

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

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THE GOSPEL MESSENGER  
 AND  
 PRIMITIVE PATHWAY,  
 BUTLER, GEORGIA.

Eld R W Durden  
Wade Ga

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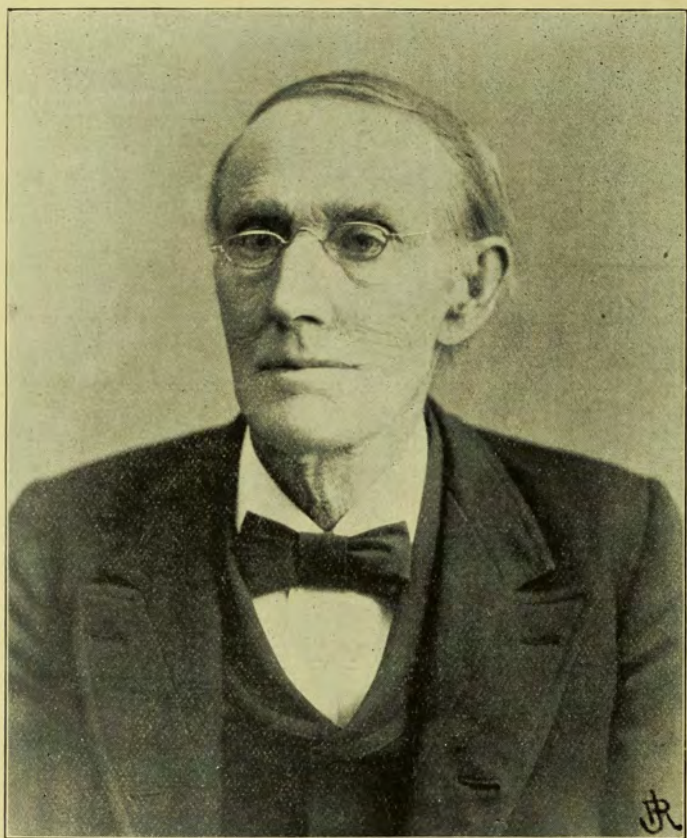
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ELD. M. M. VANCELEAVE.

We are gratified in giving to our readers the picture of this venerable brother. He is now eighty-four years of age, being still blessed with a patient spirit and made glad with hope. It is said the friends who love him are without number. We, too, have shared his hospitality, realizing that we were at the home of peace and love. The Lord kindly bless His aged Saints and hold them with the lambs of his bosom. Truly the whitened head is a crown of glory when found in the way of righteousness.

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1895

# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY, 1895. Vol. 17.

As in water face answereth to face, so the heart of man to man.

BRETHREN OF THE SOUTH, AND OF EVERY LAND WHERE THIS MAY COME—*I send you Greeting in the Lord:* Grace, mercy and peace be multiplied to you. What is there to compare with the love of Christ Jesus our Lord? It has been my support and joy for three-score years; I trust it will be my rejoicing in the world everlasting. The Lord was good to me in my youth; now he is everything, and in heaven he will be all in all. I remember the days of youth, when I have often gone on foot to the meetings fourteen miles away, sometimes walking, sometimes running, and feeling that my heart was already there. No time is so dear to memory as that spent in trying to serve God; no friends have been so dear as my companions in the church. It gladdens my heart, Bro. Respass, to know that you have been under my roof; that we have clasped hands and eaten bread together; and so of Bro. Hassell, and Bro. Durand, and many more of whom the world is not worthy. Thank God we are bound together in the one hope of our calling. One destiny remains for us; one eternal rest, where sin and tears will have no remembrance. The crossing of Jordan is not far distant; ere I touch its brim, I would love to record the mercy of my God. Have I not, like good old Jacob, seen the vision of a ladder reaching up to heaven? Like him I would set up a stone for a pillar and pour oil upon it for a memorial to him who has said, "Behold I am with thee, and will keep thee in all places whither thou goest." But who can tell of the Lord's wonderful works? I can say with David, If I would speak of them, they are more than can be numbered. Words are weak and language fails. You, whose hearts have sometimes been as the

Lord's banqueting house, have the witness within yourselves. You know that the God of Jeshurun rideth upon the heaven in thy help, and in his excellency on the sky. Blessed be the Lord, in his name we will set up our banners. He has been with us in many dark and secret hours, in joys and sorrows, in sunshine and storm. He has given his people grace; he lives to give them glory.

Readers of the MESSENGER that can say with me, The time of old age has come, have you ever seen the righteous forsaken, or his seed begging bread? Have you ever found a hope like the good hope of grace? Have you ever repented the profession you have made?

I commend you to the God of all grace. With one voice let us praise him for the precious things of heaven, for the dew, and the deep that coucheth beneath, for the good will of him that dwelt in the bush. The Lord's presence be with you evermore.

A dear farewell,

M. M. VANCELEAVE.

#### NOTES ON EPHESIANS—CHAPTER I.

(CONCLUDED.)

14. *Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.* However small this earnest of our inheritance may be, it is a certain pledge that we shall receive our portion of the estate. When Boaz redeemed the inheritance of Naomi and Ruth, simply plucking the shoe from the foot was a testimony that confirmed this transaction throughout Israel forever. If we receive but a drop from the fountain of God's love, it assures us that Jesus, our spiritual Joseph, remembers us, and that he is concerned on our behalf. The smallest pittance received through the will is an evidence of heirship, and if we have "tasted" that God is gracious, it is an earnest of our inheritance. We are given a foretaste of God's love till "the redemption of the purchased possession." When our bodies are delivered from the grave, we shall awake in our Redeemer's likeness and be satisfied. This earnest of our inheritance is an inward witness of fellowship with God, and watchfulness against its decay should be of more concern to us than the perpetuity of our earthly estate.

15. *Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the Saints,*

16. *Ceased not to give thanks for you, making mention of you in my prayers.* No sweeter intelligence ever reaches the heart

of God's minister than to hear that his fellow-men have been delivered from the bonds of sin. With what overflowing hearts did Mary and Martha behold their brother walking home from the tomb; and so, when the Lord's servants see lost and ruined sinners rescued from the fetters of sin and delivered from its taint and guilt, their first feeling is thankfulness to God for each new evidence of his mercy and good will. How aptly Paul describes the fruits of grace that he recognized in these brethren, and such evidences we are taught by this Scripture, should accompany a knowledge of salvation. "Faith in the Lord Jesus and love unto all the Saints," are the best tokens that men can give of knowing the Lord. Grace so frames their hearts that they become knit together in love. When Paul heard of the *faith* and *love* of the Ephesian brethren, his mind became at once earnest and loving on their behalf, and as the two sisters, on seeing their brother alive and well, thought of gratitude to none but Jesus, so Paul made mention of the Saints at Ephesus before God with unceasing thankfulness, indeed (as with the Corinthians), his heart was enlarged until his feeling was to live and die with them.

17. *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him;*

18. *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints.* What boundless love marked the petitions of Paul as he came boldly to the throne of grace for these brethren. His desires for them seemed to be without limit. They were his spiritual kinsmen, and as he addressed the *Father of glory*, who alone commanded these blessings, so would he show the intensity of his affection in his desire that they attain to the highest measure of knowledge and spiritual joy. We learn from this something of the bond that unites the true minister with his flock. He is fitted in heart and experience to care for them. No thought of gain or honor touches his bosom, but an affectionate, tender and lasting regard for their well-being, that God alone puts in the heart. Human training does not produce the self-sacrificing, tender, out-going principle of love that is necessary in caring for the flock of God. It is akin to the feeling which the mother has for her off-spring which no opposition, suffering nor persecution can destroy. Prompted by this solicitude, Paul poured forth his soul in prayer for his brethren. He knew the value to the church of a spiritually-minded congregation, that could witness to the experimental truths and doctrinal sentiments of the gospel. What is more sad than to see Christians active and penetrating as to worldly things, and yet dull and stupid in things eternal? Alas! how often are church members found to be, what the apostle calls in another letter, "weak, and sickly, and asleep," irresolute, and disinclined, and

incapable of understanding the solid truths of God's word when presented to them.

19. *And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power,*

20. *Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.* This passage shows clearly how we comprehend and believe the gospel. It was simply Paul's own experience, and it can be no less true to-day, for Paul was a pattern for all them that should afterward believe. But notwithstanding this clear statement of the apostle, it is now everywhere proclaimed that men have sufficient power to repent and believe the gospel. If so, why did not Paul believe of himself? He certainly had great intellectual power and strength of mind. His reasoning caused Felix to tremble on the judgment seat, and Festus and Agrippa were startled by his learning, and yet he tells us that it took the same display of power to cause him to believe that it did to raise Jesus from the dead and set him in the heavenly places. He gives these as parallel cases, both of which are accomplished by the working of God's mighty power. He would have us think of the Saviour being taken from the cross—the vital spark gone out; he is laid in the rocky sepulchre, which is then closed with a great stone bearing Pilate's seal; grim soldiers guard this place of death. Friends could not save his life, what can they do now that he is in the tomb? Will he leave this dark abode; will he live again? Yes, if the text be true, God will rescue his darling from the lions. He will not suffer his Holy One to see corruption. Yes, Jesus will live again, but who will mention the help of man in such a circumstance? Who will speak of our Saviour as being *taught* or *persuaded* to rise from the dead? Study carefully this wonderful event, and you will have the precise power that makes men believe. There is a place in the salvation of sinners where the best of men, nor angels, nor the sinner himself, can take any part.\* The power that "wrought" silently, wonderfully, effectually in the tomb of Jesus, is the only force that can deliver men from the power of darkness and translate them into the kingdom of God's dear Son. They are *dead* in trespasses and sins, and none can quicken them but God. He reserves this right to himself, and he will not give his glory to another. The capacity or power to believe in God has many forms of expression. It is known in God's word as a quickening, a deliverance, a translation, an opening of the heart, an opening of blind eyes, opening the eyes of your understanding, born of God, born from above, born from an incorruptible seed, called with a holy calling, partaking of the divine nature, the gift of eternal life, renewed in the spirit of your mind, renewing of the Holy Ghost, washing of regeneration, a creation in Christ Jesus, and many others, and all of which

\* I have written a little book on this subject, and have it yet for sale.—J. H. O.

denote the working of God's mighty power. Turn where we may in God's word, a cloud of witnesses assures us that this mighty power goes before or underlies every manifestation of spiritual life. It is said that he that believeth is born of God, and as many as were ordained to eternal life, believe. This shows that God prepares the heart to receive his word. Of his own will begat he us, says James. He is the author and finisher of our faith, that is our belief and trust in God as a Redeemer and Saviour. When Paul wrote of believing according to God's mighty power, no doubt he called to mind his memorable journey to Damascus—that great crisis of his life—when, as he said, "It pleased God to reveal His Son in him." No man, or church, or angel, was pleading for Paul; it was simply the good pleasure of God's sovereign will, and so, this revelation of Christ Jesus, is that which is essential to "seeing the Kingdom of God," or receiving the things of the Spirit, and no man can reveal Jesus to his brother, saying, "Know the Lord."

21. *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:*

22. *And hath put all things under his feet, and gave him to be the head over all things to the church,*

23. *Which is his body, the fullness of him that filleth all in all.* Our minds are put in awe by this picture of the Saviour's exaltation. It seems to be the answer to his prayer to God the night of his betrayal, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." From being an object of scorn, and suffering, and death, he is, by the greatness of God's power, set above all principality, might, and dominion, and above every name that is named on earth, or known in heaven. How often are we told of his power and glory and how all things are put under his feet; but in this letter we learn that his people are connected with the praise of his glory, and Paul concludes the chapter by the wonderful statement that he is given to be the head over all things to the church, and that the church is his body and his fullness. He shares his glory and his honor with his people, saying to them, "Because I live, ye shall live also." What great joy these reflections should bring to our hearts! When Jacob heard of the great power of Joseph in Egypt, he was comforted; he was so related to Jacob's family that all his power would be turned to do them good, and they would share in Joseph's honor and glory. When David slew the giant, Israel rejoiced; they shared the victory with him, for he was their brother. And so the church rejoices and shares in the triumph of her Redeemer. He appeared for her in his life, and in his death, and now in heaven appears in her behalf. The doctrine of covenant union, before faith and before time, is the foundation for all his loving toil and perfect victory. He left the throne of glory to fill the place of a Redeemer, and as the Surety of his

people, he endured the cross, caring nothing for the shame of it. They were given to him before time, that he might give eternal life to them. Adam represented every human being in his *one* sin, and Jesus, in his obedience, was the head of all chosen in him.

The representative nature of Christ's obedience, death, resurrection and intercession is essentially necessary, so Paul argues in Romans from previous considerations. Answering the question, "Who shall lay anything to the charge of God's elect?" he says, "It is Christ that died [for them], yea, rather, that is risen again [for them], who is even at the right hand of God [for them], who also maketh intercession for us" Take away the doctrine of covenant union before time and before faith, and you strip all his works of their consistency and essential glory, for this is the ground upon which we may glory in the cross and in Christ's great glory in heaven. Let us remember that our dearest friend is at the right hand of the Father; that *all power* is given into his hand, and that every enemy is beneath his feet. The same power that upholds the universe is engaged to uphold Zion, and the feeblest of her members. Therefore, we have reason to press on though our own sins and the evil influences of a sinful world make war on our doctrine. Let us show by an upright walk that the sentiment of trusting all to Christ does not tend to licentiousness, but that such a principle forms the strongest incentive to obedience and correct living, and this is the sentiment of this chapter, faith *in* him and his unchanging power, and faithfulness *to* him in continued and devoted service.

#### REFLECTIONS.

This chapter is a rich store-house of Spiritual truth. Paul here treats of the foundation principles of the Christian hope. As ponderous stones are laid deep in the earth to support some mighty structure, so would Paul find in God's eternal purpose and omnipotent power, a sure basis for the building of mercy. Other foundation can no man lay than that is laid—laid deep and strong ere man came upon the scene. If we are true believers, or faithful ministers of Christ, we owe it to the unmerited and sovereign grace of God. He might justly have left all to perish evermore; so Christians are but as brands plucked from the burning. The thought that our present hopeful state grows out of, or is due to, God's eternal purpose, is an abiding well-spring of joy. It led Paul to exclaim, "All things work together for good to them that love God, who are *the called according to his purpose.*"

I am not sad or surprised that self-confident men dislike these pride-debasing truths, but my heart is pained within me to know that some who are Christians in heart, and who love the Redeemer, dislike the thought that our eternal salvation in heaven is the result of God's eternal purpose and foreknowledge. God has given us this truth as a stronghold in the day of trouble, a resting-place in despondency, a rock of comfort in the gloomy hour.

When we consider our poor, fallen state here, our weakness, the evil of our hearts, our proneness to do wrong; and when we remember that Satan is our foe; that the world is at war with our eternal interests; that death and the tomb are waiting for each one of us, should we not press to our hearts those wonderful truths that Paul has given for the consolation of believers? Should not every child rejoice to hear that God remembered his people in eternity; that they were chosen in Christ Jesus ere time began, predestinated to be holy and without blame, given redemption and the forgiveness of sins, and an inheritance in Christ? Is it not a source of exceeding joy that God manifested the greatness of his power to us-ward; opening the eyes of our understanding, causing us to believe, and sealing us with the Holy Spirit of promise, and giving us the inspiring truth that we are one with the Redeemer? May these considerations be the solace of our lives, and make us tender to those who know them not. If thus favored, it is ours to commend in life and heart the great truths we profess, that God may be glorified by the children of men.

JAS. H. OLIPHANT.

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### NONE OF THESE THINGS MOVE ME.

But none of these things move me, neither count I my life dear unto myself, that I may finish my course with joy.—Acts xx. 24.

What a rich and helpful lesson is found for God's children in this expression of one whose way to the heavenly world was hedged up with trials of every kind. The life of Paul was like a tempestuous sea, where, like David, he was tossed up and down as the locust. But though driven by fierce winds, he was not moved from the great end in view. There were such momentous things connected with the closing of his earthly career, that no circumstances by the way could distract his mind or move him from the one great purpose of life. As the mariner on the stormy deep keeps in view the light that guides him to the desired haven, so did the apostle lift his eyes above the waves of affliction that encompassed him, regarding them as light and momentary, compared to the weight of glory to which he was hastening. Tribulation, distress, persecution, famine, nakedness, peril and sword were some of the waves that spent their fury upon Paul. Their dashing power was vain. So far from separating him from Christ Jesus the Lord, they drove him closer to the Saviour's side. None of these things moved him from his course; he laid them aside as weights, and could say of them: "*Forgetting* the things that are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus."

And now, dear brethren, though we are born unto trouble as the sparks fly upward, can we not learn from Paul how to treat afflictions and trials? Can we not say that none of these things

move me, knowing that we run the heavenly race? The apostle was wonderfully instructed of the Lord, and we are to have him for an ensample. We know that he suffered the loss of all earthly advantages for Christ's sake, and from the moment he discovered the excellency of the knowledge of Jesus, the world was crucified unto him and he was crucified unto the world. It is not probable that we shall have to give up of worldly comfort as much as Paul did, nor that we shall endure such afflictions as came upon him, and if he could say that "none of these things move me," will not the same religion give us the same courageous, patient spirit when the furnace is made hot for us? I know of no sweeter speech that can come upon the lips (if it is felt in the heart) than to say of disappointment and sorrow: "But none of these things move me, neither count I my life dear unto myself, that I may finish my course with joy," and I would commend such a feeling of heart to the dear brethren everywhere. May these words fall like a benediction upon you at this time, and lift your eyes to the hills from whence cometh all true help.

Our country, from ocean to ocean, has just passed through a period of excitement, and an overwhelming change in political affairs has burst upon the land. Whether this betokens good or ill, is not for prudent men to determine, but it is certainly true that the minds of all suffer a great tension, some in one direction and some in another; and whether we may be oppressed by a feeling of de-spair, or our thoughts leap forth in an exulting strain, it becomes us to bear in mind the spirit that actuated Paul under all circumstances. He tells us that our moderation should be known unto all men. It should characterize our grief, it should control our joy. If we tremble for our country, we must remember that God has said, "By Me kings reign and princes decree judgment," and many are the events which he causeth to come, "Whether," as Job says, "for correction, or for his land, or for mercy." "If thou seest," says the great king in Jerusalem, "the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth; and there be higher than they." The condition of our land, its destiny, the dangers and even the glory of the government, are burdens too great for our weak shoulders, and above all governments and all rulers will be seen and felt the mighty hand of God. There is no land but what God is the true Governor, the prime seat of authority and power. He can send a Joseph or an Ahab to rule the land, and his purposes will never fail. Though Babylon should mount up to heaven and fortify her strength, yet from God shall spoilers come unto her, saith the Lord. Her broad walls and her high gates were utterly broken when God spoke against her, and none remained, neither man nor beast, but it was left desolate forever. Nor was it better with Israel. What ages passed with her from the Red Sea to the glorious throne of Solomon, and yet while

monarchs came to do him reverence and honor, the worm was preparing to eat up his glory. Let us not put confidence in princes but in the Lord. Let us not tremble before what men can do, but let us fear and trust God.

Dear kindred in the Lord, the desire should fill our waking thoughts, that we might be faithful and finish our course with joy. May Israel's God help us to be steadfast, unmovable, always abounding in the work of the Lord. Our life is but a span, and time flies onward as the eagle hastening to the prey. May the dear Lord in mercy help us to live above the distractions of life, and cause us to be tender-hearted to one another. This corrupt world is not our home. Although our journey is a brief one, we are not yet in sight of the city of our love. That vision of beauty will soon bless our eyes, for the Lord is not slack concerning his promise. Let us wait in hope and be diligent, that we may be found of him in peace, without spot and blameless.

S. B. LUCKETT.

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### EXPERIENCE.

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DEAR BRO. WILLIS: I will try to fulfill my promise to you, and I must say it is a task, and one that I dread, for I am afraid, dear brother, I will not be permitted to say anything worth your time to read, much less anything comforting or interesting; but I will make the attempt, regardless of my feelings about it. I can't say at what age I first began to have serious thoughts about the future. I was but a child when every now and again I would think of death and the hereafter. Such thoughts were not frequent and of short duration. But as I grew to mature years, I began to wish that I could be a Christian. I knew I was not a Christian, but could not see that I was a very great sinner, until one evening I was reading hymns, and read the one beginning, "'Tis a point I long to know," and somehow it made me fear, and I felt very much condemned. Before I finished the song the tears were flowing down my face, and I left the room to hide my tears; yes, I left the house and went out into the darkness and fell on my knees and tried to pray, but it seemed to me I failed altogether. I thought my words were not any prayer at all, and after that I was loath to try to pray any more for a long time, but often wished some one who could offer an effectual prayer would pray for me. Some three years after this I was married, and spent a few years very pleasantly and rarely ever thought of the future; but after awhile it pleased the Lord to send us a precious little daughter, and she lived to be about two years old and sickened and died, and when I saw she was gone, I just thought God is so cruel, so unkind, to slay my little loved one. Oh! my poor, wicked heart was full of rebellion. I finally decided I was wrong in thinking God unjust, for I decided there was no such a being,

and for about eight years I was surely completely clothed in infidelity. I tried hard to believe different, for I hated to think I was an infidel, and I tried to reason the matter and make myself believe different, but I found, to my sorrow, that I could not change myself I would be an infidel in spite of my wishes to the contrary. Well, some months after I saw my dear child put away, the good Master saw proper to lend us another sweet, bright-eyed daughter, and as soon as I learned my babe was a girl, I fairly trembled, for I was impressed at once that she would not live long, and I was continually reminded of the fact that my little one would not live long. Why it was I can't tell, for her health was almost perfect and she grew very fast, but still I could not get away from the awful truth—she can't live long! It is needless to say I shed many bitter tears over my little one while I had her in my arms, for she was so precious to me, and I dreaded the parting that I felt sure was coming. But after awhile I decided it was only imagination, and finally ceased to think any more about it, as my little girl had lived to be six years old. But oh! my soul, how little we know, and how frail and puny we are! for when I felt no dread of the monster Death, it was the time it came swiftly and unexpected. Yes, she was at play and was killed by a mule, and (strange as it may seem) when I saw she was no more, I felt no inclination to complain, although my poor heart was broken, and my dear husband was almost prostrated with grief. I felt to say, It is the Lord; let him do what seemeth to him right. Oh! the long, dreary days and the long, wakeful nights that I passed about this time! for I felt so condemned, I saw very plainly that I was past redemption. Yes, I was miserable; I had lost a precious child, and it seemed to me her death was to punish me for my awful sins. I saw myself deserving only torment, and oh! the anguish of soul I endured no tongue can tell. I was in continual dread of some unseen danger; I was so uneasy, and I knew not why I was cast down, and I can say now that if I ever prayed it was during those dark and stormy days. Oh, yes, my constant cry was, Lord, have mercy, oh! have mercy, if possible, though I did not get on my knees; and I thought there would be no use of me trying to pray, for I was already lost; I had waited too long to try to pray now. I was not conscious of the fact that my very breathing was deep, intense prayer, but I can see now that I was praying all the day long; and during the time of my troubles, while I was hedged in on every side, I believe the Lord had compassion on my soul, and he directed his messenger here to say to me I might yet hope to be saved. Bro. Purifoy was the one who bade me hope. It seems that my blinded eyes were opened, and I was permitted to see that, though my sins were as scarlet, our High Priest could make me white as snow. After my eyes were opened I soon felt there was something for me to do, and I had no inclination to be disobedient. I was impressed to go to the church, but I thought I

was not fit to be there, and really thought the church could not receive me, for I had no experience to tell. However, duty pressed me, and soon after my first impression I went and offered myself to the church at New Bethel, in Lake county, Mississippi, and to my surprise was received, with three others, and was baptized the next day. I felt so unworthy that I was afraid I was doing wrong to go in the water, and if you remember, my brother, I asked you, as we went down, if you thought it was right for me to be baptized, and you said, "Yes; its right," and added that my rightness was in Jesus. Oh! Bro. Willis, those few words were as balm to my aching heart, for I knew I had no righteousness of my own, and until then I feared I was doing wrong. It has been near three years now since I was received in the church, and I have never had any reason to regret my course, for I have found a sweet resting place, and have had many seasons of rejoicing. The dear Heavenly Master has seen proper to pour out his rich blessings on me, and I do believe I have grown in grace and in a knowlege of the truth as it is in Jesus. Oh! I feel sometimes that I have greater reasons for being thankful than any one, for look and see where I was when I was taken up. Yes, I was truly in an horrible pit, and the dear, compassionate Saviour took me out and placed my feet upon a rock, and put a new song in my mouth, even praises to his holy name. Oh! help me to praise him for his wonderful kindness and his rich mercies to such a poor, weak, sinful worm as I am.

And now I will bring this imperfect scribble to a close, and I beg of you, my brother, to do with it as you think best. If you decide it is not an experience of grace, be frank and tell me so, and I will thank you for your kindness. Please remember us when it goes well with you.

I am, I hope, your little sister in the best of bonds,

*Madden, Miss.*

GEORGIA SANDERS.

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## EXPERIENCE.

[CONCLUDED.]

I have never been able to tell what I suffered while my darling brother lay struggling for life. It had been such a short while—only nine months—since we had given up mother; I felt that to have to give him up also would kill me. Often I left his bedside when I could endure no more, and going off alone would implore the Lord to spare him to us. That was all that I could say. I could not feel resigned to the will of God. At the last my cry was: "Lord, if it can be thy will, take me and spare him. But God knows what is best for us. When we met at brother's grave, a dear little woman said to me that the Lord would give us strength to bear all the afflictions that he sent upon us; but I felt that my trials were unbearable. I know now that he has blessed

me with strength to bear them all thus far, and I believe that he will do so to the end. We had yet another severe trial. As father was old, the married children were not willing that he and I should live alone; but desired us to make our home with them. For his sake I consented to do so, but it was hard for us both to leave home; though we thought it best to do so. In ten months' time I lost mother, brother, and home; but there are many things left for which I should ever feel thankful. The second night after I left home, my trouble was greater than ever before. For several weeks I had thought that I had all I could bear, but on this night, all that I had ever suffered was before me, and my sins appeared like great mountains. I felt that I did not have a friend on earth, and I verily believed that my sins were unpardonable. Yet I could not refrain from begging for mercy. I believed that I could not live in this condition any longer, and I knew I was not prepared to die, but I could do no more. I knelt by my bedside and tried to pray God to remove that burden, or give me strength to bear it. I could not stay in my room, and I walked out on the porch, when it seemed that a still, small voice whispered, "Praise God, from whom all blessings flow." I looked to see who had spoken, but there was no one there. My burden was gone, and I was praising God for his goodness to me. I could look back upon all that I had suffered and see the hand of God in it, and that it was best for me. I felt perfectly calm, and could see that the Lord had never forsaken me; that when I was passing through fiery trials He was with me and had showered blessings upon me all the while. I could, from the depths of my soul, say, "Thy will be done." I did not think of this as a hope, or experience of grace; I lived several days without knowing that I had a hope; it was just one long, delightful period of rest. But as that burden of guilt and condemnation did not return, my mind reverted to that blessed moment when it left me, and I could hope that my sins had been pardoned. I do not know when I first began to love the people of God; I now loved them better than ever before, and desired very much to live with them; but I felt so unworthy I did not think they could receive me. I thought that if they did, it would only be through pity, and I did not want to deceive them. I resolved once that the next time I went to the church where father's membership was that I would offer myself to the church. I could not live satisfied as I was; I was without a "home;" I could not enjoy the things of the world, and I looked upon the church as a sweet haven of rest. The next time that I went there was no minister present, and I took that as evidence that I ought not to join the church. I was very anxious to go back to the annual meeting there. The church is twenty-two miles from here, and when the time arrived I was visiting, thirty miles from home. I expected father to go after me, but on account of high water, he could not do so. I felt that I *must go*, and I vowed that if the Lord enabled me to go, that I would discharge

my duty. A way was very unexpectedly opened for me, and I went. When the opportunity was given I longed to go forward, but my unworthiness was so great I was afraid of deceiving the church. My sins appeared an insurmountable obstacle; I thought the church could not, in faithfulness, receive me, and I did not go. Near the close of the conference, the pastor renewed the invitation, saying he thought some one would leave there with a heavy heart if they did not discharge their duty. I was confident that he was speaking of me, but still I was afraid to go; and indeed I did leave there with a heavy heart; I felt that I had sinned in breaking my vow, and before I left the house I thought if I had one more chance that nothing could keep me away; I wanted to talk to the pastor of that church, or to some one in whom I had as much confidence, and tell him of my trials and conflicts; I felt that he could comfort and strengthen me, but I never had an opportunity to do so.

In December, 1892, Eld. Lee Hancks had an appointment to preach near here. I went to hear him; he preached much to my comfort, and to my surprise, he was impressed that I had a hope. After he left, he wrote me a comforting letter, and asked me to write him my experience. I did so, and received from him a precious letter of encouragement, saying that he had Christian fellowship for me, and that I was living in disobedience. Again I promised that I would do my duty the next opportunity that I had. The church that I desired to join had no pastor at that time, and it being so far from here, I did not go often; but last April Bro. Hancks filled some appointments through here and one was at Lebanon, my parents' home church. I was blessed to go, and when the invitation was given, I was given strength to go forward and ask for a home with the children of God. I believe that I was gladly received by them. I knew I was not worthy to live with them, but felt that I had found a haven of rest at last. I was baptized the next day by Bro. Hancks. That was a most glorious day to me; I was so happy! and it seemed to me that the dear brethren and sisters rejoiced with me. My happiness lasted near four weeks before a wave of trouble appeared. I think that was the happiest season of my life. I have had many gloomy seasons since then; sometimes in the "wilderness" for many days. I know that I love the brethren and sisters, and would not give my home in the church for the wealth of this world. God has most wonderfully blessed me. My home is with one of my brothers, here at McDonald, father is with another, near me. We have good homes, and while we have lost much that was dear to us, there are many things for which we should be thankful.

Now, dear old brother, I have fulfilled my promise to you, and if reading my little experience will be any comfort to you, I shall be satisfied. Your sister, I hope,

*McDonald, Ga.*

JULIA GIBSON.

## ANARCHY.

The attorney for the defendants in the case of the American Union railway case, growing out of the Debbs strike at Chicago, made use of the following language:

"If there was anything that the people could really rely upon, it slept. What could they do; declare war? No. Break the public peace? No. Then what may they do? *Anything that the God-given conscience prompts them.* That is the liberty of the flag. Isn't it a deplorable state of affairs that, while the press rang out, while the pulpits roared against the iniquities at Pullman, no power in the law of this country stepped forward to stop them? These people were starving, yet not a flag was raised, not a drum beat, not an officer of this government stepped forward to raise his hand in behalf of them. The French revolution was cited here yesterday. What was the French revolution? It was an upheaval by the finger of God to get refuge from religious persecution. This case will not be viewed in the candle-light of the Milwaukee or Santa Fee roads, but under yonder sun—God's lamp-light."

The baneful effects of such a speech in these times of distress among the poor, lifting as it does the torch of incendiaryism, and anarchy against all government, is too apparent to need discussion.

It is the object of this article to aid in limiting the influence of such a speech on the minds of those who, under stress of poverty and real and supposed oppressions, are too prone to seek justifying reasons for lawlessness in redressing such wrongs. Conscience is set up as a guide, God-given, and whatever it prompts, man may do. This, he said, is the liberty of the flag. This idea proceeds from a common error, that God has given every man a rule of right and wrong, called conscience, by which he may unerringly judge right and wrong, or by which we may unerringly judge of the rectitude or wickedness of human conduct, and the moral character of everything which we feel, say, or do. God endowed man with a susceptibility of receiving teaching, and to know right and wrong as directed by such teaching, and before the fall of man, when he had but one teacher, and that teacher was God, as a matter of course his judgment was unerring; but when another teacher, Satan, appeared, who is declared by Christ himself to be the prince of this world, and man having been made subject to vanity, and was naturally as prone to sin as sparks are to fly upward; when under the temptation of Satan, he departed from God's rule of right and wrong, and has never regained it only in regeneration, or being born of the Spirit. As it is written:

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people."

Under the lead of the Spirit as a teacher, this people can judge right and wrong, and no other can, only in the light of their teaching, for they are the light of the world, and unto them is given by and through the Spirit, to judge of the rectitude or wickedness of human conduct and the true moral character of everything which

we feel, say, or do. No man in the flesh, since the fall of Adam under the dominating influence of the knowledge of good and evil, can do this, except those who have become dead to this law of sin, by the body of Christ, and who are married to him who is raised from the dead. "For when I was in the flesh the motions of sins which were by the law, did work in my members to bring forth fruit unto death," but now being no longer in the flesh—for ye are not in the flesh if the Spirit of him who raised up Christ dwell in you—you are become a teacher, a light, the salt of the earth: you now bring forth fruit unto God, before unto the flesh. The regenerate man serves not in the oldness of the letter, but in the newness of the spirit. His judgment is based not on what the law says in the letter, but what the law says in the spirit of it. In the letter, Job was innocent, a perfect man, one that feared God and eschewed evil, but in the spirit, so vile he abhorred himself. One tried for adultery before Moses, in the letter, might be innocent, but before Christ, in the spirit, most guilty; one is guilty of the overt act, the other of looking on a woman with lustful desires without the overt act. The first rejoices in his innocence of the overt act, and ascribes the glory of it to his will power, while the last pleads guilty of the sin, and repents in dust and ashes, and gives God the glory in keeping him back from the overt act. He is not only in position to judge with righteous judgment of the rectitude and wickedness of the other, but with a feeling of meekness and mercy, knowing that it was the goodness of God that led him to turn away from it. Paul said, "By the grace of God I am what I am;" so does every other true Christian who is not holding the truth in unrighteousness. Satan tempts us away from this trust in God to hold us back from wickedness, and thus although we know God, not to glorify him as God, but to become vain in our imagination, and have our foolish hearts darkened; and as we do not like to retain God in our minds, or constantly pray to him to keep us back from abomination, as Paul said, we are given over to hardness of heart, etc. Christ was thus tempted to hold the truth in unrighteousness, but never with the abominable things mentioned by Paul in that first chapter of Romans. Those things were only the fruits of holding the truth in unrighteousness, and as Christ never held the truth in unrighteousness, therefore these abominations did not reach him; neither do they reach us as long as we walk by faith and look alone to God to keep us from them.

Christ said, Without me you can do nothing. Let us keep this in mind and walk by it, and we are safe from such abominable sins. A Christian is on dangerous ground when he begins to feel he can stand alone, and boast of his upright ways. I never hear Christians begin to crack others over the head for their short comings but what I think of Job. "I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you and shake mine head at you. But I would strengthen you

with my mouth, and the moving of my lips should assuage your grief." All can condemn, and read bitter things against a poor sin sick soul, who has fallen among thieves and been beat nearly to death, yet there are few Samaritans to come along and help him out by deeds of mercy. Like the priest and the Levite, all can tell him how he got hurt, but none stop to help him up and pour oil on his wounds and bruises. Still unto these poor stricken ones, who appear to the world as a root out of dry ground, without form or comeliness, in whom the world sees nothing desirable, the world receives light, and is indebted for good government, morals, and everything which raises men to a higher plain as social beings. They are in the world, but the world know them not.

The doctrine announced by that attorney is simply an acknowledgment of the utter failure of the ten thousand schemes set on foot to christianize the world and to bring on a millenium of peace and good will on earth. "Isn't is a deplorable state of affairs," he says, "that while the press rang out, while the pulpit roared against the iniquities at Pullman, no power in the law of this country stepped forward to stop them," and therefore these people were remitted back to a state of anarchy, to do anything their God-given conscience prompts them. The people have been told by the pulpit and the religious press, if they would pour out their money as water to foster the schemes set in motion to make the work of Christ effective on earth, or help God do it. This is the result—the full fruition of all these schemes.

The foundation of all these is the same error that attorney announced, that God had given to every man the means for his own salvation in this world and that to come, and a free and untrameled will power to employ those means, and if he is not saved it is his own fault, and that God, whose eternal power and Godhead is spoken in the things that he has made day and night, is powerless to do so unless man first sets these means in motion. Those means have been tried in America, but failing to accomplish the end promised, now men are remitted back to their God-given conscience to do whatever it teaches. If that conscience tells them to steal, burn and kill, it is right for them to do it. Our conscience is what our teachers make it; and since man's fall under the influence of the knowledge of good and evil, he esteems that to be right which that knowledge teaches him would be for his good, regardless of right, or any moral principle set up of God by which to judge. Love thy neighbor as thyself, says the Spirit. Man's conscience, under such teaching, says, I am absolved from this law; by my knowledge it would be good for me to take my neighbor's goods, because they will contribute to my happiness, and keep me from want. The susceptibility of man to receive teaching is accelerated when the teaching is in line with his natural lusts, and since the strong man armed in the knowledge of good and evil, is set up in his flesh, he esteems that to be right which gratifies those lusts, and that to be wrong which denies them. If

the idea ever prevails in America that this is the liberty of the flag, then our government is a failure, and red-handed anarchy will sweep away all law, and brute force will take its place.

H. BUSSEY.

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## EDITORIAL.

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### THE TIMES.

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I don't know that it is so with others, but it is with me. Every succeeding year since the war-times have grown harder and harder; I have spent and spent my property while I thought I was taking care of it, until it is about all gone. And I have seemingly spent it in the service of the cause, as I thought, of Christ, and in establishing THE GOSPEL MESSENGER. And I have got so now that I cannot run it without the subscribers furnish the money. I am unable to travel and drum for the MESSENGER, even if I felt that I could do so in good conscience, and therefore am helpless and dependent upon the favor of the subscribers of the MESSENGER to support and keep it up. And this they can do with a little effort, which, may God incline them to make for it. I will not plead poverty and old age, though I might do it, but I will plead this, and that is the quality, character and standing of the MESSENGER. Upon these grounds I put the MESSENGER, and ask the brethren and sisters to support it. Support it for the sake of the cause and for your family's sake; look upon it as a necessity to your family; look upon it, in a measure, as your bread and meat, which you cannot do without, and make efforts to keep yourself supplied with it, and you will, you and your family, see the benefit that it will be to you in ways not seen. Besides, to forsake it now, will be to forsake old men whose lives have been spent for the Primitive Baptists—to forsake them in their old age—and I feel sure that the Baptists will not do that when they soberly think of it.

The MESSENGER costs but little; a few eggs or chickens will pay for

(2)

it and never be missed. And the hard times will end soon with the most of us, and we hope we shall be where the times are good and where the inhabitants shall never say, I am sick. Brethren, let me pray you to remember the MESSENGER; send on what you can to keep it going. We are not after making money, but merely a bare and scanty living. We know we cannot make money; our time for that has passed long ago; but what few days we live, if we can make enough to live on, and serve God and our brethren too, we shall be abundantly blessed —R.

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☞ WE can furnish, at 10c. each, extra copies of the MESSENGER containing portraits of Elders Respass, Mitchell, Henderson, Hassell, Oliphant, and Bussey, and Sister Kate Swartout. New subscribers may begin with the issue containing the first portrait if they wish.

J. R. RESPASS, JR.

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## INTRODUCTORY TO VOLUME XVII.

With humble thankfulness to the God of all grace for his abundant mercy, we greet the readers of the MESSENGER with a short Introductory to its 17th Volume. But what can we say? We cannot look into the future any further than it has already been unfolded to us in the word of God. We have no new revelations but would insist upon a faithful adherence to the doctrine of God our Saviour and to all the admonitions, reproofs, and warnings set forth in the Scriptures. We would insist upon an abiding faith in every promise of God that he will not leave or forsake his redeemed people. It is true, no doubt, that in the year now dawning upon us, every child of God will be at times made to feel the need of grace to help him through the toils, sufferings and temptations that are incident to his pilgrimage in this world. But let us remember that our Father hath said "He will not suffer you to be tempted above that you are able; but will with the temptation make a way to escape, that ye may be able to bear it."—1 Cor. x. 13. That little word, *suffer*, in the above text, shows us how completely every temptation, every trial, and every sorrow is regulated and under the control of a loving Father, who will supply "all your need according to his riches in glory by Christ Jesus."

In view of the predictions of Christ and his apostles, we may in the coming year, as in the past, confidently look for an increased development of human depravity and wickedness among men, for the "Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. iv. Men professing godliness will deny its power, and become more and more hardened in sin, and thus bring to pass those perilous times foretold by the apostle. But amidst all the conflicts of faith through which the dear children of God are called to pass, let them not be discouraged, for even the very hairs of their head are all numbered. If not one little sparrow can fall to the ground without our Father's notice, surely his chosen and redeemed people, whom he loves with an everlasting love, are of more value to him than many sparrows. In the coming year we shall doubtless need the help and forbearance of one another in many ways. Let us strive to help, encourage, and strengthen one another to "Bear one another's burdens," and so fulfill the law of Christ. The law of Christ is not fulfilled in us or by us unless we thus help and become partaker of one another's burdens. Thus we become helpers in Christ and "fellow-helpers to the truth."—3 John 8.

In looking at things that are seen with regard to the publication of the seventeenth volume of the MESSENGER, the outlook is more adverse in many particulars than for any previous year of its existence. For several months past Eld. Respass has been in feeble and declining health. The best energies of his life in the ministry have been devoted to the churches and to make the MESSENGER useful to the household of faith. A card of November 15th, from him, states that he is no better, but that if it is the will of God, he would like to live a little longer to publish the MESSENGER, "If," (as he says) "I had sense enough." If the friends of the MESSENGER wish "to strengthen the weak hands and confirm the feeble knees" with regard to its continued visits, we trust they will be diligent to forward dues and also assist in obtaining new subscribers. Please see 2 Cor. viii. 7, and ix. 6.—W. M. M.

THE INTERPRETATION OF THE SCRIPTURES.  
(CONCLUDED.)

III.—THE PRACTICAL INTERPRETATION.

5. REMISSNESS OF DEACONS.—In the Apostolic Church Deacons were appointed to “serve tables,” to attend to the secular affairs of the church, and thereby so relieve the ministry that the latter could devote themselves to spiritual matters, “to prayer and the ministry of the word” (Acts vi. 1-6). They were to be honest, spiritual, wise, grave, temperate, generous, blameless men (1 Tim. iii. 8-10). It is not stated in the Scriptures, but it is only inferred, that they were to hand round the bread and wine at the communion, as the word “tables” in Acts vi. 2 is thought to include “the Lord’s table” (1 Cor. x. 21). It certainly does mean, in Acts vi., the tables of the poor members of the church; and it may also include the table of the pastor of the church (1 Cor. ix. 7-14). As one qualification of Deacons is that they should, like Pastors, rule their own houses well, it would seem that Deacons ought also to exercise a special regard for the order and peace and spiritual health of the church, and in this way they can be valuable “helps” to the Pastors (1 Tim. iii. 12; 1 Cor. xii. 28). It is deplorable for Deacons to think that the whole object for which they were chosen and ordained is to pass round the elements at the Lord’s Supper. The most faithful Deacon that I ever knew felt a deep personal interest in every case of disorder in his church, and did not rest till the offender was brought back to order or excluded, and ministered of his own substance to the poor and afflicted members of his church, and supported, at his own home, his poor and aged pastor in the last years of his own life. Many who read these lines will know whom I mean. How much better would be the condition of our churches if all our Deacons were as devoted as was this dear brother, to the service of God and the welfare of Zion!

6. A FALSE SPIRITUALIZATION OF PRECEPTS ENJOINING RELATIVE DUTIES.—The relative duties of husbands and wives, parents and children, masters and servants, and magistrates and subjects, are plainly laid down in the New Testament, and we spiritualize or philosophize or dissipate the truth out of these precepts when we deny their application to those who *literally* occupy these relations. The perfection of divine wisdom shines in all these precepts, and it would be better not only for the Church, but for all mankind, if these wise and excellent instructions were faithfully studied and observed by all human beings, as they can be in a literal or natural sense, and as they should be in a heart-felt, spiritual manner by all the people of God. Especially should children honor and obey their parents; and parents should bring up their children in the nurture and admonition of the Lord, not seeking to shift this inalienable duty upon an unscriptural, unrelated, and incompetent Sunday School teacher for one hour a week, but themselves every

day so living and so speaking to their children as to remind them that there is a holy and all-seeing God, who made and preserves and blesses them, and who commands them to revere Him, and to be truthful, honest, chaste, kind, forgiving, and self-denying, and who, while He forgives the returning penitent, will punish the impenitent and persistent transgressor. To this end, parents should encourage their children to read the Scriptures, and to go with them to their religious meetings, and at least once every day should they bow with them around the family altar.

7. **NEGLECT OF FAMILY WORSHIP.**—The daily worship of God in the family is far more important to the cause of morality and religion than all the Sunday Schools, Theological Seminaries, protracted meetings, and Bible, Tract, Temperance, Benevolent, and Missionary Societies in the world. The very general and deplorable neglect of family worship among the people of God is both a sign and an occasion of the rapidly increasing degeneracy of these evil and perilous times, when Christianity has almost entirely evaporated into an empty and delusive name, when true and living faith has almost wholly departed from the earth (2 Tim. iii. 1-7; Luke xviii. 8). How can we expect anything but the wrath of God to be poured out upon our families, when they are practically heathens, in not calling upon the name of the Lord (Jor. x. 25)? How little we really love our children when we fail to supplicate for them, with our voice in their presence, not only temporal but also spiritual and eternal mercies, from that God whom we profess to worship, and who alone can bless our dear children, not only while we live, but after we are taken from them by death! True family worship is the richest privilege to every member of the household, and the most beautiful sight on earth. It says to all, "There is a God! There is a spiritual world! There is a life to come! There is something infinitely more important than all natural and earthly things!" Daily family worship "inspires thoughts of the invisible and eternal, increases reverence for God and His word, affords instruction in heavenly things, imparts strength to perform duty, resists temptation, and encounters sorrows, sweetens and strengthens family ties, and may extend a hallowing influence to unborn generations."

8. **LORDING IT OVER GOD'S HERITAGE.**—Spiritual pride and domination have produced, and are still producing, dreadful havoc in the Church of God. This ruinous spirit is found especially in the ministry, and against it they are especially warned by the Holy Ghost (Act xx. 28-31; 1 Pet. v. 1-9). A man who is not meek and lowly, and does not esteem others above himself, is not fit to be a member of the church, much less a teacher and pattern for the church (Matt. v. 5; xi. 29; Philip. ii. 3). Even inspired Apostles knew only in part, and saw through a glass darkly; and Paul says, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. xiii. 12; viii. 2). Both in nature and in grace the wisest and best men are the

humblest men (Matt. xviii. 4; xi. 29). True charity "suffereth long, and is kind, envieth not, vaunteth not itself, and is not puffed up" (1 Cor. xiii. 4). No minister is the head of his own church, much less of any other. Christ is the only Head and King of the whole or of any part of His Church; and that church is a traitor to her Divine and Eternal King, which tolerates the usurpation of any human master, either in doctrine or in discipline.

9. MAKING FEET-WASHING A PART OF THE LORD'S SUPPER—The Lord Jesus washed His disciples' feet, and then said to them, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you" (John xiii. 1-17). This language of our dear Divine Redeemer is so plain and forcible to my mind that I never could refrain from engaging in this loving and humble service every time I have witnessed it since I became a member of the church. But Jesus does not say, "Always wash each other's feet in a church capacity, and in connection with the Lord's Supper;" nor does John, the only Evangelist who mentions the Feet-washing, say it was done in connection with the *Lord's Supper*. John's Gospel was written long after the three other Gospels, and not so much to repeat what they had said as to state additional incidents in the life of Jesus; and nowhere in his Gospel does he *clearly* allude to the Lord's Supper (which had already been described by Matthew, Mark, and Luke), though in John vi. 33, 35, 48-58, he refers to that which the Lord's Supper spiritually signifies—our soul's partaking by faith of the broken body and shed blood of our crucified Saviour. In John xiii. 1, he does not say "a day," or "two days," or any definite time, "before the feast of the passover," and he must have meant *immediately before* Christ and His Apostles partook of the Last Passover: for "the fact that all four Evangelists (Matt. xxvi., Mark xiv., Luke xxii. and John xiii. xiv. 31, xviii. 1) introduce in the same connection the foretelling of the treachery of Judas with the dipping of the sop, and of the denials of Peter, and the going out to the Mount of Olives, can hardly leave a doubt that they are speaking of the same meal; and Jesus Himself calls this meal the Passover (Luke xxii. 15)." In John xiii. 2, the phrase rendered, "supper being ended," should be rendered "supper being," that is, "supper being ready," or "supper being begun;" the word "ended" is not in the Greek, and is proved to be erroneous from the 26th verse, which shows that even at that time the supper was not ended. Four and sometimes five cups of wine were drank at the Jewish Passover in the first century of the Christian Era. After the head of the family or company took the *first* cup of wine, and gave thanks over it, and drank of it with the others, he arose and washed his hands, and thus ceremonially distinguished and consecrated himself for his office of celebrant or presider at the feast (see William Smith's "Dictionary of the Bible," Article "Lord's Supper;" and Alfred Edersheim's "Life

and Times of Christ the Messiah," Vol. ii. pp. 496-499). At this point it is most probable that our Lord, in order most gently and effectually to rebuke the carnal and selfish ambition of His Apostles, who had just been disputing as to which of them should be accounted the greatest in His kingdom (Luke xxii. 24-30), arose, and, as their most menial servant, washed their feet, showing that the highest service in His kingdom was the service of humble love. Resuming His seat at the table of the Last Passover Supper, He enjoins upon them to wash each other's feet as He had washed theirs; and, troubled in spirit, He tells them that one of them is going to betray Him, and He dips the sop and gives it to Judas, and thus designates him as the traitor (Matthew and Mark describe this as taking place *before* the Lord's Supper, though Luke mentions it *after* his description of the Lord's Supper, Matt. xxvi. 21-29; Mark xiv. 18-25; Luke xxii. 14-23); and then, at the close of the Last Passover Supper, Jesus institutes the Lord's Supper, using the bread and wine already on the Passover supper table to symbolize His body which should soon be broken and His blood which should soon be shed for the sins of all His people. John has entirely omitted any reference to the institution of the Lord's Supper in the 13th chapter of His Gospel; *insomuch that there is not a scholar or a Christian on the earth who knows at what point in that chapter the institution of the Lord's Supper occurred*, though it is most likely that it was between verses 30 and 31, or 32 and 33. If feet-washing is a part of the Lord's Supper, it is exceedingly strange that Matthew, Mark, and Luke, in their Gospels, do not make any mention of it in their descriptions of the Lord's Supper, and that Luke, in the Acts of the Apostles, when giving the history of the church for 30 years, does not speak of it, and that no Apostle, in his Epistle to any church, speaks of it, and that Paul, in his description of the Lord's Supper, in 1 Cor. xi. 23-34, does not mention it, and, when speaking of feet-washing in 1 Tim. v. 10, does not connect it at all with the Lord's Supper, but only with private, household duties, and that even John, in the chapter in which he describes feet-washing, does not say one word about the *Lord's Supper*; and it is certainly strange that the Church of Christ never discovered, until less than ten years ago, that feet-washing is a part of the Lord's Supper, and that those brethren in North Carolina, who insist upon the scripturalness and importance of this new discovery are the greatest disturbers, in my own State, of the peace of Primitive Baptist Churches since the introduction, in the first decade of this century, of modern religious inventions into the Baptist Churches of the United States, thus making the *first* division among Primitive Baptists in North Carolina in sixty years. I feel that I can never say one word against the observance of feet-washing, in a spirit of humble love, at any time or place; but I do say that it is a new and ruinous departure from Bible truth and from the land-marks of our fathers, *to make feet-*

washing a part of the Lord's Supper, and to non-fellowship all our brethren who are not able to perceive the scripturalness of this new theory. Genuine Old Baptists have no use for new religious theories and inventions.

10. FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER.—One of the worst signs of these times is the indifference of many of the people of God to His public, as well as His private, worship—their lukewarmness, self-satisfaction, and spiritual pride proving that this is indeed the Loadicean or last Age of the Church in the present dispensation, the wise as well as the foolish virgins slumbering and sleeping just before the coming of the Bridegroom and the day (Rev. iii. 14-22; Matt. xxv. 5; Rom. xiii. 11-14; 1 Thes. v. 1-10; Ephes. v. 14). Indolence, self-sufficiency, covetousness, worldliness, carnal pleasures and vanities, slight ailments, almost any condition of the weather, and countless frivolous excuses keep many members away from even their monthly meetings. How different from the Primitive Church which "continued steadfastly in the Apostles' doctrine and fellowship and breaking of bread and prayers," and "continued daily with one accord in the temple" (Acts ii. 42, 46)! How can habitual and voluntary absentees from Divine worship expect anything but darkness, coldness, and barrenness, and the righteous judgments of God (Heb. ii. 1-4; iii. 7-19; x. 25-31)? How weak and sickly they must be, not to relish the delicious and nourishing food of the gospel (Luke xiv. 16-24; John xxi. 15-17; 1 Pet. ii. 2, 3)! For the honor of God, for the mutual edification, comfort, establishment, and exhortation of each other, and for the benefit of the present and the rising generation, we need to assemble ourselves often for Divine worship. We thus promote our love of God and of each other, realizing the gracious promise of our loving Saviour to be in our midst (Matt. xviii. 20), and we manifest, in some degree, the reality and vitality of our faith in the unseen but ever-living and ever-present, all-holy, all-wise, and all-powerful God, in the midst of this grovelling, materialistic, mammon-worshipping, perverse, and corrupt generation. The Church of Laodicea was not charged with being unsound in doctrine or immoral in practice, but with proud and boastful indifference in the service of God; she thought that she was rich, and increased with goods, and had need of nothing, and knew not that she was poor and blind and naked! O that each Primitive Baptist had an internal ear, closed to the seductions of self and sin and the world, and awake and open evermore to the wise and loving voice of the Divine Spirit, calling us, not only monthly and weekly, but daily and perpetually to the beloved and blessed service of our Heavenly Father, and that, in place of our poor self-sufficiency, He would give us the pure gold of His heavenly graces, the white garment of His perfect righteousness, and the anointing eye-salves of His holy and omniscient Spirit, to enable us to see God and truth and self and sin and the world as he sees them! Thus rebuked and chas-

tened, we would be penitent for our short-comings, and zealous in His holy cause, and we would enjoy rich spiritual feasts with our Lord; and, in His almighty strength we would triumph over all our enemies, and, clothed in the shining habiliments of His salvation, we would, in this dark, cloudy, wicked world, be "fair as the moon, clear as the sun, and terrible as an army with banners" (Rev. iii. 14-22; Cant. vi. 10).

I have now concluded my entire series of articles on The Interpretation of the Scriptures. It was with exceeding reluctance and a deep sense of my incompetency that I undertook the preparation of these articles, in order to recall some of our beloved and esteemed brethren from new and more or less injurious perversions of the true interpretation of the Scriptures to what seem to me the wiser and truer interpretations of our fathers. But I felt it to be a solemn and imperative duty devolved upon me by the providence and Spirit of God; and I have tried to discharge the duty faithfully, to the best of my poor ability, and, as I hope, in the love of our Heavenly Father, and of His precious and eternal truth, and of His dear people. I utterly disclaim all pretensions to inspiration and infallibility, in these articles as well as in all else that I have said or written. In proof of my views I have made constant and abundant references to the alone inspired and infallible Scriptures of the Old and New Testaments. And, as I have repeatedly said before, so say I now again, and in conclusion, no power except that of the Divine Spirit who indited the Scriptures can truly open our understandings to comprehend, our hearts to feel, and our lives to exemplify their perfect teachings.

S H.

### PERILOUS TIMES.

TEXT—"This know also, that in the last days perilous times shall come."—2 Tim. iii. 1.

There has never been a time in the history of the church, when the children of God have not been subject to dangers and perils of one sort or another; yet, such circumstances could never reach and affect their interest or happiness beyond the shores of time. Paul, the writer of the text, had a wonderful experience of the conflicts, dangers and perils of human life, which may be seen by reference to 2 Cor. xi. 23, to close of the chapter; but although he was in the very midst of those perils at the time of his writing the epistle to Timothy, yet he speaks prophetically of like perils to come afterwards, in a larger measure, and more general

in their effect upon the household of faith. As to what particular age of the world, dispensation of providence or period of time is referred to by the "last days," I am not prepared to say; but this I feel safe to say, that from then till now, the progress of the church has been attended by dangers, perils and oppositions of the world from day to day, and from year to year, and to-day, if I am not deceived, perilous times are present, and the same causes exist which the apostle enumerates in connection with the text: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful; unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."—Verses 2, 3, 4, 5. Now, when we carefully examine the chain of evils above enumerated, and find not a link missing when applied to the present time, how can we escape the solemn conclusion that *perilous times* are upon us? I call attention to the fact just here, that the whole burden of the evil days is chargeable to *men—bad men*—who love themselves and love carnal pleasures more than they love God; proud men, who boast of their wealth, or of their sensual wisdom, which Paul says is devilish; covetous men, who will unscrupulously oppress the poor and needy and extort the last cent of interest from the hand of an almost despairing debtor, and close their eyes at the sight of the penniless widow and orphan, and turn a deaf ear to their plaintive cry; men in whose stony hearts there kindles no spark of gratitude to the merciful and long-suffering Creator, in whom they "live and move and have their being" as creatures, and from whom cometh every blessing that they receive; truce-breakers, who will violate their covenants or engagements, forfeit their pledges, even their oaths, and prove unfaithful even to their wives; false accusers, for which there appears to be the least ground for excuse of all the meanness that men could be guilty of. Incontinent, indulging their passions and lusts without restraint, even in violation of human laws, lude and unchaste in conduct and conversation; fierce, violent and furious, rushing headlong into mischief and blood-

shed, etc. All these things are rife in the present age, and more of such like things; and hence the times are perilous for the children of God.

If the foregoing is the true diagnosis, what is the remedy? "Is there no balm in Gilead; is there no physician there?" Yes, there is sufficient balm, and the Great Physician, who fully understands the case, has left on record the only prescription that can possibly meet the emergency of the case. His treatment is plain, simple and practical, and is adapted to the condition of every subject of Divine grace; for grace is the remedy, and God has once declared that His grace is sufficient for His people. In Christ Jesus the Lord, there is all manner of grace that they need, or can possibly need. Electing grace is applied already, so also is predestinating grace; and redeeming grace has reigned through Christ's obedience on the cross. The blood that flowed so freely there is applied to and purges the conscience of the child of God from dead works to serve Him; and thus purifying grace is applied by the washing of regeneration and renewing of the Holy Ghost. Sanctifying grace has, in its effect, preceded this evil day? The graces of faith, and of hope, and even of charity, have been bestowed. Then, if all these have been bestowed, what do we yet lack? Practically nothing but to walk in the holy discipline of Him through whom all grace is given, with the blessed assurance that He will come again and take us to Himself in that celestial abode in which no perilous times will come, where wicked men and devils can never intrude.

J. E. W. HENDERSON.

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### DO NOT RISK It!

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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

## IN CHRIST.

I have often desired to know more than I do with regard to being *in* Christ. For a long time I have had some idea about it, but have never yet been able to explain it satisfactorily to others. I mean by this that I cannot satisfy myself in attempting to expound it to others.

We may gather much from books and from what our brethren have preached and written, and we may know how often the words "In Christ" are in the New Testament, but still not feel the full force of what is embraced in those words. But I am confident of one thing, that with all my deficiency of understanding of the subject in all its fullness, there is vast importance attached to being in Christ by all the inspired writers who have spoken upon this point. Unless we are in Christ in the true scriptural sense, we have neither part nor lot in eternal salvation from sin. All our hope of salvation is embodied in the fact that everything necessary to secure it is in Christ. It is in Him, of Him, by Him and through Him, and to His glory. Every spiritual blessing with which the people of God are blessed, or which they will ever enjoy in time or in eternity, is in Christ for them, and of his fullness they all receive. In him is life—spiritual and eternal life—and this is one of the first things each one receives, in order to capacitate him to know anything of the other exceeding great and precious things which God hath provided in Christ for him. Christ is the life. No man comes to God but by him, because it is only by him, and in him, that he lives spiritually, moves, or has any being as a Christian or as a child of God. Your life is hid with Christ in God, and Christ is that life. "If any man have not the Spirit of Christ, he is none of His." It is the "Spirit of life in Christ Jesus" that makes manifest the children and heirs of God. "If any man be in Christ Jesus, he is a new creature." A great work is done for a man before he is manifested as in Christ Jesus, and it is some time before the man himself realizes what is really the matter with himself, or before he can claim with assurance of faith that he is in Christ Jesus by a living faith, and that in him he has "redemption by his blood, and that in Him he has forgiveness of sins, according to the

riches of God's grace." All these precious things are in Christ, and come from him and by his righteous merits.

Salvation is in Christ because there is none other that could ever put away sin by the sacrifice of himself for the guilty sinner. There is none other that could ever bear their sins in his own body on the cross in a way to satisfy Divine Justice, and bring deliverance to sinners. There is salvation for sinners in no other but Jesus. He is the only name given under heaven or among men whereby we must be saved. We sometimes speak of even our fellow man and say, "I have a good friend *in* him." If one has ever been faithful and kind to us, *in him* we have an excellent teacher, a wise counsellor, and good physician. His skill, wisdom and knowledge is always at our service and engaged in our behalf. It is somewhat in this manner that the church of God and each member thereof, at times, are made to cry out, "In the Lord I have righteousness and strength."—Isa. xlv. Just as a man has wisdom in his wise friend, so may the people of God claim to have righteousness and spiritual strength in the Lord. "Their righteousness is of me, saith the Lord." Now, if we have righteousness *in* the Lord, and we receive it from the Lord, and all the righteousness that will ever justify us is of Him, may we not also see how it is that we are in the Lord by an act of sovereign grace? "Of God are ye in Christ Jesus." That is the way the Holy Ghost taught the apostles to write it. "*Of Him* are ye in Christ Jesus." It is a sovereign act of the Sovereign God of the universe, to choose his people in Christ before the foundation of the world; it is not the work of men or angels. Of his own sovereign will he hath done this; and of Him is Christ Jesus made unto these chosen heirs "Wisdom, righteousness, sanctification and redemption." In Christ they have a friend indeed. He sticketh closer to them than any fleshly brother ever could. In thyself thou art ignorant, but in Christ you have wisdom. In him you have obtained an inheritance, being predestinated according to the purpose of him who "worketh all things after the counsel of his own will." We notice that the inspired man of God, including himself with the "Saints and faithful in Christ Jesus" at Ephesus, speaks of this inheritance of the Saints as something already *obtained in* Christ. It is

not something to be obtained, or that is a mere prospect that it may hereafter be obtained on condition of something to be done by the sinner that he never can nor never will do, but in Christ the Saints of God may lay hold by faith of the truth that the inheritance is already obtained, and the title is ratified and confirmed by the great Seal of the Holy Spirit, and this seal is the earnest, or pledge, that God the Father gives to each child, that he is an heir of God and joint heir with Christ to an inheritance that is incorruptible and undefiled, that fadeth not away, reserved in heaven for all who are kept by the power of God through faith, ready to be revealed in the last time. Considering that this unfading and heavenly inheritance is in Christ, the Saints of God have truly a good foundation for their hope of heaven. It is called a "good hope through grace." The grace of God has given this hope as an anchor of the soul, both sure and steadfast, "Wherefore, gird up the loins of your mind, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Pet. i. Those who are in Christ Jesus by a living faith, were once far off from God by wicked works, but now they are made nigh by the blood of Christ. "All are yours, and ye are Christ's, and Christ is God's" Beloved Son. Fare ye well.—W. M. M.

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## EXTRACTS.

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### ARE THESE PRIMITIVE BAPTISTS?

"Those claiming to be Old Baptists will commence a meeting the 2d or 3d, that will have a Northern or Southern Methodist preacher for them, a Missionary Baptist too. So, you see, they mix up things badly. And they will receive all the Missionary Baptists who will offer themselves to the church on their letters of recommendation, just as though they were Old Baptists. So, you see, we need some one to preach the truth here. I do wish that Bro. Hassell would come and preach some for us. I read of them going to other States, but it seems none are impressed to come to East Tennessee. O that the Lord would send us the gospel in its purity. Write to Eld. Hassell if he has Gill.

*Euchee, Tenn.*

J. P. MOULTON."

[They certainly do badly need being taught the right way of the Lord. They would hardly be called Primitive Baptists here.—R.]

## EXPLANATION.

DEAR BRO. RESPESS: Since the publication of December GOSPEL MESSENGER, I have received two private letters questioning the propriety of the proposed amendment to the 3d Article of Faith. Please allow me to explain through THE GOSPEL MESSENGER. We do not propose to "change" (as the brethren allege) a particle of said Article; we retain it just as it is, but append an explanation; just as the "London Confession" has on the same Article, viz.: "We believe that God did unalterably decree whatever cometh to pass; yet, so as that God is not the author of sin." Now our 3d Article reads: "We believe in the doctrine of eternal and particular election:" we add, "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." Thus explaining that *man* is the sinner and the responsible party, and not God; that there is no hiding place for sin in predestination. This is simply all that is meant by our amendment, and if any other verbage than that we used would express the same meaning and be more acceptable to our brethren, we would substitute *that*.

M. SIKES.

CONCORD, GA., Nov. 30, 1894.—*Dear Brother:* I feel like I ought to write you of a remarkable cure of dropsy on a freedman near me, made by Eld. C. W. Anderson, of Dutton, Ark. The freedman is about fifty years old, and I have known him from boyhood, and he always had been a good boy. He has, in the last few years, bought him a little home, mule, etc., and was doing well until last year; he was a stout, robust, hard-working man, but sometime last year became afflicted with dropsy of the heart. In July I went with a neighbor to look at his crop, about 2½ or 3 miles from town, and had to pass this freedman's house, but did not know of his afflictions until on my return I met him near his house, all bloated or swollen up, and it was with difficulty that he was hobbling along. On enquiry he told me what the doctors said was the matter, and also that they could do him no more good, but advised him to try to take a little exercise when he felt like it. It was but a few days until I received my August number of the MESSENGER, in which I found Eld. C. W. Anderson's Dropsy Cure spoken of, and wrote to him to send me some of it, describing the darkey, etc. In a week or ten days I received a small package of twelve doses, with instructions, free of charge, and statement of what he (Eld. A.) would charge, in advance, to perfect a cure. When the twelve doses were out, the freedman was so much better off that he rode down here and got one of the doctors that had been treating and given him up, to examine and advise him, who, after examining him, advised him to get more of the medicine at any cost, as it had helped him wonderfully; so

I wrote at once for him to Eld. A. to take the case, which he did, and here is what the freedman says:

"I took the medicine according to directions, and am to-day, so far as I know, as well as before I took the dreadful disease—feel no symptoms of dropsy at all, and hope you will publish this in your next or January number, that the afflicted with dropsy may see what Eld. A. has done for me, a poor darkey, and be relieved as I have. It was ten months before I began taking Eld. A.'s medicine that I was unable to do any work; had been suffering some time before, but went to bed in October, 1893, and was of no more service until after taking Eld. A.'s Dropsy Cure, from August 16, 1894, until the latter part of September, at which time I went to picking cotton, and have been at work ever since, and have been improving until I feel, and have felt for two weeks or more, that I am perfectly well of the dreadful disease; so much so that I do not know how to thank Eld. A. enough. Will state that I continued taking the medicine until latter part of October.

"GEORGE P. NELSON."

The foregoing is from Bro. J. B. C. Madden, Concord, Ga.

OPELIKA, ALA., Sept. 13, 1894—WM. C. McCLENDON—*Beloved Brother*: I was glad to receive yours of 9th a few days ago, but was too feeble to reply at once. The weather has been quite warm and depressing to me, and I have been unusually feeble. Last Friday I was in great suffering with acute pain in left side, just under and at lower part of my ribs, clipping off my breath at times, so that I thought the time of my departure was at hand. Next day the pain had spread, but was not so acute, and by Sunday it had so subsided that I went to the chapel and filled my appointment, feebly speaking from Heb. vi. 10-20, inclusive, showing how God is willing to *confirm* the hope of the heirs of promise by an oath, that they might have strong consolation. Please read it prayerfully, and may the Lord give you understanding and comfort therein. We had quite a good turn out, and all seemed orderly and attentive to the solemn things presented in these verses. You will see the word "*Forerunner*" is mentioned in 20th verse. This is the only place where that word is mentioned in all the Scriptures, and you will observe that it refers to Jesus, "even Jesus," our High Priest forever, which has entered within the veil, even into heaven itself for us, there to appear in the presence of God, the Father, as our Friend and elder Brother, to present all his redeemed people in his own righteous merits, without spot or wrinkle, or any such thing. (See Eph. v. 27) This, my dear brother, is our only hope and anchor of the soul amidst the storms and tempests of life. But it is sure and steadfast and enters into that within the veil where flesh and sense or natural reason, science and human philosophy can never penetrate. It is "*within the veil*." The faith and hope of the Christian enters with Jesus within the veil, where human reason and science can

never go. Human science and natural reason may take a wide range and make many useful and delightful discoveries in natural things, which are within the compass of their natural powers, but they can never lift the veil nor grasp the things of eternity, with which faith and hope have to deal. They can never enable one to endure as "seeing Him who is invisible." Faith in Jesus will do this. It is of heavenly birth, and it overcomes the world, with all its charms, temptations and trials. (See 1 John v. 4.) It enabled Moses to forsake the wealth of Egypt and the honors of a kingly throne, and choose rather to suffer affliction with the people of God than to enjoy the fleeting pleasures of sin for a season. It enabled him to endure as seeing Him who is invisible (Heb. xi. 27). And now, how about our hope? If it is a hope that is seen, and we can reason it out on natural principles and solve it as we could some problem in natural science or philosophy, it is not hope at all, for what a man can thus see and work out for himself, why does he yet hope for it through grace? The hope of Christians is a God-given trust and confidence in God's promise of eternal life, which he promised in Christ before the world began (See Titus i. 1). It is a hope that neither receives or enjoys much of anything from the things of this mortal life; and hence the apostle says, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. xv. 19). He who has this precious hope in Christ, as I believe you have, will always see corruption and sin enough in his own carnal nature to cause him to mourn, and even weep at times, over his short-comings. It is this feeling sense, my dear young brother, of your sinful nature, and this consciousness of your inability to do good that makes this hope in Jesus so precious. It goes with him within the veil, even into heaven itself, where he has entered for you to represent you, and for his sake God is well pleased, and will bring you off this battlefield more than conqueror through him that loved you and gave himself for you. May you, dear young brother, be comforted and strengthened, by this hope in Christ, to walk worthy of your calling and withstand every trial that now does, or hereafter may, beset your pilgrimage through life.

I know, dear brother, that I shall soon go the way of all the earth. For more than fifty years I have, in much weakness and suffering, labored in the ministry in this community, as well as in other places, to the best of my ability. My services have been poor, crippled services all the while, but they have been freely and honestly rendered. Nearly fifty-three years ago, as a poor, ignorant and suffering young man, I was one of the six members in the constitution of Mt. Olive church. From then till this day I have been familiar with her progress, and been with her in many trials and many comforts. But now my work is about done, and I am still thankful to God that I have not lost care and anxiety for the church, and especially for you and the many other young members whom the Lord hath brought home in the last few years,

- so that the church now numbers near 100. I am glad you think so much about church privileges, and are especially concerned for your home church, where your father and mother are members. May the Lord grant unto you, my dear young brother, that you may live long and prosper and be in health, "even as your soul prospereth." I trust it may be your good fortune some time to get business nearer home, and that you and other dear young brethren, upon whom the burden of church business must soon fall, will be steadfast and unmovable, always abounding in the work of the Lord, forasmuch as you know your labor is not in vain in the Lord.

I did not get to our August meeting, and but seldom see our members; they are so far away from me. I feel very lonely and desolate, and appreciate even a letter from any child of God who still has me in remembrance. I suppose you have had a pretty full sketch of Upatoie Association at Mt. Moriah, as your brother and sister were there. I have not been out to any church from home in about three years. My aged companion is up at this time, though always suffering as well as myself. Write me.

Yours in love and fellowship, W. M. MITCHELL.

BLAKELY, GA., Sept 18, 1894.—*Dearly Beloved Bro. Mitchell:* Your esteemed favor of 13th inst. received a few days prior to date. I feel thankful to the Lord that you were directed to write me such a comforting letter. My soul is filled with praise and thanksgiving to the "Giver of every good and perfect gift," for the many blessings and comforts we receive through the medium of His ministers while here upon earth. For God, through His infinite wisdom, knows our every weakness and necessity, and has directed His ministers to "feed the sheep of His pasture;" to administer that spiritual meat and drink to the heirs of promise of which you speak, and to them only (if I understand it right), for they are prepared by the Father to receive it, and hence are the *only ones* who can receive it. I would be glad if you would have your letter to me (of 13th inst.) published in THE GOSPEL MESSENGER, as I am constrained to believe it will be of comfort to others also. To all those who realize that within themselves dwell no good thing, and that God alone is righteous, even though He slay us, it will be as manna in the wilderness. Oh, the consolation there is in those blessed promises referred to in your letter when we are low down in spirit, and have been divested of every evil thought, desire and passion, and our minds taken off the sinful, perishable things of this life, and made willing to be brought in subjection to the righteous will of God. But then, one whose life has been so unprofitable as I feel mine has been, how can such promises extend to me, who should expect nothing save the evil fruits of continued sin? Sometimes in reading the Christian experience of brethren and sisters, and seeing such a great similarity in them all, and that it pleases God to carry all

His redeemed through similar trials and conflicts, I can almost shake off all my doubts and fears, and say that if such a brother or sister is a Christian, then I am too. But I am constrained to believe, dear aged brother, that the Christian's experience is all through life. I was reading in *Primitive Monitor* a few days ago the very short experience of a little girl just thirteen years old. She being so young, and it is so unusual for any one of her age to apply for membership at the church of God, that an old brother deacon questioned her closely. He at last asked her if she saw any difference in herself since she realized herself a great sinner. "Oh yes," she said. Then he asked her to explain that difference. "Why," she said, "then I was a sinner running after sin as hard as I could; now I am a sinner running away from sin with all my might." I do not think I ever read or heard a better experience in fewer words in my life.

I was extremely sorry to hear of your feeble health, but glad to know that you were yet able to get to the chapel and preach occasionally. O could we all live in such a way that we could conscientiously leave the world better off (as I believe you will) by having lived in it. May your "last days be your best days," and may you continue to see the good of your highly appreciated services at Mt. Olive for many years. We have sufficient evidence to believe, according to God's holy word, that there awaits you a crown of righteousness in that home "not made with hands, eternal in the heavens." Yours in fellowship,

W. C. McCLENDAN.

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## OBITUARIES.

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### LAURA N. CARGILL AND JACOB LAND.

The Church at Mt. Moriah, Muscogee county, Ga., at her October conference, appointed the following brethren to write the obituaries of two of her worthy and highly esteemed members, JACOB LAND and LAURA N. CARGILL: Jas. M. Lokey, Pickens Murrah, Geo. W. Cargill.

#### LAURA N. CARGILL.

The youngest daughter of I. T. and — — Lokey, was born August 18, 1851, and was married to G. W. Cargill January 13, 1870, to whom she was a helpmeet in all the term implies; "faithful in all things." There were born to them six children, four sons and two daughters. Sister CARGILL received a hope in Christ April 23, 1883, and was received into the full fellowship of the Church at Mt. Moriah the second Saturday in September, 1885, where she remained an humble and consistent member till August 11th, when she was called home to that eternal rest, and to that inheritance that is reserved in heaven for all the Saints of God. The last twenty years of her life were spent in much suffering, which she bore with great patience and resignation. Death was a relief to her, and we have all reason to believe—yes, we are confident—that she did not see death, although during her last days she complained of spiritual darkness. She said she was afraid that she had never known the Lord; she said she was so hard-hearted and sinful that she could not claim anything, but her great desire was that she might die the death of the righteous, which we know was granted unto her—not a groan or a parox-

ysm of pain, not even the moving of a limb—but all was calm, and her lovely face was aglow with that heavenly radiance which can only be seen in the countenance of the Saint of God, which is a manifestation of His presence with them; and when we beheld it we were reminded of this Scripture: "Weeping may endure for a night, but joy cometh in the morning." About a week before her death she said that if it was the Lord's will, she would like to die on the 11th day of August, as that was the anniversary of her father's death. This was also granted unto her, for just at sunset on that day her gentle spirit took its flight, and we, as a church, a stricken husband, four sons, and one little daughter, are left to mourn the death of a lovely Christian woman, but we mourn not as those without hope.

JACOB LAND.

The subject of this imperfect sketch was born in Edgefield district, S. C., September 5, 1809. He moved to DeKalb county, Ga., in 1827, where he was married to Miss Annie Herring. Soon after his marriage he moved to Harris county, Ga., where he spent the remainder of his useful life, which was brought to a peaceful close by the natural giving away of his vital forces on September 25, 1894, at the ripe old age of eighty-five years. He was the father of twelve children, eight sons and four daughters. His devoted and worthy wife and five of his children preceded him to the grave. He was again married in 1885, to Miss Matilda Brown, who survives him. Bro. Land received a good hope in Christ some forty-five years before he joined the church, but he was like the poor man at the pool, when the Master strengthened him, he took up his bed and walked humbly in all the ordinances and duties of the heavenly kingdom. He was indeed a faithful and spiritually minded brother, and died as he had lived, in communion with his God, and was gathered to his fathers as a shock of corn fully ripe. We, as a church, feel deeply grateful that our blessed Master has seen fit to bless us as a church with the life and examples of Bro. Land, for he was a living example of the power of God through faith unto salvation. We mourn the departure of our esteemed brother, because we miss his presence in our meetings, for his presence was ever a savor of life to the church, but we mourn not as those without hope, for we have abundant evidence to cause us to believe that he is gone to that eternal inheritance that is reserved in heaven for all the family of God.

MATILDA McCORKLE.

Our dear mother fell asleep in Jesus, as we confidently believe, at her residence near Tazewell, Marion county, Ga., April 11, 1894, aged sixty-eight years. She was born in Upson county, Ga., and when quite young her father moved to Marion county, Ga., where she lived until she was married to Robt. McCorkle, with whom she lived happily until her death. To them were born eleven children, six sons and five daughters. Her maiden name was Matilda Paul, daughter of Moses and Sarah Paul. In a short time after they were married, both were baptized on the same day, by Eld. James Ellis, into the fellowship of the Primitive Baptist church at Ramah, near Buena Vista, Ga. She was a consistent member of the church as long as she lived. She was afflicted a long time before her death, but bore her afflictions with christian fortitude. The last time I saw her I never will forget her parting words: "Farewell; if we meet no more on earth, I hope to meet you in that happy world above, where we will part no more." She told her children not to grieve after her, for she would soon be at rest. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. Thus a bright star has gone down to rise again in the resurrection morning, to be with Jesus; to join the happy throng in singing praises to the Lord forever.

May the Lord lead us by his tender cords of his love to that upper and better world, where we will be better able to sing praises to his holy name, is my prayer for Christ's sake.

W. P. McCORKLE.

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I. M. LITTLE.

tried the 4 B. B. B. From the first box I noticed very little change, but I am thankful that I continued its use for I am now well. Have gained 27 pounds in weight, and work every day. That trembling feeling, piles and rheumatism have left me. I could fill columns that would interest people afflicted as I was, and will be glad to converse with anyone so afflicted.

I. M. LITTLE.

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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.

## MRS. SARAH CLARK.

Aching Back, Dizzy Head, Tired Feeling

Mrs. Clark's Letter of Gratitude.

Our country has many thousands of fair daughters—women whose beauty and vivacity are marred only by being in almost continued ill health. They are not exactly sick, but they are certainly far from well. If they were in good health, how attractive they would be! Concerning this matter, Mrs. Sarah Clark, of Alexander, Morgan county, Ills., says:

"For about three years I had been troubled with those weaknesses peculiar to my sex. I became very nervous and my head troubled me so I could not sleep or read. It seemed as though something



MRS. SARAH CLARK.

was drawing down from the top of my head. I would be so tired at times it was a burden for me to move. I had dyspepsia so that my food did me no good. I doctored all the time without benefit and was about discouraged when I commenced taking 4 B. B. B. I have taken two boxes and am decidedly better. My head does not trouble me, and I rest well at nights. I am not troubled with dyspepsia. I feel that I cannot say enough in praise of Bragg's Best Blood Balm."

Vol. 17.

No. 3.

# THE GOSPEL MESSENGER

AND

## PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

John McArthur  
Singer

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

MARCH, 1895.

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I had indigestion of the stomach,  
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When I was so bad off I heard of  
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daughter and son-in-law to send for  
the medicine for me. It did me more  
good than all the doctors, and I con-  
tinued its use until now I am sound  
and well. I am truly thankful for  
the discovery of so great and wonder-  
ful medicine.

MARGARET A. OLIVE.



SABINA, OHIO, March 28, 1894.—  
GRAYBEARD has about cured me of  
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ELD. GEO. WADDLE.

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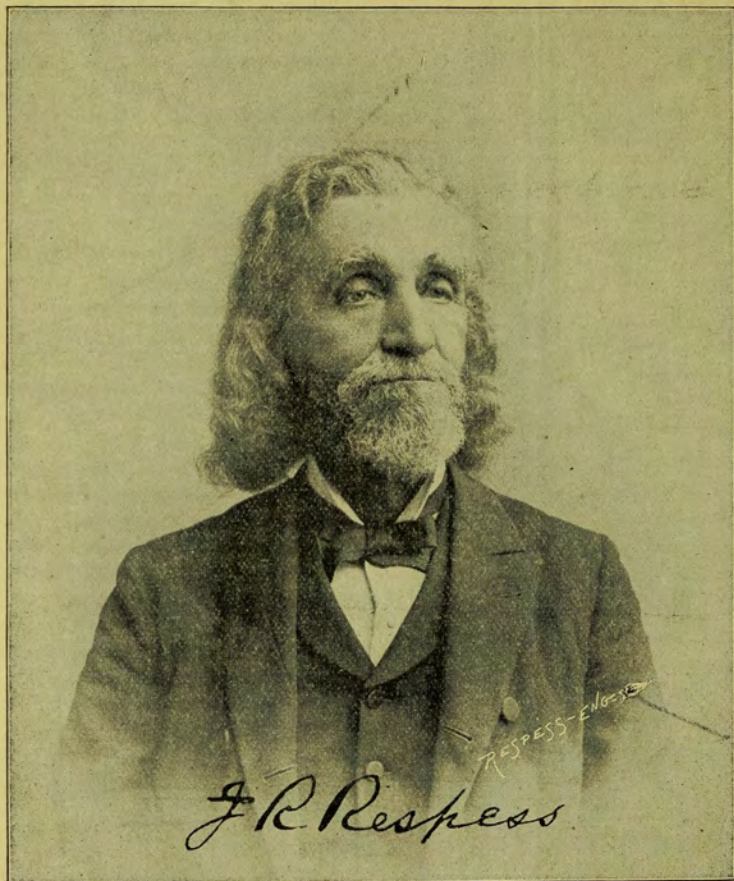
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ELD. JOHN R. RESPASS,  
LATE SENIOR EDITOR OF THE GOSPEL MESSENGER,  
Whose lamented death occurred at his home in Butler, Ga., on February 4, 1895. See  
short notice on page 82 from Eld. W. M. Mitchell; also articles on pages 81 and 89, from  
the late Eld. Respass' sons.—PRINTER.

# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 3. BUTLER, GA., MARCH, 1895. Vol. 17.

DAILY—WITH ONE ACCORD.

“And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.”—Acts ii. 46, 47.

DEAR BROTHER MITCHELL: By your request I'll try to pen a few lines from the above text. I will not attempt to elucidate the text to any great extent, but will only offer some thoughts in connection therewith. One very essential feature in the every day life of the Christian is suggested from the above scripture. By continuing *daily* in the apostolic doctrine and practice of the early Saints, we have peace. By departing from the teaching of the Holy Ghost, we have confusion.

While it may be true that many changes in the customs of the people have taken place in the various ages of the world, since the apostle's day, and perhaps necessarily so, but I am not ready to admit the necessity of any change in the doctrine or practice of the people of God, from the day of Pentecost until now, or will ever be.

If it was for the comfort and prosperity of the Saints to “continue steadfastly in the apostle's doctrine, and of breaking bread from house to house,” as recorded in the Acts, it must be so now. We are not to conclude that the breaking of bread from house to house, consisted only in the distribution of literal bread from one to another. But it was a feast from the Master's table, of which Jesus says “I am that bread.” I feel sure that these venerable men of God went from house to house, encouraging the Saints to continue in the faith, assuring them at the same time—that they must suffer persecution, privations and hardships.

As a result from this house to house teaching, "the Lord added daily to the church, such as should be saved." The almost universal cry now is, the coldness and dullness of the people of God, and various causes are assigned. But to my mind the prime cause is a departure from primitive practice. Where do we find to any extent this house to house teaching? Our ministers, like other men, to some extent are swallowed up in the business cares of life, and hence have no time to devote to this very important part of their pastoral duty. I would wish to put the blame where it properly belongs; I fear to attach the blame to the care-worn preacher, for fear that it does not rest there. I fear to place the blame upon the church, for a like reason. I reckon I would be safe in saying that both church and preacher are to blame. I do know that there is a lack of spiritual energy some where. I wish to frankly acknowledge that I myself am remiss in my duty in this particular. But am ready to justify myself and charge others—the church with the blame. It seems to be part of our nature to saddle our neglect upon some one else. In 1894 I traveled on a buggy near two thousand miles in the service of my brethren, taking one hundred and seventy-five days of my time, not realizing above actual expenses twenty-five cents per day, and I suppose others have done as much or more. It is true that I visited many families. But what was the gist of our conversation? I fear it was not such as would tend to the glory of God and the comfort of his dear people. Much of our time is spent foolishly—time that might be devoted to a much better purpose. I want to say just here that the dark gloomy clouds that seems to hang heavily over us at this time will never be dispersed until we can clearly discern the church from the world, and a member of the church from one that has never made any profession, or in other words, a general return to the oneness and simplicity of the doctrine and practice of the Primitive Church. Remember the fate of Ananias, who only kept back a *part*, and it seems that some of us want to keep back all. If the result of this house to house teaching tended greatly to the upbuilding of the church in its incipency, surrounded as it was, with firey persecutors and other oppositions, it seems to me that our environments are much better,

and why may not our churches be more prosperous? I fear that there is a growing tendency among us to want to conform to the customs and fashions of the world, and thereby denying the sufficiency of the New Testament for all forms necessary for the autonomy of the church. There is one kind of house to house teaching that should not be practiced or tolerated by Primitive Baptists or any one else, and that is entrusting the teaching of our children to irresponsible teachers. Makes no difference how popular or fashionable it may be, it is unscriptural and hence wrong. Parents conforming to the whims of their children brought trouble in the camp of Israel, and history will, and does repeat itself. If the church is to blame for the neglect of this scriptural and very ancient custom of instruction by neglecting to enable the pastor to discharge this very important part of his pastoral function, arouse from your lethargy and do so no more. If the pastors are to blame from carelessness, indifference, laziness or any other cause, do so no more. I think we could do more on this line than we do if we would but try a little.

Before I close this article I wish to call attention to another house to house teacher; one that I have never known to shirk a single duty; one that should be a welcome visitor to every Baptist family in the land, and that is the *Gospel Messenger*.

From present indications I fear that it will ere long cease to make its welcome visits to our homes, and why? Because of our neglect to come to the aid of the editors. Should the *Messenger* fail from neglect to pay up subscription by its readers it would be a blot upon the fair name of our people. It goes to the homes of many who are deprived of any other preaching. We who are blessed with the opportunity of attending preaching every week if we wish ought to aid the destitute. The times are so hard you say, I can not pay for it. Are you going to provide for everthing else, and let the cause of Zion languish? A cause that should be dearer to us than all others combined. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

"Scarce in this cold, declining day,  
Can one for God be found;  
Christians have lost their zeal to pray,  
And yielded up the ground." W. R. AVERY.

DEAR BROTHER MITCHELL: For days and weeks I have been desirous of writing you, and in my sleepless hours of nights have had sweet conversations in mind with you about things pertaining to the kingdom of our God; of the riches of his grace. It seems that of late no subject but that engrosses my mind and thoughts, and I would adopt the language of the psalmist, "Let the words of my mouth and the meditation of my heart be acceptable unto thee, O Lord, my Redeemer." Though I have been and am still passing through *deep* and *turbid* waters there are moments of rejoicing. Thank the Lord he heareth the prayer of the *destitute*, and the expectation of the *poor* shall not be forgotten forever. "He healeth all our diseases, filleth our mouth with good things, he leadeth us in the paths of righteousness," etc, he knoweth our frame, that we are but dust, he pitieth us as a father pitieth his children, he will not always chide; thy strength is renewed as the eagle's. Bless the Lord, he has put our sins from us as far as the east is from the west—will remember them against us no more forever; then bless the Lord, O my soul, and all that is in me; bless his holy name. O, the riches of his grace, when we contemplate what we hope he has done for us poor sinners, and what will be the full fruition of our hope, if we ever attain to it, it is truly wonderful.

A few nights ago, while sleeping, I thought I would soon pass from time, and so stated to those standing by. One said to me, "you will be better off." "Yes," replied I, positively, "the merits of Christ has put my sins away from me, and I shall be with him in heaven." This is my only hope. Christmas day, or the birth of Christ, is suggestive of much thought. On what principle, and for what purpose? In answering this, the union of Christ and his church, and the oneness with his people; his brethren are suggested. His birth was not according to nature, nor after nature; but by the power of God, of the Holy Ghost, and this truth was revealed by a messenger from heaven, revealing it in accordance with the plan of salvation devised in wisdom before the world was to save poor sinners, his birth was only revealing, and carrying out that plan. After the formation of man, and after the violation of God's holy law, this truth was revealed to the servants

of God, and they prophesied of his birth, and of salvation through him; and his coming bore witness to the truth of these prophesies. In meditating on this we are led to think of the birth of John, the revelation made to Zacharias, his father, and of the birth of Isaac being of promise, and of Jeremiah, all by revelation and not according to nature.

And to follow this line of thought we see that every child of promise—every heir of God and joint heir with Christ, is born on the same principle, even of an “incorruptable seed by the word of God that liveth and abideth forever” by the power of the Holy Ghost. Except a man be born again, not of flesh, but of the spirit, he can not see the kingdom of God. When thus born the heirs are brought into close fellowship with their Elder Brother. He was born under the law with his brethren to redeem them from its curse, he was a man of sorrow, and acquainted with grief, went a mourner all his days, was tempted and tried, persecuted and crucified, and his children follow him in all this and are conformed to his sufferings. As soon as he was born an effort was made to put him to death, and as soon as the children of God are born into the spiritual kingdom they meet with opposition—a warfare commences. He was under law and under its curse by imputation, they by transgression. When he died they died, when he was buried they were; when he rose they rose, because I live ye shall live. He said to the weeping sisters at the sepulchre, “I have not yet ascended to my Father and your Father, and my God and your God.” They will ultimately be glorified with him and partakers of his glory, for it is expressly said God has called them unto eternal glory by Jesus Christ, our Lord. Then seeing these things are so, what manner of persons ought we to be in all manner of conversation, etc. Again, O the riches of his grace. All are taught of the Lord by the same spirit, and gifts are given whereby one is enabled to edify another. I am truly interested in yours and Wm. C. McClenden’s correspondence. Yours is gentle and kind, as a nurse cherisheth her children, his breathe that confiding spirit that prompts a child to the father. My mind is led back to his parents and grand parents, whose acquaintance and society in former years I had the privilege to enjoy.

May the Lord enable the young brother to do his bidding. My letter is extended to sufficient length. May the Lord bless you with health and the comforts of life, and spiritual strength to comfort the children of God, till he calls you hence, is my heart's desire, for Christ's sake.

Our love and best wishes to Sister M., and all your family. Your *very* unworthy brother, if one at all,

JOHN N. HURST.

*Social Circle, Ga., Jan. 9, 1895.*

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### TEACHING FROM HOUSE TO HOUSE.

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“And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house.” Acts xx. 20.

I have never written for publication, but suppose writing on the scripture is like preaching; the best time is when we feel impressed and have a subject. For several days the above has been on my mind, and I have been led to consider my own manner of life for the ten years I have been in the ministry. I have been able to meet nearly every appointment, and have endeavored to teach the people of God publicly, and it is the duty of all church members to attend public places of worship. There is something about such worship that I can't explain but have felt the force of the same, that is not realized in private or common conversation. It is not an imagination either, for when we meet, and our meeting is called to order by some presiding officer, we feel as we do not in any other capacity. Some have thought they could stay at home and read the Bible, and do without the public teachings by the ministers of Christ, but it will not do; God has ordained it for our strength, comfort and growth, that we assemble ourselves together, and that some who are called by him for the work to speak to us publicly “the word of God.” I think our people are too slack concerning their attendance to public worship, and thus bringing much lukewarmness in Zion, for it is a very frequent thing in this country for Baptists to absent themselves from their meetings, for some secular business. And I have noticed where members begin it, and continue, they become cold, and it usually ends in their exclusion. Why is this the result? It is not looked upon to be a very grievous error for a member to refuse to meet for public worship, yet in spite of everything he will go down. We ask again, why is this? We think the text at the head of this article explains. There was something *profitable* they needed to be taught *publicly* that they fail to receive when they are not present. It is good to read God's word; but it may be that the preaching of that word is the sincere milk of it that makes us

live and grow thereby. We are not only comforted by public preaching or teaching, but we may get reproof or rebuke, which would not be joyous for the present, but would afterwards yield the peaceable fruit of righteousness to those who are exercised thereby. This is the place to declare the whole counsel of God, which every member needs, that he may walk blameless before God, who has called us to glory and virtue. Much might be said about this public teaching, but time nor space will not admit of just now.

I love to read the views of our ministers published in the various papers, and I feel it is profitable to the church, and a medium for correspondence which God has blessed. But it will not take the place of public teaching which God has ordained to be by the *mouth* of his servants. Peter said God has ordained that by my *mouth* the Gentiles should hear the word of the gospel. Paul said by his *voice* he taught others. These public men are given for the perfecting of the Saints for the edifying of the body of Christ; but if they refuse to assemble, will they receive that perfection, or that edification? We answer, no.

All these things must be taken and appreciated in their proper places, for they are all by the same spirit and work for our good. In January *Messenger* Elder Hassell speaks of the members forsaking the assembling of themselves together, and the same trouble is here and in many other places, and there must be a cause, and I feel to take some of the blame to myself, and am deeply impressed that much of the trouble is with the shepherds. I have been showing the good of public teaching, but I find something else in my text. He says he had "taught them from house to house." We have abundant public teaching, and we scold because members are not present; but it does them no good, for they are not there to hear it. So let us go from house to house, strengthening the weak lambs, so they will follow us to the fold where they will be fed from the public table.

I have thrown chunks at them to drive them to the fold, but it seems they go farther. So I pray God to enable me to go from "house to house" and give them some food there, so we can soon say, "They that feed the flock live of the milk of the flock." I have tried hard to make a part of my living, and it looks very reasonable that I should, for human beings do not love to be dependent. And I have worked hard not to be dependent on my brethren, and have said I did it to contribute to my usefulness in the ministry, which might have been so if my time had not been needed in going from house to house. But it was needed, and I knew it; but would not heed because I was looking at the things which are seen. The sheep called for my help, but I did not go, thinking they could go to church to hear me talk. While I have tried to live to a great degree by my own labor there was no necessity for it, for my brethren among whom I have gone preaching have given every evidence that I would have lacked nothing.

Oh, how good they have been to me, and I have wasted some of it by trying to add to it by the labor of my hands, but I now see the way to have increased it would have been to have done more for them by "going from house to house."

The Lord said to me last year while I was trying to live by my own might, "That God has ordained that they that preach the gospel shall live of the gospel." If our ministers would keep back nothing which would be profitable unto them, but teach them publicly, and from house to house, I feel they would be sustained by the church. God brought me to this section and placed me a watchman over more than four hundred sheep, but I have failed to feed the flock of God, over which the Holy Ghost has made me overseer. And I am now called upon to arise and feed the flock, or give up the field; but I had rather give it up, and have often resolved to give up the churches against their will, because I see they do not well, but some how I can't get away; God seems to hold me here—and it is my daily cry, "What shall I do." When I think of giving it up I get into trouble, but when I am lost in my meditation of the sweets there would come to me in working as I should there is joy.

I turn my eyes and look at the things which are seen with my natural eyes which are temporal. I see my wife much of the time on the bed of affliction for thirteen years. My children need my daily presence. Others looking at the situation would say the same thing. But why don't these things satisfy my longing spirit? Now let me try to look at things not seen. God is able to do abundantly far above what we are able to ask or receive. He says, I will never leave thee, nor forsake thee. Lo, I am with thee always, even to the end of the world.

Brethren and sisters, pray God that we may be able to receive his word, and that we, his ministers, who know our duty in this direction, to arise and go forth in our duty, that Zion may prosper. I read in a religious paper the other day, "A house going pastor makes a church going people." Would love to know how other brethren feel upon this subject.

J. T. SATTERWHITE.

*Five Points, Ala.*

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PARIS, KY., Jan 16, 1895.—*Dear Bro. Respass:* Enclosed find money order for two dollars (\$2), to be applied for your own use. My brother is a subscriber for THE GOSPEL MESSENGER, and I feel that I am indebted to you that much for the pleasure and profit I have had in reading it. God be with you.

Affectionately,

A SISTER,

TO THE SUBSCRIBERS OF THE GOSPEL MESSENGER—*Dear Brethren and Friends:* Do you owe Bro. Respass anything on the MESSENGER? Please notice my questions now, and each one of you answer them in your own minds for your own selves. If you have been punctual and have kept your dues paid up, this is not intended for you; but if you owe him, how much do you owe? How long has it been since you sent him a remittance? Do you receive the MESSENGER regularly? Do you enjoy its contents? Do you feel that you have treated Bro. Respass right? And now let me, in Christian love, ask you one more question. Why have you not paid him up? With regard to my first question, I feel that I could answer for many, for there are very many Christians who read the MESSENGER that are from one to three and four years behind with it. Second. You yourself can tell how much you owe him by referring to the address on any copy of the MESSENGER. Third. You know also how long it has been since you sent him any money. Fourth. No doubt the MESSENGER has been mislaid occasionally, but as a general rule you get it at your postoffice about the third or fourth Sunday, or between them, of each month for the following month. Fifth. Do you enjoy its contents? I feel that I can answer for hundreds and thousands, yes. It has been a source of great comfort to the strong and the weak, to the poor and to the rich, to the great and small, alike. Many, many times has its arrival been hailed with joy by the poor of God from Texas to Maine, and from the Lakes to South Florida. Many poor widows' hearts have been made to leap with joy at the precious words of comfort contained in its pages, by the editors and a host of able contributors. Sixth. Do you feel that you have treated Bro. Respass right? I could answer for many hundreds of honest-hearted Christians who, at this question, would find rising up from their innermost soul a feeling of shame and regret that would finally be expressed by a bitter No! Then to the 7th and last question, Why have you not paid him up? I am confident there would be more than one answer to this. Many would say, I have not had the money to spare, while many others would say it is simply my negligence. I presume that all lovers of gospel truth and all such as can enjoy reading the MESSENGER are honest, and would not knowingly or willfully do an injustice to their fellow man, nor especially to their brethren. Then consider the fact that our dear brother and that faithful man of God, Eld. John Respass, has been engaged for several years in laboring for his brethren. When he commenced to publish the MESSENGER he possessed much more property than he does now. He has devoted his time, his talent, his property, his life, and all that he can ever expect to be in this life, to the MESSENGER, that he might send forth to the brotherhood a messenger of the Gospel indeed; one that would be safe for his brethren to read; one that would be beneficial and comforting to all Christians wherever it might be carried. Many times it has seemed a

task too great for him, and his ignorance and weakness have been so great in his view, and the solemn responsibility of editing the MESSENGER in a Godly way, has been so great that many times, perhaps, when you were asleep or enjoying the pleasures of this life totally ignorant of the great straits he was in, he has been upon his knees or walking alone wringing his hands in deep anguish of soul, begging God for grace and wisdom to enable him to possess his vessel in honor and to adjust the many perplexing questions by which he was confronted. Again, he has had a great cross to bear in toiling and seeing his property slowly, but surely, slipping away from him. It has cost money to run the MESSENGER, and much of it, in one way or another, has come out of Bro. Respass' individual purse, until now he is nearly worn out and his property gone. He is not able to engage in any worldly pursuits for a living, even if it was lawful for him to do so. Dear reader, I do not try to picture his ease to call forth your charities, for it is not a case of charity that I am talking about, but a case of justice and honor, and I do this to try to stir up your pure minds by way of remembrance. I do not charge you with anything but neglect, and I hope that you will read this in the spirit in which I hope it is written, in the fear of God. To those who think that they are not able to pay for the MESSENGER let me ask how much money did you spend for Christmas? How much have you spent for whisky and attending shows since you sent your last remittance? Answer these questions in your own minds, and may God give you repentance. I know there are some brethren who are very poor and have not squandered their money in the ways referred to above, but I do say that strict economy and savings of a few little things, or a few days' work, will settle the debt, and you will feel better for having done your duty and Bro. Respass would not feel so near like he was thrown away, and would feel more like his labor of love was appreciated. If you are not really able to pay for the MESSENGER, just write to him and tell him openly, and he will send it to you gratis. He sends it to all ministers and many poor widows without any charges at all, and sends it freely. If you do not think it worth the price, you should write him and tell him to stop it; but if you have not done so you are in honor bound to pay for it, and God will prosper you for so acting. I have written this without the consent or knowledge of any of the editors, and I hope and pray, dear readers, that you will sincerely consider this matter, if it applies to you, and remit as soon as you can.

Yours in afflictions of the Gospel,

R. H. BARWICK.

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Too many resemble ravenous birds, which at first seem to bewail the dying sheep; but at last are found picking out their eyes. These people never want fire, so long as any yard affords fuel. They enrich their own sideboard with other men's plate.

BELTON, TEX., January 18, 1895.—Eld. J. R. Respass—Dear Brother in the Lord: While I have been confined around the bedside of my afflicted companion who, for three years, has been passing the sorest ordeal, subject to human suffering, and at this writing only able to survive the tomb, I have been writing some to the Saints scattered abroad, and thinking of the MESSENGER and its dear readers, decided to write a few thoughts to them in connection with the 101st Psalm: "I will sing of mercy and judgment; unto Thee, O, Lord, I will sing" (Psalm ci. 1.) David, the king—called the Sweet Psalmist of Israel—(2 Sam. xxiii. 1) was filled with the love of God that *passeth* understanding, and his soul was lifted up in songs of praise at the thought of every subject under the sun. When in the spirit he, like all the Saints, could see harmony in all the works of God; self is lost sight of, and in the lofty strains of sweet thought and melody of soul, he says: "I will sing of mercy and judgment." Oh! Saints of the most high, will you now remember the hours you've spent since your pilgrimage began that your song was of mercy—the sweetest word in all languages to that suffering and tried soul in yonder's furnace of affliction. Like the melting metal in the refiner's fire, quivering and running in the fiery flame seeking some humble spot at the lowest depths to rest. But soon the refiner will lift the seething ladle to the plastic mould and free the heated mass to cool and now enter the road of values to enrich the world. I will sing of mercy and judgment. Thy judgments are a great deep (Psalms xxxvii. 6). The works of His hands are verity and judgment (Psalms cxi 7). Let Thy judgments help me (Psalms cxix. 175). Paul the apostle tells us, For whom the Lord loveth He chasteneth, and scourgeth *every son* He receiveth. If ye endure chastening God dealeth with you as sons. If ye be *without chastening*, whereof all are *partakers*, then are ye bastards and not sons (Heb xii. 6, 7, 8). Jesus, speaking to the Laodiceans through John on the Isle of Patmos, says (Rev iii.): I counsel thee to buy of me gold tried in the fire, etc., and anoint thy eyes with eye salve that thou mayest see. As many as I love I rebuke and chasten. Be zealous, therefore, and *repent*. Behold I stand at the door and knock (Rev. iii. 19-20). Oh, yes, Child of Light, Jesus not only prepares us for singing of mercy. But we will say Thy judgments, O Lord are ordered in righteousness; and in the song of the four beasts and the four and twenty elders, "Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and for Thy pleasure they *are* and were created" (Rev iv. 10-11). Oh! worship the Lord in the beauty of holiness; fear before him *all the earth*. Say among the heathen (if you say anything): The Lord reigneth (not that He may reign); He shall judge the people righteously. Let the *heavens* rejoice and let the earth be glad (Psalms xcvi 9-11). Oh, yes; let the earth be glad; let us sing of mercy; let us tell of his wondrous works which he hath made to

be remembered. He made this world and all its benefits, and graciously gave it to us by birth and adoption. We are here today on His footstool surrounded, like David was 1,023 years B. C. We are now sharing his experience, as well as the Apostles of the Lamb; and well might we conclude with the endearing words of the apostle, Our slight afflictions are not worthy to be compared to the glory that shall be revealed. Your brother in affliction,

A. V. ATKINS.

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SOUTH PITTSBURG, TENN., Jan. 2, 1895.—*Eld. J. R. Respass, Dear Brother*, if one so unworthy as I may so address you. I see from the January number of our much esteemed MESSENGER, that you are making an earnest appeal to subscribers to send forward back dues, and also aid you by renewing subscription. I have been a reader of the MESSENGER for something like ten years, and can truly say that I have had value received for all that the paper has ever cost me, for it has indeed been a source of great comfort to my companion and myself, ever coming laden with the precious truth of the Gospel of the Son of God. Oh! the precious theme of salvation by grace. This, indeed, is the only medium through which a ray of hope can come to a poor, lost, ruined and condemned sinner such as I have been made to feel myself to be. While I desire to live in humble obedience to the commands of the meek and lowly Lamb of God, I find in myself a disposition to sin which oftentimes brings me into captivity and causes me to go a mourner all my days. While I entertain an humble hope that God, for Christ's sake, has had compassion on me and forgiven my many sins, still I am made to wonder if one who travels so much by night and is so oft cast down in gloom, almost to despair, has indeed been made to taste of the word of God and the powers of the world to come. I have long since lost all confidence in an arm of flesh, and can no longer rely upon anything I can do to fit and prepare me for a change of worlds that I may be prepared to dwell with God in peace, but must exclaim, A sinner saved by grace! Yes; a sinner saved alone by an application of the precious blood of Jesus, which alone is a sufficient sacrifice for sin. My precious old father in Israel, if we are saved it must be by the life blood of the blessed Son of God, that blessed Jesus who lived a life of poverty, subject to trials and sorely persecuted, passing through the agonies which he underwent in the garden of Gethsemane, and lastly to be falsely accused, mocked, scourged and hanged upon the Roman cross, that He might meet the demands of divine justice in the room and stead of His people. Thanks be to God He could not be holden of death, but the third and appointed morning He arose a victorious conqueror over death, hell and the grave, and now lives to intercede for those for whom He died; and it is by the life that He now lives that we *poor, sin-defiled, weak* worms, dust of the

earth, are fit and prepared for heaven. When we consider the many things that Jesus underwent that we should be called the sons of God and be permitted when done with the toils and turmoils incident to this life, what manner of men should we be? Ought we not always to be ready to give our bodies a living sacrifice to the Lord, ever walking worthy of the vocation wherewith we are called, living in humble submission to all that God has required at our hands, and in all things giving thanks to Him who has called us out of darkness into the marvelous light and liberty of the gospel of the Son of God? Let us ever praise His holy name for His great love wherewith He has loved us even when we were dead in sin, and for the glorious manifestation of this love in enabling us to rejoice in the precious hope of a better mode of existence when done with this unfriendly world.

I am making my letter too long, as I know your time is all taken up with more important things than reading something from my pen. I only thought of writing a short note asking for the renewal of my paper, but having been permitted once in my life to meet you face to face and for a number of years to read so many precious pieces from your pen, I feel identified with you and closely bound to you (as I hope) in brotherly love and Christian fellowship, and feel to sympathize with you in your affliction. Oh, how often I am made to shed tears when I am called to reflect upon the thought that, according to the course of nature and the time allotted man in this life, I must soon cease to be permitted to read the precious pieces from the pen of yourself, Bro. Mitchell and others, of the aged heralds of the cross. May the God of all grace and truth, if consistent with His holy will, permit you to live long upon this earth that you may still continue to proclaim the glorious gospel of the Son of God from the stand and through the MESSENGER. I do hope and trust that the brethren and sisters will come to your assistance, that you may still be able to send us the MESSENGER. I do think that any of the subscribers, if they would only try, could pay for the paper, and thus help you, and also assist in sending literature that is worth reading to every fireside. Enclosed please find P. O. order for one dollar, for which continue to send the MESSENGER to

R. O. RAULSTON.

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#### TO FATHER'S FRIENDS,

Who are readers of the MESSENGER, and who have reason to complain of any irregularities in remittances, or in changing dates or post offices during the past few weeks, we ask forbearance. We have waited upon him as tenderly as we knew how, and we feel even now that we might have done more. But while we engaged ourselves so much to him, we are aware that mistakes have crept into the office management of his paper. We hope to be able in the next few days to clear up all errors and have the MESSENGER running smoothly. And henceforth for his sacred memory and

life do we devote our time and energy to the perpetuation of his paper, which was the pride of his heart. In this undertaking we ask the prayers of Christians.

HIS SONS.

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## EDITORIAL.

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J. R. RESPESS, Butler, Ga. { EDITORS. } J. E. W. HENDERSON, Glenwood, Ala.  
 Wm. M. MITCHELL, Opelika, Ala. { SYLVESTER HASSELL, Williamston, N. O.  
 (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' Sons, Butler, Ga.

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### DEATH OF ELD. J. R. RESPESS.

Just as this issue of the MESSENGER is made up and ready for the press, we received a telegram that J. R. RESPESS, the Senior Editor, died at 10 A. M., February 4th. Further and more full particulars will appear in April issue of MESSENGER.

Until further notice, obituaries and other matter for publication, should be addressed to me, at Opelika, Ala., Box 134; business matters to J. R. Respass' Sons, Butler, Ga.

W. M. MITCHELL.

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### REPLY TO W. H. BODINE, TEXAS.

Bro. W. H. Bodine, of Texas, writes in a private letter of February, 1894, asking certain questions, desiring an answer, and as he seems to write in a kind and humble spirit, I feel inclined to say a few things in reply. Our brother says, "The design of gospel preaching has been troubling me for three years, and some of my brethren think I am a little inclined to what is called the means doctrine. \* \* I know that life must precede everything, and the preacher has no power to give life. \* \* Is a man born again when he is quickened and made alive. \* \* I believe just as strong as you do that it is the spirit that gives life; but here comes the tug of war with me, how it is that our eternal salvation is completed without believing on Christ. \* \*

Philip did not go to the Eunuch as some say, to simply save him from error, but he preached Christ and the Eunuch believed, and his salvation was then completed. \* \* Take the case of Cornelius, the Jailer, the Corinthians, and every case in the Acts of the apostles, and they all heard the preaching before they believed. \* \* Here are a few texts which I think justify me in this view. \* \* 'Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.' Acts xvi. 'Whosoever believeth in him shall receive remission of sins.'—Acts x. 43. 'Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.'—Acts iii. 19.

It will be seen that the grand central point in Bro. Bodine's position is that the eternal salvation of sinners is not completed till they hear the gospel preached and believe it; and as I design brevity, I will say here that so far as relates to the *plan* of salvation, it is ordered in all things and sure, and was just as full and complete before the world began as it is now, or as it will be when the last chosen vessel of mercy is safely housed in the heaven of eternal glory. Jesus Christ is the whole embodiment of this plan, and there is no other name under heaven, or among men, whereby any can be saved, and "He was verily foreordained before the foundation of the world."—1 Pet. i. 20. And every chosen vessel of mercy had his or her "name written in the lamb's book of life, slain from the foundation of the world."—Rev. xiii. 8. And those whose names are not thus written shall be "cast into the lake of fire." Rev. xx. 15.

But while we thus speak of the *plan* of salvation as being full and complete in eternity even before anything was created in heaven or earth, we wish it distinctly noted that we regard the plan as one thing, and the execution and manifestation of the plan as quite another. Yet both the plan and its execution are inseparably connected; one does not exist without the other; and so surely as there is a plan of salvation devised in infinite wisdom even before the world began; so also it is equally sure that it will be faithfully executed and fulfilled in every particular.

But while the scriptures teach the completeness of

the plan before God made the heavens or the earth, we are not so sure that they teach when a sinner hears and believes gospel preaching that the execution of the plan of eternal salvation is then completed in him, or that the plan of salvation in all its parts is fully consummated. Death, the resurrection of the body and eternal judgment, is yet in the future. And it seems to us that the resurrection is the grand turning point of the whole gospel system of salvation. This is the final test, without which there is no certainty of any heaven or hell. "If the dead rise not, let us eat and drink, for to-morrow we die" as brute-beasts, and there is no more conscious existence of us forever. Our preaching is vain, our belief is vain, and our hope is nothing if the dead rise not. And as the scriptures do not teach that the "resurrection is past already," we hardly think that Bro. Bodine would be willing to admit that believing gospel preaching is the completeness of a sinner's eternal salvation without the resurrection from the dead, when this corruption shall put on incorruption, and this mortal shall put on immortality, and death itself shall be dead.

But there are other difficulties that come before us on this theory of salvation of sinners being completed when they hear and believe gospel preaching. What evidence have we that the gospel was preached to Abel, or to the many millions of the antedeluvians, except as it was preached by the life-giving spirit of God? Jesus was put to death in the flesh, but quickened (not by preaching but) by the spirit, and by that spirit that quickened him and brought him again from the dead. "He went and preached to the spirits in prison."—1 Pet. iii. 19. There never has been, nor never will be but one system of salvation of sinners for any age or period of the world. This system embraces little infants and idiots, as well as aged and intelligent men and women. If, therefore, none can be saved, and their salvation is not completed till they have had opportunity of hearing and believing gospel preaching, what has become of all those infants and idiots who have died in the past generations? And what becomes of them now? Are they all left without God and without Christ? The truth is that believing gospel preaching is not a procuring cause of salvation, nor even a condition on which

eternal salvation is suspended. But it is a saving evidence to the believer himself that he is embraced in that salvation that is in Christ. "Whosoever believeth that Jesus is the Christ is born of God." He is born of God before he believes, and believing is the effect and sure comforting evidence of that birth. He has joy and peace in believing.

W. M. M.

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The portrait of Mrs. R. Anna Phillips, which came too late for insertion in this issue of the MESSENGER, will appear in the April number.—PRINTER.

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#### PERSONAL.

"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Thus the Prophet Isaiah (liii. 7) writes of our Divine and Perfect Redeemer. And the Apostle Peter (2 Peter ii. 19-23) says:

"This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously."

If I know anything of my own deceitful heart, I would incomparably prefer to have and manifest this Spirit of humility, love, and self-denial, than to have all the knowledge, power, wealth, and honors of the universe.

A most worthy, able, and esteemed brother, whose views on nearly all points of doctrine and practice, if I understand them, are now substantially the same as my own, has seemed to me and others desirous, for two years, either to overwhelm me with reproach before our brethren for my writings in the GOSPEL MESSENGER during 1892, 1893, and 1894, or else to provoke me to a contention with him either privately or publicly. But, by Divine grace, I never intend, for the defense of my own poor sinful self, to quarrel with a brother, or to say one word to confuse and divide the Zion of our God. What I have written has been sincerely and earnestly meant only for the spiritual and lasting good of all our ministers and members everywhere. The truth of what I wrote in regard to what I myself had heard has been abundantly confirmed by private letters to me

and by published articles in our periodicals. I could solemnly assert the kindness of my motives and the truthfulness of my statements in a dying hour. If my life itself were at stake, I could not help believing the Primitive Baptist Articles of Faith and the plain declarations of the Scriptures in regard to the eternal future. And, Dear Brethren, in conclusion, if proving the truth of what I and nearly all Primitive Baptists believe, by copious references to the alone inspired and infallible Scriptures, be met by the startling judgment that such a course only weakens our cause, I am put at sea in a leaking boat without sun or moon or stars or chart to direct my way. It was and is my understanding that "the sure word of prophecy," received in the simplicity of a little child (Pet. i. 10; Psalm cxix. 105; John v. 39; Luke xviii. 17), is an infinitely better and safer guide on the dark and troubled sea of life, than all the feeble and uncertain lights and imaginations of our poor hearts not only unconfirmed but clearly condemned by that divine testimony.

SYLVESTER HASSELL.

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### THE LORD'S PRAYER.

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"Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii. 20.

There is no part of the scriptures that we approach with more sacred awe and reverence than this prayer of Jesus as recorded in 17th chapter of John. And while we attempt to comply with the request of a beloved elder, whom we have never seen in the flesh, desiring our comment on the above text, we feel in our heart to repeat the words of another text, "God is in heaven and thou upon earth, therefore let thy words be few." Eccl. v. 2.

Our brother desires that we dwell mostly on the words "Believe on me through their word."

To believe on Jesus even through the word of the apostles is not a condition of eternal salvation. Salvation is not suspended on the condition of believing the preaching of the gospel. The everlasting love of God in Christ is absolutely necessary to eternal salvation; so also is the election of grace and the predestination to be conformed to the image of Christ; so also an atonement for sin and redemption by the blood of Christ is necessary, but none of these or any other thing necessary to eternal salvation of sinners, result from believing the proclamation of the gospel. These

necessary things are not the fruits of believing, but they are the cause of it. Faith in Jesus and a genuine belief in the proclamation of the gospel are some of the fruits of the grace of salvation that bring peace, joy and comfort to those who have these fruits developed in them; but these fruits of the spirit are not the cause of their salvation. They are, however, strong, comfortable and undeniable evidences of salvation. They are evidences without which no conscious sinner can enter into the joys of salvation. Hence it is written, "Whosoever believeth on him shall not be ashamed." "Whosoever believeth and is baptized shall be saved." Belief does not procure the eternal salvation, nor does baptism, but they are evidences to the believer himself, as well as to his brethren, that he shall be saved. In these things he manifests the fruits and joys of that salvation which God hath wrought for him in Christ.

W. M. M

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## TWO MINISTERS JOINTLY CALLED TO SERVE ONE CHURCH.

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It is rather an unusual thing for two preachers to undertake jointly to serve one church as pastor.

It is not only unusual, but extremely delicate and dangerous for the peace and unity of the church.

The apostle attaches great importance to unity in church proceedings when he says, "I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10. And in his letter to the church at Rome, he fervently prays that "God would grant unto the church to be like-minded, one toward another, according to Christ Jesus."—Rom. xv. 5.

There is nothing in which a church should be more perfectly united in the same mind, than in calling a pastor to take the oversight of the church, and to feed the flock of God. If they are not of one mind and judgment in this relation there will be no good living for either church or pastor.

The mind and spirit of Christ does not divide a

church in making a call for an under shepherd to take the care and oversight of the flock. Fleshly policy has much to do at times in our church matters, and it is always sure to bring more or less strife, debate and trouble.

It is always hazardous to the peace of any church to seek to have two pastors jointly. If they have two or more ordained ministers, whose membership is with them, and they are disposed to call either one of them, they should do so in good faith, and certainly the other minister, if he is governed by the spirit of Christ, would feel at home and submissive to his brethren to render such assistance and service as he could for the general good and comfort of his home church.

But where a church has a pastor, whose age or infirmities are such that he can not do all the work of a pastor alone, and the church does not want to give him up, they might very properly, by his request, call an assistant. The church at Mt. Olive, where I have long been a member and pastor, has done this very thing, but I am still regarded as the pastor. Each successive year, for three years, the expression of the church has been taken by acclamation to continue this relation in the same way, and if there has ever been anything to disturb our peace in reference to this matter, I have never heard of it.

But this I regard as a very different thing from having two preachers to serve jointly as pastor of the church. In whatever capacity other ministers may be requested, or agree, to serve the church, only one should be regarded as pastor. In this way all may work along harmoniously for the mutual good and comfort of all, but a joint pastorate of two or more would be likely, if not absolutely certain, to cramp, hamper and embarrass both church and ministry.

We would think if a church has undertaken to make a joint call, especially when they are divided in making it, they had better reconsider and rescind their proceedings in this particular, and pray the Lord of the harvest to give them that under-shepherd whose labors He would bless to their mutual good and to the glory of God.

W. M. M.

## TO THE READERS OF THE MESSENGER.

Our father, Eld. JOHN R. RESPESS, died at his home in Butler, Monday morning, February 4th. He was sick nearly six months, and suffered a great deal. His remains were interred here, and Eld. H. Bussey, Eld. Wilde C. Cleveland, Eld. J. G. Murray and Eld. Bennett Stewart, conducted the funeral services. The March number of his paper is in press, and his obituary will appear in the April number. *Pray for us.* HIS SONS.

The following is a letter that father wrote, and intended should be printed at his death:

“If I die, I ask the Primitive Baptists to support THE GOSPEL MESSENGER, if it be worthy of support. I have instructed my sons to carry it on, which they can do by getting Elds. Mitchell, Henderson and Hassell, or one of them, to edit it. And I ask the Primitive Baptists to support it, as I have spent a great deal of money in establishing it, as well as time, and I have given my life and property to a great extent to the Primitive Baptists, and my family is now in need. I ask this, if THE MESSENGER be worthy of support. J. R. RESPESS.”

Eld. Mitchell will hereafter edit the MESSENGER, assisted by Elds. Hassell and Henderson.

All letters for publication should be addressed to Eld. Mitchell, Opelika, Ala. All letters of business and subscription, should be sent to THE GOSPEL MESSENGER, Butler, Ga.

## EXTRACTS.

## TO CORRESPONDENTS.

It would save us much perplexing labor and trouble if correspondents would keep the business part of their letters separate from that part which is designed for publication. Even if both are written on same page please leave a little blank space, a line or two between, and write only on one side of the paper. This will add nothing to the labor of each writer and it will lessen our burden and be much appreciated. Please do not forget this.—M.

CHAUNCEY, GA., January 2, 1895.—*Dear Brother:* After so long, I send you subscription price of the MESSENGER for another year—one dollar for myself and one dollar for my daughter. I am well pleased with those pictures of aged defenders of the gospel. They look beautiful to me, and we will take special care of them while we live. May the Lord bless you with his choice blessings.

WM. YAWN.

QUITMAN, GA.—*Dear Brother R.*: You will find enclosed a money order. We feel as though we could not be without the MESSENGER, though times are hard and money scarce. I think all who enjoy reading it should pay up and renew, and those who do not like to read it should pay up and have it stopped, and thus save you much trouble.

W. B. LONG.

ARREDANDO, FLA.—*Dear Brother R.*: I send you two dollars for MESSENGER. I cannot do without it. I never get to hear any preaching, so it is a great pleasure to read the good news from a far country and the precious truth, which is food to my hungry soul. May the Lord bless you, dear Brother Respass, financially, physically, mentally and spiritually, to continue your labor of love.

KATIE L. TORBERT.

NULLS MILLS, IND.—*Dear Brother Respass*: I send you money order to renew my subscription to GOSPEL MESSENGER. I like the paper very much, and hope its publication may long be continued to the comfort of its many readers for many years to come.

H. D. CONNER.

FORSYTH, GA.—*Dear Brother Respass*: My mother, Mrs. Mary Chamblis, takes the MESSENGER. We all enjoy it, especially the articles of yourself and Bro. Mitchell. We are so sorry to hear that both of you are in declining health. Please accept this dollar for your own use. Remember us in your prayers; we feel needy.

MRS. W. E. ZELLNER.

ROCKY MOUNT, N. C.—*Dear Brother Respass*: Enclosed find one dollar for MESSENGER for 1895. I have been in such feeble health for the past two or three years I have been thinking each year would be the last, but I am yet spared for some purpose unknown to me. I want the MESSENGER as long as I stay here. When I cease to pay for it please discontinue it, as that will tell you I am gone.

S. A. THOMAS.

PLEASANTVILLE, OHIO.—*Dear Brother R.*: I send you renewal price for MESSENGER. Surely it is one of the best papers published. I find in it truth, love and harmony.

Yours in gospel love,

BERTIE L. BRETZ.

REDDICK, TENN.—*Dear Brother Respass*: Enclosed find order for two dollars, which please accept as a slight token of the appreciation by me for the favors in sending me the MESSENGER, hoping the coming year may be more prosperous, from a financial standpoint, may the sovereign grace of God sustain you in your declining years.

I am, as ever, yours in hope,

J. W. REDDICK.

FREDERICKTOWN, OHIO.—*Dear Brother Respass*: As my time has expired for 1894 for the MESSENGER, I herewith renew my subscription for 1895, as I appreciate the MESSENGER very much, and endorse the sentiments generally contained therein.

LIB. MELICK.

GABBETTSVILLE, GA., Dec., 1894.—*Beloved Brother Respass*: You will find enclosed order for six dollars, to be credited as directed below. I feel that an apology is due you for not sending some of this money sooner, but I thought I would get up all I could to send at one time. There are some subscribers here whom I have not seen recently, and others who wish the MESSENGER continued, but have not got the money now; so, my dear brother, I hope you will excuse my delay. I have the promise of a little more for you soon. I take pleasure in getting all whom I can to renew and subscribe for the MESSENGER. I will try to be more prompt in sending all that is hereafter entrusted to me. May the Lord continue to bless you to comfort His people. I feel like our little church at Lebanon has great cause to be thankful to the Lord, who has added twelve by baptism to our number this year. Ten of them were received at one meeting. We have also received about the same number by letter. I feel that I have been especially blessed, as out of the twelve that have been baptised eight of them are my own dear kinsmen, and three of them my own children. I feel as though I ought to devote the balance of life to the service of my Lord. I trust the Lord's people may have the spirit of prayer to the Lord that He may keep me humble.

Yours, in loving fellowship, M. M. TOMMEE.

WELLSTON, GA.—*Dear Eld. Respass*: To-day while sitting in my room thinking over the pleasant past and present troubles, a colored man came in from the post office and handed me the MESSENGER addressed to my deceased husband. It has come to us in that name for several years, bringing us sweet messages of love from those we feel to love in the Spirit of Christ. My husband and I have enjoyed its precious pages together many times. I felt to-day, when THE GOSPEL MESSENGER came, that our preacher had come to see me in this time of bereavement, and the thought came into my mind that it had come to-day to pay its last tribute of respect and say farewell, so you will have to erase the name of W. P. Bryant from your list. But I want the MESSENGER to visit me as long as I live, let me go where I may. I love and cherish it as much to-day as I ever did. Please find inclosed \$1 to pay for it one year. While I feel unworthy to ask it, I want you to pray for me. May the Lord's blessings continue with the MESSENGER and its editors all the days they shall live, and when done with them on earth, give them a resting place in heaven, is the desire of their friend and, I hope, sister,

MOLLIE M. BRYANT.

WILSON, N. C., Jan. 3, 1895.—*Dear Bro. Mitchell:* When I went to Georgia last September one of the things I desired was to see you—not thinking but that you would be at Mt. Moriah, where I first saw and heard you preach from the text, “Without faith it is impossible to please God.”

On arriving at Butler, I first learned of your feeble state. Bro. Respass told me he had not seen you for two years, and that you had altogether ceased visiting associations and other large gatherings. Then I began to inquire if I could visit you at your house, but found that the arrangements were such I had no time for a visit of any satisfaction.

How fleeting is human life—a mist, dark, bewildering, uncertain, short. But worse than that is the darkness within. No thought of man right, no imagination any better than evil, a man’s foes of his own house, what peace in such a place?

The Son of Man—one born for this distress—how good that perfection is in him. Christ crucified is the hope of the sinner saved by grace.

I am in usual health; my family are well. My time is filled with labor of one sort and another. Four churches: Tarboro, Falls of Tar River, Roxboro and Wilson—one Saturday and Sunday at each. Then writing for the *Landmark*, and other things of daily occurrence claiming my attention, make my life a busy matter. This I do not regret, as I love to be employed, especially if I delight in the labor. While the service of the churches should be one of love—a labor of love—my failure to be and do as I would mars it. Yet my mind would not turn from this to any other service on earth.

The churches here are in pretty fair condition; many of our brethren remember you and your visit here, though many then living on earth have passed away to be here no more forever.

My love to you and Sister Mitchell. Affectionately yours,

P. D. GOLD.

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MADISON STATION, M. & C. R. R., ALA., Dec. 6, 1894.—*Eld. J. R. Respass:* Beloved brother in the Lord; beloved for your labors of love and patience; beloved because of your afflictions and sorrows; because of boldness, humility and steadfastness in the faith. I myself carry a body of pain and a heart of sorrow, oftener in darkness than light. Therefore I take comfort in your writings and love them, I hope, with Christ-like affection. I enjoyed Brother Durand’s prayers for you in your deep affliction and darkness, and I know that you were comforted in the same. While I feel that I am less than the least in my Father’s house, if I am in it at all, yet I love those that feel small. I hope you do sometimes feel to pray for me, a lonely, destitute widow. I feel glad, dear brother, that I can in this enclose one dollar for the dear MESSENGER to be continued to me. My nephew, Ed Farley,

is furnishing the money for me to send for the papers that I love so well. He likes to read them, too.

Please let the obituary of my dear nephew have room in the MESSENGER. You are at liberty, of course, to shorten it if you wish. May the dear Lord deal gently with you is the wish of your most unworthy sister.

SUE LAWLER.

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## OBITUARIES.

### JOSEPH BRUCE FARLEY.

Died at his home in Madison, Ala., August 23, 1894, in the 28th year of his age, of typhoid malaria fever, JOSEPH BRUCE FARLEY. He was the fourth son of Wesley and Fannie Farley, and the fifth one of the eight children born unto them to be called home to live ever with Jesus. On the 7th of December, 1892, he was married to Hessie Gillespie. It was indeed a marriage of true and sacred love, for we know before the morning stars sang together love was to be found, for God is love. Consequently they were truly happy the few months they were permitted to dwell together. A sweet girl baby was born unto them December 15, 1893. It still lives to comfort the sadly widowed mother's heart. Bruce was truly a noble specimen of manhood. So courteous and kind, so loving and careful of his poor, afflicted widowed mother, who is left to mourn her precious boy. The ways of Providence are so mysterious to us and the question constantly forces itself on us: Why was Bruce taken and so many of us left that could have been better spared? However, we feel that we have no right, neither do wish to call in question, God's dealings with us, for we are sure that "He doeth all things well. Some years ago Bruce visited me at my home, near Brownsboro, just to talk with me on the subject of his soul's salvation. He was very deeply concerned, and in his conversation said: "The most awful thought to me is, where shall I spend eternity?" I could but point him to the Lamb of God, knowing that where He begins a work He will finish it. Some time after that he professed a hope and joined the Methodist church, where his father was a member. A short time before he died he was united with the Old Presbyterian church, his wife being a member of that body. I am fully persuaded that he was born from above, and was meet to sit down with Jesus in the heavenly kingdom.

His loving aunt,

SUE LAWLER.

### EDMOND PHILLIPS

Was born in Wilkes county, Ga., January 6, 1802; died in Clay county, Ala., November 14, 1894, making him 92 years, 10 months and 8 days of age. His father moved with his family to Putnam county, Ga., when Edmond was but a small boy. Father Phillips obtained a hope in Christ when about 27 years of age, and joined the Baptist church (of Primitive faith and practice) at Antioch; soon moved to Newton county, Ga., and became a member at Holly Springs. He was married to Adaline Sawyer in 1831, by whom he had eight children. He moved to Clay county, Ala., in the winter of 1868, and moved his membership to Macedonia church, where he remained a member till his death. Father Phillips was a model man in many respects, having lived a consistent member of the church for about sixty-five years, and there never was a charge against him. His oldest living child says he never heard him utter an oath in his life. When he had means (of which he had been well blessed) he was ready and willing to administer to the needy. He was prompt in attending his meetings and free to help his pastor. He was a

kind husband, indulgent father, a good and accommodating neighbor. He had been declining for several months, but was not confined to his bed continually for any time before his death. Some time previous to his death, while suffering considerably, the writer was waiting on him, and he said he reckoned his time to die had about come and he felt ready and resigned, for he well remembered the time, more than sixty years ago, when the Lord did for him what no other one could do—forgave his sins. He requested that Bro. Pruett and myself preach his funeral before he was buried, giving us for a text the first verse of the fifth chapter Second Corinthians, which request we tried to comply with. He lived in love and peace with his companion in the church and in all of their social life, but has left her to mourn lonely a few more days. He leaves six children, most of them members of the church. As a candle burns out, so his life went. He quietly fell asleep in Jesus, and his spirit went to the happy place he so long sought. May God bless the bereaved and prepare us all for heaven at last. H. G. HARRIS.

#### DEACON LINSON PICKARD.

DEACON LINSON PICKARD died January 7, 1895, at the home of his son-in-law, John M. Parker, in Lee county, Ala., in the triumph of a living faith in Jesus, and in the seventy-eighth year of his age, leaving a disconsolate wife, five daughters—all married—one son, and quite a number of grandchildren, relatives and friends to mourn the loss of such a beloved husband, father, neighbor and useful church member. From about fifty years' acquaintance with our lamented Brother Pickard, I am confident I never knew a more upright, honorable, quiet and useful private citizen or a better or more influential and useful church member and deacon. He will be greatly missed, especially by the church at Mt. Gilead, of which he had long been a member and deacon. As a private citizen, Bro. Pickard was a very remarkable man, especially for his good judgment in farming, and for his wonderful memory of what he would read, see or hear. He had attended about fifty associations in the past forty or fifty years, and could remember every preacher and much of the preaching of each one whom he heard. He was a native of Jones county, Georgia; from thence his father moved to Monroe, and then to Muscogee, where probably he was married to Miss Caroline Coleman in 1842. He has been a firm, unwavering Primitive Baptist member from his youth. The last fifty years of his useful life were spent on his little farm in Alabama, making a good, comfortable living, paying his debts promptly, raising his family respectably, teaching them habits of industry and economy and to live within their means. Bro. Pickard was not an aspirant after earthly fame, wealth or honors from men. His one single aim seemed to be to do just and right to all men, and to be content with such things as the Lord had given him, in things temporal or in things spiritual. Our brother was not only blessed of the Lord with a competency of the plain comforts of life in temporal things, but the Lord gave him several of His children as alive from the dead, and they are now worthy members of the Primitive Baptist church. Like one of old, "when he had, by the will of God, served his own generation, he fell on sleep and was laid unto his fathers." Acts xiii. 36. May the blessing of Heaven rest upon our dear, aged and bereaved Sister Pickard and the beloved family.

W. M. MITCHELL.

Extra copies sent on application for 10 cents each.—M.

#### SISTER M. S. ZELNER.

Died, on the 2nd day of August, 1894, SISTER M. S. ZELNER. She was the daughter of Joseph and Elizabeth Smith; born in Monroe county, Ga., May 15, 1840; moved with her parents when young to Macon, Ga. She was married to C. A. Beasley August 4, 1868, by whom she had two children, one of whom died in infancy, and the other one is

the wife of Mr. John Taylor Monroe. Her husband died February, 1873. She was left with her little girl to struggle alone. In October, 1883, she was married to Brother George Zelner, and moved with him to his home in Monroe county, Ga., where on the 2nd day of August, after a long spell of great suffering, she died. She had all the attention an affectionate husband, kind friends and medical treatment could render, but it was God's will to take her to Himself. She joined the Primitive Baptist church in Macon when young. When she married Brother Zelner she joined by letter at Sharon; from there moved to Gogginsville and joined Ramah church. She was a noble woman, kind, loving, always ready to relieve the suffering as far as she was able. But she is gone—passed beyond the reach of suffering and pain and sorrow, and all the troubles of this life. She leaves one child, one sister and one brother, Elder J. H. Smith, Bullock county, Ga., and many dear friends and a heart-broken husband. May the Lord bless him and be with him in his lonely hours. Dear old brother, it will not be long before you, too, will be called away from this world of trouble. Dear Almab, may you be enabled to live as your dear mother did; may you look to Him who is able to sanctify this sore affliction to your good; may we all be enabled to bow in humble submission to the will of Him who doeth all things well. \*

#### W. R. ORRELL.

W. R. ORRELL, son of W. R. Orrell and Dicey Orrell, was born May, 29, 1838, at Blount's Creek, Beaufort county, N. C. He married Miss M. G. Ruff, of Baldwin county, Ala., January 19, 1876. He was a good true and brave soldier during the late war, and served with the writer in the Twenty-first Alabama regiment. He was indeed a good man—"to know him was to love him." He died March 15, 1893, in his fifty-fifth year. In his death his wife has lost a good husband, his children a kind and indulgent father, and his neighbors a kind friend. He leaves a wife and four children—two sons and two daughters—and a great many relatives and friends, to mourn their loss. He was an inquirer after truth, and during his last illness gave many evidences of having a hope in Jesus, and it was a delight to him to converse with his Primitive Baptist friends and neighbors of the goodness of the Lord. The writer would say to the bereaved family that many have passed this way before: Remember that the soul that leans on Jesus is not to be forsaken; though all hell may try, yet the foundation stands sure. To his bereaved wife and children we tender our heartfelt sympathy, and may God in His goodness and mercy stand by and uphold the grief-stricken family, is the sincere desire of the unworthy writer.

Written by request.

JOHN M. CHRISTIAN.

*Zion's Landmark* please copy.

#### CHESLEY BOSTICK.

In memoriam of MR. CHESLEY BOSTICK, who was born in Raleigh, N. C., April 19, 1809, and died at his home in Bartow county, Ga., October 11, 1894. It was after long, patient suffering that he passed quietly and peacefully away while his dear companion and other loved ones watched around his bedside. He had been for many years a consistent member of the Primitive Baptist church, and in all his afflictions he never manifested the least distrust in regard to his future state—not a cloud dimmed his prospect of a blessed immortality. He always expressed himself ready to go, and only awaiting his Lord's time to call him to his eternal home. As a husband and parent, he was at all times kind and affectionate; as a friend and neighbor, most generous and obliging. Though it was with bitter tears and breaking hearts that we saw our precious father laid in the tomb, though life to us is lonely without his sweet smiles of approbation, his gentle and loving admonitions, we bow with humble submission, knowing that God is too wise to err and too good to

be unjust. He has gone, after a well-spent life, to his long rest, leaving behind him memories which, in warm and loving hearts, will be his best and most fitting monument.

S. E. R.

SISTER ATKINS,

Wife of Elder A. V. Atkins, of Belton, Texas, died January 24, 1895. A suitable obituary will appear in a future number of the MESSENGER.—  
W. M. M.

DEACON L. PICKARD.

The Church of Christ at Mt. Gilead of the Primitive Baptist faith and order, in memory of Deacon L. Pickard.

In the providence of an all-wise God it has pleased Him to remove from our midst, by death, on the 7th day of January, 1895, our beloved brother, Deacon L. Pickard; therefore, be it

*Resolved*, That in his death the church has lost a dear brother and a faithful deacon, for which we feel more keenly the loss; yet we mourn not as those without hope. We should submit to that God who is too wise to err and too good to be unkind, knowing that all things work together for good to them who love God, to them who are called according to His purpose.

*Resolved*, That we extend to the bereaved family our heartfelt sympathies and commend them to that God whose grace is sufficient for them.

Done by order of the church in conference, January 19, 1895.

J. H. FOLKS, Clerk.

J. T. CLAYTON, Moderator.

DEACON JAMES HARRIS.

By request it is my painful duty to chronicle in the MESSENGER the sad death of this devoted, lovable and faithful brother. It is ever with sorrow that we say farewell to any of the dear Saints, but there are some who are so useful and helpful to our church, that it is with greater reluctance that we give them up; and such was he. I had known him long and intimately, and solemnly say I never knew a better or more humble Christian. If this statement needed proof, it is already proven by the volume of witnesses who attended his funeral. His church, together with his whole neighborhood, felt it to be their duty to pay the last sad rite to this devoted brother and revered citizen, and to-day I, as well as they, believe it will be a long time before his sacred life in every respect will be forgotten; yet when I looked at him in his coffin, it was with peaceful resignation to God's holy will, for I knew the battle was over, and felt in my heart the gates were won. He had interwoven himself as brother so closely to my life as minister, that I constantly missed him, especially at church. Bro. HARRIS was of that mould of character that he would not swerve for friend or foe, and while I feel safe in saying he loved me beyond measure, yet he had no more hesitancy in rebuking my faults than in regarding my few virtues. It is ever hard for the church to be bereft of such a brother—such a brother is ever found faithful as a son, a brother, a member, husband, father and citizen.

Bro. Harris was baptized into Salem church by Eld. D. W. Simmons, October 9, 1869; was ordained deacon November 18, 1882; and afterwards licensed to speak in public. Besides these abundant blessings in the house of God, he was one of Israel's sweet singers. Truly the Lord was good to him. He was born February 8, 1846. He was twice married; first to Sister Susan Long, who preceded him to the grave, and by whom he had five children, three of whom he lived to see baptized in the church with him. His second wife was Sister Keturah Pearson, who survives him. He was killed instantly by a runaway team on October 25, 1894. May the Lord grant that the mantle of Deacon James Harris may fall upon those who are now chosen to fill the office of deacon in Salem church. I spoke in spirit to his memory from the text, "Charity never faileth." The Lord's blessing on church and family.

WILDE C. CLEVELAND.

## J. L. McCALLA.

By request of the deceased brother (J. L. McCalla) it becomes my duty to write his obituary and send to you to publish. Although I am not prepared to give a correct history of his life, I will do the best I can. He was born in South Carolina, November 28, 1808, and was married to Miss Anna Ingram, in South Carolina, December 29, 1829. They moved to Georgia in early life. He died in his eighty-sixth year. He joined the Primitive Baptist church at Mt. Zion, Harris county, Ga., in 1856, and was baptized by Elder Rowe. His wife was the mother of nine children. She departed this life October 26, 1856. He removed to Jackson Parish (now Lincoln, La.) in 1859, and united with the Primitive Baptist church at Ephesus, by letter, in 1861. Brother McCalla was married the second time to Miss Kimnao, in May, 1861. By some means he got into debt, and to save himself and family took the benefit of the bankrupt law, and was excluded from the church May 23, 1868, and he remained out until June 26, 1873, when he made acknowledgments to the church and was restored to fellowship. From then till his death he made an orderly member. The last few years of his life he seemed to be greatly interested in spiritual things. It seemed to be his whole delight to converse about the goodness of God. He never missed his regular meetings unless he was Providentially hindered; but before he died he became almost deaf, and I have often heard him say he could not hear much of the preaching, and he only went to see the brethren and sisters. His second wife was the mother of four children when she departed this life, May 8, 1871. He was married to his third wife, Miss Sarah E. Pipes, in 1873. She is the mother of four children. I have had the pleasure of being in his company a great deal since his last marriage, and they lived happily together. I have often heard him say he believed she was a gift of God to comfort him in his old age. He was taken sick about June 10, 1894, and sent for the writer, and when I got there he seemed to be glad to see me, and told me he was going to die, and that he wanted me to conduct the burial services at his grave. He seemed not to be rational in natural things, but seemed as firm as he ever was in spiritual things, which he talked a great deal about. His faith seemed to be strengthened in the grace of God, and he often repeated the words, "I am a poor sinner saved by the grace of God." He told me it had been made known to him that when he went he would go easy. One time while I was sitting by his bedside he repeated these words: "Praise the Lord, O my soul; all within me praise His holy name." July 15, 1894, he closed his eyes as in sleep, and passed away without a struggle. He was buried at Zion Rest church, Jackson Parish, La., July 17, 1894, where his membership was at the time of his death, and there I tried in my weakness to fulfill his request. There is not a doubt upon my mind but what his soul is now in glory praising His holy name in that bright world above where sickness, sorrow nor pain ne'er can enter.

"Why should we mourn departing friends,  
Or shake at death's alarm?  
'Tis but the voice that Jesus sends  
To call them to His arms."

I hope the Lord will be with Sister McCalla in all her trials and troubles, and enable her to trust in Him, both natural and spiritual, and when she comes to leave this world be prepared to meet Him in eternal glory, and may it be the Lord's will to give to his orphans the knowledge of truth as it is in Jesus, and meet him where parting is no more.

Vernon, La.

J. R. CHANDLER.

## MRS. ELIZABETH SHARMAN

Was born in Jasper county, Georgia, September 12, 1817; married to James Sharman, April 30, 1833; baptized into the fellowship of the Primitive Baptist church, by Eld. James Henderson, at Cedar Creek, Putnam county, Ga., September 12, 1834; died September 3, 1894. Thus her pilgrimage on earth wanted nine days of 77 years. A singular coincidence in her life was, she was born, baptized and died in the month of September. Sister SHARMAN seemed to have a premonition of her departure from earth, and that it would be in her seventy-seventh year. Her death was not altogether unexpected, for she had been declining for some time. She lived a consistent Baptist sixty-one years; her faith in the doctrine of her Saviour remained firm and steadfast to the end. She was much devoted to reading the Bible, THE GOSPEL MESSENGER, and other good books and papers. She was well informed in the Scriptures. Her seat was never vacant at Mt. Pisgah, the church of her membership, as long as she was able to attend; taking great interest in the welfare of the church. Her last hours were spent in religious devotion. Fully realizing that the time of her departure was near at hand, she requested her daughter, Sister Stephens, who is a great singer, to sing "How tedious and tasteless the hours," etc., she joining in the song, but her voice was too feeble to be heard plainly until the last stanza was being sung, then her voice became clear and distinct. Her full resignation to the will of God, and her desire to depart and be with Jesus, fully establishes the fact that her long life spent in the Master's cause, was not a myth, but a reality, and she is now enjoying that rest promised the faithful. Oh, what an example of piety and humble devotion, and may we all emulate her virtues, trust in Jesus, and as she did, "Fight the good fight, and keep the faith once delivered to the Saints."

In the absence of the pastor of the church, or myself, a short burial service was conducted by Rev. John Cumbee, after which all that remained of a loving mother, obliging neighbor, and devoted Christian, was laid by the side of her husband, who had preceded her to the grave several years, in the cemetery at Mt. Pisgah, Chambers county, Ala., there to wait the final call of the sleeping dust of countless millions, when, we believe, she will be raise in the likeness of Jesus, and to be ever present with the Lord, and to perpetually praise him who gained for her the victory over the last enemy that is to be destroyed—death.

"Blessed and holy are they that have part in the first resurrection; on such the second death hath no power."

*Stroud, Ala.*

W. R. AVERY.

Send four copies of MESSENGER containing above obituary, to Mrs. E. C. Stephens, Finley, Chambers county, Ala, Paid, 40c. W. R. A.

☞ WE can furnish, at 10c. each, extra copies of the MESSENGER containing portraits of Elders Respass, Mitchell, Henderson, Hassell, Oliphant, and Bussey, and Sister Kate Swartout. New subscribers may begin with the issue containing the first portrait if they wish.

J. R. RESPASS, JR.

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## NEVER GIVE UP THE SHIP.

Noble Advice from a Great Man—  
Words that will Last Forever  
as a Moral Lesson.

Oh, if More Would only Weigh Well  
Such Expressions.

When Capt Lawrence told his men not to give up the ship, he little knew what a valuable lesson he was teaching to the world. How many times we became discouraged and despondent and are ready to give up in despair, when with a little more pluck and perseverance, all might yet be well. A good example of a man who was determined to fight to the end is Mr. Lemuel Sexton, of Janesville, Cole county, Illinois.



MR. LEMUEL SEXTON.

"Three years ago," said Mr. Sexton, "I had a case of typhoid fever, which prostrated me terribly. My limbs swelled to twice their natural size, and nobody thought I would recover. I got through it, but was left in a very bad condition—weak, nervous and debilitated. I was determined to get well, however, if possible, and I used Bragg's Best Blood Balm. I received great benefit from its use immediately. I could sleep better; my appetite improved, and my general health and strength were much better from its use."

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## JUST LIKE YOU.

Here is Something that You will Recognize.

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Never Before Possessed.

You think that you differ from everybody else, but we are all made up about alike, and if you read this you will have an exact expression of your own feelings:

"I suffered from dyspepsia for two years," states Mr. W. E. Bennett, of Magnolia, Columbia county, Ark. "The stomach became weakened so that after eating what would be considered a full meal, it would not be digested, but would accumulate in the stomach; I would have a sense of fullness or bloating after eating, with distress, and I would suffer greatly with acidity and eructations of large quantities of



MR. W. E. BENNETT.

acid, scalding water. I had tried many remedies without finding relief. A gentleman who had been cured of a similar trouble by the use of 4 B. B. B.'s, urged me to give it a trial; the result justified his confidence. I began the use of the remedy four months ago, and have used four boxes, and have had perfect relief. I have eaten all kinds of food, and digest it without the slightest difficulty. I consider myself cured of my confirmed dyspepsia. It gives me pleasure to testify to the efficacy of Bragg's Best Blood Balm."

Vol. 17.

No. 4.

# THE GOSPEL MESSENGER AND PRIMITIVE PATHWAY, BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

APRIL, 1895.

Eld R W Durden  
Wade Ga

All Letters of Remittance and Business, should be addressed to  
**J. R. RESPESS' SONS**, Butler, Ga.

All Letters for Publication should be sent to **Eld. W. M. MITCHELL**,  
Managing Editor, P. O Box 134, Opelika, Ala.

Money should be sent by Money Order or Registered Letter.

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Mt. PELIA, TENN., April 11, 1894.  
I had indigestion of the stomach, and severe spells of colic last August. When I was so bad off I heard of **RESPESS' GRAYBEARD**, and got my daughter and son-in-law to send for the medicine for me. It did me more good than all the doctors, and I continued its use until now I am sound and well. I am truly thankful for the discovery of so great and wonderful medicine.

MARGARET A. OLIVE.



SABINA, OHIO, March 28, 1894.—  
**GRAYBEARD** has about cured me of cancer on the face. I heard of the medicine and began to take it, and less than eight bottles cured me.

ELD. GEO. WADDLE.

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MRS. R. ANNA PHILLIPS.

Of Butler, Ga., has long been extensively known among Primitive Baptists as a ready writer and authoress—a spiritual-minded woman—with good conversational powers, excellent social qualities and fine business habits in domestic life. She is now about sixty-four years old.

# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 4. BUTLER, GA., APRIL, 1895. Vol. 17.

## MEMORIAL OF ELD. J. R. RESPESS.

Born in Upson county, Ga., October 2, 1831, and died at his home in Butler, Ga., February 4, 1895, after a lingering confinement to his room of seven months, dying, as he told me, an inch at a time. The deceased graduated at the University of Georgia, August 4, 1852, was married to his first wife the same day, whose obituary has appeared in the Messenger, and will, therefore, abbreviate this notice some. Soon after marriage he was admitted to the bar as a lawyer, and located in Butler to practice his profession, with every promise of success in life. But about this time the small-pox broke out in Butler, and he left for Albany, Ga. I think this was in 1854. He soon afterward returned to Upson county and settled on a farm. Here his religious exercises began in reality, and he soon united with the church at Ebenezer, Upson county, where he was also ordained by Elds. J. Dickey, pastor of the church, Cromwell Cleaveland, and Samuel Bentley. In December, 1859, he moved to Schley county, Ga., and settled on a farm in order, as he has often told me, to live retired, and rear his children on a farm, and educate them at an academy, away from the vices of life and the corruption of the world as much as possible. And thus he lived through the prime of his life and his ministry. Wise as a serpent, harmless as a dove, he became strongly attached to his home, to the Saints, and his neighbors, and his kind and lowly life greatly endeared him to them. No man could have been more highly esteemed and universally beloved by all, white and black, Saint and sinner. All of his life was a truly devoted life in lowliness and simplicity, never making any pretensions of greatness or display of wealth in

any manner; yet in all he did, true greatness was manifested. He did not mind high things, but condescended to men of low degree. He did not try to do anything in preaching or otherwise, to attract the attention or admiration of the world, but he delighted to do little things, and all that he did, he did it as unto the Lord.

I am writing about how he lived, and preached. I am writing about him as I intimately knew him, as a Christian minister, husband, father, and neighbor; and if I did not know it as I do, I could scarcely believe that just such a man did live near me.

Many have seen his ability with his pen, and many hearts made glad from his editorials, even. Very many have seen his face in the flesh and heard his able and eloquent sermons in the pulpit, but all of you have not known his meek, humble and self-denial life every day like those of us who lived near him. A man of education, and fortune, and natural ability, to be brought down by grace to live as he lived with and among the poor, himself the poorest of all, a life of affliction, as a man, a tempestuous sea and contrary winds, as a Christian, much of his time struggling with sin and unbelief, begging the churches that he served to pray for him, that he was poor and needy. This special grace brought his willing feet to the house of mourning instead of mirth. He choose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season—preaching most of his time among the poorest of the flock, rich in faith, visiting them at their humble homes, feeling unworthy to come under their roofs because they were Christians. In this vineyard he sowed bountifully, spiritually and temporally, for he gave away a fortune, and preached regularly when possibly able to ride, denying himself and sacrificing himself all for the good of the cause and peace with God. If you would know the true virtues of this man of God go to the poor and needy where he lived. Ask the servants that labored on his farm. Go to the poor of the church, even the humblest one, though it be a colored brother or sister, and they will tell you how he lived with them in all loveliness of mind, even at their feet. The Messenger has already given an account of his attending an Association of colored brethren, and how he enjoyed himself, spiritually, at that meeting.

But for all this lowliness of mind that the world knows not, in a sense the world knew and honored him, and now, daily, letters are received from eminent men of the State complimentary of him. But alas! he is gone. How sad it makes me feel to know I will never see Bro. Respass again on earth. How I am bereaved. What a loss to the churches, to the brotherhood, to the Messenger, to the community, to the family.

*Butler, Ga.*

J. G. MURRAY.

*Eld. W. M. Mitchell—Dear Bro.:* It is with profound regret that I learn of the death of our dear brother, Eld. J. R. Respass. It has never been my pleasure to be associated with our dear brother but very little. From my first introduction to him in 1882, I have esteemed him highly as an humble Christian, a sound and consistent Primitive Baptist, an able, firm, uncompromising defender of the principles and doctrine held sacred by all lovers of the truth.

How solemn the thought—*Eld. Respass is dead.* His tongue is forever silent; the ink is dry on his pen; no more to be wielded in the sacred cause of truth; or to send words of cheer to many thousands. We all feel that we have sustained a great loss, and his place on the editorial staff of The Gospel Messenger can never be filled, and we feel apprehensive as to the future of our beloved Messenger. But God, who sits at the helm of His government; who controls all things by His almighty power; who may remove, by death, our great and good men, will never leave Himself without a witness. While we mourn the loss, to us, of dear Eld. Respass, I trust in the providence of God, the Messenger will still live as a monument to the memory, usefulness and greatness of our departed brother. The friends and patrons of The Gospel Messenger should take courage; while they have sustained a great loss in the editorial management of the Messenger, we still have a trio of able men, who will still conduct it with that same "God fearing spirit" that has always characterized it, and ranked it among the leading periodicals of the day. And when the notes of the last trumpet shall be heard and sleeping millions be awakened, we believe from the evidence manifested in life, that Eld. Respass will come forth with exceeding joy, and a

crown of dazzling brightness will be given "that fadeth not away." We can truly say, a great and good man has gone from the shores of time, "A father in Israel has fallen."

The bereaved family will accept my condolence, although words but feebly express it, and may *God bless them* is the desire of your humble servant.

W. R. AVERY.

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### A GREAT AND USEFUL LIFE ENDED.

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At his home in Butler, Ga., on February 4th inst., after a long and lingering spell of sickness, Eld. John R. Respass quietly sank in death. Bro. Respass was born in Upson county, Ga., in 1831. He was graduated with distinction at Franklin College, the University of the State, in the class of several of Georgia's noted sons. He returned home, and was soon admitted to the bar with the intention, and the ability so to do, of hewing out for himself fame and fortune in the things of this life, and soon took, as a young lawyer, the front rank, with every indication of a bright future in his profession. But God willed with him otherwise; He had for him a nobler and better usefulness; one in which victory is won through suffering and sacrifice. But in so calling him to a different field of labor, it was at no expense of the great natural abilities with which He had already endowed him; in fact, through the Spirit's power they were strengthened, utilized, and constantly grew, thereby making his life more and more useful to the children of men, and adding an additional pillar in the great arch of faith. Many a man possessed of his natural and spiritual abilities, would soon have forgotten his high calling, and become vain and proud, especially when added to these gifts, was the love and admiration of all who knew him. But in his life and in his death there is an easy refrain that sets upon the tongue of all who knew him, and that is, that Elder, Brother, and Mr. Respass "was the humblest man I ever knew." What a legacy to church, family and country! As a servant of God, Christ was his only example. He studied and lived as much as it was possible not only the outlines, but the very details of his Master's life, and if there was one place where this

following shown with brighter radiance, it was in his painstaking with the humble and poor in the church. Even the colored people of the church, at his home and elsewhere, as well as at church, were ever regarded by him not with a momentary affectation, but with constant sincerity. To the young and aged ministry he was ever thoughtful, kind and tender, of which charity I was a great recipient; in fact, I have said to him, "Bro. John, the Lord has made you a god to me in the ministry." As a preacher, his preaching to me was comparable to "drops of water and grains of sand," but when put together it was the logic in righteousness of the great power of God given to man. In the pulpit, he ever showed the same greatness of soul and mind, for he preferred to listen rather than to speak himself.

Space in the Messenger prevents my saying many things I could say of this endeared brother. His parents and mine were Primitive Baptists, my father a preacher among them. We were born in four miles of each other, and in youth attended for some time the same school, hence I have known him all my life, and in every relationship I ever found him the same devoted character to truth, honor and manhood. Bro. Respass was a good financier, but died comparatively poor, having given away through life a princely fortune to the poor and needy of the church.

Death, as it is called, has summoned him away from church, family and country, but such a man cannot die; he lives in the hearts of those who knew him, and will continue to live in generations to come. Yea, when much of the acclaim of the hour will have been hushed in forgetfulness, there will be those on earth to talk and tell of his noble deeds of charity, his exemplary life, and of the great preacher and writer who passed from earth to heaven at the close of the nineteenth century. It is needless to say of such a man that he was a devoted husband, a kind father, a good neighbor and a true son of the commonwealth.

Eld. Bussey spake in his memory with devotion and an ability that is seldom given to the heart and tongue of man, after which we followed him to his last resting place, and there took the final farewell look upon the face of him whom we love and hope to meet.

WILDE C. CLEVELAND.

*Dearlly Beloved Bro. Mitchell:* Last evening we received the sorrowful tidings of the departure of our beloved Bro. Respass, and we sorrow with you all. Yet it is best for him, and it pleased the loving Master to call His tried and faithful servant into the rest of his eternal home. *You* must greatly miss him as your co-editor, and the burden will fall heavier upon you. But you still have dear Eld. Hassell to assist you as well as our worthy Bro. Henderson. I do hope the dear Messenger will be continued many, very many years. The Lord be with you and your co-laborers and bless you. I deeply sympathize with you, dear Bro. Michell, and I am thankful to the Lord that He has left you to still instruct, admonish and comfort His people. *Long* has been your service and warfare, and like Bro. Respass, you have fought a good fight and kept the faith with Paul.

Our beloved Brother Respass was truly a prince and mighty man in Israel, and he did valiant service in his Master's cause. But he rests from his labors. Who, now, shall take the business management of *The Gospel Messenger*? Perhaps J. R. Respass, Jr., will. It would be too laborious for you.

¶ I had hoped to see Bro. Respass again and hear him preach. I am more than ever anxious now to see and hear you, while we both remain. May you and your dear companion be sustained and comforted in your old age. Our love to you both. We are quite well, but our dear old Eld. Vancleave has greatly suffered a full month or more with ulceration of the left eye, and his departure is at hand, I think. He is patient and resigned. We are having an extremely cold winter with much snow.

In the kingdom and patience of Christ, your brother,  
*Crawfordsville, Ind., Feb. 7, 1895.* D. BARTLEY.

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### HE IS FALLEN—HOW THE MIGHTY HAS FALLEN IN OUR MIDST!

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And shall we not here pause to contemplate the magnificence and grandeur of his godly life—a life spent for the profit and comfort of the poor, humble and hoping children of God.

I had but a brief acquaintance with our dear brother,

Eld. J. R. RESPESS. Though short, it was one of pleasure and profit; I felt the better for having met him. In my last interview with him, a few days before his demise, I found him in deep meditation and prayer. It appeared that Satan had made his last, but severest, attack to destroy his faith, and becloud his hope, and disturb his peace in his beloved Saviour, and like his Master, and in like distress of soul, he sought for the light and peace of his God. In this last and severest of conflicts with him who hath the power over death, Jesus came and caught away that life in triumph where mortality is swallowed up in immortality.

Dear friends, you are bereaved indeed; you have lost a great and faithful servant whom to know was to love; but you have a consecrated life before you, holy, unselfish, humble, meek and lowly, which it would do well for us to study well and follow as he walked with his God. It would be vain for me to retrospect so pure and holy life to the many readers of THE GOSPEL MESSENGER, or to those who have heard him preach, or enjoyed his company. A great and good man has fallen among us—great and good in all that constitutes a Christian life and walk, as the many readers of The Gospel Messenger, and those who have heard him preach, and who have had the pleasure of his chaste and holy conversation, can attest. But he has gone to the great beyond, to await the great day of the resurrection. God has called him hence, and we too must soon follow. Therefore, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking not to the things which are seen, but to those not seen, placing our affections upon heavenly things, where our Lord and Saviour sitteth on the right hand of God in the heavens with all the redeemed of the Lord, ever to bask in the ineffable glory, joint heirs with Jesus.

So great were the Christian graces manifested in his life, that but few knew of the greatness of the man in their midst, only the Lord's humble poor who were comforted by him, and whose greatness will only be realized by their loss. Such was the walk, life and character of our beloved brother, Eld. J. R. Respass.

Yours truly,

D. HESS.

## EDITORIAL.

All letters of business and remittances, should be addressed to J. R. Respass' Sons, Butler, Ga.; all communications for publication in THE GOSPEL MESSENGER, should be sent to Eld. W. M. Mitchell, Managing Editor, P. O. Box 134, Opelika, Ala.

### TO SUBSCRIBERS.

Arrangements are now made to avoid so many mistakes in dates of slips pasted on each subscriber's MESSENGER, and also to secure a more speedy change of credits when payments have been made, with far less liability to mistakes in the future. If, however, mistakes occur, address "J. R. Respass' Sons, Butler, Ga.," giving your address, and plainly stating what the mistake is, and it will have prompt attention.—M.

### A HEAVY RESPONSIBILITY.

Unsought, unasked, and not desired, the heavy responsibility of editorial management of THE GOSPEL MESSENGER has fallen suddenly upon me. It is perfectly bewildering to me. Fearing to refuse, lest I might do wrong, and fearing to accept, it is with much trembling that I even temporarily enter upon such a responsible calling. Nothing but a deep sense of duty to God and to my beloved brethren and sisters in the Lord, would ever induce me, at my advanced age, to assume such a heavy charge.

More than three-fourths of my mortal pilgrimage upon earth has, by the grace of God, been almost wholly given to the service of Primitive Baptists, and now, in the evening of my life, desiring retirement and composure, to take upon me the heavy responsibility of managing editor of the MESSENGER, seems unreasonable. But I confess that it is not more unreasonable than was my first entering upon the gospel ministry. And in fact, it has been contrary to my natural mind, and to my natural reasoning through the whole progress of more than fifty years of my life in the ministry, and if there is any one thing I know assuredly better than another, it is this, *I did not put myself into the ministry.* I do assuredly know that some invisible, irresistible, and almighty power had complete control of me in mind, spirit, soul and body, and in his almighty hand I

felt to be as nothing but a dry lump of lifeless clay to be moulded and fashioned as seemed good to the Omnipotent Potter. I was then in youth, with a little family, without "purse or scrip," house or home that I could claim as my own—had got badly hurt while at work—an internal rupture in my left breast, just above my heart, and breast-bone broken, from which I suffer till this day. And yet, strange to say, though kept in the furnace, the Lord's sustaining power and sovereign grace has kept me, till this time, in the service of his redeemed people. And now I am old and gray-headed, infirm, feeble and worn out, in whom shall I trust, and to whom shall I look for help, but unto God who has led me and fed me, and sustained me all my life long? In this new responsibility, which can only at best be temporary, I hope to have the co-operation, assistance, forbearance and prayers of all Christians.

*Opelika, Ala.*

W. M. MITCHELL.

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#### DEATH OF ELD. JOHN R. RESPESS.

It has already been announced in the March issue of the MESSENGER that ELD. JOHN R. RESPESS, editor and proprietor of THE GOSPEL MESSENGER, died at his home in Butler, Ga., at 10 A. M., February 4, 1895, and that further notice and more full particulars would be given in this issue of the MESSENGER.

Owing to the distance we lived from Eld. Respass, our continual infirmities have not permitted us to be with him in his last affliction, or even to see him at all for more than two years before his death. We are glad, however, to know that other esteemed brethren and gospel ministers, who had long known him, both in public and private life, had frequent interviews and correspondence with him in his last days, and were also present at the last sad rites of burial services. Among these we mention specially Elds. H. Bussey, W. C. Cleveland, B. Stewart, and J. G. Murray. From each of those brethren, as well as from others, we expect something to be said in the Messenger concerning the triumphs of God's grace in the life and death of this greatly beloved, faithful, and sorely tried servant of God. In regard to his death, it is no fulsome eulogy

and no exaggeration of facts, to say that "A great man in Israel has fallen." Not alone in his own immediate family, and churches of his pastoral charge, but even also among the many thousands of beloved brethren and friends who have read the Messenger, the shock of his death will be sorely felt.

For about fourteen years, as editor of the Messenger, his writings on various subjects pertaining to the gospel of the grace of God, has enriched its pages. And though he is dead he yet speaks, and will continue to speak for many years to come, not only to those who are now living, but to many who are not yet born into the world. In this view of things, it may be said of the preaching and writings of John R. Respass, in some sense, as the apostle saith of the ancient prophets of God, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, that are now reported unto us by them that have preached the gospel unto us with the Holy Ghost sent down from heaven."—1 Pet. i. 12. With regard to his life from his youth to manhood, his heart convictions for sin, his conversion to God, uniting with the church, and his first exercises and continued progress in the ministry, those who have been reading the Messenger since May, 1891, will find the *beginning* of a pretty full history written by his own hand in that number, under the heading of "*The Experience of a Sinner.*" A series of sixteen articles are on record in the Messenger under that heading, beginning in May, 1891, on page 197, and ending in February number for 1893, page 67. This series of articles of our dearly beloved and lamented brother, were written in great faithfulness, and in a plain and familiar style, containing not only a faithful account of his own conflicts, but also much wholesome instruction to the church of God on many portions of the word of the Lord.

Our dear Bro. Respass was truly a man of God and a powerful preacher. When in the spirit of preaching it has seemed to us that no Christian could hear him without feeling the power and sweetness of the word of God burning in his heart. His preaching was in great plainness and simplicity, and though he was learned in the schools of man, he never made any attempt at excellency of speech of man's wisdom. We have never

known a preacher who might have said more truthfully, "My speech and my preaching is not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."—1 Cor. ii.

The last editorial articles written by him were headed, "*Looking at Things Not Seen.*" They may be found on page 437 of *Messenger* for November, 1894, and 460, December, 1894. He was then quite feeble, and things of earth, that are seen, were fast receding from view, while by faith he was looking more and more at things unseen and eternal.

In the twelve years of our connection with Bro. Respass, nothing ever occurred to disturb our Christian love and fellowship. There was a child-like simplicity and a Christ-like humility about his general conversation and preaching that drew us nearer and nearer to each other as we became older in the common adversities and afflictions of the gospel of Christ.

But our dear brother and faithful yoke-fellow in the gospel is gone to his long and eternal home. Like David, the "sweet singer of Israel," after "serving his own generation, by the will of God, he fell asleep and was gathered to his fathers." He was in his sixty-fourth year. For a time before his death his intense sufferings seemed to abate, and peacefully and sweetly he went out, like a little infant falling into gentle sleep. Rest, dear, aged soldier; rest sweetly with Jesus! Thy work and thy sufferings are done forever on earth.

W. M. MITCHELL.

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#### ELD. J. R. RESPASS.

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In tenderest memory of our beloved brother, I desire to offer a tribute of the highest and sincerest regard and affection. I have known and esteemed him for twenty-one years (since his first preaching tour in North Carolina), and I have enjoyed an intimate and most valued acquaintance with him during the last four years. In the winter and spring of 1891, while I was in a very low state of health, I spent three months with him, by his kind invitation, in his hospitable home; and he urged me to remain longer, or, if I would go away, to come back again soon. During this period of daily association with him, my esteem and love for

him were greatly increased. Feeble, nervous, and despondent the most of his life, he rose above his normal state of gloom in his persistent self-forgetting efforts, to entertain and encourage me. His mind dwelt on scriptural and spiritual subjects. In his conduct and conversation he seemed to breathe forth the very spirit of Jesus. He wished that every other preacher in the world were a greater preacher than himself, and every other man a better man. He was willing to be trampled on by the whole Church if thereby the name of Christ could be exalted. If his enemies spoke evil of him, he would say, "Perhaps it is so, perhaps it is so," and he would speak well of them; if they deeply injured and wronged him, he would astonish me by ascribing to them the most charitable motives. He and I alternated in our services every night at the family altar. Upon the chapter that he read, he commented in the most reverential and experimental manner; and in his addresses at a throne of grace, the room became the presence-chamber of the Most High, the petitioner abased himself in utter humility, and sent up the incense of heartiest thanks to the Lord for His mercies, and, in the most earnest and touching manner, supplicated the Divine blessings, not only upon ourselves in our ministry and upon our families, but also upon every member of his churches and every subject of grace. He sang aloud early every morning in his room, for all his family to hear, as a kind of morning prayer. the hymn beginning "Jesus, Thou art the sinner's Friend." The occasions of family worship in my dear father's and in dear Bro. Respass' families have been to me the very sweetest seasons of spiritual joy—the most heavenly places I have found on earth. Of what exalted joys do our brethren rob themselves and their dear ones in the habitual neglect of such occasions, and how little regard such neglect shows for the honor of our Divine Benefactor!

Learning of the heavy indebtedness that I had incurred by the preparation and publication of the Church History, Eld. Respass made the first and most urgent appeal to our brethren for my relief; and his efforts, aided by the *Landmark* and the *Signs*, lifted the mortgage from my property.

At his earnest and repeated solicitations, though I

felt my sad incompetency, I became an associate editor of THE GOSPEL MESSENGER in February, 1892; and he felt and often said that, in writing both the Church History and my articles on the Interpretation of the Scriptures, the Lord had called me to the kingdom for such a time as the present; and he told me that, for twenty years, he had been preaching on the same line of thought that I occupied in those articles—contending earnestly for the literal and eternal truth of the Scriptures. He and I were perfectly and heartily agreed in our understanding of the Scriptures—in all our views of doctrine and practice.

I never knew a wiser, humbler, kinder, gentler, more unselfish, more Christ-like person than dear Bro. Respass. By great and manifold afflictions, seasoned with Divine grace, his spirit was disciplined, softened, sweetened, and purified, and thus prepared for entrance into eternal rest.

SYLVESTER HASSELL.

*Dear Bro. Mitchell:* Many, no doubt, will contribute suitable articles for the forthcoming April number of The Gospel Messenger, which you propose, with much propriety, to devote mainly to the memory of our deceased brother and fellow-laborer, Eld. J. R. Respass. But as to myself I can but feebly and limitedly express my thoughts and feelings upon this solemn subject. I hoped that I loved Bro. Respass in the truth, for the truth's sake; and from my earliest acquaintance with him, and knowledge of the wonderful gospel gift which was in him, and his great ability in the ministry of the gospel of Christ, I have cherished for him a feeling of profound respect and admiration, although it was my privilege and pleasure to meet him personally but few times and at long intervals. My last association with Bro. Respass was so interesting, profitable and precious to me that I cannot forbear a brief mention of it here. It began on Friday before the second Sunday in July, 1893, at which time we attended together the annual three days meeting of the church at Mount Moriah, Harris county, Ga., of which church he was then pastor. During that meeting I witnessed a genuine example of that mutual love, fellowship, confidence and esteem which characterize the true relationship between the church and pastor; and the influence extended beyond

the pales of the church, for the people who had been wont to meet there and hear that precious man of God speak in the name of Christ had learned to love, respect and admire him for his meekness and humility as well as for his clear and lucid exposition of the doctrine of Christ. It struck me forcibly that no effort on his part had been necessary to secure to him such universal esteem, but that it was those noble endowments of nature and grace combined which placed him so far in advance of ordinary men. I thought I could discover in him at the same time the elements both of manhood and childhood—that he was indeed a *man* of God and a *child* of God. Then, too, he seemed so spiritual, and to have such close and constant communion with God, I feared that I was but a vile intruder upon the time and attention of so good a man.

From the aforesaid meeting Bro. Respass and I journeyed together across the country, filling a few other appointments which he had previously arranged, and finally, on Thursday before the third Sunday (July) we reached his pleasant home at Butler, the place of all on earth most dear to his heart. The home upon which he had often turned his back, bidding loved and precious ones good-bye for a season while he went forth to feed the flock of God; the home to which he had as often returned, under varied feelings and circumstances, to share with his precious family whatever God in His providence bestowed. But alas! the home now draped in mourning and veiled in sorrow and gloom for his last departure, with no hope left trembling in the bosom of the bereaved ones that he shall ever return again to exchange with them the kiss of love,—but hush, my soul! A brighter scene appears to faith's discerning eye. What have we lost? A devoted husband, one sadly replies; a loving father, others say; a friend and neighbor is lost to others; a true citizen, a man of great moral worth, a blessing to the world is swept away; the church has lost a faithful minister; throughout the borders of Zion will be felt the loss of an able writer and expounder of the Scriptures. But his life-work is not lost—it is left still to bless the world, to instruct and encourage us all to greater faith and confidence in God and the power of His grace through which our beloved brother has been enabled to make the voyage of pilgrim

life successfully, and to land him safely in the haven of everlasting repose.

Such is the gain, the sure reward of him for whom we mourn in hope of meeting him on the other shore in the sweet bye and bye. Yes, we hope to rise with him, or rather to be raised up with him in the glorious resurrection morning, "When this mortal shall have put on immortality, and when this corruptible shall have put on incorruption," when shall be brought to pass the saying which is written, "Death is swallowed up of victory," and join with him in the sweet triumphant song, as we ascend to meet the Lord in the air, saying, "O death, where is thy sting; O grave, where is thy victory?" "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Finally, after enjoying with Bro. Respass the annual three days meeting with the church at Butler, and sharing his generous hospitality and that of other precious brethren and friends, we took the parting hand on Monday after the third Sunday in July, 1893, and for the last time bade each other farewell. I hereby tender the bereaved family my sincere and heartfelt sympathy, and humbly invoke the blessings of God upon them, that they may become reconciled to His Sovereign will and dispensations of His righteous and merciful providence.

J. E. W. HENDERSON.

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## LETTERS.

*Elds. Respass and Mitchell, and Readers of the Messenger*—DEAR BRETHREN IN THE LORD: I desire to pen a few thoughts. How good the dear Lord has been to me! I have been spared to see another Western Association, and it was a glorious meeting to me. Oh it did my poor heart good, and made me rejoice to see the unity that existed among the brethren. The preaching was all in harmony, and it made me think they were taught of the Lord; surely they were sent of the Lord to preach to the hungry, thirsting brothers and sisters.

Some say "the Primitive Baptists will all soon be dead and gone." Oh, my friends, when this comes to pass, this world will cease to be. God has always had witnesses, and will never leave himself without a wit-

ness. When I looked around and saw the young faces in the congregation, and in the pulpit among the gray heads, it did not seem that they would "all soon be dead and gone."

The brethren were enabled to speak with great boldness, and my poor soul is yet made to rejoice for the young gifts in the ministry. To them I will say, Put your trust in God. I have sorrowing at heart when I think what you will have to pass through, and what crosses you will have while you are on pilgrimage. The Lord will be with you and direct your steps. I read where one writer says, "Open thy mouth wide and I will fill it." Another said, "How beautiful are the feet of them that preach the gospel of peace." So let the Lord be your trust; He will never leave you.

I have been a member of the Baptist church ever since 1839; I have been a poor cripple a long time. I sometimes hope that I am a Christian, and then doubts creep upon me; so I have been crippling along all my days. I am now in my eightieth year. I have written this with my poor trembling hand. I hope my desire is good. I hope the Lord may be with his people and direct them. I know that if the Lord directs them they will go right.

"I know I love Christians,  
Wherever they be,  
But oftimes I fear  
They cannot love me."

I do not see that in them that I see in myself.

Among the preachers at the Western were two of my sons, Elds. A. B. Whatley and S. H. Whatley, of Atlanta. Oh for a heart to praise the Lord for his goodness. I hope the brothers and sisters will remember me at a throne of grace, that the Lord may be with me in life and in death, that I may fear no evil. I know, according to nature, I soon must make the change. I think of it, and smile to think of my happy home in heaven. Glorious thought, I will soon be there. "The Lord has done great things for me, whereof I am glad." When I received my little hope I said "I will praise the Lord forever; He has watched over me all my days." Oh, blessed thought. I will close. Your sister, I hope,

*Greenville, Ga.*

MARY B. PHILLIPS.

*Eld. W. M. Mitchell—Esteemed Brother in the Lord:* Eld. Avery informed me that Eld. Respass was very low, and that you were short of communications for the Messenger, and he requested that I write one on the subject of worship; but the subject is so grand and so sublime that it is with reluctance, fear and trembling I undertake it. But, for the delight I have in The Messenger and desire to perpetuate it, I will offer a few thoughts on the subject, praying the Lord by his Spirit to direct my mind. If it be of him I believe it will be profitable, if otherwise it will be as “sounding brass and a tinkling cymbal.” In order to worship God acceptably we must have a correct knowledge of him, and the important question is, how are we to obtain that knowledge? We are taught in the Scriptures of eternal truth, which we believe to be the Word of God and the only rule of faith and practice, that God is a Spirit, and seek such to worship him as worship him in spirit and in truth; hence we must have the spirit, for if ye have not the Spirit of Christ you are none of his. Jesus said to Nicodemus, “Ye must be born again, and except a man be born of the water and of the spirit he cannot enter into the kingdom of God.” Notwithstanding the great mystery in this declaration it is truth; hence we see it is the gift of God, and is given to his children by a birth which they cannot aid or assist him in.

And Jesus says by this, “Ye may know that you have passed from death unto life because you love the brethren,” (or have been born of the Spirit.) An important question here arises, how do you know you love the brethren? Well, do you enjoy their association better than you do that of the world? Do you enjoy their conversation on the goodness of God in his blessings better than on worldly matters? Do you desire the welfare of his church more than fishes, looking forward with desire for the assembling of the church at the time and place for the same, or do you sometimes forget the day, or do you look up some trifling excuse to hinder you? Do you prefer reading the Scriptures to some novel or newspaper? Do you rejoice with the Saints when they rejoice and mourn with them when they mourn; having a desire to comfort them in their afflictions, administering to them

in their necessities? Have you a spirit of forbearance with them in their infirmities, shortcomings and misgivings, having a desire that the Lord bless, forbear and forgive, and bear them up in their afflictions? If so, the evidence is in your favor. See Gal. v. and vi. chapters. If we have the witness of the Spirit of God witnessing with our spirit, that we are the children of God, then we are heirs of God and subjects of his kingdom, and it becomes our chief duty to worship and praise him in the highest strains, hence the necessity of diligently and prayerfully searching (not merely reading) the Scriptures, which is the record that God has given of his Son, to ascertain our duties and obligation to him as King of kings and Lord of lords. For therein are set forth all things whatsoever he has commanded. By observing and doing these things, he has promised to be with us always, even unto the end of the world, and he is not slack concerning his promise. Now I understand that walking in the good works which God has ordained, neither adding to or taking from, we worship him; otherwise we may be idolators. I understand that man is naturally a worshipper of something, and if he does not worship God, he worships an idol. And it appears to me that the world is as full of idolatry to-day as it has ever been; and I understand from the Scriptures of eternal truth that the judgments of God, in that of famine, pestilence, sword, etc., have been sent upon the people through all time, on account of the sin of idolatry, above every other sin committed by man; and we hear the crying lo here, and lo there is Christ, but the command is to follow not after them. John, in his closing exhortation in his first general epistle, says: "Little children, keep yourselves from idols."

Now, dear brother, I herein submit such thoughts as have come into my mind to your consideration. After sifting the chaff out of it, if you find anything left worthy of space in *The Gospel Messenger*, give it to the readers, otherwise, throw it aside. Pray for me and my wife in her afflictions, whom the Lord has suffered to be smitten with the loss of her eyesight. May the Lord bless you and yours in all your trials in this life and save in heaven at last, is the prayer of your humble brother, the least of all,

J. J. HEARN.

DEAR BRO. RESPESS: Knowing that the time for which I have paid for the MESSENGER is out, I thought to have you discontinue it, but on receiving the December number I see so much in its contents that is of such vast importance to the household of faith, that I cannot, consistently with the views I have of the matter, do without it; and if the good Lord will please to guide my poor, feeble mind, I wish to express some of my thoughts on some points mentioned in the last issue of the MESSENGER, praying that those who may chance to read this will cast the mantle of charity over my weakness; for I assure you, dear reader, that I am not writing to advertise myself, but with the hope that it may be some relief to my mind, if no benefit to others. My poor heart gets so heavy at times (and nearly all the time) that it seems to me that without relief I cannot live much longer.

I wish, first, to refer to Eld. Rittenhouse's article on Ordinations. As to the ordination of deacons, I only refer to the sixth chapter of the Acts of the Apostles, and sixth verse, but will take no issue with him on this matter, but rather incline to his opinion; but do heartily concur with him in his ideas about ordaining men to the work of the ministry without taking every step required to ascertain the place they are called to fill. Is it not a painful fact that the gift of exhortation is almost driven from the church by ordaining to the work of the ministry almost every man who appears to have a talent to speak in public, and thereby destroying the sweet gift of exhortation to make a poor, or no preacher at all? I am persuaded that a few such cases have come under my own observation. The Scriptures are a thorough furnisher, and when we fail to deal honestly with a brother in this, or any other matter, we not only do him an injustice, but we trample under foot the holy cause of our heavenly Master. Here I wish to state some of my own experience in reference to my own ordination. The Lord only knows why the church called "Union," in Rutherford county, Tennessee, ever came to the conclusion that there was any gift in me, for I could not then, nor do I now, see the first qualification in myself for one of God's preachers, but oh, so much to the contrary. About the year 1880, the above-named church called for the ordination of Eld. B. A. McLain and myself, but I positively refused to submit. Then in 1885, the church called for the ordination of Eld. J. G. Woodfin and I, to which I replied that I believed the mind of the Lord was with his people, and if it was their mind to impose this trust upon me I would submit; but I still had a hope that when the presbytery examined me they would refuse to ordain me; but this hope was thwarted. On Saturday before the second Sunday in June, 1885, I was set apart to the work of the ministry by the following named presbytery: Elds. J. P. Spain, James Wagner, J. E. Frost and B. A. McLain. I baptized my first subject into the fellowship of the Flat Creek church, in Bedford county, Tennessee—a lady by the name of Lacy. If she should see this, I hope she will write to me and tell

me what she said when I gave her my hand to lead her into the water. Shortly after this, I resolved never to go into another pulpit, and to carry out this resolve, I came to Texas, hoping to find a place where nobody would ever suspect me of having such a thought as trying to preach. I see, if I follow my mind, that this article will be too lengthy. Suffice it to say that I held to this resolve for six long, dark years, buried in sins of omission and commission. I have often wondered how far a child of God could go in sin and the love of God follow him. I now have the care of one lovely band of brothers and sisters, and I would like to tell the readers of the MESSENGER of the doctrine I try to preach to them, but space forbids that I should do so in this article.

If you can bear with me a little further, I want to say a few words on Associations, and especially on the business part (so-called). I want to say that I think the business end of our Associations, so far as my knowledge extends, is like the business end of a scorpion, and I have never found any scriptural warrant for it. My experience in the business part of our Associations is that it has been more fruitful of discord than of anything else. Bro. M. Sykes, of Normandale, Ga., has an article in the December number of the MESSENGER which tells nearly all that I would say on the subject. I do wish that every Baptist periodical in the world would copy it, and that every Primitive Baptist in the world would try to walk after the pattern. My mind has been exercised on this subject for some time, and I hope that I shall ever feel grateful to Bro. Sykes and to the good Lord for coming to my relief as he has in this article, and I do hope and pray (if I ever-pray) that the time is in the near future when the so-called business part of the Associations shall be a thing of the past.

I have written but very little of what I intended when I commenced to write. In conclusion, I would say to every one that labors in word and doctrine, to dig every gospel hill with all the ability that God in his wisdom may give him, for God is not slack concerning his promises, and he says, "Every hill that is digged with the mattock, there shall not come the fear of briars and thorns, but it shall be for the sending forth of oxen and treading of lesser cattle" How important it is to believe the truth, but oh, how glorious to be found walking in the truth!

I hoped, when I commenced this article, that I would relieve my mind, but there seems to be about as much on my mind as when I began, so if this don't find the waste-basket before it does the press, I may write again.

Your little brother, in many tears and sore temptations,

*Whitesboro, Texas.*

L. M. GORDON.

Inclosed find P. O. money order for one dollar, to pay for the MESSENGER another year.

L. M. G.

## TO CORRESPONDENTS.

It would save us much perplexing labor and trouble if correspondents would keep the business part of their letters separate from that part which is designed for publication. Even if both are written on same page please leave a little blank space, a line or two between, and write only on one side of the paper. This will add nothing to the labor of each writer and it will lessen our burden and be much appreciated. Please do not forget this.—M.

## EXTRACTS.

WINCHESTER, KY., November 30, 1894.—*Beloved Bro. Respass:* I am truly sorry to hear of your poor health this year. Bro. Rupard suffers very much; I fear he will not live long. I think of our aged ministers soon to be called away, and often wonder who will take their places. Yet I know the Lord will carry on his own work, and as some are being called home, others of his own choosing and preparing will be supplied to take their places. But when we get used to the teaching of those who are with us, we feel reluctant to see the tie severed by the hand of death. But when we think of our hope, we have great reason to be thankful that death is ours, and that the final victory is given through our Lord Jesus Christ. May the Lord bless you, my dear brother, and spare you with a reasonable share of health for many years yet, to wield the pen in defence of truth as heretofore, as the Spirit may direct, to the upbuilding of Zion on her most holy faith. In these days of error, when many false teachers are waxing worse and worse, deceiving and being deceived, we are made to feel that we need able defenders of the truth who are bold to declare it, and at the same time declare it in meekness and humility. But I must close for the present. May the Lord's blessing rest upon you and yours, is the prayer of yours to serve.  
J. J. GILBERT.

RUTHERFORD, TENN., January 5, 1895.—*Dear Bro. Respass:* I did not intend allowing my time to run over, even one number, without renewing my subscription to the MESSENGER. Find enclosed two dollars, one to pay my subscription for 1895, and the other to be applied to indigent persons, or as you choose. I do wish I was able to assist you in your financial strait, and do something in keeping with my estimate of what you deserve at the hands of all lovers of truth. But your reward for a long and fruitful life and for a liberal fortune spent in the holy cause of truth is not measured by any worldly gifts and things of time. I hope to be able to continue my subscription to the MESSENGER and aid otherwise to its success.

Did you receive my pamphlet on the——? (Name of pamphlet not legible.—ED.) I think I sent you a copy with my kindest

personal regards and best wishes for success and usefulness of the MESSENGER. I remain your brother, in hope of a blessed immortality.

WM. P. TOLLEY.

SOCIAL CIRCLE, GA.—*Dear Bro. Mitchell*: I saw the announcement of the death of dear Eld. Respass next day after his death, and while we all realize and feel very sensibly the great loss, I suppose there are but few who feel it so much as you. While I do feel the shock, I do not wish to murmur against the providence of God. Eld. Respass certainly was a great gift to the people of God especially, and to his country. The good Lord used him in his own way as seemed good in his sight for the good of others and for his own glory. And now his work is done, and the purpose of God concerning his work and his stay in this world being done he takes him home to himself to see Jesus as he is, and to be crowned as the apostles and thereby share in the glorious victories of the death of Jesus. It is strong consolation to know that you and all the redeemed of the Lord shall receive an unfading crown of glory from the just Judge. Our dear lamented Bro. Respass was a benefactor to the poor in both temporal and spiritual things. How, and to what extent, his death will affect the publication of the MESSENGER time will develop. I believe it has been conducted heretofore under the guidance of the Lord for the comfort, edification and instruction of the Lord's humble poor. And now, if it is in God's purpose that the publication continue as a means for the same purpose, he is fully able to accomplish it in his own way. Oh, that he would give his children the spirit of prayer. It is suggested to my mind that physical, financial and spiritual ability are all necessary for its continuance.

Through the kindness and charity of Eld. Respass, the proprietor and editor, many have received the MESSENGER gratis. Not only many poor, desolate widows have thus received it, but also many of our preachers, some of whom are well able to pay. And it may be there are a few who thus receive it do not appreciate it, and worse still, they may have even thrown the weight of their influence against it. I suppose the MESSENGER would be self-sustaining with all paying subscribers.

These are thoughts suggested to my own mind, but of course I do not pretend to know. I do hope and desire, however, that the publication will continue under the favor of the Lord, if his will. Excuse the freedom I have taken. I have written more on this point than I first intended.

J. N. HURST.

ROYAL, ALA., December 3, 1894.—*Eld. Respass*—*Dear Friend and Brother*: Please find money order enclosed for subscription to MESSENGER, which comes regularly to me as a very welcome visitor. It is quite a comfort to us. We never have taken a paper of more solid information to the people of God. I feel ten

thousand times thankful to you and much more so to God for it. I also feel very grateful to the many writers who have so richly contributed to its pages. I desire to ask you a lot of questions on the subject of order, if your health is sufficient to notice them. Would like to have views privately, but glad to get them any way you may choose. Your brother,  
J. A. HONEA.

BELTON, TEX., January 29, 1895.—ELD. WM. M. MITCHELL, *Opelika, Ala*—*My Dear Aged Brother in the Lord*: I received the MESSENGER this morning and read some letters from you to others, and it brought back to memory many, many events of the past so dear to me in this land of untold grief. I know you will sup the cup of sorrow with me when I tell you (if you have not heard) of the death of my beloved companion. She passed to her reward at 9 P. M., 24th inst. I will only say here that peacefully she passed the gloomy vale, and in the triumph of that faith that was the character of her life. Her obituary will appear first in the *Baptist Trumpet*, and request to be copied in THE GOSPEL MESSENGER.

She was a great sufferer, but in all the paths of life she carried the virtue of patience in sufferings. I cannot write more now, being pressed down with sorrow. One letter would only burden your already overburdened mind. I would be so glad to see you now and hear you tell of Jesus and that precious salvation to which we are all tending. Love to Sister Mitchell and all the Saints. Your brother in hope and in trials, A. V. ATKINS.

[P. S.—My mother is now at my house and would be glad to hear from you.—A. V. A.]

JEFFERSON, N. Y., November 29, 1894.—ELD. J. R. RESPESS, *Dear Brother*: I have read your excellent paper for two years, and believe it will be a pleasure, and I hope profitable, to read it for the coming year, therefore you will find enclosed the price of it. It is a little late, but circumstances sometimes makes it excusable. I can sympathize with you in your afflictions and may it be the Lord's will to fully restore you to health, that you may still be a blessing to his people. I have had the privilege of reading the experience of Eld Mitchell in *Southern Messenger*. O, how blessed to have such an assurance, and what a blessing he is to those poor and afflicted ones. His writings seem so humble and full of pity, I would be glad to take him by the hand and hear him preach; also yourself. I think it would have been a pleasure to have read yours, but I was too late for that. Sometimes when hearing or reading of others' hope, I can find a witness within, and it gives such a poor, fearful one as myself courage and comfort. It calls to mind the time when I could not believe that the Lord had began the work of grace in my heart, but while hearing one relate his experience, he said he felt such a desire that the people of God would live in peace and love each

other, instantly it seemed that an unseen hand from above sent it with such power to my heart that I mentally exclaimed, I have felt the same, and I could feel the impression for years, until I told it. After that, there came a time of much trouble and sorrow, and again I hope that the Lord was pleased to give me a little more evidence that he was mine and I was his. I have much trouble and sorrow, but we read God's people are chosen in the furnace of afflictions, and I feel a desire to know whether these afflictions will work out for me a more exceeding and eternal weight of glory. Please excuse me, I did not intend to write so much, and overlook all imperfections, and pray for one that never expects to see your face in time, but has a hope that we shall meet in a blessed eternity.

EMELINE HIX.

HAGERSTOWN, IND., January 13, 1895.—*Dear Bro. Respass,*  
*In love and fellowship of the Gospel of Christ:* As I am writing to renew my subscription to the MESSENGER, I will add a few lines, not that I am able to say anything to comfort or cheer one of the dear readers of the MESSENGER, but I have a desire to cast in my mite, remembering where little is given little is required.

So much of the time I am walking in the dark and cannot see which way to go, oftener taking the wrong road than the right. How it grieves my poor heart to find myself so often wandering into by and forbidden paths, and I say why is thus? Why can't I walk in green pastures by the side of still waters and eat of food that is sweet to the taste? If I could only be able to say at all times "The Lord is my Shepherd, I shall not want." My heart would rejoice greatly at these precious words of the Psalmist if I could feel they were for me, one who is so full of sin, but I can only say, "Lord, be merciful to me a sinner."

"I am a poor sinner and nothing at all,  
But Jesus is all and in all."

Oh, that I could mount up with wings as eagle's, that I might run and be not weary, walk and not faint. For some time I have been low in the valley and my pathway has been over a rough and rugged road, through thorns and thistles that pierce and hem me in on all sides, until I become weary and footsore, sick and faint. My nothingness and my worthlessness rise like mountains before me, and I live so far from the dear Lord that I sometimes fear I know him not. If I have been made to hear his voice, why so cold and careless about the things that surely concern my eternal welfare? But I have a hope, though small it be, that when I am done with the trials and conflicts of this life I shall hear the welcome plaudit, "Well done thou good and faithful servant, enter thou into the joys of thy Lord." I know this is a wonderful thing for a poor sinner like me to claim, and is only by grace and through faith in the Lord Jesus that I can.

I sympathize with you in your affliction and pray the Lord to

be with you and restore you to good health, if it be his will, so that you may be permitted to preach Christ and him crucified for many years yet, both in the pulpit and through the MESSENGER. May the dear Lord be with his children, all who love and serve him, is my prayer. Your sister in hope,

AMANDA M. REYNOLDS.

Say for me to the readers of the MESSENGER, that those who receive the MESSENGER ought not to forget the Scripture which says that Christians should not owe any man anything but love. That is a debt that increases by payment, and the increase of that debt, or of a sense of it, increases the joy of the heart. And a remembrance of that debt will cause those who care to read such a periodical as the MESSENGER to promptly pay for it. We all send love to you and yours. Your brother, unworthily,

SILAS H. DURAND.

DELMAR, DEL., November 27, 1894.—ELD. J. R. RESPESS, *Dear Brother*: I send money order, one dollar. Please credit my account and forgive my negligence. I know better and am ashamed of myself. I have so many faults and failings that it worries me. Thirty-one years ago I thought and believed that not only my sins, but my failings were removed, and if my natural life were prolonged to this present time, I would have become an exemplary Christian. But to-day I am of myself a poor, dependent creature, constrained to cry, "God, be merciful to me a sinner." Vibrating between fear and hope, I am compelled to depend alone upon Jesus my Saviour for wisdom, righteousness, sanctification and redemption. It comforts me to know that he will have mercy and not sacrifice. He is the acceptable sacrifice by which the claims of the law are satisfied, "Therefore, through him is preached unto us the forgiveness of sins; and by him all that believe are justified from all things, from which we could not be justified by the law of Moses." Pardon and forgiveness does not satisfy all my desires. I want to realize a sense of justification, and I should despair if I were not answered that "*It is God that justifieth.*" All that I am, and all that I ever expect to be, is at the sovereign disposal of my God, who is too wise to err, and too good to be unkind. I could not have it otherwise if I would, and I would not if I could. O, that I could be more reconciled to my lot and in fellowship with the sufferings of Christ in the faith and patience of the Saints, and be by grace enabled, in child-like simplicity and implicit faith, to say in sincerity and truth, "Dear Father, not my will but thine be done."

I send you a copy of the minutes of Salisbury Association. You will notice that our Little Creek church has been increased in numbers; twelve added during the past seven months. The unity of the spirit is in the bond of peace throughout the entire Association.

Bro. Respass, I desire your prosperity and pray your health may be restored. In love and sympathy I remain yours in Christian fellowship,  
W. W. MEREDITH.

SAVANNAH, GA., January 8, 1895.—ELD. J. R. RESPASS—*Esteemed Sir*: I was sorry to learn by the January MESSENGER the prevailing hard times were affecting you quite materially, but I hope that your health is improving. I take pleasure in banding you herewith \$2, which I hope may aid a little. I do enjoy reading the MESSENGER, and I hope all the readers who are able will liberally contribute to its support.

With best wishes, I am very truly,  
GEO. S. CARGILL.

ATLANTA, GA., November 25, 1894—*Dear Bro. Respass*: I send you a letter from my mother. I transcribed it with a desire that it be published in the MESSENGER. She is in feeble health. I hope you are improved in health. I feel that you have been a great blessing to God's humble poor, and hope that you may be spared for many days to come for the good of Israel, if it be the Lord's will. Yours in love,  
S. H. WHATLEY.

[The subscription is all right, Bro. Whatley, and direction changed as you instruct.—M.]

CRAWFORDSVILLE, IND., November 22, 1894.—ELD. J. R. RESPASS—*My Dear, Dear Brother*: Your brief card has just come, and we prize it as being from your own hand. I thought of good old Jacob's feelings when he said, "Art thou my very son Esau?" We are pained at the evidences of your feeble health, being among those who are grieved for the afflictions of our brother. We think of you a great deal and long to hear of your improvement. Your request for a few lines to accompany Bro. Vancleave's picture revealed to me my barrenness and poverty of spirit. I have made an effort to comply, but ask you, dear brother, to modify or change freely, or substitute something more to the purpose. \* \* \* What an excellent article Eld. Hassell gave the MESSENGER for December. It could not be excelled in faithfulness and suitability. Our poor churches stand in sore need of such counsels. Our brethren will rise up and call him blessed. I will not weary you, my tired brother. Our dear Bro. Vancleave will have a birthday gathering on the 25th. His kindred will make a large assembly. We pray the Lord's blessing on your dear family. In the best of bonds, farewell.

Your brother, I hope,  
S. B. LUCKETT.

CRAWFORDSVILLE, IND., November 19, 1894.—*Eld. J. R. Respass*: My last number of the MESSENGER has come, and I have just been having a feast reading it. I especially enjoyed and realized the truth in my own experience of your little message written from the text "Looking at things not seen." I often feel that I

am lame in both feet, yet I am carried and permitted to eat at the King's table.

Dear brother, I am ashamed that I have had this treasure from you for one year without sending my remittance. At first the times were so hard I could not get the money, but since September I have been too neglectful or forgetful. I can only ask you to forgive me, and will send \$1 with this to pay for the past year, and please discontinue the precious little book. I have an aunt living in this city who has been bedfast for twelve years, and she takes THE GOSPEL MESSENGER and likes to have me read it to her.

I will not soon forget the pleasant visit you made to our little church here in Crawfordsville. I have treasured up in memory's storehouse one sermon you preached from 2 Kings, vii chapter. Often when reading the Old Testament Scriptures I wish I could hear you again. When I get very anxious I go and read Naaman the Syrian, again. I hope I am thankful that I have been permitted to rest under the sound of your voice, as well as many other dear servants of a blessed Master. I have been highly favored among so many.

Our little church is in peace and fellowship, having the gospel preached to us once a month by Eld. J. H. Oliphant, and other Sundays by dear Eld. Bartley.

Old Bro. Vancleave is quite feeble. The 26th of this month is his eighty-fourth birthday. Last Sunday he gave us a sweet little exhortation from "Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand."

I had been reading Deut. xxxiii, (Moses' blessing on the children of Israel.) When he came to Joseph he spake of the many precious things—the dew, the sun, the moon, and the precious things of the lasting hills, and for the good will of him that dwelt in the bush. I felt while reading that I knew something about the precious things of Jesus, and in the dear old brother's talk I found my heart burn within me by the way, but this morning my heart is barren, and I am afraid I do not belong to that goodly company whom no man can number.

May the Lord bless you, dear old servant, and cause his light to shine upon you in your declining years. Yours affectionately,

LINA W. BECK.

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WALLACETOWN, ONT., CANADA, December 20, 1894.—ELD. RESPESS—*Dear Brother*: Enclosed find \$1 for the MESSENGER for the coming year. There is a great complaint here of hard times, but I do not like to be without the MESSENGER. Was sorry to learn that your health is not good. Hope if it is the Lord's will you will recover and continue to publish the MESSENGER. It is encouraging to the poor pilgrim to Zion that he finds some in the same path of tribulation with himself. What a gracious promise to the poor afflicted people of God for one light affliction, which is

but for a moment, worketh for us a far more exceeding and eternal weight of glory. May you realize much of the dear Redeemer's presence in your labors and trials, is the desire of your unworthy brother,

D. F. McCALL.

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MILLERSPORT, O., December 17, 1894.—ELD. J. R. RESPESS—*Highly Esteemed Brother in Christ*: Enclosed please find money order for four dollars, subscription to THE GOSPEL MESSENGER, for which credit as per subscription list enclosed. I highly appreciate THE GOSPEL MESSENGER, and highly esteem the productions of the dear editors, and am aware of the fact that two of them, at least, will ere long, cease to write for its pages; and I feel that we will miss their productions, which have been able and comforting. I want to say for the comfort of you, dear Bro. Respass, and dear old Bro. Mitchell, you have nothing to be ashamed of; and as I believe I said a year ago, the MESSENGER stands second to none of our Baptist periodicals. May God bless you with a double portion of his grace, and still grant you ability to publish, and put it in the hearts of his people to not only take the paper, but pay for it. We enjoy dear Eld. Hassell's articles, and say, too, we would like to see them published in pamphlet form. May he continue to write, and know that his articles are appreciated by many of our people. May the Lord bless all the editors and readers of the MESSENGER. Yours in love,

L. T. RUFFNER

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### THE TRUE TRIUMPH.

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The wars of kings are children's games,  
 And children's baubles monarch's thrones,  
 He conquers most who suffers most—  
 In silence suffers and alone.

Our crude desires and appetites,  
 The lust of fallen human kind,  
 Give broader fields for nobler strife  
 Than Alexander e'er designed.

His life has not been wholly lost,  
 His labor wholly misapplied  
 Who wins the scepter over self,  
 Though he wins naught on earth beside.

So is it that the soul's desires  
 Impede the paths that must be trod,  
 And each desire we tread upon  
 Is one step higher toward God.

## OBITUARIES.

## MRS. MATTIE E. DUNAWAY.

Our beloved daughter, MATTIE E. DUNAWAY, died in her thirty-third year, November 26, 1894. In the year 1878 she was received into the fellowship of the church at Flat Creek, and the next year, March 12, she was married to John N. Dunaway, unto whom were born three daughters and two sons, all of whom are now living. She was strong in the doctrine of salvation by grace, and was lovingly devoted to her church, always filling her seat when it was possible for her to do so. She attended her meeting on Saturday and Sunday and visited her sick sister on Monday morning. After supper of that day I was in conversation with her when, all of a sudden, she was struck with a very severe pain, rapidly increasing till death brought sweet relief. Her sufferings lasted about six hours. A doctor was called, but could not stay the hand of death.

When first taken she said, "Some of these spells will take my life, but I am ready at any time." By 12 o'clock her heart failed. A beautiful smile lit up her dying face, leaving an impression never to be removed.

We had lived with our dear daughter for the past two years. She was much devoted to her aged parents and done all she could to make our home happy. And, indeed, we did live happily, for in the sunshine of her lovely presence we could not be otherwise. But she is gone. O, Lord, help us to keep in memory that we, too, must die. O, dear children, may you all be prepared to meet your mother in glory, is the prayer of your grandfather,

J. E. FROST.

*Primitive Baptist* please copy.

## MRS. ELIZABETH REAGOR.

Our beloved and aged sister, ELIZABETH REAGOR, who had been a faithful and orderly member of the Primitive Baptist church at Flat Creek, Bedford county, Tenn., for near fifty years, died at her home near there December 21, 1894, in her eighty-eighth year. Truly she honored her Christian profession, and was ever ready to do her part in defraying church expenses in every particular. She was highly esteemed by a large circle of friends, brethren and sisters who had so long been accustomed to see her on her seat at meeting time. Sister Reagor was left a widow during the war, but being a good manager she lived well and accumulated. In all her afflictions she did not murmur, but meekly and patiently bore her sufferings, looking to Jesus for support. We could write a volume to the praise of that grace that saves sinners.

J. E. FROST.

## MR. JAMES DAVIDSON.

'Tis sad to chronicle the death of those we love, though 'tis sweet to feel that they are "resting from their labors." Mr. DAVIDSON was born January, 1847, in Wilkinson county, Ga., and died October 25, 1894. He was the son of Mr. Allen and Mrs. Maria Davidson. He was married to Miss Martha J. Hogan, October 1869; united with the Primitive Baptist church of Pleasant Plains, Wilkinson county, Ga., in August, 1878; elected clerk of his church in 1893. He leaves a grief-stricken wife and twelve children to mourn their great loss. We feel very incompetent to do justice to this subject. We should be careful in eulogizing the dead, as we are apt to magnify their good principles, but as we have been acquainted with Mr. Davidson, and a very congenial friend of his wife

from childhood, we think we can truthfully say he was a model man. He was a dutiful church member; filled the office consigned him faithfully, and proved his faith by his works. He was an honest, upright citizen, kind to the poor and needy, and ever thoughtful of the "widow and orphan." He was one of the best of husbands; treated his wife as the companion of his bosom, always appreciative of her love and affection, ready at all times to share her sorrows or rejoice in her pleasures. He was a good disciplinarian, ruled his household well with a firm will, yet with kind and gentle restraint. He was kind and devoted to his children; proved his love to them by letting them feel that he was their best counselor, companion and friend. He taught how to live by example as well as precept. He taught them how to live in this world, but told them they must die, and this world's pleasures were very transient. He told his wife and some of his friends that the year 1894 would close his pilgrimage on this earth; told them he was ready when the summons came; he felt that Christ died for him and he was saved through the blood of the Lamb. We feel assured that he has entered the pearly gates of heaven, there to meet his dear little daughter Effie, who has been there three years "waiting and watching" for him, and to-day they are wafting sweet songs of praise among the angel band. We ask the dear wife to look to higher power than poor feeble man in this bitter grief and sore trial. We find consolation in such sorrow only at the "feet of Jesus." He can and will give us "strength sufficient for our needs." We ask the dear children to follow the father's example; attain to a higher life; live so as to be ready to die when this brief life is o'er. To the bereaved family we tender Christian condolence, and while we brush the silent but sympathetic tear away, we pray God that you all may meet and sing with him the glad new song of redemption around the Saviour's throne.

A FRIEND.

#### JOHN A. COBB.

Our beloved brother in Christ, JOHN A. COBB, died in Cullman county, Ala., November 6, 1893, in his forty-ninth year. He was received as a member at Pilgrim's Rest, August, 1888, and baptized by Eld. R. T. Speight. At the organization of the Association he was chosen as clerk, and served in that capacity till his death.

In John A. Cobb were combined all the essential qualities of a Christian, a gentleman, a good neighbor and citizen. He was ever ready to cheerfully do his whole duty, and his house was always a pleasant home for his brethren and friends. He leaves an afflicted wife, five daughters, one son and numerous other kindred and friends to mourn the loss. He lived to see two of his daughters baptized into the fellowship of the church with him. Burial services were conducted by the writer.

J. S. AKERS.

[The experience of Bro. J. A. Cobb, written by himself, and published in the *Landmark* some years ago, cannot now be given in this issue of THE GOSPEL MESSENGER. The slip sent us is so torn and otherwise mutilated it would be difficult to decipher it.—Ed.]

### C. R. DOGGETT, **Brown's Summit, N. C., Breeder of Improved Chester Swine.**

I have five fine 4-months old Pigs for sale; seven fine Sows to farrow in March and April. Four of the full improved Chesters. Can furnish pairs not akin at \$6 to \$8, 30 to 40 pound Pigs. Poland-Chinas and mixed, \$5 to \$6. My Stock is selected from best herds.

☞ WE can furnish, at 10c. each, extra copies of the MESSENGER containing portraits of Elders Respass, Mitchell, Henderson, Hassell, Oliphant, and Bussey, and Sister Kate Swartout. New subscribers may begin with the issue containing the first portrait if they wish.

J. R. RESPASS, JR.

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Vol. 17.

No. 5.

THE GOSPEL MESSENGER  
AND  
PRIMITIVE PATHWAY,  
BUTLER, GEORGIA.

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PUBLISHED MONTHLY.

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

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MAY, 1895.

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*All Letters for Publication should be sent to Eld. W. M. MITCHELL,  
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*Be certain to write names and post-offices plainly.*

*Subscribers not receiving the Messenger should notify us.*

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one copy of the Messenger for one year free.*



MT. PELIA, TENN., April 11, 1894.  
I had indigestion of the stomach,  
and severe spells of colic last August.  
When I was so bad off I heard of  
RESPESS' GRAYBEARD, and got my  
daughter and son-in-law to send for  
the medicine for me. It did me more  
good than all the doctors, and I con-  
tinued its use until now I am sound  
and well. I am truly thankful for  
the discovery of so great and wonder-  
ful medicine.

MARGARET A. OLIVE.



SABINA, OHIO, March 28, 1894.—  
GRAYBEARD has about cured me of  
cancer on the face. I heard of the  
medicine and began to take it, and  
less than eight bottles cured me.

ELD. GEO. WADDLE.

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# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 5.

BUTLER, GA., MAY, 1895.

Vol. 17.

## THE DEATH OF ELD. RESPESS.

*Dear Bro. Mitchell:* I promised to write you something in connection with the last illness and death of Eld. Respass. Besides, I feel in my heart a tribute of love that I would render to his memory; for I think I loved him as Jonathan loved David. I have known him about thirty years, for the last fourteen, intimately as my pastor and friend. Truly a great man is fallen in Israel! great in goodness and good in greatness. He was a giant, and he was a child. He was as wise as a serpent and as harmless as a dove. He walked daily in humble fear before God, with his testimonies bound to his heart. One of a thousand, he was sincere—sincere in word and in deed. Though great and learned, naturally, ostentation and display were far from him. In private conversation or public preaching, he had rather speak words to the understanding and instruction of the illiterate, than feast the worldly-wise on eloquence; or to comfort the poor and weak, than entertain the learned and great. Like his Lord and Master, he had rather suffer with the poor than to reign with the rich. His greater greatness was in that he esteemed himself least of all, making himself the servant of all. He has said more than once, that he fully confided in me, more than any one else, in all spiritual things; and from this I know that his one aim and desire was to preach the unsearchable riches of Christ as *approved unto God*; and all the effort he ever made in preaching was not to please man, but to simplify to the capacity of the weak. He had the mind of Jesus, and was faithful in all his house, or churches. His more remarkable traits were his child-like simplicity, his meek humility, his lowly

walk with and care for the poor, his untiring vigilance to please God rather than man.

His life was a blessing and benediction to all in touch with it. Truly a great man in Israel has fallen. Surely I grieve as sustaining, realizing a greater loss in his death than any other Baptist! For after the hand of God, lifting and leaving me desolate and devastated, about two years ago, I turned to Eld. Respass as to the only and last earthly support left me; and but for whom I could not, I felt, endure to try to live. I leaned heavily upon him, and not only did he seem to accept, but to welcome the burden, and in proportion manifested a greater care and love for me. There I received strength, comfort and consolation in all my troubles and trials, as well as rebuke and correction when needed. But my cup was not full; God took him, and I am bereaved indeed.

I do not see how I could have borne it had his death come upon me suddenly. He had been gradually failing all last year. One day in August when he suddenly grew worse, so much so they telegraphed for a certain doctor, I did not hear of it till dark—too late to go to him—the conclusion then fixed in my heart and mind with overwhelming grief and consternation, was, that he *will die*. I have just tried to make you understand that but for the help and comfort of his immediate presence I could not bear to battle longer; and God would take him too! Oh, I felt that I could not stand it! And my whole individual heart and soul began to pour out in prayer to God to *spare him*, or give me the grace to bear it in honor to Him. I locked myself in my room, away off up stairs, alone; I scarcely know how several hours passed, save in continual agony of prayer. I remember thinking my prayer was selfish; that I had wanted God to remember how desolate His hand had already left me; but whether I changed I do not know. I do know that late in the night, when silence and black darkness brooded over all, I found myself prostrate on the floor, face downward, begging the Lord to "*spare him*." I got up and got in bed again, and went to sleep. When I awoke next morning, my mind was as clear of concern for Eld. R. as it was possible to be of anything; there was something more akin to joy than alarm and sorrow there. Instead of that burden of prayer, there

was a deep, quiet assurance that it was well—it was the Lord's hand upon him in special love; as if He had said to me, "Be still, I am the Lord; it is my hand upon him in mercy to perfect him in love; trust and wait." And this assurance did abide in my heart, causing a sweet, sad gladness. But my mistake was, I believed he would come forth in *this life* again as gold purified in the fire. And while I grieved for the fire—the sufferings he endured—I was glad for the result expected.

And thus I told Eld. Gold; and for this reason I could go off and leave him for a week. I would say, "It is not ordinary disease and death, but God's purifying hand of love, and he will come forth again as 'pure gold.'" And thus I believed till three days before his death, when, like a gradual awakening from a dream, the conviction that he *will die* settled in my mind; yet, with this strange coming conviction was the thought that it *was all of the Lord*—was all well; and this prepared me to meet the final shock. And I told Sister Mauk, with whom I was stopping, "Bro. Respass will die," each day till the news came, "He is dead." I felt no worse when I heard it, than the day before. All these things, and this final ending, left me so bewildered—so dazed, so to speak—that I did not feel natural. I could not shed a tear till next day evening when at the funeral service in our poor little church house, they proposed, as *his* favorite, and began to sing, "Approach, my soul, the mercy seat." This opened the flood-gate.

How often had I prayed, "Welcome any loss Jesus himself will fill." You may ask, does He fill all those great voids made in your heart and life? I think I meant that he would fill with his *known presence in love, joy and peace*. In this respect I answer No; but if, as better acquainted with sorrow and grief—with strong cryings and groanings to be clothed upon—with longing to be delivered from the body of this death—as more straitened till accomplished my conflict with sin—I answer yes. Still, however inexplicable, all these facts, and others, in connection with the last sufferings and death of Eld Respass, that affect me, by some means have increased my faith and enlarged my love, and *forced* me to that *condition* and *position*, so surprisingly sweet, and blessed, and safe; to say in truth,

“Whom have I in heaven but Thee? and whom have I in earth to desire beside Thee?”

Before Eld. Respass was reduced so low that the doctors forbid company, I went regularly to see him. And how good to remember his talk! One day (we always talked of spiritual things toward the last), we were talking of the churches of his charge. He said he had so often gone to them with indifference, now he felt a great desire to go and preach to them again; especially how he wanted to meet our own—Butler—church. “It is the truth, the gospel truth, I have preached to them, and God gave it to me; I did not get it from men or books; God revealed it to me,” he said, with increasing animation. “I remember,” he continued, “a long time ago *Ruth* was on my mind, but I knew nothing, but *as I preached* the truth was revealed, and new to me, but I knew it *was* the truth.” “Sister Phillips, all I know about *Ruth*, and *Naaman*, and *Esther*, came to me that way.” Another day he was deploring his unworthiness and lack of spiritual light. After awhile in the conversation, he exclaimed, “Oh I want to love Jesus! I want to love Jesus with all my heart! I don’t care about understanding election and predestination so much; I want to *love Jesus!*” I told him he had told me, and proved it by Eld. Hassell, that to *earnestly desire* a thing was to have it. “Oh, I *do* desire to love Jesus,” he said, and we both burst out crying, after which he seemed so calm and peaceful. Another time, the last but one that I ever saw him, having heard it whispered that he suffered some compunctions for one or more church acts, and believing it false, and knowing what *might* be made of it, and wanting to contradict it direct from him, yet as not letting him suspect, I asked him if he was troubled about the exclusion of a certain member? “No, no; I feel clear of him,” waving his hand. Nor about those Northern churches? “No not at all; we have ever done what we thought was right under the existing circumstances. Nothing of that sort troubles me. Yet, Sister Phillips, *you*—not even *you*—know how I have suffered. It is leaving my children—the thought of dying and leaving them when they so much need me—is my trouble.”

The last time I talked with him—the last time I saw his beloved face—he said during the time, the fear of

death was taken from him, in a measure, and again referred to his trouble in leaving his children. He had for years had a great fear and dread of death. He had told me in the first of this illness that he was lying there "trying to get willing to die." Once again, after that, he had told me of this fear. I told him he did not need dying grace to live on, but to die on; and that it would be given him before he come to die, or in good time to die on. Then, in that artless, child-like eagerness habitual with him, he asked, "Do you *know this*? do you *know it by faith*, that this fear will be gone before I die?" I told him I knew it by the infallible word of God, that had promised grace as our days demand; yes, that I knew it by faith. "Then I will wait for it," he said. How blessed that, though all our life-time we are subject to bondage through fear of death, Jesus takes this fear from us in good time.

And now he is gone! What a void in my heart and life; what in the church, and in the whole brotherhood. But he has reached the haven of eternal rest, where there is no fear, sickness, pain or death, or sigh or groan, but eternal home, peace and rest with and like Jesus.

Affectionately,

Butler, Ga., Feb. 19, 1895.

R. ANNA PHILLIPS.

---

DEAR BRO. MITCHELL: Will you please do me the kindness to say through THE GOSPEL MESSENGER that owing to my own ill health for more than a month, and the fifty-seven days' distressing sickness and death of Sister Hess, at my house, I have not been able to present a copy of my sermon at our dear Bro. Respass' funeral, as I intended and promised, but I trust to do so in some future number of the MESSENGER, the Lord willing. I am very much gratified to see the extended notices of his death, life, and character as a great preacher and editor, which I have read in a large number of our denominational papers, and also in the secular press. It is peculiarly gratifying to me, not only because he deserved them, but as a mark of appreciation of such a man. The life and character of Bro. Respass cannot be too highly commended and impressed on the minds of the people, as it may serve as an incentive to others to imitate it. \* \*

I am deeply touched by what you say in reference to your infirmities, but I am sure your affliction, which Paul said en-

dure for a moment, work for you a far more exceeding and eternal weight of glory. You do not live as Adam did in Eden, surrounded with every good thing, having daily communion with God, having so little appreciation of them, and such an entire absence of faith as to never notice, much less eat of the tree of life, and live forever. Your appreciation and longing desire for the fruit of that tree, and your growing feeling of helplessness and calling on God, is the glory, in my opinion, which these afflictions are working for you. How much more exceeding and eternal are they than the glory which health, wealth, and the honors of this world bring to us. Jesus said that which is highly esteemed with men is an abomination in the sight of God, and yet there is that about us which leads us to desire such esteem. Affliction and trial is the sponge which absorbs it from us. May the Lord bless you, and greatly sweeten the remainder of your life on earth.

Yours in love,

H. BUSSEY.

Columbus, Ga., March 21, 1895.

*The following by the Church at Mt. Moriah, Muscogee county, Ga.:*

IN LOVING REMEMBRANCE OF ELD. J. R. RESPESS.

As it has pleased our Heavenly Father to remove from our midst by death, our much beloved and faithful brother and pastor, Eld. J. R. RESPESS, and as a church, realizing our great loss, and desiring to express our remembrance of him, we, a committee, have been appointed to draft the following resolutions:

1. We thank God for permitting him to live as long as he did, and for sustaining him in his bodily afflictions to minister unto us such spiritual things as we feel sure have been, and will still be, for our mutual benefit. For we do feel that in many ways he demonstrated to us, by his nurturing efforts, and by the great sacrifices he made, the same desire as that of the Apostle Peter, when he said, "Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance."

2. *Resolved further*, That as it has pleased Him who doeth all things well, to take from us such a precious gift, that "we humble ourselves under the mighty hand of God," "casting all our care upon him, for he careth for us;" and that we pray to him who directeth the hearts and minds of his people, to give to us, in the person of another, that gift that will be for our edification, strength and comfort. Be it further

3. *Resolved*, That we tender to his bereaved family our

heart-felt sympathies for this heavy stroke of God's providence, and pray him to verify his promise to be a Father to the fatherless and a husband to the widow. Be it also

4. *Resolved*, That this be placed on our church record, and that a copy of the same be sent to THE GOSPEL MESSENGER and *Zion's Landmark* for publication.

J. T. WHATLEY, }  
G. W. CARGILL, } Committee.  
J. M. LOKEY, }

Adopted in conference February 22, 1895.

J. T. SATTERWHITE, Moderator.

J. M. LOKEY, Church Clerk.

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### THE WAY OF MAN.

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The way of man is froward and strange; but as for the pure, his work is right.—Prov. xxi. 8.

Whenever I attempt to write upon any subject pertaining to the gospel, I do so with the fact in view that what I may say or write, has already been said or written long before I ever had an existence on earth.

Originality, strictly speaking, is very rare in this day of advanced thought and learning; and in treating the subject of this article, or any other on which I may write, far be it from my intention to commit the crime of plagiarism. There are two principles in man clearly brought to bear in the declaration of Solomon in the above proverb. One of a refractory, selfish, vain, independent, self-confident, self-conceited, etc.; another of an humble, contrite, self-sacrificing, confiding and dependent. One is of a sinful, carnal nature; the other the result of sovereign grace. There is a superstitious idea in the world that the twenty-first chapter of Proverbs is a kind of forecast of what our future lives are to be. Being born on the 8th day of the month, and being possessed with my share of superstition, I have thought a great deal about the wise sayings of Solomon in the text quoted above. It so exactly portrays my very character, "Froward and strange," I thought verily there must be some truth in the superstitious notion; for I am a stranger to myself as well as to others. Not only those who happen to be born on the eighth day of the month are froward and strange,

but the whole of Adam's race are involved in the same dilemma. I shall not attempt to speak of all the curious, strange ways we are liable to indulge in, but only of a very few, and those that are very strange indeed.

In our business transactions with our fellow-man, some things are done that are so strange, and seem so far from right, that we are astonished that one professing to be a disciple of Jesus would be guilty, and we do things sometimes that we do not conceive to be wrong, while others take a different view, and "lift their hands in holy horror," and are ready to declare non-fellowship. Inasmuch as we are all strange beings, we should, in the mere business affairs of life, have "charity for all; enmity to none," seeing that we, as Adam sinners, are so froward and strange. Yet there are some things that are passing strange to me. How any intelligent, well-informed person (and there are many), could have the effrontery to claim Jesus as their Saviour, upon the merits of their own works, is something I cannot understand.

Solomon says again: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. xiv. 12. Paul certainly experienced the truth of the proverb, written more than a thousand years before. It seemed right to him to bind men and women and consent to the imprisonment and martyrdom of the early disciples; he verily believed that he was doing God's service, and of course he thought it right, all of which, in the end, he found to be unto death. If ever there was a man trying to worship in the flesh, Saul certainly was. After the great change we hear him exclaiming, "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death."—Rom. vii. 5. Again he declares, "What fruit had ye in those things" (works of the flesh), "whereof ye are now ashamed? for the end of those things is death."—Rom. vi. 21. That which Paul has said of himself and his Roman brethren, can be truthfully said of all others.

It is strange indeed that men try to reverse the order of grace by putting "light for darkness, and darkness for light;" truth for error and error for truth; sweet for bitter and bitter for sweet, etc. They, like one lost in

the wilderness, are sure to go in a contrary direction to that which would lead them home. This seems to be the experience of every child of God, and when the Sun of Righteousness shines forth in their dark, benighted souls, they then begin to see how strange and foolish they had been all the while; to think they had been all the time laboring under a vain delusion in trying to do that which God alone, through our Lord Jesus Christ, could do.

This brings us to the second division of the text, "As for the pure his work is right." Paul says, and every Saint says: "That in me, that is my flesh, there dwelleth no good" (pure) "thing." How then can we, if there is nothing good in us, perform works acceptable with God? The works of the most humble Christian on earth, if performed with any selfish motive whatever, are not acceptable with God. In all our preaching, in all our writing, in all our alms-giving, etc., we should scrutinize closely to see if we are not actuated by some sinister motive, such as worldly honors, or self-aggrandizement, or pecuniary gain, or to be called *great*. I know of nothing that tickles the vanity of man more than flattery. He delights so well to be flattered, that I fear we often seek more to please man, with this end in view, than to perform the duties incumbent upon the humble Saint, with no other incentive than to honor the name of God. To obey God in a very important command is "to love our neighbor as ourselves," and "to do unto others as we would have others do unto us." This is a duty, or work acceptable with God, and well pleasing to man. Another command, none the less important is, "Love one another as I have commanded you." If we would obey God in these particular commands, as it is our bounden duty to do, strife, envy, variance, malice, back-biting, evil speaking, and such like, would not so often, if ever, occur among us. How painful for these things to exist among those who profess to be in possession of a principle so pure and holy; one that elevates them above the world with its long train of evils. And yet we are so strange in our composition, these foolish and sinful things do sometimes manifest themselves among the dear Saints of God, and hence we are repeatedly warned in Holy Writ to avoid them. Yes, we should shun them as we would the most

dangerous reptile that crawls upon the face of God's green earth. (See and read the fourth chapter of James for spiritual reason given for thus writing.) If, as a proof of our purity, we are to perform all these works as are required of us, I fear we shall be "weighed in the balance and found wanting." There is only one way, that I can see, that we can do them, and that is in *desire*. I do believe in voicing my own sentiment here I voice the sentiment of all the truly humble, that I do desire to live free from envy, lust and pride, and every hateful and hurtful sin that causes us so much pain and sorrow, and perform the duties required of me. In obedience I find peace; in disobedience, sorrow of soul.

Blessed are the pure in heart, for they shall see God. In seeing our imperfection, we can see more clearly the perfection and purity of God. And if we (as we are commanded) work out our own salvation with fear and trembling, we must do so in the fear of God, with no eye to merit in us; for we, poor, sinful creatures, deserve nothing—merit nothing. If there is one sin more sinful than another, it is the sin of presumption. It is certainly presumption in any creature to suppose that God is under any obligation to us for anything we do. When we have done the very best we can, we then are but unprofitable servants. In closing this article I feel the force of the truth of the text in my own case, and in looking over what I have written, I see it verified; for I have written in a strange, rambling manner. Eccentricity seems to be part of my nature.

May God keep us in the good and right way, is the prayer of your humble servant,

*Stroud, Ala., Feb. 1895.*

W. R. AVERY.

LEWINSVILLE, VA., February 24, 1895.—*J. R. Respass' Sons, Butler, Ga:* DEAR SIRS—You will please find enclosed one dollar to renew my subscription of THE GOSPEL MESSENGER for the year 1895. I have just received the March number and am grieved to hear of the death of Eld. Respass, one so loved and who was striving so eagerly for that dear little paper, which we all enjoy reading. We extend our sympathies to the bereaved ones. Sincerely hoping the successors will be aided in their undertaking so as to continue the MESSENGER as before, I am,

Very respectfully,

MISS CORA GARRETT.

## PRAYING AND PREACHING.

But we will give ourselves continually to prayer and the ministry of the word.—Acts vi. 4.

When the church was constituted under the gospel as stated in the first chapters of the Acts of the Apostles, they perhaps were not aware of the many difficulties they would have to encounter. There was no way they could tell what would come, nor how they would get out of any difficulty into which they might fall. But like it is unto this day when troubles arose they were enabled by the light and gift of God, to adjust every matter to the glory of the Lord and to their fear and delight. As they then dwelt together having their worldly substance as the substance of one man—and the number daily increasing—while the apostles had it in their care to divide to them their daily food it was soon discovered that there was not enough “praying and preaching” being done. Such a trouble they had never seen before, but a quick suggestion by the apostles pleased the whole multitude, and they appointed seven men of good report to take off of those preachers burdens which hitherto hindered them from publicly praying and preaching as was needful to be done. They seemed to understand even then that their preachers should not be entangled with the affairs of this life. They knew that his calling was to pray and preach, and that “it was not reason that they should leave the word of God and serve tables.” So necessary are these gifts in the church, if they are hindered by worldly cares or charges the cause of Christ is sure to suffer. And it has suffered and is still suffering, but I fear we are not so ready to look after, and loose the hands of our preachers that “they may give themselves *continually* to prayer and the ministry of the word” as those early brethren. I suppose the praying named in my text was public, which is always most cheering and edifying to those of like precious faith with us. The pastor gifted in public prayer is wonderfully gifted, and should be appreciated by the church for the gifted man, who speaks to God for us with an audible voice, is surely the instrument through which the petition of as many spiritual children as may be present ascends to the throne of grace.

His troubles expressed, his misgivings confessed is what they all feel to be their own. So while it is being uttered only by one man it is as the voice of all, and all can truly say "Amen."

Public prayer is quite different from secret, and should be done by one sound in the faith and of pure character. For the one who speaks to God for us in public prayer is our representative, so how can we join a man to represent us at a throne of grace whom we feel his own conduct is so bad that he has not access himself to that gracious throne. I have been in meetings where a man would pray, when I could not bow like others because I felt he was a blind guide and knew not my feelings nor condition sufficient to be my representative. I have felt rather too conspicuous while sitting upright in large audiences who were bowed upon their knees for so-called prayer. But then how could I bow? for when we appear to the public in the attitude of prayer, we should either speak ourselves or have a true representative to speak for us. We should never be seen by any human eye, in any attitude of prayer unless we speak out understandingly ourselves or have one to speak for us whom we feel has been reconciled to God, and at the time he prays has that communion with Him "That His ears are open to his prayers."

The Pharisee prayed at the corner of the streets (not to be heard) but *to be seen* of men. Yes, they assumed the appearance of one praying while those around did not hear a word spoken. But our Saviour taught his disciples, when they were not going to speak out themselves or have one to speak for them with whom they could join as the voice of all—never to appear in the form of prayer—but to enter into the closet and shut the door, and pray to Him who sees in secret. So, what a nice point it is that when we give ourselves continually to public prayer and to the ministry of the word that in order that our work be blessed of the Lord, whom we pray, we should have ourselves unspotted from the world. O, what a blessing it is for the minister to appear unblemished in the view of those he is among! So, when they all bow in public prayer, that though they exceedingly fear, yet they rejoice, feeling sure he is the accepted

one who speaks in prayer to God for them. Much has been said of the wonderful gift that some men have in the ministry of the word, but we should not overlook this gift in public prayer. He may be able to speak with the tongue of men and angels, and then be in a condition that his public prayers are hindered. He must be orderly.

J. T. SATTERWHITE.

*Five Points, Ala., March, 1895.*

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### EXPERIENCE.

DEAR BRETHREN AND SISTERS: The thought is in my heart that I am nearing the grave, being now in my seventy-third year. In testimony of the Lord's goodness, I desire to tell how his guiding hand has led me to this day, and how goodness and mercy have been my companions. It gives no pleasure to tell how great a sinner and rebel I have been, but when I tell you how he hath spared my to old age, and crowned every day with blessings, I hope it will be some praise to the riches of his grace. I once thought it my duty to secure the Lord's favor by my prayers and holy living, but I learned truly that my best deeds needed forgiveness, and my poor prayers did not reach the throne of grace. I thought I had sinned away my chance of heaven, and sorrow was my daily portion. I long attended the meetings at Crawfordsville, but was often oppressed with the feeling that others more worthy than I should occupy the seat. Still my heart was drawn to no other spot, and I looked forward continually to the coming of each meeting, as if I were interested; but the Lord will judge. I could not stay away, though wretched and miserable as any poor outcast could be. Once the thought came, Perhaps this is the people the Lord is leading me to, poor and ignorant as I am, and he will be my light and my salvation. Clouds came over my rejoicing, and doubt and gloom brought me many days and nights of deepest trouble. Hard was my lot to reach the shore, long tossed upon the ocean. I was in the wilderness as long as the people whom Moses led, feeding on stolen bread or crumbs that fell from the Master's table, but the day came when, like Ruth, I left the land of Moab to sojourn openly with

the Lord's people till death should separate us. I tried to tell the church what I knew of the Lord's forgiving mercy, but I could cry better than I could talk. The kind welcome, the glad faces, and words of love, melted my soul within me. Like the destitute Ruth, I had not only found bread in Israel, but friends, and kindred, and home. O how dear is that day to me. The Lord was my Shepherd and my Guide, the Restorer of my life, and I could magnify his dear name and say, Blessed be the Lord who hath not left thee this day without a kinsman. My heart was filled with melody and overflowing love to the dear people of the Lord. The Lord had truly blessed my coming to his house, but he had not taken from me the feeling of unworthiness. I so long to live near my Redeemer, but I tremble often lest a name is all that I have. I am made to struggle with my imperfections, and the way is often dark, and I cry to the Lord to lead me on. I know, O, so little, but surely I know the Lord is merciful, and he has delivered me from many snares and dangers; blessed be his holy name. It seems amazing to think I have been brought from death unto life, and it was all through *amazing grace*. I must leave all with the great Searcher of all hearts, for all our poor race is but the drop left in the bucket in his sight.

As I sit lonely in my room, thoughts of affection go out to my spiritual kindred, some like myself, buffeted with trials, and some of them in the Paradise of God, where all of them shall be united by and by. Buoyed up by that sweet hope, and comforted with the peace of God, and with his dear people enrolled in the church below, I would calmly wait the summons of my Lord. He knows the years of weary wandering and home-sickness that have been mine, and he deals tenderly with the widow and orphan, and all the mourners in Zion. In the sweet hope of meeting the redeemed in the land where tears are unknown, I remain, in fear and trembling, your unworthy sister,

*Crawfordsville, Ind.*

SARAH A. LONG.

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Thanks to Eld. W. H. Harrell, Dallas, Texas, for his pamphlet on Feet-washing.—W. M. M.

## BROTHER GOETH TO LAW WITH BROTHER.

By request, I wish with Divine approval and direction, to give in connection a few thoughts upon this subject, with the aged disciple and beloved brother, Eld. Wm. M. Mitchell. See 1 Cor. vi.

The incipency of our present legal jurisprudence began eight hundred years after the Apostle Paul, in fact, our whole legal system so far as he is concerned, is an afterthought. Nothing of the kind was in existence in his day. We are, therefore, gossypally constrained to generalize and not specialize his teachings upon this subject in 1 Cor. vi. I fully agree with the general idea of our dear people that it is more Christ-like not to sue or to be sued, if it can well be prevented. But I take the position that the church has no right, primarily, to place under dealing one brother for sueing another in business transactions. We are commanded by Christ "to render unto Cæsar the things that are Cæsar's." To buy things of earth belongs to Cæsar, and to sue and to be sued in the courts, belongs to him also. Suppose Bro. A. opens a dry goods store and sells to Bro. B. one hundred dollars worth, what right has A. to burden the church with the collection of the same? It is not a moral nor spiritual, but a business transaction. He never consulted the church when he sold the goods, but took the risk of collection himself; then if he has no right to burden the church with a business transaction, what right has B. to burden it for his delinquency in payment?

Neither do I have any idea that the Apostle had any reference to suits of this kind when he said: "Set the least in the church to judge." He was too gifted and great a man to undertake to defend the idea that our colored brethren who, before the war, knew nothing of our legal system, should be set to judge in preference in such matters over the heads of our able jurists who had made law their lifetime study; but I do believe he did mean that in all matters pertaining to the church, such as the difference of opinion of gospel law, rule and government, doctrines and practice, that it was wiser and safer to set the least in the church to judge, rather than the ablest unbelievers. We should never take a one-sided view in matters pertaining to the house-

hold of faith, and that is what I hope to avoid now, but if mistaken in Paul's position in this chapter I fully concur with Bro. Mitchell that the penalty he gave was a reprimand, which shows to me, if wrong it be for one brother to sue another in the things of Cæsar that it is a trespass and must be dealt with, if at all, according to the 18th chapter of Matthew.

The idea that some entertain that suits of this kind are public offenses, and must be dealt with by the church as such, is wrong in effect, disastrous in consequences, and ever tends to the dismemberment of the church. There are occasions when it is the binding duty of one brother to sue another, in that of guardians, trustees, and executors, and in claim cases, for oftentimes the rights of parties in claim cases can only be ascertained according to the "powers that be which are ordained of God," by suit, inflicting no injury upon any one whatever, and for a church to meddle in suits of this kind and many others, unasked by any one, or if grievance was made to her by a brother before the rule in Matthew was complied with, could only end in wrong and confusion. The church should never be made a collecting officer in Cæsar's kingdom, and Paul never so intended. Neither did he intend that she should become a power to prevent the rights of brethren in business transactions. Hers is a spiritual and a moral force, and where her laws are abused in these respects she has a perfect right to discipline her members, even if the State license the wrong. It is no more morally or spiritually wrong to collect than it is to sell, and it is no more wrong to sell than it is to buy.

Both buying and selling necessary articles is spiritually, morally and legally right, and so being, carry with them every right for a perfect settlement, with which the church has nothing to do. The foregoing is brotherly submitted.

WILDE C. CLEVELAND.

*Culloden, Ga.*

A kind investigation and clear understanding, in the light of the Spirit, on the above subject, will be healthy for the church.—M.

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While meteors keep above the firmament they yield a pleasing lustre, but when they decline and fall to the earth, they come to nothing.

AND HOW DIETH THE WISE MAN? AS A FOOL.  
ECCLE. II. 16.

*Bro. W. M. Mitchell and Readers of the Messenger—Beloved in the Lord:* As my heart for the past few days has been both overrun with grief and joy, with love to God and hatred for sin, with a desire to live and a desire to die and be raised with Christ our Lord, and feeling that I die almost daily in one sense yet I live, the above text is brought to my mind, with many others too numerous to mention, which so plainly shows me the nothingness of man and his wisdom, but 'tis God in us both to will and do. Oh 'ye wise men of earth *listen, listen* to the wisest of God's creation" way back in days that are numbered with the past. He says, "For in much wisdom is *much* grief, and he that increaseth knowledge increaseth sorrow."—Eccle. I. 18. Like the mist before the morning sun these D. D.'s and so-called *Revs.*, who teach that all is of money and second is wisdom of this world, cease to misrepresent the word of God. Beloved Solomon hated all his labor but the wise *now rejoice* over theirs and thank *God* that they are not as other men. I find in (1 Cor. ix. 18) Paul says: "What is my reward then? Verily that when I preach the gospel I may make the gospel of Christ without charge (why not *charge*, Paul?) that I abuse not my power in the Gospel." Take heed my *brethren* lest some of you overreach and handle that which is forbidden, as do all the worldly so-called *preachers*. I am truly glad that the good book teaches me that though a fool as to the wisdom of this world stands as highly exalted in the eyes of a pure and true God as does the wisest man. If otherwise, my beloved, my hope would cease, and the wise and moneyed people of earth would crowd the weak and foolish even out, so there would be no possible *chance* for us to reach *heaven*. So beautifully did I behold with both these natural eyes and ears, also spiritual, a few days ago here in this city, Sherman. It was my privilege to witness one of the grandest displays of *God's power* and love, even in the hour of death, "yea, in the twinkling of an eye," God came in the form of an angel from heaven, so favoring that of a sister by nature of mine, who died some eight years or more ago, and spake to then dying son, aged twenty-

two years. The son (my nephew) called two or three times to his mamma in clear tones, which were unreasonable for him to utter naturally, for he was too weak. Within a short space of time the form of the young man called for his youngest brother to come *quickly*, which he did. The sick *man*, the *dead*, you might term him, opened his eyes with their deathly seal, handed out his hand, (though naturally at this time unable to raise his hand,) which seemed to be extended with all ease, and in a sweet tone of voice he said: "Good-bye, my brother, good-bye; oh, how I love you." The brother fell as though he had been shot, on the bed, with streams of flowing tears, and his weary heart was so overcome until strong men and women trembled and looked as though some of them were nailed to their seats, or in whatever position they were in. Thus he extended his hand to all that came to him, bidding them good-bye. All the while I watched him closely, yet he never shed a tear, nor did he grow weak or excited, while God was with him and giving him words of utterance even in the hour of death. God gave his angel charge over this most manly *son* and bore him to heaven where parting will be no more. There was no worldly aid so far as saving him from hell, but *God*, who is so good, kind and condescending, came down in the last hour of his natural life and cleared away *all fear and dread* of death. I could plainly see and know this, for when he bid me "good-bye, uncle Jimmie, dear beloved," *never*, no *never* before did I ever have such a deadening sensation to this outer man, but flames of life, light and liberty revealed itself plainly and visibly to this inner man. God was in it, God was there, I could see it and feel it. Beloved, it was indeed crushing to my nature's heart; it was soothing and sweet to the spirit which God has given me. It made me think at the time of Paul when he was stricken down by the power of God. It was so plain and visible until even those present trembled and knew some great transaction had taken place.

While in sorrow we mourn and feel the great loss over the death of Bro. Respass, it cheers my poor heart knowing that he has left to our memory the sweet light and many words of comfort to the many weak, poor, yea, even to the strongest child of God, until we can come with one accord and say we too "would not live

always." And may God *bless* each one of his family with all such blessings as will render them also faithful to the *end*, as was dear Bro. Respass, who, no doubt, looks down upon us here below and feels grateful to *God* that he has passed through the many sorrows of this world which we are now passing. I would admonish every child of God to look to *God*, for he giveth abundantly to his children, and that all that die in the Lord are in a much more desirable place than we are here below.

Dear Bro. Mitchell, may God see fit to give you strength and make your last days your happiest.

Your brother in hope, J. S. WILLIFORD.  
*Sherman, Tex., March 10, 1895.*

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## EDITORIAL.

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All letters of business and remittances, should be addressed to J. R. Respass' Sons, Butler, Ga.; all communications for publication in THE GOSPEL MESSENGER, should be sent to Eld. W. M. Mitchell, Managing Editor, P. O. Box 134, Opelika, Ala.

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### ALL WITH ONE ACCORD IN ONE PLACE. ACTS II. 1.

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What a blessed sight it is, and what a blessed condition for the disciples of Jesus to assemble with one accord, and by one spirit be in one place for the worship of God. They then can "lift up the voice together, and together with the voice they sing" the praises of God. Under such circumstances the Saints of God from generation to generation have been made to feel that "a day in the courts of the Lord is better than a thousand" elsewhere, and that they had rather be door-keepers, or occupy the most servile and humble position in the house of God, than to dwell in the tents of wickedness.

In writing this article we do not intend any special or extensive comment on the words at the head of this writing. But we wish to call special attention of all our brethren and churches to the theme of those timely and well-written articles of our beloved brethren in the ministry, Elds. W. R. Avery and J. T. Satterwhite,

whose letters appear in the MESSENGER for March, 1895. These beloved young elders have touched a musical chord of the gospel that will send a thrill of heavenly melody to the hearts of those who have ears to hear what the Spirit saith to the churches.

During nearly all our ministerial life and labor among the churches as pastor, we have felt our deficiencies for filling such a calling, and this feeling of deficiency has increased with our increasing years. According to our views and impressions of mind with regard to the responsible work of those who are called of God to take the oversight of a church as pastor, there are but few, if any, in our day that come up to the full measure of the divine standard. True, indeed, we have many good preachers and faithful expounders of the word; but it must be remembered that all good gospel preachers are not both "pastors and teachers." In order to fill the place of a good pastor of a church, something more is necessary than mere pulpit exercises. In keeping back nothing that was profitable to the flock of God, Paul taught them not only publicly, but also privately, and from house to house; or, in other words, from family to family. This kind of gospel labor and gospel teaching is often far more effectual in keeping a church together in unity, love and fellowship than the ablest pulpit declamations could be. It affords opportunity for personal interviews that are very profitable, and often very comforting to both the preacher and the family that he thus visits. They become better acquainted and feel, generally, an increased interest in assembling together for public worship.

The apostle recognized the fact that a church "might have ten thousand instructors in Christ" and still not have many fathers. In order to be a good and successful pastor, one must not only feed the flock by his preaching, but he must have the gentleness and long-suffering of a father. "We were gentle among you," says Paul, "even as a nurse cherisheth her children." Some may think it a very low calling to be a nurse, but low as it may be, our churches at this time certainly do need kind and gentle nursing fathers, who will watch over, instruct and comfort them from house to house, even as a kind and loving nurse would cherish her children.

Since writing the above, we have received a short letter from a beloved and deeply tried and afflicted brother, and believing it will better illustrate and enforce the important point on which we have been writing than anything we could possibly say at this time, we herewith give the letter, as follows:

“DEAR BRO. MITCHELL: It is impossible for me to express my sad and lonely condition. O, what would I give if I could but have you to be with us! My dear companion was stricken down with paralysis, January 28th, 1895, and has not been able to speak but few words understandingly since. For twenty-one months I, also, have been a great sufferer, at intervals very severe, and besides this I have a sad and lonely heart. I am unable to do anything as I would wish. I have often heard you complain of your great and intense suffering, but I did not then know how to sympathize with you as I now do. Our friends and neighbors have given us all the kind attention that could be given, for which we feel thankful. It is my prayer and desire to be at our regular church meeting once more in life, if I could. Remember me and my poor, afflicted wife in your prayers. If you should be blessed with the privilege of being at our church meeting, please ask the brethren and sisters to remember us in prayer to God. O, what a comfort and consolation it would be to have some of the dear members of our church to come to see us. Not one has been to see us in all our affliction. My heart was filled with joy to see our dear Bro. Satterwhite when he came one time from Mt. Olive meeting. I was so delighted to hear him talk, and so I would like to see and hear any of our brethren. My dear Bro. Mitchell, if your health and time will admit it, do come to see me. I hope the Lord will bless you with time, health and strength to come. But I do feel so unworthy I am ashamed to ask such a thing of one like you. Excuse this weakness and unworthiness of an unworthy brother.

B. F. FINLEY.”

We have no thought that our beloved Bro. Finley designed the above letter for publication, but feeling as we do, that in withholding it from our brethren at home and abroad, we would be keeping back something that is profitable to the church of God, we send it abroad with an humble hope that the pure minds of pastors and churches may be stirred up to greater diligence in their long neglected duty to God and to each other.

Bro. Finley has not been a member but a few years. He lives some distance from the church where he is a member, but so long as he was able to attend the regular church meetings he was prompt to do so, though he generally had to come alone, over rough roads, in his

buggy. None of the members live near him, and no marvel that now, when deprived of attending his monthly church meetings, he should feel so sad and lonely. But this case of Bro. Finley is only one of many similar cases which seems to demand that gospel ministers, and especially faithful pastors of churches, should be wholly given to the work of their high and holy calling, in teaching the things pertaining to our Lord Jesus, not only publicly, but also from "house to house."

But before closing this article we deem it proper to say that, in case of loneliness and affliction, like that of Bro. Finley and family, the brethren and sisters generally should be reminded that there is a Christian duty and obligation upon them, and they can often minister more effectually and more frequently to the comfort of these lonely and afflicted cases than the preacher can do. And admitting that the pastor discharges his whole duty in such cases, it does not, by any means, exempt the deacons and other brethren and sisters from ministering to their afflicted brethren and sisters in Christ, according to the ability which God hath given them, whether in temporal or in spiritual things. Remember, brethren, that the word of the Lord saith, "As we, therefore, have opportunity, let us do good to all men; especially unto the household of faith."—Gal. vi. 10. In this way not only pastors and deacons and other brethren may be useful as servants to the church, but *sisters* also are recognized as helpers in Christ, and "laboring in the gospel." The apostle says, "I commend unto you Phebe," "a *servant* of the church." "She hath been a helper of *many*, and of myself also."—Rom. xvi. 1. Again, in Philippians iv. he says, "I entreat thee, true yoke-fellow, help those *women* which labored with me in the gospel." While we do not feel authorized to say or believe that all have the gift of preaching publicly, or from house to house, we do believe that all Christian brethren and Christian sisters, in a measure, should be servants of the church and labor in the gospel in ministering to the necessity of one another.

W. M. M.

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A singular act of a sanctified Christian is, to take those reproofs best which he needs most.

## STATEMENT.

I am informed that the brother to whom I referred in my short article, entitled "Personal," in the March number of the GOSPEL MESSENGER, meant, not that references to the Scriptures, but reference to *irrelevant* passages of Scripture, weakens, instead of strengthening, in argument. I do not, however, at all admit that I have ever made such references. I cannot, of course, enable all my readers to understand the Scriptures as I and the most of Primitive Baptists understand them.

S. H.

## A PLEASANT VISIT FROM ELD. POTTER.

Somewhat unexpectedly, our dear brother, Eld. Lemuel Potter, of Fort Branch, Ind., called to see us on Friday, March 1st. We enjoyed the visit very much indeed, and after a pleasant interview that afternoon and night, as we could not, because of our infirmities, go with him to the two days' meeting at Hephzibah, Saturday and Sunday, we furnished conveyance and gave needful instructions how he should find the way. But he had not gone far on his lonely journey of nine miles, till he fell in with a young brother of that church and thus, by the good hand of God, he was conducted safely along to the meeting, and returned again Sunday evening, to spend the night with us.

We regret that it was not our privilege to get to hear Bro. Potter preach during his stay here, but we are glad to hear that his preaching at Hephzibah was edifying, instructive and very comforting to the church and many of the congregation.

Eld. Potter is editor and proprietor of a semi-monthly paper bearing the title of *Christian Advocate*, published at Fort Branch, Ind. We shall long cherish the memory of his kind visit to us.—W. M. M.

☞ WE can furnish, at 10c. each, extra copies of the MESSENGER containing portraits of Elders Respass, Mitchell, Henderson, Hassell, Oliphant, and Bussey, and Sister Kate Swartout. New subscribers may begin with the issue containing the first portrait if they wish.

J. R. RESPASS, JR.

## ELD. J. H. FISHER'S BOOK.

Gratefully we acknowledge the receipt of a valuable little book of 127 pages, from Eld. J. H. Fisher, bearing the title of "Reasons for Leaving the Missionary Baptists." We cheerfully commend it to all lovers of truth who are desiring and searching for the right way of the Lord. It is written in a forcible, plain and compact manner, with a meekness and simplicity that should command respect even from an opponent. Price 25c. Address, J. H. Fisher, Collinsville, Texas.—W. M. M.

## EXTRACTS.

BLOOMING GROVE, TEX.—*Dear Bro. M.*: I want to speak a word of comfort to you; but when I would do good evil is present, and like the poet, "What I desire I can't attain;" for if I were as gifted in usefulness of this kind as others, I think I would oftener write to those of such like precious faith. I feel sometimes, beloved father, buoyed up in spirit because of the love I have for the servants of God. And why? "For we know we have passed from death unto life, because we love the brethren." Paul, in Galatians, speaks of being crucified unto the world and the world unto him, and I hope I have realized the same, for I think that I have been made to see that the things of the world are only vanity and vexation of spirit, and I am encouraged to press on toward the mark for the prize of the high calling of God as it is in Christ Jesus. But we look through a glass darkly. Only a foretaste of the joys of eternity! Yes, I can say in sincerity, beloved brother, it will not be long until we, I hope to say, will, by the imputed righteousness of Jesus, forever bask in the sunlight presence of Jesus Christ for ever and ever. Then might we, realizing that in Christ there is peace, endure hardness as good soldiers of Jesus Christ; for the sufferings of this present evil world is not worthy to be compared with the glory that shall be revealed in us. I feel that you, especially, have many assurances that when this mortal shall have put on immortality and this corruption shall have put on incorruption, that you will be swallowed up in victory. To this end my soul is engaged many times for all the dear editors of the MESSENGER. Yours in love,  
S. YATES.

TEXAS, February 17, 1895.—*Dear Bro. M.*: I do not wish to tax you with any more than you have now to undergo. O, how sad I am in hearing of the death of our dear Eld Respass. But I feel sure that he is with Jesus which is far better for him. I am

comforted with a little hope that when I am done with the world that I shall meet all such in heaven. O, the comforting words that you, dear Bro Mitchell, wrote to Bro. Respass and the dear aged Sister Hassell, which I have read again and again in the MESSENGER of February, 1895, with tears of love and praise in the hope that I, too, by the imputed righteousness of Jesus, feel some of the same conflicts, having learned of God my dependence in His name. Your letters to Bro. Respass and to sister Hassell, and the letter of Eld. Thrash to you were comforting, not only to those to whom they were written, but by their publication in the MESSENGER, many others have been fed and comforted by the same one spirit that gives comfort to all Saints. It has seemed to me that those extracts were the most precious of any that I had read, though I fondly love and cherish them all. I do hope that God's abundant grace and mercy, wisdom and knowledge will be with you. Accept this in love in the spirit, for it is what I feel and what I desire, although in looking over it I am tempted to lay it aside. Your brother,

STEPHEN YATES.

MCTYRE, GA., February, 1895.—*Dear Bro. Mitchell:* I am very sorry to hear of Bro. Respass' death, but I hope to meet him on that Celestial shore where parting will be no more. There has been an impression on my mind for some time to try to write a few lines for the MESSENGER to let its readers know how well pleased I am with it and how regularly I receive it. I have been taking the MESSENGER about nine years, and it never fails to come about the time looked for. Its pages are filled with good and comforting reading to me.

CAROLINE HOLDER.

611 LIME ST., WATERLOO, IOWA, March 7, 1895.—*To the Publishers of The Gospel Messenger:* DEAR BRETHREN—I have carefully read your precious work for the last year, and must say your writings have been instructive, especially Eld. Hassell's interpretation of the Scriptures. I hope those precious truths will be printed in book form for the benefit of Old School Baptists, and that we may heed the instruction given, that we may be enabled to walk as children of the light. Surely the Lord has raised up one in our midst to declare the whole counsel of God, and make him a fenced city, an iron pillar and brazen wall against the whole land. "And they shall fight against thee; but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee."—Jeremiah i. 18, 19. Elder Hassell, will you try and visit this part of Iowa, especially the associations and churches on your way, and come on to Waterloo, where you will be met and taken to our little church to preach the unsearchable riches of Christ. There never was a time when we needed the pure gospel preached more than this day. For the "time is come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers, having itching

ears, and they shall turn away their ears from the truth, and shall be turned unto fables." I will close this short scribble with love to all the faithful ministers in the distant South.

Your unworthy brother,

THOMAS BLAKE.

ROCKVALE, TENN.—*Eld. J. R. Respass, Dear Bro*: Enclosed you will find one dollar, for which extend to me credit for the MESSENGER for 1895. One dollar a year is but a small amount when we consider the cause, and the amount of good reading the editorial contains. How often my soul is made happy from reading its pages.

Twenty-six years since I found a precious home with the dear children of God. I so often ask myself the question, why it is I so love the church, those I believe to be the children Christ died for? and Christ says: "Behold I and the children the Father gave me." Sometimes I feel like this is one of the most positive evidences I have of being changed from death unto life is the love for Christ and his children. I so often feel I have nothing good to bring before my God. I feel so low down, so far from the King's table—a begging for a little crumb. If I am a child, it is a little one, trying to keep in that straight and narrow way, led by a little hope. Ah! sometimes this little hope seems well nigh gone; the devil sets up so many hindrances to keep me away from my God. When the dark billows are hovering around me, I try to cling to Jesus and his grace. Without this grace I would be as a barren tree in a desert land, withering away. Then, stimulated by holy zeal, I cry, Lord, save me, or I perish. What a cheering visitation is the word of the Lord when it comes in the darkest hours of my life; when my soul is sorely tried, nearly out of sight of that blessed glory it so often pants for. If I am a child at all, it has been grace that brought me to the ford. O, how often I find myself praising the Lord for his wonderful goodness. I love to speak his holy name when he gives me hope to believe I am remembered with the blood-bought souls, for he says they shall be saved. His wills and shalls will never fail; they are fixed and sealed. The Lord knoweth them that trust in him. Bye and bye we will come in sight of the city of our God, beholding the King in his beauty, the radiant light beaming from the Lord of glory.

JANE GEORGE.

MARCOOT, ALA.—*Dear Bro. Mitchell*: I have desired for some time to write you and Sister Mitchell, but am such a poor writer that I have put it off from time to time, thinking it would wear off. But ever since you were at our meeting, last November, it has been more impressed on my mind to write you than ever before. When you were here, I had but little chance to talk with you, but I feel desirous to sit and hear your voice tell of Jesus' matchless love to helpless sinners, and of the completeness of the great work he came to do. Dear brother, do you ever get hungry,

as it were, to sit at the feet of another and listen to words of comfort as they fall from their lips? If so, you know how I feel this morning, and I sometimes think I know some of your feelings when your appointments come around, and you are not able to go to them. I think it is like one who has been in the kind habit of waiting on the sick, and then from his or her own infirmities becomes unable longer to go to the relief or comfort of the needy.

I want to be submissive to my Heavenly Father's will, and be thankful that it is as well with me as it is; but at times I find my old rebellious nature rise up in rebellion against God, thinking it hard that I have always been so poor and so afflicted, even from childhood. Then again I am made to cry, O God, forgive me and lead me in the path Thou wouldst have me to go. I am so prone to sin that I fear and tremble, feeling that if I am a child of God at all, surely I am the least of all. I know if I am saved it will be a sinner saved by grace. I often wonder if it is possible that God has ever looked in pity on such a vile sinner as I am. Then again I am made to say and feel that "I know that my Redeemer liveth." I hope, dear brother, that your Redeemer is mine, and I humbly pray that he may strengthen you and give you and your dear aged companion grace to bear all that He sees fit to put upon you. When it goes well with you, remember me. Excuse bad writing and spelling, for I am quite nervous, and can do no better. I know you will excuse.

NANCY M. HEATH.

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## OBITUARIES.

### R. E. L. SPENCER.

The subject of this memory was born November 24, 1869, and obtained a hope in Christ in the autumn of 1884, and united with the Primitive Baptist church at Arbor, Moore county, Tennessee, January, 1, 1885; died at the home of his father, in Franklin county, January 16, 1895, after suffering for some months of indigestion and other complications; aged twenty-five years, one month and twelve days; was laid to rest, amid the weeping of relatives and friends, in the burying ground at Marble Plains, in the vicinity of which he lived. His short life was spent in humbly trying to discharge the several duties relative to this life—to God, parents, brothers and sisters, and his fellow man in general. So those who knew him best loved him best. But while this precious son, brother and neighbor is gone from us, and we mourn his absence, we are not mourning as those who have no hope, for he left abundant evidence that he has fallen asleep in Jesus. So we may employ the language of Job, and say, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." And, while his remains lie in the silent tomb to await the resurrection, when that time comes for this "mortal to put on immortality," he shall awake in His likeness and shall be satisfied, for he will see Him as He is. Then we would say to parents, brothers and sisters, cheer up, for the evidence that gave him such a sweet hope can also lead you to hope to meet him where parting is no more.

*Lots, Moon Co., Tenn.*

W. A. CASHION.



MRS. ELIZA A. HESS

Wife of Eld. Daniel Hess, was born in Ohio, February 1st, 1834; married April 20th, 1857; baptized in June, 1862, and died March 15th, 1895, at Columbus, Ga. See obituary.

## SISTER ELIZA A. HESS.

At a meeting of the Primitive Baptist church at Columbus, Ga., the Fourth Sunday in March, 1895, after preaching, the church was called into conference by the pastor, and the death of sister ELIZA A. HESS, wife of Eld. Daniel Hess, was announced, and a committee, consisting of Eld. H. Bussey and Geo. W. Hamer, was appointed to prepare a suitable obituary for publication in THE GOSPEL MESSENGER, and to be spread on the minutes of the church records.

Sister Hess was one of the first members of this church in the constitution, and the first one to die. She and her husband came to Columbus in the year 1891, and immediately identified themselves with the Baptists in this section, and in a short time a preaching place was opened in Columbus which led to the constitution of our church. They spent some of the winters here and the summers in the West near their old homes, at Cincinnati and Columbus, Ohio. On their last visit here Sister Hess was stricken with paralysis, affecting her brain and speech, which, after a lingering and distressing illness of fifty-seven days, terminated in her death on the 15th day of March, 1895, in the sixty-first year of her age.

During her last sickness, although unable to speak but few words, and oftentimes very restless, still the name of Jesus seemed to arrest the power of her malady, and she would become quiet and attentive to the reading of the Scriptures, the singing of spiritual songs, and prayers; showing that while outwardly she was perishing, inwardly she was being renewed and ripened, day by day, for companionship with Jesus. After death her body was embalmed, and according to her request while in life, she was taken back to Columbus, Ohio, where on Tuesday, the 19th day of March, 1895, her body was laid in the grave by the side of her mother, to await the final resurrection of the bodies of the dead.

To our dear Bro. Hess and her relations we, her sorrowing brethren and sisters in the Lord, extend our heartfelt sympathy and bear testimony to the faithfulness of our dear sister and the many tokens of her love of God and his cause and people, and pray that we may all be reconciled to God's holy will and rejoice together in the hope that we shall meet again beyond this vale of tears, where there shall be no more parting, no more tears, no more death, neither sorrow

H. BUSSEY,  
GEO. W. HAMER, } Committee.

Since receiving the above we have received an account of the funeral services at Columbus, Ohio, from which we extract the following:

"The funeral and burial were private, only the family and intimate friends being present. The funeral services were conducted in the parlors of the residence of Misses Margaret and Julia Shattuck, her sisters, at 37 East Seventh avenue, Columbus, Ohio. The Uterpean quartette rendered the music, singing 'Nearer my God to Thee,' and 'Asleep in Jesus.' The funeral oration was pronounced by the writer of this sketch from the words, 'If in this life only we have hope in Christ we are of all men most miserable.'—1 Cor. xv., 19.

"Flowers, highly emblematic of her pious, prosperous and happy life, were used in profusion. The body was covered with white roses. A bank of white roses and lilies of the valley was placed at the head of the casket, a pile of white lilies and a wreath of white carnations and pale pink roses adorned the foot.

"Eld. Hess, in his bereavement, has the sympathy of thousands of faithful hearts throughout this nation, and the sustaining grace of his Father in Heaven.

H. M. CURRY."

ROBERT W. HUNT.

My little nephew, ROBERT W., infant son of Robert J. and Ella M. Hunt, was born April 17, 1894, and died October 7, 1894. Little Robert was a bright little babe, and was idolized by the entire connection. We

all thought so much of the little babe and nicknamed it "Little Sweet." This was a sore grief to its fond parents. May they trust one who has said: "Suffer little children to come unto me, for of such is the kingdom of heaven," and say "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." SARAH HUNT.

## ELD. JOHN CROY

Was born in Belmont county, Ohio, September 11, 1828; moved with his parents to Morgan county, Ohio, in 1830; was happily married to Miss Sarah Jane Hart —; received a hope of eternal life in Christ Jesus in 1866, and, with his wife, united with Mt. Olive Primitive Baptist church, Morgan county, Ohio, in 1868; was baptized by Eld. Lewis Kagy, and ordained to full work of the gospel ministry in 1871. After serving different churches in different counties in Ohio until 1886, he then moved to Fountain Head, Summer county, Tenn., where he and wife united with East Station Camp church and remained a faithful member until his death, which occurred near Portland, January 24, 1895. The writer made his acquaintance soon after his arrival in Tennessee, and can truly say that a more conscientious Christian I never met. He was no two faced sort of a man about anything. He first joined the Methodist denomination, but their preaching and practice were so contrary to his experience and understanding of the Scriptures that he soon went to his true home—the Primitive Baptists. He enjoyed usual health up to the day before his death. On the morning of the 24th of January he took that terrible disease, neuralgia of the heart, (Angina Pectoris), calling a doctor and friends he got easier during the day. At 11 o'clock at night, in attempting to walk from the bed to a chair, he fell dead. During the day he seemed altogether conscious of approaching dissolution; talked freely of death; said, "I am not afraid to die; I want to die preaching the gospel of Christ." Those present say he preached all day. He was buried in his churchyard on the 27th in the presence of a large concourse of sorrowing relatives and friends. The writer delivered a funeral discourse from 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." Peace to his memory! May the Lord of all grace be a husband to the widow, and may He prepare all the family and relatives to meet him who has gone before, on the banks of eternal deliverance. J. W. REDDICK.

*Reddick, Tenn., February, 1895.*

Primitive *Monitor* please copy.

## TRIBUTE TO THE MEMORY OF JOHN WALTON.

RESOLVED, That Hopewell church express her sorrows which she has sustained by the death of BRO. JOHN WALTON; but while we mourn our loss we recognize the hand of an All-wise God, and bow in humble submission to the dispensation of his providence and say that our loss is only his eternal gain. He was an exemplary good man, and above all he was a Christian and was willing to die. He was a good man, a good husband, a good member of the church, and a good father, and we would say: Be comforted, he is at rest. To the bereaved mother and children may God give the favor, and may kind and gentle words keep you in right paths and the blessed spirit lead you all to Jesus. He is not dead but sleeps with Jesus.

Adopted in Conference, Saturday, before the fourth Lord's day in February, 1895. S. E. PENNINGTON, *Moderator.*

W. W. U. BANKS, *Church Clerk.*

## SUE A. ATKINS.

FROM BAPTIST TRUMPET, (Texas.)

SISTER SUE A. ATKINS, wife of Eld. A. V. Atkins, was born in Macon county, Ala., July 31, 1846. Married in the same county, November 25, 1869. Joined the church at Bethlehem, Ala., in 1870. Died at home, Belton, Tex., January 24, 1895. The writer first met Sister Atkins in 1893, and had only met her a few times in all, and of course she was much better known by others than by myself. But I must say from what I knew of her, and what others say of her, that she was not only a model lady, a devoted wife and mother, but a model Baptist too. When Sister Atkins was in trouble on account of her sins, she, like all others, felt sad, and looked so, and for a long time Bro. Atkins had been watching her condition with much anxiety and sympathy. He came in one evening from his work and found her lying on her bed, and asked what was the matter. She turned her bright face toward him and said, "Nothing is the matter with me, only that I am the happiest woman in the world." It was on that evening that Christ had appeared to her the chiefest among ten thousand and altogether lovely, and informed her of the fact that she was an heir of God, and a joint heir with himself, and she, like the Apostle Paul after her delivery conferred, not with flesh and blood, but sought the first opportunity, and went home to the house of her friends and told them what great things the Lord had done for her, and thereupon became a member of Christ's visible church, Bethlehem, Ala. And while Sister Atkins had been in very low health for a long time, and had become greatly emaciated, yet she would venture to be carried to her meetings, sometimes a long distance, even on her bed.

On the morning of January 22nd the surrounding circumstances were such as carried me to see Sister Atkins. She knew nothing of the circumstance, neither did Bro. Atkins, and when I went to her bed she expressed much delight that I had come, saying that she had been thinking about me all the morning, and Bro. Atkins had been exercised in the same way, as he then informed us. She remarked, "I want you to pray that I may be released from my suffering; let us all pray." We endeavored as best we could to pray God for his goodness to be continued. I called later on in the evening. She asked us to offer prayer again, and she joined in prayer, asking God for his reconciling spirit, saying that she wanted to be reconciled to the good Lord's will; and after we had closed our prayer she continued. Some of her words were, "Come Lord Jesus, come quickly." In giving expression to the strength of her hope, she, during her last hours, repeated these words:

"The Lord has promised good to me,  
His word my hope secures,  
He will my shield and portion be,  
As long as life endures."

Saying, "Home, sweet home, blessed home." She had been anxious about knowing how her daughter felt about her future welfare, and asked her if she had a hope. The daughter said that she sometimes thought she had. She then told her daughter that she would not ask her any further questions, but that she wanted her to become a member of the church, and do her duties in the church all of her life. She also spoke to her little son, telling him how to conduct his life, and expressed a great desire for him to be, by God's grace, carried to heaven. Sister Atkins left three children, two sons and one daughter. The elder son being away from home was dispatched for, but failing to come she despaired of seeing him any more. The daughter has fully proven herself to be one of God's greatest earthly blessings to her mother; seemingly never wearied when there was anything she could do for her mother. Sister Atkins was always anxious for Bro. Atkins to fill his appointments and to be prompt in all of his Christian duties. Bro. Atkins and children

are left lonely and much bereaved, but are feeling sure that their great loss is her great gain.

Bro. Atkins has lost a devoted wife, the children have lost an angel mother, and the church has lost an efficient member. But God be praised, she died in triumph of a living faith. She requested the unworthy writer to say of her whatever might be said at her home, which was obeyed as best we knew how. She was laid away in her quiet sleep in the cemetery of Belton, Bell county, Tex., on the 26th of January, there to await the manifest call of God in the great resurrection morn. May God in his mercies lead Bro. Atkins and his bereaved children in the way of holiness is our prayer.

THE GOSPEL MESSENGER, Butler, Ga., *Zions Landmarks* and *Herald of Truth*, Stanleyton, Va., please copy. WM. GUESS.  
*Rogers, Tex.*

#### TOMMIE M'ARTHUR,

Son of Joel and Georgia McArthur, aged eighteen months, departed this life February 6, 1895, from the effects of a burn. He suffered for sixteen hours when it then pleased God to take him from us.  
*Gordon, Ga.* HIS MAMMA.

#### WILLIAM LAZENBY.

In compliance with the request of some of the surviving friends I make the attempt to chronicle the sad death of our relative, WILLIAM LAZENBY, who was born in Newton county, Ga., January 13, 1827, and died February 16, 1895, aged sixty-eight years, one month and three days. He was highly esteemed by all who knew him and was well-known in this community, having lived on the same farm all his life. He was a good neighbor, a noble man, a valuable citizen, yes, an honest man—the “noblest work of God.” He was in poor health for about two years previous to his death, but about two months before his death his afflictions grew worse, but he bore his afflictions with great Christian fortitude and expressed bright evidences of his acceptance beyond the grave. He joined the Missionary Baptist in his youth, but some fifteen or twenty years ago, not feeling at home with them, he withdrew from them and was a frequent visitor at Shoal Creek church, Newton county, Ga., and was delighted to have the privilege of hearing the old Baptists preach salvation by grace. His beloved wife and faithful children were very much devoted to him, and they administered to his every want. I was with him often in his last sickness, and never saw such patience or a more attentive family. God has called him hence, and he doeth all things well, and may he sanctify this dispensation of his providence to the good of the community and the surviving relatives is my desire.

*Bob Lee, Ga.*

JOHN D. CURTIS.

#### LINES IN MEMORY OF WILLIAM LAZENBY.

Dearest father thou has left us,  
Thy loss we feel and deeply mourn,  
To think thou art gone forever,  
Never more to return.

Afflictions hand was laid upon you,  
Sickness did waste thy precious frame,  
Yet thy faith and hope grew stronger,  
And thy love for Jesus name.

Why, dear father, must you leave us?  
Why, oh why, must you now die?  
Surely we do need thy counsel,  
Yet the echo answers, why?

Gone forever that sweet counsel,  
That precious voice forever hushed,  
That form we loved lies in the grave,  
There to moulder in the dust.

Give us grace that will sustain us,  
In submission to thy will,  
Though it takes our precious father  
And our hearts with sorrow fill.

Grant, O Lord, thou gracious Saviour,  
Grant that when life's trials are o'er,  
We may join with him to praise Thee  
On the bright, eternal shore.

Vol. 17.

No. 6.

# THE GOSPEL MESSENGER

—AND—

## PRIMITIVE PATHWAY,

### BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

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JUNE, 1895,

All Letters of Remittances and Business, should be addressed to J. R. RESPESS' SONS, Butler, Ga.

All Letters for Publication should be sent to Eld. W. M. MITCHELL, Managing Editor, P. O. Box 134, Opelika, Ala.

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.

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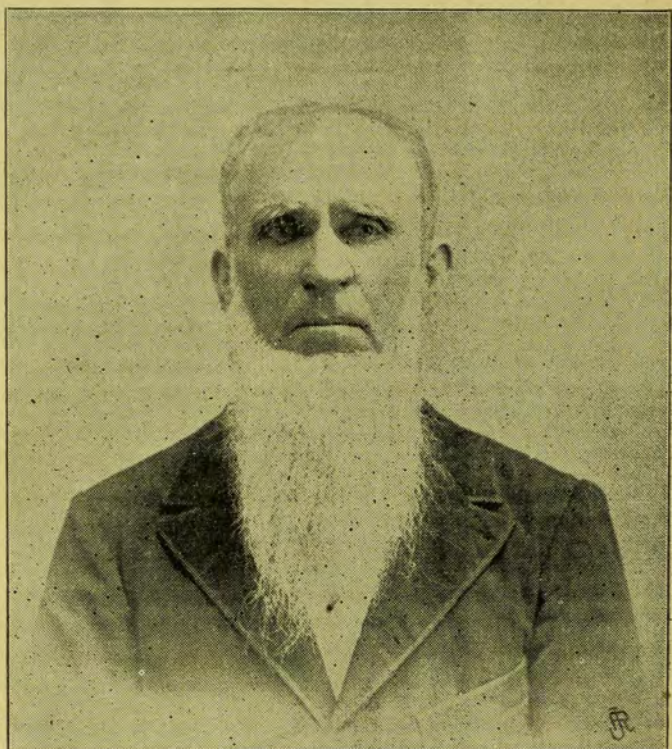
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Is of that class of Ministers who are born of spiritual conviction and whose every day life leaves it faithful impress upon all who behold it. He is gifted, pious, and humble-kind and forbearing; A blessing to the church and an example to his fellowman.

# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 6. BUTLER, GA., JUNE, 1895. Vol. 17.

## EXHORTATION.

In sending this Epistle abroad we feel to hope we are not actuated by a spirit or principal other than for the spiritual good of God's dear people whom he has purchased by the shedding of the blood of his only begotten Son Jesus Christ. In the 3rd Chapter of Paul's second Epistle to Timothy, after enumerating a chain of evils which he says shall come in the latter days, Says, "But continue thou in the things thou hast learned and hast been assured of knowing of whom thou has learned them." Will any conclude the exhortation here to Timothy was to him and him alone, and was expressly for his special and individual benefit? If so, we are at a loss to interpret the following. "All scriptures is given by inspiration of God and is profitable for doctrine, for reproof, for corrections, for instruction in righteousness that the man of God may be perfect thoroughly furnished unto all good works" (2nd Timothy 3rd 16 & 17.) Again, "For whatsoever things were written aforetime, were written for our learning that we through patience and comfort of the scriptures might have hope." (Roman 15th 4th) We conclude then whatsoever things written to the people of God in the apostle's day are applicable to his people in this day and time. It seems to us, from the reading of the scriptures, there has never been a time since the apostle's day down to the present, when the people of God needed to be put in remembrance of the above Exhortation more than now.

If the scriptures teach anything, and they unmisstaka-

bly do, and the signs of the times denote anything, surely perilous times are now upon us. We feel safe in asserting that perilous days in a sense, have even attended the church of God since its setting up in this time world, but it seems those perilous days in a general sense are more now than ever before. Notion against notion. People against people. Father and son arrayed against each other. Houses and families divided. Yea Brethren of the royal family of God are divided. What a lamentable state of affairs for God's people. Before going farther beloved in the Lord consider the exhortation to Timothy. Let us now briefly, if we can be enabled by the spirit of God, notice some of the things Timothy had learned we mean as a child of grace.

About the first he learned was, he was a sinner without God and without hope in the world, that he was vile, black, corrupt and that his heart was desperately wicked and deceitful above all things, that he was totally depraved and was not capacitated by reason of an impossibility to please God in the flesh. He learned he was by reason of sin in a horrible pit and was wholly unable to extricate himself from this awful condition. He was made to know that God and God alone was able to take him out of this awful dilemma of sin. Though the apostle informs us Timothy had known the scriptures from childhood yet we feel satisfied he learned the letter of the scriptures, worldly wisdom, theological institutions and reformation of morality together with all the combined means of this world were insufficient to meet the demands in his case. He had been brought to a knowledge of the truth and he knew it too, because he had been taught by a perfect teacher, one who never taught an error. Now while he had been taught and learned thus far, yet there was much more for him to learn. In the process of time God in the fullness of his purpose spoke peace to him. When he was transplanted from nature's darkness into the light and kingdom of God's dear Son, he was, so to speak, in a new world.

He was now under a different government, and not any longer under the government of sin or the law of sin and

death but under the law of grace and truth. He having been put under a new law and that law having been indelibly written in his mind now desires with the ability God gives to render acceptable service to that law.

His desire now was to do the will of the Lord by obeying the commands of his Lord and master, yea by conforming to the ordinances as left our record for the observances of God's people and performing all the duties required at his hand. In doing this he learns he is adding joy to joys inexpressible and full of glory. He now learns that to be carnally minded is death, that is death in a spiritual sense, death to his spiritual enjoyments, priviledges and duties, but to be spiritually minded is life and peace, yea to be spiritual minded is to realize some manifestation of the life of Christ in him and experience that ease of conscience and peace of mind by performing duties enjoining upon him by the spirit of God. We have mentioned some of the things Timothy had learned and he knew of a surety from whom he learned them because he had been taught by the revelation of God's spirit. Hence Paul exhorts him to continue in them.

Have not God's people the world over down to the present time learned exactly the same thing Timothy did and have become as firmly established in the same truths? Certainly so, why? Because "all thy children shall be taught of the Lord and great shall be the peace of thy children." When Paul told Timothy to continue in the things he had learned he evidently had reference to spiritual things and never one time told him to discontinue in them or to so act or walk in any way that would bring a state of confusion and disorder among his brethren. The object of the exhortation was that Timothy should strive for things that make for peace in order that the joy, union, love and fellowship might more abound in the Zion of our God. Paul had the interest of God's dear people at heart and knowing that he must soon depart this life felt constrained from a spirit of love to exhort Timothy as he did. Now dear people of God you especially who have put Christ on by profession and

who have said publicly to the world that Christ has pardoned your sins, we ask you if you are continuing in the things you have learned? If so, why so much confusion, so much darkness, so much barrenness in spiritual things? Associations divided among themselves, some of them arrayed against each other. Church members, yea members of that Royal family of God are divided and sometimes are ready to devour each other. There is evidently a cause for the existence of such a state of things. All confusion and disorder in the church, yea all the barrenness spiritually are the fruits of disobedience.

The scriptures abound with teaching and God's people have learned experimentally too that they are to esteem others as better than themselves; that they are to strive for things which make for peace, to abstain from worshiping idols and to worship God with their whole heart and soul. Hence when we see a brother become heady, high minded, full of covetousness, lovers of self more than lovers of God, we are constrained to say such a one is not continuing in the things he has learned. When one fails or refuses to hearken to the commands of Christ but set up a golden calf, as national Israel did of old, and that too against the kindly admonition of his brethren such a one also is not continuing in the things he has learned. Again when church members, by reason of some light and trivial excuse forsake the assembling of themselves together for the purpose of worshiping the true and living God from whom all blessing emanate, but can find an excuse to go four or five times father to a meeting altogether of a wordly nature it is plain proof they are not continuing in the things they had learned. From the foregoing together with a great deal more of the chain of evil that might be spoken of in strict connection with what has already been said upon the subject, what else may the church expect but darkness and coldness with her head bowed with groaning that cannot be uttered. Where is the light, but under the bushel when such things exist?

Where is a manifestation of the love of God shed abroad in their hearts, is not the evidence against them and the testimony in their favor wanting? Remember dear people of God, ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light, which in time past were not a people of God; which had not obtained mercy; but now have obtained mercy. 1 Peter ix & 10. Ye are spoken of as a city set upon a hill which can not be hid. Ye were sometimes darkness, but now are ye light in the Lord, walk as children of light. Eph. v, 8.

Yea walk before and act toward your fellow man that you may prove your faith and calling in Jesus Christ your elder brother. By continuing in the things you have learned which is walking in obedience, in ways of righteousness you will be permitted to eat of the good of the land, spirituality that ease of conscience and peace of mind which are the fruits of the spirit of righteousness in Christ Jesus our Lord. By discontinuing in them, you will be sure to realize in some form the chastening rod, for God will be as faithful in executing judgment and punishment for disobedience as he to bless in obedience. May the God of all grace by his unerring spirit incline his dear people such as are setting Golden calves to return from the beggarly elements of this world and worship the true and living God in whom there is no variableness nor shadow of turning, is the prayer of one earnestly desiring the welfare of Zion.

*Cornucopia Ga.*

J. A. ADAMS

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“HE THAT IS DOWN.”

He that is down need fear no fall;  
 He that is low, no pride;  
 He that is humble ever shall  
 Have God to be his guide.

—[Bunyan.

## MANIFESTATION OF GOD'S GLORY.

Creatures can know nothing of their Sovereign Creator except that which He is pleased to reveal to them of His glorious character; for which He is the essence of light, and in Him is no darkness at all, yet He hides Himself in clouds and darkness—veils Himself in mysteries—so that creatures can not comprehend His inscrutable ways and judgements. (Sec 1 John I, 5. Isa. XLV, 15. Rom. XI, 33.) Yet, the manifestations and revelations of God to man are commensurate with the capacity possessed by the creature, and hence, to man, they are full, and in their measure they are universal. There is, therefore, no excuse for denying the existence of the eternal Godhead; "Because that which may be known of God is manifest in them. For the invisible things of Him from creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so they are without excuse." (Rom. I, 19—21.) See also Psalms XIX, 1—3.

These manifestations of Gods power and glory are open to human sight, and address themselves to human reason in all ages and in every clime; this book of inspiration is open continuously to mankind everywhere, and cuts off every excuse for idolatry, infidelity and atheism. These manifestations of the glory and power of God forestall the necessity of any of the modern missionary systems which have been inaugurated and put in operation for the purpose of teaching men that there is an invisible Creator.

But it should be remembered, however, that the knowledge and understanding which may be derived from the existance of created things, which are apparent to the natural senses, are not adequate to reveal anything above natural sphere. The capacity of man is limited to the knowledge and enjoyment of the things of the world in which he lives, and hence he must receive from his Creator another and higher capacity to

enable him to conceive and enjoy those great things of the Spirit of God, which are higher than nature, and adapted only to a spiritual being. (Sec 1 Cor. ii, 9, to close of chapter.)

The exceeding great and good things of the Spirit of God are revealed to His children, not by works of God in creation, which all men may see with the natural eye, but by His Spirit. "For eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him. But God hath rewarded them unto us by His Spirit." (1 Cor. ii, 9-10.) This spiritual manifestation of the glory of God is too great and overwhelming for frail nature; for even the glory manifested on Mount Sinai when Moses was receiving the law was a terror to him, and to the people who saw the clouds, the fire and smoke, and heard the awful voice of God in the giving of the law, which was the ministration of condemnation and death; yet it was glorious, so much so that the face of Moses was so affected by it that when he came down to the people they could not bear to look upon it; and so he put a vail over his face to temper and obscure the glorious brightness of his countenance. (Sec 2 Cor. iii, 7 to end of chapter.)

Now this glory which appeared in the giving of the law is superceded by another and more glorious manifestation of God's grace in redemption from the curse of the law and salvation from sin. This is called the ministration of righteousness (verse 9) and follows in order after the ministration of death, or condemnation. The manifestation of the second glory is the end of the first, which glory is done away in Christ, and hath no glory by reason of the glory that excelleth. (verse 10.) Now it is evident that both these ministrations must be applied in their order before we can enjoy a well grounded hope in Jesus Christ. The first ministration by the quickening Spirit is convicting in its effect; under this first manifestation the sinner fears and quakes; divine light reveals the awful state he is in, and under

this dreadful manifestation he falls beneath the weight of sin and condemnation; he prays, he begs for mercy, he is broken, he is fallen, but to rise again (Luke II 34.) through the exceeding ministration of righteousness, by that which Christ is revealed, the end of the law, having fulfilled it to a jot and tittle for His people. Here the righteousness of Christ is given and applied by faith, and the sense of sin and guilt is swept away. (Sec Rom. x 4-6.) The spirit of God leads the sinner just to Sinai, to realize the terms of the law of God, and then to Calvary, to behold by faith the blessing Sacrifice, and this Divine light reveals the glory of God in the full redemption of the soul fro sin, and reflects all the glory and honor of his salvation in the face of Jesus Christ. (Psa. VIII 1-2.)

In hope of the rest that remains to the people of God in the world to come. J. E. W. HENDERSON,

*Luverne, Ala., April 1895.*

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#### A REQUEST.

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DEAR READER:-

Ye who have sweet communion with God in spirit of devotion, and access by faith into His sovereign grace in prayer, please read with care the following request of one who has been bound for thirty years under a grievous burden of bodily infirmity. She wishes me to write you through the GOSPEL MESSENGER, not a complaint, nor to ask alms, but to ask a faithful remembrance of her case in prayer to the great Physician of soul and body. Although suffering from what the doctors call rheumatism which has left her bound by contraction of the chords and muscles and partially destroying the ligaments of the joints yet she has never been without hope that she would be able to walk again. This blessing to walk she craves above every other creature benefit and conscious that her case is beyond the reach of medical skill ( in which she has ever had but little confidence ) she is looking to and trusting in the Supreme Power and mercy of God for this and all other blessings.

In addition to this request of my dear wife I wish to say that she has been wonderfully blessed with fortitude and with great patience to wait and hope and tust from year to year for the Lord's time to loose her from her afflictions. She presents a

striking example of the supporting grace of God and to him she is free and unreserved in praise for His manifest presence with her in the most trying ordeal through which she has just passed.

And I feel to say to her credit and to the praise of God for such blessings to me that she has never thrown the least impediment in the way of my ministerial duties but she has encouraged me to go on and discharge my duties to God and his people. With her I join my request that the dear Children of God remember us at the throne of grace; for we are now advanced in age and feel more than ever before the need of grace to support us under the burdens of mortal life.

We desire the Lords' blessing upon you Bro. Mitchell and your dear companion in your declining age and afflictions.

Luverne Ala.

J. E. W. Henderson.

We have several good articles for which there is not space in this issue of the MESSENGER. Some have been on hand for several months but all will appear in MESSENGER soon as room can be found for them. Again it is suggested that Obituary notices should generally be short. Ed

FRANKFORD IND. Dec. '75. My Dear Brother Vancleave, Burdened with a poor frail body and inward unworthiness I crave your sympathy and love to be continued as in the past. What sweet solace there is in a brother's fellowship and love. Perhaps none so tempest-tossed and tired on every hand as poor me. I know that all God's children have their own peculiar burdens and it is this experience that gives us union of heart and care for each other. I feel thankful for the comfort felt by me at your meeting. The kind reception the brethren gave me and especially your own dear family calls for my gratitude and love. O that the Lord would humble me at his feet for manifesting such goodness to a poor worm of the dust.

I have written brother Johnson that if the Lord will I will be with you at the feast or meeting on the 3rd of next month and if I come my prayer is that the great Master will lend his presence. Remember me to your dear wife and daughters and to all the friends.

As ever yours in deep tribulation.

Lott Southard

The following by the Church at Butler, Taylor County, Ga.

IN LOVING REMEMBRANCE OF ELD J. R. RESPESS.

The Church of Christ at Butler, in conference, feeling it to be our duty in our bereaved and heart stricken condition, to acknowledge the hand and providence of an allwise God in removing from us, by the summons of death, our dearly beloved brother and pastor Eld J. R. Respass do desire unanimously to submit the following as but a weak tribute of our love and high regard for him.

1. In him we feel that we have lost a member who lived as near blameless as one can possibly live in this life.

2. That we have lost in him all that a church could possibly lose in a Pastor, gifted minister, counselor and adviser. We feel that he lived and walked as near Jesus as one could do in the flesh.

3. We feel indeed, that he was far more true and devoted to us than we were to him.

4. We feel to sincerely regret that we did not manifest more love for him than we did while he was spared with us.

5. We feel that there is a vacancy left with us that can never be filled.

6. We desire an interest in the prayers of the brethren, that we may be enabled through grace to bow in humble submission to the will of God.

7. That we feel that the GOSPEL MESSENGER and the Baptist Church every where deeply feel the loss of Eld Respass as well as the community in which he lived and died.

8. We desire to tender our true sympathy to the widow and orphans for in him they truly lost a husband and father and indeed a great man has fallen in Isreal.

9. We offer the bereaved family and GOSPEL MESSENGER a copy of this tribute of love and respect and also agree to enter the same on our Church book with our minutes.

By order of Church in conference. March 16, 1895.

J. G. Murray Moderator.

J. B. Fowler Clerk.

## SERVANT OF ALL.

Surely the Apostle Paul was made to love the people of God above every earthly object.

Who could doubt his change or a new birth of an incorruptable seed since he proves so many things against human nature by his self denial counting all things as lost that he might gain Christ.

He says, "Though I be free from all men Yet have I made myself servant unto all that I might gain the more." ( 1 Cor 9-19. )

When the Apostles reasoned among them selves who should be the greatest—Our Savior taught them that who would be the greatest let him be "servant of all." Paul seems to be in some sense the chief Apostle, a wise master builder—thus possessing the greatest gift—having abundant revelation made to him—able to teach any of the Apostles—and being thus highly gifted of the Lord he was able to be "servant of all." The Lord gave him something to serve them with so he had nothing to glory of—nothing to regret. Matthew records it "Whosoever will be the greatest among you let him be your minister." To be servant of all therefore is to be "minister" to all. He says he was free from all men, not having received his ministry of man nor taught it by man.

He tells in another place that though ye have ten thousand instructors yet have ye many fathers. Then in (1 Thes. 2 chapter) He shows us how He was willing to serve, and also at the same shows that Fatherly care for the saints that few are gifted to feel. In the above Chapter let us notice the 8th verse So being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own lives because ye were dear unto us. He further states in verse 11 "Ye know how we exhorted and comforted and charged every one of you as a father doeth his children." What demonstrations of divine love in a human heart is in the above language God had put this in His heart like He has many of His ministers in this day, and though they rejoice in the Lord greatly when the church is careful of them, yet their object is like that of their Lord. They are not to be ministered unto but to minister and give their life for many.

J. T. SATTERWHITE.

Reidsville, N. C. U. S. A. Feb. 13 1895.

Mr. J. R. Respass,  
Butler, Ga.

Dear Sir: Enclosed please find \$ 1.00 in payment for my subscription to the GOSPEL MESSENGER to Oct. 95. I appreciate this paper very much indeed and I assure you of my hearty good wishes. The paper is a source of great comfort and satisfaction to me.

Very truly yours

A. H. Motley.

## Editorial.

All letters of business and remittances, should be addressed to J. R. Respass' Sons, Butler, Ga.; all communications for publication in THE GOSPEL MESSENGER, should be sent to Eld. W. M. Mitchell, Managing Editor, P. O. Box 134, Opelika, Ala.

### CERTAINLY I WILL.

I am frequently asked by those who wish to subscribe or pay their dues to the MESSENGER if I will receive the money and attend to it for them. Certainly I will cheerfully serve them as any other agent when it is more convenient for them to hand or forward to me provided names and addresses are plainly given.

W. M. MITCHELL.

*Opelika, Ala.*

### WRITE FOR THE MESSENGER.

We ask our brethren and sisters to write for the MESSENGER, even though they be but short articles. Indeed short articles, as a rule, are more preferable, as thereby more can be heard from and a more speedy insertion is assured. Write plainly and do not crowd words or letters too closely together. Omit all needless apologies and preliminaries and alter writing, correct what is written best you can, if it needs any, but do not punctuate too much. Many who write do not need to be reminded of these things as their articles are always right in these particulars. A few, however need to be a little more thoughtful, as they can often correct their own articles better to give the meaning than others could do for them. M.

## FROM A PRIVATE LETTER.

A letter of four pages has been received from a beloved, faithful and sorely tried minister of Christ, and though it was marked "*Private*" there are things contained therein of such general interest and use to Primitive Baptist, that I hope the dear brother will not take it unkindly if the concluding part of his letter is sent abroad in the MESSENGER. We will not give his name. Here are his concluding words: "Is the time not near at hand when Judgement must again begin in the house of God? The Lord hath said—"Zion shall be redeemed with Judgement and her converts with righteousness. The signs and indications, to my mind are, that our nation with all its boasted wealth, wisdom and strength, and the people of God in the midst, is ripening for the righteous Judgement wrath and indignation of the Almighty Sovereign. But perhaps, dear aged brother, the Lord will call you and myself and many more of his afflicted people to our final rest before the sad event transpires.

Yours in tribulation." \*

The letter from which the above extract is taken was written April '94, and since that time many indeed of the "afflicted people of God have been called to their final and eternal rest"—among whom have been some of our able ministers of the New Testament, not of the letter but of the spirit. Let every servant and child of God hear the word of Jesus, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." M

## EASTER FESTIVALS.

Constantine, son of Constatius Chlorus died A. D. 306—nominating his son Constantine as Emperor of Rome. Constantine did not profess conversion but only declared himself in favor of Christianity and adopted the sign of the cross as his army flag.—*Hassell's History Page 380.* The first grand religious council at Niçe Established the time and religious custom of Easter festivals in 4th century thus showing its authority to be from haughty men and not from Christ. *Page 410, H. History—Easter* is the Anglo Saxon goddess of Spring—April is dedicated to it. It is an old heathen custom and festival, transformed into so-called christian festivals.

Page 584 H. History, speaks of Christmas Trees and Easter Cards, Charity balls, Church fairs with rafflings and gamblings.

Page 603 refers to what Howard Crosby of N. Y. says: "That the Church is courting the world—and that the hall, the theatre, social luxuries with all their loose moralities, are making their inroads into the sacred inclosure of the Church, and as a satisfatction for all this worldliness—so called christians are making a great deal of Lent and Easter and Good Friday, and church ornamentations.—It is the old trick of Satan."

In addition to these things there seems in this day to be a general rush of public opinion and patronage to idolatry. This is not confined to our religious sect or denomination, or to the world, but, all sects, to a greater or less degree are wholly given to or swallowed up in these debauching festivals or slightly infected with their corrupting influence. The only place the word Easter is mentioned in either the Old or New Testament is Acts

XII, 4. King Herod, a Jew, I suppose, through envy and hatred to Christianity and believing the preaching of Jesus and the resurrection by him to be a falsehood—“killed James the brother of John,” and as he was a man that loved popularity and flattery, and seeing this wonderful act of his had the approval of the Jews, he stretched forth his hand of kingly power and had Peter cast securely into prison, intending after Easter to bring him forth to the people. This shows that one may have great religious reverence for a certain day, so much so as to suspend all worldly business, and if in authority as a government officer as Herod was, he may even issue his Proclamation suspending the official business of every department of the government and yet with all this religious zeal and idolatrous worship of a certain day, be nothing but a murderer and bitter enemy to the doctrine of God our Savior and to those who proclaim it. Herod, like many in our day, loved popular favor and he had no scruples of conscience in conforming to any kind of religion, provided it would elevate him in popular opinion. He had killed James and seeing that it pleased the Jews, he proceeded to imprison Peter also intending after Easter to bring him forth to be dealt with according to the will of the blood-thirsty mob. But Oh, he is too religious to violate the superstition about Easter, that would be unpopular, but to kill a minister of Christ would be applauded of men. But in these things “that which is highly esteemed among men is abomination in the sight of God.” (Luke XVI, 15.)

M.

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### ENCOURAGING.

It is a great pleasure for us to announce that Brethren and friends from every section of the United States are coming to the MESSENGER. There is renewed interest among Baptists everywhere to increase its circulation, and the outlook is very encouraging.

## THE THRONE OF GOD.

Whatever may be the dignity, majesty, honor and glory, associated with the word *throne* when applied to the government of this world, they all sink into comparative nothingness when compared with the holiness, majesty, honor, glory, power and wisdom, that is presented to us in the Throne of God.

Earthly thrones and powers with all their majesty and glory are but limited and perishable at best; but the Throne of God is for ever and ever, and of his kingdom there shall be no end.

But in in this brief article we design particularly to call attention to the manner in which the word Throne and its connecting words are presented to us in the book of Revelations, the last book of the New Testament. The word throne is mentioned there between 25 and 30 times, and in most places there is such sublimity, majesty, glory, honor and purity surrounding and associated with it, that it strikes the attentive reader with greatest awe and sacred reverence. And it may be well for us to note here also that in views which the Apostle of Christ had of the Throne of God as presented to us in Revelations, he was in the spirit. It is not therefore a carnal or earthly throne that he describes, but a holy, spiritual and heavenly Throne.

In the first manifestation of this heavenly Throne the Apostle says "I was in the Spirit and beheld a throne was set in heaven," and he saw one sitting on the Throne, and round about the Throne there was a glorious rainbow and four and twenty seats on which there were four and twenty elders sitting, clothed in white raiment

as emblematical of the spotless righteousness of Jesus Christ who is made unto his people wisdom, righteousness, sanctification and redemption, and not only were these elders clothed in white raiment, but on their heads were crowns of gold. And to add more to the grandeur glory and awe-inspiring scenery of the Throne, there were proceeding from it lightnings and thunderings and voices and the appearance of seven lamps of fire burning before the Throne, which are the seven Spirits of God, by which the whole fullness and perfection of the Godhead is presented. This is a wonderful description of the glory, honor and majesty of the Throne of God as first revealed and manifested to the Apostle by the Spirit while he was in the Spirit and cut loose from all carnal and outward influences. This is the "throne of grace" to which all the children of grace are encouraged to come boldly through the merits of Jesus their Great High Priest that they may obtain mercy and find grace to help them in time of need.

But the Apostle goes on to give a further description of this wonderful Throne and its surroundings in the midst of which there were four beasts (or living creatures as the four beasts are generally understood to signify) and these living creatures were full of eyes before and behind presenting the appearance of a lion, a calf, the face of a man and of a flying eagle, and their unceasing employment was to give honor, praise and thanks unto Him who sits on the Throne—crying "Holy, holy, holy—Lord God Almighty, which was and is to come"—while the white robed elders fall down before him that sat on the throne casting their golden crowns before the throne, saying: "Thou art worthy, O Lord, to receive glory and honor and power;

for thou hast created all things, and for thy pleasure they are and were created." Rev. 4.

Next in order John has a revelation of a book sealed with seven seals in the right hand of Him who sat on the throne and he was made to weep much because there was none found in heaven or earth or under the earth, either able or worthy to open the book or look thereon, until it was announced by one of the Elders: "Behold the Lion of the tribe of Judah hath prevailed to open the book, to loose the seven seals and look thereon." This all-conquering Lion was both able and worthy and standing in the midst of the throne and of the four beasts and the elders as a slain Lamb with seven horns and seven eyes which are declared to be the seven Spirits of God sent forth in all the earth he took the book out of the right hand of him that sat on the throne, causing all the heavenly host fall down before him with golden harps and golden vials full of odors, which are the prayers of saints, perfumed with the merits of Jesus, making all heaven ring with a new song, saying: "Thou art worthy to take the Book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation." After this wonderful and glorious revelation the voice of ten thousand times ten thousand and thousands of thousands of angels were heard about the throne saying with loud voice: "Worthy is the Lamb that was slain," and every creature on the earth, under the earth and in the sea gave honor and glory and power to him who sat upon the throne and to the Lamb for ever and ever.

And now next in order in the vi chapter is given an account of the opening of six of the seals, after which

there was a great earth quake and the sun became black as sack-cloth of hair and the moon became as blood and the stars of heaven fell unto the earth, the heavens departed as a scroll when it is rolled together, mountains and islands were moved out of their places, kings of the earth, great men, rich men, chief captains and mighty men as well as bond men and free men, hid themselves in dens and in rocks and mountains, praying that rocks and mountains might fall on them to hide them from the face of Him who sat upon the throne and from the wrath of the Lamb. M.

(To be Continued.)

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### OUR NORTH EASTERN ASSOCIATION.

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On account of the wide-spread and persistent misunderstandings of the account, that I published in the GOSPEL MESSENGER of Oct and Nov 1892, of my visit to the Baltimore, Delaware, Delaware River, Warwick, and Chemang Old School Baptist Associations during May and June 1892, I desire to add a few kind and truthful words to what I have already written on that subject.

As I have repeatedly said, that the great mass of these brethren are sound and orderly, maintaining the pure doctrine of God our Savior, and adorning that doctrine with Christian lives—as true and hospitable, noble and lovely Baptists as are to be found on earth. I believe that each church that I visited is as a city set upon a hill, a burning and shining light, bearing faithful witness, in the midst of a crooked and perverse generation, to the eternal truth of God's written word; and that each of our North

Eastern preachers whom I heard is an able, gracious, and tender minister of the New Testament. I esteem each one of these servants of Christ as wiser and better than myself; but, at the same time I am assured that they are not infallible, and that, like my poor sinful self, they are liable to err; and that, as some of their predecessors went at times into unscriptural and dangerous speculations that have been abandoned, so a few of them having indulged in some such speculations, which can do neither them or the church any real good, but only harm, which it is only a genuine kindness to notice and disapprove, and which, like the now dead speculations of the past generation, be at once and forever abandoned. The general tenor of the discourses, into which these speculations were for a moment injected, during my North-Eastern tour, was sound comforting, and edifying; and on this very account I could not but the more painfully deplore in these discourses, any thing seeming to me to be a denial, not only of some of the most generally accepted Primitive Baptist Articles of Faith, but also of some of the plainest declarations of the Scriptures. The speculations to which I refer, and which I have either heard or read or have both heard and read, seem to me to deny the Tri-unity or Three-ness of God the everlasting duration of the soul of man, the perpetual obligation of all intelligent creatures to obey the moral law of God, the unceasing accountability of all creatures to the creator, the property and usefulness of exhortations and admonitions to obedience, the second appearing of Christ on earth, the resurrection of the dead, the final general

judgement, the everlasting punishment of the wicked and nearly all scripture proof of the everlasting happiness of the righteous. If these are not eternal truths, the Church of Christ has been deceived in regard to these matters for nineteen centuries, and we have the wrong Bible, and we are plunged into the darkness of heathenism; but to every simple child-like subject of grace, unspoiled by human philosophy, they are the eternal truths of the alone perfectly inspired and infallible Scriptures, and it is a most painful offense or stumbling block to them to have or see denied by one whom they esteem and love as a called and qualified minister of the gospel of the Lord Jesus Christ. Now I do not charge and never have charged, upon our North-Eastern Association and Churches, or upon our brethren elsewhere who *bear with* such speculations, unsoundness in those points of doctrine; but I do think they would be more kind to their ministers and more faithful to God, to tell them that they disapprove of such speculations. *It affords me the greatest pleasure to testify that I have rarely heard or read any of these unscriptural speculations among any of our ministers, and that I believe they are decreasing among the few who have indulged in them;* and in the greatest humility and love, I would earnestly beseech all our dear brethren, in the name of our Lord Jesus Christ, to discontinue all vain, unscriptural, darkening, confusing and dividing speculations, and to “speak the same things, and be perfectly joined together in the same mind and judgement,” and to “walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long

suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the band of peace," remembering that "there is one body, and one spirit, even as they are called in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, and in them all." (1 Cor. i, 10.—Eph. iv, 1-6.)

Truth and error are not confined to any time or any place on earth; and a person who is under the influence of the Spirit of God loves truth and hates error at all times and places; and it seems to me, if there is any difference in this respect, that *the more he loves truth and hates error, the nearer in time and place each of these principles comes to him.*

My own Association (the Kehukee) corresponds, as she has done for a generation or two, with the Baltimore, Delaware, Delaware River, and Warwick Associations; and we are always delighted to welcome any of their ministers among us, for we regard them as able and gracious men, and they preach to us only what we believe, with the very rarest exceptions.

In the lively interest that they show in their religious meetings, and in their peaceful and harmonious relations with each other, and in their generous pecuniary liberality to their ministry, our North Eastern brethren are examples well worthy of imitation by our brethren of the South and West.

S. H.

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**"MANY A SHAFT AT RANDOM SENT,"**

Oh, many a shaft at Random sent!  
 Finds mark the archer little meant!  
 And many a word at random spoken  
 May soothe or wound a heart that's broken.

—[Sir Walter Scott.

## EXTRACTS.

BIGBY VALLEY, MISS., Feb. 9th '95. Dear Bro. Respass: My time is out for the MESSENGER, and as I have to-day but one dollar in this world I send it to you to continue the MESSENGER for it brings good news from a far country. It brings that news which the sinful world does not want to hear. I am advanced in years but I can read it and take courage. We know we have passed from death to life because we love the brotherhood of Christ who are scattered abroad over this sin smitten world. I feel this morning that I want to pay my dues in keeping up the MESSENGER with which I am so delighted in reading.

I now close and will wait to hear from you and get the MESSENGER for the year 1895. C. NANCE.

## ASSOCIATION REPORT.

Dear Bro. Mitchell: At the close of the session of Salisburg association last October, I wrote a brief report of that annual session for the columns of the MESSENGER but it has not been published, and I have now learned that it cannot be found. I had several reasons for wishing that report to be published, and although several months have passed I will send you a brief statement of some things I delight to recall. This association embraces in its list eleven churches partly in Delaware and partly in Maryland. Every church was represented by letters and messengers and a uniform report of spiritual health and prosperity. Twenty two additions by baptism and increasing interest and increasing attendance were the almost uniform reports received. Ministering brethren were in attendance from corresponding associations from New York, Pennsylvania, Virginia, Delaware, Maryland and Kentucky.

The words preached was in demonstration of the Spirit with power, and yet with the utmost harmony. Not a jarring note was heard, nor was there the least apprehension that a sentence or sentiment would be advanced but what would be cordially received and heartily endorsed. Six neighboring associations were represented. I read accounts from some sections of the country negligence and indifference on the part of members about attending their meetings, or showing in any way any interest in the cause or in the prosperity of even the church to which they belong. There is certainly no coldness or indifference in the churches, but on every account there is reason to rejoice with them and for them.

I see in the last issue of the MESSENGER a letter in which are some excellent things by Eld. L. M. Gordon that closes with bitter and sweeping denunciations of associations. If he or

any one else who entertains a prejudice against associations could attend some of the sessions of the associations of this section and see how the brethren enjoy them how their love for each other is kindled how their spirits are refreshed and how they feel to thank God and take courage they would ever after say Forsake not the assembling of yourselves together.<sup>27</sup> What he speaks of as the business<sup>28</sup> never comes in the time or place of preaching the word among us in this part of the country. I might say in closing in regard to a healthy and prosperous condition of the churches that the Lord has been pleased to bless them with an able and faithful ministry and as the gardens have been well watered and constantly watched over the plants bloom abundantly and abound in fruits. If there are times and places where the days are dark and cause for gloom and despondency it is well to know that there are spots where the Sun of righteousness still shines with all its healing and quickening power.

State Road Del. March 1895.

E. RITTENHOUSE.

CANTON MISS. Feb. '95.—I was sorry to hear of your illness but hope you are improving by this time. I was glad to see your short letter in Nov. number. Hope you will continue to improve and if the Lord please continue in the battle for its a mighty battle and every little helps. We have a mighty host to fight a host that battling against the true faith which I believe ourselves to be in possession of. The reason I say it is that the Lord brought me to it I didn't know anything about the people or their faith. I say it is the faith the Lord gave me. Paul in Eph. 2. 8 says For by grace ye are saved through faith and that not of yourselves it is the gift of God. Not of works lest any man should boast. I am a true witness to that and I am glad every time I hear it repeated.

I cannot write myself and have to get writing done as best I can and my writers are not pleased to talk so long on this subject and so I am referring to other portions of the scripture now as this chapter in Eph is very disagreeable to the people.

Sarah Bartley.

March 13th '95.—Eld. W. M. Mitchell, Beloved Bro:—I will not tax your strength and time with a long letter. My children often write me comforting letters for which I hope I am thankful.

I send you extract from a letter from Margaret's husband whom you remember was baptized at Hephzibah. It breaths so much the spirit of humanity and meekness, it comforts me. The kind of preaching I enjoy is when the Gospel is preached in simplicity and in spirit. Some say making political speeches helps them in preaching. Nothing that puffs up and inflates with pride, tends to the furtherance of the GOSPEL.

Yours Unworthily, JOHN N. HURST.

## ON THE DEATH OF A LOVELY DAUGHTER,

“She died in beauty like a flower, Blown from its parent stem”

Afar above this world of night  
 With calm angelic brow  
 She with her Savior clothed in light,  
 Dwells safe in glory now.

O could our hearts but cease to weep  
 And hold the sweet truth fast  
 That they who sow in tears shall reap  
 The golden sheaves at last.

Could our weak faith but pierce the gloom  
 And view the saints above  
 As happy victors o'er the tomb  
 Through God's eternal love

Yes faith may burst the gates of gold  
 And sometimes look within  
 And there the promised rest behold  
 Of those made free from sin.

There bathed in love and sheltered near  
 Our glorious Victors side  
 In countless millions they appear  
 Beyond deaths icy tide

And one with song forever new  
 Through Gods dear love we know  
 It is our own sweet flower that grew  
 And blessed our home below

O Lord give grace that we may say  
 Thy will on earth be done  
 And patient wait the coming day  
 Till our brief race is run.

Mary J Lockett.

## ON THE DEATH OF MY MOTHER.

Mother thy labor is done.  
Thy sickness and sorrows are passed  
Thou'rt gone to thy rest where thy Savior is gone  
Thy prayer is answered at last.

Never no never on earth  
Thy presence shall kindred behold  
We father and children shall see thee no more  
While time's coming troubles unfold.

Silent thy body we lay  
To sleep in the quiet embrace  
Of old mother earth. In her bosom repose  
Till called to thy heavenly place.

Mother we bid thee farewell  
And leave thee with sorrowing tread.  
Now rest till the Savior descends from the skies  
To waken the slumbering dead.

GEORGE A. BRETZ.

## OBITUARIES.

## ELD. EDWARD RIENER.

Elder Edward Riener the Subject of this memory was born March 6th 1805, then Montgomery, now Johnson County and died January 17th 1894 in his 89th year leaving a wife and nine children, many friends and relatives to mourn his loss. He was married to Bettie Meeks in 1832 to them were born nine children four sons and five girls, his wife died in 1862, leaving a husband and six children to mourn her loss. She had long been a consistent member of the Primitive Baptist Church and was an exemplary member. In the early part of the year 1865 he was married to Emily Bower, to them were born two sons and three girls, four of them still survive him; he joined the Primitive Baptist church at Providence Emanuel County Ga., about the year 1840 and was baptised by Eld Archiball Odom. Soon after that he commenced preaching Christ, the way, the truth and the life, and manifested a zeal worthy the great cause in which he had embarked. He was ordained the 6 day of May 1843 by Eld Archiball Odom and Eld William Norris, and continued in the faithful discharge of his duty as a minister of the Gospel for more than fifty years. He was a law abiding citizen, a faithful husband a kind indulgent father, and an exemplary Christian minister. Father was wonderfully blessed he was spared to raise two families and to see the last one married. He bore his afflictions with patience. He was so exalted sometimes with that living faith that he said he didn't even dread the sting of death. He was a man of great self-denial; he would forsake house and land and family for the names of Christ, he traveled and tried to preach the truth of God as long as he was able and in his last afflictions he would lie on his bed and tell us of the goodness of God. He was resigned to the will of God as much so as I ever saw any one. Dear Reader, I have been made to feel that God has blest me with such a father, he was a light to his children and a counsellor. When but a youth I would from some cause unknown to me ask the good Lord to spare father to see me raised to manhood. He blessed him to live and my prayer was to God to spare him that he might see me deny the world with all its pleasures. I have that hope that God blessed him to that end. Then Dear Reader it was my lot to go in the sacred stand with him to try in my weak way to proclaim the godness of God. I feel that God is a wonder working God, One who is all wise, One who works every thing after the council of His own will. Dear Mother Brothers and Sisters, I would say to you, we have but a few more years before our warfare will be over. May God give us grace that our walk may be as father's was, that we may be faithful unto the end. Dear Bro Mitchell, I trust you will remember us at a throne of grace, that we may be blessed to meet father where parting will be no more.

W. W. RINER.

## W. W. SMITH SR.

Was born in Putman County Ga., December 6th 1832, married first to Miss Elmira Rampey, in 1855; the second time to Miss Eliza Brooks June 1877, and died at his home in Stroud, Chambers County, Ala., March, 4th, 1895, and was entered at Mt Pisgah cemetery, in the presence of a large concourse of relatives and friends; funeral services were conducted by the writer.

In early life brother Smith united with the Congregational Metho-

dist, and was set apart by them to preach.

So far as I know he lived in fellowship with them, and preached for them a number of years. He afterwards became dissatisfied with the church of which he was a member and preacher.

In September, 1879, he offered for membership at Mt Pisgah Primitive Baptist church, and was received, and baptised by Elder J. E. Jackson.

Bro Smith was ordained to the office of deacon, and licensed to preach by the church at Mt Pisgah, but was never ordained to the ministry. Bro Smith like all the rest of Adam's sinful race had his faults, and at times, it seems, the tempter would almost over come him, and cause him many bitter regrets. But his great desire was, "to live and walk with Jesus."

I have often heard him say, that if there were nothing beyond this life for the saint to enjoy; the seasons of rejoicing the christain had, while in the discharge of his duty in this life was enough to amply pay him for all the trials and conflicts we have to pass through in this mortal life. But he looked for, and hoped joys greater than the fore taste we have here.

Bro Smith is now free from all the consequences of sin. I believe him now to be numbered among the throng of those redeemed by the blood of the Lamb. He leaves a companion and several children to mourn the loss, to them, of one whose place can never be filled on earth.

And may God bless and comfort them, and may all be prepared by grace to meet their dear one in the bright elysian of everlasting joy, is my prayer.

STROUDS, ALA., April 1895

W. R. AVERY.

#### MRS LIZZIE CONNER,

Died at her home near Hillsboro Jasper County Ga. Sister Lizzie Conner, wife of Bro. John W Conner, deceased.

She was the daughter, of Eld. D. L. Hitchcock, and step daughter of Sister Hitchcock, and was born May 8th 1848, died March 1st 1895, her age being 46 years 9 months and 23 days. She was married to Jno. W Conner, February 27th 1868, who preceded her to the grave 13 months. Sister Conner with her husband, united with the Primitive Baptist church, at Shoal Creek, Newton county Ga., in July 1872, and was baptised by Eld. Wm. L Beebe, pastor of the church.

Sister Conner was truly a noble, kind hearted woman, and an humble devoted Christian. It has been my privilege to meet with her at my meetings, and during Bro. Conner's life to be at their home and to enjoy their hospitality, which was always very pleasant indeed.

It was remarkable to see the interest and pains she would take in trying to make all of her friends feel pleasant and happy, and especially her brethren and sisters; their company was her chief delight.

There was nothing she enjoyed so much as to talk of experience and the goodness and mercy of God to her; in fact, to talk of Christ and Heavenly things, she seemed never to tire; it was her joy and her comfort. She was so spiritually minded, too much could not be said of her in this respect; it was a great privilege to be with her and to hear her talk of spiritual things.

Her great desire was more to the honor and glory of God. In evidence of this I refer the reader to her written experience in Gospel Messenger, of June number, 1891. She was a Primitive Baptist indeed, not only in name, but in faith and practice; her hope was in Jesus, having no confidence in the flesh.

Sister Conner has for a long while been in feeble health, and at times no doubt, did too much for one of her feeble health, in order to keep

her domestic affairs neat, and to make her home comfortable and pleasant to all.

She seemed to take the death of Bro. Conner very hard, but said she wanted to be reconciled to the will of the Lord, believing what He did was right. After his death she became very feeble and suffered very much; for several months before she died, she was unable to leave her bed, and all that the physicians, her dear aged father, children and kind friends could do, they could not stay the strong arm of approaching death, and though she was fully conscious of this, she was never heard to murmur, only in praise to God.

Truly a good woman has passed away. Sister Conner was the mother of six children. The youngest, a son, having died in infancy; five are living now; three boys and two girls; all grown, and I am glad to say, that their deportment goes to show that they are all moral and good children, and I wish to say to them in their bereavement, that while it seems hard for you to give up so good and dear a mother, whose love can never be filled, you should remember that God has taken her to himself, and while you are grieved, and left alone to battle through life's uneven ways, you have the happy assurance that she is free from all her afflictions, pain and sorrows, and entered into that eternal rest beyond, try to imitate her many virtues, live as she has lived, and may God in His infinite mercy enable you to do so; may He sustain each one of you, and save you with an everlasting salvation, is the the desire of one that wishes you well.

Sister Conner was buried at Hillsboro Jasper co Ga., where the unworthy writer of this notice was requested to preach on the occasion, which I tried to do, from the first verse, of the 14 chapter of John, to a large congregation of relatives and friends.

After some remarks by Bro. Glover, the services closed. It is now sad indeed to see the old father, the children and friends take the farewell look upon the form of one they loved so much: The body was then placed in the grave by the side of her husband, there to rest 'til God bids it rise a spiritual body, crowned in glory.

FORSYTH GA.

D. G. McCOWEN

T. H. HUNT.

On February 27th 1895, and after one weeks severe suffering, in his forty third year, Bro. Thos Hunt gently and resignedly fell asleep in Jesus as we believe.

He joined the church of Christ, at Mt Hickory, Chambers, county Ala., in August 1889, and during that short pilgrimage, none perhaps were more devoted. It greatly troubled him to see confusion in Zion. He was, during sickness, in his right mind, and had a view of the eternal glory which awaited him. He died in the faith. He leaves eight children, but was able by faith to commit them all to the hand of God.

His wife, mother and other relatives who survive him, though grieved greatly at their loss, they are prepared by grace to say "The will of the Lord be done." May the Lord bless them.

J. T. SATTERWHITE.

JAMES S. FARMER.

JAMES S. FARMER, son of Andy and Betsy Farmer, was born in Sequatchee county, Tenn., December 26, 1818. Was married to Miss Susannah A. Griffith, daughter of David M. and Mary A. Griffith, May 6, 1852, and after a very useful and eventful life of seventy-four (74) years, seven months and twenty-one days, died of paralysis of the throat, August 17, 1893.

Bro. Farmer leaves an aged and devoted wife and four children to mourn the loss of a loving husband and a kind and affectionate father.

May the same Christian fortitude and loving obedience to their Heavenly Father be manifested in them and console them in this, their sad bereavement, as was manifested by their dear father through his whole life, and especially through his last illness. Bro. Farmer moved from Sequatchee county, Tenn., to Boone county, Ark., in 1871, where he lived until 1889; moved to Coke county, Tex., thence to Coleman county, Tex., in 1892, where he lived until his death as above stated. Bro. Farmer was baptized in 1886 by Eld. George Walker, and ordained and served as a deacon of Bethlehem church, Sequatchee county, Tenn., for several years, and was always faithful to that trust imposed by the church, thus declaring his love for his brethren and fidelity to the cause of Christ; and O! how painfully and forcibly do we realize the fact that in the death of Bro. Turner the Horde Creek church of Coleman county, Tex., has lost one of its most devoted and faithful members and the county one of its best citizens. Bro. Farmer was a kind and dutiful husband, a tender, loving and affectionate father, and a good neighbor given to hospitality; a strong believer in the Bible doctrine of the inability of man to save himself from that death incurred by the disobedience of Adam, hence an uncompromising advocate of salvation by the grace of God through the redemption that is in Christ Jesus, effected by his righteous life, obedient death and glorious triumph over death and the grave, and in conclusion let us say in the language of the poet:

“When from the clouds that bright light is seen flashing,  
And the glorified Jesus appears in the skies,  
All the Saints from their long sleep awaking,  
At the sound of His voice shall in beauty arise.”

Then shall Bro. Farmer go forth to meet his Saviour,  
“And a radiant glory will shine on his way,  
And around his dear form, on his brow free from sorrow,  
Will be the unfading beauty of the eternal day.”

GID GRAHAM.

MRS. SALLIE LEE LEWIS,

Wife of W. T. Lewis, died at her home, near Walton Hill, January 1, 1894. Was united in marriage March 12, 1885. She was born August 30, 1857, and was aged thirty-six years, four months and one day. Professed a hope in Christ and joined the Primitive Baptist Church at Providence in August, 1890, and lived in full fellowship with the same the remainder of her life. She died of consumption, and leaves a husband, one son, and two little girls and a host of friends to mourn their loss. But the writer feels safe to think our loss is dear Lee's eternal gain, as I have so often heard her speak of that light that was above the brightness of the sun that appeared to her at an unexpected time and at an unexpected place. None knew her but to love her. She was a true and faithful wife, a kind and loving mother, one that considered duty and pleasure at home. As a neighbor she was true, ever willing to lend a helping hand to the poor and needy; but alas! her hand is still, her voice unheard. But we mourn not as those who have no hope. “The Lord giveth and the Lord taketh away; blessed be the name of the Lord.” He maketh all things after the council of his own will, and saw fit to take from this low ground of sorrow this dear and loving wife and mother who was so devoted to her family, and should she have been conscious of her death I believe her last and dying words would have been to this effect:

My loving husband and little ones,  
The objects of my love,  
The times been sweet I've spent with you,  
My sweet and harmless doves.

O Lord, a father to them be,  
And keep them from all harm,  
That they may love and worship Thee  
And dwell upon thy charms.

May the blessings of the grand and noble Comforter rest upon this little bereaved family is the wish of a sister-in-law, and in the hope of  
glory.

HATTIE LEWIS.

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ELD. ELLIS KELLY,

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Liver and Kidney Trouble,  
is Cured.**

SPRINGLICK, GRAYSON COUNTY, KY.,  
December 13, 1894.

H. C. BRAGG—DEAR SIR: I have been a sufferer for the past twenty years with liver and kidney trouble. My bowels became constipated and heart trouble set in. I took a great many patent medicines, and also was treated by four of the best physicians in reach of me, without any relief whatever. My bowels would not act without some purgative medicine. So time went on, and sometimes I would be up and other times I would be down in bed. Seeing your 4 B. B. B. highly recommended for the disease I was troubled with, I concluded to give it a trial. I first bought one box, and after taking it I was induced by the good results of its use, to get another box, and after taking it I sent and got six boxes, a part of which my wife and others took. I took as much as four boxes myself, and my bowels became regular, my liver and kidneys greatly relieved, my appetite is good, my weight has increased ten pounds. I feel like a new being. I feel that they have given me wonderful relief. Yet I thought I would wait some time to see if the good results would last. It has now been about twelve months since I have taken the 4 B.'s and I can say, in my case of twenty years' standing, that the good effects I received from their use seem to last. My wife took the 4 B. B. B. for an affection of the throat which had given her great trouble, and was getting worse all the time, but the 4 B.'s cured her. I would say to the afflicted, the expense of a trial will not be so much, so give 4 B. B. B. a trial, for it may be worth more to you than you can imagine. I am sixty-five years old, and this is the first time in my life that I recommended any medicine. I could say much more of interest in my case, but must be brief.

Yours respectfully, ELD. ELLIS KELLY.

ELD. J. J. CHILDRESS

**HAS A CLOSE CALL.**

**Read What He has to Say to His  
Brethren and Friends.**

CONNERSVILLE, IND., Jan. 31, 1895.

MR. H. C. BRAGG—DEAR SIR: I now wish to state to you and the public what good the 4 B. B. B. has done for me. I had been troubled with dyspepsia for the last twenty years, and I grew worse all the time, until my liver and kidneys failed to act. For some six years my body from my hips up was in a perfect thick shell, and aching all the time, and my heart failed to act, and I was so low that it seemed to me I could not live long in this fix. Everybody thought I could not live but a few weeks. I had been doctoring for years with doctors, and had taken all the patent medicines I could hear of, and received no benefit whatever. Eld Edwards handed me one of your little books, and I read it through, and he persuaded me to give 4 B. B. B. a trial. I had almost given up all hopes of ever getting well, but on Eld Edwards' persuasion I sent and got one dozen boxes, and commenced to gain from the first. Have taken three boxes in all, and can say I feel like a new man, and can do a good day's work. I have been a Primitive Baptist for twenty-one years, and I believe where any one is afflicted with any disease from impure blood, such as liver, kidney and stomach trouble, and if it is God's will for them to get well, it will cure them. I will answer all inquiries accompanied by a 2-cent stamp.

ELD. J. J. CHILDRESS.

Golden Spring, Buchanan County, Texas.

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Vol. 17.

No. 7.

# THE GOSPEL MESSENGER

—AND—

## PRIMITIVE PATHWAY,

### BUTLER, GEORGIA.

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**PUBLISHED MONTHLY.**

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

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**JULY, 1895,**

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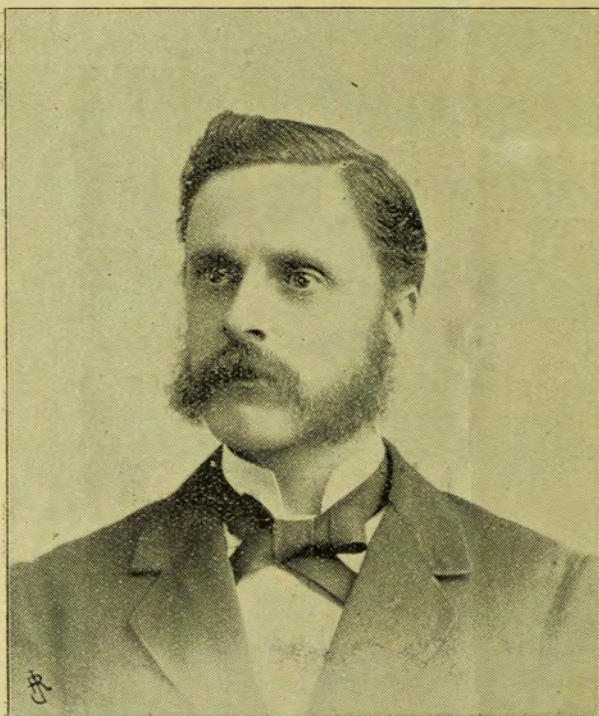
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ELD. FRED W. KEENE.

Is a highly esteemed and gifted Minister and his precious writings through the Messenger have endeared him to the people of God wherever they are read.  
He is a blessing to the church and to all who love the truth.

# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

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## EXPERIENCE OF A SINNER SAVED BY GRACE.

I was born in Tuckaleechee Cove, Blount County, Tenn., on the 5th of Oct. 1835.

My father and mother belonged to the Primitive Baptist Church. When quite young, one evening while my father was praying I saw in my imagination, my father's prayer ascending like a cloud of white smoke in sunshine; and I was made to feel very comfortable; but this passed off very soon, and I did not recognize it as the dealings of the Lord with me. From this time I felt a reverence for God's word and worship; but did not know why. I made no pretensions to christianity, but went on in the ways of sin until my twentieth year, when I began to have very serious thoughts about my condition. I went on making promises and breaking them until I found myself shut up in a very small compass. The world with all its allurements, and promises was entirely taken away from me. In this condition I became so miserable that I thought I wanted to die.

I sought for my former comforts, but could not find them. The thought came to me "what is going to become of you when you die?" This would scare me for I felt that I was a great sinner, the suggestion came, "seek reconciliation with God and then die," and this is what I thought I wanted to do. The suggestion came again "just quit doing wrong and do right and you will get good enough to give yourself to God," for I was afraid to offer myself to Him in my present condi-

tion, and this I thought I could do for I did not want to sin any more. But the more I tried to do right the plainer I saw my lost and ruined condition, and that I could do nothing good. Here words fail me to express my feelings. I thought I was the most miserable creature on earth. I was not fit to live and was afraid to die. I thought my destination was sealed, and here I had to remain and await the pending doom of a guilty sinner. Ai, what horror! what dread! what a gloomy foreboding!

I thought of those that were dear to me by the ties of nature, and did not want them to know about my lost and ruined condition, for fear they would be troubled about it. I felt that I wanted to go where no human eye could see me, and weep and mourn, and lament my undone condition. I felt my very soul sinking, sinking down to irretrievable ruin, and if I could have gone out of sight, body and all, into the earth I would have done so.

How long I was in this condition I do not know, there was a time here that all outward surroundings were lost to me. Here I saw my heart and soul all melting in contrition, and I saw a small glimpse of light shine in my heart, which came by impulses, like puffs of wind, at every impulse it got brighter and brighter, and the darkness went away in the same manner, till all was light. My mind ran out in the calmest and most pleasant meditation I ever experienced. I said to myself, "I wonder what this can be," one moment in the deepest of agony, the next moment in the most pleasant enjoyment imaginable. For a few moments I remained in this condition, then all of a sudden the Spirit of the Lord, as I shall always believe, came upon me with such power that I almost lost control of myself, and I said from the very depths of my soul "Glory! glory! glory!" The earth and the trees looked as if they were singing praises to God. I do think that at that time that I must have loved the Lord with all my soul, mind, and strength; and my neighbor as myself. I then felt a strong desire to tell everybody about the goodness of the Lord. I felt it my duty to be baptized

and wanted to join the Missionary Baptist Church for many reasons (that I will here omit,) and decided to do so. \* \* \* \* \*

It was about 9 o'clock in the morning, I was plowing in the field, something got wrong with me, my breath got short and the cold sweat began to run off me freely, I thought to myself "what can be the matter with me," and it came to me as though some one had spoken it, "you are going to die, that is what is the matter." This scared me so badly that I loosed my horse and went to the house. There was no one in the house when I got there and I went up stairs and lay down upon a bed and began praying for the Lord to make me willing to die, and while I was praying I felt an impression like a hand laid upon my back and I turned and opened my eyes to see, but there was no one there. This still scared me the more and I turned my face again to the wall and began to pray with all the earnestness that I could command, for the Lord to make me willing to die, and it come to me as though some one had spoken it, "would you have your eyes taken out that you might have eyes to see?" And it appeared to me that my eyes were literally gone, and there I saw myself standing in the Missionary Baptist Church yard with a congregation, and I saw a pool of clear water sprinkled full of dirt, each appeared separate. This I thought was the water in which they baptized. I lifted my eyes from the water and the congregation had turned and were going into the house wearing cloaks that extended to the waist. I next saw the Primitive Baptist Church assembled at the water (when I was afterwards baptized) and the words came to me "here is the place for you to be baptized." I did not know but that I was actually there in body till it vanished.

When this was over I found myself extremely happy, and from that time to this I have never had a single doubt as to which is the true *Church of Christ*.

I told very few people about what I had witnessed, and it seemed in a measure to fade and did not remain so vivid as at first, but of late it has returned with all it's original brightness and luster.

About four years after this event I joined the Primitive Baptist Church and was baptized at the very same place of which it was said to me "here is the place for you to be baptized." This is a part of my experience of the dealings of the Lord with me up to the time I joined the church and was baptized. I was afterwards ordained Deacon of the church and on the 30th day of August 1871 I was licensed to preach the Gospel of Christ. On the 21st of Oct. 1872 I was ordained to the full work of the Ministry, and ever since have endeavored to speak the Gospel of our Lord Jesus Christ, and to serve the Churches that have called me as faithfully as I could, as pastor. I had intended to give in this an account of my calling to the work of the ministry, but have omitted it on account of space.

Now Dear Brother Respass, I have written this feeling it my duty to do so, and if you think it would be of interest to the readers of the MESSENGER, publish it, if not throw it aside and all will be well.

May the Lord abundantly bless you in your advanced age and in your great work.

I remain your Bro. in Christ,

WM. BRICKEY.

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CHAPEL HILL, ALA., Sept 20, 1894. *Miss Sarah Hunt*, DEAR SISTER—I wish I could write something that would be of some interest or comfort to you. But I feel so blank and destitute in this respect I fear I cannot. I have often thought of poverty as being a great blessing if we be poor in temporals but rich in spirituals. What but though we have little in possession yet we have a glorious kingdom kept as an inheritance which is incorruptible undefiled and such riches as do not fade away and perish. We count those happy that have such an inheritance in prospect. We greatly rejoice in such inheritance though we have seasons of necessary heaviness through manifold temptations. St. Chrysoston said that "places where gold or treasures were hid were rough and covered

with thorns and naturalists tell us that the mountains that are big with gold within are poor, bare, and ill-looking without." So saints to the world look a poor despicable few without yet, within are big with true riches and honor and they would not exchange treasure with the world for ten thousand worlds like this. You recollect in the VII of John from 45th to 48th verses that the officers came unto the chief priest and pharisees and then asked them why they had not brought him? And they answered and said "never a man spake like this man." The Pharisees answered them "are you also deceived? Have any of the rulers or of the Pharisees believed on him?" As much as to say that was evidence against him, because the great of this world had not believed on him, for if there was any thing noble, profitable and praise-worthy in him, you know that the honorable Mr Pharisee and other wise and prudent men would be found walking with him. I believe that Jesus who has chosen to come into this world as he did with no room for him in the inn and no where to lay his head, has done so for the comfort of many of his poor followers who should come after him, for the Apostle said that not many wise, noble and great were called. It is well to consider him who endured such hardships of hunger, thirst and weariness, labor and turmoil, and who met with such oppositions, taunts, jeers and scoffs from a proud and pharisaical people and endured such contradiction from sinners and forsaken by his father and all his followers and the mighty load of guilt and transgression heaped upon him with all the disgrace attendant thereon, that he said his soul was exceedingly sorrowful even unto death and say "my God! my God! why hast thou forsaken me?" Now all this was counted in the price of our redemption that he was crowned with thorns that we might have a crown of righteousness. He was wounded scourged that we might be healed. He thirsted that we might drink of the waters of life. He bore the wrath of the Father that we

might enjoy his favor. He was numbered with transgressors that we might be made equal to Angels. He died that we might live forever. So when we come to contemplate the death and suffering of Christ in comparison with ours, and him innocent and we guilty, it seems that we ought to be willing to suffer without murmuring whatever befalls us, as we are to make up what is left behind of the suffering of Christ.

Your brother in affliction

Thos. H. Hunt.

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### WEAPONS OF WARFARE.

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For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds, (2 Cor. x & iv). The inspired Apostle conveys the idea to the spiritual minded children of God, in the Scripture referred to, that there is nothing of an earthly production that will sustain us in any form in relation to our christian warfare. Vain are the works of man, he may labor with renewed energy, put forth all the efforts that are within his reach and they will be of no effect in conquering the mighty foe. The enemies of truth who appear in numerous forms to the beloved in Christ, are continually besetting us on our way, and are presented oftener in our own sinful nature than any other form. But as the loving Apostle says to the Gal. brethren v 16 "Walk in the Spirit and ye shall not fulfil the lust of the flesh." Thus we find the christian's weapons are not carnal. For to walk in the spirit would be possessing humbleness of mind, meekness, long suffering, forbearing one another in love in all tenderness and good feeling given as through the mercies of our divine Creator. And when our minds are elemented with these heavenly graces we are prepared to receive the gracious exhortation of the Apostle to his son in the Gospel (2 Tim. ii 3). Thou therefore endure hardness as a good soldier of Jesus Christ. This old father and servant of God who had borne and suffered

many vile persecutions and sore trials was well prepared in mind and heart to admonish Timothy who was subject to pass through the same ordeals that he had. In my little warfare I prayerfully trust as a soldier in Christ have been made thankful in my heart that I have been privileged to meet some dear fathers in Israel, who retained in their hearts the same character of tenderness and affection toward us that the dear Apostle Paul did to Timothy. The Lord be praised for the extension of his love and kindness upon us, who is ever mindful of us when we are not of ourselves. Oh! that the God of love and mercy may ever enable us as weary pilgrims from time to eternity to meet the enemies of divine truth with the weapon that is not carnal.

I am your brother in hope of eternal life.

*Ober Texas,*

R. S. Farrow.

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## Editorial.

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All letters of business and remittances, should be addressed to J. R. Respass' Sons, Butler, Ga.; all communications for publication in THE GOSPEL MESSENGER, should be sent to Eld. W. M. Mitchell, Managing Editor, P. O. Box 134, Opelika, Ala.

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### CHANGE

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The printing of the GOSPEL MESSENGER has been done for many years at the excellent Job and Book bindery office of Thos. Gilbert in Columbus Ga. and for style & neatness of mechanical finish, it has been equal, if not superior to any magazine in the United States.

But in order to continue its publication and make it financially self-sustaining, the Sons of Eld. J. R. Respass have found it necessary to curtail expenses and are now putting forth a noble effort to do the printing at their own office at Butler Ga. This will not only be more convenient, but will greatly diminish expenses and thereby place the MESSENGER on a more hopeful and permanent basis.

The June number for 1895 is the first issue from this

newly fitted office, and though it falls short in some respect of its former high standard of Mr. Gilbert's work, it shows very clearly, that when every thing gets in good working order the MESSENGER will loose nothing in regard to its former style and mechanical finish.

It should be remembered that in getting out a magazine of the character and style of the MESSENGER it is rather a new business with these noble young men, and it will require a little time to adopt themselves to it and become familiar with all its workings. For this reason we ask the indulgence of brethren and friends for any little deficiencies and mistakes in the proof reading which they may discover in the June issue or which may occur for a few months to come. For corrections of mistakes of credits on slips, write to J. R. Respass' Sons, Butler Ga. and corrections will be promptly made. W. M. M.

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### THE THRONE OF GOD.

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But after all this terrible display of God's majesty, power and glory quite a different result was manifested. A great multitude which no man can number of all nations and kindred, and people and tongues stood before the throne clothed with white robes crying with a loud voice, (not voices) "*Salvation to our God which sitteth upon the throne* and to the Lamb," and all the angels, and elders and the four beasts were seen prostrated before the throne worshipping God. Again another glorious revelation is made to John by which those who had come out of great tribulation were seen before the throne arrayed in white robes with the glorious announcement that He that sitteth upon the throne shall dwell among them, and the Lamb in the midst of the throne shall feed them and lead them to living fountains of water and that God shall wipe all tears from their eyes.

And now after the opening of the seventh seal and the sounding of the seven trumpets by the seven angels appointed thereto, the Lamb of God is seen standing on Mount Zion and with him a hundred and forty and

four thousand, having his Fathers name written in their foreheads, singing as it were a new song before the throne—a song which no man could learn but they who were redeemed from the earth, and who were without fault before the throne. Rev. xiv.

After these glorious manifestations before the throne of God there is a revelation of the fall of great Babylon and all the anti-christian sects and religious denominations who have assumed to be what they are not, and all the true servants of God who have gotten the victory over the beast of false systems, over his image and over his peculiar mark and sign and number were seen standing on a sea of glass saying “Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, Thou King of saints.” And thus a great voice of much people in heaven, such a voice, such as none but the redeemed of God could utter, was heard saying—“Allelulia.” “For true and righteous are thy judgments; for thou hast judged the great whore which did corrupt the earth with her fornications and hath avenged the blood of the servants”—And very soon in obedience to a voice from the throne, a voice from a great multitude was heard as the voice of many waters—which drowns and destroys all other voices, and the voice of mighty thunderings, saying—“Allelulia; for the Lord God Omnipotent reigneth.” Rev. xix.

Again after an angel comes down from heaven with the key of the bottomless pit, binds Satan and casts him in the pit, and fire comes down from heaven and devours all the adversaries of the church of God, a “Great white Throne” is seen and such is the blazing holiness, majesty, purity, power and glory of Him who sat upon the throne, that both earth and heaven fled away before his glorious and shining face, so that God is all in all—and blessed for ever more. But a wonder of wonders! After this first heaven and earth had passed away before the face of Him who sat upon the throne, “a new heaven and a new earth” are seen, a holy city is seen, and behold the tabernacle of God is with men, and He proclaims from the throne—“*Behold I make all things new.*” There is a new heaven

and a new earth,—a new covenant, a new Jerusalem, a new heart, a new creature, a new man for this new heaven and new earth. And further He who sat upon the throne commands John to write these things, for these words are true and faithful. Rev. xxi, 5.

But we are not through yet with a notice of the wonders of this heavenly Throne of God. The Holy city of God is seen and a pure river of water of life clear as crystal proceeds out of the throne of God and the Lamb and in the midst of the street of this city and on either side of this pure river of life, there was also the tree of life, so that there should be no more death or curse, because the Throne of God and the Lamb was there and the servants of God should serve him and his name should be in their foreheads.

But we must now close. In this article we have designed as before stated to present a brief summary of the manner in which the word throne is mentioned in Revelations rather than to comment upon the glorious things connected therewith. We see however, the fall of Babylon and final triumph of grace. M.

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### MY TWO MONTHS' TOUR IN GEORGIA.

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I have always been a great lover of home, and have preferred to read the travels of others rather than travel myself. And, in His great and most unmerited mercy, the Lord has blessed me with a delightful home—the dear home of my childhood and youth and early manhood—the home consecrated by the prolonged residence and godly example of my devout, venerated, and beloved father and step-mother, and by tens of thousands of their humble, loving, and fervent prayers around the family altar, the home where thirty-two years ago, as I reverently hope, my gracious and Divine Savior appeared in His dying agonies upon the cross to my eyes anointed with His Spirit, and spoke eternal peace to my sin-burdened soul. And, since the death of my last dear companion six years ago, and the severe bodily affliction that came upon me five years ago, I have been

still more loath to leave the comforts of home and the company of kind relatives and friends and of my four little motherless children. And it is a pain to me to part with the daily privilege of consulting my instructive library, and of visiting the poor and afflicted members of my own church and people of my native town. Were it not, therefore, for the solemn impressions made, I believe, by the Lord upon my mind, and the urgent invitations of dear brethren for me to visit them on preaching tours, I would never again turn my back for months upon all that is most dear to me by nature, and subject myself, in the frail and uncertain condition of my health, to the severe labors, privations, exposure, and hardships of many kinds, by day and by night, incident to constant travel, in all states of the weather and roads, mostly by private conveyance, and to attempt to preach once or twice every day. As for clearing money above railroad expenses by traveling and preaching among Primitive Baptists, I do not know of any other business in which an educated, industrious man could make less money; and, as for the insinuation of covetousness, my past life ought to be sufficient to prove the injustice of such a suspicion. On my preaching tours, I do not even solicit a subscription for the MESSENGER; and I dislike to hear one word said about paying my expenses.

In accordance with the requests of both ministering and private brethren, I left home Feb. 1st (returning April 8th), and tried to preach sixty-three times, mostly in Southern Georgia. My labors were in Bulloch, Lowndes, Echols, (Hamilton Co., Fla.) Thomas, Berrien, Colquitt, Worth, Irwin, Wilcox, Dooly, Houston, Monroe, Taylor, and Wilkinson Counties, Georgia. I met with Elders M. F. Stubbs, A. W. Patterson, J. L. Smith, A. V. Simms, Wm. Tomlinson, Lucius Register, Chas. W. Stallings, Isam Weatherington, D. Johns, Aaron Parish, R. H. Barwick, I. P. Porter, Ansell Incker, W. W. Williams, P. G. McDonald, Richard Hall, D. M. Taylor, W. E. Pittman, W. C. Cleveland, T. J. Head, W. W. Childs, S. T. Bentley, Isaiah Grant, J. T. Reynolds, J. G. Murray, and Ben-

nett Stewart. My preaching appointments were mostly in Primitive Baptist meeting houses, but also in private houses, school houses, and New School Baptist meeting houses.

I encountered a great deal of severe weather, storms, snow, and sleet, and had to travel over very rough roads and deep waters. I suffered much at times with cold, and with nervousness and sleeplessness, and with pains in my heart and bowels; but was blessed of the Lord to obtain relief by the occasional use of the Oxydonor, (I have used no medicine for more than three years). Southern Georgia is a region of pine forests and wire grass, lumber, turpentine, cattle and sheep. The land is very cheap, having risen in value in the last few years to two or three dollars an acre. The people are generally poor, and live mostly in log houses, and produce rice, corn, syrup, sweet potatoes, and meat (some making light brown sugar out of their syrup), and they are beginning to grow peaches, pears, and long-staple cotton (which is worth three or four times as much as the short-staple cotton). Scarcely any of the meeting-houses have stoves; and some have no glass windows. One meeting-house in Bulloch County has an organ, left there for sale by an agent, and used in the meetings.

I was received and treated with great kindness; and many dear brethren and sisters, some very poor and some very afflicted, assured me that they believed the Lord had sent me to strengthen and comfort them. A dear sister who has been an invalid the most of her life and has long been confined to her bed, said that, by my discourse at her home, she felt repaid for all her sufferings; and a dear, poor, and afflicted ministering brother said that, while listening to me, he felt glad that he was poor. Such assurance from the dear tried children of God are more precious to me than all the riches, honors, and pleasures of the world.

Of the eighteen thousand Primitive Baptists said, in the United States Census of 1890, to be in Georgia (which is more than there are in any other State), I believe, from what I have seen and heard, that the great majority are sound in doctrine and orderly in practice.

But, during the last thirty years, departures, in doctrine, or practice, or affection, from the main body of our brethren in Georgia have been made by the Towalagians, Coonites, Battleites, Youngites, Sykesites, Wilsonites, and Hallites. The particular causes of these fleshy seditions (Gal. v, 20; 1 Cor. iii, 3; James iv, 1.) have been Secret Societies, Two-Seedism, Arminianism, political ambition, ministerial jealousy, and personal envy. The entire membership of these "slabs off," as they are called, is probably less than two thousand; and I was informed that the larger proportion of these are sound in the doctrine of salvation by grace.

I found that a few of our best brethren in Georgia have an opinion that Judas Iscariot was a child of God and is now in Heaven. This, of course, is no matter of doctrine or order, but a peculiar interpretation of certain Scriptures. The following Scriptures prove to my mind, as they have to the minds of nearly all God's people, that Judas, though chosen and gifted as an Apostle and probably a preacher of the truth (as was the inspired, but covetous and devilish Balaam) and a worker of miracles, was not a subject of regenerating grace, and is now in Hell:—John vi. 70, 71; Mark xiv. 21; John xvii. 12; Matt. xxvii. 3–5; Acts i. 18–25; ii. Cor. vii. 10; 1. Cor. xiii; Matt. vii. 22–23; 1. John iii. 15; Rev. xxii. 15. The *general* language of Christ to His Apostles in Matt. x. 16–20, and in reference to His people in John vi. 39 is shown, by John vi. 70–71, xvii. 12, Mark xiv. 21, and Acts i. 25, *not to apply to Judas*, in the sense of his regeneration and eternal salvation.

Another strange and I think erroneous opinion that I found entertained by a few of our worthiest brethren in Georgia, is that the blasphemy against the Holy Ghost, the unpardonable sin (Matt. xii. 31–32; Mark iii. 28–30; Luke xii. 10) can be committed by none except the children of God! As I told some of these brethren, all the other Primitive Baptists among whom I had traveled, while not claiming to know what this terrible sin is, felt sure of this one thing about it, that a child of God could never commit it; for Jesus gives

repentance and forgiveness of sins to His people, and His blood cleanses them from all sin, and they have eternal life and can never perish (Acts v.31; 1. John i. 7-9; John x. 28-30.) When the child of God is under conviction, he sometimes *fears* that he has committed the unpardonable sin, but, as proved by his subsequent experience, this is a delusion of the Devil. The context in Matt. XII and Mark III shows that Christ's language in reference to the blasphemy against the Holy Ghost was called forth by and addressed to the scribes and Pharisees who had ascribed His miracles to Satan, when they had the fullest and clearest natural evidence that the miracles of Christ were wrought by the infinite power and goodness of the Divine Spirit in Jesus (compare Acts vii. 51-53; Matt. xxiii.) In studying Primitive Baptist literature on this subject, I find that some of our wisest brethren, North and South, doubt whether this sin could be committed by any others except those who witnessed the miracles of Christ during His ministry on earth. Certainly not His humble, trembling, penitent people, but only His scoffing, malignant, pertinacious enemies could or can commit this sin. Heb. vi. 4-6 and x. 26-31, as proved by these passages themselves and by the remainder of each of these chapters, and by II Pet. ii. 1, 20-22, and Matt. xii. 43-45, refer, primarily, not to the gracious children of God, but to those who, in the apostolic age, were partakers or witnesses of miraculous gifts, and then fully and finally, deliberately, maliciously, stubbornly, and continuously apostatized from the profession of Christianity to Judaism, whose legal sacrifices were fulfilled and virtually ended in the antitypical sacrifice of the Son of God (Dan. ix. 24-27; Heb. x. 1-18), and were literally abolished forever by the destruction of Jerusalem a few years after the Epistle to the Hebrews was written, the God of Israel and of providence thus tremendously emphasizing the argument of His inspired Apostle (see Matt. vii. 21-23; xiii. 20-21; I Cor. xiii. 1-2). And, if Heb. vi. 4-6 and x. 26-31 are applicable to any since the apostolic age, they refer, as proved by Heb. vi. 9 and x. 39, not to *heart* disciples, true believers, the

elect, redeemed, and regenerated people of God, but to *heal* disciples, stony-ground, temporary believers, the merely nominal people of God (like the most of national Israel), never really cleansed by God's grace any more than the nature of the sick dog and the washed sow is changed, who, after mental illumination and a brief profession of Christianity, renounce that profession, and walk no more with Christ even in name, but become His scoffing and implacable adversaries, who shall, at the judgment of the great day, be consigned to everlasting fire prepared for the Devil and his angles (John vi. 66; Matt. xiii. 20-21; ii Pet. ii. 1, 20-22; Matt. vii. 21-23; xxv. 41-46). God's fatherly chastisements of His children for their spiritual good are referred to in Heb. xii. 1-3, and are nowhere called in the Scriptures a sacrifice for sin; the only real, efficacious, divinely-appointed and accepted sacrifice for sin mentioned in all the Scriptures is the atoning death of Christ; a single one of our sins, before or after regeneration, left unatoned for by the blood of Jesus would sink us into everlasting perdition. The child of God who has sinned, and who, under the influence of the Holy Spirit, humbly, sincerely, and penitently confesses and forsakes his sins, is, for the alone sake of Christ freely forgiven of all manner of sin (Matt. xii. 31; Job xxxiii. 27-28; Ps. xxxii. 5; Prov. xxviii. 13; Eph. i. 7; Acts v. 31; i John i. 7-9).

I was sorry to be informed that one of the able ministers whom I met believes in the annihilation of the wicked. This doctrine is as strongly unscientific as it is strongly unscriptural. Science proves that nothing is annihilated; and the following Scriptures prove that the wicked will not be annihilated, but will suffer forever, both in soul and body:—Dan. xii. 2; Johnv. 28-29; Matt. x. 28; xxv. 41-46; Mark ix. 43-48; Luke xvi. 23-26; ii Thes. i. 7-10; Rev. xiv. 11; xix. 20; xx. 10-15; xxi. 8; xxii. 11-15. Such has always been the belief of the people of God.

S. HASSELL.

(To be Continued.)

There is an error in the minutes of the Olive Association for 1894. In stating that the Concub Association convenes "Friday before the last Sunday in Aug."—whereas it should have been "Saturday before the 2nd Sunday in October," as it has formerly been.

J. E. W. HENDERSON.

## ERRATA.

As I did not have an opportunity of correcting the proof of my article in the June number of the GOSPEL MESSENGER, it contained a great many typographical mistakes, of which I correct a few of the most important, and I ask my readers to take their pens, and make these corrections in their copies of the MESSENGER:—

In the title, "Association" should be "Associations." In the first paragraph, fifth line, "Chemang" should be "Chemung." In the second paragraph, first line, "that" should be omitted. On page 182, ninth line, "having" should be "have;" eleventh line "or" should be "nor;" fourteenth line, after the word "generation" the word "should" ought to be inserted; fourteenth line from the bottom, "creator," should be "Creator;" third line from bottom, "property" should be "propriety." On page 183, twelfth line, "them" should be "such," and "them" should be inserted between "see" and "denied;" sixteenth line, "Association" should be "Associations;" sixteenth line from the bottom, "such" should be inserted between "all" and "vain." On page 184, second line, "I and" should be "bond;" fourth line, "spirit" should be "Spirit;" and the last clause in in the second paragraph should read—"and it seems to me, if there is any difference in this respect, that he loves truth and hates error the more, the nearer in time and place each of these principles comes to him" (that is, he loves truth the more, the nearer it comes to him in time or place; and he hates error the more, the nearer it comes to him in time or place.)

S. H.

## EXTRACTS.

COLUMBUS, GA., Mar. 20. '95.—Dear Bro. Mitchell; It seems a long time since I have seen you and heard you talk, but I have not forgotten you. I have written many letters to you in my mind since I have been down here and have had pleasant conversations with you. I would think over how often I have been comforted from hearing you preach, and more than all the pleasant fire-side comfort, when I would feel so dejected and cast down by the many sore trials of life, you would come in just in time to speak words of comfort to my poor cast down soul, and for the time being my thoughts would be taken off the trials of this life and be made to rejoice in the Lord. The Lord is my shepherd and my staff, a sure staff to lean on in time of trouble.

Mrs. Mattie Carmack.

AVON, IND., Dec. 16. 1894.—My Dear Brother: Being unexpectedly prevented from meeting to-day with my brethren at the Lord's house, I am still not without refreshing thoughts of the Lord's goodness for his presence and his love is everywhere. There is though, a peculiar enjoyment in assembling together

as his word everywhere encourages us to do. As age comes on and strength fails, we are made to contemplate a time when we must relinquish this delight. I feel sensibly that my days on earth are being rapidly numbered, and that the change Job speaks of must soon come to me. My desire is to leave all in the Lord's hands who alone can prepare us for that wonderful change. I find myself more than ever depending on the finished work of the dear Savior who trod the wine-press alone and suffered for our sins that we might live. If I could I would love to spend the remnant of my days in loving and serving the blessed Lord for his amazing mercy to one that is less than the least, a sinful worm of the dust. I am made to wonder why my unworthy soul was remembered, and then I conclude there is no reason but his own will. I have had some sweet foretastes I think of the blessed state for there are times when Jesus is revealed in our hearts and then praise flows out to his holy name. With fellowship and love to the household of faith I remain your unworthy brother.

R. M. Bartley.

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COLUMBUS, GA., Sept. 1, 1892.—Dear Bro. Mitchell:

When I can see so many that profess to be servants of the most high God turning to the right and to the left to please men and to make a fair show in the flesh having a form of Godliness but denying the power thereof by a disorderly walk and practice bringing confusion in the camp of Israel, and then to see one that has by an orderly walk demonstrated the power of the spirit of our God—one that has fed the flock in humility, setting them an example—admonishing them both by words and deeds to "be ye followers of me as I am also of Christ"—such an one is indeed a comfort and a great gift to the Church.—one that we should esteem very highly for the works sake and not because he can preach with great swelling words of men's wisdom, but his walk is as effectual and as comforting as his preaching "By their fruits ye shall know them." Such a one is loved best by them that know him best. They love his coming, for when he comes with the Gospel of Christ, feeding the flock on the precious promises of our God strengthening the weak ones and by the sweet cords of love uniting and bringing them nearer together, no confusion follow after them, but we find the fruits of the Spirit love, joy and peace, "he that humbleth himself shall be exalted." This promise is not to him that professes to be humble and would feign humility, but to him that by the power of God's spirit is made willing in the day of his power to be led and not to want to lead because as a little child he desires to know nothing but God's will concerning him and as the Apostle cried out "Lord what will thou have me to do" knowing by experience that there is a way that seemeth right unto man, but the end thereof are the ways of death" feeling that there is no sure and safe way but the Lord's way, such a one is humble,—and feels little in his own estimation but he is highly exalted in the love, confidence

and affections of his brethren. Such an one can have fellowship with the prophet when he said 'I heard a small still voice behind me saying this is the way walk ye in it' they feel that they have a work to do and that they must be about their Masters business. Feed the flock, there is always a door open to them and the Lord prospers their way.

G. W. Cargill.

COLUMBIANNA, ALA., Mar. 23 1895.

ELD. W. M. MITCHELL & WIFE

DEAR FATHER & MOTHER. Your letter and card has been received with gladness. If I could write good comforting letters as some do, I think I would delight in trying to write. Some writers in the MESSENGER express my feelings and desires better than I can myself. You and my dear mother both know that I have ever been very timid and sympathetic from early childhood. Often have I tried to overcome this weakness, but it is my natural temperament, and I cannot help it. I do feel so sinful, so little and incompetent to say or do anything good, that I shrink back at the thought of writing for the MESSENGER as you expressed a desire I should.

Many, many have been the times that if there had been an opportunity to some dear christian brother or sister, I thought I could have expressed my feelings, but when an opportunity is afforded, I am blank and can say nothing. Then I think I have been mistaken in my religious journey all the way through.

After I was received and baptized into the fellowship of the church at Mt Olive, Bro. Newton Hurst came around and was talking in a comforting and consoling way, but not a word could I utter. A sense of my littleness and unworthiness has increased upon me from then until this present time. I have long enjoyed hearing Bro. Hurst talk on divine and spiritual things.

I was truly glad to see in the April MESSENGER so many strong tokens of love for our dearly beloved Editor, Eld. Respass. But when I read your article under heading of "Heavy Responsibility." "Unsought, unasked and not desired," these words bore heavily upon my mind. I know that you neither sought, asked nor desired such a responsibility to fall upon you. But O that we all could be as faithful as you have been, fearing to refuse and fearing to accept, but still go on to the best of our ability.

I had often thought of Bro. Respass about as Eld. Henderson writes of him but could never find words to express it so clearly as Bro. Henderson has when he said "He was indeed both a man of God and a child of God." The simplicity of the gospel he preached, was indeed lovely to me. Sister R. Anna Phillips picture in the MESSENGER looks very natural to me and I would like so much to see her once more.

I will not write more at present, for I feel that it would be an intrusion on your valuable time. Hope you and my dear mother

are keeping up. Pray for your poor unworthy and sinful child  
Devotedly your daughter,  
MRS. E. C. FINLEY.

CHIPLEY, GA., Mar. 20. 1895. Eld W. M. Mitchell, Dear Brother:- The world seems sadder to me since the death of Eld. J. R. Respass. On hearing of his death my heart overflowed, and the tears ran down my cheek. So much was I troubled that I carried my troubles to the Lord, and asked Him to strengthen me and comfort me because of the death of my dear brother. The Lord heard my prayer, and I became in a measure resigned to this dispensation of His providence. I obtained comfort, and I feel impressed to write a few lines to be inserted in the GOSPEL MESSENGER, that I may comfort the brethren and sisters and friends and bereaved family, for, no doubt, there are many hearts made sad and heavy, as our dear brother was universally beloved and admired by the saints of his generation.

I have been brought to be mindful, and I desire to remind others of the fact that it is the Lord that hath taken him from us; that it is the Lord's time to take him, that the Lord loves us and will remember us in our sorrow, and that we ought not to murmur, but be resigned to the will of the Lord, knowing that He doeth all things well. For us there is consolation in knowing that it is the doings of the Lord who loves us.

It is written in the Psalms, "precious in the sight of the Lord is the death of his saints." We all believe that brother Respass was a saint, and consequently must believe also that his death was precious in the sight of the Lord. It was the time for the Lord to call his poor tired son up higher, away from the winters and storms of this life, to be in His presence where there is fullness of joy, and at His right hand where there are pleasures forevermore. Let us remember that we are not going to stay here always. We too must go when the Lord calls for us.

Perhaps but few loved our dear brother more than the writer. I delighted in hearing him preach and in reading his writings and in listening to his words in private conversation. His humility was wonderful. The sincere and simple and almost constant expression of his littleness and sinfulness, as well as his doubts and fears, have undoubtedly comforted thousands of God's little ones who have been blessed to hear him preach and talk and to read his excellent writings.

In the hope of salvation through Christ, I am your brother.  
T. J. Bazemore.

STEVENS POTTERY, GA., Mar. 11th. '95.--Eld. J. R. Respass' Sons Kind Sirs--Enclosed you will find one (1) dollar to pay up my dues for the MESSENGER from Jan. 95 and please continue it on till Jan. 93.

Oh! how sorry I was to hear of Bro. Respass' death. Yes I think the MESSENGER worthy of support and will do all I can to keep it up for in them I read so many comforting letters and experiences from the dear saints who are scattered abroad in the land.

Affectionately yours, Mrs. M. E. Cooper.

GOOD HOPE, GA., Mar. 23. '95.—Dear Bro. Mitchell—I have just received my GOSPEL MESSENGER and read the articles you and the other brethren have written about Bro. J. R. Respass and I can say with the rest of those that have seen and heard Bro. Respass preach that it was my privilege to see him once and hear him preach at Fellowship in the Yellow River Association I will long remember the time, for it was a great day to me. I hope you will pardon me for writing to you, but I hope it is of the Lord. I have never seen your face but I can tell from your writing that I can call you brother if my poor heart does not deceive me. It was eight years ago when I hope it pleased the Lord to speak peace to my troubled soul. I have been a constant reader of the MESSENGER eight years, and can truthfully say that it is a great source of joy to me and my wife, she was a grand daughter of the late W. P. Cox of Walton County, perhaps you know of him. I will close. J. J. Piekerel.

NICHOLSON, MISS., Dec. 11th '94. Eld. J. R. Respass:

Dear Brother.—Though unknown to each other by flesh, yet I trust through the mercy of a loving Savior we are acquainted in the spirit. Since January 1892 I have had a name among that despised people of God, Primitive Baptist, yet I am in heavy doubt. I am compassed about by enemies or rather those who are of different faith, viz. Missionaries and Methodist, I was in Texas last winter, but was among my own faith. I believe strongly in all the old Baptist faith but Dear Bro. Respass will you please explain some passage of scriptures to me.

I believe fully in election but some places refer to him as a Savior of the world. Here are a few samples viz Gospel of St. John i, 9. 4-12 i John, 2-2. Titus, 2-11. i Timothy, 2-4-5. Gospel of St. John, 3-16-18. Now dear brother I read of the total depravity of man, his utter helplessness and dependence on Christ. Will you dear brother Respass please explain some of these passages to me. I am forced to believe that God gave Christ a definite number of souls to redeem or else his blood trickled upon Golgothas top in vain. His death was useless if he was not able to redeem those who were his at first but what means such scriptures as this, He is made a propitiation for our sins not for ours only but for the whole world. From this which is found in i John ii 2, I am led at times to believe he died for the whole world.

If such as this was clearly explained I would be satisfied.

Please explain these or get some one to do so and you will

greatly oblige an unworthy brother.

I yearn for Gospel food as I never get any down in Southern Miss. You will find enclosed 50 cents to pay for the MESSENGER six months, send to a love P. O. Pray for me my dear Bro. Trusting you will do as I ask.

I am yours in christian love and hope.

James T. Lawson.

DECATUR, GA., Dec. 14. '94.—Dear Bro. Respass, Brethren and Sisters—I feel impressed to write you a few lines. I hope for the good of the cause of Christ and the encouragement of his humble poor and for reproof to transgressors. The Lord God has said in his written word “let your light so shine that others seeing your good works might glorify your Father which is in heaven.” We learn that light is not made to man that is dead in trespasses and sin, but it is made to them that have been called from darkness to light, those that have had the stony heart made a fleshy heart they might feel, those who have had their eyes opened that they now can see some of the beauties of the walk of Christ who is their light. He says to them “to let their light shine, not that the walk would produce the light but that the light will produce walk.”

God the Father has given each one of his children a law, it is not alone between the lids of the Holy Bible, if it was no where else many would be without and would have nothing to teach them. Blessed be his holy name he has taken up his abode in the hearts of his children “know ye not that ye are the temple of God” his dwelling place is in the hearts. He has written his law in their hearts and with the pen of inspiration and with indelible ink the oil of grace that fades not by the multiplying years, and he has not only written it in their hearts but has stamped it upon their foreheads, the place of memory. Dear child of God there are many ways that you can neglect to let your light shine, you may prevent it from shining in your conversation in foolish jesting and joking, when if you had left off evil communications and your conversations had been yea, yea, and nay, nay, you might have saved some poor hobbling saint that wanted to go to Zion the Church and was looking upon you as a patern. You have driven him or her into doubt as he had confidence in you. Not only, dear brethren, in our conversation do we rob God of the honor that is due him and drive the little lambs that are bleating around the fold further in to doubt. Little children walk in the light if so be that Christ is in you the hope of Glory. There are many snares that may bring us to mourn by not obeying, many brethren have robbed God have brought shame and disgrace upon themselves and a reproach upon the cause of the church of Christ.

J. W. Williamson.

We will cheerfully correct all errors where we have due notice.

## PREACHING APPOINTMENTS FOR ELDER A. W. PATTERSON:

Shoal Creek,	Friday June 28th.	Walton Co, Ga.,
Shiloh Church,	Monday July 1st.	" " "
Gum Creek,	Tuesday " 2nd.	" " "
Beulah Church,	Wednesday " 3rd.	" " "
Harris Springs,	Thursday " 4th.	Newton " "
Shoal Creek,	Friday " 5th.	" " "
Mt. Paran,	Sat. & Sun. " 6th. & 7th.	" " "
Rutledge,	Monday " 8th.	" " "
Rock Springs,	Tuesday " 9th.	" " "
Jack's Creek	Wednesday " 10th.	" " "
Mt. Zion,	Thursday " 11th.	" " "
Big Creek,	Friday " 12th.	" " "
Bethlehem,	Sat. & Sun. " 13th. & 14th.	" " "
Beaver Dam,	Monday " 15th.	" " "
Mt. Moriah,	Tuesday " 16th.	" " "
Union,	Wednesday " 17th.	" " "
Black Creek,	Thursday " 18th.	" " "
Lystra,	Tr., Sat & Sun. " 19th, 20th. & 21st.	" " "

Dear Bro. Mitchell:—Please publish the above in MESSENGER and oblige brethren in our midst.

F. M. McLeRoy,

## WAITING.

Our lives are like the changing years;  
We sow our seed; green blades appear,  
And leaves unfold.

We carry on the work begun  
By day and night in cloud and sun,  
Through heat and cold.

Yet no glad harvest of the soil,  
No purple vintage crowns our toil,  
Though toil abound;  
No hand the perfect fruit receives,  
Nor do we bind the golden sheaves  
On earthly ground.

But angel hands the fruit shall reap,  
And true and faithful record keep  
Of work well done;  
That for each pure, unselfish deed,  
Earth's toilers may receive the meed  
Thus nobly won.

So wait we till our change shall come,  
Till we can sing our harvest home  
At heaven's gate  
And freely, gladly enter when  
We shall be satisfied! Till then  
We work and wait.

Edith Percival.

## OBITUARIES.

## TAYLOR MITCHELL,

Our grand-son, in his 17th year, died suddenly of convulsion, at J. T. Puckett's Mill in Opelika, Ala., April 29th 1895.

As there were suspicions that the poor boy was poisoned, legal steps were taken; a coroners' jury organized, Doctors in attendance and Tuesday April 30th his stomach was taken out and sent to the State Chemist at Auburn, Ala., and the next monday May 6th the Chemist reported in person to the Probate Judge that he found strychnine enoph in his stomach to have killed three men. Our poor unfortunate grand-son had been closely at his work in the mill and up to 15 or 20 minutes before his death he seemed to be in his usual health. He died about noon. We feel too sad to write more now.

W. M. M.

## HECTOR MEGGINSON.

Was born in North Carolina May the 9th 1825, and died Nov. 3rd 1894. Moved near Mill Town Chambers co Ala., in 1847, and was married to Miss P. A. Harris, Jan. 24th 1850, with whom he lived peacefully and happily until his death and who still survives to mourn the loss of a dear husband. He joined the Church of Christ at Mt Hickory Chambers Co Ala in August 1858, and was baptized by Eld Wm Taylor. Bro. Megginson remained a member of Mt Hickory until his death, and we greatly miss him, for if any could get there he was sure to be of that number. We know no one who was more punctual to his post than this faithful servant of God. He had but little to say in their meetings, but his example was "what is worth doing is worth doing well." We believe he is at rest, and we do hope the Lord may take care of his wife, who has for a long time been a member of the same church, and that their children may be saved with an everlasting salvation.

J. T. SATTERWHITE.

## N. R. SMITH,

Died at his home near Belton, Bell Co Texas., Nov. the 7th 1894, of slow fever, after a lingering illness of eight weeks. Bro. Smith was born in South Carolina, and moved to North Ga., in his youth.

Age about 73. He was a firm believer in the doctrine of grace, and a bold defender of the same, under all circumstances. He had a long-  
ing desire for a quarter of a century to unite with the Primitive Baptist, but the church never saw how they could receive him owing to his condition in life, (having two living wives) although they had the utmost confidence in him as a christian, his walk and conversation was above reproach.

His greatest delight was entertaining the brethren and engaging in worship with the Lord's people. All that a skillful physician and a devoted family could do was done, but the time had come when the Lord saw fit to call him from his suffering and sorrows, so he quietly fell asleep in Jesus peacefully without a struggle.

Asleep in Jesus blessed sleep  
From which none ever wake to weep;  
A calm and undisturbed repose  
Unbroken by the last of foes.

We had services at the burial, conducted by Eld. A. V. Adkins, when his body was consigned to the tomb in accordance with the irrevocable decree. "Dust thou art and unto dust thou shalt return."

HOLLAND, TEX.

A. J. PHILLIP.

## MRS. SAMMIE LELA CARTER.

Died of congestion near Owensbyville Ga., Sept. 9 1894. Sister Sammie Lela Carter, wife of Bro. B. F. Carter, age 31 years. Her maiden name was Denson. She was the mother of six little boys, two of them having preceded her to the grave.

She professed a hope in Christ at the age of 14, and was baptized by Eld. A. B. Whatley into the fellowship of the Primitive Baptist Church at County line Hearl Co. Ga., where she has since lived a devout christian for seventeen (17) years. We have been intimately acquainted with this precious sister twenty one (21) years, and during the six years of our invalid life, she has been a ministering angel at our bedside; ever ready to speak of the goodness of God, and loving to dwell on the theme;

"My grace is sufficient for thee." Knowing her as we did, we shrink from the task in trying to portray the beauties of her noble life. As a wife she was fond and true, a helpmeet in every sense of the word. To her children, she gave all the rich love of a mother's heart. As a friend and neighbor, she was thoughtful, kind and obliging. The very breathing of the Holy Spirit seemed to be in all the vocations of her daily life. She needs no epitaph to portray her goodness for her every deed is a letter carved more deeply upon the hearts of her friends, than the sculptures chisel could do on the most exquisite marble. She had a premonition that her end was drawing near, several months previous to her death, and said her only regrets were in leaving her companion and children.

Mrs. N. B. Edwards.

## MRS. MARY WOODALL.

Sister Mary Woodall, wife of Ed. J. Woodall, died January 30, 1895 at her home in Ferrell Co. Ga., in the 77th year of her age. Burial services were conducted by Eld. Jennings.

Our dear departed sister had been a member of the Primitive Baptist church about 45 years: having been baptized and also her husband at Ramah church by Eld. J. T. Eads. Her membership at the time of her death was at Providence, Sumpter co. Ga. She had five children, 18 grand children and 13 great grand children. Much of Ed. Woodall's life has been spent in preaching and serving churches. Sister Woodall was truly a helpmate as a preachers wife, though she was much afflicted for years, and confined to her bed for some time before her death, she was faithful in every relation of life.

[BANNER please copy.]

RUFUS H. JENNINGS.

## MARY PROCTOR STOWERS.

Mary A., daughter of Benjamin and Martha Proctor, was born in Logan Co. Ky., October 22, 1854; and was happily married to J. W. Stowers when quite young; joined the Primitive Baptist church at Sulphur Springs, Simpson County Ky., and baptized (I believe) by Eld. James Strickland of Ind., in 1879 or 1880, where she remained a loved and loving member until her death April 2, 1895, at her home at Stowers, Ky. She leaves five daughters, and one son, husband, and a host of friends to mourn her loss.

The writer was intimately acquainted with Sister Stowers, from the time she joined the church until her death, and can truly say, that a milder member, and more CHRISTIAN lady I never met. She was for a number of years afflicted with angina pectoris, or neuralgia of the heart, and bore these terrible paroxysms of pain without complaint. A year or two ago she took consumption of the lungs, and during her long confinement, I met her at different times, and while it was sad to hear her cough, and look upon her emaciated form, it was almost Heavenly to behold her perfect resignation to the will of Him who has done so much for her; and to speak so earnestly of that Grace, and that hope which gave her such steadfast confidence in Him, who doeth all things well. It seemed the inspiration of her life to do all she

could at her home for the rest of God's wayworn ministers. My eyes fill with tears when I think of her unceasing care in my visits, in my affections to her dear home; How often she has dispensed her hospitality. But alas her eyes are closed in death! No not in death, but in sweet sleep with Jesus, awaiting the last trump, to be reunited with a body made spiritual, to ever adore the Savior. I would say to her dear husband, may the Lord give you grace in this your severe trial, and to the children, the Lord prepare you all for companionship with your dear mother in Glory.

J. W. REDDICK.

REDDICK TENN April 10, 1895.

[Primitive Baptist please copy.]

#### JOHN J TIDWELL

This dear brother died Feb. 6th 1895, after a very short illness. He was born May 10th 1835, and was given to hard field labor all his life. He raised a large family and learned them to work, which is necessary for all children. He joined the Church at Mt. Hickory Chambers County Ala. Oct. 1833. He told a very plain and pointed experience of grace and was baptized the same day by the writer. We do believe Bro. Tidwell, was a christian and now sleeps in Jesus. He leaves a wife and eleven children, with many brethren, sisters and friends, yet to battle with life and to pass through the shades of death.

J. T. SATTERWHITE.

#### DANIEL MURRAY,

Was born April 2 1803, and died at his home in Macon Co. Ga., May 8 1894, being in the 92nd year of his age. The deceased was married to Mary Murray Nov. 24 1824, whose obituary appeared in the MESSENGER a few years ago. To them ten children were born; six of which still survive him. He was a model, moral, and temperate man ever since my first recollection, and I learn from others who are older, that he was such in youth, and I have learned from him that he obtained a hope in Christ when he was comparatively young; but he lingered, waited, and suffered much chastisement for many years, hoping and thinking that he would get a better and larger experience; but at last he came and brought (to Him) the little offering the Lord had given him about 35 years before he offered it and was received into fellowship of the church at Phillipi, Schley Co Ga., and was baptized by Eld J. R. Respass. He always esteemed himself a little christian, and therefore sat at the feet of brethren desiring to be taught by them. Too much could not be easily said in memory of the deceased. As an exemplary christian, husband, father and citizen. Uncle Daniel was an example of industry, economy, honesty and veracity. No person that knew him doubted his word or honor; his custom in domestic duties, was a place for everything and everything in its place, as such he trained his children to a regular system; so when anything was needed, it was at its place. As a man he was like Zaccheus, small of stature, but was greatly blessed through life with physical strength and health, so there were but few men that could perform as much manual labor daily as he could, and did, for I feel that I am safe in saying that he was the most industrious man I ever knew.

J. G. MURRAY.

#### MATILDA WOODALL.

"Have pity upon me have pity upon me, O ye my friends, for the hand of God hath touched me."

Doubtless Job never felt the above language more forcibly than I have since August 31, 1894. For on that death entered the once happy home of my dear father, S. P. Woodall, and tore from his loved embrace the precious form of my darling mother, Matilda Woodall, age 70 years. Her maiden name was Wilson. She was taken with

dysentery and from that, fell into a stupor from which she never rallied, living only 8 days. She was mother of four daughters and three sons: one son and daughter having preceded her to the grave.

She and my father emigrated from North Carolina to this country a few years after their marriage. In 1860, they were baptized on the same day by Eld. Emanuel Brittain in to the fellowship of the Primitive Baptist church at Countyline Heard County Ga., where they remained till two years ago when they moved near Lebanon church and put their letters in there. She lived to see all her children members of the church, and all of them were with her during her last illness.

I who have been an invalid for six years was carried by my dear husband to see her, ere she breathed her last: And it is with a broken heart that we speak of this dear mother. But to us, hers was the the most beautiful life we ever saw. She possessed that meek and quiet spirit which so beautifully characterizes a child of God. She was an affectionate and thoughtful wife, a fond and patient mother. In the home circle, her virtues shone brightest, for home was her kingdom and she ruled it with a sceptre of love. She was good and kind to all around and a love for the peace and welfare of her neighbors, formed a striking trait in her character. In her eyes deceit was loathsome, but she delighted in faithfulness. Death to her was not a cruel monster, but a golden key to unlock the gates which lead her into endless joy. But Oh! what an unwelcome guest it was, to those who loved her so dearly. Life's music will ever breathe a minor chord of sadness since our mother is no more.

Each sound that strikes  
the listening ear  
Seems mother, and we  
think a mother's near.  
Delusions all! no more will  
her sweet voice  
Cause husband, and children  
to rejoice.

Lovingly and tenderly her precious body was borne to Lebanon, where Deacons Hendon and Tomme paid a beautiful tribute to her memory, after which she was laid to her final rest, till Jesus bids her rise. Oh! Lebanon what a sacred place thou art, where sleeps the form of my sainted mother. Rest on precious mother, and though our heart aches to hear once more your gentle voice, and feel the soothing touch of your hand, yet we hope ere long to meet you "where sickness and sorrow, pain and death, are felt and feared no more." Oh! that the blessed Lord may comfort us and our dear old father, and reconcile us to this sad bereavement.

"Immortelles gathered in the morn  
At noon the vase may still adorn:  
Thy morning lessons yet are worn  
Fresh in our hearts my mother."

Owensbyville Ga.

NANNIE EDWARDS.

JOHN WALTON.

By request of my loving aunt I have consented to try to write an obituary in honor to my dear and highly esteemed old uncle, JOHN WALTON, but feel unworthy for the task and fear that I am not able to give the matter justice, for I feel that he was so much my superior as regards living a Christian life. He departed this life December 29, 1894, with heart troubles, from which he had suffered for several years, but bore his suffering with Christian fortitude.

Death was not a terror to him, for he expressed himself to his family as being willing to go, which he was expecting every bad spell. He was born November 17, 1818, making him seventy-six years, one month and eleven days old at his death. He joined the Primitive Baptist church in

1844, where he lived a faithful member until his death. He was always faithful in attending his monthly meetings, loved to be with his brethren and talk about the goodness and mercies of God, and salvation by grace was his theme. As a citizen he was honored and respected; as a Christian he was worthy of his calling. He had been twice married; first to Margy Clark and second to Lany Pace. He left a wife and several children and a host of relatives and friends to mourn his loss.

*Dixon, Miss.*

J. C. WALTON.

#### ANGIE LEE LAIN,

The little infant of Mr. and Mrs. P. R. Lain, was born July, 1893, and departed this life October, 1894. Dear parents, mourn not as those who have no hope, for the Lord hath said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Your little one has gone to rest,  
To reign with God forever blest;  
Its little tongue will always praise  
A savior's love, red eming grace.

Far from a world of sin and strife,  
It now enjoys a heavenly home,  
And joins to praise, and shout, and sing,  
And make the heavenly arches ring.

O could we but hear its little tongue, so sweetly singing the heavenly songs; could we but see its laughing face, delighted with its happy home. Dear parents, do not wish it back again, but say, Darling baby, remain with God, we'll try to gain, through the help of the Lord, that peaceful shore, where those who meet shall part no more. O Lord, help us to strive the prize to gain,

That we may share in Jesus' love,  
And meet the little babe above.

May God bless the bereaved family.

If God saw fit those ties to sever,  
Why should it grieve us so?  
She is not gone forever—  
Only gone before

By its auntie,

HATTIE LEWIS.

#### SUSAN PHILLIPS.

The subject of this notice, wife of our beloved brother, Eld. E. Phillips, was, in some important respects, a remarkable person. Departed this life the 21st of Dec. 1894, of stomach, liver and kidney trouble which baffled the skill of several physicians. She bore her last illness, though protracted and severe, with christian fortitude. Sister Phillips was born July 6 1830, married to Bro. Phillips Nov. 21 1850. Joined the church at Emmaus Coweta Co Ga., June 2 1855, and was baptized the next day by Eld. Thomas Duke who has long since passed away. Sister Phillips was the mother of ten children; nine sons and one daughter, all living except her second, which died in infancy. Seven sons and their sister were present at the burial of their dear mother, which took place Saturday evening. That night her son from Texas arrived at the dear old home of his parents, too late to see his dear mother's face. Sister Phillips was a woman of strong convictions and firm character. She was a Primitive Baptist from principal and not from policy. She was an ornament to her profession. In moral, she was blameless. She was a help-meet in the broadest sense of that word to our esteemed Bro. in his ministerial work, always (as he said) having his clothes ready and other necessary preparations made when the time come for him to leave her and the children to go to his appointments, thus making sacrifices which it would be hard to overestimate. The Lord only knows what such lives are worth to church and to the world. She was a devoted wife, and a mother indeed.

At the church, Bro. J. D. Phillips spoke words of comfort to the bereaved and to a very large congregation of neighbors and brethren and sisters, followed by deacon J. P. Chandler, who certainly did

speaking consoling words to the distressed family, after which, her remains, by tender hands, were laid to rest in the grave yard at Poplar Spings Church where she had been an humble, consistent and helpful member for over twenty-five years, (which church Bro. E. Phillips has been serving continuously 'or more than twenty-eight years) there to remain till the resurrection morn, when we do believe the dear sister will arise in the likeness of a glorious Redeemer.

JOHN C. MCGARITY

MRS. SUSIE LISENBE.

Having been visited by the death angel, and laboring under the heavy burden of the same for three months past, I ask space in your valuable paper to give a short sketch of the life and death of my beloved, the daughter of Calvin W. and Mrs. Patsy Carr, born in Macon County Ala., Oct. 13th 1849 and died near Summers Mill, Bell County Tex., Jan. 25th 1895 My dear wife's mother died when she was quite an infant and two years later she came under the care of a kind and tender step-mother whose loving care, and generous heart, drew closely the relations and won her strongest affection.

On Jan. 24th 1867 she was joined to the writer in the holy bonds of matrimony, by Rev. E. W. Story, Sr., this union was blessed with eleven children, all of whom survive. In the fall of 1867 she was converted and joined the M. E. Church at Bradford Chapel. Leaving Ala., she landed in Bell county Dec. 15th 1882 where she lived until the day of her death. In the fall of 1885 she united by letter with the church at Bell Plains in which she lived and died a consistent member. Her religious life was not of strongly marked christian character as is exemplified in some, yet having faith in God through her Lord and Savior, she was ever ready to say all things work together for good unto them that love and serve the Lord; her christian influence, seemed to be confined strictly to the family circle, her watchful eye was ever turned to her children, ever ready with every good word and work to advance their interest,—on one occasion, when a son was absent for some time, and knowing somewhat of the temptation that surrounded him she writes saying: "My son, be a good boy, and trust in the Lord and do good and you need not fear." This with many other precious influences shed in every day life, won for her the high esteem and strong affection, that children owe to a true mother. Truly can it be said that she was the light of the household, how oft have I heard her say "how can a mothers tender care cease toward the child she bears."

Her health through life had been remarkably good, and on one or two occasions she was the only one able to wait on the sick of the family, being so healthy she was looked on as having the promise of long life, but, alas, the monster typhoid fever visited the family about the first of last November, she being the fourth one to take it began lingering about the 25th of Dec., about two weeks later she took her bed, her case seemed hopeful, she was cheerful, she could hardly realize that she was sick, apparently, she did not suffer the least pain, she murmured not, her watchful eye and attentive mind was directed toward three of her little sick children that lay in the same room, and her darling little babe who so much needed a mothers tender care, about the beginning of her last weeks illness her mind became somewhat impaired and she did not notice but little, except as her attention was drawn, seemingly while the flesh was being weakened her immortal soul was gaining strength shut out from worldly things, her heart burst forth in praise, yet in the stillness of the night, with a sweet clear voice, she sang the precious lines:

"Savior more than life to me,  
I am clinging close to thee,  
Let thy precious blood applied  
Keep me ever near thy side."

By her husband

John C. Lisenbe.

## HEAVEN'S GREAT JOY.

What is the coming bliss of heaven?  
 I ask a mourner whose sad eyes  
 Are wet with tears shed o'er the grave  
 Where her heart's dearest treasure lies  
 She answers Heaven will be sweet  
 Because I know I there shall meet  
 The loved ones gone before

What is the crowning bliss of heaven?  
 I ask the sick ones racked with pain  
 From whose pale cheeks the glow of health  
 Has fled ne'er to return again  
 And thy reply with kindling eyes  
 In that fair land beyond the skies  
 No sickness e'er can come.

What is the coming bliss of heaven;  
 I ask my own immortal soul  
 Are there no greater joys than these  
 To bless us while the ages roll  
 My soul responds, Heaven's greatest bliss  
 Will be to see Him as He is  
 And worship at his feet

Amaranth.

## HOLD ME.

Here I am! O Savior sweet  
 Cast my sorrow at thy feet  
 Take me as I am and bend  
 To some consecrated end,  
 Make me olive branch or sword,  
 Only do thou hold me Lord.

Here I am! I have no choice  
 But to listen to thy voice  
 Use me wholly at thy will  
 Though for darkness use me still  
 I can drink the bitter cup  
 If Thou Lord dost hold me up.

Here I am O take me all  
 Body soul—for thou didst call  
 I should dream it Savior sweet  
 Lying only at thy feet  
 Be it suffering or song  
 Hold me—and I shall be strong.

F. H. Williams.

## A PRAYER.

Lord make my heart a garden  
Till now it was a tomb  
Where withered hopes were buried  
On earth no more to bloom.

But e'er the sandy desert  
At thy life-giving breath  
Will blossom like the rose-tree  
And life arise from death.

Breathe o'er my barren spirit  
And make this heart of mine  
Abloom with Eden flowers  
And every grace divine.

There let this Rose of Sharon  
His fragrance sweet distill  
Till all my life is perfumed  
And conquered every ill.

My rills of heavenly mercy  
With showers of grace combine  
So give new life and beauty  
To every plant divine.

Lord make my heart a garden  
Free from the weeds of sin  
And as thou walked through Eden  
So come and walk therein.

Sarah C. Robinson.

## IT SHALL BE LIGHT.

Faint not O heart because thou canst not see  
The path thy Father leads thee through the night  
Commit thy way to him At eventide  
It shall be light.

Wait thou for him. His love will show thee still  
Thy daily duty Gird thee for the fight  
For after battle cometh sure reward—  
It shall be light

The hand that guides thee is the same that holds  
In endless cycles of eternal night  
The universe around thee. Canst thou fear?  
It shall be light.

Look not behind for steadily thy gaze  
Upon the land where all is calm and bright  
Hereafter thou shalt know. At eventide  
It shall be light.

E. F. S.

# A Message from Ohio

Respass Drug Co.

Dear Sirs :

I have been agent for Graybeard nearly one year and paid you several hundred dollars for the medicine. I thought it would not be out of place to make a small report for which intrusion I hope you will pardon me. My daughter has taken about 38 bottles of Graybeard and thinks her cancer is cured. Mrs. Stiverson who lives near my place had a bad running sore on her breast for two years which four good doctors failed to cure.

It may have been cancer. Her family gave her up to die. *Eight bottles of Graybeard cured her completely.* Mrs Sargent was very feeble with cancer.

*Graybeard cured her in six months.* Mr. Kontner has had a cancer on his face for 28 years. Graybeard is healing his cancer and making him healthy. Mr. Weiland has been to Hot Springs Ark. and other places for treatment of rheumatism and was compelled to walk with crutches. *18 bottles of Graybeard has made him walk without crutches.*

Mrs Neff who lives in Adelpia just across our county line has been confined to her bed for 9 weeks with cancer. I sold her Graybeard and after taking 2 bottles she was able to go to the table for her meals and has ridden out in her buggy. She had five physicians to hold a consultation in her case about 4 weeks ago. They could do nothing. Said she would die in a month or six weeks. *This gives Graybeard quite a boom in that part of the country.*

*Logan Ohio May 13 1895.*

A. Nixon

ELD. ELLIS KELLY,

After Suffering Twenty Years with  
Liver and Kidney Trouble,  
is Cured.

SPRINGLICK, GRAYSON COUNTY, KY. }  
December 13, 1894. }

H. C. BRAGG—DEAR SIR: I have been a sufferer for the past twenty years with liver and kidney trouble. My bowels became constipated and heart trouble set in. I took a great many patent medicines, and also was treated by four of the best physicians in reach of me, without any relief whatever. My bowels would not act without some purgative medicine. So time went on, and sometimes I would be up and other times I would be down in bed. Seeing your 4 B. B. B. highly recommended for the disease I was troubled with, I concluded to give it a trial. I first bought one box, and after taking it I was induced by the good results of its use, to get another box, and after taking it I sent and got six boxes, a part of which my wife and others took. I took as much as four boxes myself, and my bowels became regular, my liver and kidneys greatly relieved, my appetite is good, my weight has increased ten pounds. I feel like a new being. I feel that they have given me wonderful relief. Yet I thought I would wait some time to see if the good results would last. It has now been about twelve months since I have taken the 4 B.'s and I can say, in my case of twenty years' standing, that the good effects I received from their use seem to last. My wife took the 4 B. B. B. B. for an affection of the throat which had given her great trouble, and was getting worse all the time, but the 4 B.'s cured her. I would say to the afflicted, the expense of a trial will not be so much, so give 4 B. B. B. B. a trial, for it may be worth more to you than you can imagine. I am sixty-five years old, and this is the first time in my life that I recommended any medicine. I could say much more of interest in my case, but must be brief.

Yours respectfully,

ELD. ELLIS KELLY.

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.

ELD. J. J. CHILDRESS

HAS A CLOSE CALL.

Read What He has to Say to His  
Brethren and Friends.

CONNERSVILLE, IND., Jan. 31, 1895.

MR. H. C. BRAGG—DEAR SIR: I now wish to state to you and the public what good the 4 B. B. B. has done for me. I had been troubled with dyspepsia for the last twenty years, and I grew worse all the time, until my liver and kidneys failed to act. For some six years my body from my hips up was in a perfect thick shell, and aching all the time, and my heart failed to act, and I was so low that it seemed to me I could not live long in that fix. Everybody thought I could not live but a few weeks. I had been doctoring for years with doctors, and had taken all the patent medicines I could hear of, and received no benefit whatever. Eld Edwards handed me one of your little books, and I read it through, and he persuaded me to give 4 B. B. B. B. a trial. I had almost given up all hopes of ever getting well, but on Eld Edwards' persuasion I sent and got one dozen boxes, and commenced to gain from the first. Have taken three boxes in all, and can say I feel like a new man, and can do a good day's work. I have been a Primitive Baptist for twenty-one years, and I believe where any one is afflicted with any disease from impure blood, such as liver, kidney and stomach trouble, and if it is God's will for them to get well, it will cure them. I will answer all inquiries accompanied by a 2-cent stamp.

ELD. J. J. CHILDRESS,

Golden Spring, Buchanan County, Texas.

Vol. 17.

No. 8.

# THE GOSPEL MESSENGER

—AND—

## PRIMITIVE PATHWAY,

### BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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

Carthur  
Sep 95

AUG. 1895,

All Letters of Remittances and Business, should be addressed to J. R. RESPESS' SONS, Butler, Ga.

All Letters for Publication should be sent to Eld. W. M. MITCHELL, Managing Editor, P. O. Box 134, Opelika, Ala.

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Be certain to write names and post-offices plainly.

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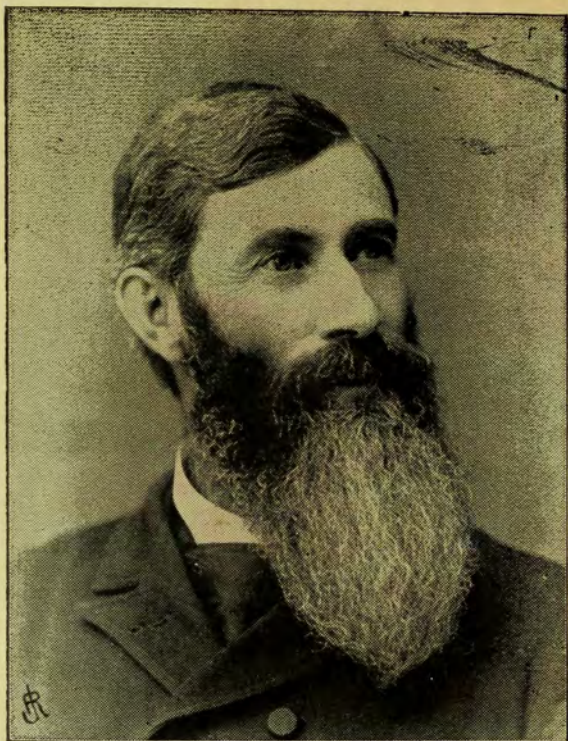
FRANK LESLIE'S  
**MIDSUMMER POPULAR MONTHLY.**

THE August (Midsummer) number of FRANK LESLIE'S POPULAR MONTHLY easily takes the lead of the seasonable illustrated magazines. It appears in a handsome new cover, of appropriate artistic design, which will be permanently retained. This new cover is embellished with a portrait of the late Frank Leslie, founder of the magazine, and the father of illustrated periodical literature in America.

The pictures illustrate more than a score of articles and poems, all of a timely and seasonable nature, contributed by some of the favorite writers of the day.

GOSPEL MESSENGER





**ELD. ROBT. W. THOMPSON,**

Of Indiana, is a grand-son of Eld. Wilson Thompson, and is one of the most earnest and kindest of men. He is proprietor and editor of the *Primitive Monitor*, as well as an untiring preacher of God's word. Those who know him best, love him best as a man of peace and power, unspotted by the world.

# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 8. BUTLER, GA., AUGUST, 1895. Vol. 17.

GREAT OCCUPAN W. VA. Mar. 19, '95. My Dear Bro. Mitchell:—I have just read the April MESSENGER and felt that more had been said about Bro. Respass' life and death than of any minister of our faith that I know of and all that has been said seemed to be in proper time and place. How glad I am that those fellow-laborers of his were there who knew him and could testify of his life and of his great worth to society and to the Church of God. It tendered my feelings and gave rise to some thoughts which are at your disposal. You, my brother, sent me the first MESSENGER I had ever seen. I have now been reading it for years, I like it very much and have procured quite a number of subscribers for it. I do sincerely hope and pray that it may still go on as heretofore, I believe it will so long as you can keep up. Eld. Hassell can be of great assistance,—I seldom write for papers except Church news, I am quite limited in education as you can see I feel it to be a hindrance in speaking as well as in writing. I am often mortified, feeling that my poor efforts will do more harm than good. Not long since I went by request to visit the home where lay the corpse of a bride of not quite 12 months. The bereaved husband, a precious brother told me that when his dear companion found that she must soon die she told him not to grieve for her, "Take care of yourself" said she "for I am going home."—"Take care of our babe—our married life has been short, but it has been pleasant and we were happy together."

When the young brother told me about his anguish of heart, he said he had begged the Lord to let him die also.

In thinking over this matter I thought I could see some such desire as this brother had in the expression of dear brother, Hess, Bartley, Murray, Avery, Cleveland, Hassell and Henderson as expressed in reference to the death of Bro. Respass. We see some passing away so mysteriously and so silently with sweet anticipation in their countenance, with joy written in their features and triumph in their eyes. Silently the heavenly Messenger came into their sick room and sweetly whispers,—“Home at last,”—and gently lulls their aching body to sleep and silently two angels go out where only one had come in.

“Let me go too”—was doubtless Elisha’s thought when he beheld Elijah ascending to heaven,—“Let me go too” said the pious Ruth to Naomi. “Let me go too” said the dying thief to the suffering Jesus, “Let me go too” said the dying Martyr Steven. And I imagine “Let me go too” were the feeling of Elijah when he made intercession against Israel who had killed the prophets of God and had digged down thine altars, why should I remain here longer? “Let me go too” said the wandering saints as they beheld the triumphant ascension of king Jesus after his resurrection, but he left two angels who addressed the lovely saints and delivered the words of comfort, “he will come again,” be patient dear children of God, the Messenger will come again and again until finally the Lord himself will descend with a shout. Will that shout be to let us know he is coming? I think so: will we be waiting and watching and will we answer that shout by an amen?, “even so come Lord Jesus come quickly God’s people are one family, part of them have gone over the Jordan of death into the promised land and part of them are still marching on to toward the crossing place and as we see the faithful servant of God cross over we can sing.

“Servant of God well done,  
Rest from thy loved employ,  
The battle fought the victory won,  
Enter thy Masters Joy,  
With wondering joy their lips recount  
“Their fears and dangers past  
And bless the wisdom, power and love  
Which brought them home at last.”

Finally our heavenly Father will gather his redeemed. I have noticed that when several of a family start off on a journey to visit friends or relatives or in childhood it may be grandpa or grandma, but some of the family must stay at home to care for things, but as they get ready to start and finally mount that old fashioned style to get on horse-back or in the conveyance those who had to stay at home til next time, especially the younger ones cant stand it any longer, but begin to cry out Papa Mamma let me go too. The above thoughts came in my mind caused by things I have seen. Finally altogether God will "say to the north give up and to the south keep not back, bring my sons from far and my daughters from the ends of the earth."

"They shall be mine in the day that I come to make up my jewels." Now dear brethren, has God put us among his children and made us his servants? If he has we are all under one positive command from the highest authority even Jesus Christ himself, "*occupy till I come.*" Luke xix. 13.  
T. N. Alderton.

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BIENVILLE, LA., Feb. 10, 1895. DEAR BROTHER IN CHRIST:—I feel impressed to offer a few remarks on the following passage of scriptures for your consideration and if you think proper you can publish it; it is recorded in ii Peter i 10. "Wherefore the rather brethren give all diligence to make your calling and election sure."

What calling and election is it the brethren are to make sure and how are they to make it sure? The scriptures teach that God the Father chose or elected his people and called them in Christ before the world began.

Paul says, "who hath saved us and called us with an holy calling not according to our works but according to his own purpose and grace which was given us in him before the world began," but was manifested in time by the appearing of our Lord and Savior Jesus

Christ. Then this calling and election was made sure by the Son of God. But there is another choice spoken of in the scripture which I understand to be the one spoken of in the Text. Christ to his Deciple says, "you have not chosen me but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." Now this choice was made by the Son,—he chooses of those that his Father gave him and has redeemed by his own blood, to fill certain places in the visible kingdom, and those whom he chooses he ordains, sets apart or prepares for that purpose, gives them the needed qualification, giving them an impression to that end. He chooses and calls some to be preachers and that is their calling and election, but how are they to make it sure? By preaching they will receive the promised reward which is peace to themselves and each one is to abide in his own calling and preach the preaching that he is bid, speak the things that he has seen and heard by the revelation of Jesus Christ, not what he has learned out side of the scriptures with the carnal mind or what he has learned by tradition or from some learned man. Some of the dear servants of God are not willing to abide in their own calling, but seem to understand all the Scriptures which are of the carnal mind and set themselves up as criterions and are ready to accuse every one that dont see as they do of preaching heresy. Brethren this is wrong and causes mourning in Zion; it is not making your calling and election sure. Christ says you have not chosen me, but I have chosen you. I fear that we have some among us that have made the choice themselves that have a gift in prayer and some in exhortation but have mistaken their calling themselves, or the church has, and in the place of making their calling and election sure they are trying to preach and are a burden to themselves and also a burden to the Church. If a man is not called & qualified he can never preach acceptably to the church.

Christ chooses some to fill the office of deacons and such he qualifies and they too should make their calling and election sure by filling the office of a deacon.

But no man can fill the office of a deacon acceptably unless he is chosen and qualified. Is that not one of the reasons why we have so many men serving in that capacity that seem to have no mind in that direction?

Is it not because that is not their calling? The church was mistaken in the gift, I believe there is some of the dear little children who are only chosen and called to fill their seats in the house of God; they too should make their calling sure by filling their places there; It is all for the comfort of the body, where there is much given there is much required, where there is little given there is little required. Another Scripture we will notice. The Savior says, "you twelve have I chosen and one is a devil." I don't think the Father chose a devil (or Judas) in Christ before the world began, for I think Judas was lost. The Savior says, "of all thou hast given me I have lost nothing, but the Son of perdition says that the Scriptures might be fulfilled." The Son chose him to fill a place in this world, for none but a devil could have done the work he done. He fell by transgression and went to his own place, a place prepared for the devil and his angels. Then it becomes every child of God to make his calling and election sure by following the impression made by the Spirit of Christ, for he has made that calling and election sure that will take him home to glory when he is done suffering in this world. All should work out their own salvation which is a time salvation. In working out this salvation they make their calling and election sure, Christ has worked out their eternal salvation. Dear Bro. do with this as you think best.

Yours in Gospel Bonds.

J. J. White.

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### NAAMAN THE SYRIAN.

We have a limited supply of Naaman the Syrian, a copy of which will be sent gratis with each new subscriber from this date. Single copies of this sermon will be sent for 10 cents.

—Pub.

## Editorial.

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All letters of business and remittances, should be addressed to J. R. Respass' Sons, Butler, Ga.; all communications for publication in THE GOSPEL MESSENGER, should be sent to Eld. W. M. Mitchell, Managing Editor, P. O. Box 134, Opelika, Ala.

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### DISBANDED.

The 14 churches composing the Chemung Old School Baptist Association of Pa., have unanimously decided to disband as an Association, and in lieu thereof, the churches will appoint in future a certain number of annual meetings to be held in their bounds.

The churches are in full fellowship one with another and we are rather inclined to admire the primitive simplicity of such meetings more than the cumbersome formalities attending some of our Associations. M.

### REMEMBER!

To write plainly your Post-office, County and State in every letter you write, and write very plainly your name, so that no one can mistake a letter in your name.

It is astonishing how often the name of the writer and of the post-office are so obscure that they cannot be made out by the one addressed.

When you ask a minister for his photograph that probably from four to five hundred have made the same request of him within the year, do not let him be at the expense of complying with your request. None of his friends would feel warranted in asking him to give them half a dollar. He wants to oblige you, but very likely is not able to do so without injustice to himself and his family. When you make such a request do not hand him less than a best photograph will cost. When you require the service of a minister of the gospel upon any extra occasion, take care that he does not have to bear

the extra expenses required to serve you himself. Do not wait for him to mention it to you. Others whose service you require are expected to send you their bill; but he will give you no hint, although he may have to work hard and carefully to pay the money he has borrowed on your account.

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### REPLY TO MRS. A. BLACK.

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For this is good and acceptable in the sight of God, our Savior, who will have all men to be saved, and to come unto the knowledge of the truth. iTim. 3-4.

We think our esteemed correspondent, Mrs. A. Black, whose article appears in this issue of the MESSENGER, is a little mistaken in supposing there is anything in the above text favoring a conditional system of salvation, even if the words "all men" should embrace all the progeny of Adam. But we do not believe that the words "all men" embrace all the fleshly descendants of Adam, but they do embrace all classes, ranks, stations and conditions of men. The very word "God our Savior" which we find in the text, forbids the thought that there is any other Savior to share a part of the glory in the great work of a sinner's salvation. God will not give his glory to another; it all belongs to Him, and for this reason He is designated as "God our Savior."

Our correspondent will please notice that the Apostle does not suspend Salvation upon the puny will of man, but upon the sovereign will of God, whether with regard to salvation itself, or of coming to a knowledge of the truth of salvation. And it may be well to remind the reader, that the words "all men," in our text, embraces all the election of grace, whether Jews or Gentiles. God is not respecter of persons in bestowing the grace of salvation. It is not restricted to Jews only, because they are Jews, nor to Gentiles because they are Gentiles. Nor is it confined to the wise because of their wisdom, or to the ignorant because of their ig-

norance.

Salvation is a free and sovereign act of God. The rich man has no more claims for it than the poor man. They are all under the curse alike, and the Lord hath mercy on whom "He will have mercy and whom He will, He hardeneth." All men of every kindred and nation of the earth, whom God the Father did foreknow in his covenant of grace, as his chosen vessels of mercy in Christ, he predestinated them, and every one of them to be conformed to the image of Christ, by his own work of grace for them and in them.

The Lord hath a people whom he claims as his in a special and peculiar sense from the general mass of mankind—Christ come into the world to save them from their sins, and calls them his sheep, and his own sheep saying—"I lay down my life for the sheep,"—"I give unto them eternal life and they shall never perish"—"neither shall any pluck them out of my hand"—"My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand."—John x 28. These are God's chosen and elect people whether of the Jews or of the Gentiles. These are the "all men" whom God will have to be saved in Christ from their sins, and these are the "all men" whom he will have to come to the knowledge of this heavenly truth. Jesus says of them "It is not the will of my Father in heaven that one of these little ones, that believe in me, shall perish."

When one of the Apostles of Christ is speaking of the all men whom the Lord will have to be saved and come to the knowledge of the truth of their salvation,—he says—The promise is to all that are afar off,—"*even as many, as the Lord our God shall call.*" The promise of God in reference to salvation embraces none of any rank, or station in life, save those whom he shall call to a knowledge of the truth of salvation through our Lord Jesus Christ. He calls them with a holy calling—not according to their own works, but according to his own purpose and grace which was given them in Christ before the world began. "He will say to the north,

give up; and to the south, keep not back,—bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name.” Isa. xliii 6.

And now we wish to say here, that the will of God concerning the eternal salvation of his chosen people, must and will assuredly be done. His will is the great governing rule of the universe, whether in nature or in grace in things temporal or in things eternal. It is the standard to which the supplications, prayers, intercessions and thanksgivings of christians should conform, and they should pray fervently and incessantly “Thy will be done in earth, as it is in heaven.” All things are worked of God after the counsel of his will, and the whole character and work of Jesus in the world, was so completely swallowed up in doing the will of God, that he affirms “My meat is to do the will of Him that sent me, and to finish his work.” John iv. 34.

All the work of Christ’s suffering in life or in death, was made to conform to the sovereign will of God the Father, and it is on this will of God, that our blessed Savior suspends the safety and eternal salvation of all men for whom he suffered and died upon the cross. He bore their sins in his own body, for it pleased the Lord to bruise him, so that by his stripes we are healed.

By the will of God our Lord Jesus Christ put away sin by the sacrifice of himself, and brought his people nigh unto God in his own righteousness, saying—“This is the will of Him that sent me, that of all which he hath given me, I should loose nothing, but should raise it up again at the last day.”

The will of Jesus, the Savior of sinners, was so completely swallowed up in the will of God the Father, that he affirms “I came down from heaven, not to do mine own will, but the will of him that sent me.” John vi.

Now if the pure and holy Jesus came down from heaven not to do his own will, but to do the will of God, how is it that the eternal salvation of sinners is said to be suspended on the corrupt will of men? If the will of

Jesus is not to be considered in the great work which he came to do, only as it conformed to the will of God, how is it that the will of his enemies is considered by some to be the grand ultimatum and turning point in the eternal salvation of fallen sinners? If the will of man is the grand turning point of his own salvation, how shall we reconcile it with the declaration from heaven that "It is not of him that willeth, or of him that runneth, but of God that showeth mercy?" And if the eternal salvation of sinners is to be secured to them on conditions with which they are supposed to be able to comply, how is it that it is not of the will of the flesh, nor of the will of man, but of God? John i. 12.

We have briefly referred to these texts, to show by the unerring word of God, that salvation is suspended on the sovereign will, mercy and grace of God, and not on the puny and corrupt will of man.

If therefore the words "all men" in the text we are considering, refer to all the progeny of Adam and every soul of them, they will all assuredly be saved from their sins with an everlasting salvation, and the whole race of Adam, and every man of them, will come to a knowledge of this truth of their salvation, for this is the "will of God who will have all men to be saved and to come unto the knowledge of the truth."

Now if the words "all men" in this and every other place where they are found in the Scriptures, mean all the race and progeny of Adam, then all that is needful to make one feel easy and unconcerned in reference to his salvation, is to know that he is one of the descendants of Adam, born of the will of the flesh, and of the will of man. On this vain supposition and false theory, one is sure to be a child and heir of God, because he is a child and heir of Adam.—

We conclude, therefore, that the "all men" whom God will have to be saved, includes those only who are redeemed by the precious blood of Christ "*out of every nation, kindred and tongue*" and whom the Lord hath brought to a knowledge of the truth and made them kings and priests to God to sing his praise forever. M.

## MY TWO MONTHS' TOUR IN GEORGIA

(Continued.)

I learned that a worthy brother, chosen to be a deacon by his church, refused for several months to be ordained, because he said he could not believe the Article of Faith of his church and Association, that "there are three *persons* in the Godhead;" but that, after having been long labored with in vain by several Elders, he was finally and feelingly convinced by the argument that the "person" of the Father is plainly referred to in Heb. i 3, and that the word "image" must refer to the "person" of the Son, and that, if the Father and Son are "persons," the Holy Ghost must also be a "person." The Greek word *hypostasis* rendered *person* in Heb. i 3 is perhaps better rendered *subsistence* (as in the London Baptist Confession of Faith, Chap. iii Sec. 3); it does not mean an entirely separate and distinct individual, but 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, and 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 man's imagination and invention. The Three—Oneness of God is clearly shown in the baptism of Christ, and in the baptism of every believer in Christ, and in the apostolic benediction (Matt. iii 16-17; xviii 19; 2 Cor. xiii 14.)

At one of my appointments in Hamilton county Fla., a ministering brother was silenced, and then, at his own request, excluded from the church, for preaching the absolute predestination of all things in such a way as to charge the *real* blame of sin upon God, declaring

that we can not do differently from what we do, because we are predestinated to do so, and that it is perfectly useless to exhort or admonish the children of God to do any better than they do. In regard to God's connection with sin, he *denied all the force* of the word meaning to *permit*, used 14 times in the Scriptures (2 Chron. xxxii 31; Ps. lxxxii 12; Mark i 34; v 13; Luke iv 41; viii 32; Acts ii 23; vii 42; xiii 18; xiv 16; Rom. i 24, 26, 28; ix 22), and uttered the most diabolical blasphemy that I ever heard fall from human lips, saying:—“If I should take that little child and carry it to the river-bank and *leave* it, and a rattle snake should come and bite and kill it, I of course could say, ‘I didn’t do it,’ ‘I didn’t do it,’ but then ‘I did do it.’” Thus he most blasphemously represented the eternally and infinitely Holy God as vainly trying to excuse Himself from the blame of sin in *allowing* His creatures to sin. The human being who takes the little child to the river-bank, in the above illustration, is indeed a murderer; but the Holy Creator and judge of man is perfectly righteous to make man upright, in His own image, and put him under a holy law, and, if he wilfully and rebelliously violates that law, to inflict upon him the just penalty of his transgression. The Most Holy One that inhabiteth eternity is of purer eyes than to behold iniquity; He is light, and in Him is no darkness at all; He does not even tempt, much less compel, His creatures to sin; He is, to sin in every form and every being, a consuming fire; even His sinless Son, when representing His sinful people, was forsaken of His holy and loving Father, and delivered up to suffer the horrible death of the cross (Isa. lvii 15; Habak i 13; i John i 13–15; Heb. xii 29; Matt. xxvii 46; Acts ii 23.)

I heard of a great many weak-minded and deluded Methodists and New School Baptists in Georgia claiming to have attained sinless perfection in the flesh, some of whom disgraced and injured themselves by vainly trying to fly and to walk on the water, and of one, while professing holiness, indulging in the grossest sin.

On the same train with myself one day in Georgia, the notorious infidel, R. G. Ingersoll, asked an illiterate Primitive Baptist if he had ever seen God, and the Baptist answered, "Yes, in my experience." Ingersoll confessed that the Baptist had the advantage of him, as he himself had never had such an experience; but he added that he did not deny that there is a God, and said that there might be three or four of them, but he had never seen them. Our brother asked him if he believed he (Ingersoll) had any brains; he replied that he did, and, when asked if he had ever seen his brains, he had to answer, "No." A more appropriate and convincing question would have been whether the infidel believed he had a mind, and whether he had ever seen his mind. The reality of the invisible mind is as certain as the reality of the visible body; and the reality of the invisible, omnipresent Divine Spirit is as certain as the reality of the visible and invisible works made and upheld by Him. The oneness of the universe proves the oneness of God; and, in the North American Review of August, 1881, Ingersoll admitted that, if there is a God of Nature, He is the same as the God of the Bible.

On my tour I met with the admirable little book, "My Reasons for Leaving the New School or Missionary Baptists," by Elder John H. Fisher, of Collinsville, Tex. who mails it for 25 cents per copy, or \$2.50 per doz. copies. It contains 127 pages, and is divided into 18 chapters, 9 of which treat of the unscriptural doctrines, and 9 of the unscriptural practices of the New School Baptists. Elder Fisher was pastor of four of their churches, with a salary of \$800 per year, and a student at the Southern Baptist Theological Seminary, at Louisville, Ky. He had a great struggle of mind in leaving them and joining the few, poor, and despised Primitive Baptists. He writes ably and kindly of his former brethren. I would be glad if all the subjects of grace in all the denominations could read this little work.

The ninth Chapter of Eld. Fisher's book speaks of the "affiliation (of New School Baptists) with nearly

all kinds of secret institutions of men," which he shows to be plainly condemned by such Scriptures as Matt. x 26-27; vi 24; Eph. v 11-13; Luke xiv 33; Col. ii 20-23; 2 Cor. vi 14-18; Judg ii 1-2; and Rev. xviii 4. The Masonic, claimed to be the most ancient of these Secret Societies, is explained (in its purposes, ceremonies, signs, degrees, and awful oaths, with an authenticated account of the abduction and murder of the author in the mouth of Niagara River, in 1826) in Captain William Morgan's *Freemasonry Exposed* (sold by L. Fitzgerald, 18 Ann St., New York, for 25 cents.) Modern Speculative Freemasonry, as critical scholars know, while having some vague analogies with the secret heathen rites of ancient Greece and Egypt, can not be traced back, by authentic history, to Solomon, or Moses, or Adam on the first day of his creation, as some credulous Masons believe, but finds its true historical precursors in the Building Corporations of the Middle Ages, and itself actually originated, in London, June, 24th 1717 (see the Ninth Edition of the *Encyclopaedia Britannica*, vol. ix, page 749.) The Masonic traditional additions to the Scriptures (see Rev. xxii 18) are as mythical and incredible as those of Roman Catholicism. The Church of Christ is the only Divine Society on earth, and it needs none of the additions or pretended improvements of men. The anti-christianity (i John ii 18; iv 3) of Secret Societies is proved by their ignoring the name and salvation of Jesus Christ. A Youngite Baptist told me that he had been a Mason 30 years, and that it had never done him, and he was satisfied never would do him, 25 cents worth of good. One of the most intelligent Masons in the United States, Mr. E. J. Hale, of N. C. and then of N. Y. wrote a few years ago, in the *Raleigh Observer* that he had long since ceased to attend Masonic Lodges, because he found that his time could be more profitably employed. Masonry is substituted for Christianity in the usual obituary declarations that deceased members have all gone to the Lodge Above.

I met, on my trip, with perhaps the youngest Prim-

itive Baptist in the world, sister Ada Moran, of Okapilco, Brooks county Ga. She is eleven years old, and was baptized last October, after telling a satisfactory and touching experience reaching back two years. And the most remarkable family, in some respects, that I ever visited, is that of brother Wm. W. Williams, of Ty Ty, Worth county Ga.; he and his wife are living, and have 13 children, of whom 10 are at home, 5 boys and 5 girls; five are Primitive Baptists, and four others have a hope, and all are excellent singers and performers, carrying all the different parts in music, and seem to be able to sing every hymn in the note books, and make their commodious home seem a heavenly place. This dear brother is himself about to build a good meeting-house near his home.

I was glad to learn that one of our most able and esteemed ministers in Georgia had been faithful and bold enough to teach and train his four churches to obey the Apostle Paul's injunction, in 1 Cor. ix, to furnish their pastor a temporal support, and that two others of our worthiest elders there are following in the same scriptural line.

I attended a Union Meeting of the Echeconnee Association with Mount Carmel Church, near Culloden, Monroe county Ga., the last three days of March; and it was a union indeed—a time of blessed and wonderful peace and love and joy—a most interesting, tender, and melting time, not only the speakers but hundreds of the eager and attentive hearers seeming to be blessed with the outpouring of the Divine Spirit.

Eld. W. C. Cleveland took me 18 miles in his buggy from the Union Meeting, Monday, April 1st, to Butler, Ga., where, when I left home Feby. 1st, I hoped to meet dear brother Respass on the first of April—my first idea of making this trip having been suggested by him to me when I was last with him at his home in Feb. 1894; but the freed and purified spirit of the humble, self-sacrificing, and afflicted servant of Christ had, on Feb. 4th ascended, I believe, into the immediate, holy, and blissful presence of God; and it was a most mourn-

ful pleasure to me to visit and try to speak words of comfort to his sorely-bereaved family and church. Patriarchs, prophets, apostles, ministers, and members pass away; but the Divine Head of the Church ever lives, and will never leave nor forsake His people, but will be with them, in His gracious and saving presence, to the end of life, the end of time, and the never-ending ages of eternity.

S. HASSELL.

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BE NOT WEARY IN WELL DOING.

2. Thess. iii. 13. Gal. vi. 9.

The Holy Spirit admonishes us by the pen of Jude (3rd verse) to "contend earnestly for the faith which was once delivered unto the saints." "We ought to obey God rather than men (Acts v. 29. And earnestly contending for the faith of God's elect is obeying God and is well doing in which we should never weary especially in these last evil perilous times of almost universal departure from the faith or falling away from the truth. (2 Thess ii. 3 2 Tim. iii. Luke xviii. 8.)

Careful and impartial readers of the GOSPEL MESSENGER well know that in the criticisms that I have made during the last three years upon some speculations of a very few of our ministers I have not called those ministers unsound in the faith or unworthy of our fellowship and in the MESSENGER of April 1894, I said that these few speculating ministers were scattered over nearly all the United States. That these speculations have been made in writing as well as in preaching by some of our excellent ministers. I am prepared to demonstrate any day to any human being, that they are inconsistent with the plain meaning of the Scriptures. I believe that I have shown to the satisfaction of nearly all my readers and that similar speculations spiriting away the literal and eternal truth of the Scriptures have led in former centuries to the open infidelity I have also shown. The information that the few of our brethren who have been indulging in these unscriptural speculations are abandoning them is highly gratifying and should call forth our heart-felt thanks to the God of Israel. May he shine in our hearts with the glorious beams of His Spirit of light and love and unite us all in indissoluble bonds of truth and fellowship.

S. Hassell.

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Crawfordville, Ind., July 11th 1895.—You are to be commended for the progress you are making in getting out the GOSPEL MESSENGER. You have my best wishes in every way.

S. B. Lucket.

## EXTRACTS.

FAIRFIELD, ILL., Mar. 17th. 1895. Eld. Mitchell—Please give your views on 1 Tim. ii-iii, 4. "For this is good and acceptable in the sight of God our Savior who will have all men to be saved and to come unto the knowledge of the truth." I cannot satisfactorily understand this text. If God will have all men to be saved and come unto the knowledge of the truth, what is the matter? We know that all men are not saved. Is it because they have not made the start— This text looks a little like man has the power to save himself, that God is ready if man would make the start, he could be saved. Here is where I am blind. I believe that in the work of conversion God is in the beginning and ending of it. He works in the sinner to will and to do of his own good pleasure. I feel sure that if I am saved it is of the will and work of God, for I cannot find where I have ever done any good work for which the Lord would save me.

I have felt that there is plenty of sin in me and that no work I can do would take that sin away from me. I have written more than at first intended. I love to read the MESSENGER, though I am not a member of any Church, neither do I have opportunity of going to old Baptist meeting as there are none here.

More pride here than religion.

Mrs. A. Black.

LUTHERVILLE, Feby. 18. '95. Eld. W. M. Mitchell, Dear Brother:- I feel like I could address you as a father. From some cause I am prompted to write you but dont know whether it is an impression or a carnal desire. I wanted to write to Bro. Respass but put it off until it was too late, and then I was sorry I did not write--For some days past my mind has been exercised on the subject of love, sometimes in my life I love everybody & especially christians; then there is nothing in this world that troubles me. The Scriptures says ' God is love and behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God.'--if sons then heirs and joint-heirs with Christ. Now God is love, then if that manner of love was bestowed on us, surely we have the greatest love that could be given to human beings. Oh the beauty, the depth, the richness, the fullness of such love; language fails to furnish words to express it. Churches exercised and in the spirit of love have no troubles while it has control and it is also true in literal things. Schools or neighborhoods do well when love reigns, the home circle when under its influence has no clouds but all is sunshine, peace and happiness. Now for you, dear old father, I have a love that I hope and sometimes think far supercedes all human love,--a love that I dont have for human kindred. I think of my boyhood days and of war times, of you and sister Mitchell and your children and think of your afflictions and the afflictions of your ehil

dren and then I can see the force of the Scripture. "My grace is sufficient for thee." When I take a view of my own life and see nothing good that I have ever done but all has been sin and rebellion all through my life and I wonder why it is that I am let live. "Surely his goodness and mercy has followed me all the days of my life" I wish I could write something that you would enjoy but feel like this is worthless. I would be glad to get a letter from you but dont feel yourself under obligation I wont think hard of you in your feeble condition.

Your little sinful brother if one at all.

Geo. P Hunt.

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DIXON, MISS., Bro. Mitchell—I among others am behind with my dues and see a call in the MESSENGER for all such to remit. I hope you will excuse my neglect, for I know I ought to have sent it before now. But I will now send two dollars to pay my subscription for this year and next in advance, and hope we may continue to receive it.

I was truly sorry to hear of the death of Bro. Respass, but we should all be reconciled to all providential dealings with us and say, "Not my will but thine O God, be done." When the enclosed Obituary is published please send three extra copies containing it. I send 30 cents for them. The MESSENGER comes regularly and I am always glad to receive it.

Your Brother.

J. C. Walton.

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MILLERSPORT-Fairfield Co Ohio Jan. 11th 1895.

Eld. J. R. Respass.--We do not want to see the MESSENGER fail. But I am sorry to know you are in trouble about it in your old age but remember dear Bro. the Lord has said, I will never leave thee nor forsake thee.

"Even down to old age, all my people shall prove,  
My sovereign eternal unchangable love,  
And when hoary hairs shall their temples adorn,  
They still like lambs on my bosom shall be born."

How forcibly were we reminded of this in the case of our dear old brother Vancleave when reading his article in the last MESSENGER. How heavenly was his words they were fraught with fragrance from the glory world and revealed to us the Lord was precious to him. What a blessing to thus be enabled to feel such confidence and to be sweetly resting in the Lord in whom is everlasting strength His everlasting arm is ever beneath us and who has said "When father land mother forsake me then will the Lord take me up." The last MESSENGER was full of comfort and intruction to the child of God. We feel it alone was worth a years subscription to us- We enjoyed and felt it was a great blessing to us the article of bear brother Hassell and hope he may continue to write for certainly the Lord

has imparted to him a glorious and wonderful gift, And we enjoyed dear old Elder and Bro. Mitchell's articles as we always do and feel sorry that he too soon will be called home and that his pen be heard no more. May the Lord be very near you both dear Bro Respass in your old age so that you may be constrained to say The Lord is good His mercy endureth for ever Blessed be the name of the Lord. Hoping the Lord may be your comfort and stay, and that you may be enabled to rejoice in the hope of the glory of God, when all trials, toils and oppression will have ceased. I am I hope your unworthy brother in the Lord Jesus Christ.

Yours Affectionately

L. T. Ruffner.

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Arlen Ga. The Primitive Baptist are greatly bereaved as well as the family of dear Bro. Respass. I hope the MESSENGER will be continued. I will take pleasure in assisting it all I can.

J. L. Smith.

Thank you dear Bro. Smith. We greatly need the prompt co-operation and assistance of all friends of the MESSENGER. Ed.

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J. R. Respass' Sons.

My deepest sympathies are with you and the dear family. May the good Lord be with and abundantly bless you all—I will do all I can in support of the MESSENGER hope the blessings of Heaven may attend it that it may continue to be an acceptable and useful paper to Primitive Baptists.

Respectfully, Brazil Jones.

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CAMP HILL ALA., June 21, 1895. Eld. W. M. Mitchell: Dear Bro.—You may be a little surprised for me to write you so early, but I must do so. Strange we can't always express ourselves as we feel inclined. As I told you, I was cutting wood this morning, and I felt like I must give up; I could go no farther, that I could not take the trip before me. I felt like I was no preacher at all, Oh, I felt awful, I could not tell you how low down I did feel. I tried to pray the Lord to give me some evidence of the fact. After awhile, one of the children said, Mr. Mitchell is out there, and I looked and saw you and Bro. Baxley was there, I felt this was an evidence, for here are two Godly men come to see you. I took courage and I hope, dear brother, the Lord sent you over there, and your few silent words lifted a great burden off me, when you said you hoped the Lord would be with me on my visit among the brethren. Now I feel like I can go, and I wanted you to know about it. I wish I could say something to encourage you, and I do pray the Lord will be especially near unto you, and cause you, in His glorious light, to see light, and that He may comfort you in all your troubles,

which are peculiar. I felt like it was an angel's visit to me I shall not forget soon. I hope I may be spared to comfort you in any way the Lord may direct. I feel like I am no account but am willing to do what the gracious Lord may enable me to do to comfort His people. I felt I must write you this, I don't know whether it is of the Lord or not, but I know I feel a relief in writing to you about it. Sometimes I have failed to write certain things and doubtless I have thereby been robbed of joy to my own soul. Now I hope you may have the spirit to pray for me and mine. May the Lord who comforts His people comfort you, and may His grace and mercy be multiplied unto you is my humble prayer for Jesus sake.

Your words and Bro. Baxley's were worth a great deal to me. Bro. Rowe is down with bilious fever he has had a hard time this spring, he has been sick ever since Eld. Henderson was here, had just been up able to walk about and was again taken. Bro. Newell is in usual health. No other news, have not seen Bro. Pearson since I reached here, but he expects to be at meeting tomorrow.

Yours in hope

W. Lively.

REMARKS. Our God often comforts one minister by another, as He did Paul by Titus 2. Cor. viii. 6. Eld Lively was about to start on his two weeks tour. He felt sad and low in Spirit when Eld Baxley and myself visited him but seemed revived when we left him. He wrote the above letter after leaving home and it has been to us as a refreshing from the presence of the Lord.

W. M. M.

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ALLEN TEX. Feb. 7. 1895. Eld. J. R. Respass.—Dear precious good old Brother in Christ Jesus. I will try after so long to write a few lines and give you a hearing from my poor humble self. My time for our precious MESSENGER, was out in Dec., and I am very sorry that I could not remit sooner. but I know that you have a forgiving heart my dear good Brother and will forgive me a poor little helpless sinner that I am, when I tell you that I have been sick in bed not able to write for nearly 5 weeks and all the Fall up to that time the children was every one off at school and that caused me to have more work to do than I was able to accomplish. not being very stout no way, but willing to do all that I could, the Lord being my helper I could go from morning til night, but being so slow that it consumed all of my time and at night I would read the good tidings of the MESSENEGR and Gospel Trumpet, and forgot that I was tired. and when I came to the place where you plead with the subscribers to send their dues, it seemed that my whole heart went out for you. Dear Bro. you have been a good soldier all these years, and then talk about being forsaken now in your

old years was almost more than I could bear. It made me feel like that if I was just able I would send in the dues for all of them and more, for I am satisfied that blessed good old Christian soldier deserved it, but ah, then to think how poor I am in this world's good, not even one dollar on hand. I avowed then I would get it and send it the very first opportunity, but my husband has fallen so far behind this winter had such bad luck with his machinery and gin business, and cotton at such a low price, and so many debts yet to pay, that I did not want to ask him for the money, but I have got it at last, and I send 20cts more for two copies that I have received this year for which I was so thankful, for I consider them both meat and bread to me for I had rather read them than to eat when I am hungry, especially yours and dear old Brother Mitchell's letters. His precious good letter and answer to brother N. C. McCandon's letter, gave me more consolation than anything I ever read I do believe.

Please excuse these badly written scribbles as I feel so I can hardly sit up. I hope you will remember my poor little humble self and family when at a throne of grace. Your humble little sister I hope saved by grace and grace alone if saved at all. So fare you well for this time.

Mary A. T. Gullledge.

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LUVERNE, ALA., June 14th. '95.—Dear Bro. Mitchell!—Please allow space in the MESSENGER for an expression of our sincere thanks to the following named brethren and sisters who have been so kind as to notice our request in June number of the GOSPEL MESSENGER, and to favor us, by private letters, with expressions of sympathy and christian love; (viz) Brother G. W. Head, Silvey Ga., Sister J. S. Smith, Post Oak, Texas, Sister N. J. Hargrove, Columbiana, Ala., Brother T. W. Frost, Goshen, Ark., We feel that the Lord has blessed those letters to our encouragement, and to Him are due our most profound reverence, praise and gratitude for a place in the hearts of his people, and for our hope in our Savior. My wife's condition in some respect seems better, though she is very weak, and suffers much from constant confinement to her room. We have on file an interesting letter from Sister Mary Frix, Calhoun Ga., of Mar. '94, also one from Sister M. E. Vaughan, Grayville Ca., of recent date, which are much appreciated.

Yours in Christ.

J. E. W. Henderson.

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TALLASSEE, ALA., May 31st. 1895. Dear Bro. Mitchell: On Feb. 9th the Church at Salem, (of the Primitive Faith and Order,) granted a letter of dismissal to Bro. Yancy T. Nichols, who left here in a few days afterwards on account of getting into some trouble which was very disorderly for a Church member.

And at our next meeting on the 11th day of May the Church

withdrew fellowship from him. We have not learned where he is but it is generally thought he is in Georgia. You will greatly oblige us if you will give notice of the above facts through the columns of the MESSENGER asking other denominational papers to copy. By order of the Church in Conference.

R. B. Smith, Mod.

May 11th. 1895.

L. F. Johnson, Clerk.

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RUTLEDGE GA., EDITORS GOSPEL MESSENGER,

Dearlly beloved in the Lord--Seeing the earnest appeals in the MESSENGER to delinquent subscribers to pay up their dues and seeing how Eld. Respass was embarrassed pecuniarily in its publication I could not forbear writing a letter to him and did write on the 3rd of Feb. giving vent to my feelings in gratitude to God and by way of exhortation to brethren and sisters to come to your aid. I am poor indeed hard run to live, but with effort, I can pay my subscription price and hope still to receive it, besides that with hard labor and prayer to God for help I am enabled to send you one dollar which I wish you to receive and use in any way you see proper. It is not a subscription price but a contribution, find P. O. order. I decline to send the original letter. Dear readers of the MESSENGER read the word, "Owe no man," again "Pay that thou owest."

Your unworthy sister I humbly hope.

Mrs. Belle J. Studdard.

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FRANKFORT, IND., Feb. 16th. 1876. Dear brother M. Vaneleave--Is not this a world of sorrow and pain? What would you and I do, or how endure the conflicts and troubles of life in this sin-disordered world, were it not for the good hope through the grace God has given? Trial touches upon trial, and billow upon billow, temptation upon temptation, until we seem to sink where there is no standing. As I think of present afflictions and future foreboding, I wonder if we can feelingly say that, "Salvation is of the Lord." The Psalmist says, "O Lord thou has shewed me great and sore troubles," and then adds "O leave me not alone when I am old and gray-headed." I believe we know something of the Messenger from Satan, the thorn in the flesh.

It is well to think that the thorn is in the flesh, where Paul says, he has no confidence. The Lord declared that his grace was sufficient for the Apostle and now my brother, the same God, the same grace, is sufficient for you and unworthy Lott, and all the afflicted family. I feel much of late that my time on earth will not be long. This gives me no terror. If I could only say with that abiding confidence that Paul did, I have kept the faith, then could I add, O come Lord Jesus I will gladly go from this world of sin and sorrow. O how I am troubled at times brother Mattie fearing that I am not truly called to

preach and still farther troubled that I have not really known the Lord or the way of salvation. Pray for me in praying for yourself. I know the Lord is faithful, a stronghold in the day of trouble and he knoweth them that are his in his mercy a'one I hope. In Christain fellowship and love your poor brother.

Lott Southard.

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STAMPER MISS. April '95. Editors of the MESSENGER

I feel sad when I think when I last sent remittance I addressed Bro. J. R. Respass. But alas! he is no more. But the work of God is just and right and we must say amen to his holy will.

Brethren I feel sorry to hear of so many delinquents I have done the best I could. One writer says there are some ministers who are able to pay who are receiving it gratis. I am a poor man and have my afflicted wife and two daughters to support but I dont want it gratis and I believe if I was not able to pay one dollar a year for it my children would pay it for me. I have been trying to preach for 20 years and am now in my sixties but every time they blow the horn I have found plenty on my table for myself and family to eat. I hope I feel thankful for God's blessing.

So what ever you find to do that is right go at it with all your might and do not depend on others. The GOSPEL MESSENGER has had a great deal of charitable work to do and so dear brethren let us strive to be burden bearers with it and hold up and strengthen the hands of those who send it forth to us.

Your brother in Christ I hope.

T. F. Gardner.

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CULLMAN CO ALA. Mar. 5th. 1895. Dear Brother Mitchell.

I often think of you and of the pleasant enjoyment I had with you at Hephzibah Church in 1890 when I lived at Cusseta Ala.

I would be glad to hear you preach once more. Your kind admonitions to me are yet sweet and pleasant. I wrote Bro. Respass the 5th. of January and sent also the obituary and experience of Bro. J. A. Cobb to be published in the MESSENGER sending also 70 cents in stamps for seven copies of the same to be sent to me at Cullman Ala. But since then I have seen a notice of the death of dear Bro. Respass and I thought I would write you to please look after it.

J. S. Akers.

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LUTHERVILLE GA. Mar. 11th. '95. J. N. Hurst Dear Father— Ever since I came to your house in 85 and united with the Church there I have been a poor beggar. Having no righteousness of my own to plead nothing to merit the Lord's favors but a poor worm contaminated with sin I beg for spiritual bread and living waters whereof if a man drink he shall thirst no more.

I realize that I am equally as dependant on him for natural sustenance as spiritual. I see his hand in everything Paul may plant

and apostles water but the Lord must give the increase. When he has caused my fields to bring forth good crops I have to beg him to take care of it and to take care of poor me and all I have to suffer me not to go astray but keep me in love and fellowship with his people. I feel an interest in the Zion of our God and often find myself begging the Lord to bless his poor and afflicted people. I find it in my heart also to ask him to pity a sin smitten world. Pa is this the poor spoken of in the Bible, "blessed are the poor in spirit for theirs is the kingdom of heaven."

If so I had rather be a poor beggar all my days while here on earth, and gain such a glorious home where there will be no more weeping, pain or death but all will be love, joy and peace forever.

Your Son.

Z. T. Nall.

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TIME ASSOCIATIONS CONVENE.

THE BEULAH—Convenes with Mt. Carmel Church, Randolph Co. Ala., Friday before 3rd Sunday Sept. 1895.

UPATOI—With Bethel Church near Butler Ga., Tuesday after first Sunday Sept. 1895.

CONECUH RIVER—With Pisgah Church, Montgomery Co. Ala., Saturday before 2nd Sunday Oct. 1895.

HILLABEE—With Mt. Zion Clay Co. Ala. Friday before 2nd Sunday Oct. 1895.

WETUMPKA—With Bethel, Coosa Co. Ala., Friday before 4th Sunday Sept. 1895

ECHACONNEE—With High Shoals, Monroe Co. Ga., Friday before 3rd Sunday September 1895.

PRIMITIVE WESTERN—With County Line, near Milner Ga., Friday before 1st Sunday, October 1895.

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OUR FIRESIDE EVENING HYMN.

Hither bright angels take your flight  
 And stay your gentle presence here  
 Watch round and shield us through the night  
 That every shade may disappear.

How sweet, when Nature claims repose,  
 And darkness floats in silence nigh,  
 To welcome it at day-light's close  
 Those radiant troops that gem the sky!

To feel that unseen hand we clasp,  
 While feet unheard are gathering round,  
 To know that we in faith may grasp  
 Celestial guards from heavenly ground!

Oh, ever thus with silent prayer  
 For those we love may night begin—  
 Reposing safe, released from care,  
 Till morning leads the sunlight in.

James T Fields.

## OBITUARIES.

## DEACON JOSEPH CALDWELL.

Our beloved brother Deacon Joseph Caldwell died at his home in Meriwether Co. Ga., March 16th. 1895. in the 66th. year of his age.

In July 1850 he was married to Miss Mary Rowe, unto them were born 6 children, 4 of them have passed away. He was received and baptized into the fellowship of the Church at Bethlehem. Baptised by his father Eld. Creed Caldwell, he was ordained as Deacon in April 1873, which office he faithfully filled till death. In May 1887 he moved his membership to Fellowship, Harris Co. Ga. In his death the community, the Church and family have lost a faithful citizen, brother and husband. We the Church at Fellowship deeply sympathize with the bereaved widow and two daughters.

Done by order of the Church May 18th. 1895.

W. W. Anderson }  
W. D. Moran } Committee.

## JOHN R KELLY,

Was born May 3 1836, and died June 5 1895, being 59 years 1 month and 2 days old. Bro. Kelley has been a citizen of Elmore co Ala., nearly all his life. Joined the church at Chaney Creek, Sept. 1863, and was baptized by Eld. Wm L Taylor. As a citizen brother Kelley fully filled the place as such, and was a good example for all good citizens. As a member of the church he came as near filling his place there as any man. Indeed brother Kelley filled the measure as neighbor, friend, brother, husband, father, and in all the walks of life, he was worthy of emulation. Brother Kelley was buried at Good Hope church in the presence of a large congregation, and I tried to preach on the occasion from (first Corinthians xv. 49.) "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Brother Kelly left a companion and 9 children to mourn his loss, together with many relatives and friends. May the God of all grace enable us all to bow with humble submission to His divine will knowing that He doeth all things well.

ECLECTIC ALA.

R. B. SMITH.

## HENRY BAYNE.

Our aged brother, Henry Bayne, was born in Haiden Co. Ky. Sept 16th. 1810, and was married Oct. 1829, to Miss Ann M. Lovelace.

Subsequently they moved to Johnson Co. Ind. and after 10 years they went to Andrew Co. Mo. where he has resided ever since, except the fall & winter of 63 & 64. He was a member of the Old School Baptist Church for over 60 years, believing the doctrine of election, predestination and salvation by grace alone. He was well versed in the Scriptures and a strong defender of the doctrine of grace.

I asked him during his last sickness if he was suffering any pain he replied "No I am just quietly sinking down, but I have the same little hope yet." Two sons and three daughters are left to mourn. May the Lord bless this dispensation of his providence to their good. The pious & good old brother is gathered home like a shock of corn fully ripe.—The writer tried to speak to the comfort of relatives & friends, using a portion of the word which the aged brother oft repeated during his last sickness—"The ramsomed of the Lord shall return and come to Zion, with songs of everlasting joy upon their heads etc."

And now dear children may the Lord enable you by his grace to meet him in glory.

Robt. Rowe.

## JAMES PARKER ELLIS,

My dear son died at his home in Tarpon Springs Fla., Jan. 19 1895, in his 30th year. Son was born in Marion co, Ga., July 19 1865. He was the grandson of James and Catherine Parker and the oldest grandson of Eld. James P. Ellis of Stewart co, Ga., and the oldest son of Riley and Mollie Ellis of Rutland Sumter co Fla. He married Miss Malisia Lyons of Tarpon Springs June 27 1891. He left a wife and one child, a bright baby boy 14 months old, named James. He was laid to rest by his wife's people; none of his people could get to him until after he was buried. Oh, how hard it was to give him up; he came home and brought his family and spent christmas, and also met his sister Katie Torber of Arredendo Fla., and all were together. It is hard to give up our dear children in death and not to be with them to administer to their last wants in their last moments. Son died as if going to sleep without a moan and did not suffer much in sickness. Brethren and sisters pray for me and my dear companion that we may be reconciled to the good Lord's will and prepare us with our other 5 children 2 sons and 3 daughters to meet our dear one in heaven, where there will be no pain, no trouble, no suffering, but all will be at rest, and join with Christ and the angels in singing that sweet song.

Zion's Landmark please copy. I send 20cts for 2 extra copies of the MESSENGER; please send to my address. I am one of the least your sister as I hope.

MOLLIE R. ELLIS.

RUTLAND, FLA., May 21, 1895.

## DEACON A. J. DIGBEY.

Deacon A. J. Digby, was born Sept. 26 1823, and united with the Primitive Baptists at Mt Gilead church, in Lee Co Ala., and was baptized by Eld. W. M. Mitchell in 1867, and remained a faithful member of the church until he moved to Girard, and was one of the constitutional members of Bethel church in Phoenix City, and was ordained by that church a deacon; which office he filled until his death which occurred April 6 1895, in his 72 year. Bro. Digby was a good conscientious man. I served the church at Phoenix City, and he was ordained during my ministration there. I always found him to be a faithful prompt man in his duties; he seemed to enjoy the preaching so much, and would frequently shed tears of joy when the glorious gospel of the blessed God was preached. When I go there he is greatly missed, but bless the Lord he died in peace, after talking to all the family, of the Lord and his goodness; he fell asleep in Jesus and awaits the glorious morning of the Resurrection, when he shall awake in his likeness, and shall be satisfied. He leaves a wife and six children to mourn his loss, and brethren and friends; but bless God they weep in hope. His house was a home for baptists, and he took great pleasure in entertaining them. He was buried in Girard, without a minister present to speak, as his pastor was sick at the time. Knowing the special request of the editors, I have abbreviated as much as possible.

May the Lord comfort the bereaved. In hope of the resurrection.

W. Lively.

## SARAH A. KELSEY.

Sarah A. Kelsey, wife of Bro. Amos Kelsey fell asleep in Jesus at the age of 61. She was born in Iowa in 1835. Her mother died when she was a child leaving her and two little brothers. Her father started to return to Ohio by boat with his family and the vessel sank and the two little boys were drowned. She was rescued and shortly afterwards her father died. In girlhood she joined the Methodist, but was not taken into full fellowship, as she did not feel to be as good as they.

The first Baptist preacher she heard was the late Samuel Williams

of Ohio whose preaching seemed to attract her attention, during the sickness of her first born child she was brought to find rest in the blood of the cross and was baptized by Eld. Williams. For several years she with her husband and three daughters, have been numbered with the Lords little ones of Northen Ind, and those who knew her can testify of her faithfulness, zeal, love and hospitality, of which testimony the writer can bear an humble part. On a lovely day in March we laid her body to rest on the green hill-side to a wait the resurrection. Two daughters had preceeded her, leaving her husband, three sons and three daughters to mourn their loss.

LaFontaine Ind.

W. L. Line.

#### MRS. MOLLIE A. PITTS.

Daughter of Mr. & Mrs. A. P. Richardson, was born in Jasper Co., Texas, Dec. 25, 1874, married to Mr. Enoch Pitts, Oct. 31, 1894, and died Feb. 19, 1895. Although she belonged to no visible church on earth, she left strong and unmistakable evidence that she was a child of grace and belonged to that invisible Church of Christ, as her own words testify. About two weeks before she was married she must have been warned of her early summons to her Heavenly Home by a deep and heavy trouble which seemed to hang over her mind. If she knew the cause of this trouble she seems not to have made it known at that time. When first taken sick she seemed much concerned about the future, and told her mother that she would rather bear her sufferings now than in the hereafter. During her entire sickness she seemed perfectly resigned and without a word of murmuring or complaining bore her suffering with such christian fortitude that her mother could say, "I never saw any one bear their sufferings with such patience before." She sang, "Heavenly Home," One among the first songs in the Temple Star. She employed the mercies of the Lord in her sickness.

She told her mother and husband that she loved no one but her Heavenly Father. She told her father, mother, husband and sisters good-bye.

Oh blessed thought!  
Let us not complain:  
But know that our loss  
Is her eternal gain.

Dear friends let us not mourn as those who have no hope, but be as David said while she cant come to us let us go to her.

H. J. Wheat.

#### F. L. PARKER.

Deacon F. L. Parker, was born in N. C. December 7th. 1820, moved to Miss. in early life and joined the Baptist Church of the Primitive Faith and Order. Brother Parker fell asleep in Jesus December 23rd. 1894 to quietly wait the coming morn when God will call his body from its resting place to be with our Savior in Heaven to bask in the sunshine of his love forever and ever. I wish to say to the dear Saints that read our lovely paper, the GOSPEL MESSENGER, that Pilgrim's Rest Church has lost a lovely and faithful member, one that used the office of Deacon well and truly, dear brethren and sisters in the Lord, in a faithful dis charge of his duties he purchased to himself a good degree and great boldness in the faith. Brother Parker's mind was exercised for the welfare of Zion and particularly for the Church of his membership.

He was afflicted with heart trouble for a long time. Before he died he recommended our brother Britton to take his place and serve the Church as Deacon. We greatly miss him but our loss is his eternal gain. The dear old brother leaves a kind and faithful companion, two lovely sons and one affectionate daughter, together with many brethren and sisters and a number of friends to mourn the loss of an affection

ate husband, a kind father, a loving and faithful brother and one who was a friend in deed to all that knew him. We most humbly ask the blessings of Almighty God upon the bereaved family. May they be prepared to say thy kingdom come thy will be done in Earth as it is in Heaven. "Asleep in Jesus blessed sleep, from which none ever wake to weep." I will say that this tribute of respect was an act of Pilgrims Rest Church at her regular meeting in conference on Saturday before the first Sunday in May 1895. Done by order of the Church in conference and signed,

A. W. Woods, Mod.  
J. R. Ganey, C. C.

#### MISS CLARA HANCOCK.

Clara L Hancock entered this life April 12 1872, was called from her childhood's happy home April 8 1895, to as, we believe a home beyond the skies. She was the lovely daughter of Francis and Mary Hancock. She was so tenderly devoted to her parents, brothers and sisters in the home circle, it was like taking the light and joy of home almost to give her up, but faithfully and lovingly her life's work has been done. Her sweet voice so often heard with her father and brothers singing the sweet songs of zion, will never more be heard in that sorrowful home, but we hope she is to day with the ransomed of the Lord singing praises to His name. She was baptized into the fellowship of Friendship church Nov. 5 1892. Brethren and sisters did all they could to show their appreciaiton of this dear young sister, as she had been sorely afflicted for the last few years of her earthly pilgrimage. She will be sadly missed at her church meetings, as her seat there was never vacant if she was able to go. She loved so well to have her brethren and sisters at her home, and seemed so happy in ministering to their comfort.

It was the pleasure of the writer to be with her many times during her affliction; she seemed anxious to get well if it was the Masters will; we always found her patient and cheerful when she could be. She felt that it was for some good for her to suffer. A few days before she was called home she told her family she was going to leave them, she was going to Jesus. Her family, friends and physicians, for she had many, did all they could for her, but could not save her from the hand of death. She leaves grand-parents, parents, six brothers, three sisters, the church and many friends to mourn her loss. May the bleeding tendrils of their poor hearts be gathered up and firmly held in the loving and of Him who never leaves His sorrowing children, until they can with faith in Him, look up and say, Thy will, not mine be done. May we all meet her in that better and brighter world, where no pain is ever felt, no tears ever shed. A large congregation of sorrowing friends and relatives followed her body to Rowland where Eld. S. T. Bentley spoke to the bereaved ones from (Rev. xx. 6.) "Blessed and holy is he that hath part in the first resurrection on such the second death hath no power." After which her body was laid to rest.

LIZZIE BENTLEY.

#### DANIEL BENCH.

I write in memory of my father, Daniel Bench, who died last December at the age of 71 years. He came from Indiana when quite young to this country when it was new, and on the 15th day of August, 1844, was married to Miss Martha A. Prim, who was from Alabama.

He settled here in Johnson county near Horsehead creek, and improved a farm, where they lived together until the time of his death, being 50 years, four months and five days, and raised eleven children (five sons and six daughters) to be grown and married. He was a farmer and always worked well and made a good support for his family,

and being good for his contracts was one among the best citizens in the community. He was a member of the Primitive Baptist Church of Christ, and now it is consoling when I remember of hearing him relate the story about the dealings of God with him when he was made to mourn and seek the Lord, and how beautiful things appeared when he felt that his sins were pardoned; and when he was baptized he came up out of the water with signs of joy. This was about twenty-five years before his death.

He was a good father and always gave his children good advice. During the last few years of his pilgrimage I was with him in the church meetings and saw him rejoice with the other members. Sometimes after preaching we engaged in the Lord's Supper and washing one another's feet, and it seemed that Jesus was in the midst and we rejoiced to gather in the love of God.

Father was not a public man trying to make a reputation but took upon himself the form of a servant.—Philippians 2-7.

Finally the dear old man took pneumonia on the 8th. day of December, 1894, and it was hard on him, but he had courage and endured his suffering the best he could; he remained in his right mind and expressed himself as being resigned to the will of God. His wife and children gave him good attention, but this together with the help of a physician proved to be only temporary assistance during the spell, until on the evening of the 20th he began to be cold, and as he grew colder he died calmly and as easy apparently as any one could.

We buried his mortal body on the evening of Dec. 21st in the Spring Hill Cemetery, there to await the resurrection day when we believe God will call him forth to live forever with Jesus.

Written by his oldest son,

James M. Bench.

### ONE BY ONE.

One by one the moments come,  
One by one they quickly go,  
Til the sunlight east before  
Leaves again to hide its glow.

One by one the days are born,  
One by one night takes their room  
Beauty's fragrance born to die,  
Decks their silent lonely tomb.

One by one the shadows creep,  
One by one they quickly meet.  
And the darkness sits enthroned  
O'er the earth in night complete.

One by one the surges rise  
One by one they ebbing flow,  
Emblem of the human soul,  
Rocked within the cradle woe.

One by one the flowers bloom,  
One by one they fade again,  
Brightest gems of human weal,  
Scattered joys o'er field and glen.

One by one our sorrows near,  
 One by one they've cleared away,  
 Leaving only tokens sick  
 Of the gentle spirit's sway.

One by one our lives are spent,  
 One by one we cross the river,  
 Angel boatman bear us o'er  
 Where we'll have the light forever.

### NOT AS I WILL.

Blindfolded and alone I stand,  
 With unknown thresholds on each hand,  
 The darkness deepens as I grope,  
 Afraid to fear, afraid to hope,  
 Yet this one thing I learn to know  
 Each day more surely as I go.  
 That doors are opened ways are made,  
 Burdens are lifted or are laid  
 By some great law unseen and still  
 Unfathomed purpose to fulfill,  
 Not as I will.

Blindfolded and above I wait  
 Loss seems too bitter gain too late.  
 Too heavy burdens in the load  
 And too few helpers on the road.  
 And joy is weak and grief strong,  
 And years and days so long so long,  
 Yet this one thing I learn to know,  
 Each day more surely as I go,  
 That I am glad the good and ill  
 By changeless laws are ordered still,  
 Not as I will.

"Not as I will" the sound grows sweet  
 Each time my lips the words repeat,  
 "Not as I will." the darkness feels  
 More safe than light, the music steals  
 Like whispered voice to calm and bless  
 All unrest and all loneliness.  
 "Not as I will." because the One  
 Who loved us first and best is gone  
 Before us on the road, and still  
 For us must all his love fulfill  
 Not as we will.

Helen Hunt Jackson.



Eld. Geo. Waddle, of Sabina, Ohio, who was cured of Cancer on the face a short while ago, by the use of GRAYBEARD, writes the following letter:

Sabina, Ohio July 4th 1895.

Respass Drug Company,

Dear Friends:—Enclosed find P. O. Order for which please send me two dozen bottles more of your Graybeard medicine soon as you can after receiving this. I had a call for six bottles this morning and only had one on hand. I heard from one of the persons who has been using Graybeard for cancer; said he thought his cancer was entirely cured and felt better than he had for a long time.

Yours Truly

George Waddle.

Graybeard is sold for \$ 1. 00 a bottle 6 bottles \$ 5. 00. ask your druggist for it or send postal note to Respass Drug Co. Butler Ga.

## ELD. ELLIS KELLY,

### After Suffering Twenty Years with Liver and Kidney Trouble, is Cured.

SPRINGLICK, GRAYSON COUNTY, KY.  
December 13, 1894.

H. C. BRAGG—DEAR SIR: I have been a sufferer for the past twenty years with liver and kidney trouble. My bowels became constipated and heart trouble set in. I took a great many patent medicines, and also was treated by four of the best physicians in reach of me, without any relief whatever. My bowels would not act without some purgative medicine. So time went on, and sometimes I would be up and other times I would be down in bed. Seeing your 4 B. B. B. highly recommended for the disease I was troubled with, I concluded to give it a trial. I first bought one box, and after taking it I was induced by the good results of its use, to get another box, and after taking it I sent and got six boxes, a part of which my wife and others took. I took as much as four boxes myself, and my bowels became regular, my liver and kidneys greatly relieved, my appetite is good, my weight has increased ten pounds. I feel like a new being. I feel that they have given me wonderful relief. Yet I thought I would wait some time to see if the good results would last. It has now been about twelve months since I have taken the 4 B.'s and I can say, in my case of twenty years' standing, that the good effects I received from their use seem to last. My wife took the 4 B. B. B. for an affection of the throat which had given her great trouble, and was getting worse all the time, but the 4 B.'s cured her. I would say to the afflicted, the expense of a trial will not be so much, so give 4 B. B. B. a trial, for it may be worth more to you than you can imagine. I am sixty-five years old, and this is the first time in my life that I recommended any medicine. I could say much more of interest in my case, but must be brief.

Yours respectfully, ELD. ELLIS KELLY.

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.

## ELD. J. J. CHILDRESS

### HAS A CLOSE CALL.

### Read What He has to Say to His Brethren and Friends.

CONNERSVILLE, IND., Jan. 31, 1895.

MR. H. C. BRAGG—DEAR SIR: I now wish to state to you and the public what good the 4 B. B. B. has done for me. I had been troubled with dyspepsia for the last twenty years, and I grew worse all the time, until my liver and kidneys failed to act. For some six years my body from my hips up was in a perfect thick shell, and aching all the time, and my heart failed to act, and I was so low that it seemed to me I could not live long in that fix. Everybody thought I could not live but a few weeks. I had been doctoring for years with doctors, and had taken all the patent medicines I could hear of, and received no benefit whatever. Eld. Edwards handed me one of your little books, and I read it through, and he persuaded me to give 4 B. B. B. a trial. I had almost given up all hopes of ever getting well, but on Eld. Edwards' persuasion I sent and got one dozen boxes, and commenced to gain from the first. Have taken three boxes in all, and can say I feel like a new man, and can do a good day's work. I have been a Primitive Baptist for twenty-one years, and I believe where any one is afflicted with any disease from impure blood, such as liver, kidney and stomach trouble, and if it is God's will for them to get well, it will cure them. I will answer all inquiries accompanied by a 2-cent stamp.

ELD. J. J. CHILDRESS,

Golden Spring Buchanan County, Texas.

Vol. 17.

No. 9.

*acking nos. 1, 2, 3, 4, 5, 6, 7, 8, 11 + 12*

# THE GOSPEL MESSENGER

—AND—

## PRIMITIVE PATHWAY,

### EUTLER, GEORGIA.

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**PUBLISHED MONTHLY.**

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

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**SEPTEMBER 1895,**

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All Letters of Remittances and Business, should be addressed to J. R. RESPESS' SONS, Butler, Ga.

All Letters for Publication should be sent to Eld. W. M. MITCHELL, Managing Editor, P. O. Box 134, Opelika, Ala.

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.



Respass Drug Company,  
Butler, Ga.

Dear Friends:—

I want to give you my heartiest endorsement of your valuable medicine GRAYBEARD. Last June I was taken with Erysipelas in my leg reaching from my knee to my foot; the pain was fearful and I could hardly walk. I tried 3 Bs, and went through a course of Cuticura, and received no benefit. Col. T. M. Hunt and his good wife, near neighbors of mine, persuaded me to try GRAYBEARD, and they got for me two bottles. I had not taken more than a half bottle before I could both feel and see the benefit of the medicine. I took four bottles and am now sound and well. There are many friends here who can testify to the truthfulness of this statement for the benefit of others that may be similarly affected. I hope this may be of service to you that others may find relief who suffered as I did. *Esto Perpetua.* James H. Rogers.

Sparta, Ga., Jan. 1895.

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**GRAYBEARD IS SOLD FOR ONE DOLLAR A BOTTLE, 6 BOTTLES 5 DOLLARS; ASK YOUR DRUGGIST FOR IT OR SEND POSTAL NOTE TO RESPASS DRUG CO. BUTLER GA.**





*ELD. W. R. AVERY*

Eld. W. R. Avery, of Strouds Ala. is about 43 years old—13 years in the Ministry, sound in the faith, strictly moral and orderly, free from foolish jesting and humbly fills his place as pastor of churches, and sets a good example to believers to bear the ycke of Christ without murmuring.

# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1895. Vol. 17.

## TWO KINDS OF CHILDREN.

"The children which thou shalt have, after thou hast lost the other; shall say again in thine ears, the place is too strait for me: give place to me that I may dwell." Isa. xlix. 20.

No event of time recorded in the Bible is more fully and positively declared by prophecy than that of the accession of the Gentiles to the gospel kingdom, and yet it was the most difficult of all prophetic declarations for the Jews to understand, believe or accept. Those people, being the direct decedents of Abraham, to whom and his seed the promise was made and repeatedly confirmed of God, expected to inherit the same by virtue of their relation to Abraham in the flesh, and through their obedience to the law of Moses. For to them the law was given by Moses, and to them the promises were made, and the covenants given, all based upon conditions of their obedience throughout the law dispensation. But there is a length, breadth, depth and height in God's promise to Abraham that neither Jew nor Gentile, while in a carnal, unregenerate state can fully comprehend. Yet, the Jews were people of God, and gloriously typical of the church of Christ, which under that dispensation was set forth in types and shadows, beautifully illustrating the principles and graces which in a higher and nobler sphere adorn the Kingdom of our Lord Jesus Christ, the substance to which those shadows are traceable.

In the text quoted above we have the idea of two families or sets of children presented, manifested at dif-

ferent times and under different conditions; the first set are lost before the second are manifested, and yet they are represented as having one and the same mother. This character, when referred to in the Old Testament scriptures, is variously called Zion, the daughter of Zion, the mountain of the house of the Lord, the holy place of the tabernacles of the most High, etc. all referring to the gospel church consisting of the children of God by faith in Jesus Christ. It is clear that God did not design that the Jews should attain to this high and holy estate by the works of the law. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed." Rom. ix 30-33. Thus we see how it is that the first set of children are lost, left out, cut off by unbelief for a time until faith be given, by which (faith) the Gentiles entered in, sat down with Abraham, and Isaac and Jacob in the kingdom of heaven, while the children of the kingdom were cast into outer darkness. (See Matt. 8, 11, 12.) This was literally fulfilled when the Jews rejected Christ through blind unbelief, and thus stumbled at the stone referred to in the foregoing scripture.

But we are not to conclude that God has cast off His people forever, for there was at the time when Paul wrote the epistle to the Romans a remnant according to the election of grace. (Rom. xi 5.) These are true Israelites and shall all be saved. (Verse 26.) If any of God's elect stumbled and fell short of the gospel rest, (which is probable) it was only for a time. Though they were thus broken off by unbelief, God is able to remove their unbelief and graff them in again. (Rom. xi, 20.) This was done for Paul, who was a Jew, and

for a time disbelieved the gospel. The scales of darkness and unbelief fell from his eyes, and he believed and preached the gospel. He thus became one of the new set of children while the other set were lost, and the mother, the church rejoiced in his conversion. And so, many others of the old set, or subjects of the Kingdom as it existed under the old dispensation, were renewed by grace, and entered into the gospel rest—the promised land, and were made partakers of the promise which was made to Abraham and his seed by faith in Christ.

This system of salvation by grace renders Jews and Gentiles equally dependent, and equally blessed of the Lord, and all objects of mercy. “For God hath concluded them all in unbelief, that he might have mercy upon all.” (Rom. xi, 30.) The text declares that those children of the new dispensation “shall say again in thine ears, the place is too strait for me; give place that I may dwell.” As the Israelites multiplied, more room was required for them to dwell, and hence the cry for more territory, and so of the children of the new dispensation, as they increase in number, they require more room in which to dwell; and the fact is thus presented that they shall and have increased in number by the manifestation and power of God’s grace, yet only in the sense of their manifestation or development, and not in the choice and predestination of God; for in this latter sense the number can never increase nor diminish.

Yet the church, the joyful mother of children, is often refreshed and made to rejoice and praise God for the manifestations of His love in the coming of his willing and obedient children into the fold of Christ. God grant that they may continue to come home and testify of His mercy to them. Amen.

J. E. W. Henderson.

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## THE HISTORY OF MELCHIZEDEK.

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Now we shall come to the short, but comprehensive history of Melchizedek; the figurative meaning of which

is not only hinted to us in the sacred oracles, but the Holy Ghost condescends to enter on a very particular explication of it. The narrative related by Moses is briefly this. The patriarch Abram had with his little army surprised and defeated the forces of the confederate kings, who had plundered Sodom and among other prisoners had carried away captive his kinsman Lot; who living in that wicked city, was now a very singular blessing to his sinful fellow citizens, being the occasion of their rescue from the invaders of their country.

As he returned from the slaughter, he was met by the king of Sodom, with another king of a very different character: his name was Milchizedek, which, though a very fine one, for it signifies king of righteousness, was not unsuitable to his real character, and is a proper admonition to all kings for what they should be distinguished. The name of his city was Salem, whether it was that Salem, where Jehovah afterward had his tabernacle, or another place of the same name, is not precisely determined. However, we are assured, that upon this occasion he brought forth bread and wine, not as a sacrifice to God, O ye Papist, but to refresh the patriarchs men fatigued with toil—But the most extraordinary circumstances of all is, that, though living in that wicked country, he was priest of the Most High God, and vested with regal dignity. When all around him were sunk in superstition and idolatry, this illustrious gentile retained the knowledge of the true God, and thought it no disparagement of his kingly honor, to officiate in the solemn rites of his holy worship. The hospitable monarch was a no less religious priest. As in the former capacity, he brought forth bread and wine; so in the latter, he blessed the renowned patriarch, and received from him tithes of all. Thus far the sacred story. But from what parents he descended when he was born, or when he died, who were his predecessors or who succeeded him, are questions we are not permitted to solve. And even the silence of the scripture is expressive! “For he was made like unto the Son of God,” both in what Moses relates concerning him and

in what he conceals from the curious enquirer—Let us carefully consider these two heads of resemblance, and we shall easily understand how David in spirit says of the Messiah, “Thou art a priest forever after the order of Melchizedek.”

We will first begin with what Moses relates of this extraordinary man. To whom can his name, Melchizedek so properly belong as to the king that reigns in righteousness; who so righteous himself has wrought for all his subjects a justifying righteousness by the merit of his blood, and works in all his people a sanctifying righteousness by the power of his Spirit? He is king of Salem, which by interpretation is king of peace. Peace is the disposition for which he was renowned, who with his dying breath implored forgiveness to his bloody, murderers; peace is the grand blessing he died to purchase and lives to confer. O glorious peace of which righteousness is the foundation, and joy in the Holy Ghost the inseparable attendant! Hail ye subjects of his auspicious government, who call the blessings of his purchase all your own! Lo, in your princely Savior, the great Jehovah lays aside his vindictive wrath and becomes your loving Father; the angels no more stand aloof but commence as your ministers and guardians; the inferior creatures are turned into your faithful friends and allies; the Jews and Gentiles forgetting their former enmity, join in the most cordial friendship and conscience, no more an accuser whispers peace in gentlest accents. Though “in the world ye shall have tribulation, yet in him you shall have peace.” O Prince of peace, extend the borders of thy peaceful kingdom far and wide, and let the wished for period come when the nations shall learn war no more! O let thy peace rule in our hearts, through these tumultuous scenes of life and bring us at last to these calm regions of joy and felicity, where peace extends her dove like wings for ever and ever! He brought forth bread and wine to refresh the hungry and thirsty soldiers when returning from the slaughter of the kings. Such is the refreshment which the true Melchizedek affords and will to all

who are truly engaged in the spiritual warfare. He has prepared of his goodness for the poor, O come unto him and you shall never hunger; believe on him and you shall never thirst. Eat of his bread, and drink of the wine which he has mingled. Happy they who shall conquer in the holy warfare; for "they shall eat of the hidden manna, and the Lamb in the midst of the throne shall feed them"—And he was priest of the Most High God. An honor not usually appropriated to those that sit on thrones: for God himself was pleased to provide against the blending of these offices, in the commonwealth of Israel. Witness thy fate Uzziah, who, snatching at the censer, lost the sceptre. And shall the triple-crowned priest of Rome, who exalts himself above all that is called God, go always unpunished? But of Jesus Christ a prophet testifies, "He shall sit and rule upon his throne," as once he was king of his cross,—And he blessed Abram. So Christ our royal Priest, was sent of God to bless the children of Abram, not with verbal, but real benediction in turning every one of us from our iniquity; and men shall be blessed in him.

"Consider," in the last place, how great this man was, to whom even the patriarch gave the tenth of the spoils;" and as we may say, even Levi, who received tithes from the people, by the commandment of God, was tithed in the loins of his progenitor. A most convincing proof that this Melchizedek was both a greater man than Abram and a greater priest than Aaron. But we christians have a greater high priest in whose presence Abram must not glory, Levi has no preeminence. To our Melchizedek the royal priest hood, the holy nation, the peculiar people, do pay, not only tithes, but all they have and are, when they present their bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service. But the circumstances which Moses conceals, are no less worthy of our notice than those he reveals, in vain you ask his genealogy, his birth, his death, or the ceremonies of his consecration; for those are buried in darkness; the Holy Ghost intending to signify that Jesus Christ is really and truly what this

mysterious king is in the history. Without Father—not as he was God but man.—Without mother—not as he was man but God.—Without decent—for having no predecessors in office needed not prove that he was sprung from the priestly office which was an essential qualification in the Levitical tribe. Having neither beginning of days nor end of life—for being set up from everlasting, he abideth a priest continually; for though he died yet even in death he was a priest, and now he ever liveth to make intercession for them. What shall we say more? In the order of Aaron were many priests, who like other mortals, resigning their breath by the stroke of death, their priestly honor was laid in the dust with them. We know from whence they arose; with what carnal ordinances and ceremonies they received their inauguration; what sacrifices they offered; in what holy places they officiated; who assisted them in their various functions; who succeeded them when they either died or were deposed from office. But the priest after the order of Melchizedek, being possessed of immortal life, and called of God without external ceremonies to his high office, himself was the tabernacle and temple assisted, nor succeeded by any. In Melchizedek whom Moses speaks of as though he had been immortal, we have but a faint shadow, and not the very image of the things themselves that are found in Christ Jesus. But let the faintness of the resemblance remind us of the greatness of the mystery.

“For who shall declare his generation.”

Wm. M'Ewen.

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#### UNITY.

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**BELoved BRETHREN.**—My desire is to write upon some points of doctrine, to try to have unity in our faith. For I would greatly rejoice if all our ministers could see eye to eye and speak the same thing, keeping the unity of the Spirit in the bond of peace. If the ministers could do this, the brotherhood would then live in fellowship and peace, and we should realize “how good and how pleasant it is for brethren to dwell together in unity.”

So now, in the first place, let me kindly state five points which

are advocated to the hurt of Zion: First, the eternal existence of the man Christ. Second, the like existence of the church in and with him as a generation or seed. Third the eternal existence of the children of God, also in and with Christ the man, as his generation. Fourth, the eternal actual, vital union of Christ and the church, or of him and the children of God. Fifth, the church or people of God only stood and sinned in the first man Adam; therefore the text, "Wherefore, as 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. 12.), does not mean all mankind but the people of God only.

Now we do not believe that the precious truth of God will confuse and divide His dear children, - but such has been the effect of these five points. Therefore should we not all labor to shun whatever causes discord, strife and division in the Zion of our God? Paul, the inspired servant of Christ commands us to follow after the things that make for peace and edification, and endeavor to keep the unity of the Spirit in the bond of peace. If we do not, we must suffer.

Let me now state the faith of our people at large upon the above points of doctrine, as we believe the Scriptures fully testify: First. "In the beginning was the Word and the Word was with God, and the Word was God.. And the Word was made flesh." Not a word in the Bible about an eternal man.. God alone is eternal. His name alone is JEHOVAH, said David, which means the eternal, self-existing one. It is written of Christ. "Who being in the form of God, thought it not robbery to be equal with God." "THE WORD WAS GOD." But the man Jesus said, "My Father is greater than I." "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. v.), "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch and he shall grow up out of his place and he shall build the temple of the Lord." (Zech. v. 12.) Now when the man Christ Jesus had thus grown up out of his place, he said, "And upon this rock I will build my church; and the gates of hell shall not prevail against it." This is too clear to need comment.

Second. The last Scriptures clearly show that the temple of the Lord, the church of Christ, was not brought forth or built in eternity; for the man who was to build it had not grown up out of his place, when the prophets thus wrote; neither had Christ built the church, when he thus spoke. The very word, CHURCH, means the called out; the congregation of the Lord. Therefore the church that Jesus loved and laid down his life for, the temple of God that he should build, had no actual existence before time. Yet it was complete in the foreknowledge and "eternal purpose" of God.

Third. "As many as are led by the Spirit of God, they are the sons of God," says Paul. No others, then, are his children. "Now if any man have not the Spirit of Christ he is none of his." "Whosoever believeth that Jesus is the Christ is born of God." "Whosoever loveth is born of God." "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." So then the relation of this one is changed from that of servant to that of son. Please observe, that the Scriptures thus speak of the children of men, calling them the sons of God. Now we know that men are not eternal; for God created man; and the CREATOR alone is eternal. This is self-evident. "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God," wrote the inspired pen. It becomes us to accept this divine truth as believing children. This is truly a most gracious change in them who were not even the people of God under Moses, but are now his children under Jesus. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" We were not, then, eternally the sons of God. So far from it, the inspired pen says that we "were by nature the children of wrath, even as others." Children are persons descended from a parentage; therefore as many only as are born again, born of God, and are led by His Spirit, are His children. Yet it is true, as the Scriptures teach, that in the foreknowledge and eternal purpose of God, and according to His everlasting covenant, they were and are His people forever; chosen in Christ before time, and predestinated unto the adoption of children. But not "eternal children;" for this idea destroys both the necessity and the possibility of predestination unto the adoption of children. For no father can adopt his children:

Fourth. The term, "The eternal vital union of Christ and the church," is not scriptural, and it is also confusing and misleading, but if by it is meant only, that God has given to his people eternal life, and this life is in his Son, then we all believe this; and in a judgment of charity, let us think this is all that is meant. For it is certain that we were not in living union with Christ, when we were dead in our sins, nor until He gave us eternal life. He says of His sheep, "I give unto them eternal life, and they shall never perish." But if they were always in eternal vital union with Him, then how could He give them eternal life, which they already had?

The very idea of union is, to join together those that were not one, as, the union of two in marriage, the union of the States, or the union of two rivers.

Fifth. Our people, as a people, believe that the Bible fully reveals, that God is the Creator of all creatures "and hath made of one blood all nations of men for to dwell on all the face of the earth." That one blood was "the first man Adam;" there-

fore the universal race are the children of Adam and they were all were made sinners by his disobedience. So when Paul says, "and so death passed upon all men, for that all have sinned," sinned in and by the one man, he means the same that he does when he says that God "hath made of one blood all nations of men;" and that one blood is the one man by whom sin entered into the world.

Therefore my dear brethren, there is no cause in the people of God why he should save them, rather than others; "for all have sinned and come short of the glory of God." In the third chapter of Romans Paul strongly proves that the whole world, Jews and Gentiles,—all,—are guilty before God. He shows they are all alike corrupt in every part; that there is nothing good in man. Hence in God alone is the cause and source of salvation, and it comes to us from his simple mercy and grace only; not because of anything in us which entitled us to salvation, no more than for anything done by us; for then it could not be of grace but would be of debt.

We believe the Scriptures testify to a two-fold relationship between Christ and his people; one in the everlasting covenant, which God makes with them; the other in the eternal life, which he gave them. Yet these are not the cause of his saving grace in Christ but the effect of it. So we truly sing:

'Twas grace that gave me to the Lamb,  
Who all my sorrows took."

Yea, Christ eternal life and all spiritual blessings are the gifts of God's "amazing grace" and his saved and holy people in blissful Heaven shall forever be "to the praise of the glory of his grace."

Then with Paul let us all unite in believing and saying, "By the grace of God I am what I am."

Crawfordsville Ind. April 21 1895.

D. BARTLEY.

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#### AN AGED AND FAITHFUL MINISTER—84.

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Dear Brother W. M. Mitchell—Many times in years that are passed and gone, I have thought I would write some of the events of my life and send to the GOSPEL MESSENGER for you to dispose of as you thought best; but I have put it off from time to time until now I am too old and too blind to write myself. (which none regret more than I do.) And still being requested by brethren and sisters to have it published, I have consented by the aid of one to write for me. I was born in Darlington Dist., S. C. Oct. 9th 1811. I was the oldest child of Silas and Nancy Speight, my parents were natives of North Carolina and were methodist by profession as far back as I know any thing about them. I never knew any thing about any other denomination until I was grown. The days of my youth were spent in folly and

the years as a tale that is told—I neither hoped for Heaven nor cared for hell. But praise the Lord O my soul, even then the God of Heaven cared for me, and kept me by his reigning grace to see the justice of God in all things. Some times when I would see danger approaching, or I would get sick I would think I had better begin to do something—I did not think there was much for me to do for I had always tried to obey my parents and do right generally. My father moved to Georgia in 1826 settled in Walton Co. from there he moved to Guinett Co. I was married to Miss Lucy Dylard 1831, her parents were natives of Virginia, she was raised by James and Nancy Allen. In August 1834 I was brought to see myself a poor lost and ruined sinner, my sins now came up before me like mountains of darkness and death eternal stared me in the face. Oh the horror, pain and condemnation I felt as the awful thundering of God's holy and righteous law rolled from Sinia's Mount, vengeance had overtaken me and I felt brought to the bar of God, and justly condemned. Some times the horrors of darkness was so thick upon me that I could not work. I cried but there was no answer, I prayed but it seemed that God did not hear me, what to do I knew not, I was like one desperate, nothing but sin could I call my own. In the anguish and bitterness of soul I cried I am justly condemned and only now have to wait the day of execution. There is a part of the time between the latter part of August 1834 and first of Oct., that I cannot give any account of. One night the first of Oct. I walked out in the darkness to pray to the Lord one more time to have mercy on me but no relief, I walked back into the house and sat down by a table, picked up my testament and opened at the xv chapter of Luke and began to read, every thing began to look light, it was like a new book and I was rejoicing and felt like the glory of God filled the whole earth, I walked out and looked around and up at the stars, they seemed to be rejoicing and every thing seemed to be praising God. I really do believe that my mind was then illuminated by the Holy Ghost. I felt so free from sin I never have and do not believe I ever will be able to fitly describe the glory I then saw and felt. "A Heaven below my redeemer to know." And if ever I had a call to the ministry it begun when I first saw Jesus as a savior of sinners, I felt right then like I could tell them how he was their savior, and tell it so plain that they could see it and would believe it. But Oh I have learned that the path which it hath pleased the Holy Spirit to lead me in has certainly not been one of my own choosing. I have learned 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

The fourth Sunday in Oct same year I went to Bay Creek church Walton county Ga. not intending to join the church but I wanted to tell them what I had seen and felt and to my sur-

prise they received me into the church and the fourth Sunday in Nov. I was baptized by Eld. Mitchell Benett, I now felt like I had got home. But all this did not stop the impression to talk and tell of the goodness of God. I wanted to tell all those that felt themselves sinners and was only looking to that great debt that God's holy 'aw held against them that Jesus had paid all that debt. He had lived the life they were trying to live and he had died the death they were looking for. And now he demanded the prisoner taken out of the pit wherein there was no water. And now came another great trouble on me at home, my wife (who was no professor at all) bitterly opposed me and would talk to me of my duty to her and the children, all of which I saw and felt to be true. But Oh what could I do. I felt like I was tied by the door in a place where two ways met---I knew my family was dependent on my daily labor for a living and I had promised before God and man to care for them. My wife was telling me of the same. But Isaiah says---"For man's sake will I not hold my peace and for Jeru-alem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." Isiah lxii. 1; I did not want to preach, never designed to preach, I only wanted to tell all that mourned, in all their afflictions he was afflicted and the angel of his presence saved them in his love and in his pity he redeemed them and he bore them and carried them all the days of old. I can't write to make any understand only those who have been through the same furnace of afflictions. I lived on in this way until the church decided I had a gift and liberated me to use it. This was a great shock to me, I now decided to quit and stay at home with my family but to quit I would have to go where I was not known so I gathered all our little effects together and called for my church letter and moved to Paulding county Ga. This was in 1839. It was a new country, I never did intend to let any one know anything about my religious notions; I kept my secret until a man came out looking for a lot of land. He knew I was out there somewhere and inquired for me, describing me as licensed preacher---This gave my secret away; I now acknowledged to all and offered my letter to Cool Springs church 1840. This church belonged to the Euharlee Association and soon called for my ordination. I refused to submit and continued to rebel until I came down so low that I was not worth one dollar that I could call my own. I saw nothing but starvation before me.--In 1843 I agreed to submit myself to the Lord and to the church. They called for a presbytery and failed to get one. They made another call and failed again I told the brethren they surely could see they were wrong and I never have forgotten the look brother George Lawrence gave me when I said "We think we know what we are about." The third call was Sept. 1843 Saturday night of the association Presbytery Elds. Henry Haynes Moses H. Denman and Allen

Pensan and J. Magers. My wife said but little about it until I had agreed to serve the second church, she then said she and the children would have to starve and I did not see how I could keep them from it. But to my surprise and astonishment I soon had a good home of my own and plenty of stock for a small farm and soon had the care of four churches and I have had the care of four every year since and sometimes I have tried to serve five, and this year old as I am I have agreed to serve four churches. I regret I never kept any record of my work in helping constitute churches ordaining preachers and deacons baptizing and marrying people. I helped constitute Piney Wood church Haralson county Ga. June 1st 1844 and have been their pastor from then until now and have served Holly Springs church from 1848 until now except part of two years. I was chosen Moderator of New Hope Primitive Baptist Association 1855 and have served in that capacity from then until now. My first wife died 1870. In 1871 I was married to Miss Mary Ann White she was a member of Piney Wood church at that time and she has truly been a helpmeet in deed to me in my old age. Even ready to help me off to my meetings going with me when she could. Now my dear brethren and sisters you who have so often requested this sketch (for only a sketch it is) to be published pray for your poor old servant for I do feel so alone and so weak and the foe is so mighty I cannot guard myself. Finally brethren and sisters farewell dont forget the assembling of yourselves together comfort one another live in peace and my prayer is that the grace of the Lord Jesus Christ and the love of God may dwell with you, etc.

R. T. Speight.

Breman Ga. Oct. 6th 1894.

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## Editorial.

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All letters of business and remittances, should be addressed to J. R. Respass' Sons, Butler, Ga.; all communications for publication in THE GOSPEL MESSENGER, should be sent to Eld. W. M. Mitchell, Managing Editor, P. O. Box. 134, Opelika, Ala.

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Collinsville, Tex. June 25th 1895.—Elder Wm. M. Mitchell. My very dear brother: I wish to say, that I am glad the Lord is sparing you to get out the MESSENGER still, and to edit it so well. I feel like that you are spared for this selfsame work. I do hope you have many reasons to believe that you are a comfort, and an encouragement to the churches of Christ. We need encouragement and also rebuke. So many of us are neglectful and indifferent to present duty. If you have a mind to do so, I want you to write in the MESSENGER on Tim. iv. 12-13. Paul's caution and command to the young preacher, Timothy. Yours affectionately,

J. H. Fisher.

## REPLY TO ELD. J. H. FISHER.

Thanking Bro. Fisher for his few words of encouragement, we now try to write upon the text he has submitted for consideration according to the ability the Lord may afford us. The text is as follows:—

Let no man despise thy youth: but be thou an example of the believers in word, in conversation, in charity, in Spirit, in faith in purity. Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. 1 Tim. xiv. 12-13.—

Paul was an apostle of Christ, chosen and prepared of God to testify the gospel of the grace of God and to expound the law of Christ. As a "wise master builder," he laid the foundation of gospel doctrine and order in the gospel church and set in order things that were wanting.

Timothy, to whom he wrote two letters which appear in the New Testament, was a young gospel minister and the Apostle recognized in him a useful and special gift from God to the church, and for this reason he gives the words of caution to all churches where Timothy might go.—"Let no man despise thy youth." To despise one is to look with derision, scorn, contempt or ridicule upon him. It is to set a low estimate upon him, and in the case of a young preacher, it is to overlook, and undervalue the gift of God that is in him, and thereby oppress the brother and cripple his usefulness and comforts with his brethren in the church.

The gift of God to preach the gospel is sometimes manifested in very young men. Our God is sovereign and is not confined alone to age and experience in things of the world, in calling men to the work of the ministry. The young and inexperienced is just as liable to be separated, by the grace of God, to the gospel ministry as those of maturer years and ripe experience. It is the Lord's work and not man's. He alone makes able ministers of the spirit of the New Testament, and it does not matter with Him whether the man is young or old, wise or ignorant in the view of men. The call of God to preach the gospel is irresistible. It takes hold of a man, and he cannot throw it

off or divest himself of the impression.—He may think he is mistaken, or that he is deluded, or he may bring forth a thousand excuses any one of which seeming reasonable to him, but not one avail anything to relieve the troubled mind. He may plead his youthful ignorance, his worldly poverty, his afflictions and his general deficiencies in every particular, but still the weight and responsibility of the work to which the Lord has called him grows heavier and heavier upon him. When Paul first met with Timothy (or Timotheus as he is also called) he formed a favorable opinion of him as a disciple of Jesus and a young minister of promise. The brethren at Derbe and Lystra had reported Timothy favorably to the apostle and seeing in him great meekness and youthful timidity he desired Timothy to go forth with him on a tour of preaching among the churches and other places.

A gospel minister of advanced age, experience and ability in his calling, can be of great comfort and help to a young and bashful preacher, in showing by word and deed that he does not despise or scorn, deride or look with haughty contempt upon his youthful appearance or his childish weakness.

The writer of this article has till this day a feeling remembrance of his youthful timidity and embarrassment which he felt for years after he first began to preach and go out among older brethren and ministers. It was shortly after the division of the Baptists on the Missionary question, and when he went out to any Primitive Baptist meeting or association, he was the youngest male member to be seen among them. None but the God of heaven can ever know the great embarrassment this youthful preacher then felt when he would think of going into the pulpit to teach, instruct or comfort these aged pilgrims who had come through so many trying things in the division of the Baptists.

We did not know then, as we trust we know now, that God had prepared them by the things they suffered, to be as nursing fathers and nursing mothers to us. They did not despise or look with contempt or

scorn upon our youthful ignorance, but were kind, gentle and tender toward us, so much so, that though they are all dead and gone to the eternal world, we love them till this day, and love to cherish the memory of their kind words and kind deeds.

Often when listening to the tender and soothing words of these aged men of God our hard heart would become softened, and we could not refrain from weeping aloud, even as Joseph did when the Egyptians heard him. Gen. xlv. 2. Now may it not be (and we are inclined to think that it is,) something of this kind of youthful timidity that the apostle saw in young Timothy, that caused him to feel such a fatherly care for him that in writing to the church at Corinth, the apostle used these very remarkable words- (viz:) "Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord as I also do. Let no man, therefore, despise him; but conduct him forth in peace, that he may come unto me; for I look for him with the brethren." 1. Cor. xvi, 10. The apostle knew the timidity of young Timothy, and fearing the brethren might set at naught, or look with scornful derision upon the young brother, he drops these few words of warning to them to "see that Timothy might be with them without fear" that he was intruding. The apostle was careful to let the church know that young Timothy was then working the work of the Lord in his particular calling, as much so as the apostle himself was in his calling. To despise a minister of Christ when in the discharge of his duty and filling his place, is the same as to despise the Lord who hath called him to the work. So saith the apostle- "He that despiseth, despiseth not man, but God, who also hath given unto us his Holy Spirit." 1 Thess. iv. 8.

We are inclined to think that the man, whether young or old, who attempts to preach the gospel and to take the oversight of the flock of God, and yet he has never been moved to tears under a feeling sense of his nothingness, or of the greatness and responsibility of such a work, falls far short of being truly ready for such a

work. Such a one had better tarry in Jericho till his beard grows out, or tarry in Jerusalem till he is endued with power from on high.

Through the grace of God given to Paul and to all faithful gospel teachers and preachers, they have great care and prayerful concern for young preachers in whom they see signs of usefulness. The apostle says of Timothy—that “Without ceasing I have remembrance of thee in my prayers, night and day, greatly desiring to see thee, being mindful of *thy tears*.” 2 Tim. 1,—4.

Tears have their speech. They are, when sincere, the outlet of inward emotions and feelings of the heart whether of joy or sorrow. They often afford a relief to a troubled soul that nothing else could. It is a great blessing that our God has given this outlet of tears for relief in some measure to that which is felt within. These tears of penitence, contrition, sorrow or rejoicing, often have a powerful, and more lasting affect than any words that could be uttered. Hence Paul says he has remembrance of young Timothy both night and day in prayer, being *mindful* of his tears.—O these tears, he could not forget. They are expressions of what one feels mentally of sadness or of joy. The prophet Jeremiah shed many tears and desired to weep still more for relief. Jesus wept over Jerusalem and at the grave of Lazarus. His tender heart was heavy and very sorrowful over the condition of his Nation, and over the distresses of his dear children. It was some relief to weep and “offer strong crying to God.”

These tears are precious in the sight of God and are all put in his bottle Psa. xli. 8.

Let no man in the church of God despise or think lightly of these youthful tears of a young preacher or a young christian. They speak more eloquently than words of what is going on within. They are in this manner, and in some degree, making manifest without that which God has wrought for them within.

W. M. M.

(To be Continued.)

## SHORT OBITUARIES.

Again we are under the unpleasant necessity of calling attention of writers of obituaries to not write lengthy articles if they wish them to have a sure and speedy publication in the MESSENGER.

We desire to give all obituaries a place which are sent for publication, but in order to do this, a few of the most lengthy ones have to be abridged. It is not pleasant to have this responsibility fall upon us, but justice to other correspondence requires that we exercise this privilege. M.

## CORRECTED ARTICLE.

In my article, "Be Not Weary In Well Doing", in August MESSENGER, the printer, by changing a few punctuation points, has made me say what I did not say, and fail to say what I did say. I therefore republish it properly punctuated.

## BE NOT WEARY IN WELL DOING.

2 Thess. iii. 13. Gal. vi. 9.

The Holy Spirit admonishes us by the pen of Jude (3d verse) to "contend earnestly for the faith which was once delivered unto the saints". "We ought to obey God rather than men" (Acts v. 29.). And earnestly contending for the faith of God's elect is obeying God, and is well doing in which we should never weary, especially in these last evil perillous times of al. most universal departure from the faith or falling away from the truth (Thess. ii. 3; 2 Tim. iii. ; Luke xviii. 8).

Careful and impartial readers of the MESSENGER well know that, in the criticisms that I have made during the last three years upon some speculations of a very few of our ministers, I have not called those ministers unsound or unworthy of our fellowship; and, in the MESSENGER of April 1894, I said that these few speculating ministers were scattered over nearly all the United States. That these speculations have been made in writing as well as in preaching by some of our excellent ministers, I am prepared to demonstrate any day to any human being; that they are inconsistent with the plain meaning of the Scriptures, I believe I have shown to the satisfaction of nearly all my readers; and that similar speculations, spiriting away the literal and eternal truth of the Scriptures have led in former centuries to open infidelity, I have also shown.

The information that the few of our brethren who have been indulging in these unscriptural speculations are abandoning them is highly gratifying, and should call forth our heart-felt thanks to our God of Israel. May He shine in our hearts with the glorious beams of His Spirit of light and love, and unite us all in indissoluble bonds of truth and fellowship.

S. Hassell.

Through an over sight the note under heading of "REMEMBER" on page 233 of August MESSENGER, was not credited as "Selected" from an exchange paper as it should have been. The signature "Geo. P. Hunt" on 245, ought to have been Geo, P. Hurst. M.

## EXTRACTS.

Tracy Ga. May 2nd 1895.—Dear Brother Mitchell—My mind has been impressed for sometime to write you. I feel like I can not live without it, I have felt so low spirited for two months life has seemed like a dark dream to me. I have traveled in perfect darkness, cast off in a wilderness to mourn and groan for mercy. It seems like some times the waters are so high and the waves are so strong they will swallow me up. I have felt so humble that I have to lie at the feet of Jesus and beg all the day long. I feel sometimes to ask is it possible for a child of God to have such trials. Everything in nature seems like darkness yet I can see the natural light but thanks be to his holy name he has promised never to forsake us. I have never been so low but his powerful hand was ever ready to lift me up yet will I trust in him though he slay me I have seen so plainly his power and our nothingness that we have to look to him for everything. I have thought of you and sister Mitchell in your old age. I have such a sympathy for old age and I think of you so often. Do you get low down in your feelings? Just think of the trouble in life you have passed through and what a sweet thought that you are nearer that happy home where trouble is no more. "I would not live always --I ask not to stay where storm after storm rises dark over my way." I know you would not want to go over it again. I will close for this time as I am feeble. Give my love to all the family. Yours in love  
Maggie Nall.

We certainly do appreciate the above letter and especially those tender words which say "I have deep sympathy for old age I think of you so often."—These words coming from one whom we have known from a child are to us in our old and declining age, "like apples of gold in pictures of silver." "Deep and tender sympathy for old age" is a rare jewel in this day of moral declension.  
W. M. M.

KITE GA., June 20. '95. Dear Bro. Mitchell--For several months I have desired to write you, but have felt unfit to the task. I hope I may live to hear you preach one time, for indeed it has been often food to my hungry soul to read the many precious articles sent forth in the MESSENGER.

How utterly helpless is a poor sinful man and this evening I feel my unworthiness so forcibly as to know there is no good in me to merit God's favor. I feel that I am far from what one professing to know Christ should be. But the desire of my poor heart is to live near Christ my Lord and always walk peacefully in the path of Christian duty. Pray for me.

J. M. Anderson.

I have been a constant reader of the MESSENGER ever since its first publication and appreciate it highly. I hope all will be prompt in paying dues so the publication may be continued. I will as in the past do all I can in getting new subscribers and forward all collections I make to you with pleasure.

Pippin Ga.

J. H. Gresham.

ALTOONA, FLA., Feb. 1, '95 Dear Bro. Mitchell:— I see some have misconstrued your admonition of being subject to the powers that be. As for myself I was so glad you wrote that article.

I do believe the Lord directed your thoughts. It surely was a comfort to me and some other Baptist to whom I read it. May the Lord continue his blessings in giving you strength to write for the comfort of his people. I often think of you and sister Mitchell in your old and declining age. Our health is good for which I hope I feel thankful. I like the MESSENGER very much.

R. L. Hopson.

Social Circle, Ga., Aug. 1894---Dear Bro. Mitchell:---I am glad our God is omnipotent and omnipresent. When he gives his children the desire to pray one for another, he can and does grant their desires, as though they were present in body one with another. \* \* \* \* \*

I love to read in the Psalms. I wish our brethren and sisters generally were delighted with such spiritual reading, and that we could all say in truth; "One thing have I desired of the Lord, that will I seek often, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple." But the question comes up, how are we to seek and dwell in the house of the Lord?--- The answer is---by walking orderly, soberly and righteously in this present world, as children of light and not conforming to this world. The answer to the question as to who shall abide in the tabernacle of God may be found in the 15th Psalm.

The Lord God illuminates the path of His servants and he is also a shield of protection and defence for them in every conflict of life.

As Ruth said to Naomi so I feel to say to the Church of God; "Entreat me not to leave thee, nor to return from following after thee.---I will go where thou goest and dwell where thou dwellest,--- thy people shall be my people and thy God, my God." The Lord only knows what I have endured and passed through since I have been on my pilgrimage with his dear people. But in all the responsibilities and trials I have found the good Lord a present help in trouble.

May the Lord take care of us till the warfare is over, peace declared and we get a final discharge and enter into everlasting rest, is my prayer for Christ's sake.

John N. Hurst.

Frankfort, Ind., Jan. 21st 1876.—My much esteemed brother Vancleave:—Ho often my mind turns to you as a companion in the gospel of the Lord Jesus. We have been drawn together in the feeling of tribulation that so many of the afflicted family are made to know. Brother Vancleave is this not a dark and cloudy day? I can say with truth that I have many troubles to oppress my mind, and my head is bowed with sorrow. Afflictions come from many sources, but hope, and peace, and joy come alone from the Lord Jesus, I feel in all the mystery of life that relief will come when I put off this old body of sin and death. My best comfort this Winter came from your meeting. I often feel that I cannot stay away from your assemblies, but alas for me who often ate the passover before the feast with bitter herbs, I often feel troubled and dissatisfied with my poor efforts to serve the brethren, for I do know that if I cannot feed and fold the flock, I would not starve and scatter them. I feel the deepest love for the church at Crawfordsville and would sit at the brethren's feet. It is in my heart to say: Entreat me not to leave thee, I can glean in no other field than where the protecting wings of Almighty God give rest in safety. O that I could bear with more meekness the indignation of a just and holy God, until he plead my cause and bring me forth to the light; there are sweet seasons I remember when God's candle shone around me. Give my unabated love to the brethren, to sister Vancleave and daughters, and a double portion to my dear brother Mattie. In gospel bonds, Lott Southard.

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Rome Ga., June 21st. 1895.- J. R. Respass's Sons:- I felt like writing as soon as I learned of your dear fathers death, my heart was certainly with you all in great sympathy, and at times have felt impressed to ask the dear Lord to bless abundantly each and every member of your family; may it be His will to bless and prosper you in the publication of the GOSPEL MESSENGER.

Words can never tell the real comfort it has been to me; in dark hours of trouble of different kinds; some sweet quotation brought in at the right time and place by some brother or sister writing and some idea or sentiment expressed by some one of the dear people of God has often been to me as "a shadow of a great rock in a weary land." I feel myself to be the least of all the subscribers of the MESSENGER. Circumstances have been such with me that I have barely kept up and sometimes a little behind with my payments. I am always hoping to do better in the future in regard to remitting as soon or before my time expires.

Mrs. J. H. King.

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Blakeley Ga., May 1895.- Dear Brother Mitchell:- I have had some desire to write to the dear people of the Lord, but so often feel my vileness that I have put it off from time to time thinking

perhaps I might some time feel better qualified to undertake so great a thing. But when the hand of affliction is laid upon me I am made to fear and tremble. Will you and all the brethren pray for me that I may discharge my duty in everything that is laid upon me.

When heavy afflictions come upon me, I am made to feel very poor, helpless and dependent upon the Lord.

O that I could praise him more for His goodness to me.

The scriptures teach in reference to Salvation that "It is not of him that willeth, nor of him that runneth, but God that showeth mercy". He has indeed been merciful to me in many blessings that I feel so little to deserve.

I know that the Scripture saith-- "Many are the afflictions of the righteous"; but I have such a feeling sense of sinfulness that I am fearful to claim my afflictions as afflictions of the righteous. Still I find myself desiring that the Lord will keep me in the right way.

May the Lord enable us to do our duty to the honor and glory of his holy name. If you see fit to publish this do so.

Callie Sawyer.

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#### ASSOCIATIONAL

The Oconee Association is appointed to convene this year with the church at Rutledge Morgan county Ga. located on Ga. R. R. between Madison and Social Circle fifty-five miles below Atlanta.

Convenes on Tuesday after 2nd Sunday in Oct. and to continue three days. Regular passenger trains arrive coming from Atlanta at 9 30 a. m. and at 5 p. m. Coming from Augusta arrive at 10 30 a. m. and at 4 p. m. Roads connecting at Social Circle Madison and other places make connections. The church house is located near the depot. Brethren coming will be met at depot. We earnestly solicit a full correspondence of brethren especially the ministry.

John N. Hurst.

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Ocmulgee Association convenes Friday before 2nd Sunday Sept. 1895 with Enon church Putnam county Ga. Visitors coming South by Middle Ga. and Atlantic R. R. will be met at Willard Station. Those coming by Macon and Northern R. R. will be met at Round Oak. Jas. M. Marks Church Clk.

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#### NAAMAN THE SYRIAN

We have a limited supply of Naaman the Syrian, a copy of which will be sent gratis with each new subscriber from this date. Single copies of this sermon will be sent for 10 cents. —Pub.

## OBITUARIES.

## MRS. JANE. MASTERS.

Mrs. Jane Masters, wife of Pinkney Masters, died June 29th 1895 at the Paupers Home, Canton, Ga. in the 72nd year of her age. Her aged and bereaved husband is still an inmate of that institution where they have been well cared for during the last five years. They were once honored citizens of Opelika Ala.

Mrs. Masters was a member of the Missionary Baptist, but in denominational sentiment she was in full accord with Primitive Baptists, and regretted in her last days that she had not united with them many years ago when she had the opportunity. She was a constant reader of her Bible, and was truly a devoted and Spiritual minded christian woman, and was always greatly delighted to converse on Spiritual subjects. Funeral services were conducted by Eld. C. Marks, 5th Sunday in June, at the residence of Mrs G. A. Stanley after which she was buried in the cemetery at Canton Cherokee co, Ga. W. M. M.

## MRS. CORDELIA A. ORR.

Sister Cordelia A. Orr, wife of bro. John H Orr, died July 1895, at their home in Lec co, Ala, in her 34th year. Bro. and Sister Orr were married Dec. 1879, and unto them were born 7 children,—two sons dead, and two daughters and three sons now living— These five children, their father and grand mother are left to mourn, together with many relatives and friends.

Sister Orr was received into the fellowship of the church at Mt. Olive and baptized Sept. 1881. She was a Spiritual minded and devoted christian woman, but after lingering and suffering greatly for 18 months, consumption done its deadly work and the Spirit of our lamented sister took its flight to the eternal world to rest forever with Jesus. W. M. M.

## DEACON ISAAC PITTMAN.

The subject of this notice was born, October 13, 1818, married to Miss Sarah A. Pruett, Oct. 11, 1838. United with the Primitive Baptist church at Mt. Pisgah, Chambers co, Ala., and was baptized by Eld. James Mayfield Sept. 1850. Ordained to the office of deacon Oct. 1855. Died July, 7 1885. As a husband devoted as a father kind and indulgent, yet firm in his family government. As a citizen and neighbor none surpassed him; as a Primitive Baptist, unflinching uncompromising—as a deacon—filling the office well. Adhearing strictly to the doctrine of Salvation by grace, and the Scriptures as the only "Rule of Faith and Practice." The disease that terminated his earthly career, was dropsy of the heart.

His sufferings were great yet he bore it with that degree of patience characteristic of a child of God. All that could be, was done to alleviate his sufferings, but all in vain. God had called, the summons must be obeyed. As was said in one of our secular papers, giving notice of his death. "A pillar of Mt. Pisgah church has been removed." Bro. Stephens often spoke of his approaching end, seemed to have a premonition that the time of his departure was near at hand, and would soon be freed from all earthly sorrow and pain; two years ago he thought his time on earth was about out, and requested that I should attend his burial, and preach his funeral, from St. John, vi. 44; but being absent from home, and not receiving despatch

sent me, I failed to reach home, in time; but arrived just as Eld. Satterwhite was closing his discourse, I followed in a few remarks from the text of brother Stephens selection. After funeral services, the old soldier was laid to rest in Mt. Pisgah cemetery, in the presence of a large concourse of people. Thus one by one the old veterans are being carried over the icy river of death, to receive their reward.

STROUD, ALA.

W. R. AVERY

## MRS. V. S. BRAGG.

Mrs. Vickie Bragg consort of G. W. Bragg and daughter of John and Sarah Wilkerson, was born June 1864, died near Brundidge, Pike co, Ala., May 29, 1895. She was received into fellowship of the Primitive Baptist church at Baptist Rest, Pike co, Ala., and was baptized in May 1892. Sister Bragg was a truly pious and devoted christian lady, and was much beloved by the church of which she was a member and respected and admired by those who knew her. May the Lord bless the sorrowing husband who now so deeply mourns the absence of his bosom companion and mother of his precious little children.

J. E. W. HENDERSON.

## N. G. JONES &amp; WIFE SALLIE M. JONES.

MARSHVILLE, N. C., June, 21, 1895.—Publishers of GOSPEL MESSENGER. As many of your readers have fond recollections of N. G. Jones and Mrs Sallie M. Jones, will you please publish the following.

Nathaniel Green Jones born in Anson co, N. C., Nov. 2, 1815, and died of paralysis Dec. 27, 1894, was son of Sampson and Patience Jones. His wife Mrs Sallie M. Jones born in Wayne, now Wilson co N. C., April 17, 1817, and died suddenly of heart failure, Dec. 23, 1894. Before marriage she was Miss Sallie M. Clark. They joined as husband and wife by the sacred bonds of matrimony Jan. 7 1838; so it will be seen that they shared the pleasures and sorrows of life together for nearly fifty seven years. Brother Jones joined the Primitive Baptist Church in 1850 and remained a consistent faithful and useful member of the same for the remainder of his life. Mrs Jones was not a member of the church, but possessed a hope and her many kind deeds and manifestations of love to the church signified in stronger terms than words, that she was a Christian lady. She with her husband, with the rest of the family, was very attentive to the church meetings and many have been the kindnesses shown to the writer of this notice since I have been pastor of their church. They were a very prudent and industrious family and were blessed with a pleasant home and comfortable living; were true to their fellows and a high reverence for God. Let me here say that from Sampson and Patience Jones have descended several of the best families of this country; thus it will be seen these two good people after walking over the valleys and hills together for over a half a century, passed forever away from all that pertain to this earth into the realities of infinite eternity nearly at the same time. We hope they are at rest.

J. F. MILLS.

## SUSAN CHILDS,

Our beloved sister, a daughter of Wm. and Amanda Childs, was born in Jones co, Ga., June 24, 1848, and departed this life at the place of her birth July, 8, 1895, after four weeks of intense suffering from Gastro-Enteritis. If family devotion and the attention of friends and physicians could have stayed the icy hand of death, she, to day, would be

a living witness to the same. But Alas! he who disposes all events and things as seemeth good to him, said by the hand of his power, child thy Father calls, come home.

She united with the Primitive Baptists at County Line, Jones county, Sept. 7, 1879, and was baptized the next day by Eld. D. L. Hitchcock. From then until her death she lived, as we believe, as nearly a christian life as can be lived on earth, ever holding firmly to the faith of our Lord and Savior Jesus Christ, never murmuring at the dispensations of Providence, even in her affliction she was perfectly resigned to his will. She was naturally of frail constitution, but was ever ready when health admitted to assemble with the church in worship.

J. A. ADAMS.

#### DEACON W. P. JOHNSON,

Was born Jan. 30, 1833, was united in marriage with Nancy J. Sugg Aug. 30, 1854; joined the Primitive Baptist church at Liberty, Rutherford co, Tenn., Sept. 30, 1870; was ordained deacon of said church June 22, 1872, was liberated to exercise in public Jan. 25, 1890; departed this life April 28, 1895, age 62 years 2 months and 28 days. Being personally acquainted with brother Johnson, I can testify to his great moral worth as a good and upright citizen; an humble, loving and faithful member of the church, ready and willing to do all in his power to advance the cause of Christ; ever ready and willing to take his brethren to his home, and in his quiet and loving way make them feel welcome. He was untiring in his devotion to his companion and children, a kind neighbor. He was certainly the most unassuming man I ever knew in all the relation of this mortal life; he has left in this particular a great legacy to his children, "a good name is better than riches." I have spent many happy hours in his company, and at his home, and now while I write my mind runs back to those sweet enjoyments of gone by days. Dear sister and children it is a great comfort to me to call to mind those days and hours I have spent at your house in by gone years and O, how sad to think when I come again that my dear brother will not meet me as in days of old. O, let us thank God for the hope, we will meet in the sweet by and by, and remember our loss is his everlasting gain. We will miss his warm and loving exhortations as of old and devoted prayers for God to help us live right and do right.

J. E. FROST.

#### DEACON ELIAS MCKENZIE.

Brother Elias McKenzie was born and raised to manhood in the state of Tennessee, and when quite a young man, was made to love the truth, and to rejoice in the hope of salvation through the Lord Jesus Christ, and was baptized in the fellowship of the baptists in his native state soon after his conversion. He continued steadfastly in the faith, and doctrines of the church, rejoicing in the gospel which declares Christ a whole and complete Savior. Having no confidence in the flesh, he rejected all propositions for saving sinners, whether infants or adults, through human instrumentalities believing it rested in the eternal decree of God, according to his own purpose and grace given them in Christ Jesus before the world began.

He died at his home near Greenville Ala., on the 13th day of Jan. 1895, in his 78th year. He enjoyed the full and unbroken fellowship of the Primitive Baptists for nearly or quite 60 years, there never having been a charge, in my knowledge, even of the most trivial nature brought against him. He was highly esteemed in the church at home and abroad, and among those without he was accepted as a worthy man

and a good citizen. He was chosen to the office of deacon, in which relation he served faithfully for many years. He was twice married, his first wife was Miss Morgan, with whom the writer had no acquaintance. To them were born several children, two of whom are now leading tradesmen in the city of Greenville, Ala. His second wife was Mrs. Mary McCall, nee Harrison, a most estimable christian woman, who for many years enjoyed the fellowship of the church with her husband. He was buried at Mt Zion church.

N.

## MINNIE VOLETTA BAYNE.

Was born July, 31 1864, died June 9th, 1895. An affectionate, devoted wife and mother. Taken from us in the prime of life, by the hand of God, whose purposes we are not permitted to know.

She was a member of the Primitive Baptist Church at Butler, and died in the faith. She always loved the old Baptists no matter how humble in life they might be. She was charitable, kind, and meek. Self-denying, she tried to make others happy in life. Not scornful, but full of pride of character. The neglected ones seemed always to get her attention and sympathy. She married while yet a child of near 15 years of age, and was taken away from her mother soon after, to assume the responsible position of wife and mother, lacking five days of being 16 years older than her son Lester. She was a remarkable young wife. Few in this life could ever have filled her position as she did, but she was blessed with intellect. Beautiful, as she was recognized to be, yet she showed no vanity. She became the mother of five children, two of whom are dead, Lester, Alva, and Marmaduke survive her; ages about 15 12 and 7 years. She loved me devotedly, and my regret is that I was not a better husband; I loved her for her noble qualities and nature, which I saw she possessed while she was my student. Her last days were days of suffering. For two days before she died, she scarcely spoke except the words, "Oh, Jesus," which seemed to come from her very soul. Just before she died she seemed unconscious; but I caught her hand in mine and she gently and affectionately clasped my hand and indicated that she knew it was I. My soul seems divided and part gone. Her life teaches me that we are utterly dependent upon God for grace to live a life approved of Him. May the loveliness of her character, rest like a mantle upon her bereaved children and husband and shield them from all harm and the temptations of this life.

MARMADUKE G. BAYNE.

## ELD. W. W. LEWIS,

Was born in Montgomery county Ala., Aug. 10th 1846 and departed this life Feb. 12th 1895, aged 48 years 6 months 2 days. He had been in bad health for some months, and in deed I might say for several years, though not confined to his bed. He was a man full of vivacity, and more than ordinary energy, possessing a jovial nature, he was always cheerful. After his return from the war in 1865 it pleased the Lord to arrest him in his sinful career, by showing him the exceeding sinfulness of his heart, and ultimately to reveal Himself in the riches of His Grace to his great joy, and everlasting consolation. To this period in the history of his life, did he often advert, and seldom did I hear him preach that he did not relate to his experience. He united with the church at Bethel, Montgomery county Ala., and was baptized by Eld. B. E. Mullens of Tenn., then on a tour of preaching in Ala. In 1878 Bro. Lewis was liberated by his church to preach, and was soon after ordained, and at the time of his death he had the care of four

churches. His death was sudden. He was sitting with the family at the dinner table, seemingly more cheerful than usual, when he suddenly turned to his wife and said "I feel curious." He died in about three hours of Apoplexy as the doctors pronounced it. He was decently buried at Bethel. He left a wife and three grown sons to mourn, together with many other relatives and friends, not only in churches of his charge, but wherever he was known.

N.

## ELD. J. W. REDDICK.

Monday morning, May 20, 1895, the wires brought the sad but not unexpected intelligence, "Pa died at 9:20 last night," and I knew that another soul had been transported to the Home of its Master.—"That Home not made with hands eternal in the Heavens."

Eld. J. W. Reddick was born in Sumner co, Tenn., May 27, 1836; was married to Mary W. Parrish in Hopkins co, Ky., Dec 27, 1855, and she with six sons and two daughters survive him.

In the afternoon of Sept. 13, 1872 while in his room at home, and after months of deep conviction, and while singing that soul inspiring song, "All hail the power of Jesus name," he was brought from darkness unto light and made to realize in the fullest sense that it was the "Gift of God" that he was saved, and ever afterward his daily walk and conversation attested the fact that Divine grace had wrought in his inner heart and life a deep and abiding change.

He was baptized into the fellowship of East Station Camp church by Eld. John Petty the 1st Sunday in Nov. 1873. Soon thereafter he felt called upon to teach the word of God and became an able exponent of the sound doctrine of the Primitive Baptist Church, to which fact many of the saints can testify. Although making no loud pretensions, his daily walk, his quiet demonstrations of brotherly love, love for his church and love for his God and the cause of Christ was sufficient to command the utmost confidence of all who knew him.

I visited him a short time before his death and as he knew full well his condition, he talked often of an intense desire to be relieved of his sufferings and go to his Home. He died quietly, peacefully and with a perfect resignation. Eld J. Bunyan Stevens of Nashville Tenn., an admiring friend and brother, attended his funeral and preached a feeling discourse. Mother, Brothers and sisters, let us so live that we may have a home with him in the sweet bye and bye.

PADUCAH, KY.

J. T. REDDICK.

Primitive Baptist please copy.

## HENRY W. HARTLEY.

Henry W. Hartley, son of J. S. and Lucinda Hartley departed this life on the 13th day of Sept. 1894, aged 21 years and 3 days. He languished under the wasting effects of typhoid fever, patiently bearing his sufferings for about 20 days, uttering no word of complaint, but pleasantly indulging in the thoughts of the future, manifesting much care for those who attended him, and then passed quietly away. He was decently buried at Old Fort Dale, surrounded the grief-stricken family, and many relatives and friends. May the Lord bless and comfort the bereaved family, and reconcile them to His will and especially his little twin sister, to whom he was so much attached and who seemed so devoted to him. The Lord gave, the Lord hath taken away; blessed be the name of the Lord.

N.

## MRS. SOPHRONIA DIGBY.

On page 253 of the MESSENGER for August 1895 the death of Dea. A. J. Digby April 6th '95 is published, and now we recall the death of his widow

sister Sophronia Digby which occurred June 7th '95 in her 70th year. They have left six living children all daughters but one.

Very early in life sister Digby was received into the fellowship of the Primitive Baptists, and for many years was an orderly and pious member at Mt. Gilead, Lee county Ala., and died in Phenix City, Ala., a member of church at Bethel in that city. We have not space to say more.

W. M. M.

#### DEACON J. W. P. WEST.

Was born June 27th 1812; married to Mary D. Price August 9th 1836. Mary D. West departed this life October 8th 1837. September 9th 1878 he married Lou F. Faughinder. He made a public profession of his faith in Christ joined the Primitive Baptist church of Jesus Christ at Cool Springs Oct. 2nd 1856 by experience and was baptized by Eld. Jessee Cox; he was chosen clerk of the church in May 1866, which office he filled very satisfactorially for many years; in 1863 August meeting brother West was ordained. Deacon and filled the office well and was dearly beloved by his church and all who knew him; faithful to his duty as a deacon to the day of his death and in the relation of this life he did his part well. Humble in his walk and honest in his dealings with his fellow-men, firm in the doctrine of salvation by grace. From my long acquaintance with him I feel prepared to say that brother West was a kind good husband an affectionate and forbearing father, obliging neighbor, a good citizen, highly esteemed by all who knew him; he lived a good old age in the vicinity of his birth and left not a stain on his name. He nobly sustained the unblemished character left him by his ancestors; if the name of West be disgraced it will be the crime of another; J. W. P. West has borne the name long and has honored it with an upright life and now leaves it to his sons unstained. O' may you brethren do your part well, and keep that name clean and unstained is my prayer. Brother West has gone home, he will no more meet his beloved brethren of Cool Springs, he will no more be seen at the meetings of Cumberland Association, but I do hope we will meet him in glory. Now dear sister and children I trust the good Lord will bless you abundantly and save you by his grace. As ever, Yours Truly

J. E. Frost.

Primitive Baptist please copy.

#### MRS. ELIZA HACKWORTH.

Born Apr. 12th 1836; maiden name was Shipp—at an early age was married to Thos. Allison, this union was blessed with one son—William (b. Aug. 29th 1855.) Allison did not long survive, one year after Allison's decease she was married to Newton Hackworth, who still survives; this second union was blessed with fourteen children. Much of her early life is not known to the writer, she was called a good house-wife, and when first visited by me she appeared all strength, although advanced in years, and went about her duty with a willingness seldom possessed; words of praise are not extravagant when rightly used, but they will not answer here; order, which was a characteristic of her home was largely due to her sole efforts, who expressed herself often as desiring to make her children comfortable. How well she succeeded, they remain as living witnesses. Early last Spring (1894) she realized she was the victim of disease, it had taken fast hold upon her, for months she bore her sufferings with great patience, on being told by the family physician that she had cancer, and could not get well she said she would not care to die if she was only good enough, while express-

ing her fears often, she bore her pain with great fortitude, seldom ever moaned or complained, after resorting to the surgeon's skill as a "dernier" resort she said "Oh they have spent so much money on me." Much of the writer's time was spent with her in her last illness, and may the Lord give us strength to endure what he places on us! When looking on that face the cry of my soul has been, often: Lord help her! help us all! We are weak, the Lord is strong; and after many nights of vigilant watching, and realizing daily, that her lingering illness was drawing to a close, on Nov. 1st 1894 the lips of the dying saint turned pale, no blush played on the cheeks, the breath came heavy and cold, the limbs quivered, the pulse became retarded, and the crimson life current was stagnant in the veins, and about 5 o'clock in the morning she was dead. The soul had taken its flight and was brightened into the perfect image of Him who called it; the body left cold and lifeless. One more visit will the Lord pay—I mean in the morn of Resurrection when he will build our sinful, dying bodies into immortal spiritual bodies. Then body and spirit reunited shall praise, as one Christ like adopted child of God, him who will "say to the North give up, and to the South keep not back, bring my sons from far and my daughters from the ends of the earth" (Isa. xliii. 5) yea even the dust of the earth will praise him. And all who ever called, in truth, upon his name shall be saved. [Acts ii. 21.] Let me say to the relatives and friends: Remember her precepts, take her advice, the time is short, the Lord will make a perfect work and cut it short in Righteousness. May He enlighten our minds that we may understand the Scriptures, give us a vital experience of grace, and enable us to live a life of devotion to the cause of the Truth. And to this end remember the power of Christ, he will uphold the weak, he will chastise the disobedient; and children, one and all—may the Psalmists prayer [Ps. cvi. 45] be yours: "Remember me O Lord with the favor that thou bearest unto thy people, O visit me with thy salvation that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."

T. D. Walker.

## NOT NOW—SOME DAY

Not now

While the shadowy veil hangs low,  
And the cup of life brims with woe  
And Marches wind overflow  
Not now--Some day.

Not now

Ah no, we cannot understand  
The chastening of his loving hand  
Appalled in tearful doubts we stand  
Not now---Some day.

Not now

The foaming billows surge and roll,  
The waters seethe around our soul,  
And dark the way unto the goal,  
Not now---Some day.

Not now

Earth's way hath lost its love, its bloom,  
A new made grave, a lonely tomb  
We grope our way amid the gloom  
Not now---Some day.

Not now---Someday.

Ah, yes our faith will soar above  
These doubts on wings alike the dove  
And grasp the meaning of this love  
Some day, some blessed day.

Some day

We'll kneel beside the sacred dust  
Our stricken hearts grown strong in trust  
We'll know His ways were wise and just  
Some day, some blessed day.

Rosalinda.

AFTERWARD.

God's ways are equal; storm or calm,  
Seasons of peril and of rest,  
The hurling dart the healing balm,  
Are all apportioned as is best.  
In judgement oft misunderstood,  
In ways mysterious and obscure,  
He brings from evil lasting good,  
And makes the final gladness sure.

While justice takes its course with strength,  
Love bids our faith and hope increase;  
He'll give the chastened soul at length  
His afterward of peace.

When the dread forces of the gale  
His sterner purposes perform,  
And human skill can naught avail  
Against the fury of the storm,  
Let loving hearts trust in him still,  
Through all the dark and devious way;  
For who would thwart his blessed will,  
Which leads through night to joyous day?  
But still beneath his tender care;  
For he will make his tempest cease  
And bring from out the anguish here  
An afterward of peace.


Look up, O earth; no storm can last  
Beyond the limits God hath set,  
When its appointed work is past,  
In joy thou shalt thy grief forget,  
Where sorrow's plough share hath swept through.  
Thy fairest flowers of life shall spring,  
For God shall grant thee life anew,  
And all thy wastes shall laugh and sing  
Hope thou in him, his plan for thee  
Shall end in triumph and release.  
Fear not, for thou shalt surely see  
His afterward of peace.

# MINUTES



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FRANK LESLIE'S  
**MIDSUMMER POPULAR MONTHLY.**

THE August (Midsummer) number of FRANK LESLIE'S POPULAR MONTHLY easily takes the lead of the seasonable illustrated magazines. It appears in a handsome new cover of appropriate artistic design, which will be permanently retained. This new cover is embellished with a portrait of the late Frank Leslie, founder of the magazine and the father of illustrated periodical literature in America.

The pictures illustrate more than a score of articles and poems, all of a timely and seasonable nature, contributed by some of the favorite writers of the day.

## ELD. ELLIS KELLY,

### After Suffering Twenty Years with Liver and Kidney Trouble, is Cured.

SPRINGLICK, GRAYSON COUNTY, KY.,  
December 13, 1894.

H. C. BRAGG—DEAR SIR: I have been a sufferer for the past twenty years with liver and kidney trouble. My bowels became constipated and heart trouble set in. I took a great many patent medicines, and also was treated by four of the best physicians in reach of me, without any relief whatever. My bowels would not act without some purgative medicine. So time went on, and sometimes I would be up and other times I would be down in bed. Seeing your 4 B. B. B. highly recommended for the disease I was troubled with, I concluded to give it a trial. I first bought one box, and after taking it I was induced by the good results of its use, to get another box, and after taking it I sent and got six boxes, a part of which my wife and others took. I took as much as four boxes myself, and my bowels became regular, my liver and kidneys greatly relieved, my appetite is good, my weight has increased ten pounds. I feel like a new being. I feel that they have given me wonderful relief. Yet I thought I would wait some time to see if the good results would last. It has now been about twelve months since I have taken the 4 B.'s and I can say, in my case of twenty years' standing, that the good effects I received from their use seem to last. My wife took the 4 B. B. B. for an affection of the throat which had given her great trouble, and was getting worse all the time, but the 4 B.'s cured her. I would say to the afflicted, the expense of a trial will not be so much, so give 4 B. B. B. a trial, for it may be worth more to you than you can imagine. I am sixty-five years old, and this is the first time in my life that I recommended any medicine. I could say much more of interest in my case, but must be brief.

Yours respectfully,

ELD. ELLIS KELLY.

## ELD. J. J. CHILDRESS

### HAS A CLOSE CALL.

### Read What He has to Say to His Brethren and Friends.

CONNERSVILLE, IND., Jan. 31, 1895.

MR. H. C. BRAGG—DEAR SIR: I now wish to state to you and the public what good the 4 B. B. B. has done for me. I had been troubled with dyspepsia for the last twenty years, and I grew worse all the time, until my liver and kidneys failed to act. For some six years my body from my hips up was in a perfect thick shell, and aching all the time, and my heart failed to act, and I was so low that it seemed to me I could not live long in that fix. Everybody thought I could not live but a few weeks. I had been doctoring for years with doctors, and had taken all the patent medicines I could hear of, and received no benefit whatever. Eld Edwards handed me one of your little books, and I read it through, and he persuaded me to give 4 B. B. B. a trial. I had almost given up all hopes of ever getting well, but on Eld Edwards' persuasion I sent and got one dozen boxes, and commenced to gain from the first. Have taken three boxes in all, and can say I feel like a new man, and can do a good day's work. I have been a Primitive Baptist for twenty-one years, and I believe where any one is afflicted with any disease from impure blood, such as liver, kidney and stomach trouble, and if it is God's will for them to get well, it will cure them. I will answer all inquiries accompanied by a 2-cent stamp.

ELD. J. J. CHILDRESS,

Golden Spring Buchanan County, Texas.

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.

Vol. 1

No. 10.

# THE GOSPEL MESSENGER

—AND—

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

Eld S Hassell

PUBLISHED MONTHLY.

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

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OCTOBER 1895,

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All Letters of Remittances and Business, should be addressed to J. R. RESPESS' SONS, Butler, Ga.

All Letters for Publication should be sent to Eld. W. M. MITCHELL, Managing Editor, P. O. Box 134, Opelika, Ala.

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Be certain to write names and post-offices plainly.

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Respess Drug Company,  
Butler, Ga.

Dear Friends:—

I want to give you my heartiest endorsement of your valuable medicine GRAYBEARD. Last June I was taken with Erysipelas in my leg reaching from my knee to my foot; the pain was fearful and I could hardly walk. I tried 3 Bs, and went through a course of Cuticura, and received no benefit. Col. T. M. Hunt and his good wife, near neighbors of mine, persuaded me to try GRAYBEARD, and they got for me two bottles. I had not taken more than a half bottle before I could both feel and see the benefit of the medicine. I took four bottles and am now sound and well. There are many friends here who can testify to the truthfulness of this statement for the benefit of others that may be similarly affected. I hope this may be of service to you that others may find relief who suffered as I did.

Esto Perpetua.

James H. Rogers.

Sparta, Ga., Jan. 1895.

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**GRAYBEARD IS SOLD FOR ONE DOLLAR A BOTTLE, 6 BOTTLES 5 DOLLARS; ASK YOUR DRUGGIST FOR IT OR SEND POSTAL NOTE TO RESPESS DRUG CO. BUTLER GA.**

# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 10. BUTLER, GA., OCTOBER, 1895. Vol. 17.

SOUTHAMPTON, Bucks Co- PA., Aug. 7th 1895.—  
Z. D. Respass, My Dear Friend:—A number of years ago your dear father asked me to let him put my portrait in the Gospel Messenger. but I could not bring my mind to consent. I have not enjoyed having my photograph taken nor cared to look at it. This is perhaps “notional”. The one I have sent you is pronounced good by my friends, or tolerable so, and as you have expressly and very kindly requested permission to use it in the MESSENGER, I have concluded to grant your request and I will write as brief an account of my life as possible to go with it.

I was born Jan. 5th 1833 in Herrick, Bradford Co. Pa., one of fourteen children, ten older and three younger than myself. I worked on my father's farm till I was seventeen. From that time I taught school in the winter, working at home in the summer. In the autumn of 1853 I went to New Orleans where one of my brothers then lived, returning home the next Summer. In 1855 I went there again, returning in 1856. Five of my brothers were at different times in that City, some for many years in business. One went for his health in 1844, but lived only seventeen days after his arrival. In Oct. 1858 I began the study of the law and was admitted to practice in Wilks Barre, Luzerne Co Pa., in 1860. Up to that time I had taught school in winter and worked on the farm in the summer, except that I kept books the last winter I was in New Orleans.

Of my troubles and afflictions both of mind and in cir-

You have written to me very thoughtfully and kindly on a few occasions, and though I never met you I have felt affectionately drawn to you, and hope to meet you and the others of your dear family some time, if the Lord will. Yours very sincerely,

Silas H. Durand.

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[Staff Correspondence.]

### “SEARCH THE SCRIPTURES”

To search the scriptures is a duty which is as much neglected, perhaps, as any common duty enjoined upon mankind; and yet it is one of the greatest importance, and if diligently performed would result in the greatest attainable good to the people in general, and to the children of God in particular. In the scriptures we may learn all that can possibly be ascertained about our creation and being upon the earth, and of all things that are in existence. We may learn by the holy scriptures of the Sovereign prerogative of the Creator over the creature, man, and find therein the perfect rule of action laid down in the most simple and concise, yet plain and distinctive form imaginable. The scriptures set forth and declare the holy character and attributes of God, the Sovereign Creator, which to read and study incites to awe and reverence, and brings the reader and student, mentally, within the reasonable bounds of his insignificant creatureship, when compared to his Maker, and leads him to inquire with humble reverence, “What is man that thou art mindful of him?” Psa. viii, 4.

The scriptures also declare the character of man, and his estate in the most exalted sphere as a creature of earth, and the great honor and glory with which the beneficent Creator has endowed him, saying, “For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.” Psa. viii, 5.

Following after the history, of creation we find on record in the scriptures the wilful disobedience of man to his Maker's command, to which cause the scriptures of the New Testament trace all the consequent sufferings of the human race. The scriptures teach plainly what sin is, and also whose it is, and direct the readers mind to its awfully destructive influences. The scriptures affirm that it is the whole duty of man to fear God and keep His commandments, (Ecc. xii, 13.,) which he has failed to do, and thereby brought sin and its consequences upon himself and all his race.

But even since the fall of man from his state of innocence and creature happiness, the holy scriptures present a rule of life and action by which he should be governed in his apostate state, a rule by which he may derive the greatest possible good to himself as a defiled creature upon earth; yet in no sense by which he may recover himself from the law of sin and death in which he is already involved, and justly bound by the justice of God.

The scriptures teach what men should do and what they should not do; what they have done and what they will do what they can and cannot do. And they also declare that God will bring every work into judgement, with every secret thing, whether it be good or evil. Ecc. xii, 14.

In conclusion we would exhort all people, every where, who may read the foregoing suggestions to search the sacred and holy record, and live and act, think and speak as nearly as possible according to the rule therein recorded, and may God bless them with an understanding.

J. E. W. Henderson.

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### EXPERIENCE OF AN AGED BROTHER

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Dear Brother Mitchell:—Feeling that the time of my departure is near at hand, I desire to pen a few lines,

and try to give a reason of the hope that I have cherished so fondly for many years.

I was born February; 6. 1808. in Hancock, county Georgia. My father moved to Jasper, county Georgia, when I was about one year and a half old.

In my childhood I had great fears of death, when any one would die it would frighten me very much.

My mother died when I was about fifteen years old. I thought I was ruined! that I had not another friend left me on earth, I became cast down and very sorrowful. While in the field at work, meditating upon my condition, it occurred to me that if I should die I would be forever lost; which caused me great trouble and sorrow of my soul; those bad feelings would sometimes pass away, only to return with more force than ever. I would try with all my power to get rid of them, but they would continue to distress me almost beyond human endurance. I would try to pray, and resolve to do better, but it seemed to me I grew worse and worse all the time, I continued in this frame of mind for more than a year; thinking that I could do something to bring me into favor with God. With all my efforts in this direction I thought I was continually becoming worse.

I would go to meeting, and when an opportunity was offered for prayer, I would give my hand, and ask to be prayed for; but all seemed to add fuel to the mental fire that raged within. Finally I had a dream that bore heavily upon my mind.

I thought I saw in my vision, a large congregation of people, separated from me by a wall. They appeared to be enjoying themselves the best I ever saw people in my life. It seemed as if some one said to me;

“You are never to be associated with those people, which caused my troubles to increase. It was my sins that separated me from those good people. Not long after this event I attended an annual meeting, at Salem church Putnam county Georgia. While the dear saints were engaged in communing and washing each others feet, I was forcibly reminded of my dream. I thought they were good people, and I was deprived of their com-

pany, I felt like I should never get out of the house—my feelings were awful. I went home, and tried to pray but all that I could say was “Lord have mercy on me a poor sinner.” I continued in this condition for quite a while. While in this condition I attended a Camp meeting hoping to get relief. My parents were methodist, and I desired to be one too. Some of the people were shouting, singing and taking on considerably when the horn blew, when they all became quiet.

I sat down by a tree, feeling to be a poor condemned sinner. A man came to me, and said “can you not be comforted.” I could not utter a word to him, and he went off. I thought I would die then and there, and I hardly know how I got away from there. On my way home I came to myself, and a voice seemed to say to me, “Your sins are forgiven.” My troubles were gone, and I found myself rejoicing and praising God, and the forest and every thing I beheld appeared to be praising God.

Soon doubts and fears assailed me; something would say “that its all folly; you are deceived.”

I tried to get my former bad feelings back, but could not. Sometime after I went to Salem church Putnam county Ga; with no intention of joining the church, when the opportunity was offered for members, and before I was aware of it I went up and related in substance what I have written, and was received and baptized by Eld. James Henderson. About this time I married, and in two years after I moved to Troup county Ga., and united by letter with the church at Antioch. Soon after the “split” in the Baptist church occurred. I remained with the original or Primitive Baptist, and have felt a clear conscience ever since that I did right. Some time after arrangements were formulated for the constitution of a new church near Antioch Troup county Ga, which resulted in the constitution of Beulah church, I being one of the constituent members.

I was soon chosen and ordained a deacon in which capacity I have tried to serve ever since. In 1838 the Beulah Association was organized.

I was appointed a messenger, from the church of my

membership, to attend the constitution of said Association, which I did, and am now the only one living that was in the constitution, so far as I know. My membership at present is at Valley Grove, Heard county Ga. I am now in my 88th year, and am very feeble and feel that my time for this world is short, and perhaps before this reaches the readers of the MESSENGER I will be numbered with the "Pale nations of the dead"

My faith and hope is the same as it has ever been all these long years. My hope of eternal Salvation is in the merits of the Lord Jesus, and in nothing that I have ever done; if I am saved it will be a poor sinner saved by grace. I feel submissive to the will of the Master, waiting patiently His call for me; relying on His promise "that there is a crown of righteousness laid up for me, where neither moths nor rust doth corrupt, nor thieves break through and steal."

Finally brethren farewell, be of good courage, it is the Father's good pleasure to give us the Kingdom. Dear brethren be not desirous of vain glory, but be this your desire; to love one another and follow after the things which make for peace and things whereby one may edify and comfort another; that you may glorify your Father which is in heaven, and may grace, mercy and peace attend you through the journey of life, and crown your Journey's end with everlasting Joy and happiness, is my prayer for Christ sake.

Charles W. Hearn.

*Franklin, Ga., July 16th 1895.*

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#### LETTER OF AN AGED MINISTER.

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Dear Brother Mitchell:—I will try to write you some lines in answer to your kind and loving letter that you last wrote me. O how I do appreciate such letters from my ministering brethren. I can read and meditate upon them in my old and lonely condition. I often wish I could write such good and comforting letters—but alas; I am so little—so poor and weak—so vile and

unworthy, that when I think of God's goodness and mercy to me a poor unworthy and sinful man as I am, and then think how few returns of gratitude I have given, it makes my heart almost bleed within me—I am suffering much from that place on my nose and eyes, so that I can hardly write. But I do hope the Lord will give me grace and strength to bear it, and to wait the final result without murmuring or complaining for I know what he sends on me is right and is sent in his love and mercy.

O how thankful I ought to be, for all his mercies towards me; He has blessed me with life, and health, and strength of body and mind to work and raise my family, and I am still with kind and loving children, to care for me in my affliction and old age. Thank God I do feel that all my trust is in Him and I know that He is able to cause all my sorrows and afflictions to work for me a far more, exceeding and eternal weight of glory.

I desire to wait with patience till my final change comes, which I feel assured will not be long.

O how glad I would be if I could be with you and brother Henderson and hear you both talk and preach one time more before I die. I wish you could both be with us at our July meeting if I shall live to see that time and be able to be there; though I feel unworthy such a privilege of being with two such worthy brethren and ministers of Christ.—I want to be resigned to the will of God in all things, though, at times it seems to me that it would be far better for me to be absent from the body and be present with the Lord.

What is this old corrupt body, but a body of death? We groan within ourselves, desiring earnestly to be clothed with that house which is from heaven,—a house not made with hands, eternal in the heavens.

Dear aged brother I cannot say that I want to stay here, but I do desire a willingness to wait all the appointed time till my change comes.

I now feel that my work in the gospel ministry is about done, and I can say of a truth, that I feel clear of

the blood of all men. I have fought the fight, such as it is, and feel assured that I have kept the faith. I may not have preached the duty of the church to her pastor as much as I ought, but I have not shunned to declare the council of God so far as He has given me the ability to declare it. Nothing has been kept back that I thought to be scriptural and profitable to the church of God. Sometimes it has been my lot to warn my brethren when I thought I could see danger approaching. In all things I have tried to preach the doctrine of God and to contend for the order of his house to the best of my weak understanding. I must close. Remember me in prayer. Your poor old unworthy brother in the Lord.

L. B. Porter.

*Girard, Ala., May 31st 1895.*

#### LIFE INSURANCE.

Dear Bro. Mitchell.—Some time ago an article appeared in the MESSENGER in reference to Life Insurance and Eld. Respass, as Editor, said the subject was open for a wider change of thought and solicited correspondence on the subject through the MESSENGER.

If you remember I wrote an article, but it was not published, and as it is a question of importance which is said to have caused hurt in some places I desire to write a few things on the subject as to the propriety of Primitive Baptists sheltering under things of this sort, and as to whether it is the Bible Refuge for the people of God. We know that the church is not of this world and for that reason it can not afford to follow the world in its wisdom. We are quite sure that in its organic structure the church of Christ is not of the world.

I have often thought of these things, and with a few exceptions, Primitive Baptists are free from interfering with Life Insurance matters. There are some, however, who have no scruples in carrying a life insurance policy, and they are, no doubt equally honest and sincere in it as those are who view the subject in a differ-

ent light.—I know, Bro. Mitchell, that very soon after I joined the church and was baptized by you at Mt. Olive, you talked this matter of Life Insurance over with me, and told me that an insurance agent, had proposed to insure your life free of charge, but that there was something in your feelings that forbid it, and you could not accept a policy even gratis. You refused to accept it, and I know if you had given up to have accepted it, hundreds of Baptists to-day would have been led into it through your influence, and in all probability would have been the cause of their sinking thousands in these monied monopolies. Such a thing would have come back on you and on those influenced by your example with crushing and telling weight.

Your timely counsel has doubtless saved me in the sense of which the Apostle speaks to the gospel minister to—“Take heed to thy self and to the doctrine, for in doing this thou shalt both save thy self and them that hear thee.” 1 Tim. iv, 14.—Solomon also comes along in this way—“Take us the foxes, the little foxes that spoil the vine; for our vines have tender grapes.” When the wall is broken through, then the boar of the woods, the wild beasts of the forest and all the little mischievous foxes, feel free to enter the vineyard and spoil the vine.

It seems that there are a thousand arguments against Baptists taking Life Insurance where there is one in favor of it. Some who favor it have quoted.—“A wise man fore seeth the evil and hideth himself; but the simple pass on and are punished.”—Now may it not be that this is rather a far-fetched and in appropriate application of that text in Proverbs; suppose I should say that a wise man in the church, seeth the evil coming upon his brethren by these doubtful worldly things drawing them into a snare and into many foolish and hurtful lusts, and by faith he obeys God and trusts Him alone for things temporal and things spiritual,—is not such an one hid in God the Father and His Son Jesus Christ? Will not the simple one that trusts more in man than in God “pass on and be punished?” Why

would not that be as true an application of the Scripture as to turn it away backward? This is what I believe it means.

When a man is wrapped, up and swallowed up, in the world and the things of the world, where is his separation from the world? If we love those things as the world loves them and reach after them as the world also does, is the love of God the Father in us? I am writing now only as I look at such things, and as I hope I have been taught of the Lord.—I once asked Eld. J. R. Respass what he thought of the idea of Baptists taking life insurance policies. He replied "It may be right for some, but if so, it is not right for me, because there is something in me that forbids it."—It is to me a question of faith. Noah moved by faith, built an ark to the saving of his household, and by it he condemned the unbelieving world who could not trust God for protection. And if such things as Life Insurance are commanded of God and done in faith and obedience to his command, they are all right and we would thereby in a comparative sense "condemn the world" as Noah did. Heb. xi, 7. But does our faith or our practice condemn the world in this or any other similar thing when we are going right along with the world, using the same means and the same arguments to sustain these things, and justify our connection with them, that the ungodly world itself would use? Abraham was strong in faith giving glory to God. But Lot attracted by the wealth and fertility of the country around Sodom, pitched his tent there, walking by sight and not by faith as Abraham did. But did his works of the flesh glorify God? They did not; but they brought much trouble, and his righteous soul was vexed from day to day with the unlawful deeds of the wicked with whom he was surrounded. He suffered many evils in the attractive and wicked city, and finally lost all he had in the flames of God's vengeful wrath. These things are "written for our learning that we through patience and comfort of the Scriptures might have hope". You will see, Bro. Mitchell, that I have

not attempted to make an argument, but have only written things as they have occurred to me. If the question is open for discussion and others wish to write, I will again write what I conceive to be the truth upon this subject whether it saves any one from error or not.

Yours in hope,  
*Opelika, Ala., July 16, '95.* Wm. Lively.

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## EDITORIAL.

All letters of business and remittances, should be addressed to J. R. Messers' Sons, Butler, Ga.; all communications for publication in THE GOSPEL MESSENGER, should be sent to Eld. W. M. Mitchell, Managing Editor, P. O. Box. 134, Opelika, Ala.

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### REPLY TO ELD. J. H. FISHER.

Continued from page 276.

"Let no man despise thy youth; but be thou an example of the believers, in word, conversation, in charity, in Spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee." 1 Tim. iv. 12, 13.

In our former article more space was given the words "Let no man despise thy youth"—than we first intended; but as we have long felt much anxiety and care for young preachers, we could not well refrain from dwelling a little more extensively upon that part of the text than at first designed. He who has the "gift of God within him" to preach the gospel and to take the oversight of the flock of God as under shepherd or pastor of churches, has a great work committed unto him. And if he has any proper conceptions of it, there is nothing in it, or connected with it, to puff him up with pride or self-conceit, but much to humble and cause him to feel very little, poor and dependent upon the Lord.

Among the many things that comes before him is the responsibility and duty of being "an example of the believers" in so many things in which he feels to be lack-

ing. If he is a successful teacher and “affirms constantly,” as he is required to do, that “they which have believed in God, be careful to maintain good works,” he is “in all things” thus taught to his believing brethren, to “show himself a pattern of good works,”—see Titus, ii. 7, and iii. 8.—And not only is he to be an example in one or two of these things mentioned in the text, but in all of them. These fruits of the Spirit and peculiar traits of character are to be taken in a cluster. If he is an example of the believers in word, he must also be in conversation, charity, spirit, faith and purity. In all things approving himself as the minister of Christ, and under all circumstances.

To be an example of believers in *word*, a preacher must be truthful and faithful to his word. What he is in word by letters when he is absent, he should be in deed when he is present. 2 Cor. x. 11.

To be an example in word, a minister of Christ must hold forth the word of God faithfully. He holds a position in the church, and for the church which no other member does. It is a position which no other member dare assume without sinning against God and sinning against the church of God. He stands “as God’s mouth” to teach, warn, reprove, rebuke, exhort and instruct believers in the word of God. The Lord saith, “He that hath my word, let him speak my word faithfully.” Jer. xxiii. 28.—In this way he “takes the precious from the vile and is as God’s mouth.” Jer. xv. 19.

But the gospel minister is to be an example, not only in word, but also in *conversation*. In this text and many others, conversation signifies something more than mere talk. It signifies the general course of life and deportment. “You have heard,” says Paul, of my *conversation* in time past in the Jews religion, how that beyond measure I persecuted the church of God and wasted it.” Gal. i. 13. This was his conversation or general character. Hatred and persecution of the church of God marked his whole course of life in the Jews’ religion. And so it is said of all the saints of God before their conversion to God—“Among whom *we all* had our

*conversation* in times past in the lusts of our flesh." Eph. ii, 3. But when born of the Spirit and brought into the kingdom of God, they are admonished as new creatures, having a new principle, to put on the new man and to "Let your *conversation* be as becometh the gospel." Phil. i 27. The Scriptures speak of an upright conversation, a holy conversation and of a conversation that is honest, pure and chaste. In all these the minister and pastor of churches is to be an example unto his brethren. And in order to be this, he must cultivate the most intimate fellowship and association with them. In this way the force of his conversation or general conduct and character is seen, known and read of all men. The church of his charge is a living epistle of his example and of his teaching. If there is an intimate relation, confidence and fellowship between the pastor of a church and the believing members, this example will be seen and felt more or less by the whole church one with another.

But lest some of our ministers should feel discouraged and be found writing bitter things against themselves when they see confusion and bitterness among some of the members of their pastoral charge, they should remember that it is "impossible but that offences must come."—Every faithful gospel minister has an adversary seeking his downfall and overthrow.

W. M. M.

To be Continued.

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### TIME OF COMMUNION.

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In one of our Exchange papers for October 1894, brother F. M. Renfroe of Ga., has an article in which he thinks it wrong to commune or partake of the emblems of the broken body and shed-blood of Jesus, in the forenoon of any day of the week or month. His objection to the forenoon, and preference for the afternoon, is based upon the argument, that the Communion is not called "Breakfast"—but a supper.

But let us in loving kindness, ask our dear brother if he regards the Communion as a Supper in the sense of our ordinary daily suppers? Or in other words, is it a supper, at all, because of the day of the week, or the hour of the day in which it is observed? Does it depend on its being done on a certain day and hour of the week to make it the Lord's Supper? We had not thought it a supper at all in the sense of our ordinary daily suppers of which we partake to gratify our natural appetites and thereby nourish our natural bodies.

If we understand the apostle in 1 Cor. xi. he condemns coming together at any day or hour for such purpose in the name of partaking of the Lord's Supper.

Why does our brother eat "breakfast?"—

If the Communion service is called a Supper and the "Lord's Supper", because of the day of the week, or the hour of the day in which it is observed just as we call the first meal of the day breakfast because of the hour we eat it, then the church of God would need no more authority from Christ, or from the scripture to partake of the supper than of an ordinary breakfast. Bro. Renfroe, and all our brethren and churches, want a "Thus saith the Lord," or equivalent thereto, for Communion supper, but if it is a supper because of the hour of the day why should there be any more authority for it than for "breakfast" in the morning? Have we any—"Thus saith the Lord"—for eating breakfast? Indeed the word is not once mentioned in the Bible. But our brother says that the communion was not called "Breakfast and that all the Bible authority he has, is, that it was in the evening part of the day and called supper."— The plain inference of this is that our brother regards it as entitled to the name of "supper" because it was instituted and observed in the afternoon or evening time of the day according to our natural division of time. We have morning, noon, afternoon evening and night, all are embraced within the 24 hours which we call day and night.

During these hours the usual custom in this country is to eat breakfast in the morning, dinner at noon, and

supper in afternoon, or rather early in the night. But if the Communion is really and Scripturally, the Lord's Supper, it is a Supper from higher consideration than from the day of the week or hour of the day in which it is observed.

It certainly is of more importance, and of much higher signification than to be placed on a level with an ordinary supper. The truth is the day of the week, or the hour of the day or night, has very little to do with the validity of its observance. Its observance in remembrance of Jesus to show forth his death till he shall come again is a command of Christ; but the day of the week, the hour of the day, of the night or month, is not fixed by any Command of Christ or His inspired apostles.

And yet we know there must be a day or an hour set, of some particular month or week, or day or night of the week, for communion.—And in the absence of any "Thus Saith the Lord", if the Church as organized on the principal of the New Testament, has not the right to appoint a day, and the hour of the day, in which to assemble in the name of Christ for that particular branch of worship who has the right?

The word of the Lord requires that his church and people forsake not the assembling of themselves together for worship, (Heb. 10-25)

This command implies that there must be a time and place for assembling. There must be a day of the year, month, or week, as well as a specified hour of the day—but who appoints it? Is it not done by the church? Does she transcend her rightful authority, or is she not rather exercising a clearly implied right,—a right which if not exercised by the church, would defeat the observance of the command itself. Certainly if the church has the right to exercise her best judgment in appointing her time of monthly, weekly, or yearly meetings, it is only an implied right drawn from the command of Christ, to not forsake assembling together in His name for worship.

Primitive Baptist Churches in the South, generally have

two days meeting regularly each month, embracing the last day of the week, and the first day of the week, in each one of these monthly meetings.

But all churches do not have the same days of the month or of the same week. Does this want of uniformity of the time of assembling break the peace or mar the fellowship of Churches? Surely it does not.

The churches in these and similar things are but exercising their rights, and complying with their duty to carry out the commands of Christ.

It is not a direct command of Christ as to the day or the hour of the week in which the church shall assemble for communion.

It is therefore clearly implied that if this command is observed, the church has the right to appoint the day of the week and the hour of the day in which they shall assemble and carry out that command.

The time is indefinite in the Scripture, but the command and duty itself is definite. And when the church is assembled according to the time and place which she has appointed for partaking of the Lord's Supper, the command of God's word is—"Let all things be done decently and in order,"—"Let all things be done unto edifying,"—"Let all things be done with charity,"—The manner in which communion is to be observed by the church and its members, is of vastly more importance than the day of the week or the hour of the day.

If not done with decency and order unto edifying and building up one another in a stronger bond of charity and fellowship, it is but a solemn mockery to call it the Lord's Supper.

Again, in conclusion, we ask—Is the communion called the Lord's Supper because of the day of the week, or hour of the day it is observed? We do not believe that it is, but if any of our brethren have Scriptural authority for believing otherwise, we will patiently listen to them.

W. M. M.

## REPLY TO M. G. BAYNE Esq

Your letter of June 30th received this day, and according to the request of the "good old lady" of whom you speak, I will briefly offer a few thoughts on the text.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1 Cor. 15:29.

It will be seen by 12th verse of this chapter, that "some" among the church at Corinth denied the resurrection of the dead. And from that verse onward, the entire chapter is to confirm and defend the doctrine of the resurrection and to show the utter fallacy and gross absurdity of the non-resurrection theory.

And before proceeding further allow me here to say that the resurrection of the dead is the grand turning point of the whole system of Salvation through our Lord Jesus Christ.

Every principle of the gospel of our Salvation and every principle necessary to salvation, is just like, and in perfect harmony with the principle embraced in the resurrection of the dead.

"How then say *some* among you that there is no resurrection of the dead?"

If the Resurrection is not true, there is nothing true that has ever been preached, believed, or felt.

When the apostle says, "Else what shall they do which are baptized for the dead? if the dead rise not, why are they then baptized for the dead?" he is by this answering and refuting the argument of the "*some among*" the church members at Corinth who had denied the resurrection.

He shows that their own conduct in submitting to Baptism which sets forth and symbolizes the Resurrection was absurd, and contradictory of their non-resurrection theory "If Christ be not risen" and the dead rise not at all why are they then (these non-resurrectionists) baptized for the dead? Why are they setting forth in a figure that which has no real existence! If the dead rise not and Christ be not risen their baptism to

represent his death and resurrection is nothing but a grand religious mockery and superstition.

Now let us hear what the inspired man of God has to say on this subject in his letter to the church at Rome and at Collossee. "We are buried with him by Baptism into death that like as Christ was raised up from the dead by the glory of the Father even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6, 4-5. Here Baptism is called a burial and a resurrection like unto Christ's burial and resurrection. Planted in the likeness of his death and burial and risen in the likeness of his resurrection:—See Col. 2. 12. But what shall we say with regard to a few drops of water sprinkled on the face of an infant from the fingers of the priest or officiating clergyman or of its being poured from a pitcher upon the head of an adult and then calling it baptism? Is there any likeness of death burial or resurrection in such proceedings sufficient to give them the name of "Burial by Baptism into death?" But I will not enlarge upon this point. These hastily written thoughts are submitted for your inspection and disposal. Hope they may be of some service to the lady for whose special benefit you requested me to write. I greatly sympathize with you in the death of your precious wife whose obituary you send me for publication. It cannot appear in the MESSENGER till September as the Aug. number is now in type. Affectionately

W. M. Mitchell.

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#### PREACHING AND BAPTISM.

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Eld. E. S. Counts, of Va., requests my views on Mark xvi. 15, 16; and brother E. J. O'Neal, of Ga., asks me to write an article on Baptism, for the GOSPEL MESSENGER. As baptism is embraced in the text in Mark, I will endeavor to comply with both of these requests in the same article, with such ability as the Lord may grant me. All our attempts at expounding or understanding His Written Word are in vain without the en-

lightenment of His Holy Spirit, which He has promised to give for the sake of His Son, to those of His children who ask Him

The text reads:—"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."

#### PREACHING

As I have tried to show, in the GOSPEL MESSENGER for Dec. 1892, the Final Commission of Christ to His Disciples seems to have been given, in words somewhat different but having substantially the same meaning, on four different occasions after His resurrection from the dead-- 1st, on the night of the first day when He rose from the grave (Mark xvi. 14; Luke xxiv. 33-48; John xx. 19-23); 2d, at His appearance to seven of his disciples by the sea of Galilee (John xxi. 15-17); 3d, at His appearance to eleven of His Disciples, and probably to five hundred brethren also, on a mountain in Galilee (Matt. xxviii. 16-20; 1 Cor. xv. 6); and 4th, when He met the eleven apostles for the last time at Jerusalem, and led them out to Bethany, and ascended in their sight to heaven (Mark xvi. 15-19; Luke xxiv. 49-53; Acts i. 4-12).

Just as the direction which Christ gave to Peter, in John xxi 15-17, to feed His sheep and lambs undoubtedly applied also to all the apostles, and is applied by Peter to all elders-- 1 Pet. v. 1-4, so I feel sure that (as plainly intimated in His words in Matt. xxviii. 20, "Lo, I am with you always," not to the end of each one of your personal earthly lives, but "even unto the end of the world.") Christ in the words of His Final Commission, commands His true ministers, to the end of time, to go unto all the world, as they may be impressed and directed by His Spirit, and as the way may be opened to them by His providence, and to teach all nations, whether Jew or Gentile; to tell them of the infinite holiness of God and of their just condemnation by His righteous law, and of their sinful, lost, and ruined condition, and of their indispensable need of being regenerated by His Spirit and of repentance and turning from their sins; and to point every creature, every human being burdened under a sense of sin, to the Lamb of God which taketh away the sin of the world, to the dying and risen Savior of sinners, who calls every laboring and heavy-laden soul to Himself for rest; and to exhort all those who heartily receive their message to follow Jesus into the liquid grave, and thus unite with His visible Church, and to yield humble and loving obedience to all His commandments all their lives, and in this manner to benefit their fellow-creatures and glorify God (in addition to the Scriptures already cited, see Acts xxvi. 15-20; xx. 21; xvii. 30, 31; John iii. 1-17; i. 29; Matt. xi. 28-30; Acts ii. 38-42; John xiv. 15; Matt. xxii. 37-40.)

As I have said in the ninth chapter of the Church History,

“the qualifications laid down in the New Testament for a gospel minister are that he must be a regenerated, Christ-loving, God-called, and God-qualified man—kind, gent’e, humble, quiet, firm, virtuous, upright, just, sober, temperate, unselfish, not covetous, well-proved, exemplary, of good repute, sound in doctrine, able and apt to teach, and divinely impressed with the work of the ministry, not for ambitious or sordid ends, but for the good of men and the glory of God.” He is not to resort, for preparation to preach the gospel, to Theological Seminaries, the chief hot-beds of infidelity; but he is to read, search, and meditate upon his one great infallible text-book, the Holy Scriptures, and to beseech the Lord Jesus for His indispensable Spirit to enable him to understand His Written Word aright, and not to despise true light upon the meaning of the Word from any source opened to him by the providence of God, but to test such instructions by the Scriptures and his own experience, and himself to be a personal witness of the living and eternal truths of the gospel, and he is to preach those truths fully, faithfully, fearlessly, and tenderly to all to whom he has an opportunity both at home and abroad, both publicly and privately, and he is to proclaim, not the power of dead sinners or of human appliances of any kind, but the power of a Divine and Almighty Savior not only to save every sin-laden soul but also to quicken into eternal life those who are spiritually dead. Thus he is to find and teach and guide and tend and feed (not goats and dogs and swine, but) the dear lambs and sheep of Christ (not with the chaff and husks of human learning, vain philosophy and speculation, false science, and the mere externals of religion, such as rites and ceremonies, upon which gracious souls cannot live, but) with the sincere milk of the word, and the strong meat of Divine, sovereign, and all-sufficient grace, and the sound doctrine of the apostle and prophets, including faithful and continual exhortations to hearty obedience to all the commandments of Christ. Having freely received of God, he is to freely give of his spiritual service to the saints; and they are, with equal freeness and faithfulness, to give to him of their carnal substance for the temporal support of him and his family. The Lord only knows where are His people who need teaching, guiding, tending, and feeding; and, as He did in person in the days of His earthly ministry, He only, by His Spirit now can direct His servants where to find His people; and the history of Modern Men-Made Missions demonstrates that He has not delegated this directing power to Missionary Societies or Boards. If a true minister of Christ is divinely impressed to visit and preach to people at a distance from his home, in this country or any other country, the true ch’lden of God should, as in the apostolic age, help him on his way after a godly sort (Acts xv. 3; Rom. xv. 24; 1 Cor. xvi. 6; 3 John 6.)

#### BAPTISM.

*"He that believeth and is baptized shall be saved; but he that believeth not shall be damned"*—Mark xvi. 16.

This language of Christ proves that none but believers shall be baptized; and that want of belief, and not want of water baptism, is followed by damnation. The most eminent scholars and preachers, in modern times, in all enlightened nations, both Catholic and Protestant, frankly admit that there is not the slightest New Testament authority either for the baptism of unbelievers, whether infants or adults, or for any other so-called "form of baptism" than immersion; and yet the Strict Baptists of England and the Old School Primitive Baptists of the United States, who are one in doctrine and practice, are the only Church that stands fully and firmly upon the fundamental New Testament principle of a regenerated church-membership, baptized, first, with the Spirit of God inwardly, and then in water outwardly, as an external sign of the inward renewal of the Holy Ghost, quickening and convincing the sinner of his sins, and then leading him to Jesus and giving him to realize his sympathetic union with the blessed Son of God in His sufferings, death, burial, and resurrection.

As I have said in the Church History, "the practise of infant baptism is a weak thoroughly unscriptural, idolatrous superstition, which most probably arose in North Africa in the third century (the first recorded instance being in A. D. 256) from the false idea of the magical, regenerating, saving power of water, and which did not become general until the fifth century, thus securing its triumph in the Dark Ages about the same time with the establishment of the papacy; and it is worthy only of the Dark Continent and the Dark Ages. It is a vain human tradition which utterly makes void the commandments of God—those commandments requiring baptism *after* repentance and faith, as fitly symbolical of those internal graces; while the human tradition requires the baptism of unconcious, impenitent, and unbelieving infancy. It is a solemn mockery, substituting for the indispensable faith of the recipient the unscriptural proxy-faith of humanly invented sponsors, god-parents, and sureties. It is a cruel falsehood and deception, pretending that the unconcious infant is regenerated and grafted into the body of Christ's church, and depriving him of the comforts of believers' baptism if he should even believe. The Catholics, who invented it, deny its Biblical authority, and rest its validity or the authority of the church, and they justly insist, therefore, that Protestants who practise the rite abandon the great Protestant principle that the Bible is the only and sufficient rule of faith, and revert to the authority of tradition. A most terrible and an all-sufficient argument against infant baptism is its implication of the diabolical doctrine that all infants who die unbaptized, even though they die unborn, and even though they be elected, redeemed, and regenerated by the Triune God, are, for the want of a drop or two of

natural water applied to them, consigned to everlasting torment or privation of happiness."

There are few stronger proofs of the total depravity of the human heart than the wilful and deliberate perversion, not by the Catholic, but by the Protestant world, of the meaning of Greek word *Baptizo*, from which comes the English word *Baptize*. There is not a Greek Lexicon received as an authority by any University in Europe or America that dares to define *Baptizo* by the English words *sprinkle* or *pour*; Mr. T. J. Covant, of New York, has proved that such a meaning of that word is not found in the whole range of Greek literature; and yet nearly all Protestant churches pretend that the word is susceptible of this meaning. The Roman Catholic apostasy bases the charge from baptism to sprinkling on the authority of the "church" to change rites and ceremonies; (for which, however, there is not the slightest authority in the Scriptures) and their scholars do not, like the Protestants, falsify the meaning of the original word *Baptizo*. The Greek Catholic Church, which certainly ought to understand the Greek word *Baptizo*, has always immersed and still immerses, even in the severe climates of Russia and Siberia, all its members, both infants and adults, and uncompromisingly declares that every other form of the rite is essentially invalid. The Roman Catholic Council of Ravenna, in A. D. 1311, was the *first* council of that "church" which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister. John Calvin, the founder of Presbyterianism, and John Wesley, the founder of Methodism, admit that immersion was the practise of the Apostolic Church. "There can be no question," says Dean Stanley, of Westminster Abbey, "that the original form of baptism, the very meaning of the word, was complete immersion in the deep baptismal waters, and that for at least four centuries any other form was either unknown or regarded, unless in the case of dangerous illness, as an exceptional almost a monstrous case. In the early centuries baptism was an entire submersion in the deep water, a leap as into the rolling sea or the rushing river, where for the moment the waves close over the bather's head, and he emerges again as from a momentary grave. This was the part of the ceremony on which the Apostles laid so much stress. It seemed to them like a burial of the old former self and the rising up again of the new self. The change from immersion to sprinkling has set aside the most of the apostolic expressions regarding baptism, and has altered the very meaning of the word."

How any child of God, who is acquainted with the above indisputable truths on the subject of baptism, can remain satisfied with any pretended form of baptism administered to him in his unconscious infancy, or with sprinkling or pouring, administered to him for baptism after he believed in Christ, is beyond my ability to understand. O for light from Heaven to dissipate the

ignorance, superstition, and perverseness in which the religious world is enveloped!

S. Hassell.

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### PRINTING MINUTES.

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Clerks of Associations will please notice advertisements of "RESPESS PUBLISHING Co.,"—on inside of cover,—last page.—Confer with them for terms, and send Manuscript, with names of persons and places correctly spelled, and plainly written in every particular, and you may depend on getting a neat job of printing. Send one printed copy of Minute of your association of 1894—if convenient to do so. W. M. M

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### SISTER R. H. DEAN,

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of Brownwood Texas, is hereby informed that on July 13th 1895, I replied to her inquiries about missing numbers of the MESSENGER, and to-day, Aug. 22, the letter comes back to me unclaimed. If she will write J. R. Respass' Sons, Butler Ga., and specify what numbers she has failed to receive, they will promptly forward them, as she may direct. Is Brownwood, Texas, the proper address?  
W. M. Mitchell.

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The obituary notice of Eld. Isaac Stephens in last MESSENGER was headed Eld. Isaac Pittman, through error. Also the year of his death was put 1885 when it should have been 1895.  
---Publishers.

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Coal Hill, Ark., Sept 4th 1895.—Elder W. M. Mitchell. *Dear Brother in Christ:*—I wish you would correct the quotation of Scripture in my little piece which I sent for publication a month ago referring to Mathew 11-28.

I have sent a Money Order to Respass Sons for extra copies of it to give my friends. Wishing you well I close  
Your Brother in hope  
James M. Bench

### WHERE ARE THEY?

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The Beulah church under the pastoral charge of Eld. J. W. Loard near Graham, Ga., desires information as to the whereabouts of two of their members, W. F. Shepherd and wife. When last heard from four or five years ago, they were in Florida. W. F. Shepherd was section boss on a Rail Road.

Any information through the MESSENGER or by private letter to Eld. J. W. Loard, Graham, Ga., will be thankfully appreciated by the church at Beulah. M.

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To obtain Loyd's Hymn Book—address Mrs. A. V. Atkins, Bolten, Texas.

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Eld. H. Bussey a highly gifted and precious brother has been called to the pastoral charge of the church at Butler

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Eld. J. E. W. Henderson writes, August 27th that he had been prostrated near three weeks but was then recovering. Two of his daughters had been prostrated for two weeks with fever, one was improving but the other no better and other members of the family complaining.

He has our tenderest sympathies. M.

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A brother A. W. Wood, of Miss., writes obituary of Dea. F. C. Parker, and says, "his widow wants copy of MESSENGER containing obituary, sent her to Tuscaloosa, Miss.—Will brother Wood please be a little more definite and give the initials of the bereaved sister's name and other conditions required in terms published in the MESSENGER so that the extra copy may be sent. Ed.

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### EXTRACTS.

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*To the readers of the dear MESSENGER:—*How sad we feel at the great loss sustained by the GOSPEL MESSENGER and its many readers in the death of our dearly beloved Editor Eld. J. R. Respass, whom for many years I have dearly loved for his humble and sincere devotion to the cause of *Truth*. Although a great sufferer, yet the abundant grace given him made him to

his brethren a wonderful man of God. In reading his experience printed in the GOSPEL MESSENGER I was made to run out in my feeling in sweet gospel fellowship; and felt surely the Lord hath done great things for him. His writings to me were always peculiarly interesting not in word only, but in power and much assurance. Truly he hath fought a good fight and no doubt he has received that crown of righteousness the dear Redeemer giveth those that love his appearing.—"He being dead yet speaketh." And although our blessed Lord has taken him from us, he will long live in the memories of his brethren who dearly loved him. Asleep in Jesus blessed sleep. While he is no more with us in this militant state to suffer in the flesh. The Lord hath taken him to the church triumphant yea, that home of unalloyed bliss where he shall forever rest in sweet repose far away from the sorrows, trials and afflictions of this life. Oh, what a blessed anticipation a good hope in Jesus is the greatest boone man can possess. And now our dear aged Father in Israel Eld. W. M. Mitchell is far advanced in life and he too will soon lay his armour by as a sheaf ready for the harvest, to receive his reward. May the dear Lord abundantly bless and sustain him and if his will, spare him yet awhile to us to comfort us through the pages of the MESSENGER. I love to read his writings. Now a word to the readers of the MESSENGER: brethren let us not allow our beloved paper to go down; let us try to procure one or more new subscribers each year, and urge the brethren to be prompt in sending on their remittance. One number is often worth more to me than the subscription price. May the Lord abundantly bless the brethren, editors and readers as well.

In love,

Eld. A. B. MORRIS.

---

Eld. W. M. Mitchell, Opelika, Ala.

My dear brother in the Lord:--

The Lord has taken to himself a great and good man. I never met Elder Respass but have read for years from his pen and have enjoyed personal correspondence with him. The dear savior was always his theme and Godly admonitions and spiritual instructions was tenderly administered to the dear household of faith by our dear brother. I have thought, dear brother, that we could hardly measure as mans worth until he was taken away in death.

I have been greatly crushed in heart ever since I heard of our brothers death and should have written sooner but for this fact.

I feel that you my dear aged brother must feel very despondent and much weighted down in this your hour of affliction.

How many times in the past have your hearts knit together in love been cheered and sustained and made to say I was glad in heart to go up to the house of the Lord and how sweet that com-

munion of soul was in the Lord. My dear brother I cannot claim much of your time I want to write you that you may know I can weep with (you) that weep.

In a precious hope I feel to rest assured that the dear Lord will sustain you and yours and that dear Eld Hassell & Henderson and you will through the spirit be able to continue the MESS--**ENGER** to the edification of the Saints of God. The MESS--**ENGER** has from the first (I have taken it from the first No) to the present time been very ably edited.

We have very good papers published but none I feel are abler conducted to the glory of god than the Gospel Messenger.

Therefore I pray God to guide and direct us all that none of his dear ones will bring dishonor before his dear name. I am, dear brother very weak and poor in spirit so much so that a constant pressure is upon me and disqualifies me from doing those things I would do. The shadows of my own unworthiness keeps so near me and I can discern it so plainly that I can not of my own self put on the whole armour of God. Could I be strong in the Lord as I feel my brethren are then it would be otherwise.

Let me close dear brother with a sincere desire for the prayers of all who love our Lord Jesus Christ.

Your brother in a feeble hope,

*New Hampton, Mo., Mar. 17, '95.* I. J. Clabaugh.

Eld. W. M. Mitchell, Dear brother in Christ.--We are strangers in flesh, but I trust I know you in the Spirit.

I have been thinking of writing to you ever since our dearly beloved Eld. Respass died. I have been a reader of the GOSPEL MESSENGER for a long time and do believe it is a good paper. Oh, how I love to read it; how many times have I looked for it; it did me good to read what those good brethren and sisters wrote, but alas, there is one pen that will not write any more,--how sad to think I never shall see his face on earth but hope that I shall meet in the sweet bye and bye. Our dear Bro. Respass was such a good man, he was always so Christ-like so gentle and kind. I did love him and trust I loved him in truth. Brother Mitchell I hope you will live long to carry on the good work. You will excuse me, my Brother, and if you have time write to me. May our Lord and Master bless you and yours is the prayer of

Your unworthy sister,

*Waverly Hall, Ga. Mar. 26, '95.* Mrs E. F. Hooten.

*Dear Bro. Mitchell:*--Please publish obituary of my father Eld. Edward Riner in the MESSENGER. Correct mistakes. I have been made to rejoice in reading the MESSENGER.

though I find that you are very feeble, but I hope the Lord will bear you up that you may be able to continue the Editorial work. The word of the Lord teaches us that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us hereafter. This is a comforting thought. May God bless you and give you grace to bear all your trials. Remember me when it goes well with you. I feel to be a needy creature.

W. W. RINER.

*Kite, Ga., Mar. 21, '95.*

*Dear Bro. Mitchell:—*I often think of the expression of our dear lamented brother Respass, that he felt to be a "cripple in both ankles, but hoped that some day Peter or John would come along and lift him up."

God highly favored that dear old servant and I dearly loved him for truth's sake, though I never saw his face. But as saith the Apostle in 1 Cor. vii.---"Every man hath his proper gift of God--and therefore "Let every man abide in his calling."

When the servants of God all obey and abide in their calling--then the church is built up and edified in the truth and keeps the unity of the Spirit in the bond of peace.--This unity and peace is what my soul delights in, and I often feel to some extent that God has given me the spirit of prayer for soldiers of the cross who endure hardness as good soldiers of Jesus Christ.--I hope I am understood on this point, for I do not think there is a man living who feels more his dependence upon the Lord for the spirit of prayer than I do. But to save the world I cannot help praying for such men as have hazarded their lives for the gospel of Christ.

I sometimes think if the world was filled up with such as all the election of grace it would be a heaven on earth. I am not trying to keep from praying for them for I feel that it brings peace to my own soul, and that is what I greatly desire. In Christ we have peace, but in the world we have tribulation.

But our Savior bids us to "be of good cheer, for I have overcome the world." Through faith in Jesus the ancient Saints subdued kingdoms, wrought righteousness, stopped the mouth of lions--quenched the violence of fire, escaped the edge of the sword and out of weakness were made strong. And now dear brother, the above is at your disposal. Hope it may not crowd out better matter, but if you see fit to publish any or all of it do so. I do not expect to tax you with a reply, but want you to know that should you feel able and so inclined I should highly appreciate a few lines from you, but shall not think hard of you if you do not write me.--I hope you will look over my very bad writing and spelling, it is best I can do, and I often forget to mark the close of a sentence with a period or the beginning with a capital

letter. (Wish all who write for the MESSENGER would think of this, Ed.) Yours in gospel love,  
*Texas, Mar. 3, 1895.* S. YATES.

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I do not blame you for discontinuing my paper at all; it ought to have been paid for long ago, but owing to hard times and closeness in money matters, and negligence too, it has not been paid. I am not willing to do without the MESSENGER; I love to read it and it has been a great comfort to me in days past and gone. Your precious father was a great and good writer. He is gone but his works and deeds yet speaketh. I sympathize with you in your loss, but he has exchanged the land of dying for the land of living and will no more be troubled with the sorrows and cares of this mortal state. May the Lord bless you and every one of his children.

*Falkland, N. C., Apr. 17, '95.*

J. A. Cobb.

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LUTHERVILLE, GA., April 6th 1895.—Beloved brother Mitchell. Some how it has gotten on my mind to write you, not that I know how to write a good letter, but by way of encouragement to you in the great responsibility that has fallen upon you—I was exceedingly touched with your letter in the Messenger and I did feel indeed sorry for you, knowing your feebleness and advanced age, and I hope my heart went out in prayer to the great Giver of all things, both temporally and Spiritually, in your behalf, and I still have a strong desire that He will ever keep you and that you may still be a blessing to the household of Faith in years to come.

It makes no difference how small we feel, the great and alwise God of Heaven who has all power and holds all things in his hands is able to take the weakest and feeblest one in all His flock and use them to accomplish His purpose -- I can not quit writing without telling you of some of the great trials that the Lord has put upon me of late --- He has again visited us by death, and taken from us another little darling girl five years old lacking a few months, it was then the last girl I had; that being three children I had lost--all girls. She died the second day of June but I believe she is today reigning with Christ realizing what we are hoping for, --I believe when Christ took little children up in his arms and blessed them that they were embraced in His covenant. I feel satisfied she was changed while she was lying on the bed sick and Oh, what a precious gift for us to have a hope through Christ to feel that we will meet our loved ones in the sweet by and by, -- if it was not for that we would despair indeed.

It has been sometime since I commenced this letter and I had laid it aside but seeing your letter in the Messenger concerning

the different gifts of the church members and especially that of the sisters I decided to finish it. I wish there was more written on that subject, I think it would be profitable! It is a subject I have thought about a great deal and I think I have had some experience in, and when I see a letter on that subject it never fails to interest me, and I am satisfied there are others the same way. I would be glad for Eld Hassell to write something through the MESSENGER; there seems to be an alarmingly plain feeling that there is a necessity laid upon me of some kind and has been for several years and the weight seems to get heavier instead of lighter and at times it does seem that I cannot carry it any longer.

Dear brother,-- pray for me and my family. I feel to be such a great sinner and such a little saint if one at all. Your sister in much affliction and sorrow.

Annie Nall.

Thanks to the Lord for putting it into the heart of sister Nall whom we have known from childhood, to write us words of encouragement. We have greatly felt to need just what those words express, and if the good Lord has put it into her heart to pray for us, the prayer will not be lost. Lord help us.--

M.

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## OBITUARIES.

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### ELD. A. J. STUART.

I have been requested by the family to write the obituary of Eld. A. J. Stuart, who departed this life July 30, 1895. The subject of this sketch was born in Monroe co. Ga., Oct. 16, 1823. Moved with his parents to Scott co, Miss. in 1843. May 22, 1846, he was married to Elizabeth Mathews, who survives him. United with the Baptist of the primitive order at New Chappel church and was baptized by Eld. J. G. Crecelius, Oct. 25, 1856, and in 1870 was licensed to preach, which high office he continued to fill with honor to the Master and church until physically unable to attend the church.

By economy and close attention to business he was enabled to leave a comfortable living to those dependent upon him, but better still, he leaves a good name 'which is rather to be chosen than great riches.' To attempt to recount the many virtues of this truly good man, would necessarily make this article too lengthy for publication. It is, perhaps, enough to say that his faith in Christ never forsook him, or even wavered in the dark hour of death. The paroxysms of pain were so severe at times as to nearly cause breathing to cease, but as soon as he could regain strength sufficient to speak—the first words were praises and prayers to God and acknowledging his goodness and mercies. This is hard for us to understand, but true, as every one who attended him in his sickness will attest. What a powerful and undying witness was he for Christ! Who can doubt the truthfulness of christianity after such testimony as he gave?

J. D. DAVIS.

## W. J. NORRIS.

By request it becomes my sad duty to write the obituary of my dear brother, W. J. Norris who departed this life May 29, 1895, at his home near Lone Oak, Merriwether co, Ga. He united with the Primitive Baptist church at Bethel in said co. July 1875, and lived an orderly, consistent member for 20 years, without a blot on his christian or moral character. He was at his death in his 63 year, had been married twice: first to Sarah Keith who died June 7, 1875, leaving 3 children, then to L. J. Nall Nov. 21, 1875, who now survives him, sad and bereaved, with six children to mourn his loss in this life, but we have an humble hope and assurance that their loss is his eternal gain. His body now sleeps in the grave yard at Providence church, in said co, and we believe will be raised in the resurrection morning a glorified body, fashioned like unto the body of the blessed redeemer, who died for our lives and was raised again for our justification and has left on record for our consolation that he will bring his dear children off, more than conquerors through him that loved us and gave himself for us. May the God of all grace save our dear sister and children, is the prayer of your humble servant,

J. C. NORRIS.

*Luthersville, Ga., Aug. 22, 1895.*

## MRS. MARGARET JUHAN.

It has become my sad duty to write the death of my precious mother. After suffering untold pain for many weeks she passed away Feb. 25th 1895. She was the daughter of Polly and Joseph Stallworth who moved with her when a small child from South Carolina to Ga., where she lived the remainder of her days. She was born March 31, 1818; was married to S. D. Juhan July 29, 1845, with whom she lived nearly fifty years. She was the mother of seven children, three of whom have preceded her to the grave.

In early life she obtained a hope in Christ, but fearing she might not live in the discharge of her duty, never united with any church, but was a firm believer in the Primitive Baptist doctrine, never through life wavering the least from the faith, ever ready to contend for it. She had been a subscriber to the GOSPEL MESSENGER for a number of years before her death, and so loved to read its pages, and talk over it. Often have I listened as she talked of the many truths it contained. Oh, how often has she pointed me to the dear Savior, when I would come to her in my troubles, saying "my child, trust in the Lord He alone can help you. She was never so happy as when her children were around her, as she grew feebler, stronger grew her love for them though suffering the greatest agony she never forgot the welfare of her husband and children. I sometimes think my troubles are greater than I can bear, yet I feel that God is very merciful, in sparing my dear father to me, who though bowed down with grief, strives so hard to fill the place of both father and mother, and the kindness of a sympathizing husband has been of great comfort to me. Only those who have lost a mother know our bereavment, know the unspeakable sorrow of my heart as I write this my last sad tribute to her precious memory. We feel that our loved mother is now resting from her labors, that she is free from all pain and sorrow; we hope to meet her in a far better world than this where parting will be unknown.

A DAUGHTER.

## NAAMAN THE SYRIAN.

We have a limited supply of Naaman the Syrian, a copy of which will be sent gratis with each new subscriber from this date. Single copies of this sermon will be sent for 10 cents.

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# MINUTES



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ELD. ELLIS KELLY,

**After Suffering Twenty Years with  
Liver and Kidney Trouble,  
is Cured.**

SPRINGLICK, GRAYSON COUNTY, KY.,  
December 13, 1894.

H. C. BRAGG—DEAR SIR: I have been a sufferer for the past twenty years with liver and kidney trouble. My bowels became constipated and heart trouble set in. I took a great many patent medicines, and also was treated by four of the best physicians in reach of me; without any relief whatever. My bowels would not act without some purgative medicine. So time went on, and sometimes I would be up and other times I would be down in bed. Seeing your 4 B. B. B. highly recommended for the disease I was troubled with, I concluded to give it a trial. I first bought one box, and after taking it I was induced by the good results of its use, to get another box, and after taking it I sent and got six boxes, a part of which my wife and others took. I took as much as four boxes myself, and my bowels became regular, my liver and kidneys greatly relieved, my appetite is good, my weight has increased ten pounds. I feel like a new being. I feel that they have given me wonderful relief. Yet I thought I would wait some time to see if the good results would last. It has now been about twelve months since I have taken the 4 B.'s and I can say, in my case of twenty years' standing, that the good effects I received from their use seem to last. My wife took the 4 B. B. B. for an affection of the throat which had given her great trouble, and was getting worse all the time, but the 4 B.'s cured her. I would say to the afflicted, the expense of a trial will not be so much, so give 4 B. B. B. a trial, for it may be worth more to you than you can imagine. I am sixty-five years old, and this is the first time in my life that I recommended any medicine. I could say much more of interest in my case, but must be brief.

Yours respectfully, ELD. ELLIS KELLY.

ELD. J. J. CHILDRESS

**HAS A CLOSE CALL.**

**Read What He has to Say to His  
Brethren and Friends.**

CONNERSVILLE, IND., Jan. 31, 1895.

MR. H. C. BRAGG—DEAR SIR: I now wish to state to you and the public what good the 4 B. B. B. has done for me. I had been troubled with dyspepsia for the last twenty years, and I grew worse all the time, until my liver and kidneys failed to act. For some six years my body from my hips up was in a perfect thick shell, and aching all the time, and my heart failed to act, and I was so low that it seemed to me I could not live long in that fix. Everybody thought I could not live but a few weeks. I had been doctoring for years with doctors, and had taken all the patent medicines I could hear of, and received no benefit whatever. Eld Edwards handed me one of your little books, and I read it through, and he persuaded me to give 4 B. B. B. a trial. I had almost given up all hopes of ever getting well, but on Eld Edwards' persuasion I sent and got one dozen boxes, and commenced to gain from the first. Have taken three boxes in all, and can say I feel like a new man, and can do a good day's work. I have been a Primitive Baptist for twenty-one years, and I believe where any one is afflicted with any disease from impure blood, such as liver, kidney and stomach trouble, and if it is God's will for them to get well, it will cure them. I will answer all inquiries accompanied by a 2-cent stamp.

ELD. J. J. CHILDRESS,  
Golden Spring Buchanan County, Texas.

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THIS NUMBER CONTAINS SIX EXTRA PAGES OF MATTER

Vol. 17.

No. 12

# THE GOSPEL MESSENGER

—AND—

## PRIMITIVE PATHWAY,

### BUTLER, GEORGIA.

John McArthur  
\$6.95

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**PUBLISHED MONTHLY.**  
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**Price—One Dollar a Year in Advance. Single Copy 10 Cents.**

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**DECEMBER 1895.**

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All Letters of Remittances and Business, should be addressed to J R. RESPESS' SONS, Butler, Ga.

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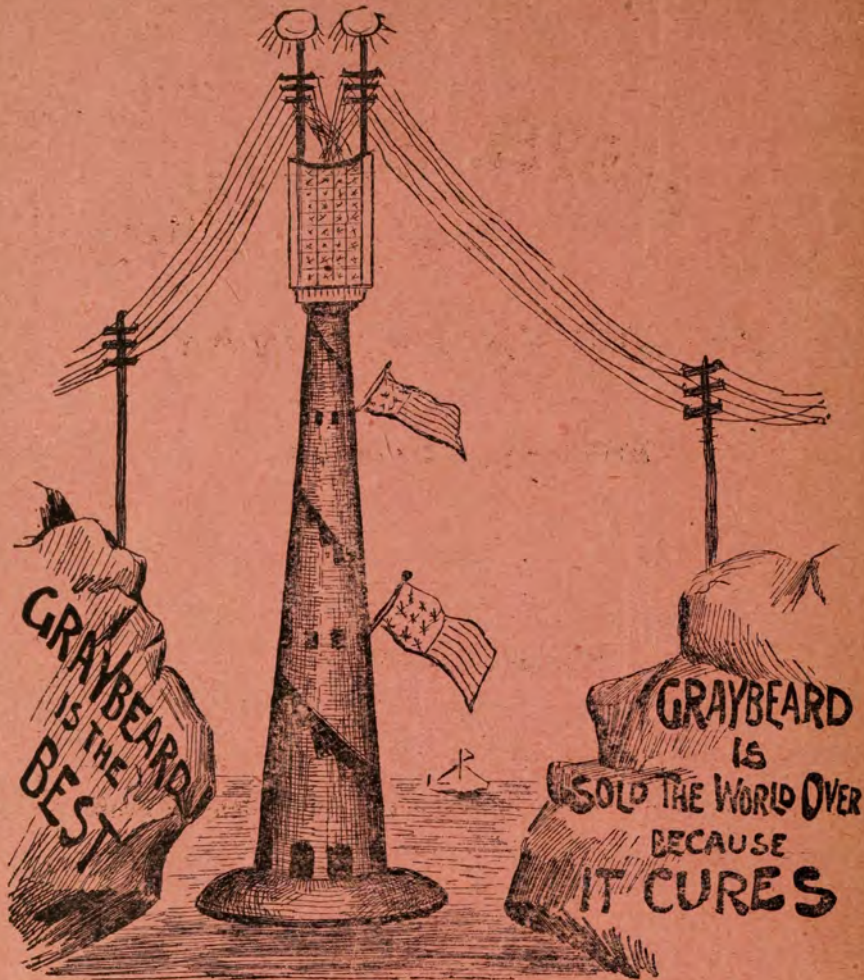
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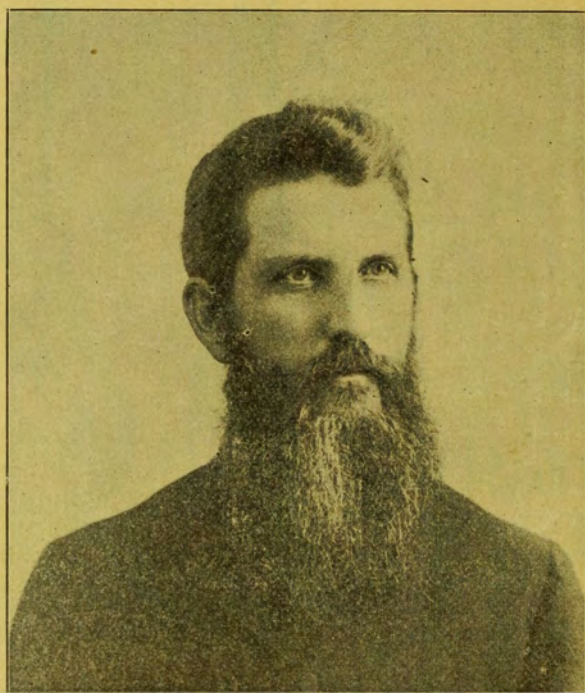
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# THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 12. BUTLER, GA., DECEMBER, 1895. Vol. 17.

## AN ALL-SUFFICIENT SAVIOR.

The words of inspiration found in Hebrews 7 - 25 have been on my mind and with the permission of the Editor of our "MESSENGER" will try and pen a few thoughts on the same. "Wherefore he is able to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them."

What a glorious thought is here presented to the feeble, trembling child of God, who is often tossed about by every wind of doctrine, hearing from pulpit and press that the Lord is willing yes ready with outstretched arm to receive us. But in the words under consideration he is presented as an all-sufficient Savior "able to save to the *uttermost*." No matter how far his children have run in sin and transgression, no difference what their crimes, to what heights of folly or depths of woe they have gone, they are not beyond his reach, for he is able to save to the *uttermost*.

Yes, the uttermost of temptation, the uttermost of trial the uttermost of sin, degradation and ruin. The uttermost of anything that a poor child of God can ever experience. "Though your sins be as scarlet, they shall be white as snow: though they be like crimson they shall be as wool". Why? Not for any goodness, worth or merit in you, but because your all-sufficient Savior is "able to save to the uttermost."

What a mercy that we have a Savior able to save all his children, able to come right down where they are

in sin and transgression and pluck them as a brand from the burning. Did he wait till we put ourselves in saveble condition we would never be saved. But when we were without hope or God, were destitute of one thought of him, or hope in his mercy, he came down to us in our low estate, raised us up, and put a new song in our mouth even praises unto his name. When, like the new born infant we were cast out in an open field to the loathing of our person (how well we remember the feeling of loathing everything pertaining to the flesh) with what pity, love and tender compassion he came to us with that life-giving power in his voice and said unto us "*Live.*" Did he not come to Saul of Tarsus as an all sufficient Savior? Did he not prove him-self such to the woman at the well? Did he not speak with power to the poor fishermen at the sea of Galilee? Where on all the sacred record did he present conditions of salvation and leave the poor sinners to comply or not as suited their inclination? No, no, he even as been, he even will be "able to save them to the uttermost that come unto God by him"? Do I hear some friend repeat the latter clause "come to God"? Yes I'm glad for those precious invitations of the gospel of God's grace to encourage his poor feeble ones. Jesus declares "No no man can come to me, except the father which hath sent me draw him. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me" John 6-44 & 45 Thus we see the calling is of the Holy Ghost and is effectual, and when they are "drawn of the Spirit they come, and its as natural for every heaven born child of God to come to Jesus when they have heard and learned of the Father, as it is for the tender little plant to turn to the warmth of the sunshine, or the darkness of night to flee before the light of the morning sun. O what a Savior that is able to save us! and not only so but able to keep us by his power though faith unto salvation. No uncertainties in his plan of salvation. All is sure and certain because infinite wisdom in the mind of Jehovah laid the plan in eternity. Glorious bless-

sed Savior! Able to save to the uttermost! What then to fear in regard to the eternal safety of his children.

Not rocks or hills could guard so well Old Salems happy grounds, as those eternal arms of love that *every saint surround.*" Let us consider the last clause of the verse "seeing he ever liveth to make intercession for them."

More good laid up in store for the redeemed. Not only able to save to the uttermost, but keeps them and ever liveth to make intercession for them. O glorius heavenly place wherein a poor, sinful, guilty rebel can meet his God his maker, the one against whom he has transgressed, the one whose law he has broken and violated time without number. Yes in the person of Christ our mediator is this glorius meeting place. And its not only yesterday, to day, but he *ever liveth* to make intercession. Yea he is a Priest *forever* after the order of Melchizedek. O child of God there is *nothing* left unfinished all is provided in our allsufficient Savior and "ye are *complete in him.*" Not in ourselves, our own righteousness is filthy rags; but clothed in the righteousness of Jesus we shall out-shine the brightness of the sun and the light and glory of that brightness of shall reflect on him therefore: Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Christ to him be glory and dominion forever and ever amen."

#### THE UTTERMOST

The uttermost! think, oh my soul how much that means to thee  
 Thy sins, thy fears, thy direst grief  
 Are soothed, and calmed in the belief  
 That none so low but find relief  
 In Gods "uttermost" so free

The uttermost of lust and sin, the uttermost of pride,  
 The uttermost of all thy care,  
 So great, and dark, and many are,  
 They seem too much for thee to bear.  
 In His "uttermost" confide.

He saves unto the uttermost, all those who come in faith,  
 Then come with all thy guilt and sin  
 From out the worlds toils and din

And his sweet peace and love you'll win  
And triumph over death.

The uttermost! the uttermost! O could I grasp the thought  
I'd tell it round this spacious earth,  
Above the scenes of joy and mirth,  
But when in heaven I learn its worth,  
May each note with praise be fraught.

Hoping to be saved unto the uttermost I am yours  
in love and fellowship.

Sarah A. Garrett

*Waterloo Iowa.*

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### VISIT TO VIRGINIA.

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*Dear Bro. Mitchell:—*By request of ministers in the Washington Association, of south-west Va., I attended its session near Honaker, ending Sunday, Sept. 8, and then visited some of the churches, until the 25th.

In some respects it was the most memorable tour of my forty years in the ministry; it being the most rugged and mountainous region of all my travels, insomuch that all my goings to and fro had to be on a horse or mule, often along mountain-paths, rocky and steep. But the Baptist in that "hill-country" love the truth as it is in Jesus, and rejoice in Him as the all-sufficient Saviour of lost sinners. I went to them in fear and trembling, wondering whether the Lord had sent me, yet never was His presence and power more comfortingly felt by the people and myself in all my ministry, to the rejoicing of all. And our rejoicing was in Christ Jesus and in His salvation; for the sentiment felt in our hearts was: "The Lord hath done great things for us, whereof we are glad." While many of the people there are illiterate and live in simple backwoods-style, along those deep and narrow valleys or ravines, where our western people would wonder how they could make a living, still they are "wise unto salvation" and "rich in faith" and "given to hospitality." They give evidence that they have been "taught of God," and that their faith is in Jesus.

Therefore they are built on a "sure foundation;" but they now need to go on and build on this foundation, being "careful to maintain good works," as they that have believed in God.

And unto this end, the home-preachers there need that others "come over and help them;" for they have been sorely tried, and in heart-rending ways. In writing to me to come, dear Elder Boyd told me that the able fathers in the ministry had been called from their labors, and said, "We are as a set of orphans." And

it is much as he said: yet they have good and true men in the ministry, who are devoted and self-denying, making many personal and family sacrifices for the gospel's sake and to serve the people. In return, the people should also minister to the needs of their devoted and faithful ministers, "that there be equality," as says the faithful Paul. We believe Paul is good authority in *faith*; so let us admit that he is also in *practice* as well, and follow him, "even as he also followed Christ." And when Christ our Master sent out His servants to preach the gospel of the kingdom, He said to them, "The laborer is worthy of his reward." And therefore Paul said to the brethren, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Certainly not; for the riches of the precious gospel of Christ is far the greater blessing. If we were deprived of gospel preaching, how great would be our loss!

But, again, it is a real injury to the sacred cause, if a man is put in the ministry whom the Lord has not called to the work; therefore the church and faithful brethren in Christ should be very careful about this, lest they injure both the cause and the man-made preacher, by thrusting him in the sacred work of the ministry. We must believe that the exalted *head* of the church will call and send laborers *enough*, but not *too many*-- not more than is profitable.

Our churches and people should unitedly condemn drunkenness and rioting, wantonness and filthiness, for these things are condemned in the gospel, and are a reproach to any people. "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and godliness, brotherly kindness; and to brotherly kindness, charity." "The greatest of these is *charity*."

If the dear brethren whom it was my privilege to visit could see this, I would be glad; but I met with but one copy of the Gospel Messenger and one of Zion's Landmark, and no other Baptist paper, in all my visit! Yet numbers of the brethren asked me to publish an account of my trip among them. If our Editors would kindly send specimen papers to Elder J. L. Boyd, Honaker, Va., and to Elder J. T. Stinson, Va., for free distribution, perhaps some would subscribe; but others are not able, and I feel a kind sympathy for them. Our dear Redeemer was poor for our sakes; and He says, "The poor have the gospel preached to them." "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The dear people of God in that rough and awe-inspiring region of the "Old Dominion" warmly received me as a servant of Christ, and took a warm interest in meeting the entire expense of the trip, and more than made it up; and my love and fellowship for them in the truth of the gospel is warm and fervent. They are very desirous that brother Gold and brother Hassell should visit and preach the gospel to them, and

they will do a good work to do so.

The Lord bless them with peace and spiritual prosperity, and give them fruitful seasons, contentment and thankfulness.

In the precious faith and hope and love of Christ.

Your willing servant, D. Bartley.

*Crawfordsville, Ind. Oct. 13, 1895.*

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### ELD. BENBOW'S PAMPHLET.

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The publication of which Eld. J. M. Benbow is the author, purporting to be a correct history of what he terms the "division of Harmony church," Crenshaw Co. Ala., which is and has been for many years a constituent member of the Conecuh River Association, has been widely circulated; and as it is calculated to excite some inquiry among those who do not know the facts for themselves, it is meet that the public mind be enlightened. It is not my purpose to enter into the details of this matter, but simply to state that the questions involving the interest and standing of the church at Harmony have been investigated by several churches of this Association, and that the act of the church in the expulsion of Eld. Benbow and his several adherents has been and is still approved and sustained by the churches, and by the Association of which Harmony church is still a member in good standing. Those churches which responded to the call of the church at Harmony, and assisted in adjusting the matter of difference existing among the members are open for conviction of any and every error committed by them in this matter, if any, and stand ready to set themselves in order when convicted.

They are, namely, Beulah, (Troy) Elam, New Providence and Darien. Be it known that, until their decision is reversed, Eld. Benbow and his adherents stand excluded from the Baptist church, and that the official acts of Eld. Benbow, who refuses to surrender his written credentials, and also the former records of the church are invalid, not recognized by the Primitive Baptists.

Trusting that I am impelled by a better spirit than

that of prejudice, I send this statement to the GOSPEL MESSENGER, and request The Pilgrims Banner and Baptist Trumpet to copy.

In hope of eternal life  
J. E. W. Henderson.

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*Elder Mitchell:*—You will doubtless be surprised to get a letter from this part of the country; I came here five years ago last January. I have never had the pleasure of hearing an Old Baptist preach since I left Georgia five years ago; neither is there any of that faith in this neighborhood. I felt like it would be a great relief to my mind to write you; I make the attempt, asking you to look over the imperfection, for I feel like all I do or say is imperfect. I have been reading some GOSPEL MESSENGERS that were sent me they are from one to fourteen years old, nevertheless, they are new to me, and I get as much comfort from them as if they were printed one week ago. They carry food and comfort to many poor starving souls, like myself, who do not have the pleasure of ever hearing an Old Baptist sermon. We have preaching here twice a month: Missionary Baptists and Methodist; and sometimes, other denominations, but I do not attend often: I feel better to stay at home and read my bible and MESSENGER. My poor heart gets so heavy, sometimes, I feel like without a change I cannot live much longer: I feel all alone.

How I do wish some Primitive Baptist preacher would make it convenient to preach here, sometimes; perhaps there are others, also, who would like to hear.

For several weeks I have been impressed to write you and tell you what I hope the Lord has done for me, but feeling that I was not worthy the notice of you good people, I have put it off from day to day. My father and mother joined the Primitive Baptists' when I was quite young, and I learned that to become a christian there must be a work of grace in our heart and we must be born again. I learned a little prayer from my school-mate and would repeat it every night before retiring but did not seem to benefit me; so I left it off, and did

not think much about it for some time.

There was a protracted meeting at a missionary church near us ; father and I attended often, and seeing so many of my associates going up to be prayed for I became interested about my condition; it seemed to help them so much towards getting religion I thought I would go up, too, but found that I felt no better than before I went.

I felt like they were better than I and would have given any thing to have been as good as I thought they were. I was greatly troubled to think I was such a great sinner; that God would not hear the feeble and imperfect prayer that I would often try to offer, but hoping all the while that it would please God to have mercy on me and hear my prayers, for I had a great desire to be a christian. But during all this time I never had any desire to join the Primitive Baptists'; they were too old-fashioned; they were not popular like the Missionaries, so I decided if ever I were good enough I would join them, because they had fine church buildings, large congregations, and did not require one to tell but a few words to become a member. I thought if I could only tell them enough to be received I would be all right.

But from some cause, I knew not what, I became dissatisfied with their preaching and with their way of getting religion : I found that I did not love them as I thought but instead, I found myself loving those old-fashioned people I had thought I could never love—the Primitive Baptists.

I was suddenly taken ill twelve years ago, last month, and for many days my life was despaired of; when-ever conscious, would pray to be spared to rear my four children and be the better prepared to meet death. I thought if I could only get well I would try to serve my Maker more and live a better life, but it seemed the more I prayed the worse I got. I felt like I could not live but a short time; there was a heavy weight on my breast that was smothering me to death, and I must soon leave all the dear ones and cross that Dark River. I begged my husband and brother who were keeping watch over me to send for another doctor, but they did not think it

necessary, so I had my father called to my bed side, and told him I wanted him to send for another doctor; perhaps he could do something to relieve me, but he said if he were me he should not, as the one that was treating me might dislike it. So I knew unless relief came in some way I could not live many minutes longer; offering up, as I thought, my last prayer saying: "Lord! I give myself up to thee: I have done all that I can do." All at once a bright light shone across the room and rested on a flight of steps, though, there was none there; it seemed to come through the wall and was as bright as the mid-day sun; although it was between midnight and day: I told my husband that I did not know there was a window in that side; he said, "yes," just to satisfy me, for he thought I did not know what I was saying. I watched the light for a few minutes, then it as suddenly disappeared as it had come, carrying with it the burden from my breast. I felt like a new being. I thought if I could always feel that way I could rest forever, and never need a doctor or anything else; and I thanked God for delivering me at the last moment. I have often wished that I could feel worthy of a place among you good people, for of all others I love them best.

I had never gotten my consent to offer myself to the church until one year ago, this month; I had been in great trouble for several days whether or not to offer should I have an opportunity; and being all alone one evening, I felt like I must talk to some one; so, thought I might decide it if I would get my Bible and read some: opening it, the first words met my eyes were these: Come unto me, all ye that labor, and are heavy laden, I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly; my yoke is easy, and my burden is light, and you shall find rest to your souls.

After reading that, I thought I would offer to the church if they would consent to listen to what little I had to say, but there being no church any where near here, I have never had the opportunity. Thinking, perhaps, you might give me some encouragement is why I write this letter. I am not a subscriber to the GOSPEL MES-

SENGER, but hope to be some time, soon.

I am, I hope, a seeker of the truth. \_\_\_\_\_

*Water Valley, Texas, Aug. 12th. 1895.*

Believing that the writer of the above article has passed from death unto life, and loves the brotherhood of Christ; the best words of encouragement we can give her is to obey the command of Christ which has already come home with power to her heart --- "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you shall find rest to your soul." Matt. xi. 28.

W.M.M.

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### TO A SISTER IN THE CHURCH.

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*My Dear Sister in the beloved Redeemer of sinners:—*  
 How gracious the Lord is! Most gracious and kind he has been to you. My heart has felt a sacred pleasure in perusing your last letter. You have been enabled to publicly profess your hope in Jesus Christ, and have experienced that in walking in his precepts there is great reward. There is a blessedness to believers walking in gospel obedience, which is not known by those who neglect his statutes. "The rebellious dwell in a dry land." His commandments are not grievous. Our dear Redeemer says "My yoke is easy and my burden is light." So you have found it. As I have been reading your letter expressive of your gladness of heart, that was given you at the time of your baptism and since then, the words of the scriptures have been in my thoughts "The joy of the Lord is your strength." Neh. viii. 10. The Holy Ghost fills us with all joy and peace in believing. Though now we see not Jesus with our natural eyes, yet believing in him we rejoice with joy unspeakable and full of glory. 1 Peter i. 8. Rom. xv. 13. If it were not for the glad tidings of the gospel of Christ the quickened sinner would have to pursue his disconsolate way heavy-hearted indeed. For he feels what a sinner I am in the sight of the Holy One of Israel.  
 "Heaviness of the heart maketh it stoop, but a good

word maketh it glad." Sin is very heavy, too heavy for the heart of a child of God to bear. Psalms xxxviii. 4. Our Savior when he bear our sins, to make propitiation for them, groaned and sighed, yea in his agony he sweat great drops of blood falling to the ground. Thus he descended into the deeps, overwhelmed with unutterable grief. "On him almighty vengeance fell, that must have sunk a world to hell; He bore it for the chosen race and thus became their hiding place." He was crucified through weakness, but he liveth by the power of God. Having purged our sins away by his sufferings and blood having been the destruction of sin, death and the grave he arose triumphant, and ascended on high.

Our Lord is risen from the dead;  
Our Jesus is gone up on high;  
The powers of hell are captive led,  
Dragged to the portals of the sky."

He entered into his joy. "The joy of having done the will of him that sent him, of having redeemed and washed and eternally perfected his chosen bride presenting it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Ephes. v. 27.

Our hope is in the atonement and merits of our dear Redeemer, who is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy. Jude 24. This joy is our joy in God through our Lord Jesus Christ by whom we have received the atonement. It is the joy of eternal victory over all our foes through the precious blood of the Lamb. It is our strength, for it springs from the mighty and glorious acts of our Redeemer in whom we are more than conquerors over sin and satan, death and hell.

The gladness which our heavenly Father puts in our hearts tells us of his smiling face. Through the atonement made by the Son of God he shines upon us in his tender pity, in the riches of his mercy and grace, and in his everlasting love. Our guilt and fears, our sorrow and sighing fly away when the God of our mercy rejoices over us with joy and singing. Zeph. iii. 17. O what love the Lord has shewn to us poor sinners!

He commanded his love toward us in that while we were yet sinners Christ died for us, and the love of the eternal God is yet farther manifested in calling us by his grace unto the knowledge of his pardoning love, flowing unto us through the sacrifice of Jesus the dear Lamb of God. And still in full flowing streams, his loving-kindnesses continue to this day to us unworthy worms.

It passes all telling, exceeds all our thought;  
The love of the Savior to his own blood bought,  
Its an ocean unfathomed, heights unexplored,  
O lovely Redeemer! by thy people adored.

May the Lord bless you, and cause you under his own gracious teaching to grow as the lily. Hosea xiv. 5.

I am yours affectionately in Christ Jesus.

Fred W. Keene.

*North Berwick, Me. Sept. 26th '95.*

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## EDITORIAL.

All letters of business and remittances, should be addressed to J. R. Respers' Sons, Butler, Ga.; all communications for publication in THE GOSPEL MESSENGER, should be sent to Eld. W. M. Mitchell, Managing Editor, P. O. Box. 134, Opelika, Ala.

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### A REQUEST.

*Elder W. M. Mitchell.*—Our dear Aged Father in Israel; will you allow me to intrude upon your patience a little this evening. I often think of you, and sometimes think of writing a little for our dear MESSENGER but feel too little.

It is a source of comfort to me and my dear wife. I will try to send on my remittance soon. Dear Bro. will you please give us your views through the MESSENGER on John 10, 15, 16, and especially the 16, verse which reads, "And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

Who do you understand those other sheep to have been, and what was their condition, when our dear Savior spoke this language of them? It is my humble desire to know the truth and walk there in if I can.

You will remember that I made you a short visit last July was a year ago. Trusting the Lord will bless you and your beloved family I will close. Your unworthy brother in tribulation.

William H. Smith

*Thurman Ga., Oct. 18, 1895.*

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### THOSE OTHER SHEEP BROUGHT.

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As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd, "John x, 16.

It will be seen by the letter of Eld. W. H. Smith in this issue of the MESSENGER, that he desires our understanding of the above text, especially with regard to who those "other sheep" are, and as to what was their condition at the time that Christ spoke these words.

We make no pretensions to ability to solve the text proposed by Brother Smith, but as we carefully note that he only asks for our understanding of the subject, we will try to say a few words.

We cheerfully accept the fact as testified in the Scriptures, that Jesus Christ is both God and man, and though we be not able to comprehend how he exists as both Father and Son, yet, we accept and believe that also, and everything else that is testified of him in all the various names and titles given him to signify his relation and oneness with God and with his chosen people "I and my Father are one" says Jesus.

All things are delivered unto him of the Father, and no man knoweth the Son but the Father, nor can any man, Jew or Gentile, come to a knowledge of Jesus as a Savior, except the Father draw him. But there are no failures in this work of God the Father, but "Every

one of any age or sex, kindred or tongue, wise or ignorant," that hath heard the Father, and been taught by Him, cometh unto Christ, and cannot trust, or confide in any other Savior. His name alone is excellent, and above every name that is named in earth or heaven, with regard to salvation, or with regard to anything else he came to do.

There is perfect unity in the God-head. "As the Father knoweth the Son even so, the Son knoweth the Father."—In the great covenant of redemption in which Jesus stood as Covenant Head to his people, to lay down his life for them, there was no jar or clash between him and the Father. "I and my Father are one" Says Jesus. And again. "He that seeth me, seeth my Father." John xiv. The character of God as Father is set forth in the character and person of our Lord Jesus Christ. To see him by faith is to see the Father; and to see and know the Father is to see and know Jesus Christ the Son of the Father. It is not a Science of the world nor of the Schools of men to see and know God the Father, or to know Jesus Christ whom He hath sent. None but those who have the gift of eternal life, through, and by Jesus Christ our Lord can know God as a Father, or Jesus Christ as the only Begotten of the Father. "No man hath seen God at any time the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1-18.

But we must now speak of those other sheep which Christ Says "I have." He had a good right and title to them, else he would not have claimed them as "my sheep." They belonged to him in a sense that others of the human family did not and he loved them as a good shepherd, and was willing to give his life for their deliverance, protection and defence. The words "other sheep," are no doubt used to direct attention more specially to his chosen people among the Gentiles in distinction from his sheep among the Jews of whom he had been speaking in the first part of this 10th chapter

of John.—“Other sheep I have which are not of this fold.” That is, they were not Jews according to the flesh. These other sheep were heathen Gentiles, and for ages and generations past it had been hid in the eternal counsel and mind of God, and was not made known to any of the sons of men, that these Gentiles, these other sheep, should be fellow-heirs of God and be made partakers of his promise in Christ by the gospel. Eph. iii. 6.

Here is something wonderful revealed in the gospel System that never could have been made known by the law. And of these other sheep Christ saith “they shall hear my voice,” so that there shall be but one fold and one Shepherd. This same thought, and this same principle is presented to us by the apostle, that Christ is our peace and hath made both Jew and Gentile one, to make in himself of twain one new man, for through him both have access to the Father by one Spirit. Eph. ii. 14.

But our brother asks “what was the condition of those other sheep or Gentile sinners at the time our Savior spoke this language of them”? To our mind it appears that those other sheep of which Jesus speaks embrace all the election of grace among the Gentile nations, whether they had then been born into the world or unborn, down to the end of time.

Jesus saw them and knew them as his sheep, even in the quarry of nature and even before they had any actual personal manifestation in this world, either by a natural or spiritual birth. They were his sheep in the mind and purpose of God the Father, and Christ died on the cross for each and every one of them, and bore their sins in his own body on the tree of the cross, even though they were not then born into the world, and had not then heard his voice, nor had not then been brought unto him by a work of grace in their hearts. Yet Christ Saith of them they are my sheep and “them also

I must bring and they shall hear my voice". In perfect harmony with this thought we find that thousands of these "other sheep" are being brought by the power and grace of God to a knowledge of the truth of salvation in Jesus, even down to this present day, although it is now more than eighteen hundred years since Jesus spoke these words,—“other sheep I have”.—How true it is that the “Foundation of God standeth sure having this seal, the Lord knoweth them that are his”. And so certain is every purpose and promise of God to be fulfilled in bringing every one of these other sheep to the fold of Christ that he can, and does speak of things that are not yet done, as though they were already accomplished.

We conclude therefore that the condition of those Gentile sinners whom Christ calls his other sheep, at the time he spoke these words, was a condition of death in sin, under the law and under its curse, as all Adams race are in their relation to Adam.

But thanks be unto God, it may be, and is said of them, that “God who is rich in mercy, for his great love wherewith he loved them, *even when dead in sins*, hath quickened them together with Christ”. Just so surely as Christ hath been quickened and raised from the dead by the power of God just so surely will all these “other sheep” be quickened by Christ, hear his voice and be brought to a knowledge of their salvation in Christ. We hope these briefly written views may be satisfactory to Eld. Smith. W. M. M.

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### END OF VOLUME 17.

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By request of the managing Editor, I now undertake to prepare an article for the close of the seventeenth volume of our beloved GOSPEL MESSENGER. And while it is a task for which I feel to be inadequate, yet it is a privilege and an honor of which I am altogether unworthy, and, therefore, a sense of duty to the cause of truth and to the aged and over-burdened Editor alone.

impels me to respond to such request.

Since the opening of this volume, time has unfolded and developed some things in the order of God's providence by which our minds have been deeply impressed, and which have the effect to make it one of peculiar interest. This volume, on the pages of its fourth number, bears the solemn record of the death of the much beloved and lamented Elder J. R. Respass, the senior editor of this paper, and the consequent change in the editorial management and printing of the same.

But while these things have been a source of natural grief and sorrow to us, yet the same gracious hand which has thus afflicted our hearts, has so sustained and strengthened us that we have been able to bear the stroke without a murmuring word from tongue or pen to record in connection therewith. The Lord has provided for us through all time past, and we may safely say, "the Lord will provide." And now since we can not possibly alter that which is passed and sealed, nor recall one word that has escaped our lips nor a thought that has passed through our minds, let us consider the present surroundings, and then, as best we can, anticipate the future.

As in the chain of God's providence the present and future are connected with the past, the appreciative mind and heart must experience a sense of loving sympathy and strong solicitude for the venerable, faithful self-sacrificing "servant of all" who now bears the great burden and responsibility of the editorial management of THE GOSPEL MESSENGER. Read again the expression from his own pen in No. 4, vol. 17. "Unsought, unasked, and not desired, the heavy responsibility of editorial management of THE GOSPEL MESSENGER is fallen upon me."

Do you think, dear reader, that Eld. Mitchell wrote those words only to fill the space they occupy? No, I doubt not that this matter fell upon his mind and heart with almost crushing weight; and this is bound to be the conclusion of all who know the character of the man, and who have a proper conception of the

nature of his present position. Conceding the above to be true, which we all do, we fully recognize the fact that he is impelled by a sense of duty to God and His people to labor and suffer on, month after month to arrange and prepare in a convenient form a monthly feast of good things from the Lord to be sent to our homes and firesides, and that almost without charge to us. Do we appreciate the goodness of God thus bestowed upon us? If we do, let me say to you, dear reader, there is a way in which we can and should prove the sincerity of our hearts, and to neglect this is certainly criminal. The Editor of this Magazine resides in the town of Opelika, Ala. Now let me ask those brethren and readers of this paper who live conveniently near that place. How often have you taken time to visit him since the opening of this volume?

How much do you know, personally of his circumstances and necessities? How much do you owe on subscription for THE GOSPEL MESSENGER? (This last question applies to every subscriber.) I find by reference to the subscription list that there are 47 subscribers in the states of Ala. and Ark. alone who have not paid up since 1893, and a much greater number are due from 1894, with but few who have paid in advance of 1895. I do not mention these facts because I own an interest in the MESSENGER, nor because I am editorially connected with it; for neither is the case; but because they are facts which have a bearing upon our common interest and welfare as a people who profess to know and love the truth, and to love and serve our Lord and Savior. Neither do I write these things at the suggestion of the Editor, nor of the publishers of this paper, but feeling that it is my duty at this point to stir up the Lord's children to their duties to God and to each other, that we might approve ourselves more worthy of the benefits that flow to us through this channel. I have thought it meet to call on all who may have become indifferent and delinquent to rally to the support and encouragement of those whose faithful and arduous labors the Lord has directed for our comfort and instruction in truth and righteousness

And as we cherish the memory of our lamented Brother Respass, deceased, let us encourage his surviving Sons in the execution of his will in regard to the continuance of the MESSENGER. In conclusion I wish to note that, among the many events of which the expiring year has made a record, there is one thing that gives me pleasure and for which I feel thankful, and that is, the great revival of the churches in many localities, and the unusually large increase in numbers and especially the increasing interest manifested by many who had been in a backward and luke-warm state.

Our ministers have been more actively engaged in their capacity than usual, and it appears to us that the Lord's "time to favor Zion, yea, the set time is come."

May the Lord keep us humble, and may we ever recognize His gracious providence in all things that we are called to suffer or enjoy. In hope of a better mode of existence, I am yours to serve in the gospel.

J. E. W. Henderson

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### REPLY TO ELD. J. H. FISHER.

(Continued.)

"Let no man despise thy youth; but be thou an example of the believers, in word, conversation, in charity, in Spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee." 1 Tim. iv. 12, 13.

The next thing in order for the further consideration of the text is, that the gospel minister is to be an example of believers in *charity*. In the useful manifestation of christianity, charity, as an underlying principle, is so important that no apparent gifts or knowledge a man might have, would amount to anything good or profitable to the church of God without it.—Charity, is generally defined to be love; and as a principle to regulate our worship and service to God and to one another, — it is the everlasting "love of God, shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5. Without this principle of love to God and to the flock of God, no man can be useful as a pastor of a church to take the oversight there of, with proper

motives.—“Charity suffers long and is kind,” and there is nothing in which the example of the minister has a better influence than in his kind long-suffering.

“He is to reprove, rebuke and exhort his erring and careless brethren, but it must be done, not only with a *little* long-suffering, but with *all long-suffering and doctrine*.

Charity, as defined by the apostle, is the “bond of perfectness.” It binds the brotherhood together as one body. It will cause them to fill their place in the church and enable them to bear one another’s burdens and so fulfil the law of Christ.—It is never boastful or vainly puffed up and every minister and church member whose practical life is regulated by it, will be humble and self-denying, seeking the good of others, always in preference to his own. It is a wonderful gift of God’s grace for a minister to be an example of his brethren in this respect. But we find also in the text that the gospel minister is admonished to be an example “in spirit, in faith, in purity.” We hope to continue this subject briefly in next issue of the MESSENGER. At present we must give place to other articles. W. M. M.

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#### FIRST PART.

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*My 46 Days’ Tour in North Carolina, Virginia, Maryland, and Washington, D. C. A thorough and Impartial Investigation of the variance between the So-Called Clark and Beebe Baptists.*

This trip was undertaken in accordance with solicitations and promises of more than a year’s standing. I left home Aug 2nd, and returned Sept. 16th. I attended four Associations--the Eno, in Person Co., N. C.; the Staunton River, in Pittsylvania Co. Va.; the Kettocton, in Warren Co., Va.; and the Ebenezer, in Page Co., Va.; and one Union Meeting, in Fairfax Co., Va.; and tried to preach 39 times, in Durham, Person, and Rockingham Counties, N. C., and in Pittsylvania, Rockingham, Page, Warren, and Fairfax Counties, Va., and Montgomery Co., Md.,---including the towns of Durham and Reidsville, N. C., Danville, Bentonville, Luray, and Front Royal, Va., and Dawsonville, Md. I spent a week in Washington, D. C., consulting the Congressional Library (of nearly a million books and pamphlets, the largest library in America, and the fifth largest I

the world,) in regard to certain points of church history, with a view to issuing another edition of my Church History; and I found no reason to change any statement that I have made in the Church History. I already had, in my own library, the most valuable books ever published on this subject, and, in the preparation of the History, I had consulted these works most diligently and impartially.

The four Associations and the Union Meeting were well attended; and the preaching was harmonious and edifying. At the Eno Association, there was one Virginia preacher; and at the Staunton River four, the Kettocton three, and at the Ebenezer Association four North Carolina preachers. The doctrine preached at all the meetings was precisely the same, the doctrine of God our Savior, salvation by sovereign grace alone, and grace producing fruits unto holiness, and ending in the fulness of eternal life; and the doctrine was not marred by the vain, unscriptural speculations of men, dishonoring the word of God, and distressing His people, and tending to confound and divide the saints. At the close of the Kettocton Association, the Moderator, Eld. C. H. Waters, addressed a touching exhortation, first to the young and then to the older persons present, urging all who had experienced a change of heart, and had a hope in Christ, to go at the first opportunity to the Churches nearest their homes, and tell of what great things the Lord had done for them, and follow their Savior into the liquid grave, and, uniting with their spiritual kindred, to live a life of loving obedience to God. Eld. T. N. Alderton, Great Cacapon, W. Va., had intended to be with me at several of my appointments; but, to my great sorrow, the Lord prostrated him for many weeks with a severe attack of typhoid fever at his home, and also called away Miss Flora, his lovely daughter of 19 years, after an illness of 9 days with the same disease, but, besides other intimations of His favor to her, He had, just before her sickness, given her a beautiful dream, in which 12 angels, clothed in white and gold, came to take her to her eternal home.

One of my chief objects on this tour, as on my tour in the same section during the previous Fall, was to labor for the re-union, on a scriptural basis, of the two parties of Old School Baptists known as Clarkites and Beebeites, who have been separated since 1852. "It is a fine thing to preach well," says one of our most intelligent, beloved, and venerable brethren, "but a much more important thing to re-unite the divided children of God." To promote the re-union of these long-separated brethren, I tried to present, at the Kettocton and the Ebenezer Associations the strong old and New Testament arguments for the unity and fellowship of the people of God; and I wrote the following Resolution, which, after having been beautifully and earnestly endorsed by the two Moderators, and also by Eld. J. K. Booton, was unanimously adopted by the Kettocton Association Aug. 17 th, and by the Ebenezer Association Aug. 24th, 1895:

“Whereas the Lord Jesus Christ prays that His people should be one, as He and the Father are one, and whereas discordant and extreme elements those advocating (1) eternal-vital-unionism, and those advocating (2) means-ism have been separated from our Northeastern brethren and ourselves, and whereas we have reason to believe that the great body of those brethren are agreed with us in regard to (3) salvation by grace alone and the (4) divinity and the (5) second coming of Christ, and the (6) change in the soul in regeneration, and the (7) resurrection of the body, and the (8) eternal judgment of God (9) consigning the wicked to everlasting punishment, and (10) welcoming the righteous to everlasting happiness, and all the other cardinal points of the Old School or Primitive Baptist faith, therefore Resolved that we take pleasure in declaring our hearty gospel fellowship for our North Eastern brethren and all other Old School or Primitive Baptists who agree with us in regard to these fundamental points of doctrine, and we hereby cordially invite these brethren to visit us and to behold our faith and order in the gospel, and their ministers to attend our meetings and preach for us.”

These ten points of doctrine are in strict accordance with the Scripture, and are plainly set forth in the old London Baptist Confession of Faith, and are to-day believed by at least three-fourths of the Primitive Baptists. I will explain, in the briefest manner, what is meant by each of these points. 1. Opposition to the doctrine of the eternal-vital-union of Christ and His people in the sense that they are as eternal and uncreated as He, and had an actual existence as eternal children, eternal spirits, before the beginning of the world, and believing, instead, that Christ as God is the only eternal, uncreated Being, and that He gives His eternal life to all His elect, and is Him-self their Head and Life. 2. Opposition to the doctrine that God uses the preached gospel as a means of quickening those who are dead in sin and believing, instead, that He quickens His people immediately; by His Spirit alone at any time that He sovereignly chooses, and that the quickened sinner believes and rejoices in the preached gospel when he hears it, and is taught, comforted, and edified by it. 3. The eternal salvation of sinners is entirely by God's free grace from first to last, and repentance and faith and hope and love are the fruits of His Spirit, who works in us both to will and to do of His good pleasure. 4. The Lord Jesus Christ is the perfect, uncreated, and eternal God, as well as perfect man. 5. As He came once in humanity to this world to suffer and die and rise again for his people, and then re-ascended in glory to His Father, even so He will return in His glorified humanity to this world, at the close of the present dispensation. 6. The regenerating work of the Spirit of God is in the soul or spirit or heart or mind of man, and changes the *Prevailing* feelings, tastes, disposition, and habits of the soul, so that the quickened sinner hates sin and loves holiness, and strives to keep the evil

principles of his old nature in subjection to the righteous principles of his new nature, but is not entirely freed from sin until his body dies and his spirit ascends to God who gave it. 7. When Christ comes to this world in His glorified humanity, He will raise the bodies of all the dead, both of the just and of the unjust. 8. He will then judge the world in perfect and eternal righteousness. 9. And He will manifest the glory of His justice in the everlasting damnation of the wicked. 10. And the glory of His mercy in the everlasting salvation of the righteous. I can not see why all *Bible* Baptists can not unite in love and peace and fellowship upon these fundamental points of doctrine without evaporating them in a vain philosophy, and without reference to the heated and sometimes bitter contentions of brethren who, while eminently blessed and gifted of God, were only imperfect and fallible sinners saved by grace, like our-selves, and who have long since ceased their contentions, and have entered into perfect union in the bright and holy and loving and peaceful presence of God. Eld. Gilbert Beebe entered into eternal rest in 1881, and Eld. John Clark in 1882; and, as I am authentically informed, these two eminent servants of God were upon the point just before Eld. Beebe's death, of coming together in gospel fellowship again.

Some of our most acceptable Southern and Western ministers have been, in recent years, traveling and preaching in the bounds of the Ketchikan and Ebenezer Associations. And I learned that the opposition to a re-union of so-called Clark and Beebe Baptists comes, not from the Northeastern association, but from an association of eight Churches (in which are three ministers) in Northern Virginia. I met and freely conversed with one of these Ministers on the cars, and visited each of the others at their homes. All received and treated me most kindly; and I would be delighted, at any time, to reciprocate their kindness at my own home. I am rejoiced to say that we were substantially agreed upon all the points of doctrine, named in the Resolution. I have said, in the Church History, that if brethren could meet each other in person and in the right spirit, their differences would disappear; and my interview with these brethren afforded a precious confirmation of this truth. While our views of certain Scriptures were different, we were united in doctrine. Although it is desirable, it is not essential that the people of God, should in this imperfect state, have exactly the same understanding of every text: if this were required, I suppose the most of our churches would be dissolved. I believe that those called the Clark Baptists will accept the explanation that I have given of the ten points of the Resolution as they have accepted the Resolution itself. It would therefore, seem that there is not really any doctrinal barrier to prevent the re-union of the Clark and the Beebe brethren.

The minister whom I met on the cars said that he was personally better acquainted with the original circumstances of the di-

vision than either of the two other ministers; and he was more favorable to a re-opening of correspondence with the Clark brethren than was either of them. One of the two other ministers said that some members who had come, in recent years, from the Clark Churches to his Churches, stated that there was an unsound element in the Clark Churches; I replied to him that there had been such element but that it had gone off with the means party, and the true Baptist in the Clark Churches had been purged of this dross in the fires of recent persecution. Finally, both of these ministers whom I visited said that it would be impossible to reconcile some of their old members to a re-union with the Clark Baptists unless the latter admit that Eld. John Clark misrepresented Eld. Gilbert Beebe in calling him an Arian; they said that this was the root of the whole matter, and that, if it were not extirpated, there could be no reunion.

As one laboring, I hope from the love of God and His truth and people, for the gospel and lasting peace and prosperity of Zion, I have been, therefore, reluctantly compelled to re-investigate the nature and proof of this charge, and I shall give, in my article in the next number of the GOSPEL MESSENGER, the result of my pains-taking and impartial examination. I am not conscious of intertaining the slightest prejudice against either one of these able and faithful ministers of the gospel, Eld. Clark or Eld. Beebe; and, while I do not idolize them, I honor their memory, and I would not do either of them the least injustice. I shall state, in a brief way, the truth the whole truth, and nothing but the truth, on this subject, and can easily demonstrate that truth any day to any candid mind; and those who cannot bear the truth may know that they are under the influence of a wrong spirit. I shall not go to second hand authorities, but I have now before me and have faithfully compared and shall quote from the original greek writing of Arius (his Epistles to Eusebus and to Alexander, and his Thaleia) Eld John Clarks pamphlet entitled "Exposure of Heresies Propagated by some Old School Baptists, from their own Publication, showing their Doctrine to be not according to the Gospel of Christ", and Eld Gilbert Beebe's own Editorials in the *Signs of the Times*, and the Hymn Books of Elds. Clark and Beebe.

S. Hassell

(To be Continued.)

### FRIENDS!

Statements of accounts have been sent out this month to several hundred who are in arrears one year and we trust that all will understand why we did this and not only pay their arrearage but send a dollar for the ensuing year.

Our entire expense in carrying on the MESSENGER is cash and the magazine can only be kept on a solid footing by having a paid up subscription list and we feel that Primitive Baptists will aid us in making it successful.

---Pub.

## EXTRACTS.

WEST POINT, GA., May 6th., 1895.—*Dear Brethren and Sisters:*---It seems as though I must write something of my religious experience for relief of mind. If a change was ever wrought in me by the spirit and grace of God, it was in 1863. I was in my troubles about two years. I did not know what was the matter with me until one Sunday I felt that I must take the Bible and hymn-book and go off to read and try to pray. But my prayers did not seem to ascend to God. In reading I was shut up in darkness of mind. When I came back I thought I would not go in that way any more as I might be mistaken. But I could not throw aside these feelings and I would go again and again. But the more I tried to pray the worse and worse I would feel.

I often felt that I was a poor, miserable, lost and undone sinner. I would call on church people to pray for me, with a hope that God would hear them, on my behalf, but still no relief come to me.

Eventually, I decided I would travel about a little, as a riddance of my troubles. I went to see my good old aunt, who lived in Alabama, and spent a month with her; but my troubles went with me. While there, my aunt took me twelve miles to a camp-meeting. The next day after getting there they called up mourners. At first, I thought I would not go, but the next thing I knew I was going up to the altar. As I knelt down I asked the Lord to be merciful to me a sinner, but the more I prayed the worse I felt. That night I went up to the altar again; and bless God! it was a night, by me, never to be forgotten! I felt that the Lord had lifted that great burden of sin and condemnation from my soul! Everything looked a silver brightness: and, I felt as if a feathery lightness enveloped my whole being; and felt that I loved God and all His creatures!

But, from that time on, many doubts and fears have sprung up in my mind; though, as the good poet says:

“Yet one thing revives me, when brought to the test,  
Of all my eyes see, I love christians the best.”

I promised my aunt that when I got home again I would join some church. My precious aunt was a Methodist; but she told me to join where I would be best satisfied; and I knew if I did, I would go to the baptists; for I thought the Primitive Baptists were right, and I had a desire to be an old-fashioned Primitive Baptist.

When I got home I thought I would go right to the church, but so many doubts and fears come up that I become fearful that I was deceived. I did not want to deceive the church and my conclusions become stronger and stonger that I was deceived, until I thought I could give it all up and enjoy the world.

I visited ball-rooms for a good many years, but I shall never forget the distress of mind I felt the last time I attempted to dance. I felt that I had committed the worst sin any poor mortal in this world ever did; and I prayed the Lord to forgive me, and I have never visited such places or since that time tried to dance. Every opportunity I went to church-meeting, but, still could not make up my mind to offer myself for membership.

After a few years I was prostrated on the bed of affliction; I was suddenly taken but at times would catch myself looking upward and smiling, for it seemed at times as though there were angels around my bed. I was confined to my bed three months; during which time my fervent prayer was that the Lord would raise me up, that I might go to the church. I felt that I was a lost sheep that had strayed off from the fold of God. I continued to feel that way until I went to the church and was baptized. When I came up out of the water I felt like I had gotten to the flock and found them standing on the bank of the stream ready to receive me. O? what rejoicing it was to me.

But I will here relate a little incident or two that occurred with me some time before I was baptized. One Saturday after preaching service was over I asked the Minister to go home with me.

He said "well Mattie, I want to go but cannot now. I think you have some good news to tell us". I never was taken more on surprise in all my life, for I did not think any one knew anything about it except my aunt.

In a meeting or two after sure enough the Minister come and talked with me, and when I got through talking and telling my religious travail of mind, he said he was satisfied with it. This gave great consolation and I shall love him as a brother indeed as long as I live. I do not expect I should have taken up the cross when I did, had it not been for that good old brother's talk to me. And right here I want to say that I believe in giving gospel encouragement to persons who are lying out of their christian duty. As I had not talked to others on this subject I was very ignorant concerning the conflicts which all christians have. This good old brother told me that all had doubts and fears at times and those words gave me great satisfaction.

And now dear brethren and sisters I have given you a brief sketch of my travels from death to life. I desire you all to pray for me and my children that we may be enabled to look to Jesus the author and finisher of our faith.

Mrs. Mattie A. Roberts.

P. S. Please send extra MESSENGER containing above, to Shirley A Davidson, West Point, Ga. Mrs Eulah A. Hammett, West Point Ga. Addie Davidson, Gabbetsville, Ga. (I will settle for them.)

Mrs. M. A. Roberts.

ROBLEY, GA., Oct., 24th., 1895.--*Dear Brother Mitchell:*--- We send you for publication in the Messenger, the obituary notice of sister Wheless. You no doubt know her husband. He is a faithful soldier of the cross, and has served his church in the office of a deacon worthily for quite a number of years. His physical strength is almost spent. His warfare will soon be over. We feel that he has fought a good fight and kept the faith, and that there is a crown of righteousness laid up for him.

We feel glad that you are getting on so nicely with the Gospel Messenger. Hope you will be kept by the God of Heaven long to fill its pages with precious truths to feed and comfort the weary travelers from Time to Eternity!

May God abundantly bless you and your dear family until your work on earth is finished, then take you to Himself to Rest.

Your Brother in Hope,

S. T. Bentley.

Please send two extra copies with this memorial in it to Mr. Levi Wheless, Pleasant Hill, Ga.

SOCIAL CIRCLE, GA., Oct. 20th. 1895.--*Eld. W. M Mitchell, Dear Brother in the Lord;*-- I wish I could see and talk with you.

I am alone writing obituaries of three of our family: two days ago a dear Sister was buried. I send the Notice direct to the office not wishing to tax you. Our association, the (Oconee) has just closed a pleasant, and harmonious session. We had a good correspondence, both of Ministers, and brethren.

The preaching was able; all speaking with one mouth in demonstration, of the spirit of God, much to the edification of the Saints. They were of different nations and tongues, but *all* speaking as the *spirit* gave them utterance.

Eld. Scudder was there from Chattanooga Tenn., a native of Holland. He was brought up and taught the religion of Roman Catholics, and advanced to the high position of Priest, and was a persecutor, and when one of their men was incarcerated in prison he was jailor and aided in fastening his feet in irons to the floor and his hands to the floor above, and when the man was brought out he, Scudder, unlocked the prison and the man was carried bound to a stake and wood piled around him, and set on fire and the flames enveloped him, and the man rejoiced and praised God, and cried with a loud voice, "Lord take my spirit!" and gave up the Ghost. This he said was no history, he was an eye witness. God has blessed him with wonderful ability to make mention of Christs righteousness, as the only justifying righteousness before God.

The other preaching brethren proclaiming the same, and after the white people got through, privilege was granted a colored minister named Respass, formerly belonging to Eld. J. R. Respass to preach at the stand. A considerable number remained to hear him.

His preaching was edifying and instructive and in harmony.

So we saw clearly the fulfilment of the scripture "that God is no respecter of persons, but of every nation". There were present some Jews, some foreigners, and Ethiopians and gentiles, no more strangers and foreigners, but all fellow citizens brought nigh by the blood of Christ.

O! my poor heart was, and is yet made to rejoice in the riches of Gods grace. It is a leveling system; no Jew, no Greek, no bond, and no fee, but all one in Christ.

Well may all who have a hope in this plan say, "bless the Lord O! my Soul," and exclaim "O! that men would praise the Lord for his goodness and wonderful works, to the children of men."

I must not tax you. God bless you and your dear ones and all the Zion of our God is our prayer for Jesus sake. Your unworthy brother, who am not meet to be one at all.

John. N. Hurst.

Luvenc, Ala., Oct. 1895.---*Dear Bro. Mitchell:*---We had another very joyful meeting at Bulah, last Saturday and Sunday. Six were baptized, and there is much reason to hope that others are under the special dealings of the Lord, and will come to the church soon. Our church house was filled to its capacity, and much attention and serious concern were manifest through out the services.

We are all up, but some of us suffering from colds &c.

Yours as ever, J. E. W. Henderson.

Eld. C. B. Spivey of Ivey, Ga., who is of the Ebenezer Association, will fill the below appointments D. V. Viz.

Tuesday December 3rd, Bethlehem Church; Wednesday December 4th, Mt. Vernon Church; Thursday December 5th, Tyty Church; Friday December 6th, China Grove Church; 2nd. Sat. and Sun. 7th, and 8th, Providence Church; Monday 9th, Mars Hill Church; Tuesday 10th, Rocky Creek Church; Wednesday 11th, Tyty Station Church; Thursday 12th, Pleasant Hill Church; Friday 13th, Sharon Church; 3rd. Sat. and Sun. 14th, and 15th, Mt. Beazer Church; Monday 16th, Pilgrims Rest Church; Monday night Rochelle; Tuesday 17th, New Hope; Wednesday 18th, Pleasant Plains Church; Thursday December 19th, Valley Grove Church; Friday December 20th, Zion Hope; 4th, Sat. and Sun. 21st and 22nd, New Bethel.

He will need conveyance. As ever yours to serve.

P. G. McDonald.

## OBITUARIES.

## SAMUEL SMITH.

This highly esteemed and faithful Soldier of the Cross was born in North Carolina Jan. 9th 1815, and was married to Miss Mary Foscue Jan. 17th 1834. They raised four Sons and two daughters, all of whom are still living except one daughter who died in 1867. Three of the Sons reside in Texas; one Son, Dr. C. R. Smith, and the surviving daughter, Sister Ann A. Thrower, reside in Crenshaw County Ala. where, on the 15th of Oct. 1895, the venerable Father was called away from the scenes of earth to his final and everlasting reward. The wife and mother preceded him to the grave, having died in the State of Texas on the 10th of Dec. 1891.

They both joined the church at Fish Pond Tallapoosa Co., Ala., in 1841 or 42, and were baptized by Eld. Benjamin Foscue. They were members when the church was divided from the world, and remained steadfastly with the Old School Baptists until removed by death to join the church in the spirit-land.

Brother Smith was a delegate from the church at Fish Pond to the Convention which organized the Wetumpka Association, and was ever an active and zealous member where ever his lot was cast. He was a devoted and provident husband and father and a first class citizen.

Sister Smith was an exemplary christian woman, and all the surviving children have become identified with the Old School Baptist Church except one, and he is a warm friend to the cause, and I have long hoped and expected that he would some day join the church. This family is extensively and favorably known in South East Ala., and their many friends will deeply sympathize for the loss of the dear old father and mother, which, however, to them is everlasting gain.

We hope to meet them in heaven, J. E. W. Henderson.

## L. M. PARKER.

This dear brother fell a sleep in Jesus (as I believe) Sep. 4th 1895 at his home Coosa Co. Ala. Brother Parker was born Oct. 6th 1818 joined the church Sep. 1857 Married Dec. 31 st 1840.

He was well and favorably known through out this County, having been a citizen of Coosa Co. over 60 years. Had served faithfully and efficiently as Clerk of the Wetumpka Association also Clerk of the Church of his membership for many years.

He leaves a dear and afflicted wife and four children and many friends and brethren to mourn the loss. We had been intimately acquainted over forty years, and I wish to say that I think he come as near carrying out that divine injunction to "earnestly contend for the faith once delivered to the Saints" as any one I ever knew. Not by antagonizing and controverting with those who differed with him but his strongest arguments in proof of the doctrine and faith which he so fondly cherished was exemplary life that he lived. His orderly walk and conversatiou was the strongest evidence of his faith in Christ and that he had been with Jesus.

His house was a home for Baptists and especially the ministry. The very large concourse of people who attended his burial and funeral, and the large number of his former slaves attested the high esteem in which he was held with both white and black.

His death was sudden. He had sent for a physician for his sick wife though not well himself, was able to be up and he died in about eight hours after the Doctor got there.

Thus has passed away a good and great man. May the Lord prepare the dear afflicted companion and bereaved children to feel that in the midst of affliction and bereavement the Lord is good and doeth all things well.

A. G. HOLLOWAY.

*Alexander City, Ala.*

DR. WM. G. TAYLOR,

Died Sunday morning Oct. 27th. 1895. at his home in Salem, Lee Co. Ala., in 75th. year of his age, leaving his third wife and several children by her and his former marriages.

He had for many years been a member of the Primitive Baptist church at Hephzibah and a useful, citizen of Lee county Ala., and will be much missed by all classes of society. After speaking as best we could, to those in attendance at the burial services, from the text, 1 Cor, 15, 26, his remains were neatly put away in the mother earth in the cemetery at Liberty, where his father and other relatives had been buried some years before. Peace to his memory.

W. M. M.

MISS HETTIE McCORD.

Was born, in Dekalb county Ga., July 29, 1858, and died at her home in Edgewood, Atlanta Ga., on Sept 25th 1895 after an illness of twenty-two days.

Although her sufferings were most excruciating, she bore her afflictions with that fortitude, which is characteristic of those only who have tasted of the good word of the Lord, and of the Powers of the world to come.

She received a hope in Christ when quite young and joined the church, and was baptized at Shoal Creek in Clayton Co., Ga. She was always eager to listen to the glad tidings of salvation by Grace, and her chief aim in life was to honor her Blessed Master, and adorn her profession with a well ordered life and a pious and Godly conversation.

To know her was to love her. She was as a ray of sunshine to those who were cast down, and her smiling face, and amiable disposition would often drive away gloom and dispel darkness from those around her.

She died without a blemish on her moral or christian character.

It can truly be said that she was spiritually minded, never better pleased than when engaged in talking or hearing of Jesus her Savior.

The unworthy writer has often felt when trying to preach that sister Hettie was praying for him and Oh! what a comfort this was.

She was a loving, obedient daughter ready at any time to do any thing, that would be a pleasure to her parents, an affectionate sister she would ever sacrifice her own pleasure for the sake of her brother and sisters.

Her friends could always rely on her assistance in any move that tended to promote the happiness of others.

Besides being loving and tender to her parents, brother and sisters, genial to friends, respectful to strangers, and liberal to the poor, she possessed all the graces necessary to endow her as a precious jewel in the kingdom of God.

But alas, her smiling face we will see no more, her sweet voice has ceased to lisp the songs of Zion below. But while we feel keenly our loss we are sure, she has joined the choir of triumphant singers in the

eternal realms of bliss. Much more could be said of the beauty of her character which makes a wonderful page in the history of this generation which will be sacred in the memory of her family and kindred in Christ.

Often while suffering she quoted the words of the prophet "O! Lord I am oppressed, undertake for me."

We say to the aged parents weep not for soon you will be called to join her.

To her devoted brother and sisters, you have done all that loving hands could do, and should be thankful for the good name your sister has left, and may the good Lord bind up your broken hearts, and may we all emulate her christian example, "Blessed are the dead which die in the Lord, from henceforth, that they may rest from their labors and their works, do follow them."

S. H. Whatley.

Atlanta, Ga.

### MRS. MARY PORTER PATE.

Leaves have their time to fall,  
And flowers to perish at the north winds gale,  
But thou claimest every season as thine now,  
Oh death!

The truthfulness of these words were felt deeply by the writer when the sad news was conveyed from lip to lip from ear to ear that sister Mary Pate was dead.

The subject of this notice was born Aug. the 24th. 1824. was united in marriage to William L. Pate Nov. the 7th. 1844. embraced a hope in Christ, 1854. and joined the Primitive Baptist church, at Big Flat Creek, Tenn., 1856. Sister Pate, had been for a long time in very poor health her disease being such as considered without cure dropsy, proved too much for her feeble constitution and like one who wraps about her the drapery of her couch and lies down to peaceful slumbers she passed away.

She was born of good parentage reared in honest simplicity of life always ready and willing to assist in every good work.

But her labors of love are done; she has retired from the field of conflict. She has left an example worthy of imitation.

To the bereaved husband, we extend our sympathy, and to the many whose heads, are bowed in sorrow look up through your tears and trust the Lord for living grace: strive to follow her example of a pure life in Christ Jesus our Lord.

To those nearest and dear to her by nature: now let tears cease to flow, because of our loss and may the Lord give grace and strength to overcome this heavy trial.

Soon and forever our vision will be made glorious and perfect in the Redeemer. Your brother in hope of eternal life,

W. H. Loftin.

Reeds Store.

### BENJAMIN B. TAYLOR.

Was born Dec. 4th, 1808, died July, 11, 1889 aged 80 yrs. 9 mo. 7 days. He was married to Minerva Ann Elam, Dec. 7, 1837, whom he leaves to mourn his absence together with six children, and many friends and relatives. He was a man of great energy and strong will power, very determined in whatever he undertook. A well todo citizen, kind and obliging to all whom he esteemed. His leading motto was, truth, and justice. Punctual to his word of promise, to his fellow-man to a dot. He never made a profession of religion, but was a strong friend to the Primitive baptist and was ever ready to assist them in every way he could. His house was their home and he took great pleasure in having

them come to see him.

The writer of this notice has often shared his kind hospitality though he was firm and somewhat dogmatical yet he was very tender-hearted often under preaching he would be melted into tears. He was a good citizen and strictly honest in all his dealings, or aimed to be, he was a good friend of mine and I always feel the loss of a good friend; while he may have had faults as we all have our faults; he had many noble and redeeming traits in his character, which dear children and friends let us cherish them in our memory and commend them to all others and forget the faults. The grace of God be with us all. J. E. Frost.

MRS. FRANCES A. M. HURST.

The subject of this notice fell asleep in Jesus in June 1894; aged about 80 years. She was the wife of Geo. J. Hurst, and daughter of Geo. and Nancy Gibson of Newton, County, Ga. She united with the Primitive Baptist church at Harris Springs, Newton Co., in youth and was ever afterwards an orderly, consistent and devoted member of that church till her death, attending meetings promptly. A more uniform and consistent Woman I never knew. I was acquainted with her all my life, and she was connected with father's family near sixty years, and I never *knew*, nor *heard* of her having any difficulty with any one in any of the relations of life. She never had any children, but was a mother to other's children.

May God help us to follow her exemplary life is our desire.

Jno. N. Hurst.

GEO. J. HURST.

"Died in faith" as we confidently believe; Dec. 1894, aged near seventy-nine years; he and his wife both died at his splendid residence near Social Circle, Ga.

He was remarkably uniform and orderly, ever attending church with family, was indeed charitable, a benefactor, not only in his family and kin but in the County generally and else where. He had a place in the confidence and affections of the people of his county and all who knew him, holding positions of honor and trust in the legislative halls and elsewhere and that at a time when *Merit* was sought as a qualification for office.

Truly a good and useful man and wife has fallen and the community feels sensibly the loss, and mourn their absence; though dead, they yet speak.

MRS. MANERVA M. SAWYER.

Our sister, died in hope of a better resurrection, near Stone Mountain, Ga., Oct. 18, 1895. She was the daughter of John and Elizabeth Hurst, was born in Newton, County Ga., Nov. 1827, aged near 68 years. She was baptized into the fellowship of Holly Spring church in Newton County, together with her husband and oldest son by Eld. W. L. Beebe, in 1866. Subsequently moved her membership to Bald Rock church at Conyers Ga.—her membership still being there.

She was true and faithful loving and tender, as a daughter, as a wife as a mother, and best of all, as a *disciple* of Jesus.

Her remains were deposited in the family cemetery near Brick store Newton county. An appropriate and comforting discourse by Elder D. L. Hitchcock, text "The last enemy that shall be conquered is death." She leaves a heart-stricken husband and ten living children six of whom are Primitive baptists one a minister (D. M. Sawyer) of Ala.—together with a host of relatives and friends to mourn her loss.

May God be with the loved and bereaved one bind up their broken hearts, and enable them to live as she did and to die as she died, to be reconciled to God's dealings, is our desire for Jesus sake.

John N. Hurst.

*Social Circle, Ga. Oct. 20, 1895.*

#### MINERVA ANN ELAM.

Was born August 13, 1813 was married to B. B. Taylor Dec. 7, 1837, from this union there were born eight children three girls and five boys, the oldest girl died in infancy. The oldest son was killed at the battle of Franklin, Tenn. 1864, the other six children are left to mourn their loss for surely she was a mother indeed: sister Taylor joined the Primitive baptist church at Mt. Pleasant Rutherford county, Tenn., at about the age of forty years.

Had a hope in Christ several years before.—She lived a consistent-christian life beloved greatly by all the brotherhood and all who knew her for she was worthy. She loved her brothers and sisters dearly, and as long as she was able, was regular attendant at her church and never forgot nor neglected her Pastor. The ministers of Christ were always welcome to her house. The songs of Zion were her delight. Her favorite hymn was, "How firm a foundation ye saints of the Lord."

In her last days, she said she was trying to live so that she would be ready to die at any hour. Her Bible was her daily companion. In it she took great delight. It was her great solace in old age: she was firm in the belief of salvation by grace.

Her affliction was severe and sometimes very trying, yet she was seldom heard to complain. Her last sickness is of short duration; she suffered greatly but bore it with christian patience, exhorting her children and grand-children to live right in the sight of God after suffering great pain in very bitter cold weather, she passed peacefully away Feb. 16, 1895, aged 81 years 6 months and 3 days, in the presence of some of her children and many friends, at the house of her sons with whom she lived.

J. E. Frost,

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#### TO THE BELOVED SAINTS OF THE LORD AND FRIENDS TO THE CAUSE OF CHRIST

---

We the Primitive Baptists of Savannah Ga., having been enabled by the Grace of God to become organized and Constituted into a church of Christ, being as yet without a place of Worship, are desirous of building a house, wherein the dear Family of God may meet together in obedience to His Holy Law and render praise and thanks to the Giver of every good and perfect gift: and being of limited means we ourselves, are unable to do this work alone, hence we make this appeal to you for help. We were constituted in a rented hall, and continue to hold our services there, but you all may know that this seems a Dishonor to the Father, and is not at all convenient or desirable to us. We believe that the good Shepherd is tenderly gathering His little lambs into our fold, and we have faith to believe that this Vine, though now small, will increase until the Old Baptist will have a strong fort in this city which will cause the Daughters of the Earth to rise up and call Her (the Church) blessed, Brethren and Friends, if we did not sincerely believe that the Lord is with us we would not trouble you with this appeal, neither would we call upon you for aid were we able to erect the house alone.

We would not have you think we wish to ask your aid in building a temple of fancy and expensive style; what we want is a neat, comfortable structure in a decent and respectable portion of the city.

Will not the Masters of Israel—the Preachers, Deacons and Members stop for a moment and consider this matter?

We hand you with this a few subscription lists, one of which you will please retain and hand the other to the zealous members of your acquaintance, taking a memorandum of each one, showing who it was given to. Ask each one to give as he is able, whether it be 10 cents, \$10, or \$100, all will be thankfully received, and we think it will be like casting bread upon the waters.

Should you desire any further information about us, please address Elders J. L. Smith Arlen, Ga., P. G. McDonald, Vienna, Ga., and A. L. R. Avant, Patterson, Ga. These Eld-

ers formed the Presbytery which constituted us.

In addition to the financial aid we ask, we also feel the need of your prayers.

Now may your hearts and hands be directed by the King of Kings, is our prayer for Jesus sake Amen

W. S. YATES, Chairman Finance Committee

140 East Broad Street.

THOS. J. DENMARK, Treasurer.

21 West Broad Street.

GEO. S. CARGILL, Secretary,

60 Bolton Street.

---

Elder S. T. Bentley respectfully announces that his Post-office address is changed from Robley, Ga., to Economy, Ga. Brethren and sisters wishing to correspond with him will please govern themselves accordingly. —Pub.

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#### FELLOWSHIP RESTORED.

The trouble between Butler Church of Taylor County Georgia, and the Middletown, Wallkill and Warwick Churches of New York growing out of non fellowship resolutions by these two New York Churches against Eld John Rowe, sustaining an editorial of like character by their Pastor Elder B.L. Beebe, and the subsequent non fellowship resolutions of Butler Church against them, has been amicably settled, by the withdrawal of the non fellowship resolutions on the part of Butler Church, and the acknowledgement of error on the part of Elder B.L. Beebe in publishing objectionable sentences in said editorial, and the rescision of the acts of these Churches in sustaining him in said publications by declarations of non-fellowship resolutions for Eld John Rowe then a member of Butler Church.

And fellowship is again fully restored between them, for which we are thankful to God.

H. Bussey

Pastor of Butler Church



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*Dear Sirs:--* Will you be so kind as to give notice in the Messenger that Mrs. J. C. Lloyd of Montgomery Ala. and I were married on the 9th of July last, at her home in Montgomery., and we came at once to Belton., Bell., Co. Texas where we will reside in future. Those wishing the Lloyd Hymn Book will send to us here. The Books will be sent in future as in the past. At the following prices:

Plain sheep binding, single copy,	by mail	\$ 60
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**A NEW JUVENILE MAGAZINE.**

A new monthly illustrated magazine for young people has just been started by Frank Leslie's Publishing House. It is called FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS, and is in every way equal to the best publication of its kind although the price is but 10 cents. The first number (October) contains the opening chapters of a serial story for boys by Edward S. Ellis; and one for girls by Jennett H. Walworth. There are short stories by Oliver Optic and Rebeca Harding Davis; "Hints on Trapping," and a paper telling how to turn a heap of rubbish into pretty ornaments.

ELD. ELLIS KELLY,

After Suffering Twenty Years with  
Liver and Kidney Trouble,  
is Cured.

SPRINGLICK, GRAYSON COUNTY, KY.,  
December 13, 1894.

H. C. BRAGG—DEAR SIR; I have been a sufferer for the past twenty years with liver and kidney trouble. My bowels became constipated and heart trouble set in. I took a great many patent medicines, and also was treated by four of the best physicians in reach of me, without any relief whatever. My bowels would not act without some purgative medicine. So time went on, and sometimes I would be up and other times I would be down in bed. Seeing your 4 B. B. B. highly recommended for the disease I was troubled with, I concluded to give it a trial. I first bought one box, and after taking it I was induced by the good results of its use, to get another box, and after taking it I sent and got six boxes, a part of which my wife and others took. I took as much as four boxes myself, and my bowels became regular, my liver and kidneys greatly relieved, my appetite is good, my weight has increased ten pounds. I feel like a new being. I feel that they have given me wonderful relief. Yet I thought I would wait some time to see if the good results would last. It has now been about twelve months since I have taken the 4 B.'s and I can say, in my case of twenty years standing, that the good effects I received from their use seem to last. My wife took the 4 B. B. B. for an affection of the throat which had given her great trouble, and was getting worse all the time, but the 4 B.'s cured her. I would say to the afflicted, the expense of a trial will not be so much, so give 4 B. B. B. a trial, for it may be worth more to you than you can imagine. I am sixty-five years old, and this is the first time in my life that I recommended any medicine. I could say much more of interest in my case, but must be brief.

Yours respectfully,  
ELD. ELLIS KELLY.

ELD. J. J. CHILDRESS,

HAS A CLOSE CALL.

Read What He has to Say to His  
Brethren and Friends.

CONNERSVILLE, IND., Jan. 31, 1895.

MR. H. C. BRAGG—DEAR SIR: I now wish to state to you and the public what good the 4 B. B. B. has done for me. I had been troubled with dyspepsia for the last twenty years, and I grew worse all the time, until my liver and kidneys failed to act. For some six years my body from my hips up was in a perfect thick shell, and aching all the time, and my heart failed to act, and I was so low that it seemed to me I could not live long in that fix. Everybody thought I could not live but a few weeks. I had been doctoring for years with doctors, and had taken all the patent medicines I could hear of, and received no benefit whatever. Eld Edwards handed me one of your little books, and I read it through, and he persuaded me to give 4 B. B. B. a trial. I had almost given up all hopes of ever getting well, but on Eld Edwards' persuasion I sent and got one dozen boxes, and commenced to gain from the first. Have taken three boxes in all, and can say I feel like a new man, and can do a good day's work. I have been a Primitive Baptist for twenty-one years, and I believe where any one is afflicted with any disease from impure blood, such as liver, kidney and stomach trouble, and if it is God's will for them to get well, it will cure them. I will answer all inquiries accompanied by a 2-cent stamp.

ELD. J. J. CHILDRESS,  
Golden Spring Buchanan County, Texas.

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