel ministry to the Gentiles as well as Jews—a gospel to every creature, and a church to be alike made of believing Gentiles and Jews united in one body. Thus, Gentiles, who had been formerly poor aliens and foreigners, strangers in idolatry, are peculiarly honored in Christ's gospel kingdom.

V. "Believed on in the World." The aforesaid preaching has not been in vain. The gospel, that so many of the Jews rejected, is joyfully received by the Gentiles. Indeed, the Gentiles, which had been "last" during the law dispensation, now became "first" to believe and obey the gospel, while Jews, which had been "first," became "last" now. The effectual calling to repentance and true belief in Christ Jesus was both a marvel to men and a miracle of grace (see Eph. i. 19). "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power (v. 20) which he wrought in Christ when he raised him from the dead?" Here these Gentiles believed by the aid of the power of the resurrection. For Gentiles, who hated Jews, to believe on and trust a crucified, disgraced Jew to be their eternal Saviour, contrary to all their prejudices and religious training, was a great mystery of godliness.

VI "He was received up into Glory." This is put last, seeing that this the crown is placed on his holy brow; yea, and all his obedient life, vicarious sufferings and death, are crowned with glory and all heaven's approval. In being received up, he went as our "forerunner" and the first fruits of all that belong to him. His reception in heaven is the certain pledge that all his redeemed children will be received up into the same glory with him. As the first fruits are holy, so must the lump be holy.

This last item of the mystery of Christ has a large scope. His being received up from earth into glory at the right hand of God

includes and unites at one view before us his mediatorial work in both worlds. He continues in his offices, yet a High Priest and Advocate for the "house of God" in the court of heaven—still Prophet, a Teacher of human hearts, a glorified King of kings and Lord of lords. Received up "far above all principality and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. i. 21-23) He exalted in his offices yet remains in his close relations to his church. It is his body he the head over all things to the church. He is instructed, with all power, to manage all its affairs in providence and in grace, and seemeth good to him. The same power that made the world protect and supports the church united to him, her Husband, Shepherd and Friend, that sticketh closer than a brother. This close relation, this fond and happy union which subsists between the Head and his members, insures his tenderest care, his ceaseless love, and their final and eternal felicity. J. T. OLIPHANT.

*Ft. Branch, Ind.*

RIVERVIEW, ALA.—*Beloved Sister Allen*: I will not longer resist the impression I have had for several days to write you. I do so often think of you and the dear brethren and sisters at Hephzibah, and wish that I could see you oftener. Bro. Beaman was up near me the other day, but I did not know it till he was gone. It was my intention to have been at Hephzibah last meeting, but sickness prevented me. I have been housed up with the grippe for the past nine days—have had a tight spell of it—but am now improving, and hope to soon be out again. Margaret is almost bed sick with cold, and Nannie also, but the children all go to school every day—even to Carrie. I have to sit here and read and study, and grieve over my past life, and long for the joy I once possessed, but now slipped away and gone, I know not how. When I look back on my past life it seems to have been a mixture of joy and sorrow, and what little time I have been permitted to eat of the "hidden manna," it has been with "bitter herbs," so much so that I seem to remember the bitter more than the sweet. It seems to me that I am going down the decline of life at a rapid rate, and I sometimes feel that I am almost at the end of my journey. The friends and the dear ones that once cheered my drooping spirits are gone, and some of them forever. The flowers have all faded, and the songs of the birds that once wafted their sweet melodies to my soul have all fled, and all seem to be wrapped in the silence of death, and I seem to be left alone in the wilderness to roam, with no sweet voice to gladden my poor heart, and no song of praise to thrill my soul with joy. Once I was all bouyant with expectation and joy; my children were around me, brethren and friends seemed to appreciate and love

me; but the ruthless hand of death has snatched from me my loved ones, and hath taken them one by one from my embrace. Their sweet songs and voices and features still linger in my memory with a dash of grief and emotions of sadness. Friends and brethren that were once dear to my heart are separated from me by distance; some are gone to their eternal home, while some have forsaken me and proved unfaithful. So one by one the flowers have all been plucked or marred, so that I find but little in this world to live for. Why grasp at the fleeting shadows, or catch so eagerly at the flowers of earth, when fading and decay is so indelibly stamped upon all, and ere we are aware of it, they are forever gone from our grasp and vision, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flowers thereof fadeth away. But the word of the Lord endureth forever, and this is the word which by the gospel is preached to you." Thank God, here is something enduring; but—

"How hard it is when we are poor,  
And those who loved us love no more."

"Time is winging us away  
To our eternal home,  
Life is but a winter's day—  
A journey to the tomb.  
Youth and vigor soon will flee,  
Blooming beauty lose its charms,  
All that's mortal soon shall be  
Enclosed in death's cold arms."

But what a blessed hope and assurance after all, that

"There is a place of hallowed peace,  
For those with cares oppressed,  
Where sighs and sorrowing tears shall cease  
And all be hushed to rest.  
'Tis there the soul is freed from fears  
And doubts which here annoy;  
There, they that oft had sown in tears,  
Shall reap again in joy.

"There is a home of sweet repose,  
Where storms assail no more;  
The stream of endless pleasure flows  
On that celestial shore.  
There, purity with love appears.  
And bliss without alloy;  
There, they that oft had sown in tears,  
Shall reap again in joy."

I feel to know of a truth this morning that all earthly joys are *only borrowed*, and that sooner or later we shall have to give them all up. These are the things that "are *seen*, and are temporal," but the "things that are *not seen are eternal*." Is it not strange that the only things that are eternal are the things that we cannot see now? "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." Then

"*Fade, fade*, each earthly joy,  
Jesus is mine."

Deny me every earthly blessing; take from me friends and loved ones; take life itself, but give me Jesus.

"Thou, O Christ, art all I want,  
All in all in Thee I find."

Jesus Christ, the antidote of sickness, the antidote of sorrow and afflictions, the antidote of poverty, the antidote of trouble, the antidote of *death itself*. Jesus, the friend of the friendless, the helper of the helpless, the strength of the weak, the riches of the poor, the beauty and fragrance of the blighted and decaying humanity, the "tried stone" that fills up the *vacuum* in our bleeding hearts, the father of the fatherless, the husband of the poor widow, the companion of the forsaken and disconsolate.

O, my dear sister, my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, "For he that is mighty hath done to me great things, and holy is his name." "He hath holpen his servant Israel in remembrance of his mercy." But I must come to a close. "Out of the abundance of the heart" and from the depth of my soul I have written. I have greatly rejoiced while writing, and hope this will find you in a frame of mind to appreciate the blessings of Divine grace.

We have moved into an old store-house just across the road, poorly fixed, but hope we are thankful it is no worse.

May the Lord bless you for Jesus' sake.

H. J. REDD.

TACOMA, WASH., 1894—*Eld. Respass. Very Dear Brother in the Lord*: As time passes on, and we are continually changing places, I feel like writing you a few lines from this place (Tacoma). Since I last heard from you, we have been at San Diego, thence to San Francisco, to San Jose (pronounced San Ho-say), Santa Cruz, Del Monta, through the beautiful Santa Clara valley, visited the Lick Observatory on top of Mt. Hamilton, and viewed the comet and some of the planets through the largest telescope in the world (they say); then at Portland, Oregon, and now at Tacoma, Wash., on the south point of Puget Sound, thence to Seattle, a little further up the Sound; then we think of boarding the train for Cincinnati, a trip of five or six days and nights. We are on a long trip of about seven thousand miles. We have passed through a great variety of clime and country—country abounding in all the various productions for man and beast—where the alfalfa, a species of clover, produces a crop every six weeks of hay of two or three tons per acre, potatoes weighing six and seven pounds each, and other things in proportion; lands of flowers and roses, and deserts, where nothing grows; where perpetual silence reigns, and the drought and the heat of the sun hold eternal reveries; through vallies two hundred feet below sea-level, and mountains whose tops are capped with eternal snows and ice 14,000 and 15,000 feet above the sea, where you may stand thus below the sea level, in the sweltering, torrid sun, and upward look toward that source of light and heat, and see the snow-capped peaks—the home of the glaciers or rivers of snow and ice. Here the two extremes appear to meet—the torrid heat over capped with arctic cold. Any variety of temperature desired, only go up a little higher or down a little lower. At one time we are in per-

petual verdure and flowers, surrounded with apples of gold, and abundance of productions untold, and unbeliev'd when told; then again in desolation and waste—only a matter of altitude. I stand here in sweltering heat viewing Mount Tacoma covered with snow apparently from base to top. Among and between these mountain ranges, in the valleys below, are beautiful lands, as even as a floor, which when irrigated and cultivated, produce so bountifully that to tell it challenges belief and the credibility of the speaker. Were I a younger man, I think I would take Mr. Greeley's advice and go West and grow up with the country. The glory and the grandeur of the United States of America is imposing to know and to conceive. But I did not expect to write a history of our journey. We are quite well, and have enjoyed our trip very much, but I begin to feel that I would like to be with our people, and visit you again in the South, and hear you tell, not of the mighty works of God in nature, but of the greatest of all his works in grace. The first is the manifestation of the word of this power, the other of his grace.

Hoping prosperity, health and happiness attending you and all,  
I remain yours to serve, in fellowship and love,

DANIEL HESS.

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## OBITUARIES.

### DEWITT PURIFOY BLAND

Was born December 6, 1887, and died December 9, 1893, aged six years and three days. The darling little sufferer died of blood poison. How much I do miss his darling, loving little face. None knew him but to love him. He said one day to me, "Mamma, I love all Baptists—I'm a Baptist," and with his little arms around my neck he said, "Mamma, when we die we will go to heaven, won't we? and won't die any more, will we?" Then he said, "I wish I could die when you do." But alas! he has gone from me. He was the idol of his papa's heart, he being the youngest. But it is God that has bereaved us, and let us bow in humble submission and try to say, "Thy will be done." Bro. Athey preached his funeral from Matt. xviii. 1, 2.

A loving babe from us is gone,  
A voice from us is stilled,  
A place is vacant in our home  
That never can be filled.

Z. A. and H. T. please copy.

HIS MAMMA.

B. W. HOWARD.

We, the Primitive Baptist church at Bethel, use these expressions in remembrance of our beloved brother, B. W. HOWARD, who departed this life in December, 1893. Bro. Howard became a member of this church May 23, 1885, and was baptized by Eld. J. S. Baxley. Since that time he has been constantly contending for the faith once delivered to the saints. He was always at his meeting and ready to serve the church in any way his abilities would permit, with all lowliness and humbleness of spirit. He was always ready to extend a helping hand to those in needy circumstances, in body or in mind; he was a trusty brother in all his dealings, both in the church and as a citizen. He left a wife and six

children, whom he served with love and kindness. We cannot express the loss his death was to them as a kind husband and father. He was liked by all who knew him, and is greatly missed in the church and the community in which he lived. He was about forty years of age, and was a good exemplar in all his acts. His place in the church is hard to fill. We cannot express the loss his death was to us in the church, and his kind, humble presence is greatly missed by us when we meet without him. But in all our grief and sorrow, we have the testimony which prompts us to believe that he has gone home to that kingdom which has no end, where the wicked cease from troubling and the weary are at rest, which is a comfort to us in our sorrow. His death was caused by pneumonia. He had all the medical assistance that could be given, with the kind attention that a wife and friends could give, yet the Supreme God thought best to remove him from our midst.

WARREN M. BULLARD, Church Clerk.

#### DEACON JAMES R. STEVENS.

DEACON J. R. STEVENS died at his home in Russell county, Ala., February 27, 1894, in the eighty-seventh year of his age, in the triumph of a living faith in Jesus, and in the fellowship of the Primitive Baptist church at Union, near his home. For sixty-six years he had been enabled, by the grace of God, to maintain an unblemished Christian character and fellowship among the Baptists, having first united with them at Crooked Creek, Putnam county, Ga., in 1828, and was baptized by Eld. Richard Pace. This was several years before the division of the Baptist denomination on the Missionary question. He remained steadfast in the original faith and practice of the Baptists till death. During the last years of his life, Bro. Stevens was deprived, by age and loss of sight from attending his church meetings with that regularity that generally characterized his life in former years. Fifteen children were born to him, eight of whom had gone before him to the grave. An aged wife and seven children yet remain—three by his first wife and four by his last. After appropriate burial services by Eld. J. T. Clayton, his earthly remains were laid to rest in the Union church cemetery, to await the resurrection of the dead. By his grand daughter,

*Opelika, Ala.*

MRS. OPHELIA ALLEN.

#### JOHN W. CONNOR.

DEAR BRO. RESPESS: Though painful the task, I feel it due to the memory of my dear husband, Mr. JOHN W. CONNOR, to ask space in the MESSENGER for the sad news of his death. On January 15, 1894, after intense suffering of nine days, from pneumonia, he fell asleep in Jesus. O, could we bear up under such sore trials without this evidence, and strength given by our blessed Saviour? A few hours before he died I told me that he was going home, and asked me if I could go with him, and I told him he was at home, and he said "No, no; this is not my home; I can't stay here;" as he pointed heavenward he said, "My home is up yonder," and continuing, said "the road he was traveling was rough and steep; that it was very narrow, and it would not do to turn to the right or to the left, but when he got to the end of it all would be well." His life as a Christian could never be doubted. He joined the Primitive Baptist church at Shoal Creek, Newton county, Ga., in June, 1873, and he often told me that he could look back with consolidated thoughts to the time when he was relieved of his burden, and these words were forcibly impressed on his mind, "Ye know you have passed from death unto life because you love the brethren." Three weeks before he died, as we were on our road homeward from his last meeting at our church, he told me he had hoped to live to see our children love the doctrine he loved, and follow the example he had set, but said he would never have that pleasure, as he did not think he would live long. During

he war he lost his father, Mr. John Connor, and an only brother, and he was left as all that was left to take care of his widowed mother, and he has left her, myself, three sons, two daughters and three grand children to grieve over the separation. The stroke is O, so great, and realizing my lonely state, I can only flee to a God of tender mercies, and may He bow us in humble submission to His will. He died in his forty-seventh year, and at his burial, in Hillsboro, Jasper county, Ga., the most appropriate remarks were made by my dear father, Eld. D. L. Hitchcock, from Cor. xv. 49: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Dear Christians, pray for us.

Yours, in deep sorrow,

LIZZIE CONNOR.

#### MRS. MARY GUNTER.

Fell asleep sweetly and composedly in Jesus, Mrs MARY JANE GUNTER, at her residence near Logansville, Walton county, Ga., May 22, 1894, aged fifty-five years, one month and eleven days. She was born near her residence, April 11, 1839. She was a daughter of William and Eliza Robertson, late of Walton county, Ga. She was married to Eld. James M. Gunter, January, 1866, with whom she lived happily until his death, in April, 1888. She was baptized into the fellowship of the Primitive Baptist church by Eld. F. M. McLeroy, at Sorrel's Springs, Walton county, in August, 1876, and ever afterward lived an exemplary life, adorning the profession she had made by an orderly walk, by a pious and godly conversation. At the time of her death she was a member of Gum Creek church, in Walton county. It can truthfully be said that she discharged her duties faithfully as a wife and helpmeet, as a church member, and in all the relations of life. She never had any children of her own, but a good deal of her time she had other children with her to whom she was devoted, and they to her. She and her husband took a niece of her's, Sarah Francis Robertson, at two years old, from her mother's grave, and raised her as their own child, caring and providing for her until 1884, when she was married to Mr. W. A. Boss, and from the time they were married they lived by, and for eight years in the house with Sister Gunter, waiting on her day and night, administering to her comfort—never tiring—making any and every sacrifice necessary for her comfort. Two children never were, nor ever could be, more devoted to their own parents, than they both were, and it was fully reciprocated, for it appeared that no parent could be more devoted and untiring in trying to make them happy. Each was blessed of the Lord to the other.

The subject of this notice was a constant sufferer for ten years with rheumatism, suffering so terribly that her hands, arms and legs were drawn out of shape; has not walked for ten years, and for six years not able to help herself on or off the bed; and combined with this, she had consumption, which ended her existence on earth. But, notwithstanding that, not one word of murmuring or complaint ever escaped her lips; always saying it was all right; speaking to the comfort and encouragement of others. The good Lord evidently blessed her with grace and strength according to her trial. She leaves four sisters and two brothers, and a host of relatives and friends to mourn her loss. By request, Eld. J. F. Alman was present and preached a comforting discourse from the text in Job xiv. 14, "If a man die shall he live again? I will wait all my appointed time till my change come," after which her remains were deposited in the family cemetery by the side of her husband and parents, there to rest until the final resurrection of the just. May the God of all grace be with the sorrowing ones, to bind up the broken heart and sanctify this dispensation to their good and his glory, is the desire of the unworthy writer.

JOHN N. HURST.



# Victor Bicycles

Six grand models for '94—beautiful all.

But one grade—the highest—on every wheel a Victor.

Our improvements for '94 are important, but not radical. Catalog for detail.

Victors have again “made the pace” in cycle advancement, and we keep in touch with the public as makers of the leading bicycles of the world.

See the '94 Victors. Look them over carefully and compare with other. That's the test that makes Victor rider

OVERMAN WHEEL CO.

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DENVER.

## JOSEPH MALCOMB THOMAS.

Little MALCOMB, youngest son of W. L. and S. E. Thomas, died with typhoid-pneumonia, February 25, 1894, near Adairsville, Ga. He was sick twelve days. For the first three days of his sickness he would repeatedly ask his father and mother to take him home and sing "Sweet, Sweet Home" for him.

The burial services were conducted by Eld. Sharp, using for a text Thess. iv. 15. Hope the dear father and mother may be as David was when by faith he could say, in reference to his dead child, "I shall go to him, but he shall not return to me."—2 Sam. xii. 23.

MRS. ELIZABETH CASEY.

## SOME INTERESTING CORRESPONDENCE.

CRAWFORDSVILLE, IND., March 20, 1894.

*Electrolibration Co.:* GENTLEMEN: Inclosed I hand you some correspondence from Eld. Sylvester Hassell, A. M., a great preacher, and author of a valuable "Church History." The contents will doubtless prove gratifying to you. Yours truly,  
D. BARTLEY.

WILLIAMSTON, N. C., March 12, 1894.

*Dr. D. Bartley, Crawfordsville, Ind.—*DEAR BROTHER: I herewith enclose you two testimonials in regard to the Electropoise; the first, after a few months, and the second, after nearly three years' use of the instrument. I know nothing equal to it in the *Materia Medica*.

Yours sincerely,

SYLVESTER HASSELL.

WILLIAMSTON, N. C., March 9, 1892.

I have found more relief in Bright's Disease from a few months' use of the Electropoise, than from all Patent Medicines, Physicians' Prescriptions, Mineral Waters, "Faith Healing," and a winter's residence in a warm climate.

SYLVESTER HASSELL.

WILLIAMSTON, N. C., March 12, 1894.

During my recent tour in Texas, Louisiana, Alabama, Georgia and South Carolina, while traveling about five thousand miles and preaching day and night, I was blessed of the Lord to receive wonderful strength and ease and sleep, great relief for my kidneys, heart and nerves, from the Electropoise. I have taken no medicine, and I am far better off than when I took twelve doses of doctors' medicine and half a gallon of Lithia Water a day. I weigh one hundred and seventy-five pounds, and my complexion is that of perfect health.

Physicians owe it to the high demands of their noble calling, and to the cause of suffering humanity, to test the virtues of Electropoise with carefulness and impartiality. I wish that every family owned, and would properly use the instrument.

I am not an agent, and have no connection with the Electropoise Company, and have no other motive in writing these testimonials than a desire to relieve suffering.

SYLVESTER HASSELL.

Investigation invited. Consultation and advice FREE. Descriptive books mailed to any address.

ELECTROLIBRATION CO

45 Gould Building, Atlanta, Ga., or 345 Fourth Ave., New York.

## A MAGAZINE FREE.

To the first person in every county in each State, who sends me 52 names of reliable citizens who take medicine, or have ailments, and their post office address, I will send to that person the **American Pen and Stable**, my monthly Stock and Farm Journal, FREE, six months.

Butler, Ga, May, 1894.

Z. D. RESPESS, Proprietor.

## ONE PAIR.

I have one pair of **Duroc Jersey Pigs** left from the Spring sales, that are very fine. I offer them now for \$18.

Z. D. RESPESS, Butler, Ga.

THOS. GILBERT, PRINTER AND STATIONER.

COLUMBUS, GA.

PARTICULAR ATTENTION GIVEN TO PRINTING ASSOCIATIONAL MINUTES.

## NO APPETITE.

**Terrible Sleeplessness Growing There.**

**When on the Verge of Insanity, He  
is Saved by Bragg's Best  
Blood Balm.**

The following letter from T. I. Pirkins, of Folsom, Bartow county, Ga., states facts that seem almost miraculous. His case, however, is widely known and the marvelous cure made by 4 B. B. B. is vouched for by scores of the most prominent people in his city. What 4 B's did for him will do for any sufferer:

"Gentlemen, I have been troubled greatly for the past two years with my heart, and at times I thought that my days were numbered. I had tried very nearly everything to give me a little relief, taking one bottle of



T. I. PIRKINS.

medicine after another, but all in vain. I began to think there was nothing on earth that would cure me. I would go to bed and for three or four hours would roll and toss about, moaning with pain; I would do this every night in the week. I thought it would drive me into insanity. I was nearly dead for the loss of sleep, and had it not been for Bragg's Best Blood Balm, I would have lost my reason. A friend recommended it to me and I cannot speak too highly of it for the good it has done me. It is worth its weight in gold, for it has brought new life into me entirely, and I am feeling what a good and honest medicine can do."

4 B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or if by mail the money must accompany the order. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county and Territory in the United States. Call on or address H. C. BRAGG, or 4 B. B. B. Co., Connorsville, Ind. Eld. CHAS. M. REED, General Agent, Bank Block, corner Fifth street and Central avenue, Connorsville, Ind.

## DOCTORS ASTONISHED

**Something They Cannot Understand  
or Explain.**

Now and then you hear something that is so perfectly and exactly true to nature that its description by one person would be most exactly as most other people would give it. The following is a case in point and you will see that the description would almost exactly tally with your own. The lady's name is Mrs. W. A. Truitt, of Franklin, Williamson county, Tennessee:

"Years ago," she said, "I was in a position of complete physical and nervous prostration, had but little appetite, severe indigestion, stomach distended with gas, constipation, palpitation of the heart, sleeplessness, pain in back of neck and base of brain, a



MRS. W. A. TRUITT.

was so nervous and despondent that life was a burden. As a result of this condition other weaknesses peculiar to my sex came upon me, until I was utterly wretched. After much medical treatment and constant failure, I was induced to try Bragg's 4 B. B. B. It was in a faint hearted way at first with little hope, but I soon began to sleep better, my digestion improved, and the pain in my head became less severe, and gradually gained strength until I felt as if I had been extricated from a pit of abject darkness and despair and emerged into the sunlight. Bragg's Best Blood Balm saved me. Very many of my friends to whom I have recommended the remedy can attest to similar results in their own cases."

Vol. 16.

No. 8.

# THE GOSPEL MESSENGER

AND

## PRIMITIVE PATHWAY,

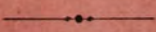
BUTLER, GA. A.



PUBLISHED MONTHLY.

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

AUGUST, 1894.



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*Money should be sent by Money Order or Registered Letter.*

*Be certain to write names and post-offices plainly.*

*Subscribers not receiving the Messenger should notify us.*

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

SEND TO Z. D. RESPESS DRUG CO., BUTLER, GA.,  
IF YOU CAN'T GET IT NEAR YOU.

## AN INVALID CURED OF INDIGESTION.

“If this bottle of GRAY BEARD was all there was in the world, and I knew that I could get no more, I would not take \$1000 for it, as poor as I am.”

July 4th, 1894.

ABRAHAM WAINWRIGHT.

(Member Eld. Respess' Church.)

RESPESS' GRAY BEARD IS WORTH \$1.00 A  
BOTTLE; 6 BOTTLES \$5.00.

A MALE LEFT.—Only one Pig left. It is a male, three months old, good size, red, pretty; \$10.

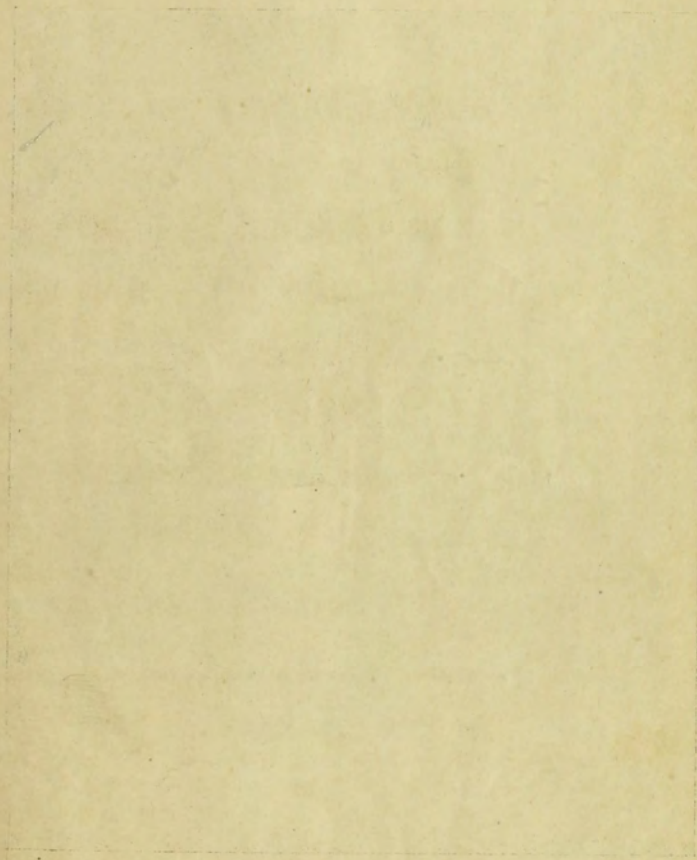
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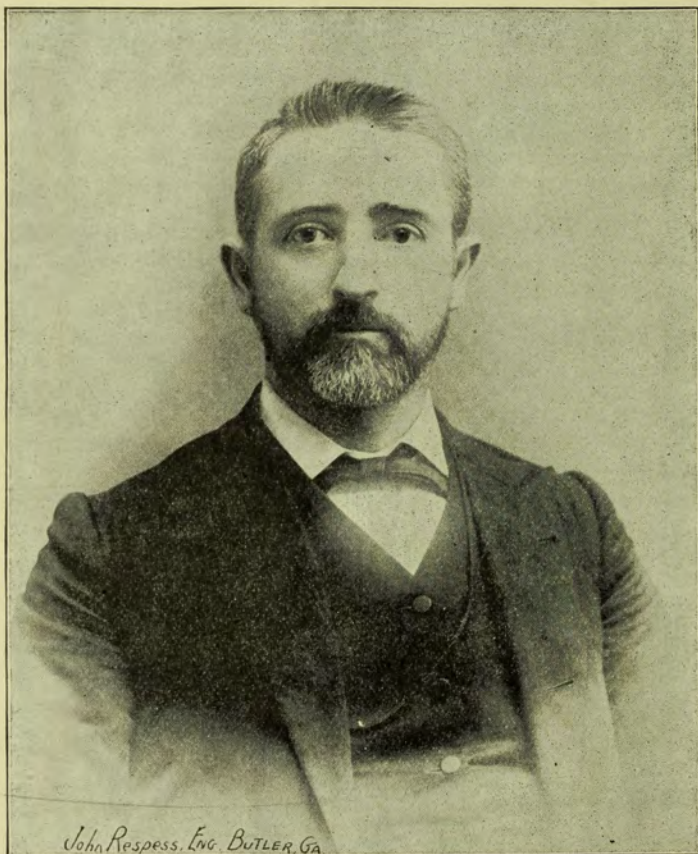
I received 10,000 names last month through my offer. I make the same offer to the women this month. Send me 52 names of persons who are ailing or take medicine, and if you are the first from your County, you will get free 6 months my magazine.

Z. D. RESPESS, Butler, Ga.

THOS. GILBERT, PRINTER AND STATIONER,  
COLUMBUS, GA.

PARTICULAR ATTENTION GIVEN TO PRINTING ASSOCIATIONAL MINUTES.





**SYLVESTER HASSELL, Williamston, N. C.**

# THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 8. BUTLER, GA., AUGUST, 1894. Vol. 16.

DEAR BRO. RESPESS: The MESSENGER for July came to hand on last night, and to-day I have given some time to reading its pages. I must say that the editorials are very comforting to me. I do not know when I have been made to rejoice more in reading than I have in reading them. The question at the head of Eld. Mitchell's editorial has often been asked me by those who do not love the truth, and I have answered in the same manner as he has, and have illustrated it this way: "If a man commit a crime and the officers of the law, in the just execution of that law, put that man in prison, that it is no man's fault that he does not come out of prison, but he is the one to blame for committing the crime that put him there." We know that the law is of no force against an innocent man, and if one be put in prison, as soon as it is manifested that he is innocent, the doors of that prison cannot remain locked against him, for it would be a violation of all constitutional power to keep an innocent man bound. But I have sometimes turned the muzzle of this gun the other way, and touched her off as follows (that is, to the person who asked the blasphemous question): "Now, sir, you admit that this person is justly in prison for crime in open violation of a holy law?" Answer, "Yes." "Now then, if you go to him and teach him if he does not break out of prison, but remains there and suffers the penalty of his crime and is hung, are you not teaching him to violate the law in another point, and add sin to sin?" The answer has always been, "Certainly." Then I have said, "But this is the way you Arminians do; you see a man has openly violated God's holy law, and is therefore under the curse, but you teach him that if he remains there and suffers the penalty it is his own fault, and never tell him the truth of the matter at all."

Bro. Respass, this is true, this is all that Arminian teaching does. But how about grace, the doctrine of Jesus, Paul, Peter, Jude, John, and the Primitive Baptists until this day? What did they teach, and what do we teach? Jesus said, "I came to do the will of my Father," and that will is, "Of all that He has given me I should lose nothing, but raise it up again at the last day." This was and is the Father's will concerning His Son and His bride. He says, "I came to do it," and He finally says, "It is finished," or I have done it. According to this, the words of

the angel, "He shall save His people from their sins," were carried out to the fullest measure, and to the ends of the earth. The apostles all agree fully with this doctrine, that salvation is altogether by grace; that Jesus, in His death, paid the full price that the law demanded of the sheep, and that therefore every sheep—little one in Christ—is innocent before the law of divine justice and not one sin is charged to them. How can the prison hold them? Jesus has said, "Behold I and the children that thou hast given unto me." If He is accepted, shall they not also be accepted through the same intercession, made by the same breath? Divine justice cannot do otherwise than accept them. How can the prison hold them, since He who has fought the battle for them has led captivity captive? If he has led captivity captive, has He not the right and power to set the captives free? This was why He came into the world. "The spirit of the Lord is upon me because He hath anointed me to preach deliverance to the captives." Preach *deliverance!* What glorious news to the prisoner, "You are free; there is no law against you now; I have paid all that you owed; you owe it to me, but I freely forgive it all and will never remember it against you any more. Your battle is fought, the victory won, and your sins and iniquities are all forgiven you; GO OUT FREE." "If the Son shall make you free, you shall be free indeed." This is what they preached to sinners. They did not teach them to violate the law of God any further, and thus add sin to sin, but that Christ had fulfilled all for them. Bro. Respass, what do you preach? I never saw you, but I hear you say, "That same doctrine." Why? Because it is all your salvation. That is what Bro. Mitchell preached in that good editorial (I wish there had been more of it); that is what every Primitive Baptist preaches, and he does not do so because Paul did; no, he does so because he has been so taught by the Holy Spirit of God. It is the way he has been saved, and he cannot preach it otherwise. The prison cannot hold this free man, for it would be a violation of the laws of divine justice, the constitutional law of heaven, and therefore would be an impeachment of the holiness of Jesus and the Holy Ghost, and of the entire Godhead, and the devil would reign supreme.

I was very glad to read Eld Hassell's editorial. His views concerning the origin of the devils and sin are exactly my views. I had much trouble over this once I read the charge of Paul to Timothy before God the Father, and the Lord Jesus Christ and the elect angels. I said, now if there are elect angels, there were certainly non-elect angels, and my mind became troubled to think that some *created angels* had been in heaven and could not stay there, but were cast down to hell. I said, "If I am lucky enough to get there, what assurance will I have of staying there?" and thus I was troubled. But there has been quite a change in me since that time, though that has been since I have been engaged in the ministry. Here, my brother, is where the sweet doctrine

of election began to be explained to me. The answer came in this way: Heaven is for the elect of both angels and men, but hell for the non-elect of both angels and men. I here saw that it was not nature in either angels nor men that made the difference, but that it was election in both cases. I was here taught that all angels were alike, but because of election some kept their first estate, and for the want of election, others fell and kept not their first estate. This showed me that the whole of salvation, both in being received and being kept, was by the election of grace. Here I was made to love election better than anything in this world. Another thing I learned here: that I was not going to heaven, and from that time I have preached it that way; and I say now that I never expect to go to heaven; I do not preach nor do any other thing that I do with that expectation. It is one of the foolishest questions to me, "Don't you want to go to heaven?" I have been taught in my experience that heaven has come down to me, and that heaven, by the electing love of God, will take me home to glory. This is the only way a poor cripple like me, full of ignorance and sin, will ever reach that blessed abode.

But I did not think to say anything, only to let you know that I love all four of those editorials. I hope you all may always be enabled by the grace of God to write just that way.

Your brother, in this faith and hope,

Newport, N. C.

L. H. HARDY.

"Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure."—1 Tim. v. 22.

DEAR BRO. RESPESS: I now take up my pen to write a few lines for the MESSENGER. I have been impressed to write on the above Scripture, and if I know my poor heart my desire is that it will be for the good of God's little poor; and if you should give it space and if God's little poor should receive any comfort, give our God all the praise.

All who have read both Paul's epistles to Timothy—those who have been made to know or receive them by the Holy Ghost—are the characters that the Apostle Paul was writing to. His son, Timothy, in the gospel, without this knowledge, cannot understand it; it is a dead letter to any others; all the natural mind can understand is the letter. "Lay hands suddenly on no man." Now, Timothy was one of those characters whom God had called and qualified for the ministry, and in reading both of the epistles you will understand Paul was instructing him, or admonishing him of the duties and the responsibility resting on him as a faithful minister of Jesus Christ; and the warnings you will understand by reading both letters, also of such persons or characters he would be surrounded by. I think there is more instruction given by the Apostle Paul to the ministry to Timothy than in any of his epistles; that is on the one point.

Now, Bro. Respass, I will not go into all the details, as it would take up more space than profitable, but bear by touching some of the important parts of the above Scripture. Now, God has placed the gifts in the church as pleases himself, and of different gifts and their place, and every gift God himself qualifies and sets apart too in its place for the edifying of the church, or Body of Christ. Now, God never makes any mistakes in calling or qualifying the gifts for their place, but sometimes the church errs and makes a bad mistake by clothing with the authority of church. I have known such mistakes by the church, and have known the church divided on it. I am sorry to say it, but such is the fact. Now, when God makes it known to the church there is a gift, some of the members discover it. Some members discern quicker than others; some are slow to discern the gift they may think will be profitable, and urge him to get up and make a failure in the attempt; then it puts a damper on the church, also the young gift. But that ought not to discourage the church, for time will tell whether it will be profitable to the church; and, Bro. Respass, in my experience I have found that time was the best truth-teller, especially in such cases in setting forth and ordaining to the ministry, and when I see a mistake made by the church by being in too big a hurry, and have seen what trouble it caused in the church, I can say with the apostle, "Lay hands suddenly on no man." I have seen few gifts that have been clothed with the authority of the church that were a detriment, and if they had been let alone all would have been well in the place that God had placed it. Now, this is an error of the church; but I am happy to say the church does not often make such mistakes, but many of the members are the cause, especially if there is a gift, they get anxious, and urge and almost compel him to exercise. Now, the nature or temper of men are differently constituted; some have not enough conceit and some too much, and some more confidence than others. So it is the world over with all mankind. Now, I have seen young gifts that were urged too much, and that by the fault of older brethren, and often make the young gift believe that he can preach, and if he has too much self-conceit, he is sure to be ready whenever called on, and after awhile get up without an invitation to show off. Now, the members are to blame for not letting him know his place. Sometimes the church will ordain one of that calibre, but it is generally a failure and causes trouble everywhere among the churches, but when one you see who has no desire to be put forward and keeps his place and rather hear any one else and take a back seat, but desires the welfare of the church, one not desirous of being clothed with the authority of the church, feels he has all the liberty and more too, but his gift is profitable, and he feeds the church and has been tried by time—his gift is profitable. Such a gift will, nine times of ten, be a blessing to the church. Now, I will say, Bro. Respass, I will never vote for any one that has too much self-conceit, or is of a

zealous disposition, to ordain such a gift. I have known it to be done, but they were not any use to the church and always a detriment. Give such authority and they will use it and divide, even break up, any church. "Lay hands suddenly on no man, neither be partaker of other men's sins;" strive to keep peace and not side with them in their headstrong position, warn them to desist from such a course, admonish them to retract, confess your faults one to another, also to the church you have offended, and to your brethren in the ministry; not only them, but to the brethren; keep yourself pure from their sins, and those who are in the church who err from the truth by their walk or conversation; this is the instruction and admonishment to Timothy by Paul. What a training, what a school, what a teacher he had! This is a duty to all God's qualified ministers—to the young Timothies at the present time. Keep thyself pure from their sins; Timothy, partake not of them.

Now, Bro. Respass, I will close this. May God bless you and yours. Will say I am still in feeble health, but going slowly.

Yours to serve in gospel bonds,

Hampton, Iowa.

E. A. NORTON,

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BRETHREN AND SISTERS—*Most Loving of all People I ever was with:* It is not strange to me that I love the Primitive Baptists. I was raised an orphan, among other denominations, and was taught by them, and joined the Methodists. I began to read the Bible to learn how to live, and found baptism, and where Jesus said "Follow me," and I knew I had not followed him in the water; so I joined the Missionary Baptists, hoping to be right. For a long time I wandered and sought consolation from one to another, telling them my troubles, and they could not help me at all. In sorrow I sought comfort and they finally sent me to the Tuskaloosa Insane Asylum, and there I experienced, with the Apostle Paul when he was cast into prison, the revelation of Jesus, and what He suffered and was rejected. I felt like I ought not to compare myself with Christian people, for they were pure and holy, and I felt myself so unworthy. I tried to do good; I fear I tried in my own strength. Five months I stayed there and at last I came home and went to hear Primitive Baptist preaching. It was at Providence; Bro. Redd and others were present, and there was something that I never will forget; it was something new to hear preaching sound with power from on high. My husband belonged to the Missionary Baptists too, and we moved to Texas, and trials and trouble would follow wherever we went. We lost two children, and I was sick so long; it seemed like nobody ever had such trials as we had. My husband was sick so much that we thought we would come back to Alabama, where we now live, and he was ordained deacon, but still with the Missionaries dissatisfied. I thought to be immersed was all it took to make a

Baptist. There was a time that I found out better, by the help of the Lord, and my husband and myself joined the Primitive Baptists, where I hope to live as long as I live. Bro. Geo. Steuart is the preacher; sound in faith, they are few in number. I do love to read the MESSENGER. It seems that sisters can tell me of experience better than I could. I have gone through so many afflictions, and now I feel like I am blessed with the privilege to be with the Lord's people; how can I thank and praise the Lord for all his goodness and mercy? "O come, and let us praise the Lord." I remember when there was no one to care for me, and if I had died no one would have cared, but now I have five daughters, a loving husband, and of all, the consolation being united with the best people on earth. My oldest daughter belongs to the Missionary Baptists; she is not grown yet; joined while we lived in the Missionary. I hope that she will go with us.

*Five Mile, Hale Co., Ala.*

SUSAN A. E. DAVIS.

As many as believed on him were healed, believe me for the very work's sake. I was an invalid, unable to walk without help. I was carried to the water on a bed, and led down into the water by two sisters to be immersed, and it has been like as if something new has happened; no earthly power could have healed me; it was no good deed of my own could have saved me; if I am saved, it will be by grace and not of works.

SUSAN A. E. DAVIS.

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### EXPERIENCE.

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I will endeavor to write, through your MESSENGER of truth and comfort, some of what I hope to be the dealings of the Lord with me. I will be thirty years old the 24th of May, 1894, and if I have any experience in the wonderful love of the Lord to a poor, depraved man, it commenced with me when I was about five and a half years old, while attending the funeral of one of my aunts. On that memorable occasion I was asked by some power or spirit "where my aunt was gone," and it occurred to my mind that she was in heaven; and it seemed that I could realize the happiness there was in heaven for the people of God, and that people had to be good to enter there. I began to examine myself to see if I could not go to heaven when I died, and could see that a very dark cloud of condemnation covered the way, so that I could not go to heaven; and it so burdened me that I have no tongue to tell my condition. It seemed to me that I was without mother, father, brother or sister; yea, friendless, without clothing or food, and should be forever cast away from the presence of the Lord, and that the dark cloud would ever cover the presence of the Lord from me; and I felt like all the little boys I played with saw my condition, so I walked away from them to the fence, a little way behind the assembly, and sat

down in the jam of the fence. I do not know how long I sat there, but I remember trying to hold up my head and look through the darkness that I was wrapped up in; and I remember seeing my brother standing between me and the assembly, and I wondered why he did not feel as I did. One of my aunts came to me and asked me if I did not want to see my aunt before she was carried away, and I told her "No," and my tears increased, feeling I was not fit to look on her corpse here, and should never be allowed to go where she was, in heaven. But I trust I was enabled to call on the name of the Lord, for the next thing I have any knowledge of was hearing them sing, and I raised my flowing eyes and to my surprise the darkness was all gone, and the sun shining brighter than I had ever seen it before. The song they were singing spoke deliverance to my soul; the leaves of the mulberry grove, where the people were assembled, seemed to be praising God; for the breeze made them wave to and fro, and everything seemed happy. Dear reader, I have never heard the music in any place of worship that I heard on that occasion, only in the assembly of Primitive Baptists. I sometimes hear those welcome echoes of the deliverance of the Lord's humble poor in the sound of the gospel again in the old-time hymns such as—

"Amazing grace (how sweet the sound),  
That saved a wretch like me," etc.

But, dear reader, I never told any one of these soul-ravishing feelings until the seventh of September, 1887, and this took place with me in 1869. I spent this space of my life with the world by practice, but desiring to be a Christian; I would partake with my associates in worldly amusements, and sometimes would enjoy myself while engaged in them, and at other times would feel so cast down that I could not enjoy them, and was always sorry that I had engaged in them afterwards, and would vow not to do so any more. I would go to hear preaching, Methodist and Missionary, but I could not believe what they taught, and would think if they could only hear the truth told as it was in Jesus, they would quit their mistaken ways and go and join the church. I could see that the Primitive Baptists were the church of Christ, as plain then as I can now; and when I would hear them preach, it sounded sweet to me, and I would feel something in my breast that I could not describe, that witnessed it to be the truth; and I would often go away trying to pray to the Lord to make me a fit subject for their body. I believed that Christians were clear of sins, had no doubts and fears, but that they knew they were Christians and that they would go to heaven when they died. I never heard any one tell their experience, except the preacher sometimes when he was preaching, and had the spirit with him, and it appeared to me that he met Jesus and conversed with him as we do one another. Dear reader, remember the admonition of Jesus to Peter to feed his lambs, and may we be enabled to remem-

ber the little as being little, and weak with them, and afflicted with those that are afflicted, cast down with those that are cast down; behold, the whole need not the physician, but they that are sick, and this will apply to the poor, cast down Saints as it does to the poor sin-stricken sinner. I often desired to talk with Christians, but was ashamed to say anything, as I thought they were perfect, and I knew I was sinful. I often wished I could see and feel a great mountain of sin piled up on or against me, as I had heard preachers say they had, and at other times would hope maybe the Lord was going or had commenced a work of grace with me was the cause of my troubles. I would vow daily to live better, but it seemed to fall shorter and worse instead of better, and often felt that my stay on earth was short. And when I would see young men marry I would think I would like to marry too, but the thought would occur that I would not live long, and if I was to marry I would die before I lived long enough to raise up children large enough to make a support for themselves, and they would be left to the mercy of a wicked world. Here I could see no promise in this world for me, and I could not realize that I had any promise of the better world hereafter. I had a little hope, but I did not think it to be the Christian's hope, for I thought they knew they that they were Christians.

When I was about eighteen years old, there began to grow a burden upon me, and grew heavier and heavier, until I made it up in my mind to marry, and maybe I could live nearer God, and get to be, or be made, a fit subject for the kingdom of heaven. So I married when I was twenty-one years old, but my burden grew still heavier, and when I went to meeting I would leave with a burdened heart, and go home and try to keep it hid from my wife; and during those miserable nights my wife would awake out of a peaceful sleep and ask me what was the matter that I did not go to sleep, and I would say nothing; but one night she accused me of wanting to join the church, and that I would join it before long, and that added more pain, and my condition was such that I could not stay at home much of the time, and I was obliged to try for relief from some other source. So I bought me a Bible with the intention of staying at home and reading it, and of going to meeting no more. But the sweet reading in the Bible that I had often stole the Bible and hid myself in some secret place and read, was gone, and to try to read it now, was a terror to me. I then began to be willing to try to talk to some of the people I loved for information, but did not want them to know my condition, so I fixed up a lot of questions to ask about some one else, and also a beautiful excuse to my wife to get off from her, but she would not have it, but told me I was going to see Preacher Hollingsworth, but I denied it, but went to see him as I had purposed, but when I got in sight of his house my questions departed from me, and my heart failed me, and I went by just as if I never had had any idea of stopping, and went to the next neighbor's house and

stopped to take dinner, and was taken very sick, but managed to get back home, and it looked like I would go crazy while confined to my bed, but as soon as I was able to travel I went to see the father in Israel again, and when I could no longer conceal myself I asked him to go a piece of the way home with me, and he asked me if I had ever felt that I was a sinner justly condemned before God, and my mind was carried back to the day when I was a boy, and I related to him some of the occurrences that I have tried to tell, and when I was through I discovered the old man was in tears, and admonished me to go home to my friends and tell them what great things the Lord had done for me. But I thought I had deceived the old man, and had told him something I did not intend to tell, and I do not remember whether I told him good-bye or not, but one thing I do know, I left him with the expectation of never seeing him any more, nor any one else, and as I went my way, trying to pray to the Lord to forgive me for deceiving the old father, the sun soon failed to shine, and the earth seemed to be passing from under me, and I was made to enquire of the Lord if the affliction I was suffering was on account of my disobedience to his heavenly command, and I thought I was ready to do whatever the Lord required at my hands; and I was enabled to cry from the depth of my soul, "Lord, what wilt thou have me to do?" and some one answered in the sweetest voice I ever heard—though it was calm and serene, it was as the tone of thunder—and said, "Go thy way; arise and be baptized, and wash away thy sins." Oh, if it had just stopped at that, how happy I would have been, but sad thought, it also said, "Go and preach." It seemed to me that I could see the Saviour as if through a veil, and I turned my head to see him with my natural eyes, but he seemed to step back of a small cloud from me, his hand being the last to disappear, and he seemed to wave his hand as he spoke to me. His hair was hanging around over his shoulders, and was beautifully curled; he was small in stature, and if I have ever seen any person that reminded me of the one I saw in this revelation on this earth, it was you, Bro. Respass, when I saw you last November was a year ago at our Association. Your appearance and stature reminded me of it very much.

Dear reader, the sun shined bright again and all was well with me, except the command to preach; I could not see how such could possibly be. I was ready to take the admonition that the preacher had given me only a little while before. I went on my way home rejoicing, but once in a while this command would repeat itself in my mind, and I would endeavor to throw it away and thought I would confess to my wife, when I got home, all the stories that I had told her, and tell her all that had occurred to me, except to preach; that I never would tell to any one as long as I lived; but I would show the people the error they were in, feeling sure I could convert the professors of religion from the error of their way; so I met a Methodist preacher before I got

home, and when I saw him coming, I thought I would stop him and show him his error, but just before I got to him, something seemed to say to me, "You may be mistaken, maybe you have just imagined these things," so I passed by him a little way and stopped and turned around to call him, and it occurred to my mind that I would be talked about and called a crazy man all over this country if I do this; so I went on wondering what shall I do, but decided that I would tell my wife when I got home; but doubts and fears got so thick and strong I did not tell her, but she told me I had been to the preacher's, and asked me what he told me. I wanted to deny seeing the preacher, and not tell her what he said to me, but the next morning she told me I just as well own it all up to her, so I did. This was on September 7, 1887, and on September 11, 1887, I offered myself to the church and was received, but kept back that command to preach. Although it was burning my breast, I never obeyed it but very little, if any, until about a year ago when, through affliction, I was made willing to try to preach the unsearchable riches of Jesus.

Dear Bro. Respass, if you think the above, or any part of it would be of any comfort to the Saints of God, you are at liberty to publish it. I have tried to write in as short a manner as I can. I have been requested to write a sketch of the affliction I suffered in the five years I lived in rebellion, but my tongue is so stammering, and so limited in education, I fear it to take up space for no comfort, and if any one that may read the above, and are impressed with a duty, and are not doing it, if they wish to know what will happen to them if they remain in rebellion, I can tell them what happened to me, and I knowing the terror of the law, I would persuade men, for the Lord is not slack concerning his promises, as some men count slackness.

I close asking an interest in the prayers of the Saints. May the Lord bless you in your editorial work. Yours in hope,  
*Pelham, Ga.* E. F. DOLLAR

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### EXPERIENCE.

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If I can, I will write something concerning my travels from nature's darkness into His marvelous light. I remember going with my father to Harris' Springs Church, Newton county, where I was quite a small child, and on one occasion, when the door of the church was opened, a certain woman with several others offered; I do not remember what she said, but Eld. Isaac Hamby, who was the pastor, began to shake his head, and finally he told her she had better go back and learn more about grace. I was too young to understand what grace meant—I knew nothing about it—but the whole circumstance is just as plain before me as if it was yesterday. I loved the Old Baptist then, and I have loved them ever since.

I have always felt the insignificance of man in a saving sense. I depend entirely on a power that is greater than I for salvation. I never was like other girls about going to church and Sunday-school. I could not see the consistency in learning a prayer and repeating it night after night; I felt in my heart that it must be prompted by an invisible power to be profitable, and that anything else was vain; and yet for me to attempt to call, or even to think, on His holy name was a mockery, for I felt guilty and sinful. At one time I did try to pray a so-called prayer that I had learned, and when I told my father, he simply said, "Well, do you feel any better than you did?" O, how that question hurt me. I saw at once I could not put any trust in self; I was too wicked; all my thoughts were wicked; it was not in me to do good. Still, way down in my heart I began to desire that if I was, or could possibly be one of the chosen, that I might have some sign, that I might know it. I do not know how long these impressions lasted. I continued to attend the Primitive Baptist meetings, and sometimes I was comforted, and the members got to speaking to me about duty, and Eld. J. T. Jordan told me he thought I had a duty to perform, and I told him I felt if that was true, in His own good time He would make it clear. In October, 1891, I had the pleasure of listening to a sermon by Bro. Dilbon, which seemed to be directly to me. His text was, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy and my burden is light." I then felt that I should not find that rest until I had done my duty. Sometime after that, while listening to Bro. Patterson and others talk, the thought came to me with such force that it seemed as though some one had spoken, "You will not see any more peace until you join the church." The third Sunday in May, 1892, I ventured tremblingly to offer myself as a candidate for membership at the East Atlanta Primitive Baptist church, feeling that they could only refuse me, but for some inexplicable reason they did not. I was very unhappy for several days after. The baptism was put off until the next meeting, in hopes that my sister, Z. E. Dorsey, would join (which she did, and also, a few months later, another sister). As I said above, I was very unhappy; I felt that I was the basest of deceivers; that I had deliberately deceived them, and came very near writing Bro. Jordan and telling him that if he had looked into my case better, he could not have fellowship for me, for I was so mean—so full of sin—that I had no fellowship for myself. I have grown reconciled to that now, for I know that my justification must be in Him "in whom is found no guile."

Dear Christians, if in this you can trace any sign of a travail of grace, praise the Lord for it, and pray for me that I may not go astray, but be found ever at the Saviour's feet

Your unworthy sister in hope,

EUGENIA JACKSON.

## EDITORIAL.

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THE POOR NEVER TO CEASE IN ISRAEL.—  
 DEUT. XV.

We have often noticed with peculiar interest, the many scriptural expressions with regard to the poor, and though the poor both temporally and spiritually are often neglected, and their extreme wants and necessities overlooked, or regarded with lightness or contempt by the proud and haughty of the world, yet the Lord God is pleased to make special mention of them and give his people special charge to have a special care for them. And if there is anything that should give the "poor among men," and the poor of God's flock comfort, it is the blessed assurance of the word of the Lord that He careth for them, and has commanded his Israel not to "harden their heart nor shut their hand from the poor brother, but thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because for this thing the Lord thy God shall bless thee in all thy works and in all thou puttest thine hand unto; for the poor shall never cease out of the land of Israel."—Deut. xv. 7-11. We may gather from such texts as the above that the poor and the needy ones in Israel are embraced in the loving care of the Lord.

But the thought presents itself to us here that if those only who are led by the Spirit of God are manifestly the sons and worshipers of God, they will love what God loves and care for those poor ones for whom God cares, and this care and liberality will be a kind of test of whether they are led by the Spirit of God or whether they have only assurance to be what in reality they are not. The poor shall never cease out of the land of either national or gospel Israel, and hence there will always be opportunities offered for bringing this fruit

of the spirit to the surface and to test the sincerity of our Christian profession and love. If professed Christians, to whom God has committed the good things of this life, to be freely given to the poor and needy in Israel, should harden their hearts against the poor, and either not give at all, or give but grudgingly, instead of opening the heart and hand wide and liberally, to bestow such things upon the poor as the Lord has prospered them with, they would give but little evidence that they were led by the Spirit of God, as mentioned by the Apostle in Rom. viii. 14. In the mad rush of the people of this world after wealth and fame, glory and honor, they do not seem to consider how much they are indebted to the labor, care and hardships of the toiling millions of this world for many of their daily comforts which they enjoy.

The rich and the poor of this world are no doubt both needful, and are, or should be, mutual helps to each other, and thereby enhance the joys and comforts of both. In this particular, no doubt, the text would be applicable which saith, "The rich and the poor meet together, and the Lord is the Maker of them all." The ungodly and self-righteous world may, and often do, overlook and neglect the wants, necessities and hardships of the poor, but the God of all grace bids his erring children to hearken diligently to this searching question: "Hath God not chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him?"—James ii. 5. The poor of this world, whom God hath made rich in faith, are the very bone and sinew of society, morally, politically and financially. And when we speak or think of them religiously, and put them in contrast with all other religious sects of the universe, they are the "Salt of the earth." The grace of God has made them so and our Lord has placed this seal of approval upon them. Therefore, open thine hand wide unto thy brother, thy poor brother, in the gospel land which the Lord thy God giveth thee.

When the land of Israel was desolated by an invading army, and the kings, nobles, elders, and scribes were captured and carried to Babylon, the Lord still remembered the poor, so as to leave in the midst of Jerusalem a poor and afflicted people who trusted in God alone

for help. They resorted to no violence against either friends or enemies, but peaceably followed their daily avocations as "vine-dressers and husbandmen," laboring and toiling along for the good of the land of their birth, answering very much in a figure to those poor and faithful servants of God upon whose labors depend the peace, comfort and prosperity of the church of God upon earth to a very great extent.—2 Kings xxv. 12. When at any time the Lord's people have gone astray, and some great calamity has come upon them as a chastening from the Lord, as it did upon Israel in Babylon; and in the days of wicked Haman, there is wonderful joy when the Lord appears for their deliverance and turns their mourning to joy and gladness. It is easy then, even in deep poverty, to find it in their hearts to feast together in love, and send "portions one to another and gifts to the poor."—Esther ix. 2. The riches of liberality to the poor has often abounded most from those who were, or had themselves been in the depth of poverty and distress. They are thereby prepared to come into sympathy with their poor brother with more heartfelt liberality than can possibly be felt by those who have never felt the pinching wants of poverty and destitution.

And we would do well here to notice the powerful incentive and argument by which the man of God encourages the churches to liberality in contributing to the temporal necessities of the poor and afflicted Saints. He appeals at once to the Lord Jesus Christ and to their experimental knowledge of the grace of God as abounding to them in him. "For ye *know* the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9. But the Apostle James enters a heavy charge against rich brethren when he says, "Ye have despised the poor." In despising the poor, we despise Jesus, who for our sakes became poor, and without this poverty of Jesus, we never could be "rich in faith or heirs of the kingdom which he hath promised to them that love him." "Much food is in the tillage of the poor."—Prov. xiii. Both the world and the church of God upon earth are largely indebted to the unceasing toil, sufferings, labor and tillage of the poor for many of the comforts they enjoy, even in a

temporal sense. And while the poor are often overlooked, or recklessly oppressed, their oppressors do not seem to know that the Maker and Creator of all men regardeth it as a reproach cast upon Him. But it is thus that Solomon hath written, "He that oppresseth the poor reproacheth his Maker."—Prov. xiv. 31. And even to mock and deride the poor in their poverty and distress, is regarded in the same light as reproaching the Lord.—Prov. xvii. 5. It is by such quotations as the above from the pure word of God, that we learn something of the insults, indignities and reproaches that often fall upon poor and needy people. But while we learn this, we may learn also that the Friend of the friendless and the God of all grace, regards these poor and afflicted ones with such special regard and nearness to Him, that reproach heaped upon them for that poverty which he has brought in his providence upon them, is against himself. These things often show who are on the Lord's side and who are not. "He that hath pity on the poor lendeth to the Lord, and that which he hath given will He pay him again." Could there possibly be any better encouragement for *giving*, or any safer security against loss required? This beats bonds, notes, and "*Iron-clad mortgages*" upon the promises and property of men. Quite a number of texts encourage liberality to the poor, such as "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor" (Prov. xxii. 9), while there are other texts that give awful warning against those who neglect the cries of the needy for help, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and not be heard."—Prov. xxi. 13. These pure words of our God, whether of encouragement or warning, will never fall unto the ground, or return void unto him.—W. M. M.

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### 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.

## II.—THE SPIRITUAL INTERPRETATION.—(Continued).

## 14TH.—DENIAL OF THE IMMATERIALITY AND ENDLESS DURATION OF THE SOUL.

If man has no existence beyond the grave, all faith and all preaching are in vain; and I hope that my readers will bear with me while I carefully examine not only the dim teachings of nature, but the clearer teachings of the Holy Ghost in all the Scriptures in regard to the character and duration of the soul of man—the most vital, fundamental, and comprehensive subject in human religion, next after the existence and attributes of God.

He who *denies* that the soul or spirit of man (that imperceptible part of man which is endowed with thought and will and conscience) is immaterial and will endure forever—a fact inborn in the nature of every human being, and set forth plainly enough in all the Scriptures—is a superficial reader of Nature and Scripture, and is, in such denial, an enemy of God, and of himself, and of the human race. All human beings believe originally and instinctively in the immortality (or as Mr J. C. Philpot suggests, the un-mortality), the everlasting duration of the soul; but the frivolous, worldly theories of Sadduceeism (Acts xxiii. 8), and the false, defective materialistic philosophy of ancient Greece (Epicureanism) and of modern Europe (Evolutionism), as also consistent Fatalism, Pantheism, and Atheism, have poisoned and destroyed this original belief in some minds, and make *matter* eternal, infinite, and all, blot out virtue, religion, accountability, the spirit of man, and God Himself, and, if received and practiced by all men, would reduce this world to a pandemonium, an arena of demons, as these diabolical principles did in Paris in 1792–1795, when "*Death is an Eternal Sleep*," was written upon the cemeteries, and as Nihilism, Anarchism, and Dynamitism, with the self-same principles, are to-day seeking to bury the whole fabric of modern civilization in bloodshed and ruin.

It seems almost incredible that even the smallest part of this false and ruinous heathen philosophy could ever have found the slightest toleration, much less acceptance, among Primitive Baptists; and yet it is an essential part of Eld. Daniel Parker's Two-Seed Heresy that, though the regenerate have souls, which he makes as eternal as Christ Himself, *the unregenerate have no souls at all*, but only a seed of an Eternal Devil in them, which animates them, and will at last return to him! (*But the Scriptures never make any sort of distinction between the substance of the souls of the regenerate and the unregenerate.*) And even one of our esteemed and acceptable ministers, who wrote, in 1846, that, when convicted of sin, he "found no room to doubt the existence of a God or the immortality of the soul," and that, in his great distress, he "felt that the most loathsome worm was better off

than he, since death to it would be annihilation [that is, a reduction to nothingness], while to him it was the gate to interminable misery," wrote in 1890, that "the term soul has different meanings in the Scriptures, sometimes signifying the whole person or individual (as in Gen. ii. 7), sometimes a peculiar characteristic distinct from the body and spirit (as in 1 Thess. v. 23) and sometimes [!] a sense of comfort and satisfaction (as in Matt. xvi. 26 and Heb. x. 39);" and that the destruction of soul and body in hell, spoken of by Christ in Matt. x. 28, refers [!] to the chastisement of the people of God in this life; and wrote in 1891: "With all his proud assumption of superiority, man [!] can establish no claim to more than the same spirit (that is, literally translated, *wind* or *breath*) which animates those beasts which perish with the earth. Thus it is evident that when man is regarded in his natural estate, he is indeed altogether vanity (Psalm xxxix. 5; Eccles. iii. 18-21) Man is a mortal worm, [!] perishing with the earth out of which he was taken, and by the gift of Jesus Christ the same man has eternal life, and shall never perish." This language *seems* to imply that the souls of the unregenerate are annihilated at death, which, however, I do not think that the brother using it believes, though I must confess that his language at times is so mystical and apparently conflictive that I cannot tell what he believes. Even Eld. Daniel Parker did not teach the annihilation of the Satanic seed or spirit of the unregenerate, but only its return to its eternal source—which, however, seems virtually to amount to annihilation, at least so far as their consciousness is concerned; for, as they were unconscious of their existence before their appearance in the world, if they had such existence, so they will be unconscious of the same existence after they leave the world. I am very sorry to have to say that another one of our able ministers applies such Scriptures as Psalm ix. 17 ("the wicked shall be turned into hell, and all the nations that forget God,") and Matt. xxv. 46 ("these shall go away into everlasting punishment,") to the fatherly restraint and correction of the children of God in the present life, and is said to maintain that the wicked are annihilated at death (here the extremes of ultra spiritualism and materialism meet). If there is another Primitive Baptist in the world (except one who is excluded from the church, and another whose mind is affected) that believes in the *conditional immortality of the human soul*, which heresy has heretofore been an outgrowth and a still further degradation of the system of *conditional salvation*, I have never seen, heard, or read of him. If all the Scriptures apply only to the people of God (a most serious error, as I have already shown, held by some Primitive Baptists), there is *no scriptural proof* of the annihilation of the wicked; and if spirit is material, all human experience disproves its annihilation, for man has never known one particle of matter to be annihilated. Thus error, as always, is shown to be inconsistent with itself, as well as with the truth. If spirit is material, of

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course there is no immaterial Creating Spirit, no God, and matter is eternal, which all who believe the Scriptures know to be a Satanic fabrication. Such Scriptures as Mal. iv. 1, 3, and Matt. iii. 12, do not prove the annihilation, but the everlasting suffering of the wicked, as is shown by the word "unquenchable," and also by the following Scriptures: Exod. xv. 7; Job xviii. 16; Amos ii. 9; Deut. xxxii. 22 compared with 2 Pet. iii. 7-13; Psalm i. 4-6; xxi. 9, 10; lxxxiii 11-18; Isa. ii. 12-17; xl. 24; xlvii. 14; Obed. 18; Zeph. i. 14-18; Zech. xiv. 1, 2; Nabum i. 5, 6; 2 Sam. xxii. 43; John v. 28, 29; Matt. x. 28; xxv. 41, 46; Mark ix. 43-48; Luke xvi. 23, 26; 2 Thess. i. 7-10; Rev. xiv. 11; xix. 20; xx. 10, 15; xxi. 8; xxii. 11, 15. Fire produces excruciating pain, and in one sense destroys, but it has never been known to annihilate anything.

The soul is not material, for, unlike matter, it is self-active, and it distinguishes itself from the material body, and in its highest activities, is independent of that body. Modern materialism contradicts and disproves and stultifies itself, by first making all spirit material, and then, in its pitiable floundering to account for incontrovertible facts, making all matter spiritual, alive, conscious, and immortal! The body is the present dwelling-place of the soul, and its organ of communication with the material world; and the soul and body are now so intimately connected that a disturbance of the one generally, though not always, produces a disturbance in the other; but connection is not identity; and the soul, being a spiritual atom, not composed of parts, has been made by its Creator incapable of dissolution and extinction. The everlasting duration of the soul of man has been well argued from its resemblance to God, its immateriality, uncompoundedness, intellectuality, sense of dependence, accountability; and sin, apprehension of infinite and eternal things, intuitions, hopes, aspirations, capacity for indefinite progress and for fellowship with God, the incompleteness of God's moral government in this world, and the plainly revealed fact that what is called its death or destruction is not the loss of its being, but the loss of its original rectitude and happiness.

In all languages nearly all words expressive of mental or internal facts are derived from material or external things; for the latter are more manifest than the former, and are therefore chiefly used by us to convey to others our ideas not only of things which we see, hear, taste, smell, and feel, but also our ideas of things which we think of, but which we cannot perceive by our senses. Thus the word *language* itself, which means words either spoken, or written, or printed, or simply *thought*, is derived from the Latin word *lingua*, meaning *tongue*, because the tongue is the principal bodily organ of human speech. And so, in all languages, the most of the terms used to name the imperceptible soul or spirit or mind of man are either the names of some internal organ of the body, or words that mean the material *air* or *breath*, which

is the plainest sign of the existence of a living soul or spirit in an animal or human body. In Hebrew the words *nephesh* and *ruach*; in Sanscrit, *atma*; in Greek, *psuche* and *pneuma*; in Latin, *anima* and *animus* (from the Greek *anemos*) and *spiritus*; in German, *seele* and *gheist*; and in English, *ghost*, *soul*, and *spirit*—all originally mean *air* or *wind* or *breath*, not because any Hebrew or Hindoo or Greek or Roman or German or English person believes that *air* or *breath* *thinks* and *wills* and *knows*, but simply because a breathing animal or human being is known to be alive, and if alive, is known to have within him a soul or spirit, or intelligence, which departs from his body at death. As understood by all simple-minded readers as well as by the scholarly translators, the Hebrew words *Nephesh* and *Ruach*, and the Greek words *Psuche* and *Pneuma*, used by the Holy Ghost in the Scriptures, and rendered *Soul* and *Spirit* in the King James and the Revised Versions, mean a substance, which is neither simply breath nor animal life, but which, when it dwells in a human body, manifests itself by animal life, and generally by breath, though there is no perceptible breath in the living fœtus, nor, before resuscitation, in a person drowned or hanged or suffocated by noxious gases, nor in a person affected with catalepsy, *showing that breath is not always essential even to present human life or to the soul, and showing that breath is not the soul unless birth or resuscitation or recovery from disease is a resurrection.* The English words *mind* and *man* are from a Sanscrit word meaning *to think*. Other names of the soul in the English and other languages are derived from the names of some of the operations of the mind.

In the original Scriptures, the Hebrew *Nephesh* and the Greek *Psuche* are generally translated *soul*; and the Hebrew *Ruach* and the Greek *Pneuma* are generally translated *spirit*; but these words, as well as numerous others translated *mind*, *heart*, *understanding*, etc., are often used interchangeably, or synonymously to express that immaterial principle which man derived directly from God—each of these terms being at times used to denote a particular aspect or function or attribute of that principle. When *Psuche* (soul) is apparently distinguished from *Pneuma* (spirit), as in only two passages of the Scriptures (1 Thess. v. 23 and Heb. iv. 12,) *Psuche* denotes the natural, animal, carnal, fleshly, outer, lower qualities or operations, and *Pneuma*, the moral, spiritual, inner, higher qualities or operations, of the *one, indivisible mind or immaterial, thinking principle*—the distinction resembling that between “the joints and the marrow”. (which are parts of the *same body*), and between “the thoughts and intents” of the *same “heart”* (Heb. iv. 12).

I have gone carefully over all the 1571 passages of the Scriptures in which occur the Hebrew and the Greek words translated *soul* and *spirit* in the King James and the Revised Versions; and I find that, besides those passages, where these words are trans-

lated *man, person, heart, and mind*, the King James Version translates these words soul or spirit 1143 times, and the Revised Version 1098 times; and that both of these Versions agree that the Spirit of God is spoken of 310 times in the Scriptures, and the spirit of man, *in the very same words as the Spirit of God*, 691 times. *Here then is the demonstration to every one who believes the Scriptures, that, as God is immaterial, so is there an immaterial principle in man, endowed with thought and will and conscience, called soul in its lower and spirit in its higher aspects (never once is there the slightest intimation that the words denoting this chief substance of man mean "a sense of comfort and satisfaction," a definition as unscriptural as it is original; the Hebrew Lexicon of Gesenius and the Greek Lexicon of Liddell and Scott give no authority whatever for such a meaning of the Hebrew and Greek words translated "soul" and "spirit" in the Scriptures.)* And we learn, from the very first page of the Scriptures, as well as elsewhere, that, at his creation, man was distinguished far above all the lower animals by being made *with Divine deliberation, in the image and likeness of God, and that his breath and soul or spirit was breathed or infused into him directly from his Creator*, and that he was made, under God, the ruler of this world (Gen. i. 26-29; ii. 7; Zech. xii. 1; Job xxvii. 3; xxxii. 8; xxxiii. 4), the last and highest of all the creatures of God on earth, for whom all the other earthly creatures were made before he was made, and ready to be used by him as soon as he was made. We also learn from the Scriptures that the everlasting existence of the soul of man was dimly but certainly declared in the Old Testament (Eccles. iii. 21; xii. 7; Gen. v. 25; 2 Kings ii. 11; Dan. xii. 2; Psalm xvi. 10, 11; xvii. 15; lxxiii. 24; Isa. xiv. 9; xxvi. 19; compare Matt. xxii. 32 and Heb. xi. 13-16), and clearly revealed in the New Testament (Matt. x. 28; xxii. 32; xxv. 31-46; Luke xvi. 19-31; xxiii. 43; John v. 28, 29; Acts xxiii. 6-8; 1 Cor. xv.; 2 Cor. v. 1-11; Philip. i. 23; 1 Thess. iv. 13-18; 2 Thess. i. 5-10; Heb. xi. 5, 10, 13-16; 1 Pet. i. 1-5; Rev. vii. 14-17; xiv. 11, 13; xix. 20; xx. 11-15; xxi. 1-8; xxii. 1-15). Though men can kill the body, they have no more that they can do, they cannot kill the soul, which when the body is parted from it to go back to dust, returns to God who gave it, for immediate, particular, private judgment (Matt. x. 28; Eccles. xii. 7, 14; 2 Cor. v. 10; Heb. ix. 27). The chief quality in the image or resemblance of man to God was the possession of a soul or spirit, an intelligent, voluntary, moral, immaterial personality, which was to endure forever. It cannot be proved, either from nature or from Scripture, that the spirit even of the beast is annihilated at death (nature does not teach us that anything is annihilated; and only three passages of the Scriptures even seem to refer to the destiny of the spirits of the beasts, Psalm xlix. 12, 20, and Eccles. iii. 21; in the Psalm, the phrase rendered "the beasts that perish" means literally "dumb beasts," or "stupid or irrational beasts," and is so

rendered in all versions except the English, French, and Italian; and even perishing is not annihilation, for many times in the Scriptures men are said to perish; and the words in Ecclesiastics are not a declaration, but a *question*, suggested by the worldly, sensual, beast-like life of the most of men, who do not seem to know or recognize any difference between the spirit of man which at death goes upward to God who gave it, to be judged by Him, (Eccles. iii. 17, 21; xii. 7, 14), and the spirit of the beast which at death goes downward to the earth, whether then to become extinct or not, the Scriptures do not tell, and no man knows; the Revised Version, in accordance with many ancient Versions, the Septuagint, Syriac, Vulgate, Targum, and others, translates this verse, "Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?" Solomon knew and has told us that the spirit of man returns after death to God who gave it [Eccles. xii. 7], but even he did not know and has not told us what finally becomes of the spirit of the beast). Much less can it be proved, either from nature or from Scripture, that the spirit of man, who was made in the image of the Ever-Living God, will ever be annihilated.

Upon no subject was Eld. Gilbert Beebe, the founder and first editor of the oldest Primitive Baptist periodical published in this country, more clear and uncompromising than the everlasting duration of the soul of man. Of the numerous articles that he wrote upon this most vital and momentous subject, I will quote that which was published in the *Signs of the Times* of July 15, 1875: "We do not know of any Scripture that says in so many words that the soul, body, or spirit of either the elect or the non-elect are immortal; but the Scriptures very clearly prove, to our mind, that all the human family possess a being or existence, call it by what name we may, which must continue to exist after the death of the body, and in an existence of interminable duration. There most certainly will be a resurrection, both of the just and the unjust, in which all they that are in the grave shall hear the voice of the Son of God, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. There is no distinction spoken of between the souls of the elect and those of the non-elect. The soul is in some cases spoken of in distinction from the body, and as that which after the dissolution by death may be cast into hell." In the *Signs of the Times*, November 15, 1874, he said: "We hope that none who bear our name believe or teach the annihilation of the soul."

The London Baptist Confession of Faith, with which all other Baptist Articles of Faith agree, declares, in Chapters iv. and xxxi., that the souls of all men are immortal. The expression in 1 Tim. vi. 16, "who (that is, God) only hath immortality" (*athanasia, deathlessness*), plainly means, as shown by other Scriptures (John v. 26, 28, 29; xi. 25, 26; 1 John v. 11, 12; Exod. iii. 14;

Psalm xc. 2; Isa. lvii. 15; Heb. xiii. 8; Rev. i. 8), that only God has, in His essence, underived from any other being, a life that cannot die—that He is the only Fountain of life to all His creatures; but, as He has all power in heaven and earth, and as nothing is impossible with Him (Matt. xxviii. 18; Luke i. 37), He, who can and will give immortality (*athanasia*, the same word in the Greek) to the resurrected, *spiritual* bodies of His people (1 Cor. xv. 42-44, 53, 54), swallowing up death, for them, in victory, has also chosen to give an unending existence, as demonstrated by the numerous and unanswerable Scriptures that I have cited, to the *spirits* of all flesh, of which He is, in the sense of immediate, natural creation, the God and Father (Numb. xvi. 22; xxvii. 16; Luke iii. 38; Heb. xii. 9).

The doctrine of the annihilation of the soul of man is both thoroughly unscientific and thoroughly unscriptural; and its acceptance is the annihilation of religion for all human beings.

S. H.

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### THE EVIL SPIRIT FROM THE LORD.

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“And it came to pass on the morrow, that the evil spirit from God came upon Saul and he prophesied in the midst of the house; and David played with his hand as at other times; and there was a javelin in Saul’s hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.”—1 Sam. xviii. 10.

*To Bro. B. F. Dyson, Maryland:* Saul seems, after he became king, to have been subject to temporary fits of partial insanity. We have no account of this afflictive visitation upon him before he was king; and it probably resulted in a great measure from his lack of qualification for the high responsibilities he had assumed.

Israel had desired a king, and God gave them Saul in his wrath, and took him away in his sore displeasure. Israel’s desire for a king was carnal, and God gave them a carnal king. Saul suited them, for he was a head and shoulders higher than any other man in Israel. They wanted a big man to go out against big men of other nations, and Saul, therefore, seemed to them to be the right man in the right place. They had lost sight of spiritual fitness, and were not seeking that, but somebody strong enough to meet and overcome the enemies that had subdued them so often, and this man they thought they found in Saul, and he therefore became their anointed.

There was no harm in natural and acquired strength, if it had been accompanied with spiritual strength or ability; but Saul, though highly favored with natural ability or strength, was lacking in spiritual strength for the high responsibilities of a king of a spiritual people, and without which his natural strength would amount to nothing. I would not say that Saul may not have been what we now call a Christian, but if he was a Christian, he was one out of his place, or one assuming a call for which God had not qualified him; for he was not qualified to reign over a spiritual people. It was as if a worldly-minded church should call one of her members to the ministry on account of his learning or wealth, that she might thereby vie with other denominations with their learned ministers. It would be a carnal work, just as anointing Saul king was, and be in the long run a scourge to the church. His learning would be no disadvantage but in many cases a great advantage to him, still it would not and could not qualify him to minister in spiritual things, even if he was a Christian.

Joseph wanted Manasseh—and it was a natural desire—invested with the headship of the family or tribe; and he was the first born and therefore qualified and entitled by natural birth to it; but he was not qualified in spiritual fitness for the headship of a spiritual family, and hence Manasseh's natural fitness amounted to nothing, and therefore Jacob, guiding his right hand wittingly or wisely by the spirit, crossed his hands as well as Joseph's natural desires and laid it upon the head of Ephraim, the younger, as upon the one whom God had called to the pre-eminence. Manasseh, though the first born, or qualified by nature, could never have fulfilled the responsibilities of the headship; it would have exalted him, and therefore have disqualified him. Out of the office he would not have been troubled with the evil spirit of pride, vainglory and envy, and would no doubt have been useful in his proper, or in a lower place, to his people. Moses was the only man in all Israel who could have been a deliverer to his people, because he was the only one to whom the leadership would have been a humiliation, and not an exaltation. Any other Israelite would have been exalted by it, and therefore disqualified for it.

Saul, unlike David, was thrust into this high position without any previous training for it, and therefore failed in it, and was a scourge; he was a merciless, self-willed, hot-headed, rash and tyrannical ruler. He was choked with envy of David for doing what he could not do, and what all Israel wanted done, and what he and all Israel should have praised God for having had done, and that was slaying Goliath and delivering them. If Saul had had the spirit of his station, he would have rejoiced with all Israel over David's victory; and if he had not been king he would have done it, and the evil spirit of envy and ambition would not have troubled him, for there could have been no occasion to provoke it; that is, if he had not been a king unqualified for its responsibilities; for if he had been qualified, he would have slain Goliath himself and have had, therefore, no occasion to envy David for it. It was an affliction developed by the great responsibilities he assumed for which he was not qualified. It was as if a man should assume to drink to excess and still escape *delirium tremens*. The delirium would come upon him, and it would be an evil upon him from the Lord and an affliction for the violation of God's law; or as if a member of the church should idle away his time following crowds and vain persons, and think to escape poverty; or as if one should give his time and heart to money-getting, neglecting his church and christian duties, and think to escape being given up in the long run to covetousness and greed.

It is a fearful thing to assume responsibilities for which we are not qualified; and it is equally as fearful to fail to do what God has qualified us for; and therefore we are commanded to work out our salvation with fear and trembling—work out what God works in us—and doing that, we shall go safely, and do all that God requires of us, or will accept—R.

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WHITE WATER, GA., June 25, 1894.—*Dear Bro. Respass:* Bro. Hassell's writings, I certainly enjoy them; and generally read them about first thing when I receive the MESSENGER. I hope I feel thankful to the Lord that Bro. H's health has improved, and that he is able to travel, preach and write. May the good Lord direct him at all times, I hope, with love to you and all God's people.

JOHN T. BARFIELD

GLENWOOD, ALA., June 7, 1894.—*Dear Bro. Mitchell:* I have been so very feeble, and part of the time sick, since I received your good letter, that I have deferred writing you from day to day, hoping to feel better; but I am still weak and nervous, and fear I shall not be much better off for a great while, if ever. My effort to write at present is influenced partly by a desire to communicate to you some of my personal thoughts and feelings, and partly by request of brethren, members of our church, who so heartily join me in approval and grateful appreciation of your article in GOSPEL MESSENGER upon the subject of annual communion and feet washing. Your reasoning upon that subject is so forcible and Scriptural, and carries with it so much just and righteous rebuke for the carnal and sinful manner in which those sacred ordinances and duties have been observed by a great majority of the churches, that it is impossible but for the Christian mind and heart to perceive and feel the truth and justice of the same, and to stand reproved and condemned before the righteous Judge and Law-giver in Zion.

The church at New Providence, of which I am an humble member, wish you to know that they fully believe and endorse the sentiments expressed in said article; and since it is meet that we should show our faith by our works, at our last conference the church adopted, *unanimously*, the precise order of the church at Mount Olive, described in your article aforesaid, as our rule for the future observance of annual communion and feet-washing; and I feel assured, by expressions I have heard among the brethren at Beulah (Troy), that the same rule, or one similar thereto, will be adopted by that church at the next conference, and I predict that many churches will be affected by your timely admonition; and it is to be hoped that it will spread far and wide until a general reformation is reached, and that customs and traditions will be sacrificed at the altar of obedience to the commandments of our Saviour.

Yours in love of the truth,

J. E. W. HENDERSON.

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### IN THIS NUMBER.

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Eld. Hassell's article in this number of the MESSENGER is very valuable and important, and worth more than the price of the MESSENGER for a year. Ought we not, brethren, to get up subscribers to the MESSENGER, so that the important truths that Eld. Hassell is treating could be read by all of our people? It seems so to me. God has greatly favored us in giving us a man equipped as Bro. Hassell is for so important a work.—R.

## REVIEW.

PRINCIPLES AND PRACTICES OF THE REGULAR PRIMITIVE BAPTISTS, by James H. Oliphant, Pimento, Indiana. Price, 75 cents.

Our space is so limited that we cannot devote as much to this work as it deserves. We will give an extract from the nature of the call to the ministry that will be entertaining to our readers, we are sure:

“My wife and I were received into the church the same day. When I was baptized I was indescribably happy; I felt sure that I was in the path of duty and was truly following the Saviour. As my wife was raised from the water she clasped her hands and praised the Lord, and her face was glowing with love. I shall never be happier this side of heaven than I was then as I walked out of the water. I looked at the congregation on the bank weeping with joy, and some of them shouting the praise of God. I felt an impression forcibly on my mind that I would have to serve this people as a minister, and I have never forgotten the impression. It was for some weeks that I was free from trouble of every kind; not a doubt had I about my acceptance with God. But this scene of joy was interrupted by a return of the impressions above referred to.

“I had desired to amass a good share of this world’s goods, and to become a minister destroyed all my plans; and I can truly say that it was in no way in harmony with my feelings to preach the gospel, so that I felt as great distress about the matter as I had felt about myself as a sinner. I often went in secret to ask God for wisdom to know my duty and for grace to perform it. At times my feelings were that if I only knew my duty I would patiently perform it, and at other times I was wholly irreconciled to it. I told my wife of my troubles, and found that she was most bitterly opposed to it. She would burst into tears and urge me never to yield to such an impression. We often wept together over it both desiring and dreading to do our duty. I remember the first time I ever left home to go to meeting. While preparing my clothes for that trip I observed that my wife was crying, and I had been away from home several days at a time before, but had never seen her so affected. I asked her about it, and she said that she felt that this was the beginning of her sorrows. I went away with a sad heart and was greatly distressed about what course to pursue; but during my stay I was led to resolve to follow my convictions of duty, and when I came home I told my wife that we ought not to refuse to obey any longer. I spoke of God’s goodness to us in the pardon of our sins, and how he had blessed us in worldly things, and referred to his ability to bless us in worldly things and to comfort her in my absence, and reconcile both of us to our duty. I also spoke how our lives and health of that of our family were in his hands, and that he could at his pleasure call any of us away; of what the Saviour had suf-

ferred for us, and that we ought to be willing to bear anything for his sake. I felt humbled that night and felt a strong resolution to do my whole duty. She listened, and when I was done she went out of the house, evidently in great distress. I waited a long while for her to return, and seeing that she stayed so long I went out to see what was the state of her mind, and I found her with her face buried in her hands and crying as if her heart would break, and she said that she never could be willing to submit in this matter. This was a terrible trial, and we wept together and I felt that my resolution to duty give way before such bitter opposition."

This is not all of it, but space forbids more at this time. We will, D. V., (and by the way, that means Deo Volente, or God willing,) give an extract in next issue from "Advice to Children."  
R.

### A NEW DISCOVERY FOR DROPSY.

Eld. C. W. Anderson, Dutton, Ark., has discovered a remedy for dropsy which must be a remarkable medicine. He says:

"My wife was pronounced by the family physician beyond the reach of medicine. She had been unable to walk without support for three years, and the cavity of her heart was then nearly full of water, and the timely discovery of this remedy saved her from the grave."

It is free to the poor. Send full name, age, symptoms and address, with statement of how much property, real and personal, you own, attested by your postmaster, or any Primitive Baptist. We aim to advertise this when we have space. Address Eld. C. W. Anderson, Dutton, Ark.—R.

The Primitive Baptist church at Sardis, Colquitt county, Ga., requests that THE GOSPEL MESSENGER permit them to give notice to the Baptists generally, that they have excluded Eld. J. T. Strawder, and that he refuses to give up his credentials; and requests the *Pilgrim's Banner* to copy.  
A. P. TUCKER, Moderator.

S. L. RENTZ, Clerk.

REMARKS.—From a circular published by Eld. R. H. Barwick, a faithful and conscientious minister, it is evident that those Elders were disorderly, and were righteously excluded, viz: Elds. J. T. Strawder, H. W. Parish and W. P. Nunez. This way of throwing off church authority and despising government, is a growing evil, and should, like Agag, have its head taken off at once. It is, no doubt, done by some ministers who have sinned themselves out of the affections of their brethren, and when a disturbance of some sort arises, they take advantage of it to break off for that, so as to cover their previous sins. There is nothing a church should be more prayerful about than ordaining men to the ministry; for one set to that work, not called of God, will almost always be a source of trouble. If these Elders love the Lord and his people, and are called of God, the thing for them to do is get to their brethren's feet, submit themselves to them in the fear of God and for Christ's sake.—R

## OXYDONOR VICTORY.

Eld. David Bartley, Crawfordsville, Ind., is general agent for Oxydonor Victory, of Dr. Sanche. He says it cured him of bronchitis of thirty years' standing. It is something on the order of the Electropoise, probably an improvement. We have not space now to advertise it, but expect to do so when we have space. Meantime, let all interested write him as above.—R.

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D. V. are the first letters of the Latin words, *Deo Volente*, which means "God willing."—R.

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## EXTRACTS.

BELTON, TEXAS, May 31, 1894.—*Eld. Wm. M. Mitchell*: I have just returned from the office and received the GOSPEL MESSENGER, and found on the front page your picture. I had received one a few days ago and clipped it out and placed it in my album (also Eld. Respass') to look at in future years, if I should live. While looking at these esteemed faces, now marked with age, I could but think of the toils and fatigue attending the life of a Primitive Baptist minister. But what is all they ever suffered, or can suffer, compared to that glory to the finally faithful! Though they pass out of service battle-worn and destitute, how sweet will be their rest from their labors, while their works will follow after them! The last words of the great Apostle Paul was a triumph indeed: "I have fought a good fight, I have finished my course, I have kept the faith." How precious these last words of the apostle, "I have kept the faith!" I am bound to believe that our dear Lord gives this assurance to his aged servants, for it is written that they should bear fruit in old age. It has now been near one year since I parted with you at Opelika for my home, and I must tell you that from then till now great affliction has been our daily companion. My wife is yet confined to her bed, and for several months seemed at the door of death, and how long she will suffer yet none can tell. For the past seven months she has been unable to leave her bed. This has brought us great sorrow and affliction in mind, having my cares thus increased. I sometimes feel I must fail of strength to pass this ordeal. Were it not for daily mercies shown me from the Lord, I could not endure. I did not intend to burden you with my own sorrows when I began to write, but you no doubt feel a great interest in us, and we desire you remember us at the throne of grace.

I desire to again mention the steadfastness of the apostle's faith, having endured all things for the elect's sake that they might obtain the salvation which is in Christ Jesus with *eternal glory* (2 Tim. 10). He exhorts Timothy to endure *hardness* (3rd

verse.) He says also in this same exhortation to Timothy, "Wherein I *suffer trouble* as an evil-doer, even unto bonds." Notwithstanding these sufferings and persecutions, the apostle fought on till released from the conflict of this life. His armor was bright till the last battle had been fought and he could see the final victory of the Saints. Standing on the shores of time and looking into the near future he said, "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," etc. Oh, how precious must the sacred thought be, to feel in our last days the near approach of eternal joys! Nothing but steadfast faith can give us this assurance. In this day of degeneracy of all that is good and true, how our love runs out to those we feel in our very hearts are the pure and good of this world—the church of God, or those whose garments are undefiled! "They (Jesus says) shall walk with me in white." How much we desire your welfare the Lord knows. Also, our aged Bro. Respass, whose dear face I never saw, but once, but whose labors have been sanctified to my spiritual comfort for many years past. May heaven's richest blessing rest on you both forever more. We will be glad to read a letter from you when you feel to write to us and have time.

Your brother in love to you and yours, A. V. ATKINS.

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NOTICE.

Notice is given by Bethel church of the exclusion of Bro. T. R. Blackstocks, who had moved to Texas with a letter, for leaving the country at night, and not paying his debts.

J. M. COBB.

*Villa Rica, Ga.*

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WIMBERLY, TEXAS—*Dear Brethren:* I am now past my 76th year, and am getting feeble. My companion is turned her 84th year. We are far advanced, and cannot expect to remain here long. But God, who called us into existence, has spared and watched over our unprofitable lives up to this time, and I hope he will to the end. We are living away from any church of our order, and hence have no preaching, except Arminianism, in which there is no food for us, and we are well pleased with the MESSENGER. A poor old sinner,

L. G. BAILEY.

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HOBGOOD, N. C.—*Dear Bro. Respass:* The MESSENGER comes to my home regularly every month, bringing in good news and glad tidings from a far country; especially are yours, Bro. Mitchell's, and Bro. Hassell's articles peculiarly and particularly comforting, strengthening, and interesting to me, who feel myself to be one of the least in my Father's kingdom, if indeed I am one of that blessed number at all. I do indeed feel, dear brethren editors, friends and kindred in Christ Jesus our Lord, that our beloved brother, Sylvester Hassell, is now discharging his whole duty in writing and preaching the truth, as it is in Jesus Christ.

BETTIE Z. WHITLEY.

CRAWFORDSVILLE, IND.—*Dear Bro. Respass*: It was said by one of the Lord's servants of old, that "Man goeth to his long home and the mourners go about the streets." How often has this truth been witnessed since it was penned by Solomon, and it shall continue to be fulfilled while death is doing his work in the habitations of men. Yesterday, at Union church, the brethren gave the last tribute of their sorrow to a departed sister, and the sad, impressive scene of burying her from our sight will never be forgotten. Tenderly, mournfully, her dear body (which is the Lord's) was consigned to its mother dust, to await the moment when the Lord shall descend from heaven with a shout to call the sleeping bodies of his Saints. Never was a mother in Israel more truly mourned, or more sweetly remembered. How terrible is death—not to the loved one whose life is rounded up with deeds of sacrifice and love, and who is passing to her reward—but to those who mourn as they go about the streets, and who will see her face to face no more. She died as she had lived, the image of her Saviour, and she now rests from the weariness of earthly life. The home she left, the church, the neighborhood, seem to mock our feelings as we think of the place she filled. Far out from her home will hang the shadow above her quiet grave. She was unknown to your readers, but if they knew her life, they would bless her memory. As Sarah was laid away in the cave of Machpelah, and Rachel buried in the way to Bethlehem, so was our beloved sister borne reverently to the chosen, where God will watch her sleeping dust till he shall bid it rise.

Eld. Oliphant came from his home to mingle his tears with ours and to offer the consolation found only in the gospel of our Lord. I would love to record, if I could, the power and beauty of his discourse, but that is impossible. The large audience hung with rapture upon his description of the believer's life, the sweetness of his hope, and the certainty and glory of his inheritance in the world of bliss. Dear, dead friend, how we shall miss you in days to come. How often recall those sweet communions and fellowship that made your presence such a blessing, and how we shall wonder in what way or manner your place can ever be filled in our midst. May the dear Lord give with our sorrows resignation to his holy will, and the abiding hope that the paths we tread shall lead to the same happy ending, and that we, with her, shall enter into the joys of our Lord to go no more out forever.

S. B. LUCKETT.

SHELBYVILLE, TENN., June 22, 1894.—*Eld. J. R. Respass*—*Dear Brother in Christ*: I have just returned home from a visit to the churches of the Sequatchie Association, situated east of my home. I was absent from home four weeks, had a very pleasant time, and many good meetings. The meeting at Sweetens Cove church of three days—both before and after noon two of the days—was ended very enjoyably. At this meeting I had the

pleasure of baptising one precious young brother on Sunday morning. Here I met with Eld. J. King Stephens (who was also on an extended tour; his home is in Martin, West Tennessee), S. Been, A. J. Willis, and J. G. Woodpin. I had the pleasure of this last named Elder's company a good deal of my time on my tour; I also had the pleasure of Eld. Levis at three of my appointments, all of which I enjoyed very much, and trust that the good Lord was in the arrangement, to own and bless. I spent several days in South Pittsburg at the church and visiting the dear brethren and sisters, which indeed was quite a great pleasure to me and my wife, who was with me. I had been, in former years, the pastor of this church; was present when it was organized, consequently this church is very near my heart, and I pray for her peace and prosperity, love, fellowship and happiness in this life, and an abundant entrance into the glorious home of the blest. Amen. While here, in company with Bro. O. R. Reese, we visited Eld. J. E. Douthit at his home, and spent a day with him and his aged companion. Bro. Douthit is very old and quite feeble, both in body and mind. He is now in his 86th year; has been in the ministry over fifty years, and none were ever more zealous and devoted to the cause, and labored more earnestly according to their ability than has dear old Bro. Douthit, whom I have known long and loved well, and hope to meet in the glorious home above.

Dear brethren, one and all, do not forget to look after and visit your old ministers in their old days. Think how lonely they must be when confined at home. O Lord, incline us all to love one another, visit the sick, the aged and infirm, for Christ's sake—Amen.

J. E. FROST.

WINDER, GA., June 26, 1894.—*Dear Bro. Respass:* Feeling assured that God's children will be glad to hear what great and good things the Lord has done for his children in this section, I will send you an account of the same. The church at Moriah, Madison county, within their three last meetings, have received nine by experience, two or three from the Missionaries, and one from the Congregationalists. The church is greatly revived. The church at Beech Creek, Jackson county, within their two last meetings, have received three by experience, one of them being my beloved wife, my heart was made to rejoice; the other two were from the Missionaries, and the church was much revived.

I now wish to speak of something I consider remarkable: Two of those that joined at Moriah are twin sisters, daughters of Bro. and Sister Geo. T. Whitworth. November 24, 1873, they were born of the flesh; 1893 they were both born of the spirit; January 8, 1891, they were united in marriage under one ceremony; May 27, 1894, they were united with the church, and on the next day were baptized with their husbands.

This being my first attempt to write anything for the MESSEN-

GER, I would ask you, my dear brother, to bear with my many mistakes and inability to write as I would like. If you think this worthy of a place in your valuable paper, please put it in better form and publish it; if not, all will be right. The MESSENGER comes to me promptly, and I have received much comfort and instruction from its contributors. Your brother in faith and hope,  
E. L. McDANIEL.

GOLDSMITH, IND., June 23, 1894.—*Eld. J. R. Respass.—Esteemed Brother in the Lord*: No doubt you will be surprised, and can have no distinct recollection of me.\* There is nothing in me that would attract your attention, but in you there were attractions that will not be forgotten by me while I am permitted to have recollection. You were billed to preach at Bethel, but was too much worn out to reach the appointment, and stopped at Bro. James Martin's, on your way from Little Flock church—you and Eld. S. T. Bentley. Both of you seemed to be unwell and badly fatigued. Please give my kind regards to Eld. Bentley when you meet him. I want to say to you that you got closer to me, and deeper into my brotherly affections than any man in the same length of time I was ever in the company of. I asked you how you liked our country? Your answer was about this, you thought "that we had a good country." The next question was how you liked our Indiana Baptists, and you said, "O, down here at Antioch, we found our Georgia Baptists," and I thought that I understood you. This occurred at Bro. Martin's, on the 10th of June, 1890, and the same day you spoke at West Providence, at 11 o'clock A. M., and you made a very favorable impression on the minds of numbers of the Baptists of Indiana; and we would be glad if, in the will of Providence, your mind was directed to come amongst us again, and stay longer when you get here. I, for quite a while, have been thinking of taking your paper, THE GOSPEL MESSENGER, and I hereby remit you, and also for my son.

I will now write something of my whereabouts, and the company I have desired to keep. On the third Saturday, and 21st day of June, 1862, my wife and I went forward to the church called Honey Creek, in Howard county, Ind., near Russiaville, and gave a relation of what we hoped the blessed Lord had done for us, and were received for baptism. John A. Thompson was pastor of the church; his father, Eld. Wilson Thompson, was present, and making his home at that time with John A. Thompson. On Sunday, June 22, 1862, we were baptized by Eld. J. A. Thompson. Our membership remained, however, but a short time in Honey Creek church, as Eld. J. G. Jackson, in a short time, settled in our immediate neighborhood, also several Primitive Baptists lived near by, we would get together and the constitution of a church talked of; but a few meetings after the one last

\* I remember you. You made the same sort of an impression on me that I did on you.—R.

referred to, it was agreed to call a council and the churches named, which would represent four Associations, to wit: Paint Creek, Cons Creek, Whitewater, and Lebinon. The churches agreed upon to call on for helps, to look into the propriety of organizing a gospel church in Tipton county, Indiana, were as follows: Honey Creek, Cons Creek, Lick Creek, Shiloh, Mt. Carmel and Forks of Buck Creek churches. Wife and I then took letters from Honey Creek church preparatory to going into the anticipated new organization in Tipton county, which we did. The churches all responded to the call, sending twenty delegates, of whom were five ordained ministers, who met at the time and place appointed, on the third Saturday and 17th day of September, 1864, at 11 o'clock A. M. The council organized by choosing Eld. Wilson Thompson Moderator, and Bro. Richard Hackelman Clerk; visiting brethren from churches of the same faith and order were invited to seats in council. The brethren and sisters desiring to be constituted into a Primitive Baptist church were called upon for their Articles of Faith, Rules of Decorum, and letters. After the council had the foregoing rules read, and they held a short consultation, they pronounced us a church in gospel order, to be known by the name of Providence church. Our membership was then with Providence church from and after its organization up to its dissolution, which occurred on Saturday, June 10, 1893, and on Saturday, July 1, 1893, on my letter, though unworthy, I was received in Antioch church, Boon county, Ind., and in the following August, and 5th day, my companion presented her letter to Antioch church, which was also received. We now feel that we have a comfortable home in the church at Antioch (a glorious church of worthy brethren and sisters), if I were only worthy of their company and society, but feel that I am not, but in their way. I have not written this for publication, neither is it fit, and have only imperfectly hinted at matters. Hope the gracious Lord will abundantly bless you and yours. Remember me when it goes well with you, and let me hear from you if worthy of an answer. Your unworthy brother, if indeed a brother at all, in hope of a blessed resurrection from the dead.

WM. J. TYNER.

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Remember, Christian, if ye be poor in the world, you should be rich in faith; and if you be rich in this world you should be poor in spirit. The way to ascend is to descend; the deeper a tree roots the wider its branches spread. The sun of prosperity shines the clearest in the sphere of humility. The true nobility of the mind consists in the humbleness of the mind. Consider that none have so little but they have great cause to bless God; so none have so much as to have the least cause boast before God.

## OBITUARIES.

## WILLIAM R. WEED

Was born in Gwinnett county, Ga., November 16, 1839, died May 28, 1888. Bro. WEED joined the church at Fellowship, September 28, 1878, and lived an humble member until his death. He was firm and steadfast in his belief and actions. During the war he contracted a lung disease from exposure, which he never got well of. He was confined to his bed some months before he died, and seemed to be conscious of his death, but bore his sufferings with patience, and expressed his willingness to die. He gave his wife directions how to manage and raise their children, and fell asleep, and we believe his spirit has been received by Jesus. He was buried at Stone Mountain. His father, mother, two brothers and eight sisters followed him to the grave. The writer baptized and preached on the funeral occasion of Bro. Weed, Eld. J. F. Almand also making some remarks. He leaves a wife and six children, with the church and many friends, to mourn his loss.

J. T. JORDAN.

## KISSIAH SKIPPER.

Sister KISSIAH SKIPPER departed this life October 15, 1890, aged about seventy-eight years. Her maiden name was Thomas. She was born in Bulloch county, Ga., and was an orderly member of the Primitive Baptist church about thirty years, and dated her experience still further back. She was left a widow upwards of forty years. She told me that she had to plow and hoe her crops herself; that she had often feared that her children would suffer for food, but said she, "God has been good to me, for which I am truly thankful. His grace has been my support all through this unfriendly world, and grace will lead me home. The little hope that God gave me near fifty years ago has lasted me to my death bed, and as I am nearing the shores of everlasting happiness, my little hope grows brighter and brighter. I am ready to say farewell world of sorrow, I am going home." She said that her life had been one of toil, but the Lord had been good to her. She was noted for honesty and fair dealings with all people; a good and faithful member of the church, a good neighbor, a kind mother; a mother indeed to poor little mourning children of God. The last time I saw her I never can forget the parting words of the dear old sister, "Farewell Bro. Mathis, if we meet no more in time, I hope to meet you in that happy beyond, where we will part no more." She told her children not to grieve for her for she would soon be at rest. Thus a bright star has gone down to rise again in the resurrection morn, to be escorted to the courts on high, to join the happy throng in singing praises to God forever. May the Lord ever lead and direct us in the right way, and carry us to the mansions prepared for his people, is my prayer. Unworthily yours,

*Valdosta, Ga.*

JASPER MATHIS.

## WM. H. SMITH.

Died of consumption, W. H. SMITH, in Lee county, Ala., June 5, 1894, in the fortieth year of his age, leaving a wife and four children in very destitute and needy circumstances. He was received into the fellowship of the church at Mt. Olive, in July, 1893, but was never again able to attend the church meetings or do but little if any work for support of his needy family. Referring to closing incidents in his life, Bro. W. J. Parker writes: "I had a long talk with him two days before his death, and on several occasions some time before, and he said he was ready for death, patiently waiting the Lord's will and time." He was the son of Mr. T. L. and Mrs. S. C. Smith, of Chambers county, Ala. By the kindness of brethren and friends, a suitable burial case and other things were procured, and after a comforting discourse preached by Eld. J. S.

Baxley, our lamented brother Smith was decently put in the grave in Union Grove cemetery, there to wait the voice of God, when the dead in Christ shall be raised incorruptible.

W. M. M.

DEACON L. B. MAYS.

Deacon L. B. MAYS died suddenly June 6, 1894, in his seventy-fourth year. His home was in Salem, Lee county, Ala., but the day before his death he had gone to spend the night with his son, J. J. Mays and family, and while hitching up his mule to the buggy next morning he suddenly fell dead. I had a brief conversation with him in Opelika a few days before his death, in which he spoke of the more than usual comfort and joy he had in the preaching both days of our regular church meeting at Mt. Olive in May. This was the last meeting of the kind he ever attended, and seeing he was peculiarly interested during preaching services, before giving intermission for conference, I called on him to close the services by prayer, which he did, and it seemed to me, and I think to the brethren and sisters generally, that he manifested more deep humility, tender feeling and humble faith in God, than we had ever before noticed, though he had always appeared humble and fervent in his supplications to God. He had been a firm Primitive Baptist about thirty-six years, and was baptized at Union church, Russell county, Ala. At the time of his death he was a member of Mt. Olive. His immediate family with him was a precious wife, two grown daughters, and an aged sister—all invalids, and left with but little of earthly means. There are three sons, two of whom have families, one single. May the God of all grace give supporting grace to the bereaved sister and family.

Names and address for four extra copies containing obituary, will be sent to Bro. Respass in proper time.

W. M. M.

A. J. AND A. D. WHITTEN.

Eld. A. J. WHITTEN was born April 14, 1820, married first wife, Miss Anna Head, January 10, 1841, and were born to them five children. She died September, 1848. He was married again, to Miss Mary Ann Davis, October 17, 1850; to them were born twelve children. Eld. Whitten died April 8, 1892. He was baptized by Eld. W. M. Hubbard, 1852.

Also, his son, A. D. WHITTEN, died June 27, 1892, who was born January 5, 1855; was baptized 1883. These two worthy brethren were shining lights in the Primitive Baptist church. Indeed, I could not mention a father and son who lived more spotless lives and adorned the profession more than they. They were separated but a short while. May their lives and examples be cherished and emulated by all who knew them, that their works may follow them.

JAS. M. WARREN.

JOHN OWEN.

Died, at his home in Baldwin county, Alabama, on the 8th day of December, 1893, of chronic diarrhœa, JOHN OWEN, aged eighty years, three months and fifteen days. He was born August 23, 1813. He joined the Primitive Baptist church March 12, 1882, and was ordained a deacon in September, 1882, which position he filled satisfactorily to his church until death claimed him. Thus has passed away a quiet and good citizen, a kind neighbor, and a devoted husband and father. He was loved by all who knew him. His greatest pleasure seemed to be in meeting with his brethren at the church or fireside, and hearing the gospel preached, and talking of the blessings of God's children, and things pertaining to the kingdom of heaven. He was a man very deep in the mysteries of the Bible, and delighted to converse on them. In his death the neighborhood has lost a good citizen, the church a good and faithful member, his companion a good husband, and his children a kind and devoted father. He was the father of eleven children—seven sons and four daughters; five sons preceded him to the grave. He leaves a wife,

two sons, four daughters, seven step-children, a good number of grandchildren, and a large number of friends and relatives to mourn their loss. But we mourn not as those who have no hope, for we feel sure that our loss is his gain.

JERRY PIERCE.

JOHN M. DAVIS.

The subject of this notice fell asleep sweetly and gently in Jesus, as we confidently believe, at his residence near Rutledge, Morgan county, Ga., on December 16, 1893, aged seventy-two years, one month and twenty-five days. He was born in Jasper county, Ga., and when quite young his father moved to Newton county, Ga., where he lived until he was united in marriage to Miss Mary N. Malcom, daughter of Eld. Geo. W. Malcom, late of Walton county, Ga., on December 15, 1842, with whom whom he lived happily fifty-one years and one day, till the day of his death. To them were born eleven children—four sons and seven daughters. Three of the daughters preceded him to the grave; the others yet living, and much to their credit they are useful citizens, doing well, and following the example and training of their godly and pious parents. Five of them are orderly members of the Primitive Baptist church. He served in the war between the States with Company G, 66th Georgia Regiment. As a soldier he was ever ready to go when duty called, never wavering under the most trying ordeal. At the battle of Atlanta, on July 20, 1864, while in the act of rallying some of the men, he received a terrible wound through the body, which for a long time was thought to be mortal, but finally he rallied.

In 1866 he, together with his dear companion, were baptized on the same day, by Eld. Joseph L. Perington, into the fellowship of Shoal Creek church, Newton county, Ga., and ever afterward, till the day of his death, did they walk together in the commandments and ordinances of the Lord's house. He possessed unusual energy, and by prudence and economy he was blessed of the Lord with a good share of this world's goods, and we can say truthfully that he used and appropriated it for lawful and proper purposes, distributing to the necessities of the poor and to the ministry, and especially to his pastor. As a citizen, he was modest and preferred the quiet private life to holding any office. He was an honor to his county. He was in feeble health for about one year, and confined to his bed two weeks. He suffered much with bronchitis, of which disease he died, surrounded by a host of relatives and friends with sorrowing hearts. He manifested so much Christian faith, patience and fortitude it was evident that the Lord was with him. Two days before his death he had the privilege of meeting and embracing his former pastor, Eld. J. G. Eubanks, who now lives in Kentucky. It was truly affecting to witness it.

By request, Eld. Eubanks preached a discourse, much to edification and comfort to a large concourse of friends present, using the text 1 Pet. i. 24, "For all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth and the flower thereof fadeth away"—after which his remains were deposited in the family cemetery near his residence, there to rest until the final trump shall sound and the dead in Christ shall rise first, and so ever be with the Lord. May the good Lord sustain and comfort the bereaved ones, and sanctify this dispensation of his providence to their good and his glory, is our prayer for Christ's sake.

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

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

My soul released from sorrow,  
My body freed from pain,  
I'll meet in heaven my darling  
And never part again.

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

JOHN N. HURST.



# Victor Bicycles

Six grand models for '94—beauties all.

But one grade—the highest—and every wheel a Victor.

Our improvements for '94 are important, but not radical. Catalog for detail.

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See the '94 Victors. Look them over carefully and compare with others. That's the test that makes Victor riders.

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## IT HITS THE MASSES.

Some Strong Remarks by a Well-known Man.

He Evidently Knows Well What He is Talking About, and we only Trust that His Advice will be Followed.

Mr. Riley Woodall, of Folsom, Bartow county, Ga., is one of the best known young men in Folsom. His condition was similar to that of thousands who should use 4 B. B. B. It will save them from serious sickness and make them well. He says:

"I have been using 4 B. B. B. for four weeks; now I have about finished the first box, and must tell you what it has done for me. I do not know what would have become of me if I had not used it, for truly I feel like a new man now. Now I feel like working, but when I used to go to work I wished for



RILEY WOODALL.

night to come. I felt as though there was something dragging on me all the time, but now I sing all day and feel like a different man. Before I commenced using the 4 B. B. B.'s, a friend of mine said to me: 'Straighten up, Woodall, you look like an old man. What's the matter with you?' I told him I did not know, and he asked why I did not go and see a doctor. I told him I had tried many, and they did not do me any good. But I can truly say that Bragg Best Blood Balm has done me more good than all else. My tongue would be coated every day, week after week, but now it is as red as can be and the bad taste in my mouth has gone."

4 B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or if by mail the money must accompany the order. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county and Territory in the United States. Call on or address H. C. BRAGG, or 4 B. B. B. Co., Connersville, Ind. Eld. CHAS. M. REED, General Agent, Bank Block, corner Fifth street and Central avenue, Connersville, Ind.

## WAS NEVER

In Better Health in her Life, and her Ninetieth Year.

Another Great Victory for the 4 B. B. B. B.

Here is a woman who stands high in church and society. O how she suffered! and now she is well and happy. Mrs. Malisa Adcock, of Folsom, Bartow county, Ga., says:

"For quite a number of years I have been a sufferer from dyspepsia—long as to cause neuralgia of the stomach. I was so lame in my back, and



MRS. M. ADCOCK.

at times I was so bad off that I had to call for help to raise myself up. I was so nervous that when I went to bed I could not sleep. If I got one hour of sleep during the night I thought I was doing well. But now there is a change at my house since I have been taking 4 B's. I have only taken five boxes and I sleep like a child, and was never in better health in my life. I am in my ninetieth year."

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No. 9.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

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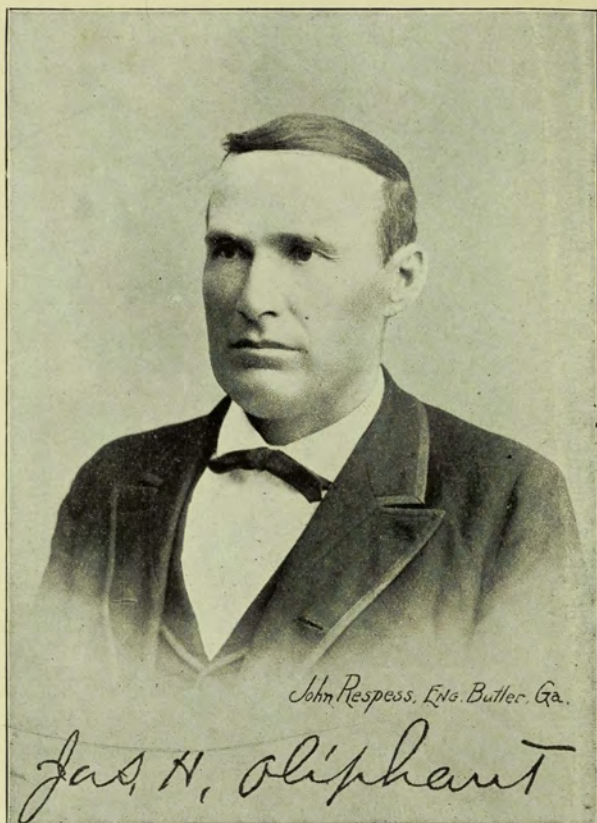
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ELD. J. H. OLIPHANT, of Pimento, Ind., is a gifted and useful minister,  
and the author of several Primitive Baptist works of value.

# THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1894. Vol. 16.

“SHALL NOT I SEEK REST FOR THEE?”

*Dear Sister in our Precious Redeemer:* Perhaps I need not tell you that I take an interest in your soul's welfare in the things of the kingdom of God. I long to see the time when you shall be constrained to openly confess that Jesus is precious to you. A certain woman that touched the hem of Christ's garment, and was made whole, sought to hide herself, but she could not be hid, and she came and declared before all the people the healing virtue she had received from the Son of God.—Luke viii. 43-48.

My dear sister, you cannot be hid. You cannot hide yourself from the eyes of your compassionate Saviour, and you cannot veil yourself as a subject of God's grace from the sight, and fellowship, and love of the members of Christ's body, the church. It is written of the seed of the everlasting covenant, “All that see them shall acknowledge them that they are the seed which the Lord hath blessed.”—Isaiah lxi. 9. Since my first knowledge of you, I have looked upon you as one of the seed that the Lord hath blessed. I feel it is meet for me to think this of you, because you are a partaker of that grace with which I hope the Lord has blessed a poor sinner like me.—Phil. i. 6. Barnabas, when he came to Antioch, and had seen the grace of God, was glad (Acts xi. 23); so there has been a sacred gladness in my heart in witnessing those undeniable evidences of Jehovah's grace in you. I feel very incompetent to write to you anything that will be truly profitable to your soul, yet I confess that I watch for your soul (Heb. xiii. 17), and I beg of the Lord to give me some portion to minister unto you. The seed which the Lord hath blessed are, in the time appointed of the Father,

drawn unto Christ Jesus. None but those whom the Father hath given unto the Son come unto him, and they only come as they are drawn by Divine teaching.—John vi. 44-65. “He drew me and I followed on, charmed to confess the power divine.” In being drawn unto Jesus, God manifests that we are numbered among the blessed. To the unregenerate sinner there are no attractions to be seen in the Saviour. He hath no comely form or beauty to the carnal gaze of men. They have no yearnings of soul after him. He is not to them the chiefest among ten thousand and the one altogether lovely. But Jehovah, the Holy Ghost, has made us, dear sister, to differ, “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.”

“From no less fountain such a stream could flow,  
 No other root could yield so fair a flower;  
 Had he not loved, he had not drawn us so,  
 Had he not drawn, we had no will nor power  
 To rise, to come, the Saviour had passed by  
 Where we in blindness sat, without one care or cry.”

With bands of love the Lord hath drawn us unto himself. We have been made to know that we are weak and wounded, sick and sore, because of our sins; none of our own doings could cure us; we had “no healing medicines” (Jer. xxx. 13), but God who loveth us, taught us (and yet teaches us), yea, puts it into our hearts to yearn for his mercy and for healing which can only flow from the obedience and blood of the Lamb of God. When the Holy Spirit revealed Jesus to us, our hearts were attracted to him; our soul’s affection centered upon him as our only hope and salvation. He is, even now, and ever will be, the desire of our hearts. Though we are not fit for the eyes of the Holy one of Israel to look upon, yet, amidst all our distressing sinfulness, there are pantings after the living God. “As the hart panteth after the water brooks, so panteth my soul after thee, O God.” Our souls thirst after those living streams of grace, and mercy, and peace, and salvation, of which God only is the fountain.—Jer. ii. 13. Earthly streams may satisfy the flesh, but there are longings in our souls, which the Holy Spirit has begotten, which nothing on earth can supply. We want, my dear sister,

to slack our thirst in that "pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "Blessed are they which do hunger and thirst after righteousness." Hath God thus blessed us, and will he now mock our thirst? Will he deny us the water of life? Oh, no; He says "I will give unto him that is athirst of the fountain of the water of life freely." "Whosoever will, let him take the water of life freely." "If any man thirst, let him come unto me and drink." "Eat, O, friends; drink, yea, drink abundantly, O beloved."

The blessed God, our Redeemer, who hath loved us, has put his love in our heart, and thus we love him; he has the cords of the affections of our heart in his own loving hands, and we are drawn unto him we love. We want to be near him, to be pure and spotless like our adorable God. Ah, we shall be satisfied when we awake in his likeness. We love him because he first loved us. He loved us from eternity, loved us in Christ Jesus, and when we fell by transgression in Adam, when we were dead in our sins, he still loved us. Yea, in his love and in his pity he redeemed us, and he bare us and carried us all the days of old, and he hath graciously reconciled us unto himself by the death of his Son. He hath quickened us and called us by his grace, and hath drawn us to himself to love, and to fear his great wrath, and to confide in the blood of the dear Lamb of God. Unspeakable praises are Jehovah's due from a sinner like me, and a sinner like you. Your heart, my dear sister, is not a stranger to these things, but you long more and more to prove the riches of his love. Amidst our daily strife with sin and worldliness, care and backslidings, the grace of God still maintains sighs in our hearts over our wretchedness, and yearnings after the sweet knowledge of Jesus. Oh, that I might know him—that a poor, unworthy sinner like me might pillow my earth-weary, sin-weary soul in the bosom of the Saviour of sinners. Ah, sometimes all these heavenly aspirations seem well nigh gone. Satan and sin, base intruders, come in to drive my poor soul away from all good. But though the floods assail,

"The work which God's goodness began,  
The arm of his strength will complete;  
His promise is Yea and Amen,  
And never was forfeited yet."

“He restoreth us again, and our soul’s language still is, ‘Remember me with the favor that thou bearest unto thy people.’” Though the world, the flesh and devil seek to entice us away, and would frustrate our coming unto our God, the fountain of living waters, the cords of his love still bring us along.

“Drawn by such cords, we onward move,  
 ’Til round his throne we meet,  
 And captives in the chains of love,  
 Embrace our conqueror’s feet.”

The Lord will perfect that which concerneth thee, and will be with you all life’s journey. I would still remind you that you are not your own, but are bought with a price, “Therefore glorify God in your body and in your spirit, which are God’s.”—1 Cor. vi. 20. May the Lord be gracious to you, and enable and constrain you by his mercies to present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service. With love and fellowship for you in Christ Jesus,

FRED W KEENE.

*North Berwick, Me.*

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### EXPERIENCE.

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DEAR BRO. RESPESS: In 1882 my sister, Mrs. M. A. Green, attempted to write her experience to the church of which she was a member (Mount Moriah), in North Alabama, but from some cause never finished. December 21, 1888, she died, and after her death the letter was found, which was the first time any one knew of her writing. By the kindness of a friend I am in possession of what she had written, and as I would like to have it in print, I forward a copy to you for publication in the MESSENGER, should it meet your approval. Sister died a member in full fellowship (so far as I know) with the church at Mt. Moriah.

Your brother,

JNO. R. WILSON.

*Logansville, Ga.*

BLOUNT Co., ALA., Aug. 17, 1882.—*To the Dear Brethren and Sisters of Mt. Moriah Church:* It has been on my mind ever since I joined the church, to write to you and tell you what I hope the Lord has done for my poor soul, as I could not tell you much when I joined. I was in such a condition I could not tell you what I wanted to, and I feel like I want you to know just what has been done for me. In 1872, I hope I was

made to see just what a sinner I was. I would try to pray and ask the Lord to have mercy on me, a poor sinner. In this condition I attended two or three protracted meetings. I would go to the mourners' bench every chance I had, and ask the Christians to pray for me. I attended one at Mount Pleasant (Missionaries). I went up as a mourner several days, and got to where it seemed there was no chance for me. I thought I had not a friend on earth, nor one in heaven. I thought the Christian people had a desire that the rest of the mourners should be saved, but felt like they cared nothing for me; thought I never would go to the altar again to be prayed for, but afterwards decided to go one more time. While there, I hope the Lord, for Christ's sake, pardoned my sins. All in a moment my burden was gone and I felt happy. I did not feel like shouting, as I have seen some, but I hope, and I do believe, I was happy. The next morning I was filled with doubts, however, and tried to ask the Lord in prayer to show me, in some way, whether or not I was deceived. I wanted to be baptized. I went forward and was received by these people, and was baptized by Eld. Shelton. I lived very well satisfied with them for a few years. In the fall of 1875, I got in a sight of trouble. I almost come to the conclusion that it was all a mistake with me. I thought surely I was deceived, and the worst of all, had deceived the church. Of all poor mortals on earth, I thought surely I was in the worst condition. It seemed that every sin I ever committed came up before me. Was in this condition for some time. I often tried to pray, but got no better. One day while in the most trouble it seemed to me that any one could be in—almost ready to give up all hope—I believe I was shown just where I was, and I believe, too, that I felt the love of God in my poor soul once more. One morning while in this great trouble, I was sitting in the door, churning, and thinking of my condition, with my eyes lifted towards the heavens. It was a bright, fair morning, and all at once there appeared a little cloud of the most loving countenances I ever saw. I looked at it a little while and turned my eyes. I thought it could not be that I had seen such; I looked up again, but it was gone; I could not see it any more, though I have sat in the door many times since,

praying to see it again. Now, I just believe this was to show me that I still had a little hope in the Lord. I felt greatly relieved of my troubles; though I have been filled with doubts and fears ever since I first believed.

I want to tell you something about how I came to be a Primitive Baptist: About five years ago I went to Siloam to hear them preach, and I believe I was shown that day what kind of people they were. When we got there that morning they were singing "The Christian's Warfare," and oh, my soul! if I had ten thousand tongues I could not tell my feelings at that time. It seemed as plain to me as though some one had spoken it, "These are the people of God." I thought if I could only feel like I was worthy of a seat with them, it would be all I would want on earth. I went to hear them every chance I had. At Mt. Moriah (Primitive), when the door of the church would be opened, I felt like I could not stay away, yet could not feel worthy of a seat among such people as I looked upon them to be. When I would leave the meeting-house to go home, I would feel like I would never live to go again. The day Rufus (her husband) joined, I thought I surely could not stay away, yet I did not believe the church would receive me. The more I studied the worse I felt, so I concluded to offer whether I was received or not, and to my great surprise, I was received in the condition I was in. I could not talk to the church like I wanted to, and feel like I want the brethren and sisters to know some of my troubles. I want you all to pray for me.

YES.

"Sister, thou was mild and lovely,  
Gentle as the summer breeze;  
Pleasant as the air of evening  
When it floats among the trees.

"Peaceful be thy silent slumber,  
Peaceful in the grave so low;  
Thou no more will join our number,  
No more troubles wilt thou know."

Her brother,

J. R. W.

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Who knows how much the majesty of a reprover may tame the insolence of an offender? "He that hateth reproof is brutish." He is brutish, like an angry dog that snarls and bites while the festering thorn is being taken out of his foot; or like a vicious horse that strikes the groom while he is rubbing off the dirt.

## "ASK, AND IT SHALL BE GIVEN THEE"

O Christ! I know that I am weak,  
My way I may not, cannot choose;  
If I, in childish anger speak,  
Forgive; Thy smile I would not lose,

Sometimes Thy face I cannot see,  
For clouds of doubt my way beset;  
I long to be at peace with Thee,  
And yet o'er trivial things I fret.

What I am, that I would not be;  
What I would be, that I am not;

Wakenda, Mo., Feb. 12, 1894.

I long for a nearer walk with Thee,  
A higher good—I know not what.

Oh! would'st Thou take me by the hand,  
And lead me to the heights above,  
Where I may see Thy heav'nly land,  
And know that all is peace and love?

And I would praise Thy holy name  
In all the ages yet to come;  
That, in my darkest, bitterest hour,  
I saw Thy face, and knew 'twas home.

MISS CARRIE LYNCH.

DEAR BRO. RESPESS: The writer of these lines is a young lady, who has a hope in Christ, yet not a professor. By my request she gave me a copy for THE GOSPEL MESSENGER. My father baptized her great grand mother, Kezia Watson, my cousin, the day after his ordination, sixty-five years ago, in Ohio; and thirty-four years ago I baptized her grand mother in the same Ohio river. I have just visited this numerous family at Wakenda, Mo. The dear old mother of all is past ninety; and each of her three children had seven sons and three daughters! Yours in love,  
Olney, Ill., July 5, 1894.

D. BARTLEY.

## THE SPIRIT.

A Greenlander said to a missionary, "It is true we know nothing of God or a Saviour, but you must not imagine that no Greenlander ever thinks about these things." And after speaking of the works of God said, "There must be some Being who made all these things—a Being, that always was, and can never cease to be. As soon as I heard you speak of this Being I believed it directly, with all my heart."

Why was not this heathen a believer before he heard of the name of God or Christ? Hearing of Christ did not make him a believer, but in hearing the gospel preached, the Spirit of Christ in him responded to it, and it therefore become to him good news, and he rejoiced in the knowledge of it. It shed a flood of light over his heart and mind, and caused him to understand and rejoice in what the Spirit had already taught him, by bringing him into the fellowship of Christ. This heathen being a believer, born of the Spirit of God, he was also a believer in Christ, also without understanding how or who Christ was, before he heard the gospel preached by men. He had heard it preached as Paul said in the first chapter of Romans, in the things which He had made, "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* (note the expression) are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Night unto night uttereth speech, day unto day sheweth knowledge, and

there is no language where their voice is not heard. The Greenlander believed the voice and said to himself, "Surely some great, everlasting, wise Being made all these things, and so perfectly adapted them to the uses for which they were created," and when he heard the gospel in the Spirit, they ran together like two drops of water. In it was explained to him what he knew before imperfectly.

In this connection, would it not be well for us to consider what Paul said in Philippians i. 15-18, and especially the last verse: "What then? notwithstanding, every way, whether in *pretence* or in *truth*, Christ is preached, and I therein do rejoice; yea, and will rejoice." So Christ is preached is the test, not law obedience, for whosoever is *justified* (acquitted) by the law is fallen from grace. To preach Christ in harmony with the Spirit, He must be preached in harmony with the voice of nature declaring His eternal power and Godhead; otherwise our Greenlander would have had no fellowship for it. The power the Greenlander saw was an everlasting, omniscient, holy, irresistible, all powerful Being, who works all things after the counsel of his own will, and not one who had cut out a great garment but could not finish it, because of some counter, refractory action on the part of the material of which he intended to make it. The voice he heard, preached to him a very different sermon to this. He was not one of the five foolish virgins, going out to meet the bridegroom with no oil (the Spirit) in their lamps, but with the Spirit, and when Christ, that lighteth every man which cometh into the world, was preached to him, he became a burning lamp, feeding the light by the oil in him as a lamp.

H. BUSSEY.

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### EXPERIENCE.

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For some time it has been impressed upon my mind to write about the hope that I claim in an exalted and loving Saviour, but feeling my littleness, I have tried to put the desire away until now. I will try to write a few lines, hoping the Lord may guide my pen:

My father, Benjamin F. Stanaland, was a Primitive Baptist, and died when I was eight years old; so I was raised by a poor, widowed mother, who has never united with any church, but who I think is lying out of her duty. My mother's maiden name was Margaret E. Jones. When I was in my fifteenth year, in 1871, I was attending a Primitive Baptist annual meeting at Antioch church, in Thomas county, Ga., in company with my dear old grandfather, John O. B. Stanaland, who told me his experience of grace. It was only a few words, but it left a deep impression on my mind that I never could get rid of, and from that time on I began to make promises to my God, but I would break them as fast as I made them. In March, 1873, my youngest brother died,

which was, I thought, more trouble than I could bear, but my next thought was, if I were to die in my condition I would be forever lost. So I determined to seek religion, for I thought I could obtain it by a few good acts, such as reading the Bible, praying, and quitting dancing, and I thought my prayers must be just before retiring at night, and I wanted to be in secret. I was afraid to go out in the dark, and to keep my mother from knowing what I was doing, I would not kneel down, but just lie on my bed and pray. I went on in this way until I thought I was getting along very well, when one night I attended a party in company with some of my relatives, not intending to take any part in it, but I did, and danced, and before I left the ball-room I did believe that I had committed an unpardonable sin. When I went to bed I lay and cried, and tried to pray to God for mercy, for it seemed like my sins were like a great mountain between me and my God, and I felt to be condemned before a just and holy God. Just before daylight next morning my mind became a little easier, and seemed to be directed to the church, but I felt to be so unworthy. In a few nights I dreamed of being in company with Dr. Coon (who was then a Primitive Baptist preacher), and I thought he told me I never could come to the church till he was gone. I did not understand it then, but I hope I have since, for he soon caused a split in the Suwanee Association, and he went off in disorder. On April 2, 1874, I was married to my dear companion, Reason Swilley, but I felt to be cast down and always mourning on account of my disobedience. In December, 1875, my companion and I moved from Bradford to Manatee county, Fla. On the night of December 24, 1876, after retiring to my bed, I became so distressed on account of my sin and disobedience that I had to get up, and I walked the floor back and forth a few times, when I felt like I wanted to read a little, but I knew not what. I got the Testament and opened it and began to read at Acts xxii. 4, and read down to the 17th verse, and it did seem to me that I had enough for the present, for my troubles were all gone, and I and everything else, seemed to be in perfect praise to God, and all the next day I felt perfectly calm, and my mind was easy. Baptism was my next impression, but here I made a mistake. There were no *regular* Primitive Baptists near by us, but there were four churches that had been cut off from the Mt. Enon Association on account of receiving colored people into the church, or rather not receiving them, and they made such a pretty flower of their side of the question that I thought they were the right side; and one night I dreamed of going to a place of water, and seeing a small congregation of people there, and the two old, white-headed ministers (for there were but two ministers that went off from the Association). They all looked like they were waiting for something, I knew not what, but decided that was the place for me. So in a short while I went and united myself with them, and my husband soon came in too, and I thought I was very well satisfied

with my home; but it did not stay so long, for everything did not seem to get along as I thought it ought to, and sure enough, in a short time trouble began to rise between the pastor, Eld. A. Kicklighter, and some of his children in the same church, and everything burst asunder, and the majority of us quit and let the rest of them have the house. I thought then that I never would unite with another church, as we had had so much trouble there, but every once in awhile, after retiring to bed, it seemed to me, when I would close my eyes, I could see a great light above my head that would cause me to study a great deal. On June 24, 1881, I had just laid down and closed my eyes, when there appeared the greatest light that I had ever seen, and it seemed to be right over Mt. Olive church (this was a young church that had just been constituted in the Mt. Enon Association). No one spoke to me, but it seemed like they did, and said that Christ was with this people. I can never describe my happy feelings, but I was perfectly resigned to do my Master's bidding. So I told two of my friends that I expected to offer myself to that church the first time I went there, if they put me out of the house the same instant, for I did feel to be so unworthy. On Saturday before the third Sunday in July, my husband and I went forward, and to my happy surprise I was received with my husband, after relating a little of what I have here written, and we went down into the water together the next day.

Dear brethren and sisters, what I have here written I sometimes try to throw away, then again it seems sufficient if I were called to die. To all who may read these lines, I humbly ask that you remember me at a throne of grace, is the prayer of a little sister, if one at all.

MARTHA S. SWILLEY.

DEAR BRO, RESPESS: While on a tour in South Florida, I was looking in a Bible one Sunday morning and found the above experience which the dear sister had written, but felt to be too unworthy to have published, and I feeling it to be so good, asked her to let me have it published. She and her husband are good Baptists, and I feel that it will be interesting to the family of God.

Your little brother in hope,

R. H. BARWICK.

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CLARKSVILLE, ARK., June 18, 1894.—*Dear Bro. Respass*: Just received the July number of MESSENGER. I notice on page 284 you say, "Eld. Hassell is writing some necessary articles," etc., then you add, "But these articles are not interesting to all of our readers," and ask that they bear with them awhile. Bro. Respass, I would be sorry indeed to know that such articles are a burden to any Baptist. They have been a treat to me, and I thank God for putting it into the mind of Bro. Hassell to write them. May he continue to write, and may the God of wisdom guide his pen. Yours in love,

L. F. GRIFFIN.

DEAR BRETHREN: I often find myself in a sort of low down condition; I get disheartened, and discouraged, and oppressed in feeling. Chiefly this arises out of some realization of an unexpected weakness or sin within myself. The veil that hides my heart from myself much of the time, seems pulled a little one side, and I catch a glimpse of a depth of depravity and guilt that horrifies and terrifies me. Usually this happens after I have been in a state of cheerfulness and comfort for a time. If the joy and comfort were spiritual in the first place, they have degenerated into a state of fleshly, carnal security. Then all at once it is often the case that the veil is lifted and at one view of myself my carnal security flees and all my joy and comfort is gone. Of late, that is within the past year or two, I have sometimes been almost overwhelmed by the sudden uprising of a terrible, awful fear lest I should fall into some outbreaking in which I would disgrace myself, bring shame to my family, and reproach upon the cause of God. At such times I seem to feel alone; and a mighty host of sins and weakness are within me, and awful temptations from without are all around me. I feel like Jehoshaphat, that I have no might against the triple host that comes against me, and I know not what to do. I feel so alone and so weak at such moments, and the foe is so mighty, I cannot guard myself. Perhaps, in some unguarded moment, I shall suddenly be overtaken and fall. As nearly as I can tell it, this is the way in which this horrible fear assails me: At such times I cannot seem to get hold of the promises, I cannot have faith, I cannot see Jesus near me, and I am overwhelmed. The fear is an awful, sickening one, and I tremble under it. There have been some moments when this sensation of fear has been horrible. I have seemed alone. It has not been the fear of being finally lost—even at such times I have not feared that—but the fear of falling, of being left to do some shameful act that would make the religion I profess a by-word and reproach among the ungodly, and that would bring sorrow to every heart that loved me and to every heart that loved God.

Aside from the special hours of distress, I walk nearly all my time beneath a cloud of failure to feel, think, act and speak as a Christian, and especially a professed

minister of the gospel, ought to. It seems to me that I am too trifling, too worldly-minded, too fond of ease and pleasure, too much given to avoiding the path of duty for the path of ease, too much like the world, and too little like a Christian in every way. How can I help being often sad and depressed? It seems to me that the wonder is that I am not more distressed about it than I am. I question often, how can I ever be sure that I have at any time, a pure desire to serve God? It seems so hard for me to rise above sordid, groveling, desires and motives. I have felt glad many times after trying to preach, or after visiting the sick, or those in any trouble, or after engaging in any duty or service, and finding that some fleshly thoughts and motives had influenced me, and that my sacrifice had not been clean—I have felt glad, I say, that among all the sacrifices provided under the typical dispensation, which all pointed to Christ, there was one sacrifice provided for the INIQUITY OF THEIR HOLY THINGS. For the sin that is in my preaching, praying, visiting, and in all I do, the dominant of Jesus is provided. This is my hope in all my perplexities and weaknesses and sinfulness. How sweet the words, "A sinner saved by grace!" Do they not say all that can be said? To-night, as I write these words, I realize that for a sinner such as I, there is but one name that can relieve, one name in which it will do for me to trust. The Arminians' salvation will not reach my case. I need, and must have, a Saviour who saves to the uttermost. I feel at times very dull and low, but this is, after all, my anchor, "Jesus and his grace." In his youth, when in great soul-distress, Martin Luther said to Staupitz, his vicar-general, who was trying to comfort him, "But I am such a great sinner." "Yes," said Staupitz, "but you have such a great Saviour." "A great sinner and a great Saviour" sums it all up, does it not?

I find that in this letter I have gone from poor self to a precious Saviour. In my daily experience it is so also. I sorrow for my poverty, but after a little I find myself rejoicing in the riches of Christ. I trust it may be so with all the experience of my life, and that at the end I may be nothing, but Christ be all in all.

I remain your brother, poor, but I trust rich in Christ,  
*Reisterstown, Md.*

F. A. CHICK.

## EDITORIAL.

J. R. RESPESS, Butler, Ga. { EDITORS. } J. E. W. HENDERSON, Glenwood, Ala.  
 WM. M. MITCHELL, Opelika, Ala. { } SYLVESTER HASSELL, Williamston, N. C.  
 (P. O. Box 134.)

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.

**SICK.**

Father has been sick nearly a month, and is now able to sit up a little, but improves slowly, and is very despondent. He is as yet unable to attend to any business, and asks the prayers of the Lord's people.

J. R. RESPESS, JR.

**NOTICE!**

Eld. J. T. Satterwhite, of Five Points, Ala., requests that any two subscribers to THE GOSPEL MESSENGER, who paid him \$1 each in May or June, 1894, and failed to get credit on slip for one year, that they inform him at once, as he has lost the memorandum of their names and address. He knows he has the \$2, but cannot say who to credit. He has twice announced this to two large congregations, but has no response up to date.—M.

July 21, 1894.

**A HOLY KISS.**

Salute one another with a holy kiss.—Rom. xvi. 16.

Eld. I. J. Taylor, of North Carolina, asks if the above and similar texts, are literally binding on Christians now, whether it would be proper for white and colored members to kiss each other? In regard to this color part of the question, we simply say here that the doctrine of salvation by grace through Jesus our Lord, makes no distinction between Jew or Gentile, or on account of "race, or color, or previous condition of servitude." In church order and government there are distinctions and differences of position and place for office work. All members have not the same office. But in the natural and social relations of life, the God of heaven has placed such a marked difference between

the white and black people, in the color of their skin, that all Christians should forever feel warned against doing anything in the church, or out of it, that would tend to amalgamation of the races, or that would deface, mar or obliterate that distinction of color which the Creator of all hath given them. But we will pass this feature of the subject now.

Kissing in its most common and literal sense, among men and women of the world, signifies warm affection for kindred or other friends, or as an expression of reverence for aged and honored persons. But for the Saints to salute one another with a holy kiss is quite different from that carnal principle that prompts one to conform to the customs of this ungodly world. It is prompted by a higher motive and more holy principle than anything this sinful, earthly nature can yield. It is a God-given principle, such as actuated Jonathan when his soul was suddenly knit to David (1 Sam. xviii. 1), so that they kissed one another and wept in sweetest love and fellowship (1 Sam. xx. 41).

But this manner of expressing love and spiritual fellowship, was not confined alone to the Israelites in the former dispensation, but we also find similar outbursts of pure Christian love among the early disciples of Jesus.

Individual Christians and Christian churches greet one another with a holy kiss of charity when by word and deed they show such marks of spiritual love and affection for each other as becometh the simplicity and sacredness of gospel worship. This cannot be done simply by an outward form of literal kissing with the natural lips, or by anything that promotes carnal lust or unchaste conduct. In the sense contemplated by the various texts upon this subject, it seems that not only individual members, but whole churches, in their church capacity, may salute or greet other churches with a holy kiss, even where they have never seen each other in the flesh, or when they are separated from each other. The churches of Christ everywhere saluted the church at Rome, while all at Rome were commanded to "Salute one another with a holy kiss." "All the Saints saluted the church at Corinth," and the church at Philippi is commanded to "salute *every* Saint." And the *church* at Thessalonica was admonished to "Greet all the

*brethren* with a holy kiss.”—1 Thess. v. 26. Now, it is not presumable that this kissing of “all the brethren” in church capacity was a mere *lip* service. It could not be a “holy kiss” if it is that which is common to the world. Paul saluted his brethren with a holy kiss, even those he had not seen in the flesh, when he wrote those affectionate and loving words, “For I would that ye knew what great conflict I have for you and for them at Laodicea, and for an many as have not *seen my face in the flesh*, that their hearts might be comforted, being knit together in love unto all riches of the full assurance of understanding.”—Col. ii. 1. Here is an example of a kiss of charity prompted by the Spirit, that the hearts of the Saints might be knit together in love. It seems evident, therefore, that for Christian churches to greet one another with a holy kiss, they must be united in the same mind and spirit of gospel love, and they must give proof of this, not merely by literal kissing, but by such acts of kindness and love as promote and sustain peace and fellowship among all the Saints.

If, as individual members, or as whole churches, we are to “salute *every* Saint,” we may see at once that this greeting does not refer alone to a literal kiss, or any other particular external form or ceremony. Nor is it absolutely needful that Christians should actually see each other in the flesh and go through a cumbrous form of lip service in order to greet one another with a kiss of charity.

But it may be asked how can Christians, who are in this mortal life, cumbered with a corrupt body of flesh, kiss with a holy kiss? This is a proper question, and a very important one to be considered in this connection. Holiness signifies purity and perfection, and in its highest and most unlimited sense applies to God alone. No mere creature can be holy, or do a holy work in that high and perfect sense in which God is holy; “There is none holy as the Lord.”—1 Sam. ii. 2. Holiness is an attribute of the very essence and being of God, without which he would not be God at all. “He is the High and Lofty One that inhabiteth Eternity, whose NAME is HOLY.”—Isa. lvii. 15. Holiness in this sense signifies an entire exemption from all sin and imperfection with no possible liability to either. It is the very essence of his being, and enters into everything he does. “He is

righteous in all his ways, and holy in all his works" (Psa. cxlvii.), "Glorious in holiness, fearful in praises, doing wonders."—Exod. xv.

But while it is true that no created being can possibly have that unlimited and perfect holiness of nature in which the great God is holy, yet there is what we might call a derivative or subordinate holiness, which is often in the Scriptures applied to men and other created things. A derivative holiness is not an original holy nature given to man or any creature, but it is a pure and holy principle imparted to men by the Holy Ghost. Not that it is imparted to all men, but even to as many as the Lord our God shall call with a holy call. He gives them his Holy Spirit by measure, they taste of the good word of God and of the powers of the world to come, and by the Holy Ghost the love of God is shed abroad in their hearts. They are thereby made free from the reigning power and dominion of sin, "have their fruit unto holiness, and the end everlasting life." Owing to these and other considerations, they are regarded as "holy brethren, partakers of the heavenly calling." This holy principle becomes the ruling principle of life, and forms the general character as servants and children of God. They salute with a holy kiss when their love is heavenly and without dissimulation. Under the power of this holy principle, the disciples "fell upon Paul's neck and kissed him."—Acts xx. 37.

W. M. M.

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## THE INTERPRETATION OF THE SCRIPTURES.

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### II.—THE SPIRITUAL INTERPRETATION.—(Continued).

#### 15TH.—ETERNAL VITAL UNIONISM.

The ancient pantheistic Hindoos taught, and their modern descendants believe that the souls of men are emanations from God, and will, after transmigrations, sufferings, and purifications in other bodies, return to an unconscious identity with Him. The ancient Egyptians held that the soul of man after death entered successively the bodies of all the animals that live on earth, and at the end of 3,000 years returned to the same human body; hence arose their great care in embalming and preserving the bodies of the dead. The Pythagoreans, Platonists, Neo-Platonists, Gnostics, Manichaeans, and Cabalists held views somewhat similar to those of the Hindoos. Origen, of Alexandria (A. D.

185-254), considering the Mosaic narrative of the temptation and fall of man a myth and allegory, taught that all finite spirits were created at the beginning of creation, and that all human souls were at first angelic spirits, and sinned and were transferred, as a punishment, into material bodies, and, after sufficient discipline here, are all to be restored to their pre-existent original angelic condition. Other ancient and modern philosophers have advocated the pre-existence of the soul in some nearly or quite forgotten state of being.

Eld. Daniel Parker, in his *Two-Seed Heresy*, makes the Devil, with all his seed or children in him, as eternal as God, and also makes all the children of God existing as an eternal seed in Him—thus making the Devil and all the human race eternal gods! And for forty years there have been a few Primitive Baptists, otherwise sound, who have held that part of the *Two-Seed Heresy* which affirms that all the people of God had an *actual* existence as eternal spirits or eternal children, in Christ, and an *actual* union with Him from eternity, which doctrine has been called *Eternal Vital Unionism*; and its advocates have represented all the elect of God as spiritual subjects descending from God out of heaven (Rev. xxi. 2, 10), regenerated or begotten or quickened or raised together with Christ at His resurrection (Eph. ii 5, 6; 1 Pet. i. 3), and, in the new birth, born of God, born of the Spirit and are spirit, born not of corruptible seed, but of incorruptible, by the word of God (John i 13; iii 6; 1 Pet. i. 23). This theory and its phrase, *Eternal Vital Unionism*, makes poor sinners gods as eternal as the only living and true God, who is declared in the Scriptures to be the only eternal Being, the only God (Gen. i. 1; Exod. iii. 14; Deut. xxxiii. 27; Isa. xliv. 6; lvii. 15; Rom. i. 20; 1 Tim. i. 17; 1 Thess. i 9); it makes a distinction between being begotten and being born of God, when this distinction exists only in the English Scriptures, and not at all in the original, where the *same word* is used by the Holy Ghost; it strains some of the figures used in the Scriptures to denote the union between Christ and His people and runs them into absurdities, while it ignores other such figures, and also ignores the *fore-knowledge* and *pre-destination* of God (Rom. viii. 29, 30; Eph. i. 5, 11; 1 Pet. i. 2), and such Scriptures as, "He (Christ) is before all things" (Colos. i. 17); "God calleth those things which be not, as though they were" (Rom. iv. 17); "declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. xlv. 10); "in Thy book all My members were written, which in continuance were fashioned, when as yet there was none of them" (Psalm cxxxix. 16); "the Lamb slain from the foundation of the world" (Rev. xiii. 8); "that we might receive the adoption of sons" (Gal. iv. 5, 6; Eph. i. 4; Rom. viii. 15); "who also were in Christ before me" (Rom. xvi. 7).

The expression, "eternal vital union," is not in the Scriptures; vital *unity* is an improvement upon this expression; a union is a

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junction of two or more into one, but a unity is a oneness; the life that the children of God had in Christ before they were born again was simply *His* life, which also was *their* life, in the mind and foreknowledge and predestination of God, long before they themselves had any *actual* being in either soul or body, but when they had only a *representative* being in Christ (John xi. 25, 26; xiv. 6, 19; Colos. iii. 3, 4; 1 John v. 11, 12; 2 Tim. i. 9, 10). This life or Spirit was the very life and Spirit of Christ, and was ours by God's predestinating love before the foundation of the world; it was not at that time a child of God or a spirit distinct from the Spirit of God; but in the new birth this life or Spirit is imparted to us, poor sinful creatures, and we then become children of God, and we shall finally be saved, both in soul and body, entirely from sin by the Spirit of Christ. In Prov. viii. 31, Gal. iv. 6, and Heb. ii. 14, the "sons" and "children" were such, not in actual being, but in the foreknowledge and purpose of God. To simple minds, not poisoned by human philosophy, the Scriptures are clear enough on these points.

Just as there is a natural and federal (or legal or representative) union between Adam and all his posterity (Gal. v. 3; 1 Cor. xv. 49; Rom. v. 12-19), so is there a spiritual and federal (or legal or representative) union between Christ and all His people (1 Co. xv. 22; Rom. v. 19). This union does not confuse the person of Christ with the persons of His people; but it is far more than even the closest association of human beings in the present life. It is founded in the eternal purpose of the Triune God, expressed in the electing love of the Father, the redeeming love of the Son, and the renewing love of the Spirit (Eph. i., ii; John xvii; 1 Pet. i., ii.); and different aspects of this fountain of all our spiritual blessings are partially illustrated, in the Scriptures, by many analogies drawn from earthly relations, as the union of the stones in a house to their foundation corner-stone (1 Cor. iii. 11-16; 1 Pet. ii. 4-6); the union of a vine or a tree with its branches (John xv. 1-5; Rom. xi. 16-24); the union between the head and the members of a body (Eph. iv. 15, 16); the union between husband and wife (Eph. v. 31, 32; Rev. xix. 7-9;) and the union between Adam and his descendants (Rom. v.; 1 Cor. xv); and also by the union between the Divine Father and Son (John xvii. 21). And the glorious results of this heavenly union are our justification by the righteousness of Christ (Rom. viii. 1, 33, 34; 1 Cor. i. 30, 31; Philip. iii. 9); our regeneration and sanctification by His Spirit (Eph. i., ii.; 1 Pet. i., ii.), and our communion or fellowship with His people (John x. 16; xvii. 20-26; 1 John i. 1-7; Acts ii. 42; Eph. iii. 15; iv. 1-16). This union can never be dissolved (John x. 28; Rom. viii. 25-39; 1 Thess. iv. 14-17).

The controversy among genuine Primitive Baptists on this mysterious and highly important subject is nothing but an unwholesome and unprofitable strife of words (1 Tim. vi. 4; 2 Tim. ii. 14).

## 16TH.—DENIAL OF A CHANGE IN THE SOUL IN REGENERATION.

Heathens ignore or deny the necessity of a fundamental Divine change in the soul, but represent a superficial, self made change in the moral nature and the outward conduct as sufficient to ensure happiness after death. Pelagians and Semi-Pelagians regard regeneration as nothing deeper than a change of purpose on the part of a sinner. Two-Seedism also does away with a change in the soul in regeneration, representing that the new birth is but the coming down of an eternal holy spirit (not the Spirit of God) into the elect. And a very few Primitive Baptists, who are otherwise sound, hold that the new birth is the begetting of a holy spirit (not the Spirit of God) in our persons or souls or spirits; but I have never seen where they have told us *what finally becomes of this imaginary spirit*, whether it goes to heaven or becomes extinct at death; if, however, by such a spirit they do not mean a separate substance or entity, but a holy principle or disposition begotten by the Holy Spirit in our souls in the new birth, their statement on this subject is not unscriptural.

Regeneration, the first infusion of Divine life and grace in the soul, is described by many striking figures in the Scriptures. It is called, first, the being begotten or born again (these are the same words in the original), not of our sinful earthly parents, but of our Holy Heavenly Father, God, or of the Spirit of God (John i. 13; iii. 3, 5, 7, 8; 1 Pet. i. 3, 23; James i. 18; 1 John v. 1). Second, the being born, not from below, but from above, as the phrase in John iii. 3, may also be rendered (James i. 17; iii. 17). Third, the new birth, making one a new babe, a new man, a new creature in Christ Jesus, renewed after the image of Him that created him, created unto good works (1 Pet. ii. 2; Eph. iv. 24; ii. 10; 2 Cor. v. 17, 18). Fourth, the being quickened, a passing from death to life, a resurrection from the dead, the receiving of eternal life from Christ (Eph. ii. 1; John v. 25; x. 28; xvii. 2; 1 John iii. 14; v. 11; Ezek. xxxvii. 12). Fifth, the calling out of darkness into marvelous light, God shining in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ (1 Pet. ii. 9; 2 Cor. iv. 6). Sixth, the taking away the stony heart and giving a heart of flesh, the writing the law of God in the heart, the circumcising of the heart in the spirit (Ezek. xxxvi. 26; Jer. xxxi. 33; Heb. viii. 10; Rom. ii. 29). Seventh, Christ formed and living in us, the hope of glory (Gal. iv. 19; ii. 20; Colos. i. 27). Eighth, the being made partaker of the Divine nature, not of the incommunicable Divine essence or personality of God, but of His holy likeness and character (2 Pet. i. 4; Colos. iii. 10; 2 Cor. iii. 18). Ninth, the implantation of the seed of God, the incorruptible seed, containing, in the germ, all the graces, fruits, effects, and acts of the spiritual life, just as the natural seed contains virtually in itself all that proceeds from it, the blade, stalk, ear, and full corn in the ear (1 John iii. 9; 1 Pet. i. 23). Tenth, the putting and indwelling in us of the Spirit

of God, leading us and bearing witness with our spirit that we are children of God (Ezek. xxxvi. 27; xxxvii. 14; Rom. viii. 9-11, 14-17).

The expression in John iii. 3, "Except a *man* be born again (or from above)," reads literally, "If *one* be not born again (or from above);" but that *man* is correctly supplied is shown not only by the words of Nicodemus in the 4th verse, "How can a *man* be born when he is old?" but also by the language of Christ in the 7th verse, "*Ye* must be born again (or from above)." The "*ye*" plainly means Nicodemus and all other men except Christ, the speaker, the sinless God-Man. And so the Apostles Paul, Peter, John, and James, in speaking of those born again, use the first personal pronouns "we" and "us," clearly designating themselves and the whole redeemed church of men and women as subjects of the new birth. Thus nothing can be more certain to the simple and unsophisticated believer in the Scriptures than that *sinful human beings* (for the Scriptures everywhere testify that, since the fall of Adam, all human beings are sinful) are the only creatures spoken of in the Scriptures as born again or born from above; holy eternal spirits do not need a new or second birth, and are never spoken of in the Scriptures as receiving it. Now a human being (that is, every subject of the new birth) is composed of two and only two elements or substances, a material body, and an immaterial part called soul or spirit or heart or mind or understanding or will; and the Scriptures declare that the Divine work of grace takes place *directly* in this immaterial part of man (Rom. ii. 29; viii. 16; Jer. xxxi. 33; Ezek. xxxvi. 26; Heb. iv. 12; viii. 10; 2 Cor. iv. 6; Luke xxiv. 45; Acts xvi. 14; Eph. i. 18; iv. 23; Philip. ii. 13), and that, through the soul, the body is also *indirectly* affected, in its conduct, by the Divine work of grace in the soul (Rom. vi. 12, 19; xii. 1; 1 Cor. vi. 15-20; Eph. iv. 25-29; v. 1-5; Colos. iii. 5-25). The soul is not thoroughly purified from sin until it is separated from the body by death (1 Kings viii. 46; Joel ix. 2, 3; Psalm xiv. 3; cxliii. 2; Eccles. vii. 20; Rom. iii. 10; 1 John i. 8; iii. 2; Psalm xviii. 15); and the body is not made incorruptible until the resurrection (1 Cor. xv. 42, 52-54; Luke xx. 35, 36; 1 Pet. i. 4; Rom. viii. 23).

As shown by the Scriptures that I have cited, and by the Holy Spirit in our experience, regeneration is a Divine, supernatural, miraculous, irresistible, everlasting change, back of the will and below consciousness, not in the substance but in the state of the soul—a change in the prevailing and governing principles, disposition, tastes, and habits of the soul, which constitute character, and determine volitions and actions, by which change the understanding is illuminated, the affections consecrated, and the will rectified, so that the regenerated sinner habitually, though not always, hates and puts away sin, and loves and practices righteousness, and at the same time, the more grace he has in his heart, the more he feels and mourns over the remains of indwelling sin.

It is the impartation of a new life, a new birth, a new heart, a new nature, a new will to the quickened sinner; and it is the gracious and glorious work, in our poor sinful souls, of the ever-blessed Spirit of God, the Spirit of life, and light, and love, and holiness, and grace, and truth, and wisdom, and conviction, and prayer, and revelation, and consolation, and adoption, the Glorifier of the Lord Jesus, our Witness, and Earnest, and Seal, the only Author and Upholder of the life of God in our souls, who alone works in us repentance, faith, humility, hope, patience, purity, and love. We have only one soul, with its threefold faculties or operations called the understanding, the affections, and the will; and the *principles* which we derive from our earthly parents, and which at all times control these faculties until we are born again or from above, are called, in the Scriptures, the flesh, the body of sin and death, the old man, the law in our members, the Canaanite, the natural, the carnal, the earthy; while the *principles* which we derive from our Heavenly Father, in our birth again or from above, and which habitually control these faculties after we are born of God, are called, in the Scriptures, the Spirit, the seed of God, the new man, the law of our mind, the Israelite, the spiritual, the heavenly; and the perpetual conflict between *these opposing principles* in the regenerated soul, constitutes the Christian warfare (John iii. 6; Eph. iv. 22-24; Colos. iii. 9, 10; Rom. vii. 14-25; Gen. xii. 6; John i. 47; 1 Pet. i. 23; 1 John iii. 9; 1 Cor. xv. 48, 49; Gal. v. 16-26). The Spirit of God dwelling in us creates these spiritual, holy, and heavenly principles; and He wisely and mercifully commands us, both in the Scriptures and in our hearts, to put off, keep under, crucify, and mortify the old and sinful principles, and to put on (that is, put forth, elicit, draw from within the regenerate mind, and express, exhibit outwardly in our daily life) the new holy principles created in us by the Divine Spirit, obedience to which injunction will tend to our own happiness and the glory of God (Gal. v. 13-26; vi. 7-9; Eph. iii. 17-32; Colos. iii.; Matt. v. 16). Our old sinful nature will remain with us during the whole of the present life; we are not commanded to change and improve it, for that is impossible for us to do (John iii. 6; Rom. vii. 18; viii. 7; Job xiv. 4; 1 John i. 8), but we are commanded to watch it continually, and conquer it, and keep it in subjection (Matt. xxvi. 41; 1 Cor. ix. 27), and while we cannot do this in our own strength, we can do it through Christ who strengtheneth us by His indwelling Spirit (Rom. v. 21; vii. 25; xvi. 20; 1 Cor. xv. 57; Philip. iv. 13). Sin is not an essential part of man as he was originally created by a Most Holy God; neither man's soul nor body had any sin in them when they were first made; the human soul and body of Christ never had any sin in them; nor will there be any sin in the souls or bodies of Saints in heaven. The body of sin and death, the flesh, the old man, the law in our members, which God commands us to crucify and mortify, is *not these physical material bodies*, for God

does not command us to commit suicide, to murder either ourselves or any other human being; but that which God commands us to crucify is *these sinful principles* which we inherit from our fallen forefather Adam, and which continually tempt us to yield to and manifest them through our fleshly bodies. All the organs of our physical bodies, as well as all the faculties of our souls, should, even in the present life, be continually employed in the service of God, and are at times so employed by the Holy Spirit.

In John iii. 6, the expression, "That which is born of the flesh is flesh," means that every product of the flesh is of a fleshly nature; and "that which is born of the Spirit is spirit," means that every product of the Spirit is of a spiritual nature. The last word "spirit" in this verse does not mean a distinct substance, a separate created spiritual being in our spirits, any more than the language of Christ in John vi. 63, "The words that I speak unto you, they are spirit and they are life," means that the words of Jesus are a separate created spirit; the term "spirit," in this last expression, and the last term "spirit" in John iii. 6, means, as shown in Liddell and Scott's Greek-English Lexicon, "the Divine afflatus or influence exercised on the thoughts and sentiments of men," "the grace of regeneration, which is called spirit, from its Author, the Spirit of God, its seat, the spirit of man, and its nature, which is spiritual, and constitutes men spiritual men" (See 1 Cor. vi. 17.)

"Is born" in 1 John v. 1 ("Whosoever believeth that Jesus is the Christ is born of God,") should be "has been born," for the verb in the original is in the *perfect* tense, showing plainly that the new birth goes before and causes faith; just as in John i. 13 the verb "were born" is in the aorist or *past* tense. In John i. 12, the word rendered "power," should be rendered, as in the margin, "right" or "privilege," or "prerogative," as it is rendered in both the oldest and the newest versions; and the verb rendered "become," is, in a similar use, rendered "be" in Matt. v. 45; and "the privilege of being the sons of God given to believers in Christ," means the realizing or experimental sense of being *adopted* into the family of God (Rom. viii. 14, 15; Gal. iv. 6; 1 John iii. 1; Eph. i. 5-14); for believers in Christ are said in the 13th verse (John i.) to have been *already born of God*.

The term "water," in John iii. 5 ("Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,") refers to the reviving and purifying power of the Spirit, as shown by John vii. 38, 39; Isa. xlv. 3; Ezek. xlvii. 9; Eph. v. 26, 27; Tit. iii. 5; 1 John v. 8; Rev. i. 5, 6; xxii. 1. In the three other places in this conversation with Nicodemus, where Christ mentions the new birth, He does not speak of water (John iii. 3, 6, 8); neither does John, in speaking of the new birth, in either his Gospel or his Epistles (unless the new birth is meant by the term "water" in 1 John v. 8); material water is no more necessary to the new birth than are material fire, air, oil, or doves, all of which

are used in the Scriptures as emblems of the Holy Spirit (Matt. iii. 11; Acts ii. 3, 4; John iii. 8; Ezek. xxxvii. 9; Exod. xxx. 25; Isa. lxi. 1; John i. 32). The word *kai* rendered "and" in John iii. 5, in the phrase "water and Spirit," means "even," like the Latin *etiam*, 103 times in the Greek New Testament, and so it seems to mean here, "water even the Spirit," "even the Spirit" being added as an explanation of the term "water"—Paul's language in Tit. iii. 5, "The washing of regeneration and renewing of the Holy Ghost," being an inspired explanation of Christ's phrase, "being born of the water and the Spirit." "Being born again or from above" in the 3d verse (of John iii.) is the same as "being born of water and the Spirit" in the 5th verse; and "seeing the kingdom" in the 3d verse means experiencing, participating in, enjoying the kingdom of God, as the verb rendered to *see* has this meaning in John iii. 36; viii. 51; Luke xvii. 22; and 1 Pet. iii. 10; so that the meaning is really the same, in substance, as "entering into the kingdom of God," in the 5th verse.

Just as in 1 John ii. 29, "every one that doeth (every one doing) righteousness is born of Him," means, as shown by the *present* participle, "every one that *habitually* does righteousness is born of God;" so in 1 John iii. 6, 9, and v. 18, ("Whosoever is born of God sinneth not,") the *present* tense of the verbs translated "*sin*," as well as the words "*abideth in Him*," and "*keepeth himself*," show plainly that the meaning of the Apostle is that the human being who is born of God, and abides in Him by vital union, as a living branch in its living vine, does not live in the wilful, deliberate, *habitual* practice of sin; the seed of God remaining in him may mean the Living Word of God or the Holy Spirit as the germ and principle of the new life (Heb. iv. 12; 1 Pet. i. 23; Rom. viii. 2, 10). John, in this very Epistle, repeatedly declares that not only are we liable to sin, but that we do sin, and have sin, and continue sinners during the present life, a sinful nature remaining with us and defiling us till we die, and that we need the cleansing and propitiating blood of the Son of God applied to us by His Spirit to save us from our sins (1 John i. 8–10; ii. 1, 2, 20, 27; iii. 3, 5, 8; iv. 9, 13, 14; v. 4–12, 18, 21). The meaning of John in 1 John iii. 6, 9 and v. 18 is exactly the same as that of Paul in Rom. vi., that the child of God, who is dead to sin, crucified and risen with Christ, cannot live any longer in sin, in the habitual practice of known wickedness, in yielding his members as servants to uncleanness and iniquity, but, being made free from sin, and having become a servant to God, he delights to walk in newness of life, and to employ his members as instruments of righteousness.

The life imparted to the vessel of mercy in regeneration is the pre-existent, eternal, indestructible life of the Divine Father, Son, and Spirit, which was first clearly manifested in the man Christ Jesus when He was conceived of the Holy Ghost in the Virgin Mary (Matt. i. 18; Luke i. 35; John i. 14; 1 John i. 2), and was

completely manifested in the Lord Jesus Christ, the Life and Head, Representative and Surety of His Church, at and after His resurrection (Rom. i. 3, 4; Acts xiii. 33; Colos. i. 18; John xi. 25), and is first manifested to His people when they are born of His Spirit (1 Pet. i. 3, 23; Philip. iii. 10; Eph. i., ii; John iii. 3-8—the only word translated “regeneration” in the Scriptures, *paliggenesia*, Tit. iii. 5 and Matt. xix. 28, means *re-birth, a new birth, a new life*, and is defined *resurrection* by Liddell and Scott in Matt. xix. 28), and this new Divine life will be completely manifested in all the children of God, in both their souls and bodies, at and after their resurrection (John v. 21; vi. 63; 1 John v. 11, 12; Rom. viii. 11, 23; 1 Cor. xv. 12-58; Isa. xxvi. 19; Hos. vi. 2; 1 Thess. iv. 14-18; Psalm xvii. 15; 1 John iii. 2). *Without this Divine change, no sinful son or daughter of Adam can ever see or enter into the kingdom of heaven, either the spiritual kingdom now on earth, or the triumphant kingdom of God in the Heaven of immortal glory* (John iii. 3-8; Gal. vi. 15; Eph. ii.; Tit. iii. 4-7; 1 Pet. i.; 1 John ii. 29; Heb. xii. 14; Rev. xxi. 27; xxii. 11).

#### 17TH.—CONDITIONALISM.

While the essence of heathen *philosophy* is fatalism, the *great majority* of heathens believe and practice a *conditional* system of religion, holding that their salvation depends upon their own works and sacrifices. This is even the case with the Mohammedans. So the ancient Pelagians made man his own saviour; as do the modern Socinians, Deists, Arians, and Unitarians. The Semi-Pelagians (the Greek Catholics), dividing man into three parts, body, soul, and spirit (like the Greek philosophers), maintained that, while the body and soul of man were corrupted by the fall of Adam, the spirit, including the will, was not corrupted, and, being free and pure, can and must take the first step in regeneration, and then the grace of God will meet and help it, and, if the will continues to co-operate with Divine grace, the man will be saved. The Arminians (the Roman Catholics, Quakers, Wesleyan Methodists, and Free-Will Baptists, and in reality nearly all the Protestant Religious World of to-day, although in opposition to their own original Articles of Faith, the Lutherans, Episcopalians, Presbyterians, Congregationalists, and New School Baptists, and a small fragment of one Primitive Baptist Association in Northern Alabama), represent mankind as entirely corrupted by the fall, and needing Divine grace to operate upon them before they can think or will any good thing, but hold that Divine grace operates upon all men, and that each man's salvation actually depends upon the use which his will makes of that grace.

All these systems of salvation are superficial, rationalistic, and inconsistent with themselves and with the Scriptures and with Christian experience; they are all forms of Pharisaism or self-righteousness; they make the gift of God's Son and Spirit more a matter of *debt* than of *grace* to the human family, a compensa-

tion for their fall in Adam; and they depreciate the atonement of Christ and the regeneration of the Holy Spirit (thus tending to undeify the Son and the Spirit of God), and exalt the ability, pride, and work of man above the work of God in salvation, since they represent that God does or offers to do the same for all men, and man himself does that which really saves him. *The latest and finest forms of conditionalism, while admitting the clear Scripture teaching that a right will and repentance and faith and love are the gifts of God's Spirit to the regenerated sinner* (Psalm cx. 3; Philip. ii. 13; Acts v. 31; Zech. xii. 10; 1 Cor. xii. 9; Gal. v. 22; Eph. i. 17-20; ii. 8-10; Philip. i. 6, 29; Heb. xii. 2; Rom. v. 5; 1 John iv. 19), *inconsistently represent these gifts of the Holy Spirit as conditions of salvation.* These unscriptural systems thus destroy themselves. "All the promises of God in Christ are yea and in Him Amen, unto the glory of God by us" (2 Cor. i. 20). All the unconditional spiritual promises of God, from the beginning to the end of the Scriptures, engage to work in His people *all the conditions* of the conditional promises, and thus ensure their salvation (Gen. iii. 15; xii. 3; 2 Sam. xxiii. 5; Psalm cx. 3; Isa. xxvii. 13; xxxv. 10; xlii. 16; xlv. 17; liii.-lv.; Jer. xxxi. 33-37; Ezek. xxxvi. 25-27; xxxvii. 1-14; Zech. xii. 10-14; xiii. 1, 7-9; Matt. i. 21; xxv. 34; John vi. 37-40; x. 15, 27-30; xvii. 2, 3, 24; Acts xiii. 48; Rom. v. 19-21; viii. 28-39; Eph. i.-iii.; 2 Thess. 13, 14; 2 Tim. i. 9, 10; 1 Pet. i., ii.; 1 John v. 11, 12; Rev. i. 5, 6; xxi. 27).

All genuine reformations of religion have been based upon the doctrine of man's total depravity and ruin and his absolute dependence upon the perfectly free grace of God for spiritual life and all spiritual blessings.

#### 18TH.—MEANS-ISM.

It has long been a leading unscriptural idea, not only of heathens, but also of both Catholics and Protestants, that *something that man can do* is required by God as a *means* by which He may quicken dead sinners into Divine life and save souls from hell; and, sad to relate, two or three thousand Primitive Baptists, in Missouri and a few other States, have, during the last ten years, been inveigled into this gross heresy. Some of these so-called *means of salvation* are reading the Scriptures, prayer, baptism, communion, and, most of all, the preaching of the gospel (these are commandments of the Lord, and are, when obeyed in the Spirit, of great benefit to His children during their earthly pilgrimage, but it is nowhere said in the Scriptures that God through these things gives eternal life and salvation to His people); to these the Arminians would add protracted meetings, mourner's benches, fabulous stories, affecting tunes, Sabbath Schools, Theological Seminaries, money-based Religious Societies, human boards, fairs, festivals, rafflings, concerts, theatricals, picnics, excursions, Christmas and Easter celebrations, etc.—all for the avowed pur-

pose of saving souls and peopling Heaven. The most experienced and best informed Arminians, especially if they have any spiritual life, are losing all confidence in these human idols; and no true Primitive Baptist believes that any instrumentality of man has ever sent, or will ever send, a single soul to glory. As no means can be used to give natural life to one literally dead, so no means can be used to give eternal life to those who are dead in sin. God may by His Spirit, in His sovereign pleasure, give Divine life to a poor sinner during the literal preaching of the gospel, or at any other time; but He needs and uses no other being and no other thing to impart His own life to the soul. As all temporal means are used to feed, strengthen, relieve, warn, and guide living subjects, and not dead ones, so reading, preaching, prayer, baptism, and communion may be used of the Lord to instruct, edify, comfort, warn, and direct His renewed children, and to save them in this life from false doctrines and sinful practices (Isa. xl. 1, 2; Ezek. xxxiv.; John xxi. 15-17; Acts xx. 28; 1 Pet. v. 1-4; Rom. i. 16; 1 Cor. i. 18-24). Ezekiel did not quicken the dry bones, but preached what the Lord would do for His people; and Paul was the *father* of Timothy, Titus, Onesimus, the Corinthians, and others, and the *planter* of many churches, only in the sense that he was the first man who preached the gospel to them, and through God's regenerating and illuminating Spirit, they believed it, and he gathered them into churches; he could not and did not help the Lord give them His life (Ezek. xxxvii. 1-14; Isa. xxvi. 19; John i. 12, 13; iii. 3-8; v. 25; x. 28-30; xvii. 2, 3; 2 Cor. iv. 6; Eph. i. 15-23; ii. 1; Jas. i. 18—the word of truth is the Living Word, Christ by His Spirit, Isa. lv. 10, 11; Heb. iv. 12; John i. 1; vi. 63; 1 John i. 1, 2; v. 1, 11, 12; 1 Pet. i. 3, 21, 23; 1 Cor. i. 30; ii. 14; Rev. xxi. 6). The cases of Jeremiah and John the Baptist and the penitent thief on the cross demonstrate the utter independence of the Omnipotent God upon human means of any kind in imparting spiritual life and salvation to His people, and His perfect ability, independently of all human instrumentalities, to save the babe that dies before or after birth, and the idiot, and the lunatic, and the heathen, and any poor sinner, though previously unquickened, even in the agonies of death (Jer. i. 5; Luke i. 15. 41, 44; xxiii. 39-43).—S. H.

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### 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.

HOBGOOD, N. C., Feb. 4, 1893.—*W. M. Mitchell*—*Dear Aged Brother*: I have thought for a long time of writing you, but felt to be so void of anything good, I have hesitated to do so. But after reading your letter to Bro. Gold, in *Landmark* this morning, my heart and soul was so drawn out to you and yours, I can no longer delay, and though I am young compared with you, my life in many things has been so much like yours, I feel constrained to lay aside all other cares for awhile and write, believing you will throw the mantle of charity over my imperfections and admonish me as a kind father would his erring child. I am glad to feel this morning that I can say in sincerity, "Thy will, O God, be done." By the power and grace of God, my stubborn will has, through sufferings, been subdued, and I delight to tell you that I believe "He doeth all things well." How plainly I can now see that no chastening seemeth good for the present, but afterwards it yields its good fruits. I have of late felt so lonely and destitute, there was nothing in this world that seemed to be of any comfort to me. But I am made to believe that my own disobedience has caused much of my barrenness of spiritual comfort. But while Christians are to work out their own salvation, it is because God worketh in them to will and to do of his own good pleasure. Some are vessels unto honor and some to dishonor, and my daily cry to God is that I may honor Him, though the confession goes up continually from my heart that I am unholy and vile in my carnal nature, and I have nothing good to bring before my God. If I could see you and hear you talk, I think it would do me much good. I write you as though I had long known you personally, though I have not, but I have read so much of your writings it seems as if I were acquainted. Accept this brief note as a token of Christian love. May the Lord bless you and yours. I will try to pray God on your behalf, and will you, dear aged father in Israel, remember me and mine at a throne of grace?

MRS. BETTIE Z. WHITLEY.

I feel greatly humbled, even to tears at times, to think that any tried and afflicted child of God finds it in their heart to pray for me and mine. I trust that we all may have the Spirit of Christ to pray with all prayer and supplication in the Spirit for all Saints.—Eph. vi. 18.—M.

BUCKSNORT, LINCOLN CO., TENN., July 1, 1894.—*Eld. W. M. Mitchell*—*Most Highly Esteemed Minister in Christ*: As you kindly asked me to write to you, I now make the attempt, trusting the Lord will strengthen me and control my thoughts. I regret my inability to write to one that has been so long on pilgrimage and gifted in spiritual things, though I would have acknowledged my gratitude for your very interesting epistle of love and Christian fellowship ere this, but was too feeble to write. Oh! I

should be grateful for such dear, heavenly messages. It is a sweet comfort to my weary soul. I am very ignorant concerning gospel knowledge, being so long deprived of attending faithful preaching, which so instructs and stirs up the mind in regard to divine things, and I have been too weak to study the Scriptures. So I can only write such as I have experienced personally. Though I can never fully describe the deep sorrow and suffering that have followed my path, and the joy I have experienced in the midst of tribulation. Would that I could quietly submit to every dispensation of providence, but my ungrateful heart is often murmuring because of pain and darkness of mind, but is it not a mercy if enabled to ask the Lord to bless us with faith and patience under tribulation, and to realize that "all things work together for good to them that love God." Since I received yours I have had the pleasure of hearing the glorious gospel proclaimed by Eld. Woods, our beloved pastor at Buckeye, and while he spoke so sweetly of Jesus and his love to poor sinners, I felt that I understood what he said. It is a most consoling reflection—the time when our precious Saviour first opened the eyes of our mind and became the object of our faith—though my imperfections often cause me to doubt my interest in Christ, but I am well convinced of my dependence, and that his grace alone can save poor sinners. One consolation I have is, that I love the church of God, and I have never regretted my union with the Lord's poor and connection with the church, and would that my remaining days be spent praising God for his mercies, and loving his people more than ever. I appreciate the warm sympathy you express for me in my deep and prostrated afflictions, the more so, because of your great sufferings. You have my tenderest sympathy; but God is able and will smooth your declining path with his shining presence. He has graciously blessed you or you would never have been an instrument to comfort the poor in spirit. Your writings have indeed been a comfort to my poor soul, and also that of Eld. Respass, whose gifted pen has long been the instrument of delight and edification to the readers of THE GOSPEL MESSENGER. We were all glad to see your picture; your fatherly countenance seemed very natural. I cannot ask a reply to this imperfect letter, yet I would be greatly pleased should you feel to write me, but when I think of the estimation you place on poor little me, fears arise that I have deceived a dear father in Israel. Pray for me, and God be with you and your companion, whose sympathy I was pleased to have. Yours, in deep affliction,

MARY E. WARDEN.

From the Pilgrim's Banner.]

We have recently learned through THE GOSPEL MESSENGER, that Butler church, in Georgia, has labored with the New York churches for having excluded one of her (Butler's) members and publishing the same, and after proper labor by Butler church, the

New York churches refused to hear Butler church, which we greatly regret. We fully endorse the action of Butler church, and feel that the New York churches treated Butler church very unkindly in excluding her member as she did. If Butler's member was in disorder, Butler should have labored with and excluded her own member.

It is true the church at Corinth had disorderly members, but the churches at Ephesus and Philippi had no right to exclude Corinth's members.

All the brethren whom I have heard mention this, endorse the action of Butler. I love those precious brethren in New York, and shall ever hold them in grateful remembrance for their kindness to me, but I think their action was premature, and unscriptural, and contrary to sound discipline, and we do hope that those dear brethren will immediately rescind their act, and that peace and fellowship will be restored.—H.

#### SOME GOOD MEETINGS.

DALLAS, TEXAS, June 27, 1894.—At Chambers Creek church, Ellis county, Texas, embracing fourth Sunday in May, we had a four days' meeting, and though there was some trouble among some of the members, and it was feared that it would not be settled, yet, God showed a smiling face, the trouble was settled, and peace restored, and there were four additions to the church. On the first Sunday in June, I was with Zion church, in Freestone county, Texas. I tried to preach there three days, and we had good meetings, and the dear Saints were made to say it was good to be there. On the second Sunday in June I was with Walnut Creek church, in Tarrant county, Texas, where we had a glorious meeting. Eld. Thos. Clark is the pastor of this church, and he is an able defender of the faith. On Friday before the third Sunday in June, I went to Mt. Calm, in Hill county, Texas, to Navasota church, that had just been constituted a few days before. I tried to preach here Saturday and Sunday, and three joined the church, Bro. James Amos, a young man, son of Bro. Wm. M. Amos, who I baptized on Sunday morning, and Sister Willie Webb, a young sister coming from the Missionaries. Oh, how we were made to rejoice, to see the little ones coming home. This church has a good prospect to build up. May God help her and add to her daily such as shall be saved. In this neighborhood is a fine location for a Primitive Baptist minister that wants to move to Texas. Any one wanting information, write Bro. Wm. M. Amos, Mt. Calm, Hill county, Texas. On leaving Mt. Calm, I went to Riesel, McLennan county, Texas, where I preached two days and baptized Bro. Jacob Weaver, who also came from the Missionaries. On the fourth Sunday in June and Saturday before, I attended New Hope church, in Freestone county, Texas. Eld. Thos. J. Moore is pastor of this church. Here I tried to preach four times, and the Lord's blessing was poured out upon us. Bro. John

Manning joined the church; he had been a Missionary some thirty years, and his wife, Sister Palestine Manning, also joined, who had been a Methodist for some fourteen years. They came telling of the goodness of God, and confessing Jesus as their Saviour, saying they were tired of the institutions of men, and now desired to live in the church, if we deemed them worthy. It was our privilege to baptize this dear brother and sister.

Dear Bro. Respass, such meetings as these cause us to rejoice in God our Saviour, for indeed He it is that makes the wilderness to rejoice, and the desert to blossom as the rose. And I am made to say truly the Lord is going out before us in this Western country. Come, then, dear Saints, and sing with us a song of praise to our God, for He is worthy to be praised. To His name be all the glory—Amen.

W. H. HARRLEL.

P. S.—Since writing the above, and on June 28th, I was at Oak Grove church, in Freestone county, Texas. I tried to preach at 11 o'clock, when an opportunity was given for members, and five came forward and joined the church by experience: Mrs. M. E. Coleman, Miss Willie A. Thompson, Miss A. Polly Harris, Miss Sarah A. Mathews and Mr. John A. Womack. From the meeting house we went to the water, and I baptized Sisters Willie Thompson, Sarah Mathews, Polly Harris and Bro. John Womack.

Of a truth we can say that the good Lord was with us, and that to own and bless. To His name be all praise, honor, and glory, forever and ever.

W. H. H.

#### A TOUR IN VIRGINIA.

DEAR BRO. RESPASS: I am traveling and preaching in the Washington Association, in Virginia, in Russell county; my first appointments were in Taswell county. This is a rough, mountainous country, but the water is as good, perhaps, as the world affords, and the air is pure. The people are remarkably kind and friendly, and the Old Baptists are an humble, loving, and very hospitable people. My congregations are large almost every day, and there is great interest taken in the meetings, and some are joining the church as I go along. It is really a feast to be so warmly received by those dear children of God; it makes one almost forget that it is a sacrifice to leave all and preach the gospel. There is not much traveling of preachers through here, while some sections are almost flooded with them. It is best to visit the more destitute, and stay several days in each locality. Preaching only once in a locality does not at all satisfy the people; in fact, one hardly has time to form acquaintances. The ministry out here is weak and the people poor, and not as far advanced as in some sections, but a more hungry people for the truth I do not think I ever met. I am sorry to say that a leading preacher of this Association has recently gone to the Masons. His address is Eld. J. E. Lincolns, Gap Store, Taswell county, Va. He was quite a good preacher, and much beloved, and it has been a

grief to his brethren to have him leave them—to turn his back on them as he has—not only so, but like Naomi, when she left Bethlehem, the house of (gospel) bread, and carried weakly Israelites with her, so he has carried some off with him; he being strong, like Naomi, may return after the Lord has dealt bitterly with him (Ruth i. 20), but I fear that Mahlon and Chilion will die in Moab, simply because they are weakly, for had they been strong, I am sure they would not have turned their backs on the house of bread to go with a back-sliding preacher to Moab, to live on husks. They have not joined the Masons, but they are fellowshiping one who has, which is almost as bad. I preached against Masonry, not that I object to the world having its own, but because the cause demanded it, and because it, as the bear and the lion, in David's day, has caught some sheep of our Master; therefore, like David, I would pursue the bear and lion into the wilderness and take the lambs out of their mouths. I told them that to join the Masons meant to turn their backs on the Old Baptists, as they would not fellowship secret, oath-bound societies, and that one who joins is bound to keep from his brethren his own doings, which we have a right to know, and that the secret doings of a brother in a Masonic hall is questionable. I know that they say there is no harm in it, but then we are not willing to take their own decisions in their own case. I told them that the Arminian prayers put up by their chaplains is idolatry, hence to bow to them is to bow to an idol, just as when our brethren bow to the Arminian prayers in their meetings, or words to that amount. To be a Mason is to support all their works, hence is to hire a chaplain to pray to as false a god as Baal. Eld. John Eubanks told me, some years ago, that when he was a Missionary preacher that he was a chaplain in a Masonic Lodge, and that in calling on the name of Jesus Christ in his prayer, he offended some Jews who were Masons, and was required to do so no more. He said that was more than he could bear, and so he left them. I do not think that Eld. L. could bear to be thus bound with a Masonic chain, or rather to bind himself, but he has done it, because, although there may be no Jews in his lodge, still he fellowships lodges which have them, and which have other infidel members, no doubt. The world will flatter and praise one of our preachers when they join secret, oath-bound societies, and will really give them presents, but what is all such in comparison to the presence of the Sun of Righteousness which arises on those who fear his name? Would it not be a shame to sacrifice the least principle of Christianity, or moral truth, for any consideration whatever? It would be like releasing Barrabas and crucifying Jesus. I talked with the dear brother and begged him not to forsake us and his own mercies, and I hope that God will grant him repentance to the acknowledgment of the truth, that he may recover himself out of the snare of Satan. I feel like pray-

ing for him and those whom he has led off, just as Elijah prayed for Israel when she served Baal, that God will send them neither rain nor dew (refreshing seasons) until they repent. Oh, may it be His will to appoint sleepless nights and bitter weepings until starvation and rags (spiritually) shall lead them to search their hearts and try their ways, and return to their Father's house, who has plenty and to spare. It is foolishness to pray for the rain and dew of God's presence as long as we are following Baal, or known evils, but when false teachers are destroyed in Israel, as Elijah destroyed Baal's prophets, and the Lord is acknowledged by them, the same day it rains upon the earth. Let the wicked forsake his ways and the unrighteous man his thoughts, and let them return unto the Lord, and He will have merey upon him, and to our God, for He will abundantly pardon (Isa lv). Brethren sometimes ask us to pray for them, still they are living in the neglect of known duties. Well, it is right to comply with their requests, but then, we cannot pray for them as we would for the penitent, but that God will put them in the crucible of affliction until they repent.

Eld. J. T. Stinson, Stinson, Va., is Moderator of this Association. He is a splendid brother, and perhaps the ablest preacher in the Association. His churches are in a thrifty condition, and he is sound in the faith, so far as I know.

Dear Bro. Respass, I do not wish to crowd out better matter from the MESSENGER, as I know it is a precious periodical, but think I will continue giving sketches of my present tour.

Yours in love,

I. J. TAYLOR.

*LaGrange, N. C.*

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### ASSOCIATIONAL.

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The Primitive Western Association will convene, the Lord willing, with the church at Flat Rock, Meriwether county, five miles north of Greenville, Ga., on Wednesday before the first Sunday in October, and continue in session three days. Brethren coming from south by rail will be met at Greenville on Tuesday evening and cared for. Those coming from north of here will notify us by letter, and we will arrange with brethren to have them met at Grantville, Ga., on Atlanta & West Point Railroad, on Tuesday before, and convey them to the Association.

Affectionately,

A. B. WHATLEY.

*Greenville, Ga.*

CULLODEN, GA., July 7, 1894.—The Echeconnee Association (D. V.) will convene on Friday before the third Sunday in September next, with Pleasant Hill church, Houston county, two miles west of Welston, on the G. S. & F. R. R. All coming by rail will be met at Welston Thursday and Friday.

W. C. CLEVEDAND.

DEAR BRO. RESPASS: Please publish in THE GOSPEL MESSENGER that the next session of the Conecuh River Association will be held with the church at Mt. Zion, Pike county, Ala., one mile west of Banks Station, on the Alabama Midland R. R., commencing on Saturday before the second Sunday in October next. The trains will be met at Banks by

brethren on Friday, with the hope of meeting many correspondents from Georgia, and from the Associations in Alabama with which we correspond. Many brethren would be glad and rejoice exceedingly to see Elds. Respass, Mitchell, Hassell, Cleveland, Bently, Avery, Satterwhite, Baxley, Smith, and others, or any of them, in attendance at the meeting of our Association, and we extend a general invitation to all. Come to see us.

J. E. W. HENDERSON.

## OBITUARIES.

### ELD. E. P. MOFFETT.

Eld. E. P. MOFFETT was born September 22, 1825, and departed this life January 15, 1894. He was married to Miss Celia Rogers, daughter of Eld. Elijah Rogers, September 6, 1846, and joined the Primitive Baptist church at Sulphur Springs, Warren county, Tenn., June, 1850. He had twelve children born to him; four had preceded him to the grave, leaving eight, together with his dear companion, to mourn his absence. Eld. Moffett was an able minister of the gospel. He began to preach in 1854, and was sound in the doctrine of God our Saviour, and in the practice and order of the church, and a gallant defender. The churches of the Collins River Association will greatly miss him. He stood high in his neighborhood as a citizen, and was greatly beloved by the Baptists everywhere he was known, and will be greatly missed. He is gone from the turmoils of this life and is at rest with the Saviour; his works do follow him. Dear Sister Moffett and children, he cannot come to you, but you can go to him, being changed by divine grace. May you realize with Job, "The Lord giveth, the Lord taketh away; blessed be the name of the Lord." Look forward, by faith, to the time you will meet him on the other side of death, where you will not see him as was here, but as the angels of heaven, where we will have no sorrow, for God will wipe all tears from our eyes.

P. M. LANCASTER.

### MRS. AMICK.

At her home in Guilford county, N. C., after an illness of three days, our dear, aged mother breathed her last just at midnight, September 20, 1893. She was in her eighty-third year. Her maiden name was Fruit, daughter of Thomas and Ruth Fruit; was born and raised in Randolph county, N. C., near old Sandy Creek Primitive Baptist church, and was a member of said church. Though old and infirm, and living ten miles distant, most of her church-going was to that place. Her last trip away from home was there, to attend the funeral of one of its members. She had been for years a reader of THE GOSPEL MESSENGER, and derived much comfort from its pages. Had been a widow twenty-one years. All her children, four in number, survive her, and sorrow for her, but not without hope, for it seemed she had given up this world and all its vanities, and was just waiting the Master's call. O, that we all may meet her to part no more.

H. F. A.

### WM. BEATY.

The angel of death has visited the home of WM. BEATY, of Brooks county, Ga., and claimed for its victim the father and head of the house. He was born December 22, 1833, and died June 10, 1894, making for him a life of sixty years, five months and eighteen days, filled with toiling and strife, such as is common to men who try to live right. He was married to Miss Callie Dukes, May 9, 1854, who has been a faithful com-

panion to him, and who still survives him. After he had grown to manhood he was quickened into divine life, and in November, 1874, he joined the Primitive Baptist church at Harmony, Brooks county, Ga., where he lived a consistent member until the day of his death. He was taken with asthma about one year before his death, and was confined to his room most of the time until the golden bowl was broken and the silver cord was loosed, and he called home to await the morning of the resurrection, when the voice of his God shall awaken his sleeping dust and fashion it like the body of his Elder Brother, Jesus. No more sorrows, no more wars, nor toilings, nor hardships; no more death. May the Lord comfort the bereaved ones.

R. H. BARWICK.

MR. B. E. PETTY,

Born May 10, 1842, married Miss S. L. Beckwith October 20, 1864, died December 16, 1892, after suffering for two years with chronic diarrhœa. He professed a hope in Christ while on the battle-field of Manassas, lying in front of the enemy's guns. He viewed the Saviour on the cross, and believed him to be his Saviour, which was with him in death. He joined the Primitive Baptist church in 1872, at Emmaus, Webster county, Miss. He spoke of death as if going on a journey, calmly and quietly calling his wife and six children (one son could not get there) to the bedside and giving each good advice, wanted all to meet him in heaven. A death such as his, in crossing the great valley, is surely desirable. Oh that my life should end as his. He leaves a wife (a member of the church with him), seven children, three grandchildren, one sister, and a host of friends to mourn our loss, but we believe his gain. May we all meet in that better world, is the wish of his only sister,

PHEBE.

MRS. MARY PETTY,

Born September 22, 1816, married to my father, Eld. E. D. Petty, May 20, 1835, professed a hope in Christ in 1837, and both joined the Primitive Baptist church at Little Vine, in Oktibbeha county, Miss., in October, 1838. My father died February 6, 1884, my mother March 17, 1894. In 1858 they moved to Clay county, Miss., and owing to the late war, did not place their letters in any church until about 1869 or '70, when they joined the church at Emmaus, Webster county, Miss., where they lived orderly, consistent, and beloved members until death. Ma received a fall while walking in the room, October 29, 1892, and broke her hip, but was able to go, with the help of a stick, almost anywhere she wanted to go, but on February 20, 1894, in an unguarded moment, she fell again and broke her arm, and hurt herself internally, from which she suffered greatly, but never murmured at the Lord's dealings with her, saying often that it was not half she deserved. She often spoke of death, and wanted to go. All was peace and joy with her. I told her "I could never give her up; we had lived so long together." Said she, "The Lord will take care of you." She was truly a mother in Israel; visiting the sick, caring for the poor and afflicted were her hourly thoughts. But she is gone, leaving me, an only child, eight grandchildren, and four great-grandchildren, with numerous friends, to mourn her loss, but hope that the Lord will bring each and all, if it is his will, to a newness of life, and prepare them to meet our loved ones in that better world where there will be no more separation, is the wish of her only surviving child,

PHEBE.

WILLIAM M. OZBORN.

Died May 25, 1894, after an illness of one month, WILLIE M. OZBORN, at Hillsboro, Jasper county, Ga. When quite a boy, he found Christ precious to his soul, and joined the Missionary Baptists. He was always at his meetings and ready to serve the church in any way his abilities would permit, with all lowliness and humbleness of spirit. He was liked by all who knew him, and is greatly missed in the church and the com-

munity; but in all our grief and sorrow, we have the testimony which prompts us to believe that he has gone home to that kingdom which has no end, where the wicked cease from troubling and the weary are at rest, which is comfort to us in our sorrow. He was a model young man, and one that gave promise of usefulness, as he had been teaching school for several years. He had all medical assistance that could be given, with all the kind attention that a wife, mother and friends could give, yet the Supreme God thought best to remove him from our midst.

He was born December 6, 1868, and died May 25, 1894. May we all bow in humble submission to this dispensation of Providence, feeling assured He is too wise to err, and too good to be unkind.

He's bid adieu, a long adieu,  
To all below the sun;  
His days on earth, alas! how few—  
His race, how quickly run.

Although his journey was thus short,  
He lived to know the power  
Of saving grace—it failed him not,  
Even in the dying hour.

J. E. CURTIS.

### JASPER BARNES.

Died, December 30, 1893, JASPER BARNES, aged twenty-three years, ten months and six days. He was the son of C. W. and Emily Barnes. He leaves a father, mother, six brothers, three sisters, and a host of friends to mourn his loss. He had been a sufferer for many years with a dreaded head disease. He was sick but a few days. His death was a shock to his many friends. His remains were laid to await the resurrection morn in the family burial ground.

The Lord, who formed the earth,  
And framed the azure heaven above,  
Has set his glorious kingdom up;  
A place of fellowship and love.

'Tis He who gave the sweet command,  
To seek this kingdom of His grace,  
And 'midst the many mansions find  
Each child his own peaceful place.

How vain is all beneath the skies,  
How transient every earthly bliss;  
How slender all the fondest ties  
That binds us to a world like this.

The evening clouds, the morning dew,  
The withering grass, the fading flowers,  
Of that sweet life above has flew,  
And we have spent the lonely hours.

But though earth's fairest blossoms die,  
And all beneath the skies is vain,  
There is a brighter world on high,  
Beyond the reach of care and pain.

Dear Jasper, let hopes and joys come;  
Dispel my cares and chase my fears;  
God be yours, we're traveling home,  
Though passing through a vale of tears.

By such cords we onward move,  
Till round the throne we meet;  
And lovers in the chain of love,  
To guide our weary feet.

Oh, said he, I suffer vain,  
Yet forbid to die,  
To linger in eternal pain,  
Let death forever fly.

His voice we hear no more,  
Nor his footsteps at the door,  
And to see his smiling face  
In this wondering world of grace.

To do His will,  
To feel His love,  
And join his songs  
With Saints above.

Give thanks, for life is good,  
Though death at last seems best;  
'T is sweet to labor through the day,  
'T is sweet to lie at rest.

We thank Thee, O Father, for all that is bright,  
The gleams of the day and the stars of the  
night,  
The flowers of my youth, and the fruits of my  
prime,  
The blessings that march down the pathway  
of time.

LULA L. BARNES.

### ELIZA DELANY ROBERSON,

Daughter of Henry and Catherine Davis, and grand daughter of the writer, was born, October 14, 1877, was married to John J. Roberson January 29, 1893. They lived happily together, but death broke this lovely tie on the morning of April 3, 1894. Sister, as we called her, was in delicate health, but we had no thought of her death. She told her mother on Friday morning she wanted to go and hear preaching. Her mother told her she would see her grandpa, and get him to preach at her house Saturday night, and send and bring her Saturday evening; so we

had the meeting. She remained at her ma's and I saw her Monday morning, with no thought that it was the last time alive. As she was complaining, her ma did not carry her home, and Monday night she was taken in labor. They sent for her uncle, Dr. L. F. Loard, who found her condition distressing, and they called in Dr. Dillburn, and both did all they could to save her, but death came, and man's skill failed. Sister was a good child from infancy; obedient to her parents and kind to her brothers and sisters; in fact, she was kind and pleasant to every one with whom she associated. Sister never united with the church, but left testimony that she was prepared. She told her husband that she was going to die, and was ready to go. He and her ma both told her she was only frightened, but she told them she was not, but was willing to go, and would be at rest. She leaves a kind and weeping husband, a father, mother, six brothers, one sister, and the writer, her grandpa, also ten aunts and eleven uncles, a number of cousins, her mother-in-law, and many friends, to sorrow after her. Yours in gospel bonds.

*Graham, Ga.*

J. W. LOARD.

#### ELIZA DELOACH.

Sister ELIZA DELOACH died at the residence of Bro. David Beasley, in Bulloch county, Ga., June 13, 1894. She was born December 4, 1820. She never married, and the last twenty-seven years lived with Bro. Beasley, and so agreeably that they never had a cross word. Sister Beasley and Sister Deloach were sisters in the flesh, and were so knit together that one could not leave the other; but now they must part for awhile. Sister Deloach died of dropsy. She bore her pain without murmuring, and said at the last that she hoped this would be a change, and it came and took her home. I knew sister Deloach about twenty years. She was a member of the church before I knew her. I never knew anything of her but to love. Always at her meetings, bearing her burden cheerfully. We miss her very much, at church and at home, but our loss is her eternal gain. We must bow to His will, and say to those of her sisters and brothers, try to do your duties as Christians, and meet your sister in heaven. May God bless and save you all, if it is his will.

*Birdford, Ga.*

A. R. STRICKLAND.

#### JOHN DAVIS RHODES,

Was born December 1, 1820, and died February 24, 1893. He was married to Mary A. Stewart January 11, 1852, and to them were born several sons and daughters. They were both members of Beulah Primitive Baptist church, at Troy, Pike county, Ala., Bro. Rhodes having joined and been baptized by Eld. R. T. Webb, in August, 1874; but we are not informed as to when Sister R. became a member. But this we can freely say, that as long as he lived, they walked together as did Zechariah and Elizabeth, in the ordinances and commandments of the Lord, and Sister Rhodes, who still survives the tomb, fully demonstrates by her example in affliction and bereavement, that she is truly a subject of God's supporting grace. That she greatly feels the loss of her devoted husband none can doubt, for the loss of such a man as Bro. Rhodes is a loss indeed, not only to his family, but to the church, and to the community in which he lived. He bore his lingering illness with the utmost patience and fortitude until the end, and quietly passed away to rest from all his labors. We hope to join him in the happy world to come.

J. E. W. H.

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☞ The obituaries of Mrs. Lee Campbell, Sarah Peters, and Martha Townsend, were unavoidably crowded out of this number, but will appear (D. V.) in the next.—PRINTER.



# Victor — Bicycles

Six grand models for '94—beauties  
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# PARENTS, READ THIS.

Neighbors say it Looks like a Miracle  
It Looks Almost Like Raising One from the Dead.

TRUSTEE'S OFFICE,  
MT. SUMMIT, HENRY COUNTY, INDIANA. }

Mr. H. C. Bragg—DEAR SIR: "Willie has just come through the measles all right and is seemingly as well as he ever was. We doctored with Dr. Jackson a long time. He said he could not get well, and was going in the same way the three girls went before him, with consumption. He was so low he could not stand alone. His feet



WILLIE BEAVERS.

and legs were swollen as the girls' were in the last stage of consumption. When we sent to you for your medicine, we had but little faith in it. To our surprise and joy he had not taken 4 B. B. B. more than a week until we could see a marked difference, and after five or six months' using he is well. Neighbors say it looks like a miracle, looks almost like raising one from the dead."

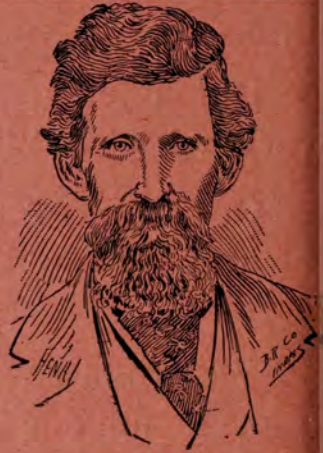
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4 B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or if by mail the money must accompany the order. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county and Territory in the United States. Call on or address H. C. BRAGG, or 4 B. B. B. Co., Connersville, Ind. Eld. CHAS. M. REED, General Agent, Bank Block, corner Fifth street and Central avenue, Connersville, Ind.

# A PICTURE FROM LIFE.

Here is Something so Perfectly True to Nature  
Many People will Recognize it as their Own  
Read it Yourself and See if it is Not  
Just What You Yourself  
Would Say.

"I have been afflicted for about nine years with an abscess in the head, and for about two years with an abscess in the stomach and great misery in the head and lower part of the body which was at times almost unbearable. By spells I have frequent calls to pass water without success. A cake formed in my left side and lasted for about a year, sometimes worse than at others. My appetite was irregular, and the food which I ate lay heavily on my stomach and failed to digest properly. When I went down at night to sleep I would probably sleep an hour or so at first, and then be restless and in the remainder of the night. I have doctored with several different doctors for eight years, and grew worse all the time. They pronounced my case heart disease, and would not be of any use to take medicine, for I could not be cured. About eighteen months ago I decided to try a regular chronic doctor a trial, and he pronounced an abscess of the stomach, caused from the catarrh of the stomach down into the stomach. He told me that the



S. GRAHAM.

incurable, but he could give me some medicine. I properly dieted, would prolong life till cold weather. I gave up all hopes of recovery, and thought it useless to take any more medicine. My wife procured some of your valuable medicine, 4 B. B. B., and received such relief from it that she insisted on me trying it. In the fall of 1892, I procured six boxes of your 4 B's and took them according to the directions, for three months. I am now 57 years old and can do a good day's work, and the only thing I want, sleep sound, misery in the head and back removed, and I feel altogether like a new man. I commenced taking your 4 B's I weighed 95 pounds, at the end of four months I weighed 163 pounds. The effect of the medicine are unexpressible to the sick and dying. Let me admonish all diseased persons to try the 4 B's. It is a wonderful medicine, and will do all that is asked for it. I cannot speak too highly of its merits, for what they have done for me." Yours,  
Kinmundy, Marion Co., Ill. SAMUEL GRAY

Vol. 16.

No. 10

THE GOSPEL MESSENGER  
AND  
PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

OCTOBER, 1894.

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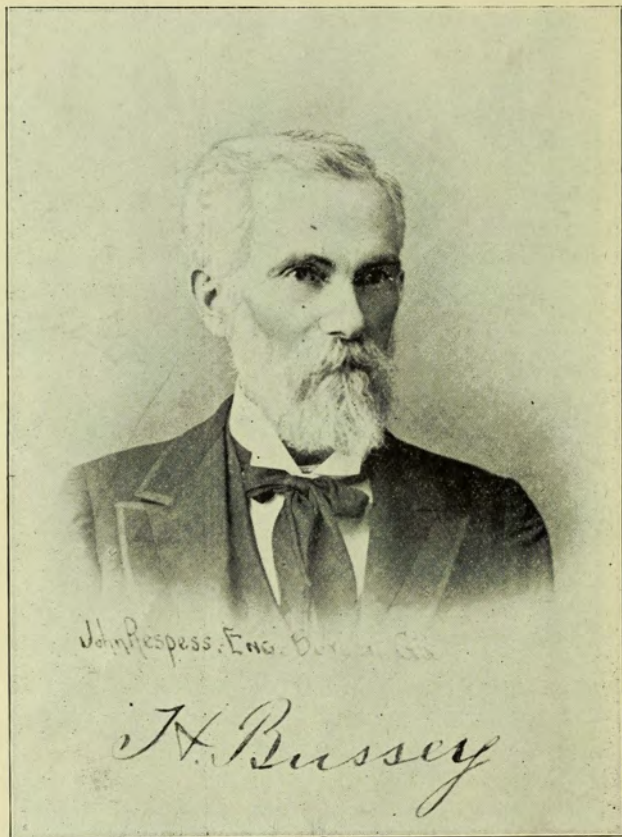
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ELD. H. BUSSEY'S name is a familiar one to the readers of the MESSENGER, as he is a frequent contributor to its pages. He is a vigorous writer, an able preacher, and an efficient pastor of churches.

# THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 10. BUTLER, GA., OCTOBER, 1894. Vol. 16.

## DISOBEDIENCE.

DEAR BROTHER: When David heard of the death of Saul and Jonathan (2 Sam. i.) he exclaimed, "How are the mighty fallen, and the weapons of war perished!"

By reading the preceding chapters of 1 Samuel, or the concluding history of Saul, we have some striking examples of the result of disobedience to the plain commands of God to his people. The Lord had told Saul, the king, plainly what to do, and when and where to go to perform this service, but it seems that Saul thought it might do just as well to follow his own carnal mind, and the result would do just as well. We come to this conclusion from the history given by the Scriptures on that subject, and we are told that "whatsoever was written aforetime, was written for our learning," etc. (Rom. xv. 4). All *Scripture* is given by inspiration of God, and is profitable, etc. (Timothy). When David heard of the death of Saul and Jonathan, we cannot see that he manifested any difference in his grief, for David lamented with this lamentation over Saul and Jonathan, his son; also, he bade them teach the children of Judah the use of the bow, being written in the book of Jasher, or Joshua. "The beauty of Israel is slain upon the high places; how are the mighty fallen" (2 Sam. i. 19). Tell it not in Gath, publish it not in Askelon, lest the daughters of the *Philistines* rejoice, lest the daughters of the uncircumcised triumph" (2 Sam. i. 20). What a lesson is taught here; what an example of love and kind remembrance of the good deeds of Saul, the king, and a forgetting of past offences, a burying of all the past follies, and differences, and persecutions, beneath the sod of the valley, and the moment is now full of praises of worth and royalty, not only for his loving and tried

brother, Jonathan, "whose love," David said, "surpassed the love of woman" (thy love to me was wonderful, 2 Sam. i. 26), but for Saul, his father, also. Indeed, love and charity hide a multitude of sins (Jas. v. 20; Prov. x. 12; 1 Pet. iv. 8). In this hour of David's grief (2 Sam. i. 12), "They *mourned* and *wept* and *fasted* until even for *Saul* and for *Jonathan*, his son, and for the *people* of the Lord and for the *house* of Israel, because they were fallen by the sword." No wonder David should enquire so diligently of the young Amalekite, how went the matter, or battle, for he loved his people, he loved the high places of Judah, he loved *Saul*, though Saul hated *David* for no other cause than given in the Scriptures—the cause of all causes—that God had chosen him (David) to supplant Saul, and that David's house should never perish in Israel, but his throne should be established forever. Saul's efforts to prevent the coming of David to the throne only proved his unworthiness or unfitness to occupy so holy a place, for he had so often manifested his ambition and presumption that he had betrayed his sins to the Prophet, Samuel, time and again, by claiming he had obeyed the commandment of the Lord in the destruction of the Amalekites, when it was developed so clearly that while he was speaking to Samuel of his great devotion to the commandment of the Lord, the hills around him and the prophet were ringing out with the bleating of condemned sheep, and lowing of oxen; and Agag, the king of the Amalekites, no doubt, listening to what was going on (for it is said that Samuel called for Agag, and he came unto him directly, and said, Surely the bitterness of death is past—no, for Samuel put him to death). Samuel tells Saul what would be the final result of his disobedience, and that the kingdom would pass into the hands of a more worthy man, a chosen man, and one possessed with the noblest traits known to man, and then Samuel dies and passes away, but the word of the Lord endures forever. Although he was told of it before, yet Saul could not believe such a great doom awaited him, and he tries to find some solace over his forbodings. Finding the Lord had departed from him for his sins and unrighteousness, he at once turns to witchcraft to be restored, but alas, Samuel came up and informed Saul, "To-morrow shalt thou and thy

sons be with me" (1 Sam. xxviii. 19); and there Samuel tells how the mighty fell: *Because* thou obeyed *not* the voice of the Lord, nor executed his fierce wrath upon the Amalekites; hence the young Amalekite who faulselfly testified of Saul's death told David that Saul was slain by his hand, which was false, but resulted in his death, and David had just returned from the fields of war when he heard that Saul was dead, and had gained a signal victory, but it all faded into dismal night when he heard that Saul and Jonathan were dead. The hour was now turned into grief and sorrow, and he could weep over the slain of his beloved people. How are the mighty fallen, and the weapons of war perished!

I will add, they fell by transgression. Oh! let me admonish God's people everywhere, amend your ways; cease to do evil, learn to do well; leave off thy wickedness and sins, for by them you will fall some day, for all our transgressions are before the Lord, and he will punish his people for their transgressions and sins, individually and collectively. Let us have the charity of Samuel, also of David, for Samuel said, Thou and thy sons will be with me to-morrow, and David said, "How are the mighty fallen." Help us, oh Lord, to do thy will on earth, and save us above for Jesus' sake.

Your brother, in hope of life eternal,  
*Belton, Texas.*

A. V. ATKINS.

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### EXPERIENCE.

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For several years I have been impressed to try to write what I hope to be my experience, but feeling my unworthiness, have put it off from time to time.

My mother joined the Primitive Baptists when I was a child, and I learned that to become a Christian, there must be a work of grace in our hearts; that we must be born again. I learned the Lord's Prayer when a little school girl, and thought I must not sleep without first repeating it, after retiring at night—kept it up till after I was grown. Have attended Sunday Schools; often thought of God and his goodness, and desired to do what was right, yet if I am a Christian, none of these made me so, for they are as "filthy rags" in the sight of the Lord.

At the age of nineteen I began teaching in the public schools, consequently was thrown among different denominations and heard them preach oftener than I heard Primitive Baptists. During protracted meetings I have been asked to join the church, and was told by a minister that all teachers should be members of a church, as it would make them more popular; but I had not yet felt that sorrow for sin I thought I must feel before being a fit subject for baptism.

In the spring of 1882, I was made to see what a sinner I was, and here my pen fails to express the darkness and gloom into which I was plunged. I did not understand it, and asked myself over and over again the cause of this heavy burden, this great weight that seemed to be crushing my life out. I was so miserable and wretched I believe I could have exchanged places with the dumb beasts, for the despised worm seemed better than I. I would gladly have welcomed death, for I felt no fear of hell. I tried to pray, but groanings only could I utter. Would often read the Bible, but was careful to let no one see me; but I found no comfort—every passage seemed to condemn me. My mother asked what was the matter, but I could make no reply. A small woods grew near by where I would sometimes go, and there I loved to be by myself where the shadows were deepest, and with bitter tears would cry for mercy. I loved to hear it thunder, and was glad to see a cloud coming up. The long, heavy peals seemed to lift some of the burden from my soul. One afternoon in the latter part of the summer of the same year, feeling so wretched, I again started to the woods, holding by the hand my little sister. When a little more than half way, suddenly everything seemed changed. I stopped and gazed with wonder. I had never seen the sun shine so bright, nor the grass look so green. My burden was gone, and a sweet peace stole over me; I no longer cared to go to the woods, but wandered awhile along the edge and returned home. Do not remember how long I remained in this restful state, but know the burden came again, and many sad and gloomy hours I passed.

In the summer of 1883, I was completely prostrated and had a long spell of typhoid fever. I desired to get well that I might join the church at Goshen, for I felt

like I loved the people better there than anywhere else. Went to church as often as I could, but if it ever occurred to me that my exercises were the dealings of the Lord, it was gone instantly, for it was not the way I imagined a person under conviction was exercised. Thus time wore on with intervals of depression of spirits, which grew more frequent and burdensome. On the fourth Saturday and Sunday in September, 1884, I was at Goshen. On Sunday our pastor, Bro. Wm. Rupard, described my feelings so plainly, and told my exercises so truly—much better than I can write them—that I could not help shedding tears freely. On the fourth Saturday of the next month I again went to Goshen, but without any thought of joining the church. When the invitation was given, it was so easy for me to go. It seemed a power other than my own “sweetly forced me in.” It was little I could tell, but was received and baptized next morning, and I have never regretted it. I now felt a calmness and serenity I hardly thought possible for mortals, and my grateful heart went out in praise and love to everybody. I thought I could never see any more trouble, but doubts and fears soon came to mar the peace within, and they continue to arise; but I know if I am saved it will be through the blood of the Redeemer, and not through any good that I can do, though it is my daily prayer to be guided and directed aright, and to do nothing that is not acceptable in His sight. I want to say to all burdened souls, “Take up your cross and follow the Master, for only in Him can we find peace to our souls.”

Winchester, Ky.

FANNIE SEWELL.

ELD. J. R. RESPESS—*My Dear Brother*: I have just read the statement of your son in the September MESSENGER, that you are sick and very despondent, and that you ask the prayers of the Lord's people, and I want to write to you. I cannot feel that my prayers are of any value to help you or any one, but I have comfort in knowing that the value, the power, is not in the prayer expressed, but in the wish to pray; not in the form of words, but in the felt need in the soul with the soul looking toward God. I take it that the prayer is finished when the desire to pray first arises in the soul; and often before we reach the place where we go to fulfill the desire to pray, much, if not all, of the peculiar power, and confidence, and spirit of that desire to supplicate the help and grace of God, are gone from us, and we are sometimes

unable to pray. We were thinking too much of the form, putting too much value upon the fact of prayer. The value is in the spirit of grace and of supplications which the dear Lord puts into our hearts. What a blessing, what a favor from God to a vile sinner, that he should feel pure and holy and heavenly desires within him, and that he should know that God alone can fulfill them; and that he should ever feel his soul brought in sweet and holy confidence before God, with liberty to ask for those things desired and needed. And what a blessing and comfort it is to feel one's heart, if as cold, and hard, and selfish, and unfeeling as mine, melted down with love to God and to His people, and turning with tender solicitude toward some one of the Lord's afflicted poor, with desires that the comforts and consolations which he needs may be ministered to him by the Father of Mercies. So while there was an affliction in thinking of you sitting there in bodily weakness and pain, and at the same time in trouble and depression of soul, there is now a kind of comfort in feeling my heart go out to you in the holy fellowship of the Spirit, with the desire that the goodness which the Lord has wrought and laid up for those who fear him, may be now richly felt by you, and that you may be securely hidden in the secret of the Lord's presence from all your troubles (Ps. xxxi. 19, 20). When I felt that desire toward the Lord for you, I at once knew that it would be so, and that in God's own way, which is so much better than yours or mine, he will minister to your soul the rich and precious uses of the trials and afflictions he has laid upon you.

If I could say in a few words some of the wonderful things that first passed through my mind, as in a moment, concerning the wonderful works of the dear Redeemer, I would try to talk a little to you about them. But it takes me so long to say a thing, and then it is not half said. All these wonderful things are individual, personal. The revelations of heavenly things are to each soul directly from the Lord, and cannot be laid before others in their beauty and glory for them to admire; cannot be presented in systematic order in a way that shall be creditable to us for our manner of expressing them. To each one each experience is absolutely new as it comes to him, as though he had never heard or read about it before, but after he has had it, then how new and rich and comforting is every expression of that experience by another. They who tell it in our hearing now are very near to us; they seem to be talking directly to us, whether they lived four thousand years ago, or are with us now in the flesh. How well I remember when I first found myself sitting down with Abraham in this wonderful fellowship. How many dark afflictions, how many lonely hours of self-abasement we have to experience before we can know all that Paul meant when he said, "In me, that is, in my flesh, there dwells no good thing." Religion is not for the purpose of celebrating the name of any one but Jesus. No one shall be credited with giving help and consolation to a poor soul but

Jesus. We shall travel in the dark and in pain just far enough past any watchman to save us from mistaking his work for the work of the One whom our soul loveth. But we cannot help loving every one who is favored to speak to us in that blessed name to our soul's comfort. Our love will go out to them, but not our praise.

If I, or an angel from heaven, should tell you that you will surely be in glory when you go hence, that would not help you in your time of soul trouble; but if one, speaking from his own heart, tells the very affliction you are suffering, you are comforted in spite of troubles. Yes, even the very affliction turns to be a source of comfort; the darkness is made to be a light. The very something which made you ready to set yourself aside, as not one of the Lord's people (if you ever had such doubts, as I have), when another tells of it will give you fellowship for him; and the fellowship for him, you find, holds yourself as strongly as it does him.

Yes, this experience is new in each one, and every time. It cannot be learned of another, nor by reading it in books. "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert" (Isa. xliii. 19). Yes, this is a new thing now, and every time it springs forth in the poor sinner's heart; a new thing and unexpected, every time the waters break out in the wilderness of our vile natures, and we are enabled to drink of the sweet waters of salvation, even though no man is near us in our trouble. Thus the Lord gives drink to his people—his chosen. How many times, my dear brother, in the deep afflictions of soul you have passed through, have you, all at once, seen the very darkness shine out with the glory of God, and declare to you his goodness more clearly than you had ever seen it in the day of prosperity.

What a comfort it is to know that the Lord is the Shepherd of each one of his people, the King in Zion, the Ruler of his Church, and that "all things work together for good to them that love Him, to them who are the called according to His purpose." When we can feel this humble trust and confidence in the dear Saviour, how much undue care and anxiety fall off from our weak shoulders. We have but to stand each in our lot and place, and do with our might what our hands find to do, and all will be well. Then we shall see the Lord's paths dropping fatness upon the pastures of the wilderness, and the little hills rejoicing on every side. Then in all of the work which we have to do, we shall not have to turn our hearts away from one to whom the Lord has joined us in holy fellowship, nor see any distrust or discord awakened among the flocks that clothe the heavenly pastures, through any necessary work of ours; but we shall rejoice to know, however dark and lonely it may be with us at times—for such seasons will still come around to each of us—that "the valleys are still covered over with corn," and that their shouts of joy and songs of praise still reach

each other, over all the wastes of earth that lie between them, with mutual comfort and rejoicing in each others joy, making them to feel as one valley, filled with the riches of the Lord's goodness; as one hill, crowned with the glory of God; as one people, who have "one Lord, one faith, and one baptism," and whose one song is a new song, whose melody never tires, giving praise forever unto the "One God and Father of all, who is above all, and through all, and in them all," to whom be glory forever and ever.

Excuse so long a letter. Just now my mind runs on with comfort in the contemplation of these things. But I had no thought of writing more than a page or two to express my sympathy for you in your sickness. My hope that you will soon be well again, and my assurance that you will soon again rejoice in the Lord, if you do not now. Your brother, affectionately.

Southampton, Pa., Aug. 18, 1894.

SILAS H DURAND.

P. S.—This does seem strange; I had just written this letter and read it to my dear wife, who, with Sister Bessie, join with me in its expressions of sympathy and love, when the mail came bringing your letter, with your liberal contribution for Sister Mary Parker, and you talk about your darkness and trouble of mind. I was so glad to get your letter, and to feel that you still think of me kindly and in love, and to see that you are still, like me, in your weakness reaching forth to those things which are before, and pressing toward the mark for the prize of the high calling of God in Christ Jesus, only I seem to make no advance, as I think you do.

S. H. D.

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## NOTES ON EPHESIANS—CHAPTER I.

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1. *Paul, an Apostle of Jesus Christ, by the will of God:* This eminent servant in the gospel, the most striking character of the New Testament, next to Jesus, was not an apostle from his own choice. He had not thrust himself into the office, nor sought it, but declared of it, "Necessity is laid upon me, yea, woe is unto me if I preach not the gospel." His labors, sacrifices and sufferings were patiently endured because of this *necessity*. He did not engage in this work that he might obtain a livelihood, or secure an honorable name, but simply because God had called him to the work. No man taketh this honor to himself, nor does he shrink from its sacrifices and responsibility, when moved by the "necessity" that God implants.

We yet need men "called of God" to preach the ever-living gospel of truth, men who do not labor for gain, but from love to God and to his people. The man who engages in this work from any other motive, cannot preach the gospel. He may preach many things pleasing to the world, but the bearer of a true message to God's people must be "sent" of Him. It was God who sent the prophets and servants of old, who sent Jesus of Nazareth, and

John, the forerunner of His kingdom. It was he who called and sent each one of the apostles, who "Set in the church" every official gift; and it is to him, as the Lord of the harvest, that we are directed to pray that he will send laborers into his field, and the question may properly be asked, "How can they preach, except they be sent?"

*To the Saints which are at Ephesus, and to the faithful in Christ Jesus.* This epistle is clearly addressed to Christian people, and not to men of the world. This distinction should be kept in view with every part of the letter. Being directed "to the Saints," or faithful believers, no minister or teacher has the right to apply it to unbelievers, or the unregenerate. The same thought is connected with every portion of God's word, and it is a fruitful source of error and confusion to disregard so plain a truth. Whatever there may be of promise, privilege or comfort in this letter, it cannot be applied farther than *to the faithful in Christ Jesus.*

2. *Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.* By "grace" in this expression, the apostle does not refer to the doctrine of grace as saving his people from ruin, but to the Lord's presence and help in their daily life. The same thought occurs in the exhortation, "Let us have grace whereby we may serve God acceptably with reverence and godly fear." So it is indispensable in the true service of God, and with it there is a sweetness to us that makes his worship the most delightful employment. It becomes the children of God to be constantly seeking this state of the heart and to pray that God's ministers be filled with this grace, that they may come "in the fulness of the blessing of the gospel of Christ." Peace with God is equally desirable and dear to the believer. How precious is the experience that we are at peace with "our Father!" When thus at peace, we can easily bear the malice and injustice of men. Nothing on earth can disturb the serenity of mind when Jesus has left his peace, for the peace that abides and arms us against the stings of the world, is from no less a friend than God our Father, and the Lord Jesus Christ.

3. *Blessed be the God and Father of our Lord Jesus Christ.* How truly this expresses the feelings of the Christian, who is engaged, as Paul was, in reviewing the mercies of Jehovah. It denotes reverence and tender affection, and rises spontaneous in the heart of every believer. "Bless the Lord, O my soul," cries the Psalmist, "and forget not all his benefits." Luke tells how Mary, Elizabeth and Zachariah, all poured forth the sweetest strains of blessing and praise to God under a sense of his mercy and good will to men. This expression confirms the doctrine of a Triune God as to the Father and the Son. Take from us this sweet truth, and you take from us the mediatorial office and our hope perishes. There is no sweeter portion of divine truth, and no gift so precious as the knowledge of a Saviour equal with God and one with him, and yet who could say "I must work the works

of him that sent me." Our praise to God grows out of a sense of his goodness, as prayer grows from a knowledge of our wants. Jesus teaches us to say "Our Father," and Paul inculcates a common interest with believers in the Lord Jesus Christ.

\* *Who hath blessed us with all spiritual blessings in heavenly places in Christ.* Our blessing God confers no real benefit on him, but when he blesses us, "the poor are filled with good things" and made to rejoice. When a mother, helpless and poor, exclaims "Bless my child," she but manifests a tenderness and depth of love that tells plainly what she would do if she were able, and so Paul, in the same manner, reveals a supreme devotion and tender, loving regard for his Maker, while utterly unable to bestow the slightest favor. If God hath blessed us, then are we secure in estate, character and hope. The earth may reel and stagger as a drunken man, and the elements grow black with terror, but he who created all material things, will never remove far from us the everlasting arms. If we are not blessed of the Father, we are ruined, though all the world speaks well of us. We are to place little value upon the applause of men or the flattery of the world. We should esteem *spiritual* blessings as infinitely of more value than material good. Paul seemed to forget temporal blessings in his ardor to commend the things that pertained to his eternal welfare. There seems often to be a connection between temporal losses and our spiritual well-being. "Before I was afflicted I went astray, but now I keep thy word," may be said by many as truthfully as by David. If riches and honor bring pride and cause us to forget God, it is a mercy to be stripped of these snares, and if tribulation brightens as it does the hope that maketh not ashamed, let us receive it as the "excellent oil of kindness." Humility is the royal gem of religion, and is God's gift. Sometimes it is like bitter herbs to the tried soul. David became humble when driven from his throne and stripped of earthly glory. If bereavments or poverty be attended with lowliness of spirit, then we may bless God even for what we suffer.

"Places" is an italicized word, and is rendered "things" in the margin. This phrase should not give rise to vain speculation. It no doubt refers to our being raised to walk in *newness* of life. The apostle would certainly include faith, repentance, love to God, spiritual discernment and understanding. These blessings do not make believers proud and boastful, but on the contrary, lowly minded, thankful and tender-hearted. If you are a child of God, it is his work, and your heart should overflow with unceasing love to him, and kindness of spirit to all men. Who can portray the advantages of a Christian life, which is but a display of the spiritual blessings the apostle had in view.

4. *According as he hath chosen us in him before the foundation of the world.* The word "according" here is highly significant. It illustrates the harmony to be found between God's design and its exact fulfillment. The Bible teaches that God works according

to his purpose, and that purpose is eternal. This thought should not frighten or distress us, but rather exalt our ideas of God's perfection and immutability. His dear favor and the blessings contemplated by Paul, are in exact agreement with the purpose he had before he made the world. His purpose and choice cannot be frustrated, therefore the "promise remains sure." It applies to Paul and his Ephesian brethren, and in like manner "to the faithful in Christ Jesus," which adapts it to people of every land and every period of time. Some would call this high doctrine, and would break its force by saying that the Christian dispensation was intended by the word "world," but the weakness of this idea is exposed by remembering that Paul was not called before the "gospel age," but some years after the church was set up. And again, the Greek word for world (*kosmos*) occurs nearly two hundred times in the New Testament, and is never once rendered *age* or *dispensation*. Its use indicates invariably that Paul taught that God's choice was before the "worlds were framed." This same writer says to Timothy, "Who hath saved us and called us, not according to our works, but according to his own purpose and grace given us in Christ before the world began." The translation of 1881 reads, "before the times eternal." So Paul plainly designed his readers should understand God's choice to be from eternity.

*That we should be holy and without blame before him in love.* It is taught by some that election rests on fore-seen goodness or obedience, but that doctrine is overthrown by this text. The design of God's choice is that men "*Should be holy.*" Holiness is the result of election, and does not go before it, and this is the undoubted meaning of the passage here. This truth is confirmed by many proofs. The same apostle declares, "Not by works of righteousness *which we have done,*" "Not of works, lest any man should boast," "Not of him that willeth, nor of him that runneth." If it were of any of these things, and which God foresaw, it would be the election of obedience, or the election of works, whereas it is called by the apostle, "The election of grace." The doctrine of eternal election is inseparable from the perfections of God, and an intelligence that is infinite. It is foolish and absurd for men to decry election as leading to unholiness. Holiness of life does not go before election, but is the very end and *evidence* of it. That we should be holy and without blame is the intent of God's choosing us. A man that is inclined to an evil course is cut off from the hope of election, but if his heart is drawn to obedience and upright living, there is ground to hope that God has remembered him. The spirit within bears witness to all filial obedience, and gives the sweet hope of sonship. When Jesus was baptized the Spirit testified, "This is my beloved Son, in whom I am well pleased," and when the believer now, is baptized, he is given the answer of a good conscience toward God. To be *without blame* before God in love, is the happiest thought that

ever thrilled the heart of a poor, erring man in this world of sin. In this life, the best of men are sensible of imperfection. "Who shall deliver me, for I am the chief of sinners. All my righteousness is but filthy rags, O my leanness, my leanness. Behold I am vile." Such expressions reveal the state of warfare and unrest which the believer encounters, and to all such what a comforter is Paul, when he points to the blessed assurance of being at last before God without blame in love! This they will be when the work of grace is completed, and they stand before God with clothing of wrought gold, and raiment of needle-work—the imputed righteousness of Christ—which alone can bear the piercing eye of Jehovah and give exceeding joy.

JAS. H. OLIPHANT.

[TO BE CONTINUED.]

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### THE CHRISTIAN'S HOPE.

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One of our sweet spiritual songs tells us that

"O, our Jesus is the Christian's hope,  
Wrought in us by God's power,  
It holds the weak believer up  
In the distressing hour."

And in the Bible we read, and receive the words as applying to us, of a time when we were "aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope and without God in the world." Not that God was not always and everywhere present, but we can so well remember when we could not claim Him as ours, and when we were like those having no hope. How dark and bitter was the hour when we realized this, our sad state, when we were given to know the awful horrors of despair, before we could experience the sweetness there is in hope; to feel that we were without God before we could rejoice with the never-to-be-told joy of feeling, and claiming God as our God. Believing, we could rejoice, and in order to believe, we learn that we must be exercised by that same power which He wrought in Christ when He raised Him from the dead; and to believe that we are subjects of such almighty power and grace that in us is wrought life, eternal life, even Christ in us, the hope of glory is an overwhelming thought; too great for me, I often say, and yet nothing less can save us. Our faith must be a living faith, our hope must be a living hope. It must be that which will never leave us—both

sure and steadfast—reaching to that within the veil, whither the forerunner for us hath entered, “Even Jesus.” He is the One hope, both for time and eternity. Before we feel this hope within, yet earnestly longing for it, we think could we only possess it, how smoothly we could go along through this life, how calmly at last close our eyes in death, not once dreaming that there could be doubts and fears any more, and the main thought was “the hope of eternal life;” of everlasting joy beyond this life; not thinking of the warfare, of the fight of faith; not thinking how much we need this mighty power in us all the way. But we learn it as we go along, and every new trial that comes before us, we feel that we need the power and grace of God as much or more than ever before. We do not believe that one once quickened can ever utterly perish, but we lose sight of our evidences of our hope. We wander so far off, the way is more straight than we ever thought it could be; we are proved to the last degree, and found to be nothing in ourselves, we can only cling to our anchor. Without it we are lost. We can remember the covenant of promise, and how sweet is His “I will never leave thee nor forsake thee.” When we are shaken by the darkest infidelity, when our hope is derided and we begin to sink, how confused everything is; how insecure we feel, and how we realize that there is no abiding place. Rob us of our hope and trust in God, and where can we go? It is here we learn how sweet it is to believe. We do not want it to be a dream—an idle fancy, by which we are beguiled or quieted—but we want the precious hope to be a firm reality. We love to believe in God, to believe the testimony concerning Him. We want every word established; we want it to be true. It grows to be our life to believe; it is like death to doubt. Sometimes we consider the multitudes of beings called into existence, and among them all, can the Lord remember me? and the heart begins to fail; it is too great a thought, and I wonder if each and every one is filled with such thoughts of great concern about themselves. Though I am but a speck, yet how great are my affairs, considering life, death, and eternity, to me. There is no disputing my existence; groaning in afflictions and distresses will not let me forget it if I would, and what

multitudes of thoughts and varieties of experiences I possess. How can I help this great concern about the solemn reality of this life and certain death, and I want to believe, and do believe, in eternity before me; and I am only one, and will I be forgotten or remembered when He shall make up his jewels? Often, when danger arises, or when sudden sickness takes me, I will find my heart failing for fear. I would be steadfast and confiding; I would "be ready," knowing He may come in a time when I think not, and I am alarmed to find my heart trembling with fear, and begin to question my hope. In this I have found some comfort from the words, "Let not your heart be troubled, neither let it be afraid." We could not know the sweetness of the promise if we had not been in need of it—had not been just where it would apply. When we fear such as we may be forgotten, and perhaps there is no place for us, how sweet and assuring the words, "In my Father's house are many mansions; if it were not so I would have told you (this has seemed the best part of the promise sometimes). I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself." Is not this enough? No matter when, nor where, nor how, if he only "receive me unto himself."

"Enough, let faith triumphant cry,  
My soul can on the promise live,  
Can on the promise die."

This surely is our hope that in life He will be with us, and in death He will not forsake us, could it once be told of the communion, there is where Christ is, within, the hope of glory. Often I go over in mind those mentioned in Scripture, and I think of Enoch, who walked with God 300 years.

"When night's dim mantle veiled the skies,  
At peace with heaven he stood,  
And when he saw the morning rise  
He rose to walk with God."

Of all of which I read, I think as I read I would rather have had his life than that of any other; even translated that he should not see death. Again I read of Joseph and his beautiful life; although so much he suffered, yet the Lord was with him; then of Elijah,

how at last he was taken up to God in such a wonderful way; and of Daniel, who was greatly beloved, and so on all through the Bible, sometimes wishing I could be of those who are to be alive and remain until the coming of the Lord, and again, like Paul, feeling not only ready to be bound, but to die for the word of the Lord. How many changes we have, and what various states of mind we experience, yet, through all that life can bring, we hope in God, in his mercy, faithfulness, and love, and at last we do hope for eternal glory, even that these vile bodies, that cause us so much pain, sorrow and suffering here, shall be raised incorruptible. Surpassing our farthest thought is this great and glorious hope; we so much feel its weakness, its dishonor, and yet hope for its redemption; and all these great and glorious things are secured to us by the blood of Christ. For His sake, who died for us,

“Let each to the Father go up in His name,  
For the blessing comes always in Him.”

*Woodstock, Mich.*

KATE SWARTOUT.

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## EDITORIAL.

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### NASHVILLE, TENN.

Some merchant, or person in business, in Nashville, Tenn., sent me, some time ago, two pairs of suspenders, and I have not sent the pay, for I forgot the name. They sent another bill a month ago, but it was mislaid during my sickness. They will please send again, so I can pay them.  
J. R. RESPESS.

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### CONCLUDED.

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Eld. Hassell concludes in this number his series of articles on the Interpretation of the Scriptures. A beloved brother writing me says, “If he,” Eld. Hassell, “lays down the mattock and pruning hook, perhaps he will use the watering-pot in the Lord’s garden.”—R.

## KNOWING THE TIME.

And that, knowing the time, that now it is high time to awake out of sleep.—Rom. xiii. 11.

Some time ago we were requested to give a comment through the MESSENGER on some things contained in the 13th chapter of Romans, and we have adopted the above as a proper heading for what we may have to say on the subject. It has ever been a solemn and conscientious thing with me to approach any portion of the word of the Lord as an expounder of it, feeling sensibly as I do, that before I could expound it to others, it must first be opened up by the Spirit to my own understanding. And when it has been, as I hope, the pleasure of the Lord, to open my understanding that I might understand the Scriptures, or any portion of them, in a way of speaking or writing to others, I have generally felt an exercise of mind, with such weight and burden that nothing could relieve but to deliver the message that had been committed to me.

But while I have at times had reason to hope and believe that light and understanding from the Lord had been given in some portions of his holy word, yet, at other times I have felt truly to be "Led into darkness and not into light."—Lam. iii. 2. And while this feeling sense of darkness and ignorance has caused great mourning, sorrow, and even weeping, it has always been very instructive to enable me to more fully know my own ignorance and to appreciate the light and know assuredly that without Jesus as our glorious SUN, there is no divine light or life in us. Unto those who fear the name of the Lord, he is indeed the "Sun of Righteousness that rises with healing in his wings." The heavenly rays of divine truth and love that beam forth from the face of Jesus, drive away the darkness and unbelief and self-confidence, and heal our poor broken hearts.

But the text heading this article speaks to the church of God as "Knowing the time, and that it is now high time to awake out of sleep."

It is a blessed thing to have the assurance that is given in the Scriptures that all the Lord's people shall be taught of him.—John vi. 45. By this method each child of God shall know by experience for himself that

it is not only time, but "high time to awake out of sleep." There is a condition of things at times with each individual Christian that is well represented by night and sleep. The dark night of ignorance and unbelief often brings such a stupor in divine things as to be well represented by sleep. When one is asleep he is for the time unconscious of what is going on around him. There may be many things necessary to be done for his own good as well as for the safety and comfort of the family or for the church of which he is a member, but all are neglected, so far as he is concerned, because he is asleep.

And now, dear reader, when we, as disciples of Jesus, look at and know the time as it now is—a time of darkness politically and religiously, and consider that the church of God as a visibly organized body upon earth, is the "salt of the earth" and the "light of the world," should we not also consider that it is not only time, but "high time to awake out of sleep?" When one is careless and indifferent, he is said to be "asleep to his interest, or asleep to his duty." Looking at things that are seen in our common country, it is a dark night indeed. "And they that sleep, sleep in the night, and they that are drunken are drunken in the night." And surely it is evident to the most casual observer that there now is a most dreadful state of, not only alcoholic, but also both political and religious drunkenness all over our country. Is it not, therefore, of the greatest importance that the children of light should let the light of sobriety, truth, justice and meekness shine before men? Is it not "high time to awake out of sleep?" If we know the time, we know that "high time" will not admit of any longer delay, and unless we greatly mistake the indications now, there is not a chapter in the New Testament more important to be considered, understood and practiced at this particular time, than is this 13th chapter of Romans. The entire epistle to the Romans is addressed to those who are "Called to be Saints." If those who are not thus called of God with a holy calling to be Saints, can profit anything by what is thus specially addressed to the "Called of Jesus Christ," all right; it is their privilege to receive all the benefit from the light of truth, sobriety, righteousness, justice, equity and honesty that shines forth from the

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church of God that they can receive, or are capable of receiving in a moral sense; but we are sure that no light that ever has or ever will shine forth from the visibly organized church on earth will ever make any sinner an heir of God or joint heir with Jesus Christ to the heavenly inheritance of eternal glory. But this is no reason why every true disciple of Jesus should not let the light of truth, honesty, and justice shine before men of the world as well as in the church of God. Israel should lend to many nations, but they are commanded of God never to borrow. The savory influence of an upright and godly life is always healthy for any community or State, although a large majority of its citizens may not be real spiritual worshipers, or real Christians. Unless the salt has lost its savor and is good for nothing, it will have a preserving and savory influence on the morals and manners of the community, county, state or country where the church of God is located. It is the salt of the earth, and the only hope that any consistent and real Primitive Baptist can have for the peace, safety and preservation of our common country, is that the salt of the earth, the church of God, is yet in the world and has not lost its savory and preserving quality on society.

This being the fact, is it not high time that every child of God should wake out of sleep and heed the political faith of the gospel to "Let every soul be subject to the higher powers."—Rom. xiii. 1. There is no safety to our country nor any peace and quiet to the church of God, without obedience to earthly governments, for they are "the powers that be," which God hath ordained for the good of men, and to resist these powers, as many are now doing, or counseling to be done, is to resist the ordinance of God. He that doeth this shall receive to himself damnation. Justice will overtake him, and he shall not escape. Rulers and officers of the law in human governments, bear the name and title of God's ministers, and they are revengers to execute wrath or justice upon evil doers, and as such they are not a terror to good works, but to the evil. They bear not the sword of civil power and authority in vain, and though others may defy their authority and seek to undermine and overthrow the government itself, yet unto you, O man of God, and

unto you, O church of God, these officers of law are "ministers of God unto thee for good."—Rom. xiii. 4. For this reason, as Christians, you "must needs be subject" to their official authority, not only through fear of the wrath or justice of the law being executed upon you, but for conscience sake towards God and men, so that you can truthfully say, as the apostle did before the legal tribunal that held him as a prisoner, "I have lived in all good conscience before God until this day."—Acts xxiii. 1. Civil officers of law and order among men, though they are called "God's ministers," are not ministers in the sense that gospel preachers are ministers. But they are ministers of state, to administer and execute law and order among men, and when in the official discharge of their duties, they should be honored, upheld and obeyed as ministers of God to the church of God for good. "Wilt thou not be afraid of the powers" which God has thus ordained to the man of God for good? Every gospel minister—every pastor of churches, and every faithful shepherd which the Lord has placed over his flock, is bound by the strongest obligations of duty to both God and man, to "Put the brethren in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, and to speak evil of no man."—Titus iii. 1. "Submit to every ordinance of man for the Lord's sake."—1 Pet. ii. 13. This is right, it is God's command. Let us, therefore, fear to join in the hue and cry of unruly men against those officers of the law whom God in his providence has invested with civil authority to administer law, and execute wrath, justice and equity among men. "The powers that be are ordained of God," and there is no power that can be legitimately exercised, but what is of God, and should be revered and obeyed by Christians as they would reverence and obey God or his ordinance. It is a well-established fact, and the unerring word of God so declares it, that "Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. xiv. 34. And when the word of the Lord is in a man's tongue, so that he speaks by the Spirit, he will testify that "He that ruleth over men must be just, ruling in the fear of God."—2 Sam. xxiii. 3. Any departure, therefore, from this principle of justice and equity among men in the

administration of human governments by those in authority, is usurpation of authority and rebellion against God. For this reason, when Paul reasoned before the ungodly Felix of "righteousness and judgment to come," the haughty ruler trembled. He felt that when his administrations of law among men were brought to the true standard of right as derived from God, a terrible judgment to come awaited him and his nation. What a mercy, even now, to our nation if the admonition in Dan. iv. 27 should be heeded by officials in the United States!

And now, dear Christian brethren and sisters, in concluding this article we know that it is but a feeble effort to bring this important point of gospel obedience to the careful and prayerful consideration of our Primitive Baptist brethren and churches. But it is a part of the gospel of Christ on which our people need instruction; or perhaps we should say they need to be reminded *to do* that which they already know, more than to be taught something they have never before known. A volume might be written on this subject, showing the teaching of the prophets, as in Jer. xxix. 4-7, and the teaching of Christ as in Matthew xvii. 27, and the teaching of Paul in this Romans xiii., and his noble example in Acts xvi. 37, and also in chapters xxii. and xxv. Allow us to express a hope that every Primitive Baptist member, and especially preachers, will slowly and carefully read these texts for wholesome Bible instruction on this subject.—W. M. M.

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### AGENTS FOR MESSENGER.

Elders W. R. Avery and J. T. Satterwhite, of Beulah Association, Alabama, and Rees Prather, of Primitive Western, Georgia, will cheerfully serve brethren and friends to receive subscription and remit dues for the MESSENGER. Others also, whose names we are not authorized as yet to publish, have promised their services in the same way. Please remember to hand postage to agents for remitting.—M.

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### NOTICE.

I expect to publish in a short time, a book giving my reasons for leaving the New School, or Missionary Baptists. The price, 25 cents each, or \$2.50 a dozen. It will be about the size of Oliphant's books on Perseverance. Those who feel to encourage me in it, please send me a card letting me know how many they will take.

*Collinsville, Texas.*

J. H. FISHER.

## THE INTERPRETATION OF THE SCRIPTURES.

## II.—THE SPIRITUAL INTERPRETATION.—(Concluded.)

## 19TH.—ESCHATOLOGY (THE DOCTRINE OF THE LAST THINGS).

I examine, in this article, the perversions that have gained currency, among a few Primitive Baptists, during the last fifty years, in regard to the prophecies of the close of the present dispensation—denying THE SECOND PERSONAL COMING OF THE LORD JESUS CHRIST TO THIS WORLD, THE RESURRECTION OF THE BODIES OF ALL THE DEAD, THE GENERAL JUDGMENT, THE CONFLAGRATION AND RENOVATION OF THE WORLD, THE EVERLASTING PUNISHMENT OF THE WICKED IN HELL, AND THE EVERLASTING BLESSEDNESS OF THE RIGHTEOUS IN HEAVEN. It would require a volume to do this vast and interesting subject anything like justice; but I will try to condense, in a single article, what I think most necessary to say about it.

The heathens, of course, believed in neither the First nor the Second Coming of Christ; all the heathens but the Egyptians denied the Resurrection of the Bodies of the Dead; only Zoroaster (1000 B. C.), among the heathens, taught that there would be a General Judgment, which he thought would be 3,000 years after his time (that is, 2000 A. D.); the most of the heathens seem to have had traditions that the world had once been destroyed by water, and would at last be destroyed by fire, and the Greek Stoics held that, after this destruction, the world would be made new and beautiful; the heathens almost universally believed that, after death, the good would be rewarded, and the bad would be punished, according to their deserts. Among the ancient Jews, the Sadducees denied the Resurrection, and indeed the very existence of angels or spirits (Acts xxiii. 8). In the apostolic church, Hymeneus and Philetus said that the Resurrection was past already, making it spiritual only, and not literal, thus really denying the Resurrection of the body, and overthrowing the faith of some (2 Tim. ii. 16-18). And so the ancient Gnostics, and Manichæans, and Alexandrian philosophers, and Schoolmen, and Mystics, and modern Socinians, Quakers, Swedenborgians, Shakers, Unitarians, Universalists, and Rationalists allegorize or spiritualize away the most of the plain Scripture prophecies of the tremendous events that are to accompany the Second Personal Coming of Christ, making these prophecies *simply figurative* of present Christian experience, belittling and belying the word of God, and enveloping all the future in an impenetrable cloud. This was the cunning and successful method of Satan with our first parents in the Garden of Eden (Gen. iii); and against this vain, deceitful, and ruinous philosophy, which, under the pretense of glorifying, really fabulizes the Scriptures, we are solemnly warned by the Apostle Paul (2 Cor xi. 3, 13-15; Colos. ii. 8). These excessive and false spiritualizations of the Scriptures, DENYING THEIR

LITERAL TRUTH, have in the past led the way to open infidelity: and so will they continue to do—for “that which hath been is that which shall be” (Eccles. i. 9). Consistent Parkerites, or Two-Seed Baptists, deny the Second Personal Coming of Christ to the world, the Resurrection of the Body, the General Judgment, and the Conflagration and Renovation of the world; and some Primitive Baptists (I think less than a thousand) seem to follow them in one or more of these errors, and—what is even far more serious—*two or three of our writers seem to deny all Bible proof of any Hell after death, and almost all Bible proof of any Heaven after death, applying such Scriptures as Psalm ix. 17, Mal. iv. 1, Matt. x. 28, xxv. 41, 46, Mark ix. 42-48, Luke xvi. 22, 23, Rev. xiv. 10, 11, and John xiv. 2, 3, xvii. 24, 2 Cor. v. 1, Rev. xxi., xxvii., to the experience of the people of God in the present life, and either flatly denying or ignoring their reference to anything beyond the grave!!!* The future eternity is thus evaporated out of the Scriptures; the threatenings and promises of God are equally falsified; and the fears and the hopes of the human race in regard to the Everlasting Hereafter are dissipated in idle dreams!!! A Hell after death is thus utterly done away with; our salvation from its horrors by the Son and Spirit of God amounts to nothing; and only about two verses in the Bible (Psalm xvii. 15 and 1 John iii. 2) are left to prove a Heaven after death, and the very same system of philosophizing, misnamed spiritualizing, denying, as it does, the Second Personal Coming of Christ, can equally eviscerate these two Scriptures of all their eternal meaning! Behold the methods and results of German Rationalism imparted into Primitive Baptist theology! Passages of God’s word that have been used by the Holy Ghost hundreds and almost thousands of years to alarm quickened sinners with the fear of everlasting punishment, and to comfort afflicted Saints with the hope of everlasting blessedness, have, in the last few years, been discovered by these wise brethren to have no reference to eternal things! To my mind, this discovery makes a new Bible and a new Religion; and though every other human being on earth should receive such a falsification of eternal truth, I hope to be kept by Divine grace from so doing. These momentous passages of God’s word were not meant to deceive us; “let God be true, but every man a liar” (Rom. iii. 4).

I now repeat, with the strongest emphasis, quotations that I have already made, in these papers, from three of the most able, gracious, and useful servants of God in modern times, who, whatever other errors they fell into, were certainly not mistaken in these declarations. Martin Luther says: “When I was a monk, I allegorized everything; but now I have given up all 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.*” John 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 C. H. Spurgeon says: "The Bible is not a compilation of clever allegories or instructive poetical traditions; it teaches literal facts, and reveals tremendous realities. It will be an ill day for the church if the pulpit should ever appear to indorse the skeptical 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 he adds: "Even in the days of the Apostles there was a tendency to adulterate, spiritualize, and philosophize the simple, old-fashioned gospel, to regard facts as mysteries or parables, and to labor to find a spiritual meaning in them *till they went so far as to deny them as actual facts.* Seeking a recondite meaning, they overlooked the fact itself, losing the substance in a foolish preference for the shadow. While God set before them glorious events which fill Heaven with amazement, they showed their foolish wisdom by accepting the plain historical facts as myths to be interpreted or riddles to be solved. *He who believed as a little child was pushed aside as a fool, that the disputer and the scribe might come in to mystify simplicity, and hide the light of truth.* They spirited away the incarnation and the resurrection, making them mean something very deep and mystical, and *in the process they took away the actual facts altogether.* Among men there is still a craving after new meanings, refinements upon old doctrines, and spiritualizations of literal facts. *They tear out the bowels of the truth, and seek to palm off upon us in its stead the dead carcass stuffed with theories and speculations.*" Two-Seed Baptists, and the few Primitive Baptists who but follow them in these respects, ruinously apply this method of false allegorizing or spiritualizing, not only to the incarnation and resurrection of Christ, but to His Second Personal Coming with all its tremendous and eternal concomitants. The pretended and pretentious system of interpreting the Scriptures that limits unfulfilled prophecy to the present life, undermines the very foundation of the Christian Religion.

As I have shown in a former article, the prophecies of Scripture have 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, during the present life, of judgment or mercy upon individuals. Those given *after* the birth of Christ, that is, 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, during the present life, of judgment or mercy upon individuals. *By far the most important of these fulfillments is that mentioned 3d for the Old Testament and 2d for the New Testament prophecies—the literal or historical fulfillment, which is the true, fullest, highest, eternal spiritual fulfillment, at the Second Personal Coming of Christ, at the end of the world, pre-eminently the Day of Judgment (the final eternal antitype).* All the other fulfillments are but fleeting shadows of time, while this is the enduring reality of eternity! And this is the fulfillment which, above all others, rationalistic philosophy, in ancient and modern times, outside and inside the Primitive Baptist Church, presumes to deny or ignore! But the Holy Ghost repeats to-day in the hearts of the people of God the impassioned exclamation of the Apostle Paul: "IF IN THIS LIFE ONLY WE HAVE HOPE IN CHRIST, WE ARE OF ALL MEN MOST MISERABLE!"—1 Cor. xv. 19. And the Apostle declares that the essence of the Christian hope is in the Second Coming of Christ to raise us from the dead, and to make us like Him in soul and body, and then for us to be with Him forever (1 Cor. xv. 22, 23, 42-57; 1 Thess. iv. 13-18; Heb. ix. 27, 28.

Just as the hundred Old Testament prophecies of the first advent of Christ were *literally* fulfilled at His First Personal (Priestly) Coming, so shall the hundred Old and New Testament prophecies of the second advent of Christ be *literally* fulfilled at His Second Personal (Kingly) Coming. To warn and restrain the wicked, and to comfort and encourage the afflicted people of God, the Holy Ghost, all through the New Testament, pointed the minds of men, in the first century of the Christian Era, to that most solemn and momentous of all events after the earthly mediation of Christ—His Second and Final Personal Coming to this world (Matt. vi. 10, 19-21; vii. 21-27; xi. 20-24; xxiv. 42, 44; xxv.; Mark xiii. 32-37; Luke vi. 46-49; ix. 25, 26; x. 13, 14; xii. 8, 9, 32-40; xxi. 28, 34-36; John v. 28, 29; xiv. 1-3; xvi. 8; xvii. 24; Acts ii. 19, 20; iii. 20, 21; xvii. 30, 31; xxiv. 25; Rom. ii. 5-16; xiii. 11-14; 1 Cor. xv. 19-58; 2 Cor. iv. 16-18; v. 1-11; Gal. vi. 7-10; Eph. i. 10-14; ii. 7; iv. 30; Philip. iii. 14, 20, 21; Colos. i. 5, 27-29; iii. 1-25; 1 Thess. iv. 13-18; v. 1-11; 2 Thess. i. 4-10; iii. 5; 1 Tim. vi. 13-19; 2 Tim. iv. 1, 8; Tit. ii. 11-15; Heb. i. 10; 12; iv. 11; vi. 2, 11, 17-20; ix. 27, 28; x. 23-25; xi. 10, 13-16; xiii. 14; Jas. i. 12; ii. 5; v. 7-11; 1 Pet. i. 3-9, 17; iv. 1-13; v. 1-11; ii. 5-12; 2 Pet. iii. 3-18; 1 John iii. 2; iv. 17; Jude 14, 15-24. Rev. i. 7; vi. 12-17; vii; xi. 18; xvi. 15; xix. 7-9, 20; xx. 10-15; xxi.; xxii.; the two ordinances of the Church, Baptism and the Lord's Supper, point back to His First, and forward to His Second Coming, Rom. vi. 3-6; 1 Cor. xi. 26); and now, when we are 1,800 years nearer to that stupendous event, and when, as at Christ's First Personal Coming, the most intelligent and devout minds on

earth are looking for His speedy Second Personal Coming, it is certainly not His Spirit, but an opposite and evil spirit, a spirit of darkness and slumber, that wilfully beclouds and denies these clear prophecies of the Second Personal Bodily Appearing of Christ on earth, to raise the dead, and judge the world, and assign all the children of Adam their everlasting award (2 Pet. iii. 3-7; Matt. xxv. 5, 31-46; 1 Thess. v. 4). His righteous and awful judgments in the flood of waters upon the wicked antediluvian world, and in the rain of fire and brimstone upon the corrupt cities of the plain, Sodom and Gomorrah, and in the horrors of war, famine, pestilence, and fire visited upon the ungodly Jews during the siege and at the destruction of Jerusalem, were but feeble types of the inconceivable terrors of the final judgment and destruction of this sin-polluted world, at His Second Personal Coming. Two words are used in the New Testament to denote the Second Coming of Christ to the world—*Epiphaneia* (epiphany), meaning His *visible* appearance; and *Parousia*, meaning His *personal* presence. Neither of these words is *ever* used by the Holy Ghost to denote His *spiritual* appearance, but *both* are *always* used to denote His *literal bodily* appearance or presence. *Epiphaneia* occurs six times, with this meaning: 1 Tim. vi. 14; 2 Tim. i. 10; iv. 1, 8; Tit. ii. 13; 2 Thess. ii. 3; in 2 Tim. i. 10, the reference is to Christ's First Bodily Appearance in the world, which we know was literal and personal; and in the five other passages the reference is to His Second Bodily Appearance in the world, which we may thus know will be just as literal and Personal. *Parousia* occurs twenty-four times, and is used seven times of the bodily presence of human beings (1 Cor. xvi. 17; 2 Cor. vii. 6, 7; x. 10; Philip. i. 26; ii. 12; 2 Thess. ii. 9), and it is used seventeen times of the Second Literal Personal Bodily Coming of Christ to the world (Matt. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; 1 Thess. ii. 9; iii. 13; iv. 15; v. 23; 2 Thess. ii. 1, 8; Jas. v. 7, 8; 2 Pet. i. 16; iii. 4, 12; 1 John ii. 28). That the Second Personal Coming of Christ to this world will be audible and visible to every human being is perfectly certain from the following Scriptures: John v. 28; 1 Thess. iv. 16; Matt. xxv. 31-46; xxvi. 64; Acts i. 11; 2 Thess. i. 7-10; ii. 8; Rev. i. 7; vi. 15-17.

After the preaching of the gospel among all nations, and the conversion perhaps of most of the Jews and many of the Gentiles, with a great increase of false religious professions, evil men and seducers waxing worse and worse, deceiving and being deceived, followed by great tribulations and afflictions, and the rise of many false Christs and false prophets, a great personal Antichrist, called the Man of Sin, the Son of Perdition, the Second Beast, the False Prophet, and Mystical Babylon, identified with Rome, will be developed, working lying miracles, deceiving all but the elect, getting universal political and ecclesiastical power, deifying himself, and killing those who refuse to worship him or his idol, and prohibiting all who refuse to receive his mark from

buying or selling, and producing almost universal apostasy or a falling away from the profession of Christ; and then perhaps Enoch and Elijah will re-appear as God's witnesses on earth, and prophesy the imminence of the last judgment, and will work miracles of Divine wrath upon the wicked, and will suffer martyrdom, and rise from the dead, and ascend, in the sight of the human race, to Heaven; and then there will be, over the whole world, a supernatural darkening and agitation of the sun and moon, and a falling of the stars (perhaps either meteors or planets or asteroids), and convulsion of the earth, and roaring of the ocean, and distress and perplexity of nations; and then, flashing like lightning out of the east, around the world, the Sign of the Son of Man, probably the dazzling Shekinah of the Divine Presence, and the Lord Jesus Christ, the Judge of quick and dead, as He comes to vindicate the Divine righteousness in the everlasting destiny of every human being, will descend from Heaven in awful majesty, amid clouds charged with flaming fire, with all His holy angels, with the voice of the archangel and with the trumpet of God, and He will change the living and raise the dead, and separate the elect from the non-elect, the righteous from the wicked, and, penetrating with His omniscient gaze the secrets of every heart and life, and manifesting them to every other intelligent creature, He will welcome His humble and loving people, in their glorified bodies and spirits, to the heavenly inheritance prepared for them by His Father before the foundation of the world, and He will consign His proud and unloving enemies, in their reunited bodies and souls, to the everlasting fire prepared for the Devil and his angels (Eccles. xii. 14; Dan. vii; viii.; xii.; Zech. xiv.; Mal. iii. 16-18; iv.; Matt. v. 15-27; x. 26; xi. 22, 24; xxiv.; xxv.; Mark xiii.; Luke xxi.; Acts xvii. 31; Rom. ii. 16; xi.; xiv. 9-12; 2 Cor. v. 10; Gal. v. 19-24; 1 Thess. i. 3, 4; iv. 13-18; 2 Thess. i.; ii.; 2 Tim. iii.; iv.; Heb. vi. 2; ix. 27, 28; Rev. i. 7; vi.; vii.; xi.-xxii).

The exact day and hour, or even year, of the Second Personal Coming of Christ are known only to the Father; but the Scriptures, illuminated by the Spirit and providence of God, give the thoughtful believer some idea of the general period (Mark xxiii. 32; Dan. ix. 2; xii. 4, 9, 19; Matt. xxiv. 14; Rev. xiv. 6, 7), just as His First Personal Coming was generally expected in the first century of the Christian Era (Dan. ix.; Luke ii. 25-38; Tacitus' History, v. 13; Snetonius' Vespasian iv). As God created the world in six days, and rested on the seventh day, and as with Him a thousand years are as one day (Gen. i.; ii.; Psalm xc. 4; 2 Pet. iii. 8), and as a period of a thousand years is mentioned six times in Rev. xx., it is thought by many that there will be six thousand years from the creation of Adam to the Second Personal Coming of Christ, and that, during Satan's confinement in the bottomless pit a thousand years (the Millennium) Christ will reign here with His Saints in a Sabbath period of that length, after which Satan

will be loosed a short time, and deceive the nations again, and then will follow the general and final judgment (Rev. xx.). If this were true, and there were just 4,000 years from Adam to Christ's First Advent, the Millennium, or the Thousand Years of Christ's Reign on Earth, would begin about 2000 A. D.; but there are 200 different opinions of the exact interval between the creation of Adam and the birth of Christ, varying from 3483 to 6984 years; and whether Christ will appear either *before* or *after*, or *both before and after*, the Millennium of Rev. xx., does not seem clear from the Scriptures, and cannot be certainly known, without a new revelation, before the event. That the Second Personal Coming of Christ will be *before* the Millennium (Pre-Millennialism) was believed by the most of professing Christians in the second century, and by the ablest Baptists and Protestants of the seventeenth and eighteenth centuries, and is now believed by an increasing number of the most intelligent and devout Baptists and Protestants on earth; and the principal opponents of this belief are the Greek and Roman Catholics, and Daniel Whitly, of England (1638-1726), a leading modern Arminian writer, and his followers. Though differing on minor points and as to the exact order of the events, Pre-Millennialists believe that the object of the Lord, in the present dispensation, is not to convert the world, but to have His Gospel preached as a witness to all nations and to take out of the Gentiles a people for His name, to gather His elect bride from the world, which will become worse and worse, darker and darker, until Christ shall come on earth in person again, when he will raise His dead and change His living Saints, who will first be caught up to meet the Lord in the air, and will be rewarded in His Millennial Kingdom according to their works (this being their virtual judgment) and whose occupations and pleasures will then be entirely spiritual; that great opposition will be manifested by the ungodly and great plagues will be visited upon them, and the hosts of Antichrist will be overthrown, and Satan will be bound; and that the Spirit of God will be poured out as never before upon the nations, and the Jews will be restored to Jerusalem and converted to Christ, and, though sin will remain on earth in the unregenerate, it will everywhere be in subordination to prevailing righteousness, and peace and plenty and health and happiness will abound; and that, at the end of a thousand years, Satan will be loosed again, and will make a last attempt to regain his lost dominion, but in vain, and he and his angels and all the ungodly raised from the dead will then be judged according to their works, and cast into the lake of fire; and that the earth, renewed by fire, and delivered forever from sin and the curse, will become the everlasting home of a holy humanity, over whom the Son of Man, subject to the Father, will rule forever as the Head of His redeemed people (Matt xxiv. 13, 31; Acts xv. 14; 2 Tim. iii. 1-13; iv. 3, 4; 1 Thess iv. 13-17; 2 Cor. v. 10; Matt. xxv. 14. 30; Psalm ii. 9; Joel ii. 28-32; Acts ii. 16-21; iii. 19-21; Zech-

xii.-xiv; Isa. ii. 2-5; xi.; Rom. xi.; 1 Cor. xv. 22-28; 2 Cor. iii. 15, 16; Rev. xix.-xxii). The doctrine of two resurrections, first of the righteous, and then, after a thousand years, of the wicked, which is one of the main features of Pre-Millennialism, is argued from Rev. xx.; from the use of the phrase, "resurrection *from* the dead," fifty times in the New Testament, and always referring to the righteous—the phrase, "resurrection of the dead," referring either to all the dead, or to the wicked only (this distinction is often omitted in the English translations); from the longing of the Apostle Paul to attain the first resurrection, the resurrection *from* the dead (exanistesis, Philip. iii. 11), which not all are accounted worthy to obtain (Luke xx. 35, 36); and from the language in 1 Cor. xv. 23. The Past-Millennialists (who believe that the Second Personal Coming of Christ will be *after* the Millennium), explain the *first resurrection* in Rev. xx. 5, 6, as only figurative and not at all literal, and think, as indicated by the 4th verse, that John simply means that before Christ's Second Advent, there will be a revival of the martyr-spirits in the church, and that by "the rest of the dead" is meant the party of Satan, which will not flourish again till the thousand years are ended, when it shall prevail again a short time. Augustine (A. D. 353-430) held that the Millennium began with the First Advent of Christ; Grotius (1583-1645) thought that it began with Constantine's toleration of Christianity in 312, and ended with the capture of Constantinople by the Turks in 1453; the most of professing Christians think that the Millennium is still future. As the book of Revelation was certainly written after the ascension of Christ, the 9th verse of the 12th chapter ("Satan which *deceiveth* the whole world") proves that Satan was not then bound and prevented from deceiving the nations (Rev. xx. 3); nor is there any proof that he has ever yet been cast into the bottomless pit and prevented from deceiving the nations; he is "a roaring lion, walking about, seeking whom he may devour" (1 Pet. v. 8), and transforming himself into an angel of light in order to deceive (2 Cor. xi. 3, 13-15); the world to-day is full of his work; and it should not be forgotten that the Millennium in Rev. xx. is not to take place till *after* the destruction of the Beast and False Prophets in Rev. xix. 20. Some very careful students of the Scriptures think that, as in the earlier Old Testament prophecies only one Advent of Christ seems predicted, but in the later Old Testament prophecies there was a prediction of two such advents, separated, as we now know, by millenia (Dan. ix. 25, 26; vii. 13, 14; Isa. liii.; xi.; Zech. xii.; xiv.; Mal. iii.; iv.), so, while in the earlier portions of the New Testament only one future advent of Christ seems predicted, in the later portions (Rev. xix. 11-16; xx. 11-15) there are indications of two—one to establish a universal kingdom of righteousness on earth, and the other to terminate the present order of things in a general judgment. But nearly all Bible scholars have always thought that, according to the Scriptures, Christ

comes but twice to this world, first to atone, and last to judge (Heb. ix. 27, 28), and that the obscure language in Rev. xx. must be understood according to the clearer language of other portions of the Scriptures, and that the first resurrection is the Millennium itself, a long period of the blessed revival of the martyr-spirit on earth (as the spirit and power of Elias lived again in John the Baptist, Mal. iv. 5; Matt. xvii. 10-13; Luke i. 17). John Gill (1697-1771), the most learned, able and sound Baptist since the days of the Apostles, believed that Christ would come *before* the Millennium, and at His coming would raise His dead and change His living Saints, and catch them up to meet Him in the air, would burn the world and the bodies of the wicked (Mal. iv. 1-3), and would make the airy heavens and earth new, clearing them of all evil spirits and evil influences, and that—the Day of Judgment lasting a thousand years—in the morning of it the righteous would be joyfully judged and acquitted, and in the evening of it the wicked would be raised from the dead, make their last desperate rebellion against God in His Saints, and be justly judged according to their works and condemned to suffer forever as each one deserves (2 Pet. iii. 3-14; Rev. xx.; xxii. 12; Matt. xi. 22, 24; xxv. 14-46; John xix. 11). Gill's views involve *only two* Personal Comings of Christ to the world.

Philosophy, not knowing the Scriptures nor the power of God, has always denied, and the humble faith of God's elect has always believed, the future resurrection of the bodies of all the dead, both of the just and of the unjust. It is a vital, cardinal doctrine of Christianity, a denial of which undermines the entire Scriptures. If the dead rise not, Christ is not risen, and all preaching and faith are vain (1 Cor. xv. 13-23). The following Scriptures demonstrate the doctrine of the resurrection to every reverent mind: Gen. v. 24 (Heb. xi. 5); 2 Kings ii. 11; Job. xix. 25-27; Isa. xxvi. 19; Dan. xii. 1-3; Matt. v. 29; x. 28; xxii. 29-32; xxvii. 52, 53; John v. 28, 29; vi. 39; xi. 24; Acts ii. 25-34; xiii. 34; xxiv. 15; Rom. viii. 11, 22, 23; Philip. iii. 20, 21; 1 Thess. iv. 13-17; 1 Cor. xv.; 2 Tim. ii. 8, 16-19; Heb. vi. 2; Rev. xx. 12, 13. The very word resurrection means the *rising again*, that is, of that which has fallen in death—the *body*. If the *same* body that died is not raised again, it will not be a resurrection, and yet the body will be wonderfully *changed*. The bodies of the Saints will be raised (like the glorified body of Christ) incorruptible, glorious, powerful, immortal, and spiritual, adapted to their purified spirits and to the heavenly world, no more subject to fleshly passions, pain, disease, weakness, age, or death; and the bodies of the wicked will be raised with a capacity to endure everlasting sufferings. To say that the resurrection is not a change of place, not a lifting of the body from the grave, and that the spirits of the Saints in Heaven do not wait for anything, seems to simple minds a plain denial of the resurrection; and I rejoice that such unscriptural expressions are not now used among us. No person who

denies the resurrection of the body should be received or retained in a Church of Christ.

It cannot be doubted that there is a private, particular judgment upon each soul as soon as it leaves the body (Eccles. xii. 7, 14; Heb. ix. 27; Luke xvi. 19-31; Matt. xxiii. 43; 2 Cor. v. 8; Philippi. i. 23); but the people of God have believed, from the Scriptures, for thousands of years, that, after the resurrection of the body, there will also be a public, general judgment; that men will be raised from the dead in order to be judged, before the assembled universe, according to the deeds done in the body. It seems to me that, if a person does not believe that the following texts, taken together, prove a great, solemn, final day of General Judgment at the end of the present dispensation, as taught in the London Baptist Confession of Faith (Chapters xxxi. and xxxii.) and in almost all Primitive Baptist Articles of Faith, then he would not be convinced of that fact, if one should rise from the dead: Gen. xviii. 25; Psalm l. 3-6; xcvi. 10, 13; xcviii. 9; Eccles. iii. 16, 17; xii. 7, 14; Joel ii. 30, 31; Deu. vii. 9, 10; xii. 2; Mal. iv.; Matt. vii. 21-27; xi. 22, 24; xii. 36, 37; xiii. 37-43; xvi. 27; xxv. 31-46; Luke x. 12, 14; John v. 27-29; xii. 48; Acts ii. 19, 20; xvii. 31; xxiv. 25; Rom. ii. 16; iii. 6, 19; xiv. 10; 2 Cor. v. 10; 2 Thess. i. 6-10; 2 Tim. iv. 1, 8; Heb. vi. 2; ix. 27, 28; Jas. v. 8, 9; 1 Pet. iv. 5; v. 4; 2 Pet. ii. 9; iii. 7-14; 1 John iv. 17; Jude 14, 15; Rev. xi. 18; xx. 11-15). I cannot understand how a devout mind can read these passages of God's word, and pronounce the belief in a General Judgment Arminian, Roman Catholic, and unscriptural. The object of the General Judgment is, not to institute a court of investigation or errors, to satisfy the mind of Christ, the Omniscient Judge, as to the character and proper destiny of men, but to reveal the character of each human being, in the fullest and clearest light, to each and to all, out of the books of God's law and providence, and man's memory and conscience, to the perfect and everlasting vindication of God's righteousness and mercy in His dealings with all His intelligent creatures. Each one will be judged by God's law of love, according to his feelings and acts in reference to Christ (Matt. xxv. 31-46). The sins of God's people go beforehand to judgment (1 Tim. v. 24; John xvi. 8; Acts ii. 37, 38; v. 31); and He has promised not only to forgive them, but to remember them no more (Jer. xxxi. 31-37); if they are mentioned in the Last Day, it will be only to enhance the glory of the Saviour's mercy and the comfort of the saved, who will themselves confess their own unworthiness (Matt. xxv. 37-39)—true contrition for sin is the sweetest spiritual joy. Possessed of a living faith that works by love, the Saints, whose names are written in the Lamb's Book of Life, will be accepted in the Beloved, justified freely by God's grace through the redemption of Christ Jesus (Gal. v. 6; Rev. xx. 15; xxi. 27; Eph. i. 1-14; Rom. iii. 20-31); while the wicked, seeking to justify themselves, will be justly condemned by the holy law of God and by

their own conscience (Rom. ii. 12-16; iii. 19; Gal. iii. 10). Under the influence of the half-pagan philosopher, F. D. E. Schleiermacher (1768-1834), modern German Rationalism, deciding that there is no need of a future General Judgment, denies the future eternal meaning of all the forty plain texts given above, and limits their application to the momentary experiences of the present life; and a Primitive Baptist tradition, only fifty-three years old, follows German Rationalism in this ruinous method of explaining away these clearest declarations of God's word; but the published admission made by the author and the advocates of this system, among us (as I could easily show if I had the space), I am glad to say, virtually amounts to its surrender. The *three* arguments urged by our brethren, from the Scriptures, in defense of this system, are very feeble. 1. In spiritualizing Joshua iii. 9-17, they say *Jordan* means *judgment*; but it does not; it is the Hebrew word *Yarden*, from *jared*, meaning to *descend*, and *Jordan* means *the descender*. 2. In Heb. ix. 27, it is maintained that the Greek word *krisis* translated *judgment* means simply the probating and executing the last will and testament of a person after he is dead; but the Greek word *diatheke*, rendered *testament* six times in the King James Version of Heb. ix., is the translation of the Hebrew word *Berith*, which is always (263 times) rendered *covenant* in the Old Testament, and, out of 33 times that it occurs in the New Testament, it is rendered, in the Revised Version, *covenant* 31 times—in every place except Heb. ix. 16, 17, and in these two places it is also rendered *covenant* by the American Revisers, *as it probably should be*; for the customs of Roman testaments were unknown among the ancient Hebrews (the word *testament* not once occurring in the Hebrew Bible); while death is not necessary to a covenant between man and man, it is necessary to such a covenant as the Apostle is speaking of—a covenant between a holy God and sinful man, who can obtain the blessings of the covenant, forgiveness and purification, only by the death of Christ, his Representative and Surety, the Mediator of the New and Everlasting Covenant of Redemption; the word translated "testator" in verses 16 and 17 should be rendered "the one that made the covenant;" and "after men are dead," reads literally "over the dead," referring to the ancient custom of ratifying covenants by slaying and sacrificing animals; the eternal God did not die and remain dead to make his last will and testament effective—it was as a *man* that Christ died, and, in the relation in which He died, He was not the testator, but the Head and Representative of His people; the erroneous translation "testament," comes from the Roman Catholic Vulgate Version of A. D. 383 to 404; it is *only* in the 16th and 17th verses of Heb. ix., and not all before or after those verses that the oldest (the Syriac) or the latest Revised Versions think that the Apostle makes any allusion at all, even if then, to a testament, as they translated *diatheke* *covenant* always before and after these two verses. 3. In John v. 24 it is said that *krisis*

rendered "*condemnation*" should be rendered *judgment*, as it is generally rendered in the English New Testament; but this word certainly means *condemnation* in John iii. 19; v. 29; xii. 31; xvi. 8, 11; Rev. xiv. 7; xviii. 10; Matt. xviii. 33; Mark iii. 29, as its primitive, *krinein*, means to *condemn* in Matt. vii. 12; John xvi. 11; Acts vii. 8; Heb. xiii. 4; Rev. xvii. 1; and this word, *krisis*, is used by John as the *opposite* of *salvation* (in John iii. 17-19) and the opposite of life (in John v. 24, 29), and therefore he means by it *damnation* and *death*; John v. 24 is evidently equivalent to John iii. 18 and Rom. viii. 1, and cannot contradict Matt. xxv. 31-46, Rom. xiv. 10, 2 Cor. v. 10, 2 Tim. iv. 8, Heb. vi. 2, ix. 27, 2 Pet. iii. 14, 1 John iv. 17, and Rev. xx. 11-15. John xii. 31 should be rendered "now is a judgment of this world"—there is no "*the*" in the Greek. The inseparability between the resurrection and the judgment *after* it may be seen from John v. 28, 29; Acts xvii. 31; Heb. vi. 2; ix. 27, 28; Rev. xi. 18; xx. 11-15.

Either before or after the Last Judgment, the present heavens and earth are to be, not annihilated, but subjected to intense heat and radically changed into a new heavens and earth, adapted to the glorified spirits and bodies of the Saints, in which regenerated world and in perhaps other Mansions (or Abiding Houses) of His Father's House, Christ will dwell forever with His saved people (Num. xiv. 21; Psa. cii. 26, 27; Isa. xi. 6, 9; li. 6; lxxv. 17; lxxvi. 22; Mal. iv. 1-3; Matt. v. 5; vi. 10; xix. 28; Luke xi. 2; Acts iii. 19-21; Rom. viii. 19-23; 1 Cor. xv. 44; Eph. i. 14; 2 Thess. i. 5-10; Heb. i. 11, 12; xii. 26, 27; 2 Pet. iii. 10-13; Rev. v. 9, 10; xi. 15; xx.; xxi.; xxii.). "The abrogation of the ceremonial law is expressed by the fleeing away of shadows, the breaking down the middle wall of partition, the rending of the veil between the Holy and the Most Holy Place, the abolishing the law of commandments, but never by burning, melting, and dissolving." In Matt. vi. 10 and Luke xi. 2, "*in earth*" should be "*on earth*," as in the Revised Version; Christ each time in the prayer uses *different* prepositions before "earth" and "heaven"—*epi*, nearly always meaning "on" before "earth," and "*en*," nearly always meaning "in" before "heaven;" and I do not doubt that He understood what he was saying better than the King James translators did.

The Hebrew word *Sheol* (literally meaning a hollow place under ground, and used to denote the *Spirit World*) occurs 65 times in the Old Testament; the King James Version renders it *grave* 31 times, *Hell* 31 times, and *pit* 3 times; the Revised Version renders it *grave* 15 times, *Hell* 15 times, *pit* 5 times, and leaves it *Sheol* 30 times. The Greek word *Hades* (literally meaning the *unseen*, and used, exactly like *Sheol*, to denote the *Spirit World*) occurs 11 times in the New Testament (Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14); The King James Version renders it *Hell* in every place except 1 Cor. xv. 55, where it renders it *grave* (the English

or Anglo-Saxon word *hell* means literally the hidden or unseen place under ground, and it was first used, exactly like *Sheol* and *Hades*, to denote the *Spirit World*; it was afterwards used to denote the place of punishment of the wicked after death); the Revised Version leaves it *Hades* in every place except 1 Cor xv. 55, where the original word in the oldest manuscripts is *thanatos*, *death*, which is the word used here in the Revised Version. The Hebrew word *Gehenna* (literally meaning *valley of Hinnom*, a deep, narrow gorge south of Jerusalem, where, after the introduction of the worship of the fire-gods, Moloch and Baal, by King Ahaz, idolatrous Jews burned their children as sacrifices, which King Josiah stopped by polluting the valley, making it a common receptacle of the dead bodies of criminals and animals, and all kinds of filth, preyed upon by worms, and consumed, it is said, by perpetual fires—this word being used by the Jews after their return from the Babylonian captivity, to denote one part of *Sheol*, the place of the punishment of the wicked after death, while they used *Paradise*, or *Abraham's Bosom*, to denote that part of *Sheol* where the souls of the righteous dwelt after death) occurs 12 times in the New Testament (Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; Jas iii. 6), and is always rendered *Hell* by both the King James and the Revised Versions. *Tophet* (*tobret-grove*) was a place in the valley of Hinnom, and occurs 10 times in 2 Kings, Isa., and Jer. The Greek word *Abussoi* (literally meaning *bottomless*) occurs nine times in the New Testament (Luke viii. 31; Rom x. 7; Rev. ix. 1, 2, 11; xi. 7; xviii. 8; xx. 1, 3); the King James Version renders it *the deep* in Luke viii 31 and Rom. x. 7, and *bottomless pit* in the other places; the Revised Version always renders it *abyss*. *Tartarus*, the heathen Greek term for the place of the imprisonment of the Titans, rebels against God, occurs in 2 Pet. ii. 4, to denote the present abode of the fallen angels. Mr. E. R. Craven, of Newark, N. J., the American Editor of Lange's Commentary on Revelation, in the most exhaustive discussion that I have ever seen of the scriptural uses of the terms *Sheol* and *Hades*, finds clear proof that they denote, not a mere *state*, but a *place*, distinct from the grave and from Heaven and from Hell—a place, he thinks, in the heart or centre of the earth (Ezek. xxx.; xxxii.; Matt. xii. 40; Eph. iv. 8), to which were consigned the souls of all the dead before the death of Christ, the righteous in one part of it in comfort, and the wicked in another part of it in misery, but from which the souls of the righteous were delivered at His resurrection (Eph. iv. 8-10; 1 Pet. iii. 18-22); since His resurrection the souls of believers, at death, passing at once into glory (John xiv. 1-3; xvii. 24; 2 Cor. v. 8; Philip i. 23).

The Scriptures already quoted, as also the following, prove that Heaven and Hell are not only *conditions* but also *places*: Isa. xxxiii. 17; Luke xvi. 28; xxiii. 43; Acts i. 25; Philip. iii. 20; Heb. xi. 10, 16; 1 Pet. i. 4; Rev. ii. 7; xxi.; xxii. The strong double

phrase, *for ever and ever*, occurs in the Greek of the New Testament 22 times—18 times of God, once of Him and His people together (Eph. iii. 21), twice of the punishment of the wicked human beings (Rev. xiv. 11 and xix. 3), and once of the punishment of Satan (Rev. xx. 10). Thus, as long as God shall live, and His people in glory praise Him, just so long will Satan and wicked human beings be punished, that is, everlastingly, as is shown also by Matt. xxv. 41, 46; Mark ix. 43-48; Luke xvi. 26; John iii. 36; 1 Thess. i. 8, 9; Rev. xxi. 8; xxii. 11. Those who deny the endless punishment of the wicked find themselves compelled also to deny the full, verbal inspiration and infallibility of the Scriptures—so plainly do the Scriptures, especially the words of Christ, teach that awful truth. The denial of the endless punishment of the wicked is most prevalent in the most corrupt times, being both a sign and a cause of the corruption. That Heaven is at present a place above (or away from) the earth is proved by Gen. xxviii. 13; 2 Kings ii. 1, 11; Mark xvi. 19; Luke xxiv. 51; John i. 33; iii. 13; vi. 33; Acts i. 9; 2 Cor. xii. 2; 1 Thess. iv. 16; Rev. iv. 1; xxi. 2. And that it will, after the last change of this world, be in part at least on the renovated earth, is proved by Num. xiv. 21; Isa. xi. 6-9, lx. 21; lxxv. 17, lxxvi. 22; Matt. v. 5; vi. 10; Luke xi. 2; Acts iii. 19-21; Rom. viii. 19-23; 2 Pet. iii. 10-13; Rev. v. 9, 10; xi. 15; xxi.; xxii. Few things can be more plain and certain, both from the language and the context, as the Saints have joyfully believed for 1800 years, that the reference in John xiv. 1-3 and 2 Cor. v. 1 is to the special *place* of the immediate, glorious, and eternal residence of God. It seems strangely forgotten or ignored by some of our brethren, who apply Rev. xxi. and xxii. to the *present* experience of believers, that these last two chapters of the Bible *follow* the destruction of the Beast and False Prophets of Rev. xix., and the Millennium, Resurrection, Final Judgment, and the casting of the wicked into the lake of fire, the second death, of Rev. xx.—the Allegorical Fury, however, can easily sweep away the literal truth of these and all other Scriptures. *All types, being earthly shadows, are imperfect symbols of eternal realities*; and Canaan, the goodliest land of earth (see Church History, pages 108-110), the entirely gracious inheritance of a beloved, chosen, covenant people, was an *imperfect type*, not only of the present gospel rest of faith, but also of the better, heavenly country, the gracious and everlasting inheritance of all the children of God, just as the people of God have been comforted in believing for thousands of years (Gen. xv. 18-21; xvii. 7, 8; Deut. iv. 37, 38; viii. 1-10; Josh. xxiv. 13; Zech. iv. 6; 2 Sam. xxiii. 5; Psalm xlv. 30; Isa. lv. 3; Jer. xxxi. 31-37; xxxii. 36-44; Matt. xxv. 34; Acts xx. 32; Gal. iii.; Eph. i. 13, 14; Heb. iii.; iv.; xi. 8-16; xiii. 20, 21). The everlasting holiness and happiness of all the people of God are proved by 2 Sam. xxiii. 5; Isa. xlv. 17; lv. 13; lx. 18-31; Matt. xxv. 46; John v. 24; vi. 47; x. 28; xi. 26; xvii. 2, 3, 24; Acts xiii. 48; Rom. vi. 23;

viii.; 2 Cor. iv. 15-18; v. 1; Heb. v. 9; ix. 12; xii. 28; xiii. 20, 21; 1 Pet. i. 1-5; 1 John ii. 27; iii. 2; v. 11; Jude 24; Rev. i. 5, 6; vii. 14-17; xxi.; xxii.—S. H.

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## DISCIPLINARY.

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WAYNESBORO, MISS.—*Eld. Respass*: (1) Has a church a right to deny fellowship for a sister church without complying first with Matthew xviii.? (2) And if said church has a minister in it, has any other church the right to stop him from preaching, only the church of his membership? (3) Has an Association a right to drop a church without complying with Matthew xviii.?

Yours in hope of eternal life,

W. L. JONES.

I am quite feeble, and do not feel able to do the subject justice, but will briefly comply with Bro. Jones' request:

(1) Churches in fellowship should not, by any means, withdraw fellowship without gospel labor. It is contrary to the spirit of Christianity to do it; it is unchristian, or antichristian. Unregenerate societies of men would not break off from one another in such an unfeeling and harsh way, much less should Christians, united in a heavenly spirit, do so.

(2) If a church has a minister in it, no other church has a right to stop him from preaching to that church. But if a church should deem him unsound or disorderly, she should make it known to the church of his membership, and in case she should persist in retaining him as a preacher above the heads of other churches in fellowship, then she should be withdrawn from until she gets right.

(3) Has an Association a right to drop a church without complying with Matthew xviii.? An Association has no disciplinary rights at all. For an Association to deal with a church would be for a servant to deal with her mistress; it would be as putting the servant on horseback and putting the master as servant upon the earth. An Association, as a disciplinary body, is an unscriptural one, and should never be countenanced. Properly speaking, an Association should be no more than a general meeting. It should be like THE GOSPEL MESSENGER—the privilege of all to subscribe for it if they wanted to or to let it alone if they wanted to. A

church meeting is obligatory on the members, but an Association is not, or should not be so.

But I am too feeble to write, and hope to write at length on this subject, should the Lord spare me and give me grace to do it.—R.

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## THE GOODNESS OF GOD TO HIS CREATURE MAN.

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“The earth is full of the goodness of the Lord.”—Psa. xxxiii. 5

The above declaration is true, and it cuts off every excuse and every reason that men could offer for complaint against the great Author of our being; yet, even Christians, the children of God themselves, in speaking of the earth, are often heard to describe it as a very bad place. They call it the “sin-smitten and disordered world;” “this vale of tears;” “this vale of sorrow;” “this low ground of sorrow,” etc. How shall we reconcile such expressions with the text at the head of this article? If the goodness of the Lord fills the earth quite full, where is any room for all those bad things of which they complain? Is it not possible that we carry all these bad things along in a budget with ourselves, or in ourselves, to our own discomfort, and then indirectly charge the whole matter to the insufficiency of God’s providence? The writer is fully persuaded that the earth is a better place than many people give it credit for. It is true that God hath cursed the earth for man’s sake, and that it brings forth thorns and briars; yet God has given a rule of action whereby we may avoid the evils, and escape to a great extent the pricking of thorns. In this providence God is exceedingly good to us, as His earthly creatures, and supremely good to His children, who are the real inheritors of the earth, to which the Saviour testifies, saying: Blessed are the meek, for they shall inherit the earth. This is not a perfect inheritance, but it is, surely a good one, because the Lord has given it to them, and while they remain on the earth to reap this bounty, He blesses them by His presence and sustains them by His power, and causes even their sorrows and afflictions to yield them good. The prophet Nahum says, “The Lord is good, a stronghold in the day of trouble.” It appears,

therefore, that God's people learn how good He is by the troubles they endure, and that they never recognize and appreciate the fact that God is good, except as they learn and experience it through His deliverances from trouble. Then they can testify that God was present with them while they were in trouble, and that He supported them while in it, and also delivered them out of it. David says, "God is our refuge and strength, a very present help in trouble." So we discover that the goodness of the Lord is attendant upon all those conditions of life which are so unpleasant and unwelcome to our nature. Mankind can never over-estimate the supreme goodness of God as witnessed by the daily temporal benefits which they receive; nor will anything short of eternity suffice the children of God to show forth His praises for the Divine benefits bestowed upon them. For, in addition to created light, to reveal to them the beauties of the earth, God has blessed them with the rays of divine light, in a measure, to reveal the beauty and glory of Christ in the great work of redemption and salvation from sin; and to this wonderfully sublime truth the Apostle Paul testifies, saying: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." As in the days of Moses God came down and filled the tabernacle with His glory, so He still comes in His great goodness and reveals His beauty and glory in the sanctuary where His children worship and adore His name; and often, when they are in solitude, He graciously comes with a beam of light, life and joy down into their hearts. David said, "I had fainted except I had believed to see the beauty of the Lord in the sanctuary." All these benefits spring from the goodness of God who is almighty to create and allwise to dispense good things to men, His creatures. Above all creatures on earth, God's children should be the most thankful, happy and contented.

And when we contemplate and view the general providences of God for all His creatures, and for man especially, we are shocked to hear the murmurings and complainings of men who are surrounded daily by the blessings and privileges with which God in His goodness and mercy is pleased to bestow. Surely our

nation is ripening for the fate of other nations which incurred the hot displeasure of God by their ingratitude and wicked rebellion.

J. E. W. HENDERSON.

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## EXTRACTS.

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### A SUNDAY HYMN.

Lord of all beings! throned afar,  
Thy glory flames from star to star;  
Centre and soul of every sphere,  
Yet to each loving heart how near!  
Sun of our life, thy quickening ray  
Sheds on our path the glow of day;  
Star of our hope, thy softened light  
Cheers the long watches of the night.

Lord of all life, below, above,  
Whose light is truth, whose warmth is love,  
Before thy ever-blazing throne  
We ask no lustre of our own.  
Grant us thy truth to make us free,  
And kindling hearts that burn for thee,  
Till all their living altars claim  
One holy light, one heavenly flame.

[*Oliver Wendell Holmes.*]

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### A GOOD MEETING.

DEAR BRO. RESPESS: As it was my privilege to attend the Union Meeting of the Second District of the Ocmulgee Association, I feel like I wish to give the many readers of THE GOSPEL MESSENGER a brief sketch of the meeting; it embraced the fifth Sunday in July, Friday and Saturday before. Bro. Everett, from the Harmony, preached in the forenoon on Friday, with good liberty, after which the good sisters and friends supplied the inner man as if they thought every one had come hungry. Then the Union Meeting met with Bro. Glover as Moderator, and Bro. John Adams as Clerk, and attended to the business in perfect peace and harmony, after which I tried to talk to the brethren and sisters from Eph. v. 8, viz.: "Ye were sometime darkness, but now are ye light in the Lord: walk as children of light." The Committee then announced that Bro. A. W. Pattison would preach in the forenoon on Saturday, followed by Bro. D. G. McCowen; Bro. Wm. Adams in the evening, followed by Bro. Gresham. The visitors all got good homes for the night, and on Saturday the brethren preached in the order named, to good congregations. I do believe that the children of God of every order, were enabled to feast. Bro. Pattison told of the bringing in of the other sheep; Bro. McCowen talked of God's predestination (though he is a small man, he has a large wife); Bro. Wm. Adams in the evening

(I believe it was the Lord in him) told us all about how the believer was kept, and how the inheritance was reserved for them; then Bro. Gresham, in a few appropriate remarks, concluded. I felt indeed it was a heavenly place.

If a stranger were to tell me that the people around County Line church, Jones county, Ga., were not hospitable, I would doubt his veracity: not only are they hospitable, but they have good order—they know how to behave in company. I was informed by a Methodist lady that when Eld. D. L. Hitchcock had to give up the church as pastor, after preaching there first and last for forty years, not only the members, but also the children and friends thought it more than they could bear. On Sunday Father Hitchcock preached from the text: "I, even I am the Lord, and beside me there is no Saviour." I could but notice the close attention that was paid to his remarks, not only by the old and middle aged, but by the very young. I talked a few moments after Bro. Hitchcock, in reference to the prophecy of Isaiah about the great trumpet being blown, and I felt we were worshipping the Lord at the holy mount at Jerusalem. In the evening Bro. Everett again preached with the ability that God alone can give.

Oh, how good and pleasant for brethren to dwell together in unity. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men.

Your brother in hope.

JOHN E. CURTIS.

*Bob Lee, Ga.*

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## MY TOUR IN VIRGINIA.

(CONTINUED.)

It was quite a privilege to me to meet Eld. J. C. Baldwin, of Hiter's Gap, Va. A pleasant traveling companion, and quite an humble man. He is not a deep preacher, but sound and interesting, and I learn that he can preach better since he has suffered with a cancer-wart, which has been removed from his under lip, leaving it in a bad appearance and wounding his pride. It is strange that Old Baptist preachers have to be so often and so deeply afflicted in order to preach well, but it is generally true that one must have losses or crosses of some sort to wean him from the world and to humble him, else he does not get very near us in his sermons. Paul had to have a thorn in the flesh. "There was given me," said he, "a thorn in the flesh; the messenger of Satan to buffet me, lest I should be exalted above measure." He besought the Lord thrice to remove it, but He said, "My grace is sufficient for thee." The grace that comforts and sustains one in time of trial, is here meant. Some have thought that all Saints have the thorn in the flesh, but this is a mistake, for it is not sin, as they suppose, but it was something given him of God to buffet him, or humble him. Sin was given of Satan to lift us up in pride that we may fall, as he did, while something that wounds our

fleshly pride is given us of the Lord. God gives us our daily afflictions and all our losses; for even if an enemy burn down my house, God has taken it from me; and we should receive all our losses and afflictions as sent on us by the Lord. Job said, "The Lord giveth, and the Lord hath taken away; blessed be the name of the Lord." And we read that the Lord removed Saul; again, read that an Amalekite slew him, and contrary to the law of God. And God gave Absalom David's wives while David yet lived (2 Sam. xii. 11), still it was highly displeasing to God that Absalom should go in unto them. His going in unto them was God's chastisement, sent by the Lord upon David, but it was Absalom's wickedness, in which sense it was not of God. Wickedness is not of God, still, when a wicked man murders another, God has removed him. The wicked are God's sword (Psa. xxii), but I am sure they are Satan's agents, and that they are not God's agents. The Lord, by sending afflictions on me, cut me off from the world and I was compelled to read, and study, and preach to keep out of hell—a Jonah's hell, I mean. And Jonah said "I cried by reason of my afflictions unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice" (Jonah ii. 2) I am sure that a man will not voluntarily give up the world to serve the Lord. If he fast from it, the fast must be proclaimed of the Lord, or it will be a fleshly fast, and doing the work of the ministry through our own volition, or in the flesh, though we preach the truth, it would be greatly lacking in the Spirit and comfort. One who travels about all the time, as I do, if it is not from necessity it is of the flesh, and will prove a curse to the churches, and I have no doubt that churches have been imposed upon by preachers who ought to be at their posts at home churches. But preachers who fear and tremble to go off on a tour, are best qualified to go; their fear and trembling are proof of it. Why could not Bro. Baldwin preach as well before having that cancer as he can now? Simply because it took something like that to draw him nearer to Christ. The dear brother in his afflictions had some wonderful revelations. The Lord showed him some things which He was going to do, which came to pass. He showed it to him in dreams, and in every instant they came to pass just as he prophesied, and so he is a prophet as well as a preacher, for it was in dreams and visions that God revealed future events to prophets of old. Bro. B. had a dream which impressed him, that his neighbor, a Mr. Osborn, was going to die soon. He was so impressed with it that he went over next morning to see him, and told him he would soon die. He was, at that time, in fine health, and rather laughed at Bro. Baldwin's dream. That same year, however, this wicked man, Osborn, was taken sick to die, and when Bro. B. went to see him he remarked to him, "Your dream has come to pass; I am going to die and I have no hope; pray for me." He died, but obtained hope in Christ just before he expired, and doubtless, like the crucified thief, went to Paradise to wear as

bright a crown as Paul, or the Virgin Mary. One night he dreamed of seeing a neighbor's child in a deep pit on a mountain near by. Next day he told the neighbor that he would likely lose his child. The child was at that time well, but shortly it was taken sick and died, and was buried on the same mountain or hill, just as Bro. B. dreamed. One morning he told his wife that a man who lived a distance from him was going to send for him to pray and sing for him, and although the man was reported dead, the brother affirmed it was not true. Soon the man sent for him, as he had foretold.

Eld. J. G. Webb, of Bonham, Texas, related a remarkable dream to me, and its interpretation; he dreamed that a large yellow dog made at him to bite him, but he caught the dog and put his head under a fence. Just then the dog began talking to him saying, "You have put my head under this fence, and I must stay here and die." He saw Eld. W. B. Sikes, of Gober, Tex., in a few days, and related the dream and asked him to interpret it. Eld. Sikes remarked, "That dog is an Arminian preacher; some Arminian preacher is going to challenge you for a debate, and you will get the advantage of him in the propositions to be debated, in which sense you will get his head under the fence. He will wish you to let him out, but you will not. Sure enough, he soon was challenged for a debate; the Arminian preacher proposing the questions for discussion. Eld. Webb accepted, but soon the dog found that his head was under the fence and wanted it out. So the interpretation was correct. Eld. Webb has recently debated with Eld. Hensler, Missionary, of Texas, who affirmed that the Missionary Baptists are identical in origin and practice with the Primitive or Apostolic churches. Eld. Hensler's definition of a Missionary Baptist church was that it could hold or not hold to the doctrine of election; it could hold or not hold to special atonement; pay or not pay a salary for preaching; believe or not believe in Missions, and be a Missionary church in good standing. Eld. Webb, in reply, said that that was a good definition of a Missionary Baptist church; that they could believe the truth or not believe it, etc., and still be a Missionary church in good standing. He argued that they could not believe and practice all they had among them and still have a right to claim identity with the Apostolic church. Another dog's head under the fence.

In my last I spoke of an Elder of Salem church, in Taswell county, going to the Masons. I learn that about half of those who followed him have returned to the church, and that more are expected to return. Thank the Lord! I hope that the leader will also return soon. May the Lord grant him repentance to the acknowledgment of the truth, that he may recover himself out of the snare of Satan.

*LaGrange, N. C.*

I. J. TAYLOR.

[TO BE CONTINUED.]

## OBITUARIES.

## WILLIAM C. WHITE.

Father was born in South Carolina, December 29, 1811, and moved to Georgia with his father's family in 1827; was united in marriage to Miss Ann Morris in 1836. He afterwards settled in Henry county, where, by industry and economy, he built up a beautiful home, at which place he lived until he departed this life, March 18, 1894, in the eighty-third year of his age. Around him grew up a family of children to whom he was devotedly attached. He joined the Primitive Baptist church at Flat Shoals, in Henry county, Ga., in 1868, and was baptized by Eld. Isaac Hamby. Being taught by the grace of God, he lived soberly, righteously and godly. As a husband, he was kind and tender, ever willing to share with his dear companion in this life a portion of all her sorrows and sufferings, and that she might participate with him in all the joys and comforts of life. As a father, he was strict, yet tender and kind, ever teaching, both by precept and example, good morals, industry, economy and honesty. Oh! may the Lord give unto the aged, bereft mother grace sufficient for her days, and implant within her heart the spirit of submission that she may be reconciled to His will in all things. And may his children follow the example of our loving father.

He was confined to his room for some months before his death, all of which time he was calmly resigned and ready to depart and be at rest. He was kindly taken care of by his devoted companion and children. He leaves an aged companion at the comfortable homestead in loneliness to mourn her loss, but the separation will not be long. Soon a reunion will come beyond the River of Death, where there will be no more suffering nor separation. Father, thou wilt suffer no more! Already, thou hast seen loved ones who preceded thee to the home of the good Father. O, how we miss thee! and miss thee more because we loved thee, and because thou wast worthy to be loved. But 'midst our tears we are resigned, hoping that where thou hast gone we too will come and be with thee forever in a world where there is no separation, no death. His funeral was preached by his pastor, Eld. John Almond, to a large congregation of weeping relatives and friends, and we laid him away to rest beside his sainted father and mother, to await the call to judgment, and enter that rest prepared for all the good and faithful. His friends revere his memory; the grave hast his dust; the Saviour has his spirit.

Yours respectfully,

MRS. M. A. CLARK.

## WILLIAM H. LANGFORD

Was born in Marion county, Ga., November 14, 1847, and was married to Miss Martha A. Whitley September 22, 1870. Eight children were born to them, six daughters and two sons. Lost one daughter when young. Joined the church at Gravel Hill, Sabine county, Texas, August, 1875, was baptized by Eld. Burns, and was soon set apart to the office of Deacon, which he filled to the satisfaction of the church. He died of pneumonia at his home in Stephens county, Texas, February 23, 1894, aged forty-six years, three months and nine days. His sufferings were great for seven days and nights. Everything was done to relieve him, but all failed. Sad as it was, we were forced to witness the heart-rending separation of a dear husband and a loving wife, of a kind father and his affectionate children. Bro. Langford told the writer he had but one thing to regret, that was to leave his helpless family—the five oldest being girls. He was a man of feeble health, but the Lord blessed him with a companion that was a help meet indeed, and by their industry they made a good living. He was prompt to attend his meetings, and it

was seldom to see him there without a part or all of his family, though none of them were members. Our dear brother is gone but not forgotten. His heart-stricken family takes more interest in his church and meetings than when he was with them. Dear brethren, have we all been faithful in taking our children to church with us, that they might have the glorious truths proclaimed that we so dearly love? If so, they will not be so easily led off in error. I beseech you, brethren and sisters, think of these things.

E. J. DEAN.

*Ranger, Texas.*

#### LOIS FINLEY.

Our grand-daughter, LOIS FINLEY, died August 14, 1894, at the home of her father, James T., and her mother, Euphemia Cumi Finley, near Columbiana, Shelby county, Ala., in the sixth year of her age. The dear child, her mother, and two other children, had long been prostrated with typhoid fever, and the recovery of the poor mother even now, and for months past, has been thought doubtful. May the grace, love and mercy of God help us all in this time of need, and resign us to his holy will in all things.

W. M. MITCHELL.

#### MRS. LEE CAMPBELL.

With solemn and tender thoughts I write of the death of this beloved sister. Her parents, Robert C. and Mary J. Parham, were members of the Primitive Baptist church; her father was deacon several years before his death. She was born April 6, 1856. Her early childhood discovered the noble and winning nature with which she was endowed. Her obedience to parents, her devotion to brothers and sisters, her industry, and desire to be useful, her modest and respectful bearing, made its attractive impress upon all who knew her. She was united in marriage with S. W. Campbell, November 6, 1879. In this relation she was faithful and true. Her industry and encouragement under difficulties were great aids and comfort to her husband in the severe battle of life. In August, 1892, she told the church at Mt. Carmel of her hope in Jesus. She was warmly received, and baptized by Eld. W. C. Cleveland. She continued in communion with this church until translated to her heavenly home, May 15, 1894. Her health began to fail several months ago, and she was called to pass through a period of great suffering. With sweet and continued patience, with a holy submission even to the very article of death, did she drink this cup of suffering. She was willing to go, even willing to part with her little, precious child. Her death was beautiful, her triumph complete. Her funeral was preached by Eld. W. C. Cleveland from the words, "Man that is born of a woman is of a few days and full of trouble." The Lord blessed him to speak words of comfort to the bereaved. I know her loved ones feel deeply their loss, especially her dear old mother—I know it is a great trial for her to give up so good a child—one who was always so ready with heart and hand to cheer and comfort her, but your loss is her gain, gain that you know not of, but she knows to her everlasting joy and blessed content. May this severe trial draw mother, her dear husband, brothers and sisters nearer to God, the fountain of relief to the sorrowing and bereaved.

EMELINE JORDAN.

#### SARAH PETERS.

God, in his infinite wisdom, has seen fit to afflict our brother, Wm. Peters, by taking his beloved wife, SARAH PETERS. She died of consumption, near Graysville, Ga., May 17, 1894. Mrs. Peters was born February, 1868, and had for a long time been a member of the Missionary

Baptist church. The writer knew her for eleven months before she died, and though she was a great sufferer for four months before her death, her face always wore a calm, sweet smile of resignation, and even after death had blown his icy breath upon her, the same smile rested on her brow, which made us think that death had no sting for her. She leaves a husband and two small children, a father, mother, grandmother, two brothers and four sisters to mourn for her, besides a number of relatives and friends. We can truly say that a good woman is gone, but we trust that God, who is rich in mercy, may strengthen our brother to bear the cross with resignation, and may His grace be sufficient for the bereaved ones.

*Graysville, Ga.*

MATTIE VAUGHN.

#### MARTHA TOWNSEND,

Fell asleep in Jesus at her residence in Johnson county, Ga., January 10, 1894, aged seventy-three years, five months and twenty-five days. She was born July 16, 1821. She was the daughter of the lamented Eld. Isaac Norris and his wife, late of Johnson county, Ga., and was married to Mr. A. G. Townsend, about 1836, with whom she lived happily until his death, which occurred October, 1873. She was baptized into the fellowship of the Primitive Baptist church by her father, Eld. Isaac Norris, at Oak Grove, then Emanuel, now Johnson county, Ga., October 7, 1838, and ever afterward lived an exemplary life, adorning the profession she had made by an orderly walk and a pious, godly conversation. At the time of her death, she was a member of Providence church, Johnson county, Ga. It can truthfully be said that Aunt Martha discharged her duties faithfully as a wife and helpmeet, as a church member, and in all the relations of this life. She was the mother of twelve children, six sons and six daughters; two sons and one daughter preceding her to the grave. She lived to see all of her remaining children grown and married, and six of them faithful members of the Primitive Baptist church. She was a constant sufferer for several years with asthma, but the Lord has called her to himself. While we mourn our loss of her, we can rejoice in our hope of her acceptance with God. Will say to the dear children of the deceased not to grieve for their mother, for I believe that she has gone to Jesus the Saviour of sinners, where she is free from toil, sickness, sorrow and death. O, glorious thought, redeemed from the eternal death. She has paid the first demand, from dust thou art, and unto dust thou shalt return. God's decree is fulfilled, for she has returned back to the earth again, that is, the body has returned, and her spirit has gone to God who gave it, to await the second coming of her Saviour, for she had the good hope which is beyond the grave. Then, my dear brothers and sisters in the Lord, and the relatives, you should follow the examples of your dear mother, and keep the advice that she gave to you all. Her funeral was preached by Eld. J. N. Smith, and the unworthy writer, first Sunday in July, 1894, to a large congregation of sorrowing relatives and friends; text, Rev. xiv. 13: "And I heard a voice from heaven saying unto me, write, 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." And I felt that the Lord of glory was in our midst with such power that I was made to say that it was good for us to be here to serve the Lord. May the God of all grace be with us all and save us in his kingdom. Amen. Yours to serve in Christ as I hope,

*Meeks, Ga.*

HENRY MEEKS.



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## BEAR THIS IN MIND.

It Sounds Like a Remarkable Experience, but in Reality, Nothing of the Kind—It Certainly Reads, However, Like a Wonderful Thing.

Things are happening every day which appear wonderful. Here is an occurrence which as one reads about it, certainly appears extraordinary to say the least, yet it is nothing but what is happening daily and hourly; only this particular event has been brought a little more prominently before the people. The great and peculiar interest of this event lies in the fact that it concerns everybody because it describes exactly what occurs in the lives of so many of us. The facts are given by Mrs. Mary Saxon, of Janesville, Cole county, Illinois. "I hardly know how to tell it," began Mrs. Saxon, "but I had a bad case of stomach and nervous



MRS. MARY SAXON.

trouble. I took all the different medicines I heard of, but did not derive any benefit from them. I grew worse until last July when I heard of your valuable remedy, 4 B. B. B. B. I sent and got a half a dozen boxes and commenced taking it and before I had taken all of the first box I could feel a remarkable change. For seven years I could not smell anything, but now I can smell as well as ever. I can do my housework as well as I could twenty-five years ago, something I had not done for years before, and I sleep sound and do not have to get up through the night like I used to. Am sixty years old and never felt better in my life. I have taken three boxes of your wonderful medicine and consider myself cured."

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or if by mail the money must accompany the order. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county and Territory in the United States. Call on or address H. C. BRAGG, or 4 B. B. B. Co., Connersville, Ind. Eld. CHAS. M. REED, General Agent, Bank Block, corner Fifth street and Central avenue, Connersville, Ind.

## LAWS FOR WOMEN

### Legislation Upon Their Rights

But They Cannot Legislate upon the Nature.

The following letter from one young lady correspondents will prove interesting to our readers. The young lady is Miss Ora Rodgers, of Columbus, and she has a large circle of friends and acquaintances. She says:

"I have been troubled with the tertian fever the last six years, and have suffered great agony. I consulted our family physician, but it did not do me any permanent good. At last I was reading one of your circulars, one day, and I saw that you had bought one box, and before I had taken



MISS ORA RODGERS.

half of it, I began to feel better, and in a short time my hands assumed their natural appearance. But this is not all it did for me. It not only cured my fever; I could now sleep at night. Many times had I to get up and walk the floor; had no appetite, and what little I did eat soured in a few moments. I was nervous, weak and trembled, and got up in the morning more tired than when I went to bed. In fact I could not do anything worth living for, until after taking four boxes of the 4 B. B. B. B. I am now as healthy and gained thirty pounds in weight and am quite like a different woman."

Vol. 16.

No. 11.

# THE GOSPEL MESSENGER

AND

## PRIMITIVE PATHWAY,

### BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Eld R W Durdin  
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**MRS. KATE SWARTOUT, OF WOODSTOCK, MICHIGAN,**

Is one of our most spiritual writers, as the readers of the MESSENGER know. She is valued very much by the MESSENGER. She says: "I am 53 years old, 5 ft. 5 inches in height, and weigh 116 lbs. I have light brown hair, and very large gray eyes, and am fast growing old, and the world is pretty well worn out with me. There is so much trouble that I can truly say 'I would not live away.'"

# THE GOSPEL MESSENGER

Devoted to the Primitive Baptist Cause.

No. 11. BUTLER, GA., NOVEMBER, 1894. Vol. 16.

## THE HEAVENLY BUILDERS.

“For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that beheld it begin to mock him saying, This man began to build and was not able to finish.”

When our Saviour uttered these words, eighteen hundred years ago, man in his nature and conduct, was just as he is to-day. Failures in the enterprises of thoughtless men have always been common in the world, and our Saviour teaches that sorrow and disgrace will come to those who undertake what they are not able to complete. How many times have men begun to build a tower or a house, and not having sufficient to finish it, have brought upon themselves the derision of their neighbors, and the humiliation of defeat. The wise and prudent man first sits down, that is takes time, to ascertain the cost of the house or temple that he is going to build. He plans its foundations, its walls, rooms and porches; he considers the cost of stone and timber, metals and adornments, and the labor it involves, and if he finds himself abundantly able to complete the building, he is assured in advance that satisfaction and honor will be his reward.

Israel's wise king said, “Prepare thy work without and make it fit for thyself in the field, and afterwards build thine house.” By this statute he was himself guided in building the temple on Mount Moriah, and his own royal palace. The preparation made for this great work, and the expenditure of time and wealth seem almost incredible. We are appalled at the army of laborers, at the divisions and discipline that prevailed. There were three score and ten thousand that bare burdens, and four score thousand hewers in the mountains.

Thousands of officers were needed to oversee the various laborers, and thousands of skilled and cunning workmen required to adorn the interiors. We are amazed at the combination of wisdom and power which brought these marvelous buildings to perfection. For his success, Solomon received the glory and honor of all countries. His renown will never perish from the earth; his name and fame perhaps never be equaled by human kind.

Such was the glory that crowned the purpose and achievement of an earthly monarch, what shall we say of Him who came on earth to build a spiritual temple to the glory and honor of His eternal name? Did he not count the cost of what he undertook? Or did he but lay the foundation and then fail in his purpose, so that beholders should begin to mock saying, This man began to build and was not able to finish.

The figure of a house or building as applied to the church of God, is from the Scriptures. No other metaphor is used so frequently; none could be more appropriate. In the Hebrew letter it is said, "Christ as a Son over his own house, whose house are we." Paul writes to the Corinthians, "Ye are God's building;" "Know ye not that ye are the temple of God?" and again, "Ye are the temple of the living God." He tells the Ephesians that in Christ "all the building fitly framed together, groweth unto a holy temple in the Lord." He teaches Timothy that the church is the "house of God." Peter calls the children of God "Lively stones that are built up a spiritual house," and finally, we read of "The building of God, the house not made with hands, eternal in the heavens." The church of the Redeemer then, is the building of mercy, fitly framed together and compacted, for a habitation of God through the Spirit. Are there any elements of doubt or uncertainty connected with the building of this house? If man in his weakness may sometimes carry out the object of his desires, shall the wise Master Builder of heaven fail in the accomplishment of his purpose? Jesus declares, "On this rock I will build my church, and the gates of hell shall not prevail against it"

When Jesus came as the Redeemer, to seek and save the lost, he entered upon no uncertain experiment. The angel had said, "He *shall save* his people from their

sins." He could speak with confidence, because Jesus knew the work the Father had given him to do. He understood the price of redemption—that he must lay aside his glory with the Father, and be made lower than the angels for the suffering of death. He knew that the sword would wake against him, and that he must be forsaken by the Father. His work in all its magnitude stood out before him. He counted every weary step, and each succeeding pain, from the manger to the cross, was in his mind. He counted well the cost; its groans, and agony, and humiliation were weighed as in a balance. He knew the ruined condition of his people; that they were self-destroyed, in prison and in debt; having no hope, and without God in the world. He knew that he must redeem them from every claim, and then conquer them to himself with amazing love. In short, a lost people were to be redeemed, created unto good works, called, justified and glorified.

Did Jesus indeed do this great work? Did he accomplish the salvation of all for whom he poured out his soul an offering for sin? Or did he partially succeed, saving what he could, but still leaving the temple of God an unfinished building; many of its stones yet in the quarry, many of its cedars yet in the mountain forests? Does the church, "the building of God," reach its resting place in Paradise a monument of disappointment to its Divine Builder, an object which all who behold will mock, saying, "He began to build, but was not able to finish?" This, our Saviour shows, is the result of building without forethought or without ability to effect our purpose. Such, however, can never be said of Him who possesses all power, wisdom and authority. There may be those who would cover His work with doubt and uncertainty, and even the fool may say in his heart, there is no God, but those who have received "the Spirit of wisdom and revelation in the knowledge of him," the eyes of whose understanding have been enlightened, and their hearts opened, are ready to say that with God all things are possible. He came to save sinners, and I am the chief. He loved me and gave himself for me, even me, who am *less* than the least of all saints. Nothing is too hard for him; he left not a hoof in Egypt of the hosts of Israel, so not one for whom he died will perish in despair. The whole

building fitly framed together, groweth unto a holy temple in the Lord. It is said of him as the spiritual Zerubbabel, his hands have laid the foundation of this house; his hands shall also finish it. He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. He shall not fail nor be discouraged; he shall see of the travail of his soul and shall be satisfied. Having power over all flesh, he is the Father's first-born, higher than the kings of the earth. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. The Ancient of days sits on no uncertain throne. Thousand thousands minister unto him, and ten thousand times ten thousand stand before him. Let the inhabitants of the world stand in awe of him. He speaks and it is done; he commands and it stands fast. His word shall never return void; it shall accomplish that which pleases him, and prosper in the thing whereto he sent it. What foolishness and daring in the children of mortality to speak of Jesus being disappointed in his purpose and desire to save. He fulfilled every jot and tittle of the law, nor did he leave the uttermost farthing for others to pay. "Jesus paid it all—all the debt I owe." By the grace of God, I am what I am, is the confession of each one who entertains the hope of glory. The splendor and riches of God's grace consist in what it does for the unworthy and the lost. It found Jacob in a desert land, in the waste, howling wilderness; it led him about and instructed him, and kept him as the apple of God's eye. It brought David up out of a horrible pit, out of the miry clay, set his feet upon a rock and established his goings. It found Jerusalem cast out in the open field, polluted in her own blood, and said unto her, Live, and clothed her with brodered work of silk and linen. It found Paul incensed with rage, his hands imbrued with the blood of Saints. It left a picture of Jesus in his heart and sent him with consolation to the weary and heavy-laden. It found the heart of Mary Magdalene a temple of demons: it gave her eyes to first see Jesus after his resurrection. Wonderful grace! It finds its blazing glory in raising the poor out of the dust, in lifting up the beggar from the dunghill to set them among princes. Wonderful Jesus! Traveling in the great-

ness of his strength, mighty to save, His own arm brought salvation; He trod the winepress alone, and of the people there was none with him. He was made an end of sins and brought in an everlasting righteousness! He gave himself for the church that he might sanctify and cleanse it and make it without spot or blemish. He loved us and washed us from our sins in his own blood. He redeemed us from the curse of the law, being made a curse for us. The Lord laid on him the iniquity of us all, and by his stripes we are healed.

If we consider the overwhelming testimony of the Scriptures in regard to the Lord's perfect work, his infinite love, his purpose to redeem, his power to save, his spotless offering, his divine acceptance having finished the work the Father gave him to do, bringing off his people more than conquerors through his love; it seems passing strange that men, who profess to know and love the Lord, are everywhere proclaiming that the death of Jesus did not wholly save any of our lost race—that the sacrifice and suffering of the Redeemer are without avail until the poor, weak sinner makes Christ's work effectual by the addition of his own. It is strange beyond expression that man, who is nothing and less than nothing, will turn from the shining, spotless, finished righteousness of Christ, to some weak, beggarly hope of human action. What other hope can do us good but the good hope through grace, which rests upon the vicarious and effectual death on the cross? Why speak of other *means* than the precious blood and perfect righteousness of Jesus? The church, the minister, the missionary, the Bible, angels and archangels, all are powerless to give eternal life. Jesus only can do this; he alone can quicken the dead sinner; he alone can open the heart and the blind eyes and deliver from the power of darkness. The gospel is not our Saviour; it is good news and glad tidings; it reveals the power of God, the coming of a glorious Saviour to put away our sins by the sacrifice of himself. Jesus our Mediator and Redeemer, is the only name given under heaven or among men, whereby we must be saved.

Child of the Father's love, sharer in his eternal glory, be not one of those who say he began to build and was not able to finish. Do not give his glory to another,

but crown him Lord of all. It is not the preaching that you hear, nor your obedience, nor yet your repentance, or your faith that brings salvation; that is brought alone by the grace of God. He who gives you Jesus gives you all the rest, and all these things are marks of your inheritance. He that spared not his own Son, but delivered him for us all, how shall he not with him also freely give us all things? He will give all that is necessary for us, and give it freely. Repentance and the remission of our sins, the heart to daily take his cross, the charity that will make us one with his people, the obedience that will witness our discipleship, the zeal that will make us walk in his ordinances and all good works, courage that turns not from danger, humility that will subdue our pride, hope that maketh not ashamed, and faith that cannot be destroyed. He will give you the mingled cup of tribulation appointed for believers in this sinful world, and at last, in his own good time, minister to you abundantly an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. We may do much for our fellow-men in this life; we may teach the babes of Christ and feed his lambs; we may save his children from delusion and false doctrine, but if the Bible be God's own true word, none but Jehovah can take any part in those grand elements of salvation, redemption, regeneration and the resurrection of the body unto life. I remain, in bonds of love,

S. B. LUCKETT.

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#### PRAYER AND HOPE.

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Prayer is very frequently defined to be the sincere desire of the heart, and hope in the light of a wish. To correct these erroneous conclusions is the object of this article. In this connection I also desire to show the difference between true prayer and the form of words which are used in prayer.

First, what is prayer? Turn to Rom. viii. 26, 27, which reads as follows: "Likewise, the Spirit helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit maketh intercession for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, *because he maketh intercession for the Saints according to the will of God.*" From the foregoing I would define prayer to be *the intercession of the Spirit in the name of the Lord, according to the will of God, with groanings that cannot be*

uttered. One may have a very strong desire of the heart, and use words in making his petition which manifest that strong desire, and yet there is nothing in the desire, or the manner of expressing it, to create hope. True prayer cannot be uttered, for it is the intercession of the Spirit with groanings which cannot be uttered, and the words employed in prayer are only the outward sign or manifestation of this intercession of the Spirit. When Jesus taught his disciples to pray he said, "After this *manner* therefore pray ye." His direction was, therefore, addressed to the form or way we should pray, for the prayer or intercession of the Spirit is in secret, and the words employed are not spoken to be heard of God, that is, to inform God of the request, but to be heard by others, and are to them a revelation of the intercession of the Spirit, and to those who have been born of the Spirit, who hear in the Spirit, the image of Christ is revealed in the Spirit as in a glass, and they are changed into the same image from glory to glory, or by the Spirit of God. He that searcheth the heart, who is Christ, knowing the mind of the Spirit, maketh intercession for the Saints according to the will of God. Such an intercession by the Spirit in the name of Christ the Mediator, or Advocate with the Father, according to the will of God, gives an assurance to the person praying which is the foundation of hope or expectation of receiving our petition, and we with patience wait for it. Such a hope is not a mere desire, but is an assurance that prompts us to action, and the enduring of persecution, or any adverse obstacle in the way of, and seemingly against the realization of our desire. Knowing that all things, even these seeming insurmountable obstacles, work together for good to them that love God, to them that are called according to his purpose; faith laying hold on the promises in the Scriptures, we believe and hope all things therein written.

How fitting do the words of instruction of Christ, "After this manner therefore pray ye," appear to us, in the short prayer he taught to his disciples. So prayer, or the intercession of the Spirit, in the name of Christ according to the will of God, is one thing, and the manner of manifesting the prayer to those who hear us pray, is another. One is to God only, through the Spirit, and cannot be uttered, while the words taught by Christ may be uttered in seeming solemn prayer, accompanied with great earnestness, and a fervent desire for the blessings asked, and be barren of any intercession of the Spirit according to the will of God. Words spoken in prayer, however solemn and well chosen, furnish no foundation for hope, unless they are reflex of the unseen and unheard intercession of the Spirit. If the will of God, the mind of the Spirit, and our spirit are all in harmony in our petition to God, we always have our special request granted, which becomes an assurance that God heard us; still we may have our request granted, not in the special thing prayed for, but in the general subordination of our request to the will of God; as for example,

Christ prayed in the garden, "Let this cup pass; yet, not my will but thine be done." The mind of our spirit may be for something which it is not the mind of God to grant. Christ prayed in his humanity or in his spirit as a man, "let the cup pass," and on the cross, "Why hast thou forsaken me?" So may we make such a cry unto God in distress. And it is a most pitiful cry, and one to which a loving Father is not deaf; "for the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope."

By prayer through the Spirit, the deeds of the flesh are mortified, and the body kept in subjection to God's word, hence we are commanded to pray without ceasing. But it is not often we are in unity with God in making our request known unto him, and thus have an assurance-giving hope that our prayer is heard and our request granted. This assurance comes from Christ who knoweth the will of God through the Spirit, and never fails to carry conviction to us that it is the will of God to grant our petition. This conviction we call faith, or belief, and therefore Christ said all things are possible to the believer. Belief is produced involuntarily, when the Spirit brings us the intelligence from Christ that it is the will of God to grant our request when we pray. We may pray under a general belief in Christ as the Son of God, and that all power is in his hands, yet our words may fade from memory, because we have no assurance that it is the will of God to grant our request. In such a prayer our request is granted in the general subordination of our prayer to God's will, as I have before explained. And we may sometimes pray for something, and that something be granted, and yet our assurance that it will be granted is not a revelation of the spirit that it is the will of God to grant our petition, and therefore our hope or expectation of receiving it is very weak, and an answer to our prayer, by receiving the thing prayed for, astonishes us, as in the case of the church at night praying for the liberty of Peter. He was securely confined in jail, and when the damsel who attended his knocking at the gate, reported to them Peter had been liberated as they had prayed, they were astonished, and considered her mad. They had faith in God's power to deliver him from prison, but no hope of it. This they could not have until assured by the Spirit that it was God's will to deliver him.

To illustrate more fully my idea of prayer: While I was practicing law, I became involved in debt by the decline of property and values generally, and was very much distressed financially. I then had the care of four churches. I attended court in an adjoining county, where I had some cases from which I expected to get good fees, with which I hoped to relieve, in part, my embarrassment; but when court was about to adjourn, leaving me as destitute as I was when I went to the court, I sat down at my desk in great despair. I thought surely the hand of the Lord was against me. I saw no way of relief, and my family was almost

to the point where it seemed we would suffer for the necessaries of life. I bowed my head on my desk, and the idea was suggested to me to apply to the Governor for the office of Solicitor-General. When I thought on this idea, it seemed almost madness for me to succeed against so many men of ability and high standing in politics, who were applicants. I was in the act of giving it up in despair, when the thought came into my mind to ask the Lord to give me favor with the Governor, who had the power to make the appointment. I prayed at my desk as suggested, and in a moment I felt sure I would get the place, and when I returned home, so told my wife. She presented me with many strong arguments to show me my hope was a foolish one, but still my conviction and hope abided with me. The hope was so strong I borrowed enough money to pay my expenses to the State capital to see the Governor. When I got there I failed to see him, but being sustained by my hope I persevered and to the astonishment of my wife I was appointed, and extricated myself from debt, and continued to serve churches faithfully during my whole term of office of four years. I believed, or rather knew, that the Governor had the power to appoint me, but I had no assurance that he would do so until I asked the Lord to give me favor with him. Then I had a hope of success, and not a mere desire for the office. I had the desire, but I had nothing on which to base a hope my wish would be gratified until I received it, as I hope, in answer to prayer.

Two of my children were very sick at one time, and I cried unto the Lord with tears and deep sorrow, but I had no hope of their recovery, but on the contrary, was warned in a dream they would die. I told the doctor they would not get well, and they both died the same day, and were buried in the same grave.

Prayer, then, is not simply a sincere desire, nor hope a simple wish that our desire may be granted, but prayer is, as I have stated, "The intercession of the Spirit in the name of the Lord Jesus, according to the will of God," and the words used in prayer are the manifestation of that intercession, and the character of it, and is spoken, like prophesying, unto edification, comfort, and communion in the spirit, in them that hear us pray. Hope is the fruit of the assurance of Christ, who knoweth the mind of the Spirit, and maketh intercession for the Saints according to the will of God, which we receive through the Spirit that our request will be granted, either in the special thing for which we pray, or an humble submission to God's will in case it is not his will to do so, under an assurance that He, in His wisdom, sees it would not be good for us for Him to grant our request.

We know not for what to pray. We sometimes think we do, and prompted by our desires, call on the Lord for it, but if our prayer is the intercession of the Spirit, it says to us, this prayer is made in the hope if the Lord sees I make a mistake, and the granting of this desire will be against me, His will, not mine, be

done. For God is love, and he wills not the death of any, but that all may turn and live. My hope, then, is also the assurance of the Spirit that God will not grant a request made in prayer which will be hurtful to me. How helpless and dependent we are! We may have strong desires, and be also very devoted to God in the letter, as Paul was, and those desires be prompted by Satan for our destruction. "Therefore, after this manner pray ye: Our Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done." If these words reflect the unspoken words of our hearts, the intercession of the Spirit, in the name of Christ according to the will of God, then it is safe for us to make the request, because it is made as by a loving child to a loving Father in whom it has confidence not only in his power to grant our request, but his judgment and love for us in not granting a request which would destroy us.

In conclusion, we reiterate the fact that the instruction which Jesus gave his disciples about prayer, refers to the manner of it instead of the matter. Except in the short form which he gave them, he indicated to them in a general way the most pressing and essential things they should pray for, and without which we could not pray at all. No person can use the words of what is commonly called the Lord's Prayer, in the spirit of it, without being born of God. That prayer is a complete epitome of the theology of the New Testament.

H. BUSSEY.

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### IN PRISON.

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"Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him."—Acts xii. 5.

What a useful lesson is taught us just here, and in what forcible terms it is set before us. It seems to have been the purpose of the divinely inspired pen to here teach us the all-important lesson of praying for each other fervently, as a proof that the "love of God is shed abroad in our hearts." How beautifully does such lights illuminate all the house of God, thus making such an excellent display of its magnificence, first, of that of its "Chief Corner Stone," and its holy perfection, and secondly, that of those "lively stones, built up a spiritual house," "fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." Let us, therefore, thank our dear Lord in spirit and in truth, for such bright lights as these to give light to such poor, unworthy creatures as grope their way through an unfriendly world, so much of their time beneath the shadows of unbelief, so often in doubts and fears, so many down-sittings and uprisings. Within ourselves considered, how weak, how blind, how prone to forgetfulness, ingratitude and unwillingness to serve God. Yea, how dead, how alienated to God, how desperately wicked, and that, above

all things and *who can know it*. Let us then, dear brethren, earnestly and prayerfully try to profit by every example and precept that God our Father, in his great goodness, tender mercy and love for us, has left on record that "he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein," may be blessed (Rev. i. 3) Peter, the prisoner, was counted worthy to suffer imprisonment at the hands of a wicked Herod, that we, together with himself, and his brethren, might be again reminded of the wisdom, good pleasure and power of God to save, and that to the uttermost. This all served to strengthen the faith of the Saints at that age, and does most excellently afford a similar nourishment to the feeble few of to-day. This imprisonment took place, apparently, at a most unfavorable time for the prosperity of the church, for it would seem to one that the faith of many saints would have been well shaken at such a time. Why? It very much appears that the Lord has forsaken us; James is killed, and now Peter is imprisoned for the very same offense, and will doubtless suffer the same penalty, for he is already apprehended by civil authorities, and hence is clear beyond the power to rescue of a *few despised, persecuted, poor and ignorant people* that are of a fearful heart. What should they do, or rather what could they do? The prison is too strong for us to break through, even should there be no guard, soldiers, or king's army to prevent us. As for money to buy his liberty, that is as impossible as the other. But all of our lackings does not quench our desire for the liberty of our dear, faithful brother, Peter. We love him, and that fervently; for he is Christ-like; he has brought us good news from a far country; he has proclaimed liberty to the captive. In short, he is all that one could be to make one that loves his God with all his mind, soul, and strength, to love *him as himself*, which love is holy and spiritual, and was fairly won. Fully realizing all this from the very depth of our hearts, we were *made* to cry, "Lord, deliver our brother from the wicked hands of Herod," for he has bound him down in chains of darkness, in the inner prison, where peace and comfort are not known. How we feel for poor Peter, knowing that he is shut in from the communion of the holy Saints which he sought, that his God might be obeyed rather than man. But in here he *could not* within himself, "sing the songs of Zion," or "proclaim the acceptable year of the Lord," to a chosen generation. Just here comes the thought of prayer from the Lord, being a prophesy—a prayer that the Lord gives—that he *will* answer. Thus, "the effectual, fervent prayer of the righteous availeth much."

To-day does "Peter" get in prison. The cause then is the cause to-day; the result then is the result to-day, for their God is our God; their enemy is our enemy; their cause is our cause; and their strength, wisdom, and blessings are none other than ours to-day; for he saith, "I am God, and change not." And this same God says he "will *not* leave himself without a witness."

The witness that bore testimony of him in the past bears the same testimony to-day, to-morrow, forever.

Then, brethren, how unlike true witnesses it would appear for one to deny this all-important part of the testimony of the Lord our God; that is, not to pray for the imprisoned Saints, whom Satan hath bound lo, these many years.

May the dear Lord enable every reader to understand experientially the spirit of this truth that I have, with the ability that the Lord giveth, tried to communicate to you for your good and mine, and the glory of God (if not deceived by my poor, poor heart). Yours, in hope of life by grace alone,

Woodbury, Ga.

MORGAN BROWN.

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### REJOICE! WHY?

*To the Readers of The Gospel Messenger, or the People of God:* I feel strongly impressed from some cause, to write or speak, but as I have never spoken in public, I venture to write, not knowing what will be said, whether of any comfort or not. I leave the result with God, and if the worthy editor deems it proper to cast it in the trash basket, will be all well. But I hope to not tax anyone with long and multitudes of uncalled for words for expression.

I find in Luke x 20, these words: "But rather rejoice because your names are written in heaven." To know who the originator of these words was—to whom they were spoken—is indeed enough to cause every child of God to speak aloud His praises, and let the world know that He is *God*, and He alone we will serve, and that each one will rejoice. Why? Because your names are written in heaven. Such is to be prized more than all the gold or possessions of this old world in which we live.

Since last I attempted to write your valuable paper, one of earth's most loveable creatures to me, has fallen asleep to rise when God shall bid the mighty host to come forth, yes, the blessed of the Father, into the green pastures, beside the still waters, to feast evermore upon heavenly things—there to enjoy fully and in reality the sweets of heavenly things, which we, who are now living on this earth may, as the text says, rejoice because our names are written in heaven. The one to whom I refer was the dear mother who bore me into this world. The grave may sever earthly views, dear mother, but not the spiritual, and love I have for you unexpressible ('tis enough). Sweet is the thought to me, and a brace to my heart, to be enabled to even hope that my name is written in heaven. It seems to me enough to melt the hardest of hearts, and cause them, too, to rejoice, if they could but dimly hope that their names were written in heaven. God gives us the testimony within—His Spirit to bear testimony with ours—and at times overruns or fills our poor hearts with His

love and joy, and causes us to see, feel, and realize in our hearts that He is precious to our souls, filling our hearts and mouths even with praises unspeakable. There is not such a feast of fat and heavenly things, and is it not enough to cause us, too, to (which includes me, if not deceived) rejoice, knowing the fruit of the Spirit? Then we, too, can rejoice in the hope that our names are written in heaven. Not that they are going to be, but the text says "are written" (now written); not if we accept the Lord and His plans, no, no; not that if we will let Him save us; but because they are (now) written in heaven; not written by man, but by the Lord Himself, who does all things well, and it forever stands, independent of the will of man. I find in the 21st verse, "In that hour Jesus rejoiced in spirit" (oh, should we not?) "and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from" (who?) "the wise and prudent, and hast revealed them unto babes" (yes, the little ones that cannot help themselves): "even so Father, for so it seemed good in thy sight." Then, if it seemed good in the sight of the Lord, should we not be pleased and rejoice in such hope, if we be one of this number? It seems to me that the fortunate recipients of such heavenly gifts, upon whom God saw fit to pour out His love and mercy, would certainly appreciate their position and rejoice in the hope of their names being written in heaven. Though our way here on earth may seem to be hard, it is but a short space of time when we too will be called to lay aside our mantles, as my beloved mother has just done; and, no doubt, every reader of this has, too, had some one near and dear to them called to do likewise, and soon we too will be called to follow on. Then, and not until then, will we be able to sing and praise His great name for having been mindful of us, to write our names in heaven. And then, beloved, we can ever continue to rejoice in spirit that these things were hid from the wise and prudent, and hast revealed them unto babes. None but the wise and prudent would have ever made the trip had God not done this. Grateful I *feel*, and rejoice all I can, for I tell you, dear readers and God's children, such should be without ceasing. Continue thanking Him for what He has done, and not continually begging Him for something He has not done; nor is He going to gratify the whims of men. Knowing He is an all-sufficient Saviour, let us be content and leave the consequence with Him, for the condescension on His part was great, and the fortunate recipients of these blessings should be content. I believe, as a rule, the Primitive Baptists come under this head, and are willing for the Lord to rule. Then, brethren and sisters, let us be satisfied with the hope that our names are written in heaven, and rejoice in same. Should one think it strange for another to rejoice when filled with the love or Spirit of God, when the Saviour rejoiced Himself? If love would so effect Him, will it not shake us weak creatures up, and cause us to rejoice over such sweet thoughts? He at times rejoiced, and wept

over things. If we be like Him, we will do the same; not from a mere formality or style, nor the letter, but from the heart.

Circumcision of old availeth nothing, but circumcision of the heart. And the operator or doctor of this circumcision must be the Great Physician, the Lord. He never lost a patient; but the world—the various so-called churches—say this Physician cannot save us unless we will let Him. Such folly! God made the world and its fullness, and is He not able to manage one little, puny, weak creature called man? Man is as a filthy rag, and they say *God* cannot manage this little rag man. Brethren, are you not glad, indeed, that God has cleared away such rubbish and filth and sinful thoughts from your hearts, and He will not let us believe such disgraceful folly? I am. If what they say be true, that lets me out, and my lot will be among the damned, or lost.

I find in Luke xxiii. 29-31, Jesus says, "For behold the days are coming in the which *they* shall say (not God), blessed are the barren." Do they say this now? I think they do. As to nature, the larger the family the greater the disgrace, especially if it is a family of limited goods and wisdom of this world. I see and know this to be true. Then it was, the larger families wore honors rather than disgrace, as they do now. The same set referred to in Luke xxiii.—Pilot and his crew—still have their existence to-day, advocating same—blessed are the barren—for we can see they yield no fruit, as God has said, neither in the flesh nor in the spirit. The Psalmist says, cxxvii. 3, "Lo, children are a heritage of the Lord: and the fruits of the womb His reward." So we see and believe the ways of the present age to be corrupt and sinful, and were it not for God's long forbearance with us, great would be the result. The fruit as set forth in the Bible, and practiced by the Primitive Baptists, is a disgrace, and denounced as folly and foolishness in the eyes of the many so-called churches of to-day. So it is, beloved, I see them crying out, blessed are the *barren*. They have no fruit of the right kind; ever learning but never arriving at the knowledge of the truth or substance. Our people stand as a target, and the world at large are pouring in their arrows, but to no effect. If we be of God, we will stand, beloved; and this test has been going on for quite a while. If God be for us, who can be against us?

Dear lovers of truth, we are here in this big pot, the world, and she seems to be in a tremendous boil; and others seem to do many great and wonderful things, to see and be seen of men, and claim to be the top of the pot. I, for one, say with joy, let them hold their positions, socially and religiously, if they so desire it, but I do not want it. The pot is boiling, and they like to be the top of the pot to be seen of men, but we know that the scum and filth always come to the top, and that most desirable lies underneath, unseen until taken out; which is the good of the whole pot, yet not seen until another power brings it forth. We see that which

sustains and gives life is underneath, unseen. So it is, the Old Baptists are all in this old pot together with all others, sinners and all, and we, as a people, are not seen and known in the history of the religious world; none wanting our places from choice from nature's standpoint, for we are too low down in the pot. The eyes of the critics of the earth rather be on top, where they can see and be seen of men—get their praise and money. Thus the pot continues to boil, and the first thing we know she boils over, and out goes scum, filth, sin, and the pollutions of earth, and away deep down in this pot we find hid, as it were, the pearls in this large field. The pot is large and holds a great deal; so is the field, but did not find it full of pearls. So it is, the religious world is large indeed, but not all pearls, nor chosen of God; but few are chosen. We live in an age when people seem to be rushing things at lightning speed for God, so they say, but they have gone so fast, and everything in such a boil, until all the filth, scum, and sin will disappear, and God will gather in the pearls or His people from among the many.

Please excuse long and scattered thoughts. If I do not follow them, I stand as a dummy. I did want to say something about our little church at Mt. Olive, but will not tax your patience and time further, only state that all are in harmony.

Dear brother, do as you see fit with this; all through love in hope.

J. S. WILLIFORD.

*Sherman, Texas.*

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## NOTES ON EPHESIANS—CHAPTER I.

(CONTINUED.)

5. *Having predestinated us to the adoption of children, by Jesus Christ to Himself.* Paul was not afraid of the doctrine of predestination. He esteemed it as the ground of a sinner's hope—the guarantee of certain redemption. The adoption of children by Jesus Christ to himself—the Father—is but manifesting in time, what God purposed in eternity. Men fix their minds on certain individuals to inherit their estates, and seek to arrange infallibly the accomplishment of their wishes; so God chose a people before the foundation of the world in Christ Jesus, and in him and by him, established for them every spiritual good. “Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights.” By reason of God's predestination, the “adoption of children” is secured to them, and by *adoption* is here meant the work of regeneration or bringing in *among his children*, as the word adoption signifies. “Delivered from the power of darkness and translated into the kingdom of God's dear Son,” individuals receive not only the adoption, but the Spirit of it, whereby they cry “Abba, Father.” The Christian

loves God as a Father, and draws near to him as a child. Dr. Gill and others, speak of adoption as in some sense eternal, which perhaps is true, as God's purpose to adopt is itself adoption, but here it seems to me, is intended the act of God in bringing men into his own family by regeneration.

*According to the good pleasure of his will.* The world has long sought to find a reason in man why he should be saved, and system after system has been devised to subvert or supercede God's sovereignty, but the skill of man has fallen short of the task, and while God's word remains, and he continues to reveal himself in our hearts as the hope of glory, they must forever fail. The apostle here gives the standard by which God works, "*According to the good pleasure of his will.*" Should not this put to silence all who speak of human merit or the work of man in accomplishing salvation? It agrees with the experience of God's children in every age. Each one is made to know and feel himself as utterly unworthy of salvation, and the Bible presents many instances where (apparently) the worst of men realized the adoption of children, as the thief at the cross, the woman at the well of Samaria, Mary Magdalene, Saul of Tarsus, and many others.

6. *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.* The great object of God in bestowing salvation, is to manifest his grace, and not to pay an obligation he is under to man. Each person saved stands in time, and will through the cycles of eternity, as a monument of God's rich grace. Paul would put mountain upon mountain in his desire to magnify and intensify the power of grace. "To the praise of the glory of his grace." What lustre shines and sparkles in the words! The sun is dimmed and the stars grow pale as we contemplate the wonder-working power of almighty grace. And so all true ministers should seek to extol the heavenly excellence of redeeming, sanctifying, saving grace! This is not done by urging that God *ought* to do anything for man, nor by insisting that there is something good in the nature or life of man, but he who would glorify the lifting, cleansing power of grace, must first see man justly condemned and destitute of all claim to the favor of his Maker. It is a sweet thought to be accepted in the beloved. The ground of this acceptance is not a mixture of our obedience with God's grace, but our sins are thoroughly purged away by his blood and his righteousness is imputed to us.

7. *In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.* Here two great blessings are secured to God's children, through the blood, that is the death of Jesus. He was the "near kinsman," and so related that he had the right of redemption. Being chosen in him, he represented them publicly and officially. His sufferings throughout were vicarious. He restored that which he took not away. He saved others, himself he could not save, but he saw of the

travail of his soul and was satisfied. He justified many by bearing their iniquities, and opened not his mouth against the stroke. His people are called "The purchased possession." They are bought with a goodly price—the precious blood of their Redeemer. He that has redemption, shall have the forgiveness of sins, and this not of himself, his merit or deserving. Paul is careful to give the ground or reason of every blessing, and here redemption and the forgiveness of sins, are "*according to the riches of his grace.*" It is only in realizing man's need of redemption and forgiveness, that we get true ideas of the length, and depth, and splendor of the *riches* of that grace that prepares lost men and women for a home in glory.

8. *Wherein he hath abounded towards us in all wisdom and prudence.* That is, "In the riches of his grace he hath abounded to us in all wisdom and prudence." In the plan, and means, and manner, and end of salvation, we see all wisdom and prudence abounding. God did not suspend or modify his law, neither was his justice tarnished, and while his law was fulfilled in every jot and tittle, and his justice honored to the full, so also did grace and mercy have their glorious fruits of everlasting joy. The throne of glory remains unsullied while grace, mercy and compassion rise above the mountains of our sins, as the waters of the flood rose above the mountains of earth. Wonderful, indeed, are the Father's gift. Who can describe the abounding of his mercy, in our daily supplies, in gifts of pardon and eternal life. When men enrich their children, how often do they increase their pride and cultivate their vanity. God maketh rich beyond expression, but in a way that humbles his children and destroys boasting. They would not exchange their hope of felicity for the world's glory, yet they are made to feel themselves less than the least of all Saints.

9. *Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself;*

10 *That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.* In writing to the Gentile churches, Paul dwelt with evident delight upon the enlargement of the gospel and the extension of its privileges to other nations than the Jews, and especially in this letter to the Saints at Ephesus, he treats this subject as of the first importance. That the heathen (a common name for all who were not of Jewish lineage), should be fellow-heirs and partakers of gospel blessings with the house of Israel, Paul happily shows, was not an after-thought with God. He here calls this grand design a "mystery" in the sense of a secret; "Having made known," he says, "unto us *the mystery of his will.*" In another part of this letter he says that in other ages it was not made known to the sons of men, but was hid in God from the beginning of the world. The same thought is in Romans, where he calls it "the revelation of the

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mystery which was kept a secret since the world began." This heirship and mercy to the Gentiles was long concealed in the purpose of God as gold is hid in the earth, and might not be revealed until "the dispensation of the fulness of times." This *fulness* of times took place when the incarnate Lord blessed the earth with his presence and made known by the gospel of his manifold wisdom and eternal purpose of gathering together in one, "all things in Christ." It is not the *fulness* of time, but of "times," in the plural. To the Jew first, and also to the Gentile—a time set for each one of his people. There is a set time for the installation of men into high office, and much is made of it among men, but how trivial and unimportant is such an event compared to the time when a ruined sinner is given to possess eternal life. When the Lord opens the heart of a man, a revolution takes place in his whole being. When the time came to *gather* "Saul of Tarsus," his enmity gave way, and instead of longer "breathing out threatenings and slaughter against the disciples of the Lord," he gave his life to their service, and blessed the church with such epistles of divine truth and love as only the grace of God could inspire. Thus it is, by the secret working of God's mighty power that his kingdom is sustained, and not by those agencies that are essential to the perpetuity of earthly governments. The Saviour's kingdom is not of this world, nor dependent upon visible things for its success. It were more reasonable for men to think of adding to the stars of heaven, than of adding to the family of God—the election of grace. Human enterprises fail for a thousand reasons, but the salvation that is accomplished by the precious blood of the Redeemer, cannot be retarded by human indifference nor advanced by human help.

11. *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.* An inheritance is not obtained by purchase nor by labor. It is not a commercial transaction of one value for another. If we obtained it in this way, we would not be "to the praise of his glory." This same writer says that "The gift of God is eternal life," and Jesus had said before him, "I give unto them eternal life, and they shall never perish." That which we inherit from the estate of our parents comes to us freeley, though it may have cost our parents much toil. The text says that it was in God that Paul and his fellow-saints obtained the inheritance, and this, too, in "being *predestinated*," or named in the will. It was not according to any industry, or skill on their part, but according to God's purpose that this inheritance came to them. This view does not flatter the pride of our nature, but when stripped of every other ground of hope but the mercy of God, it becomes exceedingly precious to us. God's purpose cannot fail of accomplishment, for he will do all his pleasure. He says of those who obtain this inheritance

according to his purpose, "They shall never perish, neither shall any pluck them out of my hand."

12. *That we should be to the praise of his glory who first trusted in Christ.*

13. *In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.* James, in his writing to the "Twelve Tribes" scattered abroad, says they should be a kind of first fruits of his creatures, and Jeremiah calls Israel the first fruits of increase. It was the Jewish brethren who first heard the word and *hoped* in Christ, and who should so deport themselves toward their Gentile brethren who trusted later, as to glorify God, and that the enemies of Christ may have no evil thing to say of them.

While the extraordinary gifts of the apostle's day no longer mark the ministry of God's word, yet the Lord still blesses it to the comfort and satisfaction of his quickened people, whereby they are led into an obedient life, and thus sealed or marked to as children of God.

JAS. H. OLIPHANT.

[TO BE CONTINUED.]

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## EXPERIENCE.

ELD. J. R. RESPESS—*Dear Brother*: I have been requested by several dear brethren and sisters to write my experience for the MESSENGER, but feeling so weak, and having so little to tell, I have desisted, feeling that I could not write, until I received an urgent request from a dear old afflicted brother, who is nearing the shadow of eternity. I can no longer refuse, but shall try though in much weakness, to tell why I joined the people of God:

I was raised by good, Christian parents. They both joined the Primitive Baptist church in their youth, and taught morality to their children, and taught us also that nothing but the grace of God could make a Christian of one; for by nature we were all sinners, and loved darkness rather than light. I loved the pleasures of the world, and I confess that I thought my parents mistaken. I thought that any one who really desired to do so, could become a Christian. I thought that when I got older, and had enjoyed the pleasures of the world as long as I wished to do, that I would then join the church and live a Christian life; though I thought it unjust that those who joined the church had to give up their worldly pleasures. Of course, dead in trespasses and sin as I was, I could not know that they were killed to the love of such.

The first serious concern that I ever felt about myself as a sinner, was in February, 1886. Eld. I. J. Taylor, of North Carolina, came through this part of the country on a preaching tour. He had an appointment at Bethel church, in Brooks county, and I went with father to hear him preach. His preaching affected me,

and I became deeply interested; and while listening to him I was made to realize that I was a guilty sinner in the sight of God. I felt that every one present knew how sinful I was. I wanted to leave the house and go off alone and pray God to have mercy upon me. After I went home these feelings partially wore off, but never entirely left me. I was gloomy and despondent, and had a great burden on my mind. Often my cry was, Lord, have mercy on me! I feared that those at home would discover that I was in trouble. I felt that father and mother suspected it, and O, how I desired to keep it concealed from them, for I felt that they, more than any one else, knew how wicked I was, and would think me a hypocrite; for I thought they could have no confidence in my repentance until they saw by my walk that it was sincere; and I could not cease sinning. I was so fearful that they would suspect the truth, that I sometimes went to places of worldly amusement and took part in them. I well remember going to two dances. My dear parents did not want me to go, and I was so sure that I knew their reason, that I thought I *must* deceive them, and make them think that I really enjoyed such. I went, but I was made to repent it. I have mourned and wept over my folly, and I sometimes hope that it has been forgiven. The company of my youthful associates was no pleasure to me. I liked to hear Christians talk of their trials, their joys and sorrows; for I sometimes heard them speak of such trials as I was having. I felt that my feeble, imperfect prayers did not ascend to the throne of God, and I earnestly desired to ask Christians to pray for me. When I would see them at church, taking the parting hand and bidding each other farewell, O how I longed to give them my hand and ask them to pray for me; but an overwhelming sense of my unworthiness kept me back.

I was in this condition for a long while. Sometimes in so much trouble that my very breath was a plea for mercy, and at other times my burden was lighter, but it never entirely left me. My life had always been happy; all the real sorrow that I had ever known was on account of my sins; and when the overwhelming sorrows and trials that have been mine began to assail me, I was not prepared to meet them. But, "as thy days, so shall thy strength be."

In January, 1891, my mother was taken very sick. Brother was just recovering from a severe attack when she was taken, and in a few days afterwards I, also, was prostrated. We were very sick, and after two weeks of intense suffering, it pleased God to call my dear mother home. I cannot describe my grief. It was the first death that had ever been in our family, and she was such a good mother! I knew that my loss was irreparable, and I felt that my grief was unbearable. A dear old lady who was present tried to comfort me. She told me to look to the Lord for strength, and pray him to prepare me to meet my mother in heaven. Her words only made me feel more hopeless. I knew

that she was safe in the arms of Jesus, and I felt that I could never meet her there. I knew that my eternal condemnation would be just, but I wanted to plead for mercy with my last breath. I was scarcely able to be up, but went to mother's burial. Then began such a lonely life for us at home. One brother and I—the youngest boy and girl of eleven children—were all that were left at home to comfort our aged father. For several months after mother's death I never knew one peaceful moment. That awful burden of guilt and condemnation that I had been carrying so long seemed greater than ever before. My health began to fail, and the thought of death was terrible to me. I tried to read the Bible for comfort, but every thing that I read condemned me. I realized that I was powerless to save myself. These words were constantly in my mind:

“Other refuge have I none,  
Hangs my helpless soul on Thee.”

Many lonely nights my pillow was drenched with tears as I lay awake and tried to pray for mercy. One of my cousins, a dear little Baptist girl, spent some time with me, and while there, she asked me if I did not have a hope. I would not talk on that subject at first, but she persisted, and I told her no, and that I did not think I ever would have; but I would tell her no more than that. I had heard and read of an unpardonable sin, and I really feared that I had committed that sin, and I determined to tell no one my fears.

In November the loving hand of God was laid still more heavily upon us; for (blessed thought to me, “Whom the Lord loveth he chasteneth,”) my precious brother was suddenly stricken down with pneumonia. He was a noble specimen of manhood, and was near twenty-one years old. He was in perfect health when that dread disease settled upon him; and notwithstanding he had two of the best physicians, and the best of attention, he lived only four days when he, too, was called home. This was such a crushing blow to my poor old father and me! So terribly sudden! He left glorious evidence that he knew the Lord in the pardon of his sins. Had it not been for this blessed consolation, our grief would have been unbearable.

*McDonald, Ga.*

JULIA GIBSON.

[TO BE CONTINUED]

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Do not risk money or a postal note in an ordinary letter, but register them. The safest way is to get a money order, or send by express. A postal note is no safer than a bill of money. But when you can't get a money order, register your letter with the money or postal note.—R. tf

## EDITORIAL.

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### PLEASE READ THIS!

BELoved READER—You who may be behind, please remember the MESSENGER and remit at once. For we are needy, very needy, having been sick so much. It will be but little to each of you, but a great deal to me; and I need it right now. Remember your poor old servant and attend to this at once, and you will feel good yourself, as well as make me feel good.

J. R. RESPESS.

### WHAT YOU ARE TO STUDY.

“Study to be quiet and do your own business.”—1 Thess. iv. 11.

Every business man in the world knows that study and close application to every branch of his business is absolutely necessary in order to success in his worldly avocations. And in the text above, and others of similar import, the inspired writers apply this well-known principle of business to the church of God as a kind of directory that will cover their whole practical life, whether in common, everyday avocations of life or in their far more important avocations and business relations as members of the visibly organized church of God upon earth. Quietness is a well established law of Christ that will guide his disciples safely through the rugged journey of life, securing to them a degree of peace and comfort never to be enjoyed by any neglect of its heavenly teachings.

*Study to be quiet.* Here is something in which every church and its members should constantly be engaged. There is no time for idlers. We are in a world of sin, selfishness, covetousness, confusion, carnality and strife, and not only are we in the world, but of necessity we have more or less to do with its affairs. Being heirs of

God and subjects of a kingdom that is not of the world does not exempt any one from his allegiance to the earthly government in which he lives. His obligations as a citizen to "live soberly, righteously and godly in this present world," are not diminished by his conversion to God, but rather increased. But there is another important feature in the text which, if well attended to, will help us much in securing a "quiet and peaceable life in all godliness and honesty." We must not only study to be quiet, but as a very important means of attaining to that end, we must attend to our own business, and let other people's business alone.

I once heard of a man who had generally been successful in life, and had also secured the good will of his neighbors and all with whom he had any business relations. He was asked one day by a friend to please tell him the secret of his success. He promptly replied by saying, "I have always spent half my time attending to my own business," and when asked what he did the other half, he said, "The other half I employed in letting other people's business alone."

In considering the admonition of the text, there is much embraced in the phrase, *study to be quiet*. Self-denial, forbearance, forgiveness, meekness, long-suffering, and many other fruits and graces of the spirit come into use. The very word, "study," carries in it much food for thought. The Holy Ghost makes no mistakes in the use of words. If we obey the demands of the word study in this text, close investigation and prayerful meditation will often be necessary to secure peace and quiet to ourselves, or to the church of which we are members. Our own judgment and understanding, and all the faculties which our God hath given us, or given the church in us, will often be called into active use. How often do we have things to come before us in our church relations, making us feel the importance of prayerful study to secure quiet? No minister of Christ, no pastor of churches, no deacon or any other member of the church, that loves God, can have much gospel comfort himself, or secure its continuance to others, without meditation and study. For this reason it is specially enjoined on gospel ministers to "Meditate upon these things."—Tim. iv. 15. Each member in the church must study to be quiet and to do his own busi-

ness. Every one has a place and hath a business that is peculiarly his own. He cannot do that which is strictly his own business by proxy; he cannot shift the responsibility off upon another or upon the church without sin, and if another person or the church, even, should assume to do what is the real and proper business of another, it would be a violation of the text to "Study to be quiet, and to do your *own* business." That individual members of the church have business that is strictly their own, may be clearly seen from the following and other similar texts: "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."—Matt. xviii. 15. Here is individual responsibility which no church member can neglect without violating the command, "Be not slothful in business; but fervent in spirit, serving the Lord."—Rom. xii. 11.

Now, if this individual responsibility and business is neglected or cast off, and the church should assume it, much trouble may be expected instead of quiet. Remember that quietness is the end to be attained unto "Study to be quiet," and there can be no better way of attaining unto this than to obey the command of Christ to "do your own business."

Individual offences between only two members require private labor of the two who are involved in it, and if the offending member can be saved from his error, and reconciliation takes place between the two at variance, so that brotherly love continues and church fellowship remains unbroken, then, the church has no business with it, nor any investigation to make on that subject. But if it cannot be settled by the two at variance, and it becomes necessary to tell it to the church, as required in Matthew xviii., it then becomes the business of the church. Individual responsibility ceases so far as the final result is concerned touching church following, and the church alone is responsible. She cannot gospelly transfer her responsibility over to a council of brethren any further than to have their help in coming to correct conclusions, and thus secure and maintain peace and quiet among themselves and among sister churches of like precious faith and order. If a church strictly regards the admonition of the text she

must assuredly know that in all cases where church fellowship is involved, it is exclusively her own business, and not the business of Associations whose authority in such cases is unknown in the New Testament. I have heretofore repeatedly said, and I here reiterate it again, "That Primitive Baptist Associations should never assume to investigate disorders in churches, or re-investigate any matter that has already been under consideration, and which has been acted upon by a church." Much trouble to Primitive Baptists results from unscriptural interference of Associations in things pertaining to church fellowship. If Associations ever were organized as disciplinary bodies, to discipline churches of Jesus Christ, they never ought to have been organized at all, for I am certain they have no such authority given them in the Scriptures. They should never take a vote touching fellowship in churches, neither as to receiving or excluding members. They may, when requested by a church or churches, report or publish what a church has done, and if so requested or commanded by a church or churches of the Association to drop any church from the associational scale, it should at once be done, without investigation or re-investigation of the causes that make dropping of the church necessary.

At some future time, if the Lord permit, I may say something more about Associations and the evils that grow out of their assumed authority.—W. M. M.

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#### LOOKING AT THINGS NOT SEEN.—2 COR. IV.

When Elisha lived at Dothan, the king of Syria sent a great host there and surrounded the city by night to capture Elisha, because he had informed the king of Israel more than once of the king of Syria's evil designs against him. When Elisha's servant or minister arose early the next morning and went forth and saw the king of Syria's host, he cried out in fear to Elisha, "Alas, my master, how shall we do!" and Elisha answered, "Fear not, for they that be with us are more than they that be with them," and he prayed and said, "Lord, I pray thee open his eyes that he may see," and the Lord opened the young man's eyes, and he saw,

“and behold the mountain was full of horses and chariots of fire round about Elisha.”

It was thus he looked upon things unseen; things that the natural man could not see. They were things that could only be seen by faith; and things that when seen, fears were cast out. Faith is a wonderful power, but it of itself creates nothing and provides nothing; but by it we are enabled to see what God has provided as the prophet's servant saw what God had provided, saw the chariots and horses round about Elisha. They were there before the prophet's minister saw them; if they had not been there, opening his eyes would not have put them there. But an unregenerate man, or a man just as he is by nature, could not have seen them, because the natural man receiveth not the things of the Spirit, they are foolishness to him, neither can he know them because they are spiritually discerned; therefore, the unseen things, or the things of faith, are things that he cannot see.

When a Christian's eyes, even, are closed, in a spiritual sense, he can only see natural things, things that can be seen without faith. I speak of religious things, for there is a letter religion that has a letter faith, a letter experience, and in fact is like the true religion in all things; as much so as Hagar's conception and travail were in the flesh like Sarah's; but one is of the flesh while the other is of the Spirit.

I can see the things of the flesh, and for the most part only the things of the flesh, or the chariots and horses of the king of Syria, and they surround me and cut off all hope, so that I am made to cry like the prophet's servant, “Alas, Master, how shall I do!” But if God opens my eyes, and I see the things unseen, then I have the power of faith, and can say, “With thee is power and might, so that none can withstand thee.” And though there be a struggle, the power of the Lord is on my side. I can do all things by my God that strengtheneth me. To be continued. I am too feeble to write at length.—R.

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A singular action of a sanctified Christian is to seek the public good of others above the private good of himself.

## ALL CHRISTIANS ARE APPRECIATED ACCORDING TO THEIR GOSPEL WORTH.

A sister writing in one of our papers, quotes an aged Elder as saying, "I appreciate Christians according to their gospel worth." This sentence deserves more than a passing thought. The gospel worth of Christians to the church must be estimated by the gracious gifts of the Spirit, and by their orderly walk, and upright deportment. The worth and usefulness of some Christians is much hindered by improper conduct in walking disorderly. It is true that the gracious gifts of the Spirit are not bestowed in the same degree to all alike. All have gifts for usefulness in the place they should fill. But the foot is not the hand, nor the hand the foot. One cannot in truth say to the other, "I have no need of thee." The sister to whom we refer above is right in saying this rule harmonizes with the Scriptures, and that it is not a sin for Christians to love and appreciate the company of faithful gospel ministers who bear in their body the marks of the Lord Jesus. Appreciate them for the treasure that is in the earthen vessel and for the sake of Him who hath given it. We should never thank the poor earthen vessel for the excellency and power of gospel preaching, but should feel bound always to thank God, who has been pleased to use these earthen vessels as servants to the church for Jesus' sake. They should, therefore, be respected and honored as the word directs, and cared for most tenderly as servants, but not as masters or lords over God's heritage. A servant and his work are honorable according to the honor of the authority by which he is sent. And though gospel preachers, as men, are nothing but servants and earthen vessels, God has honored them and put them to an honorable use in his church to feed his flock and take the oversight thereof, not for filthy lucre, but of a ready mind—a mind made ready by the spirit and grace of God. We should ever be aware that even the most faithful gospel preachers are but men, and that it is not impossible to puff them up by flatteries, or spoil their usefulness by attempting to give that honor and praise to them that is due to God alone. The earthen vessel must be kept free from spots and blemishes of character in every-day life. It

is honorable, not because of its own merit, or its own nature, but because of the use the Lord has been pleased to make of it.

But before closing this article, there is a text bearing upon this subject to which I wish to call attention. It reads as follows: "Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn."—1 Tim. v. 17, 18.

Now, with regard to this text last quoted, we notice that *double* honor is due to Elders who rule well, and especially to those who labor in word and doctrine. Those Elders who do not rule well, or who do not labor in word or doctrine for the benefit and instruction of the church, have no claim whatever to be honored with either single or double honors. The special "point of honor" to which reference is made, when it is commanded to "Honor widows that are widows indeed," is for the church to give them a temporal support. Their real gospel worth to the church and to the cause of Christianity, is to be estimated and appreciated by such marks of Christian character as are set forth in 1 Tim. v.—desolate, trusting in God, continuing in supplications and prayer, "having brought up children, lodged strangers, washed the Saints' feet, relieved the afflicted, and *diligently followed every good work.*" Possibly there are but few could bear this test by which they would be counted worthy of the one single honor of temporal support by the liberality of the church.

Now, with regard to the Elders who are to have *double* honor, the connection in which it is presented to us, shows that it is honor of the same kind as that bestowed upon the widow indeed. The only difference is that these faithful Elders are to have it bestowed on them in a double degree, because they are counted of the Lord, and should be so appreciated by the Lord's people as worthy of double honor. This is the word of the Lord, and this is the rule by which contributions in temporal things are to be made. I say temporal things, for I am confident that this is the "honor" referred to by the apostle when he says these faithful Elders are worthy a double portion of it, or double honor; for he immediately goes on to say, "For the Scripture saith,

Thou shalt not muzzle the ox that treadeth out the corn." When this is not done—the faithful ox is not muzzled—the double honor is given them. They have filled their place, ruled well according to the word of the Lord; they have labored in word and doctrine for the good of the church, and now it is but reasonable and scripturally right to count them worthy of double honor, especially when old, feeble and superannuated. They are to have double the same kind of honor that is bestowed upon the poor, aged and desolate widows who have "diligently followed every good work." If all are to be appreciated according to their gospel worth, then surely these Elders are to be cared for and counted by the church as worthy of double honor. Have our Primitive Baptist Deacons and churches carefully considered these things from a Scriptural standpoint?

W. M. M.

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### EXTRACTS.

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I wish to say that I have received more instruction from Bro. Hassell's letters in the MESSENGER than from anything I have ever seen in *any* paper, and I hope and hereby request Bro. S., or the editors, to have those letters printed in pamphlet form, for the good of the cause, and especially for the benefit of Old Baptist ministers, and let them be sold, and scattered, and preserved among our brethren. Who will *second* this motion and request? I believe these letters sound, timely, and to the point, and if they were printed in one book, read, studied, and considered with a careful and prayerful reading of their Bible references, it would do much in knocking those ultra isms, extreme views, and unscriptural tenets from the Old Baptist ranks.

Maryville, Tenn.

JOHN B. J. BRICKEY.

FORSYTH, GA.—*Dear Bro. Respass:* (If I am worthy to claim your relationship). I have been watching and waiting for some time for an opportunity of writing a few lines. My motive in writing is to let you and all the readers know how much I esteem your valuable work, THE GOSPEL MESSENGER, and what comfort and consolation I have enjoyed by hearing from the brethren and sisters scattered abroad, whom I have never seen, and shall never see in this life, yet they feel near and dear to me, since I have read their writing and been made to rejoice. I have often thought I could not spare the money to pay for the paper, but since I have been so much consoled by reading them, I have concluded to take the paper as long as I live. I can pay for it, because it is the

best company I have when I am wearied with earthly things and hardly know what to do, and then is the time I want the paper to come, so I can employ my mind in reading something that I delight so much in, and know when it comes it will be laden with good news. I do hope, dear brother, you will continue its circulation, and go on with your good work. If I could write like some, I would spend a good portion of my time in writing, but I am a poor writer, and if a sister at all, am one of the feeblest of the flock. I heard a preacher say the Lord would hear the groans and cries of the weakest sister just as quick as he would the ablest minister, and I thought that was worth more than all the money I had ever paid out for the paper; and while I am writing, my mind runs back to a certain time when I was convicted, if I ever was, when I had lost all the pleasures of the world and tried to find some sweet spot to pray, or try to pray, as there was nothing on my mind but to ask God to relieve me of all my trouble; then after I had gone on in that way some time, my troubles grew worse and worse, and I came to the conclusion I would never try to pray again, and I then thought it was one of the greatest sins I had ever committed, to offer such prayers to God. I then concluded I never would try to pray, but the very breathings of my soul were, "Lord, make me willing to die." I was sure my time was near, and all I wanted was to be willing to die. I went on in this way for some time, when it was the pleasure of the Lord at an unexpected time, and in an unexpected way, to reveal himself to me as being the Way, the Truth, and the Life, and then my groans were turned to praise. How can we refuse to love and serve such a God as that? who took my feet out of the miry clay and set them on the Rock of Ages, and put a new song in my mouth. No eye hath seen, no ear hath heard, nor sense nor reason known what joy the Father hath prepared for those that love his Son; no principalities, nor powers, nor height, nor depth, nor things present, nor things to come, can separate us from the love of God. I know my desire is to live near my Saviour, but so many things rise up that my way seems almost hedged up, and causes me to have doubts and fears. Remember me in your prayers, a poor, unworthy sister; if one at all, the least of all.

E. F. DAVIS.

STOWERS, KY., Aug. 28 1894 — *Dear Readers of the Messenger:* I feel like talking to you about something experimentally: Sister Sarah (Babe) Baird, a member of my church, said in a conversation with me last fall, that if she really worshiped God, it was in the belief and admiration of the doctrine as taught in the Scriptures, and set forth by the ministers of God. Her remarks made an impression on my mind, and has done me good by way of encouragement.

It was my happy privilege to attend the Red River Association, near Russellville, Ky., a few weeks ago, and surely God's precious

Saints sat together in heavenly places there, I may say, each day. How sweet it is to listen to the precious truths of the gospel. On Sunday that precious gift to the church, Eld. J. M. Perkins, of Mayfield, Ky., talked on the atonement. I do wish I could give some idea to you of how good, how grand, how sublime, how precious it was to sit under such precious truths as came from his lips. Were we not sitting together in heavenly places? Were we not worshipping God? Members, no doubt, for a time did not know whether they were "in the body or out of the body." Oh, blessed privilege; happy, happy Saints! My dear brethren, I know you have been at such places, have heard similar truths, and know something of how sweet it is, is why I write you thus. I could say, "Jesus, lover of my soul." I could say with the understanding,

"Come thout foun of every blessing,  
Tune my heart to sing thy praise."

I could say "Amazing grace;" I felt in my soul to praise the Lord for his wonderful goodness to the children of men.

"Children of the Heavenly King,  
While ye journey sweetly sing,  
Sing your Saviour's worthy praise,  
Glorious in His works and ways."

With love,

J. W. STOWERS.

May God bless you, Brethren Mitchell and Respass, with peace in believing. Publish above, if worth reading.

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DEAR BROTHERS AND SISTERS IN CHRIST: By some way, though cast down in the low valley of sorrow, my heart is this morning led to the people of a kind and merciful God. It seems as though my pen will fail to write what my heart wishes to speak.

I have just received my last MESSENGER, and while reading those precious letters, my mind seemed to forget earth and my time sorrows, and oh, what joy and comfort. Every line seems to fill my soul with praise to the Great Giver of all good gifts. May I ever be thankful to my heavenly Father that he has enabled his dear children, through his love, to write so many comforting words to his humble poor. The letter of Bro. Chick seems to reach my case, and I do humbly ask this dear brother to remember me in his prayers, for I am often doubting whether I am a child of God or no. There is one thing I know, in all my sorrows, in all my afflictions, he is the one desire of my heart, though I feel not worthy for the eyes of the Holy One to look upon me. In all my distress I find my soul panting after this Living God, thirsting for those living streams, crying grace, give us grace sufficient for my day and trial. Though he has promised to give his children grace sufficient for every trial, I feel that my trust is not sufficient or I would not get so cast down here. I am made to

doubt, and often to ask, do I love the Lord or no; am I his or am I not?

If I love, why am I thus,  
 Why this dull and lifeless frame?  
 Hardly, sure, could they be worse,  
 Who have never heard thy name.

The precious book, for I look for it as I would some kind friend. I often arise from my bed after retiring, when the MESSENGER comes, and sit up and feast on the good news it brings, while my children are sleeping; often asking God that when he comes for them they may not be sleeping, but watching and waiting. Some times I feel like I am waiting, only waiting, hoping I am watching for the hour when I shall be done with time. For freed from this sinful body, dear brother, it will be a happy exchange, free from sin, to be with Jesus. It is strange that God's people will leave the house of bread to live on the husks. May God show each of us, his erring children, their duty; for I believe that God's children are liable to go or be led astray. Let us pray for those lambs, that they may be taken out of the hands of the enemy, that they may be brought back to the house of God, where there is plenty. I crave an interest in your prayers for myself. Remember my dear children, for my desire is that they, with yours, may be brought to a knowledge of the truth as it were in Christ Jesus our Lord. Your unworthy sister, if one at all,

MARY T. MONCRIEF.

CLYDETON, TENN., Sept. 16, 1894.—*Highly Esteemed Editor:* I have often thought I would tell you of the comfort THE GOSPEL MESSENGER has been to us, and how we appreciate your kindness in continuing it to us. I was much pleased with your picture, and with the pictures of the other editors. Your experience was a feast to me; it cheered my mind and drew my soul near to you in love and union. I am one that needs much comfort; it appears to me without much teaching I would faint by the way. When I am full of peace and love I then am satisfied; my faith is strengthened and darkness is dispersed. I then love the church of God. I then believe it is through love and mercy that we live, move and have a being, and through love and mercy that we are heirs of a rich inheritance that is undefiled and fades not away. But alas the tempting spirit presents itself in different manners, tempting me to deny my faith and seek after pride and things pertaining to this life, and I find myself yielding to many sinful thoughts which cause darkness to close in and light and understanding to give way, and then I have nowhere else to go but to that source from whence all good blessings flow; and before that sacred throne in shame, I often bow and confess my faults, because I had denied my faith and proved by works that I trusted in an arm of flesh more than in my God, and how pitiful, good, and kind that loved one is.

In all my infirmities surely love and mercy have spared me; I reflect, and when a little child, and all until the present time, and all the way I see that love and kindness have led me, and through that source love and union flows out to the church of Christ. And many writers of the GOSPEL MESSENGER through that source have fed my hungry soul; and I'll speak of Editors Mitchell, Chick and yourself are as a tree yielding its fruit monthly; and the fruit is rich and highly flavored of the Lord. I was sorry to hear of your sickness, and I hope it will please the Lord to restore you to health, and may you be strengthened in your declining days, and may it be with you until death as it was with the apostle; it was better for him to depart and be with Christ, but it was better for the brethren that he should remain, because he was a father to them; he taught and cared for them, he endured persecution and afflictions for their sakes, he was a good shepherd that cared for the flock not by constraint, but willingly, he fed the church of God; surely all ministers of the gospel ought to be devoted to their sacred calling; I know their trials and afflictions are many more than some think they can endure, but when one is ordained to his Lord and Master they are strengthened in faith and given grace to bear them up in all their trials.

Elder Respass, your face I perhaps will never see, but believing you are one that is able to bear with the weak, I take courage to send these lines because I have long felt that it was a debt I owed to many writers of the MESSENGER, but seeing my imperfections I have resisted the impression until I can't express the warm affections I have for them; for darkness and heaviness of mind have filled my thoughts, so if these lines appear in the MESSENGER I can't expect them to comfort any, but just let them know that their teaching has been precious to me and to many others around us. My husband is attending the West Tennessee Association to which we belong. Remember us at a throne of grace.

ISABEL ROBBS.

#### UPATOIE ASSOCIATION.

The Fifty-eighth Annual Session of the Upatoie Association adjourned on the 6th day of September. This meeting was one of the best in every way it was ever the privilege of the writer to attend, not only of this, but any other association.

Eld. P. D. Gold, of North Carolina, preached the introductory sermon, and its completeness and power seemed to foreshadow the glorious sermons that were to follow on to the end of the meeting.

There were sixteen ordained elders from sister associations present, to wit: P. D. Gold and J. H. Draugh, of North Carolina; Lee Hanks, J. S. Baxley, W. Lively, H. G. Redd, J. T. Satterwhite, J. W. Parker, — Pierson, of Alabama; M. F. Stubbs, P. G. McDonald, S. T. Bentley, W. A. Patterson, T. J. Bozeman, Rufus Jennings, — Garrett, of Georgia, and a young brother, Brown, from the Western.

The regret of all was, and is, in the fact we could not preach all at the stand, and leaving out some of our ablest gifts. The idea of the committee was to make certain of hearing those coming from the greatest distance, and preaching to those living near by at places in the neighbor-

hood, where they met good and appreciative congregations, whose name and places of preaching will appear in the minutes of the Association.

From the Olive Association we had a splendid correspondence, headed by their gifted and devoted moderator, Eld. J. S. Baxley, who the people was (under the idea of the committee as before stated), deprived of the privilege of hearing at the stand, as he and the able ministers who came with him from the Olive, live just across the river in Alabama. The congregation had, therefore, to content themselves with seeking an opportunity to hear them and many others equally gifted, who were thus crowded out from preaching at the stand, at appointments in the neighborhood.

The verdict is, it was a glorious meeting. The preachers had the spirit of preaching, and the people the spirit of hearing.

The next session will be held near Butler, Taylor county, Georgia.

H. BUSSEY.

There are several obituaries and communications crowded out of this issue, which will appear next month —PRINTER.

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## OBITUARIES.

### EPHRAIM H. BIGGS.

EPHRAIM H. BIGGS, son of John A. and Louisa (nee Woodward) Biggs, was born near Brackentown, Sumner county, Tenn., August 25, 1878, and died March 28, 1894, aged 15 years, 7 months and 3 days.

Three days before his death he called his father, stepmother, brothers and sisters to his bedside, and told them he was going to die, and bid them farewell, and requested them to meet him in heaven. He also requested his relatives and friends to sing, "Going Home Tomorrow."

On the third Sunday in July the writer, with Eld. John Croy, attended his funeral at Friendship, Sumner county, Tennessee, in the presence of a large and, apparently, appreciative audience, when his associates sung, with much effect, his favorite song.

Since his death his father has united with the church at Friendship.

Weep not for Ephraim, dear brothers and sisters, but pray that Christ Jesus may prepare you to meet him in glory.

*Reddick, Tenn., August 22, 1894.*

J. W. REDDICK.

### MRS. ONEY STONE.

ONEY STONE, born March, 1803, united with the Primitive Baptist Church at New Salem, Putnam county, Ga., 1828, baptized by Eld. James Henderson, died June 28, 1894, at the advanced age of eighty-nine years. Sister Stone was an extraordinary woman. Endowed with a powerful constitution and wonderful intellectual power, which placed her in the front rank for intelligence and industry. She had some very sore trials of her faith in her early experience as a disciple of Jesus.

Her husband was bitterly opposed to her uniting with the Church, and threatened a separation if she did, which caused her many days and nights of sorrow. She finally decided to obey her Master and risk the separation, which she did at the time above stated, and a separation was the result. Such pungent grief followed—was enough to have caused her to renounce her church connection, but she remained firm in her convictions of right, and her husband soon returned, and they remained together until his death, which took place several years ago.

Another incident in her life I desire to state here. Before she felt any concern for her future welfare, she in company with some other young

people, attended a Primitive Baptist Communion for the express purpose of making sport of the old brethren and sisters while they were engaged in washing each other's feet. While looking on she became powerfully convicted as a sinner. She saw the line clearly drawn between the saint and the sinner, and she was entirely cut off and doomed to utter destruction. We see demonstrated in her life the power of faith and the wonderful work of God in the salvation of sinners.

Sister Stone was deprived of attending primitive preaching for a number of years. And in her lonely condition, and having such a desire to hear the Gospel, she wrote an article in the *Primitive Pathway* stating her lonely condition, which attracted the attention of some brethren (the writer being one.) Meetings were held near her house, and a church was soon constituted, and I think she was the happiest person I ever saw. But the dear old sister was deprived in her last days of attending her meetings, owing to affliction and mental failure. She had great trial of her faith in this life—but the battle is over, and she fought a good fight, she kept the faith. She has finished her course, and surely she is now wearing the crown of the redeemed.

I have given the incidents in her life as near as I could, as she related them to me several years ago. God has said that He will never forsake His children in time of trouble, and we see his word demonstrated in the case of our departed sister. When the trials and conflicts of this life are over, I hope to meet all the redeemed in heaven, and I feel sure Sister Stone is among the number. May God bless her children, and may they be prepared to meet their mother in glory.

WM. R. AVERY.

Send six copies containing this notice, to J. M. Hesten, Level Road, Randolph county, Ala. Paid, 60 cents.

W. R. A.

#### FLORRIE O. ALEXANDER,

Youngest daughter of B. F. and Alice J. Alexander, was born November 9, 1892, and died at her home near Sparks, Ga., March 18, 1894, aged one year four months and nine days. She was taken sick the 5th of March with pneumonia and lived two weeks. Her suffering was great, yet she knew everybody and all that transpired around her. Everything that human hands could do was done, but to no avail, her little soul was called "up higher." Though young in years she was the brightest, most sensible child I ever knew. She spent a great deal of her short life at her grand parents (my humble home.) She loved to go to Grandpa's. She was the idol of her home, also of her grandparents. Her death was a heavy blow, it seemed that all the sunshine, all the beauty had gone from the two homes forever. O! how we miss her sunny laugh, her baby prattle, her little footsteps. Many of her sweet and sensible words do we remember and cherish yet. Truly did I love her, and I know I was loved in return. I had been with and nursed her from infancy. In her last illness she often called for me. Oh! the agony I suffered, for I was sick, real low myself; in vain I did plead to be carried to her ere death stilled the little form. I saw her sweet face no more until the violet eyes were closed in death, the rosebud mouth smiling, the tiny hands folded in peace. Kind loving hands brought her little form cold in death to my bed side for me to look the last time upon the little face I loved so well. I ask the prayers of God's people in our sad bereavement, especially for the humble writer, who is yet confined to her bed, and has been ever since February. May we be reconciled to God's will, who does all things well.

Her Aunt, FANNIE SHUMAN.  
Sparks, Ga.

## MRS. FANNIE LISLE.

My dear sister, MRS. FANNIE LISLE, died at the home of her daughter Mrs. S. Adair, in Jack county, Tex., June 27, 1894. Her disease was bronchitis and inflammation of the stomach; she had a severe spell of lagrippe last October and never recovered from it. She was confined to her bed but a short time; said so often during her illness that she was willing to die when it was the Lord's will to take her. She was sixty-five years seven months and fifteen days old, and the third daughter of J. T. and Elizabeth Brooks (deceased). She leaves only two sisters, Mrs. R. C. Germany and myself. She had five children and about thirty grand children, two sons and three daughters, all married and all live in Texas. She loved to read the *Messenger*, said it was the only preaching she heard after she moved to Texas; said no one knew how to appreciate the *Messenger* except those that could hear no preaching; she was a model woman in many respects; she was kind hearted and always willing to help the poor; her doors were ever open to all, especially the Primitive Baptists; she believed in salvation by grace alone; she was a Primitive Baptist in every sense of the word I think. How we miss her sweet face and kind words, but we sorrow not as those who have no hope, for we believe our loss is her gain. May God in mercy sanctify this sad bereavement to the good of our never-dying souls; may her children and grandchildren so live that they may meet her on that bright shore where all tears are wiped away and no parting ever come is the prayer of her bereaved sister.

If God saw fit those ties to sever,  
Why should it grieve us so,  
She is not gone forever,  
Only gone before.

MARY J. BURTON.

## MRS. P. F. CLIETT.

MRS. P. F. CLIETT, consort of Eld. J. W. H. Cliett, was born April 25, 1821. Joined the Primitive Baptist church at Mount Hickory, Chambers county, Ala., and was baptized by Eld. John M. Duke in 1842. Married to Eld. J. W. H. Cliett, December 14, 1843. Died August 30, 1894. Sister Cliett lived a devoted Christian for fifty-one years; there never having been aught against her in the church during all these long years. Sister Cliett, was not only devoted to her church, but she was much devoted to her husband and children. During Eld. Cliett's long ministerial life of over forty years, she was, indeed, a helpmeet—a minister's wife, indeed. Her life was a living example of the faith and patience of a saint of God. In all her suffering and affliction, for a number of years, she was never heard to complain at her lot; believing that God, in whose hands are the issues of life and death, was too wise to err, but doeth all things well. Sister Cliett remained strong in the faith she so long professed, and died in full triumph—having gained the victory through our Lord Jesus Christ. The writer was intimately acquainted with her, and I do not think I ever knew a woman more devoted to her Master's cause than she was. She was, indeed, a mother in Israel. I having served the church of her membership during the first years of my ministry, she was ever ready to advise and encourage me as she would her own child. But she is gone; and, indeed, a mother in Israel has fallen. After a funeral discourse by the writer (from Romans, 5th chapter, 8th, 9th, and 10th verses), she was laid neatly away in the cemetery at Zion's Rest, the church of her membership, surrounded by many weeping friends and relatives. She leaves several children and an aged husband bowed in grief. And may God bless her children and husband. May grace be given them to sustain them in this, their great loss, feeling sure that it is her eternal gain.

Stroud, Ala.,

W. R. AVERY.



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# A BAD CASE OF HEART DISEASE

This Case is one that Baffled the Skill of the Most Eminent Physicians.

Mr. David R. Bradley, of Mount Vernon, Posey Co., Indiana, Says:

"I have had heart trouble for the last 24 years. I was attended by some of the best physicians, in the State who could not even relieve me. The cutting pain in my heart was almost more than I could stand. I could not lie in bed at all, but had to sit up in a rocker and catch a nap now and then. Not only that, but the least exertion or excitement would start my heart beating so hard that it would make the sweat roll off my face in streams, and I would be so weak that I would sink right down and tremble, as if some awful and dreadful thing were about to overtake me. Sometimes my heart would



MR. DAVID R. BRADLEY.

act as if it would stop beating altogether, then a kind of a dizziness would take place. My brain felt as if it would burst, and I felt like I was going to fall over dead. What an awful feeling! And like many others, I was reading your advertisement in our paper, and sent and got some of your valuable remedy and commenced taking it, and the fourth night I laid down and slept like a log, something I had not done for 24 years before, and after taking six boxes of your 4 B. B. B. B. I consider myself cured of that dreadful disease, Heart disease."

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or if by mail, the money must accompany the order. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county and Territory in the United States. Call on or address H. C. BRAGG, or 4 B. B. B. B. Co., Connersville, Ind. Eld. CHAS M. REED, General Agent, Bank Block, corner Fifth street and Central avenue, Connersville, Ind.

# SOMETHING

Of Great Feminine Interest and Value

Do Women Learn Anything from  
they Read?

Our correspondent, Mrs. R. A. Millikin, Runnels, Runnels Co., Texas, writes concerning herself, as follows. She says:

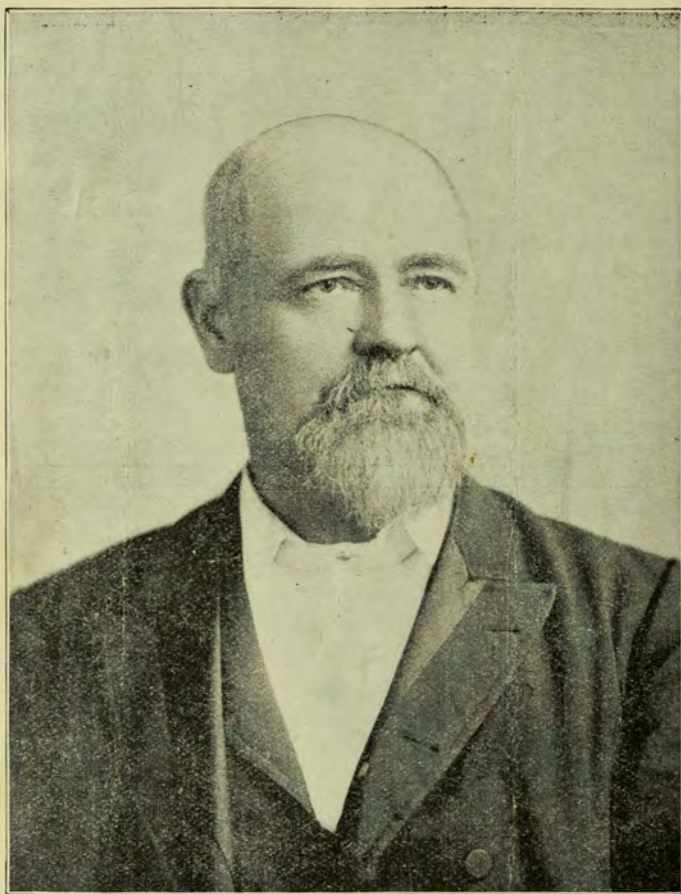
"I have suffered for the last five years heart trouble and nervousness. I am now using the third box of 4 B. B. B. B. and am greatly relieved. I do not have those smothering spells any more or palpitation of the heart since I began the use of 4 B's. They are



MRS. K. A. MILLIKIN.

a great remedy for indigestion. Before using your medicine I had to be very careful of my diet, but now I eat anything I want. I have also suffered very much with my back, and now my back is strong and never aches. I have recommended the 4 B's to all my friends as the best remedy for all complaints resulting from a diseased condition of the nervous system.





**ELD. WILDE C. CLEVELAND, OF CULLODEN, GEORGIA,**

Was educated at the University of Georgia, practiced law several years, served in the Civil War as Colonel, and finally gave up all to preach the gospel. And he has been remarkably successful as the Pastor of churches. His churches have prospered wonderfully, several being very large. He is a man of a very high order of ability.

# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 12. BUTLER, GA., DECEMBER, 1894. Vol. 16.

BRETHREN EDITORS: Many of those brethren who write for publication discuss the various points of doctrine, and maintain and defend their points with much energy and zeal. I am not going to offer a word of objection to this, although with me it has not appeared to be of as much importance to believe the truth as to walk in the truth. My mind has dwelt much on the *order* to be observed in a gospel church. The well-being and prosperity of a gospel church, it seems to me, depends much on gospel order in all things being strictly observed and maintained. I shall only speak of one point at this time. The subject of *ordinations* has been called up sometimes to talk over among us, and some suggestions from Scripture teaching, and from my own observation and experience, I will present for your consideration. The Scriptures speak particularly of the ordination of Bishops and Elders, but nowhere, that I know, of ordaining *Deacons*. I notice in some of our Baptist papers, a published account of such ordinations in some churches, but it is certain that it is not the uniform practice of the churches, and I think not anything like a general practice. I have never yet witnessed such an observance; our deacons are appointed as all other officers of the church are. If gospel rule requires that they should be ordained, we ought all to observe it, but if it does not, we involve ourselves in more or less confusion by some churches observing an order that others do not, and believed to be without Scripture warrant.

It is of the ministry, however, that I designed to speak. It is well to be understood that no process of ordination will impart gifts, neither will it impart any of those qualifications that are essential to insure the measure of usefulness to be desired. It

takes time and opportunity for gifts to fully develop themselves; and while it is important that a man be possessed of gifts to edification and instruction, this is not all that is necessary to be taken into account. Indeed, it would seem that it is secondary in importance to some other things, as he places "apt to teach" down quite at the bottom of his list. Those things to which the apostle calls our attention, and names so distinctly, we might suppose would always be heeded. He says these things *must be*, and that they *must be proved*. Yet, strange to say, I believe they have quite generally been disregarded; not even inquiries made in regard to them. If a man shows some ability in preaching, nothing further seems to be thought of other than the doctrine that he advocates. If he speaks well, and is sound, he will do.

The apostle says that some men's sins (their failings, I suppose,) are open beforehand, going before to judgment (and so also are their virtues I presume), and in some cases they follow after. Where failings and defects come to light afterward, the action of the brethren could not be censured; and even the pen of inspiration fails to find or point out any remedy for this. But where there is serious lack of important qualifications, and no attention has been given them to look them up, or make inquiry in regard to them, brethren constituting the council have a serious responsibility resting upon them, and are certainly censurable. It would seem that there ought to be some way to undo any hasty and erroneous action in this line, but as far as I know, brethren have found no remedy. You and I have lived long enough to see the damage to the cause and to the peace and prosperity of the churches that has resulted from hasty and inconsiderate action in ordinations. I have known a number of men of considerable ability, and that were entirely acceptable in the pulpit, whose unbecoming deportment without, and vain conversation, and rough and foolish jesting followed their preaching like a blight and blasting mildew, destroying all good effects of the word, and instead thereof leaving the traces of a killing frost. I did not intend now to speak particularly of all the qualifications named, as being of good report of them that are without, and ruling well his own household, having his children in

subjection with all gravity, showing a care for the welfare and comfort of his own family by industry and economy, yet not greedy of filthy lucre, but given to hospitality; sober, just, holy, temperate, etc.

Some other questions were upon my mind to discuss at this time. It is pretty certain that numbers of men have gone through the ceremony that has been called ordination that were never called of God to the work. A serious injury has been done the persons in such cases, as well as to the cause. Taking them out of a place where they might have been profitable, to put them in a position that they were never designed for, and are incapable of filling, their comfort, as well as usefulness, is seriously impaired, if not destroyed. I have no doubt but there is as a general thing among the best gifts, a sort of desire or ambition to full recognition as by ordination, and also to some considerable extent to be called to the pastoral charge of some church. It is no evidence of qualification for the office of a Bishop that a man desires the office. It appear to me rather the contrary, as all those who will have a proper care for the church necessarily feel the weight of responsibility that rests upon them, and are ready to cry out, "Who is sufficient for these things?" It is not always the most distinguished preachers who have been good pastors. The apostle makes a distinction, naming several important gifts first, while that of pastor is quite down in the list. I do not know why this should have been so, as so much seems to depend in regard to the health and prosperity of a church upon the pastor. I cannot tell, from hearing a man preach, whether he would be a good pastor or no, but I think I can tell when I see the condition a church is in, what kind of a pastoral care and service they have, even if I do not know the man. Some good, careful pastors have not been distinguished as preachers, yet the churches under their care have enjoyed spiritual health and prosperity. Some quite able preachers have shown an utter lack of even interest in the great and important work of the pastoral office. In regard to these different gifts and the work assigned them, and their qualifications for that particular work, so far there is nothing wrong and no harm or disorder will be likely to grow out of it, if the gifts are all assigned their proper place, and are

satisfied with the action of their brethren. The brethren are the authorized and proper judges, and the marks are so clear that unanimity may generally be expected in their action. The Book says, "A man's gift maketh room for him." I do not like to see a man exercised about making room for his gift. Evangelists are named in the apostle's list of gifts; but no man should take this honor or claim to himself, any more than that of pastor, or any other of the gifts. The church is mistress, and all these gifts belong to her, and of course are subject to her authority and direction. Arrangements for appointments, or visits of distant preachers should always proceed from the churches. There has not been that attention to the order to be observed in calling councils that its importance demands. How many ministers should be called, and what their character and standing should be, and how many churches should be represented, and how many brethren should be present to sit in the council? are questions altogether loose and unsettled. If we would have good and satisfactory work done, we must have experienced and competent workmen.

I have encountered a sentiment that has prevailed to a limited extent, that no church should call for the ordination of any man unless they are willing to have him for their pastor. If this is correct, much that I have been saying must be wrong. Many of our good preachers were ordained in churches where they already had pastors; but whether they had pastors or no, I do not suppose it entered the minds of any of them that the ordination would make the one ordained their pastor. This idea would at once shut out all other gifts, of which the apostle names several, from recognition. The Spirit said, "Separate me Barnabas and Saul unto the work whereunto I have called them." It is not necessary that we should know beforehand just what work the Spirit has in store, or where is the field of future labor. They laid their hands on them and sent them away.

In the multitude of counsellors there is safety; that is, I suppose, if they are competent to give good counsel. If there was a regular order of proceeding established among us, some of the proceedings that tend to disorder and mischief might be set at nought. Men

who claim to having been ordained, and who cannot preach, do not seem to have good judgment with regard to others; so they go on and ordain others who are as deficient in gifts as themselves. So the evil, like all other evils, is spread abroad. It is certainly desirable that subjects of so much importance to the churches should be so well understood as to produce harmony of action; and that irregular and disorderly action should be promptly discarded and set at nought. All action looking to an ordination or the calling of a council should be by the church where the member proposed for ordination belongs, as it is that church that ordains, with the advice and assistance of others who have been called together for that purpose.

The above is respectfully submitted.

*State Road, Del.*

E. RITTENHOUSE.

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#### CHURCHES vs. ASSOCIATIONS.

DEAR BRETHREN: There seems to be considerable tangle in the exercise of church and associational prerogative, that is, there is authority exercised by the associations and conceded by the churches that is unauthorized by the Scriptures. A little reflection as to whence the church derived its life and authority, and whence the association derived *its* life and authority, will make the matter quite plain. The Church of Christ is composed of the children of Adam—born in sin, but as related to God, “Chosen out of the world,” “Born not of corruptible seed,” “The body of Christ and members in particular.” Because of this relationship to Christ, they are called Christians. These Christians are organized into churches, approved by the Holy Ghost on the day of Pentecost, and while there are many of these churches, they are referred to in Scripture as “One body,” “The temple of God,” “The kingdom of God,” etc. These churches are constituted on certain fundamental principles; each member having been scripturally baptized, implying repentance and faith in Christ, they are constituted into a body or bodies, upon the doctrine of the apostles, having fellowship for and with one another. To these churches the apostles wrote, admonishing them to steadfastness in the faith and to walk worthy of their high vocation. These churches with the Holy Ghost as an inward monitor, and the Scriptures as an outward guide, have a broad, undefined line of discretion left to them as to the management of church affairs, such as how constituted, how many officers, how they are appointed, how often they meet, how often they commune, how receive members, how exclude them, etc.; provided, always, that they do not antagonize the Scriptures,

which is the only rule of their faith and practice. They also have left to their own discretion, how they will correspond with one another, or whether at all. They may, if they choose, correspond through Union Meetings, General Meetings, Associations, etc., which can regulate their own conduct during their sessions, and nothing more. They may appoint the time and place of their next meeting, and yet it is all in the hands of the churches whether they ever meet again or not, for they can only meet according to special church appointment. This briefly shows that all divine authority affecting, or governing the churches, is in themselves as derived from the Scriptures. The members of these churches, being both children of God and children of the flesh—both carnal and spiritual—they can live after the flesh or after the spirit, hence the many scriptural admonitions to obedience. Being composed of such membership, the body or church can do wrong or can do right; may be moved by the Spirit of Christ, or actuated by the carnal mind; hence it is good for churches as well as members, to watch one another in love and patience, admonishing one another to faithfulness in the church. But we have no scriptural evidence that any church was ever deposed of her official legality for disobedience. Note the churches in Asta; some had left their first love, some had Balaamites and teachers of hateful doctrine, some had a name to live and were dead, etc; but instead of being unchurched, they were kindly admonished to “repent,” “Be watchful and strengthen the things which remain.” The church at Corinth was “carnal, and walked as man,” because there were among them “envyings, and strife, and divisions,” yet the apostle addressed them as “the church of God.” And we might go on and on to prove that mere errors or faults in a church do not impair its official standing. But if a church shall depart from the fundamental principles on which she was constituted or came into organic life, to wit: Scriptural baptism, fellowship with the apostolic doctrine, etc., she forfeits her legality as a church; yet, the sister churches, who are her equals, and gave her official or organic standing, must now witness her departure and refusal to be reconciled, and officially pronounce her no more a gospel church. Thus the same organic authority which gave her official standing upon certain principles, has now, for a departure therefrom, deposed her.

Now, what is an Association? It is a medium through which the churches agree to correspond for mutual comfort and brotherly acquaintance, and can only sit by special appointment by the churches *for each session*, or it would never meet again. Surely, then, it is wild presumption to assume that the action of such a creature could at all impair the standing of a church.

Now see how far they have gone into usurpation: Some trouble gets up in one or more of the churches, and instead of referring the matter to the sister churches, it is carried to the Association. One half of the body know nothing about it, only from biased re-

port; they quarrel over it awhile, and the Association divides. A line of non-fellowship is now drawn between the churches—huge work indeed, for this creature of a day to bind the body of Christ with cords of non-fellowship for sister members of the same body, between whom there has never been a jar nor a question. And yet just such work has become common among us. But this is not all; this Association is now a factionated body, and all the churches partake of it, and are all considered unclean; the churches of sister Associations must now “hands off,” not cross the “dead-line,” “Don’t commune across the line;” “No correspondence;” “Their letters of dismission not good;” “Baptisms questionable,” etc. All this death and destruction among churches without one particle of gospel discipline Surely unbridled tradition knows no stopping place.

Full well I remember a protracted discussion I once had with Eld. John Rowe on associational prerogative, in *Zion’s Land Mark*, but developments since have proven but too clearly that he was right and I was wrong; and many Baptists who agreed with me then, are as thoroughly convinced as I am; and it does my soul good to see the returning wave bringing the brethren together confessing their sins and undisciplinatory disruptions, and asking forgiveness. The action of the Ebenezer Association at her last session, was good news to me. The greatest desire of my life is peace and union among the Baptists. And now, dear brethren, that we are coming together, let us shut the door forever against associational interference with the standing of churches

Meantime, several of our churches are going to amend the 3d Article of Faith thus, “We believe in the doctrine of eternal and particular election; yet so as that God’s predestination applies to the salvation and preservation of His people, and not to the commission of sin and wickedness.” This we do as a bar against inroads of fatalism.

M. SIKES.

*Normandale, Ga.*

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## EVERMORE.

Upon the frontiers of this shadowy land  
We pilgrims of eternal sorrow stand;  
What land lies forward with its happier store  
Of forests, green and deep; of vallies hushed  
in sleep,  
And lakes most peaceful? ’Tis the land of  
Evermore.

Very far off its marble cities seem,  
Very far off beyond our sensual dream;  
Its woods unruffled by the wild winds’ roar,  
Yet does the troubled surge, howl on the very  
verge;  
One moment and we breathe within the  
Evermore.

They whom we loved and lost so long ago,  
Dwell in those cities, far from mortal woe—  
Haunt those fresh woodlands, whence sweet  
carols soar;  
Eternal peace have they; God wipes their  
tears away;  
They drink that river of life which flows for  
Evermore.

Whither we hasten through these regions dim,  
But lo, the white wings of the Seraphim  
Shine in the sunset; on that joyous shore  
Our lightened hearts shall know the life of  
long ago—  
The sorrow-burdened past shall fade for  
Evermore.

## 2D TIMOTHY IV. 14.

In closing his second letter, Paul informs Timothy that Alexander, the coppersmith, had done him (Paul) much evil, charging Timothy to beware, for he (Alexander) had greatly withstood Paul's words. It cannot be expected that those who deal in base metals will produce gold and silver jewels. Make the tree good, and its fruit will be good. Now, Alexander's occupation—coppersmith—seems to signify that he was only skilled to work with and in metals of the baser sort, and as a matter of course, was an enemy to those who wrought in pure metals—truth—and took, no doubt, great delight in misrepresenting Paul and the truth he preached, insomuch that the Apostle felt it needful that Timothy should be advised. What could better represent the character of those who misrepresent and withstand the servants of God to-day than the name, coppersmith? Those who do so are certainly dealing and working in very base metal, and the Saints everywhere should be charged to beware of them. Such men will, with impunity, seek every possible advantage to withstand the devoted servants of God and the truth, in such way as to make it appear that they, themselves, are the only advocates of order and good government on earth. Such would dare make the claim that the care of all the church had fallen to them, and then proclaim the law, and all who do not bow to their mandate must of necessity be anathematized. Coppersmith, a withstander, a misrepresenter. The Apostle prays the Lord reward him according to his works. This is the prayer of inspiration; there is no doubt about the answer. O then, should we not be extremely careful, so as not to withstand the truth and misrepresent our brethren when speaking or writing of them? But what cares a coppersmith for these things? He cannot see anything above or beyond his base occupation; here is his living, and the greater ingenuity he exercises in getting off his deception as the pure stuff, the greater the joy of his heart, as he feels that he is increasing in riches, grandeur and fame among the people, and that no evil can possibly befall him. But alas for him! The Lord God of heaven and earth has taught us that His ears are open to the cries (prayers) of the righteous. Then listen to his servant, "The Lord reward (the coppersmith) him according to his works." We all know that Haman was full of unrest so long as Mordecai sat in the king's gate. So to get ease and rest, a gallows was erected on which to hang the Jew; but alas for Haman; he must hang upon the gallows, and the Jew be exalted and saved from a terrible fate.

May God keep his servant from playing the coppersmith from this day henceforward and forever. May the instruction given by His servants, the Apostles, sink deep into our hearts, and that His love pervading the entire family, may lift them far above the low and base occupation of coppersmith.

J. S. COLLINS.

## EDITORIAL.

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## PLEASE READ THIS!

BELOVED READER—You who may be behind, please remember the MESSENGER and remit at once. For we are needy, very needy, having been sick so much. It will be but little to each of you, but a great deal to me; and I need it right now. Remember your poor old servant and attend to this at once, and you will feel good yourself, as well as make me feel good.

J. R. RESPESS.

## GILL'S CREEK CHURCH.

This little church holds its meetings in the house of Sister Martha M. Brazell, eight miles from Columbia, S. C. On my return from Texas last winter, I visited and tried to preach twice to this church. Their membership is very small and very poor, and they are greatly persecuted for the truth's sake. They are not even allowed to hold their meetings in the public school-house near them; and they are treated with scorn in many ways by the proud religious world. Yet I must say that I never saw brighter faith and stronger love to the cause of truth than in this little band. A very small sum of money would enable them to put up a little house in which to hold their meetings. Any sum sent to Mrs. Martha M. Brazell, Columbia, S. C., will be thankfully received, and appropriated to this purpose.

S. HASSELL.

## CLOSE OF VOLUME XVI.

For sixteen years the GOSPEL MESSENGER has been a regular monthly visitor to its friends and patrons, and this number will close its visits for 1894.

During these sixteen years something near *eight thousand pages* of good solid religious reading have been sent out and read, perhaps, by not less than five or six thousand people annually, making in the aggregate for the sixteen years about eighty thousand readers. Whether it has accomplished much or little among the household of faith, it is not for us to assuredly know. That is entirely in the hands of Him whose kind providence,

mercy and grace has sustained it in the fiery trials through which it has made its way up to the present hour. But we think it is safe to say, that its work is not done with the closing volume of each successive year. It is far reaching in its results. Presuming that many thousands have been instructed and comforted with gospel truth each year, and that for many years to come it will be read by others, even by children and grand-children of many who now read it, we can in this view of the subject see that it is not for ourselves alone that we labor and toil, nor alone for this present generation, but for others yet to come, some of whom are not yet born into the world.

No man in the church of God upon earth should feel or act as though he lived to himself and for himself alone. When each one of us were born, whether naturally or spiritually, we found ourselves surrounded with many comforts, made ready for us, which had been provided by others before we were born. And we certainly owe something, not only to ourselves and to the present society and generation in which we live, but we owe something to posterity, both as citizens and as christians. May the Lord give unto us his Holy Spirit, that each child of grace may daily feel that no man in the kingdom of Christ liveth unto himself, for of a truth, "whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether, therefore, we live or die, we are the Lord's" property. May this truth, dear christian reader, comfort your heart, to know that you are not your own, you are bought with a great price, even with the precious blood of Jesus, whose merits will cleanse and purify you from all sin, and at last take you home to the heaven of his eternal glory.

While we remain here it is a comfort to all devoted lovers of truth to see and hear, and hold conversation face to face, or by written correspondence with their kindred in Christ. To aid in this to some extent the MESSENGER is sent forth and is at the service of our brethren and friends. Elder Respass, the proprietor and senior editor, has faithfully devoted such ability as God hath given him, whether natural, spiritual or financial, to send forth the MESSENGER in such manner and form as to make it, not only readable, but that it may

also be easily filed away and kept for future reading. He is now and has been for some time in very poor health, pressed much in spirit every way. He feels the need of God's help in this hour of trial, and this help often comes in the kind words and kind deeds of our brethren. We esteem it as sent of the Lord.

In a financial sense our country is passing through a trying time, and the publication of the MESSENGER on a cash basis may be sorely imperiled if delinquent subscribers do not speedily pay up their dues. One dollar a year is but a small amount to each, but it amounts in the aggregate to thousands to Bro. Respass, and is greatly needed every month to pay the printer and mailing expenses. Almost every post-office is now a money order office, and, by a late law of Congress, prices have been reduced so that small orders of not more than \$2.50 can be obtained for three cents, and \$5.00 for five cents, and so on in proportion to amounts. It is much safer to send money by post-office money order. It is but little trouble to any one wishing to send to give the amount to the postmaster, obtain the order and enclose it with your letter to Eld J. R. Respass, Butler, Ga., giving name and address in full of the sender. If any change in address to be made, mention both the former office and the one to which the change requires the MESSENGER to be sent.

It would be highly appreciated as a kindness if our brethren, sisters and friends would assist in this hour of need and stir up one another to diligence in this matter. Several hundred dollars worth of the MESSENGER have been annually sent out *free* to preachers as well as to poor widows and indigent persons. Will *beneficiaries* and other friends now help us and help others, by sending remittances for both old and new subscribers, to cheer us up in starting next volume. We hope they will.—M.

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The continued article of Eld. J. H. Oliphant was overlooked and left out this time unintentionally. Hope Bro. Oliphant will pardon it, and write regularly for the MESSENGER. It will be in the next number.—J. R. R.

Several obituaries were also crowded out of this number.—PRINTER.

## LOOKING AT THINGS NOT SEEN.—2 COR. IV.

Paul may be said to have looked on things not seen when he was in the storm and shipwreck on the sea (Acts xxvii). "Neither the sun nor the stars in many days had appeared, and no small tempest lay on them, and all hope that they should be saved was taken away;" but God gave Paul a message of deliverance for them. He said to them, "And now I exhort you to be of good cheer, for there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee. Wherefore, sirs, I believe God that it shall be even as it was told me."

Paul had believed in Jerusalem that he would "bear witness for God at Rome," for God had told him that he would; but the experience of the subsequent storm had put that belief away back in the dim distance. It was a belief that did not save him in the dark days and nights of the storm; it was a far-off belief to him then; in fact he needed another to save him in the present storm, for that one could not do it. He had remembered and treasured it up, but the trials of the storm were different from the trials of the castle. And he needed now in the storm an evidence nigh at hand; one that would link the other one on to this and make them one. I remember the words of the Lord to me in days past, and being then nigh to me they saved me, but now they are far off and do not save me.

But the storm had to continue and did continue until the angel of the Lord came, and even after he came; but when he came all fears were cast out, even if the storm did continue, for Paul believed God that it should be as it was told him. Then Paul could believe all the promises God had ever made to him as easily as the last one that He had made. He believed that he should be saved from the sea as certain as he had been saved from the Jews at Jerusalem.

Christ prayed in the mountain, and no doubt he prayed there for the disciples in the storm on Gallilee; but he came nigher to them than to the mountain; He went on the sea to where they were in the storm. He went nigh to them, nigher than the Priest and Levite

did to the beaten and stripped Jew lying by the wayside to Jericho; he went to where they were, as the Samaritan did to the Jew, and lifted him up and saved him. He gets nigh to us to save us; he does it sometimes in a sermon that saves us. The sermon that saved us a month ago would not save us to-day, though it is as true now as it was then; but it may be was a sermon for a prison, and now we need one for a stormy sea. Our condition and needs are different; a sermon for land will not do for a sea in which sun nor stars have for many days not been seen. We feel as though we must have something different from all we ever had before.

But God can come and does come as he did to Paul and tell him not to fear, and he does not fear; for though the natural heavens be dark, Paul had the light of faith; he saw the chariots and horses round about Elisha; and could believe that the black cloud over his head only reached to the ever shining light of the Lord. These were things he could not see by natural sight, but he saw them by faith.

And Paul saw in a sense, for all on board; that is, the promise was as sure to those who believe it as it was to those who disbelieve it: because it was God's promise and could not fail; "There shall be no loss of any man's life." But few believed it, but their unbelief could not alter it. Bless God for it, for it has been a great consolation to me to know that His promise will not fail even if I do not at times believe it. Paul's faith based upon God's promise that there should be no loss of any man's life, did not cause apathy in him; but it made him watch. Oh, for a faith that makes us watch. He was watching when the sailors tried to get off in a boat. And my trust is, if I have any worth anything, that there will be nothing lacking, however little it may be. I have always felt like I was the lame man at the gate, and could not stand on my feet; but hoped that some day Peter and John would come along and exert their strength and faith and lift me up so that my ankles would become strong and I could stand.—R.

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That is but a hell-made proverb: "Plain dealing is a jewel, but he who adheres to it shall die a beggar."

## THE INTERPRETATION OF THE SCRIPTURES.

## III.—THE PRACTICAL INTERPRETATION.

In my last article (in THE GOSPEL MESSENGER of October), I concluded the Spiritual Interpretation of the Scriptures, and in this and the next article, I close the whole subject of the Interpretation of the Scriptures, with a brief consideration of their Practical Interpretation. The Practical Interpretation is, strictly speaking, a branch of the Literal Interpretation; but, on account of its *very great importance*, I treat it not only *separately* but *last* in my investigation of the true principles of the Interpretation of the Scriptures, in accordance with the example of Christ in Matt. vii. 24-27; xxv. 31-46: Rev. xxii. 12-15; and the examples of the Apostles in their sermons and epistles.

In this, as well as all my other articles, no human being except myself is responsible for what I write.

By the Practical Interpretation of the Scriptures I mean their right application to our daily conduct and conversation, in our own souls and bodies, in our families, in our neighborhoods, in our churches, and in the world at large—including the proper improvement of the lessons derived from the narrations and parables of the Scriptures, and the proper obedience to the commandments given in the Scriptures.

The great majority of Primitive Baptists undoubtedly hold and advocate the true Scripture doctrine of God our Saviour—the salvation of all the chosen people of God by His sovereign, unmerited, almighty, and everlasting grace, by the mediation of His Son, and the power of His Spirit; and it is also certainly true that they advocate the things that become sound doctrine—a godly walk and conversation—that the salvation of Jesus is a salvation from sin—that the people of God are chosen unto holiness, obedience, good works, in which God hath before ordained that they should walk—that grace produces good work—that the soul born of God is dead to sin and alive to God, is a tree of righteousness that bears good fruit—that the faith of God's elect, the faith of the operation of God, instead of making void, establishes God's holy law of love in the heart and in the life—that the predestination of God is to a conformity of His people to the image of His spotless Son. But there are some important points of practical godliness in which it seems to me that some of us have deviated from the heavenly pattern laid down in the Scriptures of eternal truth, and to which I earnestly hope that the erring ones may soon be effectually recalled by the Divine Spirit. *And in lovingly and faithfully directing attention to those points, I pray to be divinely endued with the same solemnity and sincerity and indifference to all earthly consequences to myself which every human being will realize in the stupendous scene of the Final Judgment* (2 Tim. iv. 1-4). I would earnestly and fraternally reprove all those (and none others) who are guilty of those departures from

the Divine Standard, and I would most solemnly and tenderly exhort them to return to the perfect law of Zion's King, for His glory, and their comfort, and the upbuilding of the visible kingdom of truth in the world.

1. A TENDENCY TO ANTINOMIANISM.—In our attempts to get as far away as possible from the radical and ruinous errors of Arminianism (the system of conditional salvation), we are disposed to go clear beyond the straight line of Bible truth, and to approach the equally unscriptural and dangerous borders of Antinomianism (the doctrine that the moral law is of no use and obligation under the gospel dispensation). Even in the Apostolic Church there were tendencies to pervert the doctrine of grace into licentiousness, to carry the reaction from Judaizing legalism into immorality (Rom. iii. 8, 31; vi. 1; Eph. v. 6; Jas. i. 22-27; ii. v; 2 Pet. ii. 18, 19; 1 John i. 6; ii. 4, 9-11; iii.; iv. 20, 21; v. 1-5, 18; Rev. iii. 14, 15); and this tendency was carried so far by some of the Gnostics and Manichæans of the early centuries, and the Brethren of the Free Spirit in Germany during the thirteenth and fourteenth centuries, and some of the Anabaptists of the sixteenth century, that morality was considered a matter of perfect indifference, and it was held that an elect person was at liberty to break all the commandments of the Decalogue, and could do so without sinning—than which, next after making God the author of sin, there could not be a blacker doctrine of demons. With our brethren, the Strict Baptists of England, and with nearly all Primitive Baptists, I am rejoiced to say that the question as to whether the moral law is binding on Christians is *theoretical* much more than *practical*; for they universally admit that the precepts of the gospel, which are the very perfection of morality, and which are but the Divine expansion and efflorescence of the same unchangeable, eternal, holy, spiritual law of love, are so binding (Exod. xx. 6; Lev. xix. 18; Deut. vi. 5; Psalm xl. 6-8; Jer. xxxi. 33, 34; Matt. v. 17, 19; xxii. 36-40; John xv. 12; Rom. iii. 31; vii. 12, 14, 16, 22; xiii. 10; 1 Cor. ix. 21; Heb. viii. 8-12; x. 16, 17; xiii.; Jas. i. 25; ii. 8; 1 John iv. 21). The oldest Baptist Articles of Faith declare that the moral law is a commendable rule of life for Christians; and so did the ablest and soundest Baptist ministers before the nineteenth century. The London Baptist Confession of Faith (in chapter xix.) maintains that the moral law is forever binding on all human beings, both believers and unbelievers, and that Christ in the gospel in no way dissolves, but much strengthens this obligation; that, though true believers are not under the law as a covenant of works, to be thereby justified or condemned, yet it is of great use to them, as well as to others, as a rule of life, informing them of the will of God and their duty, convicting them of their sin and their need of Christ and His perfect obedience, and restraining their corruptions; and that these uses of the law, instead of being contrary to the grace of the gospel, sweetly comply with it, the Spirit of Christ

subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requires to be done. But I regret very much to say that there is a growing tendency among a very few of our ablest brethren to put the non-elect entirely beyond the pale of the Divine law, to degrade them to the condition of beasts, to represent that they are not at all the subjects of Scripture address or reference, even of warning. But all history and observation, as well as the Scriptures, abundantly prove that man is as truly a religious as he is a rational and social animal; that all men have a natural (though not a spiritual) sense of their dependence upon and accountability to God; that men, though spiritually dead, are not morally dead, have a moral sense or conscience, are subject to moral law, and though, in their natural state, unable to render internal, spiritual obedience, can and ought to render external, moral obedience to the commandments of God, and are under inalienable obligations to render natural reverence, repentance, belief, thankfulness, submission, and obedience to their Divine Creator, Preserver, and Benefactor, and to observe truth, honesty, purity, and kindness towards all their fellow-creatures, and in such natural obedience to God they receive natural blessings from Him (Gen. i; Levit. xviii. 5; Job xii 7-10; 1 Kings xxi 27-29; Psalm xix; xciv. 8-10; civ.; cvii.; cxlv 15, 16; cxlviii.; Isa i. 19, 20; xl. 26; Jonah iii.; Matt. iv. 10; xi. 20-24; xix. 18-20; Acts xiv. 15-17; xvii. 22-31; Rom. i. 18-32; ii. 4-16; iii. 19; Philip. iii 6). It is both false and wicked to deny human obligation and accountability to God. And although men have, by the fall of Adam, become spiritually dead, and are therefore unable to render spiritual obedience to God, He and His holy law remain unchangeable, and He, whose name is love, cannot but require of every fallen man, as of all His other intelligent creatures, supreme love of Himself and love of their fellow-creatures as they love themselves. Accordingly, John the Baptist and Christ and His Apostles called sinners to repentance (Matt. iii. 2; iv. 17; ix. 13; Mark vi. 12; Luke xiii 3, 5; Acts ii. 38; iii. 19; viii. 22, 23; xxvi. 20), and Paul declares to the Athenian idolaters, that "God commands all men everywhere to repent, because at the appointed day He will judge the world in righteousness" (Acts xvii. 30, 31). Although, therefore, spiritual, gospel repentance is the gift of God (Acts v 31; xi. 18; 2 Tim. ii 25), the model preachers of the word called upon men to repent, and Christ commands all His true ministers to do the same (Luke xxiv. 47), and yet very, very few, if any, Primitive Baptist ministers ever do such a thing, lest, following the perfect pattern, they should be accused of Arminianism! And from ceasing to exhort sinners, some of our elders are getting so extreme and unscriptural as to cease exhorting Saints to their Christian duties and privileges, lest they should be suspected of legalism! I do not hesitate to condemn most emphatically *that* position as deplorably *unsound* which has the audacity to intimate that it is *sounder* than the Holy Ghost

who indited the Scriptures, and who inseparably connects the doctrine of God our Saviour with not only an experience of grace, but also with the adornment of that doctrine and experience with a godly conduct and conversation, and who uttered, by the lips of the Son of God, the blessed spiritual injunction of the Sermon on the Mount, and who has enriched the epistles of the New Testament with whole chapters of glorious exhortations to Christian obedience. Little indeed are even the plants of grace worth if they fail to bear fruit unto holiness; and to the bearing of the fruit of reverence, repentance, faith, humility, truthfulness, honesty, chastity, temperance, self-denial, kindness, forgiveness, forbearance, love, hope, trust, peace, joy, contentment, resignation, patience, fortitude, and zeal, should they be constantly exhorted by all true ministers of the word (Tit. iii. 8; ii. 11-15; 2 Tim. iii. 16, 17; iv. 1-5).

2. LAXITY OF DISCIPLINE.—One of the distinguishing marks of the Apostolic Church was the maintenance of strict discipline, and this mark, which is one of vital importance, has always characterized the true church. God Himself directly interposed in the case of the first offense in the Apostolic Church, and, for falsehood, hypocrisy, and covetousness, and outward semblance of devoting all to God, and yet a real heart-worship of mammon, He struck both the joint offenders, Ananias and Sapphira, with instant death (Acts v. 1-11). The second case of church discipline in the New Testament was the incestuous member of the church at Corinth, whom the Apostle Paul called upon that church to exclude at once, and after the offender had shown proper repentance and thus proved that he was forgiven of God, the Apostle directed the church to restore him (1 Cor. v.; 2 Cor. ii. 1-10). The third recorded case of discipline in the Apostolic Church was that of Hymeneus and Philetus, doctrinal errorists, who denied the resurrection, and who were "delivered unto Satan, that they might learn not to blaspheme" (2 Tim. ii. 17, 18; 1 Tim. i. 20). Private or personal offences or trespasses between members should always be adjusted, not by worldly courts (1 Cor. vi. 1-11), but in humble, loving, and strict accordance with Christ's directions in Matt. xviii. 15-17; and, if so adjusted, long continued personal feuds between members, with their disastrous results, bitterness and factions, would be prevented. Public or moral offenses or transgressions, such as licentiousness, covetousness, idolatry, railing, drunkenness, or extortion, when gross, or deliberate, or habitual, should be met by a prompt and absolute exclusion from the church, in a spirit of sorrow, and not of bitterness, for the glory of God, the purity of the church, and the good of the offender, who, if he ever proves that he is sincerely penitent and has been forgiven of God, may be restored (1 Cor. v. 11; 2 Thess. iii. 6; 2 Cor. ii. 1-11). In 1 Cor. v. 11, the word rendered "fornicator" means a lewd, profligate person; the word rendered "covetous" denotes one that has more or claims more than his share, a greedy grasper, sel-

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fishly hankering after gain of any kind, who over-reaches and defrauds another to enrich himself; the "idolater" is a worshipper of idols instead of God; the "railer" is one who uses foul, reproachful, abusive, contemptuous words of others; the "drunkard" is a person intoxicated with wine or strong drink; and the "extortioner" is a rapacious, ravening robber, a wolf in sheep's clothing, the same word (*arpax*) being used by Christ in Matt. vii. 15 (rendered *ravening*) as by Paul in 1 Cor. v. 11 (rendered *extortioner*); and so all persons, of the abominable *habits* here indicated, if not washed and sanctified by the Spirit of God (1 Cor. vi. 9-11), are *wolves in sheep's clothing, and the sooner they are put out of the fold the better for the flock*. Some of our churches are too much disposed to confound public and moral offenses or transgressions with private and personal offenses or trespasses, and in this way to let members guilty of the gross offenses named in 1 Cor. v. 11, *rot out* of the church, instead of cutting them off as soon as they are known to be thus guilty, which prompt exclusion is far better for the offender as well as for the church and the honor of God.

3. COVETOUSNESS.—Because of its very great prevalence among us and its very great importance, I speak of this transgression (Exod. xx. 17; Rom. vii. 7; Colos. iii. 5) separately. Some of our churches allow their members to defraud or oppress others without prompt and firm dealing with them. While the most of our churches contribute with more or less liberality to help defray the expenses of traveling ministers who visit and preach for them, and while our brethren in the North and Northwest also minister with commendable generosity to their pastors, the most of our churches in the South and Southwest sadly neglect to contribute to the temporal needs of their poor and faithful pastors, who are at times in great straits, feeling a woe upon them if they preach not the gospel, and also a woe upon them if they do not provide for their families. From the Catholic and Arminian custom of unscripturally salarizing and pampering their ministry (which began in the fourth century of the Christian Era), the most of our churches have gone to the equally unscriptural and opposite extreme of giving nothing of their carnal things to those who minister of their spiritual things to them (Rom. xv. 27; 1 Cor. ix. 7-18; 1 Tim. v. 17, 18); and in consequence the great Head of the Church visits upon His people coldness, darkness, and barrenness (Gal. vi. 6-10; 2 Pet. i. 5-11; Jas. i. 25; John xiv. 21; Heb. xii. 6; Rev. ii. 5; iii. 19, 20). And many of us do not render that affectionate attention which we ought to the poor, and sick, and distressed, and bereaved, of our own members or others, who are among us, much less do we feel and manifest proper regard for the temporal or spiritual needs of God's people who are in other countries—for He has a people, whom He loves and redeems and regenerates, in every kindred, tongue, and nation, and they are our brethren and sisters in the Lord, if we ourselves are His children (Deut. xv. 7-11; Matt. xxv. 34-45; Luke x. 25-37; Gal.

vi. 10; 1 Tim. vi. 17-19; Jas. ii.; Acts xv. 14; Rev. v. 9; vii. 9). In the *Signs of the Times* of August 28, 1833, Eld. Gilbert Beebe, of New Vernon, New York, wrote: "We readily admit our opposition to the present system of Bible Societies or religious institutions for the conversion of the world; but we are so far from being opposed to the gratuitous circulation of the Bible (without note or comment), that in a preceding number we have offered to supply a whole country at our own expense. We oppose such Mission Societies as are independent of the church of God, which we hold to be the only divinely authorized religious society on earth; but we have, through the columns of a former number of this paper, offered to support the Lord's ministers or missionaries to the utmost of our ability, even to the dividing of our last loaf with such of them as go out without purse or scrip, relying upon the sure mercies of David, without waiting to get the Lord's promises endorsed by a Miss'ion Board" (Editorials of *Signs of the Times*, Vol. i., pp. 94, 95). But I have never heard of any of our members aiding in the general gratuitous circulation of the Bible in this or any other country; and, while our ministers do more, in proportion to their numbers, of genuine Scripture home missionary work in this country than the ministers of any other denomination, looking to the Lord and not to man for direction and support, as did the Apostles, yet I have never heard of any of them, like the Apostles, preaching the gospel in any other countries, except among our own Baptist brethren in Canada. Perhaps they have never yet been so impressed to do (though I must confess that I have for twenty-four years had serious thoughts of that kind); and the Lord may so impress them hereafter, for I know of no other ministers who preach as pure a form of the gospel of Christ; and Jesus Himself says that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14). The preaching of the gospel is not to give eternal life to dead sinners, which God alone can and does do to all His chosen people, but it is to direct, instruct, comfort, warn, reprove, exhort, and establish in the truth those who have already received eternal life from God.

Let us never forget that "covetousness is idolatry," and should be "mortified;" and that we "cannot serve God and mammon;" and that "the covetous shall not inherit the kingdom of God;" and that "love is the fulfilling of the law;" and that our Lord says to us, "All things whatsoever ye would that men should do to you, do ye even so to them" (Colos. iii. 5; Matt. vi. 24; vii. 12; 1 Cor. vi. 10; Rom. xiii. 10).

4. DRUNKENNESS.—As it also is somewhat prevalent among us, and is of great importance, I will add a few words in regard to this disgusting transgression, which pauperizes and criminalizes, diseases and crazes men, degrades human beings below the level of brutes, and which has inflicted greater calamities on the human

race than war, pestilence, and famine (see Church History, p. 581). I am not a blind and intemperate and deranged fanatic on the subject of alcohol. Wine, the fermented juice of the grape, was offered in the daily sacrifice of the ancient Israelites, was drunk at the Jewish Passover and at the Lord's Supper, was made from water by Christ in His first miracle, and *a little of it* is recommended by Paul to Timothy for his "stomach's sake and his often infirmities," and may be given to "those ready to perish and of heavy hearts" (Exod. xxix. 40; Matt. xxvi. 29; John ii. 9; 1 Tim. v. 23; Prov. xxi. 6). Its abuse, and not its use, is condemned in the Scriptures (Gen. ix. 21; Prov. xx. 1; xxxiii. 29-35; Isa. v. 11; xxviii. 7; Hos. iv. 11; vii. 5; Hab. ii. 15, 16; 1 Tim. iii. 3, 8; Tit. i. 7; ii. 3). Priests were forbidden to drink wine or strong drink when they were about to officiate in public worship (Levit. x. 9; Ezsk. xliv. 21); the Nazarites (those separated from the world to God) drank no wine or strong drink during the fulfillment of their vow (Num. vi. 3, 4)—Samson and John the Baptist were Nazarites all their lives (Judges xiii. 5; Luke i. 15); the Rechabites were commended and blessed of the Lord for obeying the command of their father Jehonadab never to drink wine (Jer. xxxv.); Daniel and his three brethren were "fairer and fatter in flesh" than all their companions, by abstaining from the king's meat and wine, and by eating only pulse (vegetable food) and drinking only water (Dan. i. 5-16). In some diseases *a little wine* or strong drink may be a good medicine; but I learn that the best physicians have less and less confidence in its healing and nourishing properties. In many diseases it is positively injurious; and a growing taste for it is very dangerous, and the taste for it grows by indulgence. I myself never drink a drop of any kind of alcoholic preparations, even for sickness, except a few drops of wine at communion, and I never enter a saloon for any purpose. On attaining his 18th year, my father made five excellent resolutions to which he steadfastly adhered the remainder of his life: To abstain from the use of intoxicating liquors, tobacco, gaming, and profanity, and to be strictly honest, truthful, and upright in all his dealings. O that every one of our members, and especially every one of our ministers, would set a similar example in this age of increasing corruption!

S. H.

[To be concluded in the next article.]

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### 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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## POLITICAL FAITH OF THE GOSPEL.

COLUMBIANA, ALA., Oct. 1, 1894.—*Dear Bro. Mitchell:* After reading your article in October MESSENGER (page 384), I see you warn the brethren to heed the political faith of the gospel, and to "Let every soul be subject to the higher powers."—Rom. xiii. 1. You then say: "There is no safety to our country, or any peace and safety to the church of God, without obedience to earthly governments, for they are the 'powers that be,' which God hath ordained for the good of men, and to resist these powers, as many are now doing, or counseling to be done, is to resist the ordinance of God. He that doeth this shall receive to himself damnation; justice will overtake him and he shall not escape."

Now, my brother, would we not do well, knowing the condition of our beloved State in regard to politics, to heed the 9th verse in connection with the above Scripture: "Thou shalt not steal; thou shalt not bear false witness"? If we must take the above admonition without any exceptions as to how these civil officers came into power (as I cannot see that you made any exceptions) then it surely will carry the idea that God ordains all things whatsoever comes to pass, and then if our State officers who hold office are all God's ministers, ordained of God for good, then we must conclude that the civil officers of all nations before our day, were ordained of God, and ought to have been honored and obeyed as such; *then* Mordecai and all the children of Israel, and our American forefathers did wrong, and ought to have been damned for resisting the civil authorities of their day. You also tell us that any departure from this "principle of justice and equity among men in the administration of human governments by those in authority, is usurpation of authority and rebellion against God." Now, if these usurpers are in office, and the people must not resist them, for fear of resisting the ordinance of God—and they must not speak evil of those usurpers, or even so much as blow a ram's horn that the walls of Jericho may fall down—will God come down in person and overthrow this wickedness in high places, or will he put it into the minds and hearts of his people to throw off the yoke of bondage and usurpation, as he did the Israelites and our American forefathers? Did our forefathers throw off the yoke of bondage by obeying their legal British officers? No, but by resisting them as usurpers who sought to execute unjust laws. I hope by reading this letter you can see what I want you to explain. You can do as you wish with this, but please answer through the MESSENGER.

JOHN E. DYKES.

## REPLY TO DEACON J. E. DYKES.

In reply to Bro. Dykes' letter, I wish to say that the words "Political faith of the gospel," were not used on page 384 of October MESSENGER, 1894, in any offensive sense as referring to any political parties of men of the

world, but in distinction from them all, whether in "our beloved State," or in any other part of the world. Perhaps I ought not to have used the word *political* at all in that connection, as it seems not to have been understood or construed in the sense I intended, therefore I withdraw the word "political" from the phrase, and ask Bro. Dykes, and all others, to read it simply "Faith of the gospel," without the word "political" attached thereto. The "*Faith of the gospel*" expresses all that I intended, and therefore please read the admonition to heed the faith of the gospel as set forth in the following:

"Let every soul be subjected to the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou doest that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore, ye must needs be subject, not only for wrath, but for conscience sake. For this cause, pay ye tribute also; for they are God's ministers attending continually upon this very thing. Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness."—Rom. xiii. 1-9.

My remarks and admonitions to Christians as citizens to obey magistrates and be subject to the powers that be, in the article from which Bro. Dykes has quoted, were predicated on the above and similar portions of the word of God, and if there is anything in that article in conflict with the faith of the gospel, or that justifies stealing or bearing false witness, I confess I am not competent to see it, and I know I intended no such thing. And just why Bro. Dykes should have quoted "Thou shalt not steal, Thou shalt not bear false witness," in connection with what he calls the "condition of our beloved State in regard to politics," I cannot tell. I do not run after political harangues, nor dabble in the corrupt and muddy pools of the factious parties of men,

but to the contrary, I admonish all Christians and every soul of them, without regard to their party affiliations among men, to "be subject to the higher powers," for the simple reason that the "powers that be are ordained of God" to them for good.

But in Bro. Dykes' letter, referring to my admonition to heed these ordained powers of God, he says, "If we must take the above admonition without any exceptions as to how these civil officers come into power (as I cannot see that you made any), then surely it will carry the idea that God ordains whatsoever comes to pass." Now, my dear brother, I do not think my article should be held responsible for any frightful conclusions to which you have arrived by your own suppositions. If the great Head of the Church, even Jesus, has, by his apostles, or from his own mouth, made any exceptions as to how these powers that be, or the officers that serve under them, have come into power, I have utterly failed to find any record of it in the Bible. If our brother knows of any powers that be which are ordained of God, that have come into power otherwise than by his ordination, to which every Christian soul is commanded to be subject, it would be a bit of information I have never had from the Bible.

Our Lord hath declared that "All power in heaven and in earth is given unto Him." His kingdom is not of this world; it differs in all its parts from anything in State policy; yet he never interfered with existing laws or customs of the Roman Empire, though its chief head, Cæsar Augustus, was a heathen idolator. He commanded to "Render unto Cæsar the things that be Cæsar's, and unto God the things which be God's."—Luke xx. 25. He set the example by paying government dues himself, and commanded his disciples to do the same, making no exceptions as to how "tax collectors," or ministers of state came into power. This seems to be a useless exception or enquiry in treating on the Scriptures quoted from Rom. xiii., from the fact that it is there declared emphatically that "There is no power but of God." God is the Supreme power of all and every grade of power that can be righteously exercised in earth or heaven, by angels or men. "By Him kings reign and princes decree justice; and by Him princes rule and nobles, even *all the judges of the earth.*"—Prov.

viii. 15, 16. Any other power than that which is derived expressly from God is intrusive usurpation, and must, from the very nature of things, be temporary, transient and short-lived.

Sin and Satan are powers—unbelief, ignorance, and prejudice are powers—but none of them are the ordained powers that be, to which every Christian is commanded to be subject. There is nothing wrong in resisting these powers of sin and Satan in a proper way. Indeed, Christians are commanded to “Resist the devil and he will flee from you.” But he that resisteth the ordained powers of God resisteth the ordinance of God, and shall receive unto himself damnation.

But we would not have the reader to infer from the foregoing remarks, that there is any power, good or bad, transient or permanent, over which the God of heaven and earth has no control. Sin and Satan, and every form of power or wickedness must fall before our all-conquering “King of kings and Lord of lords.” Were it not so that all these Satanic powers are under the control of Him who has power over all flesh, what safety could there be to the church of the Living God on this earth? Jesus hath declared that the “Gates of hell shall not prevail” against it, but how can he prevent it if the gates or powers of hell are not in any way subject to his authority? Do not even devils obey him, though it be with reluctance? They come out of men when Christ bids them, and they go into hogs only when he says “*go.*”—Matt. viii. 32.

And now, let me say that any way that I can consider this subject of power, it is difficult to conceive of the existence of any power that is in every sense entirely independent of God. To say that our God has no rule, power or control over wicked men or wicked nations, the “faith of the gospel” will not admit it. He raised up Pharaoh to show his power and to declare his holy Name in all the earth. Who will say he did not? Cyrus, a heathen king, is called God’s shepherd, and the Assyrian monarch is used as the rod of God to chastise his people Israel; and even the haughty king of Babylon, in a certain sense, is called God’s servant. Our God, with the greatest Bible consistency, is called the God of all nations, and the “God of the whole earth.”

Now, if God does not bear up the “pillars of the earth and *all* the inhabitants thereof,” who does?—Psa. lxxv. 3. It is God who speaketh to fools, commanding them to “deal not foolishly,” and to the wicked he saith, “speak not with a stiff neck,” as though they could either live, move or breathe independently of God, who hath created them. He tells them that “promotion cometh not from the east, nor from the west, nor from the South.” And as further scriptural testimony that the powers that be, to which Christians are to be subject, are ordained of God, he declares that “God is the Judge; he putteth down one, and setteth up another.”—Psa lxxv. 4-5. Certainly this text does not leave us in doubt as to how their officers came into power.

He *gave* Nebuchadnezzar a kingdom, and majesty, and glory, and honor, “and for the majesty that *He gave him*, all people, nations and tongues, trembled and feared before him: whom he would he slew, and whom he would he kept alive; whom he would he set up, and whom he would he put down.”—Dan. v. 19. Never was there a more absolute monarchy than that which this king of Babylon had given him of the Lord. His will was the law; whom he would he killed, and whom he would he kept alive. His government was fearful and despotic; all nations feared and trembled before him. And yet his government is one of the powers that be, to which God’s people are commanded to be subject, and not only to be subject as good, law-abiding citizens, but to even seek and pray for the peace of the city or country where they dwell. The Lord of hosts, the God of Israel, saith to his captive people, “Seek ye the peace of the city whither *I have caused* you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.”—Jer. xxix. 7.

The above quotation is from the Old Testament, but similar admonitions are given in the New Testament. The apostle, speaking as inspired by the Spirit of God, attaches great importance to praying for “all in authority,” as government officers, but does not once hint that before interceding to God for them we should stop and enquire of interested factious parties of men as to how these officers came into power. “I exhort, therefore,” says the apostle, “that *first of all*, supplications, prayers,

intercessions, and giving of thanks, be made for all men; for kings and for all in authority; that we may lead a quiet and peaceful life in all godliness and honesty.”—1 Tim. ii. 1, 2. The words “first of all,” in the above text, seems to signify that it is no small matter, but that it is of the *first* and highest importance to the peace and safety of our common country and of the church of God as citizens. In the peace of the city and country in which Christians live, shall they have peace, and in its troubles shall they have trouble. For this and similar reasons it appears evident to me that the exhortation of the apostle has great importance when he says, “First of all, supplications and prayers be made for *all in authority*,” whether he is a king, a president, a governor, a judge or a bailiff. God is the Supreme power of all powers, and as we have said before, there is no grade of power or authority, that can be righteously exercised, but what is derived from God. And even some powers which are not right of themselves, God suffers and overrules for good to the church of God, thus in the end making even the “wrath of man to praise Him,” and restraining the remainder.—Psalm lxxvi. 10.

How wonderful are the works and ways of our God! His thoughts are not as man's thoughts, nor his ways as man's ways. And here I feel like thanking Bro. Dykes for so faithfully calling attention to what he considered frightfully erroneous in my article. I was quite feeble when his letter came, and my wife also was suffering intensely, and I felt much troubled for a time, because I could not give his request an earlier reply. But after all, I am glad he wrote me and feel like repeating the words of the apostle, that “The things which happened unto me have fallen out rather unto the furtherance of the gospel.”—Phil. i. 12. It caused a closer examination of my October article, and also a careful searching of the Scriptures, and I now feel, if possible, even more fully established and confirmed that every position taken by me in that article on the subject, sprung by Bro. Dykes, is fully sustained by the infallible Word of God. By this standard we must all stand or fall, according as it approves or condemns. Bro. Dykes requests that I answer him through the MESSENGER, and says I can see by reading his letter

what he "wants me to explain," but, unfortunately, I fail to see that he wants any explanation on any text or on any comment or inference I have drawn from any declaration of Scripture. But if I see it right, he wants me to explain his own conclusions. This I cannot attempt to do. And it seems clearly evident that if our brother's letter was divested of its suppositions, inferences and conclusions, there would be nothing left to explain. I know that in expounding or understanding many texts, we must necessarily draw conclusions and inferences as to their real meaning; but these conclusions, if right, must always be in harmony with the positive testimony of the word. We have in the Scriptures positive, negative, and inferential testimony, but all harmonize together. The disciples who were personally with Jesus, often drew erroneous conclusions from his teaching. Thousands of good brethren with pure motives, have done the same from then till the present day. But when our inferences and conclusions contradict, or fail to harmonize with positive declarations of the Word of God, they are evidently wrong. "The powers that be are ordained of God." This, we conclude, refers to earthly governments as mentioned in Rom. xiii. Then, it seems to me, that it is not a question of mere inference as to how these ordained powers came into power. It is positively asserted in the same connection that "There is no power but of God." The kingdoms and governments of this world, like individuals, have their day of existence. They rise and fall, live and die, and others come in their stead. But the heart of kings, presidents and governors is in the hand of the Lord, "As the rivers of water, he turneth it whithersoever he will."—Prov. xxi. 1. The "rivers of water" are kept within a certain channel, though they often run in a very crooked, zig-zag direction. They run this way, that and the other, because the channel keeps them within certain bounds, and directs their course. Now it is thus that kings and all in authority, for whom we should pray, are in the hand of God—"as the rivers of water"—they are kept within certain bounds, over which they never can go, and as further proof of this fact, we now quote a few texts and then close this lengthy article: "The Most High ruleth *in the kingdom of men*, and giveth it to whomso-

ever he will.”—Dan. iv. 32. “All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven and *among the inhabitants of the earth*; and none can stay his hand, or say unto him, What doest thou?”—Dan. iv. 35. “Let his heart be changed from man’s, and let a beast’s heart be given him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the Holy One; to the *intent* that the living *may know* that the Most High ruleth in the kingdom of *man*, and giveth it to whomsoever he will, and setteth up *over it the basest of men*.”—Dan. iv. 17.

Now, Bro. Dykes, with these texts before us, and hundreds of others in the Scriptures of like import, how can we be at a loss to know how these powers that be, these kingdoms of men, and these “inhabitants of the earth,” came into authority in their respective governments? The Most High God rules heaven and earth, and “puts down one and sets up another,” and who will say he does not?—Psa. lxxv. 7. He has a wise purpose in all he doeth, that the “living may know that the Most High ruleth in the kingdom of men,” etc.

Christ declared before Pilate that “My kingdom is not of this world, else my servants would fight for me.” And if He has ever commanded His people to use carnal weapons to build up and defend the doctrine and order of his gospel kingdom upon earth, where is the record of it? It is not in the New Testament, but to the contrary, it is asserted that “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”—2 Cor. x. 4. And as the weapons of the Christian warfare are not carnal, I cannot think that Bro. Dykes is right in supposing that our God and Father puts it into the hearts of his people to use any such weapons for any such purpose as defending the faith of the gospel. His reference, therefore, to our Revolutionary forefathers in throwing off the yoke of British oppression, is not proof that the Lord “puts it into the heart of *his people*” to use carnal weapons. But he does put it into their hearts to “obey magistrates,” and as good citizens to be in subordination to the “powers that be,” and I cannot, as yet, believe that Bro. Dykes will say otherwise.

Trusting that our brother, and the readers of the

MESSENGER generally, will understand what I have been trying to set forth, and that they will test it by the Scriptures, I now dismiss the subject for the present.

W. M. MITCHELL.

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### EXTRACTS.

NEW HAMPTON, MO.—Tell Bro. Brickey that I second his motion to have Eld. Hassell's work printed in book form. I will buy one. Yours in a feeble hope,

I. J. CLABOUGH.

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### OBITUARIES.

#### T. S. WORD.

In compliance with the request of some of the surviving friends, I make the attempt to chronicle the death of our dear brother, T. S. WORD, who was born June 29, 1808, and died August 24, 1894, aged eighty-seven years, one month and twenty days. He was highly esteemed by all who knew him. He was well known in this community, having lived on the same farm from early boyhood; his father settled the place about the year 1810. He was a good neighbor, a noble man, a valuable citizen, yes, an *honest man*. "the noblest work of God." I have lived near by him more than thirty-five years, and can truly say we were devotedly attached to each other, nearly like father and son. He was first married to Nancy Hix, August 8, 1826, with whom he lived happily for a long time, and raised their children. After her death, he married Mrs. Martha Gilliland, whom he left, together with four children, two sons and two daughters, and many friends and relatives, to mourn his absence, but not as those who have no hope. He joined the Primitive Baptist church at Flat Creek, Bedford county, Tenn., in 1860, and lived a faithful and beloved member, beloved dearly by a large circle of brethren, with whom he became acquainted. None miss him more than myself, for he traveled with me a great deal before he got too old to go. O how often we have rode along together and talked about our hopes and our fears, and told each other what we hoped Jesus had done for us. But my dear, precious brother is gone, and when I go I hope to meet him in glory. I baptized him, and was by his bedside when he breathed his last. A few days before, he told me he would soon leave us, "But," said he, "it is all right," so he calmly fell asleep, without a groan or struggle.

Dear children, and dear Aunt Martha, let us calmly submit to the Lord's will, I pray.

J. E. FROST.

#### DEACON W. T. COOK.

BRO. COOK was born Nov. 14, 1835, and lived some months over fifty-eight years. He joined the church of Christ, April 11, 1885, and in August, 1887, was ordained to the deacon's office, which he filled faithfully until his death. He was a member of Mt. Pisgah church, Chambers county, Ala., and they seem to realize they have lost a most lovely member, for he surely was loved as much as any one could be, having won such affection by his devoted Christian life. His exhortations and prayers were most touching, for they seemed to be fresh from the sanctuary of God. He suffered greatly for several weeks before his death, but bore it as only a Christian can, being ready from first attack to go or stay as

seemed best to our God. Some days before his death, he would become perfectly happy, praising the Lord with his whole heart. He rejoiced in the thought that the Lord had bought him, and thus endeavored to glorify Him in his soul, body and spirit.

He leaves a wife and six children; she a member of the church, and her children of good moral deportment, for which we feel thankful.

We believe the Lord will verify his promise by taking care of the  
"widow and orphan."  
J. T. SATTERWHITE.

#### JOHN EDWARD MASHBURN,

Was born in Moore county, N. C., January 17, 1815. His parents died when he was young. When he was about fifteen years old he went to Mississippi, where he grew up to manhood, and married Miss Jane Plunkett. There was born to him four children by this wife; three died in infancy; one daughter<sup>s</sup> is still living, (Mrs. Adeline Watley, now living in Catahoula parish, La. His first wife died in Mississippi, and he afterwards moved to Louisiana, where, about 1850, he married Mrs. Martha Miller, by whom there was born to him seven children, five of them still living. His second wife died about 1870. He afterwards married Mrs. Martha Jane Whitley, on July 24, 1884, who still survives him. Bro. Mashburn died the 1st of April, 1894. He obtained a hope 1865, having been a member of the Old School Presbyterian church some years. During the late war he joined the Missionary Baptists. But after this, as stated above, he obtained a hope. In about 1871 or 1872 he joined the Primitive Baptists, believing he had found a people that had the marks of the Apostolic church. Shortly after this he was liberated to speak by the church, and subsequently his ordination was called for at three different times, but he refused each time to submit to ordination. His membership was at Enon church, Vernon parish, La., where he joined and was liberated. He traveled and preached a good deal, as long as he was able to go. Some six years ago he moved to Texas, and settled in Brownwood, Brown county. From a spell of fever he lost his eyesight four years before he died. He died at Brownwood in his eightieth year. The last year of his life he suffered a great deal, being confined to his bed most of the time. When he was first taken down, for some three weeks he knew nothing, and every one thought he would certainly die, but during this time he seemed to be preaching, by his gestures, and praising the Lord. He often spoke of his death as taking a journey, and of being ready and waiting for his blessed Saviour to call for him. In his most intense suffering he was constantly praising the Lord for His goodness. The three last months he lived, his devoted wife and friends had to sit up with him all the time, and for seven weeks he could not speak so as to be understood, but he was continually praising the Lord—he seemed to think of nothing else. Sister Mashburn's devotion to her husband is truly commendable; though for four years she had to lead him wherever he went, and he seemed to be contented when he knew she was with him, day or night. She was a companion, indeed, and never tired of ministering to her husband's wants, as much as was in her power. She is now left to mourn his loss, with six of his children and many grandchildren and friends. The brethren and sisters in the church do truly mourn with Sister Mashburn, for none knew Bro. Mashburn but to love him, for he was devoted to his Master's cause, and firm in the faith of God's elect. Such faith and reconciliation are rarely seen as his. But he has gone to his reward, where he will suffer no more. And you, dear sister will not have to wait much longer 'til you shall hear your "Father" say, "Child, come home," when you will join him in the Paradise of God, forever to be at rest. May God help the bereaved ones

to be submissive to His will, and prepare them to die as he did, their husband and father, is our prayer, for Jesus' sake.

W. H. HARRELL,  
W. J. POWELL.

*Baptist Trumpet* please publish, by request of Sister Mashburn.

DR. M. H. JACKSON

Died at Covington, Tenn., June 24, 1894. He was about 66 years of age, was a Primitive Baptist preacher, and had charge of several churches at the time he became afflicted; had practiced medicine for many years, and was an able physician.

He was the oldest son of Francis and Elizabeth Jackson, both of whom were members in good standing of the same church at Mt. Pleasant, Rutherford county, Tenn.

DR. JACKSON was sergeant of an Arkansas regiment part of the time of the war, he being a resident of that State at the time, and having represented his county (Independence) in the State Legislature. He ever lived an exemplary life, adorning the profession he had made by an orderly walk, a pious and godly conversation. He leaves a wife to mourn his loss.

JARRE GEORGE.

MRS. HENRIETTA ROGERS.

MRS. HENRIETTA ROGERS, the first-born child of Elder C. B. Hassel, and his first wife, whose maiden name was Mary Davis, was born March 7, 1833, and died, after only a few days illness, Oct. 6, 1894. On Oct. 15, 1857, she was married to John Robert Rogers; and unto them were born six children, of whom three, two married daughters and one unmarried son, are still living. Her husband died Aug. 8, 1893.

My dear sister was a truthful, honest, humble, patient, kind, and gentle woman, who did not speak evil of others, and did no one any harm, and who bore manifold and severe trials with extraordinary meekness. She greatly enjoyed sacred music, both vocal and instrumental, loving much to sing hymns, especially those descriptive of the sufferings of Christ, and to accompany her voice with music on the piano; and many times have I seen her thus engaged with streaming eyes, showing how deeply she felt what she was singing. She rarely ever wrote me without saying, "Pray for me, a poor sinner." She delighted to have me visit her, and to read the scriptures and sing and pray in her family; and she was fond of reading our religious periodicals, and attending preaching, and requested me to have monthly meetings at her own house, or at a school house near by. I have reason to believe that for twenty years she had a little humble hope in the Divine Saviour, and for many years I looked for her to offer herself for membership to the church; but she felt that her hope was too small, and herself too unworthy. In his dying hours, our dear father invoked upon her, as his first-born, a special blessing; and this blessing seemed to be manifested in her remarkable humility, patience and gentleness.

Excepting myself, she was the last survivor of the seven children (four daughters and three sons) that were the fruits of my father's first marriage.

SYLVESTER HASSELL.

C. W. NANCE, Esq.,

Was born in Davidson county, Tenn., March 26, 1811, professed a hope in Christ, and joined the Primitive Baptist church of Jesus Christ January, 1829, married Miss Ann Doran Avant, of Alabama, in February, 1835; and died in the full triumph of faith at his home on White's Creek Turnpike (Nashville, Tenn.), May 8, 1893, expressing full resignation to the will of the Lord. He was one of the most brilliant and enterprising citizens of his community, wise in council, prudent and skillful in management; successful in business, accumulating a handsome fortune; yet

his walk was humble; his dress was plain and unostentatious, perfectly devoted to his church, and very liberal and ready to help the poor and needy. No poor minister ever escaped his notice; many received at his liberal hand, help on their way. In this department of Christian duty, Bro. Nance stood in the front rank; yet he never boasted, but lovingly served the church in this way, for Christ's sake. My long acquaintance with him (and often sharing the hospitality and liberality of my beloved Brother Nance) justifies me in thus speaking in his praise. He was highly esteemed as a citizen, public spirited, aiding by his wisdom in building up some of the most popular institutions in the State. While in the State Legislature, he succeeded in getting on foot the school for the education of the blind, and served as one of its managing officers for many years. In fact, his name stands directly connected with the history of the city of Nashville; so much so that the history of Nashville cannot be correctly and impartially written and the name of C. W. Nance not mentioned prominently therein. Hence a noble, useful citizen is gone, his work is done; he is now at rest. We hope his rest is sweet and he is happy. He was a good husband and father, providing for his house well, and greatly enjoying having his brethren and friends with him at his home. It is true that he was called to pass through some very trying scenes, and he bore them all with great patience and forbearance seldom found in any man. I could lengthen out this paper to much greater length, and yet the half would not be told. I do not wish to be understood that Bro. Nance had no faults; no, no; not that; I wish all to know he was possessed of noble qualities, and exhort you to bear them in your memory, and forget his faults.

O children, your pa is gone; yes, gone home to his blessed Saviour, whom he loved. He has left a world of strife and gone to a world of sweet repose. O may we meet in the bright beyond.

J. E. FROST.

#### SISTER ANN DORAN NANCE,

Consort of C. W. Nance, Esq., was born October 20, 1814. Her maiden name was Avant; was raised in Alabama, and married C. W. Nance in February, 1835; professed a hope in Christ and joined the Primitive Baptist church about 1864 or '65, and lived a consistent, faithful and beloved member till death closed her useful life. She died at her home July 19, 1891, leaving her beloved husband and loving children, brethren, sisters and many relatives and friends to mourn her absence, but not as those who have no hope, for she left abundant evidence to those whom she loved, and who loved her for her many acts of Christian kindness and deeds of charity, that she is gone to her great reward. Having known Sister Nance for many years, and having seen her patience sorely tried in various ways, I can safely say but few of us are blessed with that degree of grace and patience that she was favored with. She was a noble woman, a faithful, discreet, and loving wife, a devoted mother, yet firm and confiding in all the relations of life; an humble and loving follower of the meek and lowly Son of God. Volumes might be written to the praise of our mother, but she is gone whom we loved because of her many acts of kindness.

Dear children, when you think of mother, as you doubtless will, think of her at home with her loving Saviour; yes, at home; mother is not dead, but gone home; home, sweet home. O may we all meet in the beautiful home above to part no more.

J. E. FROST.

#### MRS. AMERICA COWART.

MRS. AMERICA COWART died at her home in Savannah, Ga., August 2, 1894, of consumption. She was born August 24, 1861, and was married to M. J. Cowart November 23, 1880, of whom she bore six children—two have been called away, four yet survive. Although she never made any

public profession, she was a good woman. We never knew a better neighbor or a kinder friend; a loving mother and kind to her husband. She never dreaded death, but seemed resigned to go, and told her husband that all the burdens were his. She calmly passed away, and was brought to Bulloch county, and after some remarks by Elds. Wilson and Wilkerson, at the cemetery at Gem, she was laid by the side of her two children, there to await the morn of the resurrection. May the Lord comfort the dear bereaved ones.

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

D. Z. RIGDEN.

WM. P. BRICKEY.

WM. PETER BRICKEY, son of Eld. Wm. Brickey, was born May 11, 1871, professed a saving faith in Christ in his eleventh year, December, 1881. He united with the Primitive Baptist church in Tuckaleechee, Blount county, Tenn., and lived a consistent member till his death, which occurred July 13, 1894. He had to quit college a time or two, on account of poor health. He told his brother in December, 1893, that he "was not going to live long," and when advised to see a doctor, he said he did not want any doctor. A few days before his death he told his father that for three years he had been trying to get willing for the Lord's will to be done with him, and now he was willing to die; said he was trusting alone in Jesus the Saviour. He had a remarkably active, strong mind, and was very intelligent. In him the parents have lost a dutiful son, brothers and sisters an affectionate brother, the church an intelligent, worthy member, and the community a worthy citizen. He leaves father, mother, three brothers and four sisters to mourn their heavy loss, but not as those who have no hope.

A light is from the household gone,  
A chair is vacant there,  
Where oft unbroken, as one band,  
We knelt at evening prayer.

Our kindred going, one by one,  
With us they could not stay,  
They pass to glories, 'round God's throne,  
In a world of endless day.

*Marysville, Tenn., Sept. 1, 1894.*

We hope to meet them by and by,  
When all our toils are o'er,  
And join with them around God's throne,  
To praise Him evermore.

There we shall meet, and no more part,  
And heaven shall ring with praise,  
And Jesus love in every heart  
Shall tune the song, "Free Grace."

JOHN B. J. BRICKEY.

DEACON MAXWELL.

It becomes my sad duty to chronicle the death of my dear husband, who died at his home in Colquitt county, December 17, 1893. He was born in Decatur county, Ga., November 22, 1833, was married to Mary A. Chester, January 9, 1861, who departed this life July 9, 1889. They had nine children born to them; six still survive them. He was married to the writer March 12, 1890. He had been in bad health for some years, but the last year he seemed to be almost well. A few months before his death his health failed rapidly. The physician pronounced it catarrh of the stomach and general debility. He and his former wife joined the Primitive Baptists in 1872, where he was soon made deacon, which office he faithfully filled; was always ready to help his church or brethren; firm in the faith; ready at all times to do his duty, however painful. It is impossible to tell all the noble qualities of my dear husband. The church has lost a good member, the neighborhood a good neighbor, his children a good and kind father, for I never saw a man so loving and kind to his family. He was perfectly resigned to go when his Father should call him. Dear brethren, pray for me when it goes well with you.

Yours in affliction,

M. J. MAXWELL.

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