

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

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY 1, 1896. Vol. 18.

ELD. W. M. MITCHELL—*Dear Brother:* I feel inclined to write a few lines on that portion of Scripture concerning brother going to law with brother. I read your views, and also Bro. Cleveland's, and don't exactly understand it like either, though I don't propose to set up my weak views against such able lights as yourself and Bro. Cleveland on any Scripture; but I just thought I would give you a few thoughts, and if in your judgment you can see nothing in it, just pass it unnoticed, and all will be right. If I understand Bro. Cleveland, he does not think this Scripture applies to anything like suing, or collecting debts, and says that our jurisprudence was not set up till some considerable time after this was written. That may be so, but I have no doubt that they had some kind of ordinance by which collections were made, and I understand that the Apostle's writing was not altogether according to prevailing circumstances of that day, but was inspired by that one who saw the end from the beginning, and was for reproof, and correction, and instruction, and so on, for Zion in all after time. I think the reason this Scripture is hard to understand alike by all, is on account of the grammatical construction of the sentence; if, when you have matters pertaining to this life, and so on, (Peter speaks of some of Paul's writing being hard to understand). I think that Paul's meaning is, that if we resort to the magistrates or courts of any kind, save the church, for settlement of our matters, that then we would be setting those to judge (meaning the magistrate) which are least esteemed in the church. The estimation is made, or would be in the church, but applies to the outer courts, for we should never esteem one brother that we have Christian confidence in, above another on account of his appearance, or anything of

the sort, but only on account of spiritual understanding, and the one least esteemed should be those that we have the least Christian confidence in. Then why did he say "have you not a wise man, spiritually able to judge," and so on? That this least esteemed refers to the magistrates, and not to any one in the church, we see that he commences the sentence with the subjunctive conjunction "if," which puts everything in the sentence on contingencies, and means if you set those to judge, having reference to the officers of the courts, then "I speak to your shame." So I agree with you that it carries in it a reprimand, or rebuke, but it also is on contingencies, so as to apply to us in this day, as well as to the Corinthian brethren, provided we do such things. So I think that it is a great wrong for us to sue, or resort to the law, for a settlement between our brethren, and greatly betrays our confidence and love, and places in its stead that device of Satan (selfishness) which is such a great barrier to many a Christian, myself not excepted. But we are commanded in the Scriptures to suffer wrong rather than have disturbance in the church; yea, we are exhorted all through the Scriptures to long suffering and forbearance, and Paul gives it as one of the most prominent fruits of the spirit. Nevertheless, I do not say that we should never cease forbearing, for there may be cases in which it would cease to be a virtue to further forbear, especially when we cannot see anything like repentance or an effort being made to adjust the matter; then we have the eighteenth chapter of Matthew given us for a guide. Then let us go to our brother (if it be a matter of debt), tell him of our intention of citing him to the church, and if there is no reconciliation made, and the church takes hold of it, let her, and not the court, first judge the matter, and if she fails to make reconciliation between the brethren, and sees proper to exclude the brother who owes the debt, and let him become as a heathen man, then, I think, the other brother is at liberty to resort to the compulsion that the law affords for the collection of his account. So we see that the church is not a collector, as Bro. Cleveland alleges, but only makes an effort at restoring love and fellowship, which would have to be done anyway, for if they were to go to law first, it would be more than apt to make

the breach. Then why not go to the church at first, where there is more likelihood of making an agreeable settlement? But going to law first, seems to me like the case where one man took another by the throat to force collection while he was begging continuance.

Leaving these thoughts for your consideration, I remain yours to serve in gospel bonds,

Decatur, Miss.

JAS. S. STAMPER.

REMARKS.—Although Bro. Stamper thinks he does not quite agree with either Eld. Cleveland or with our editorial in the MESSENGER of February, 1895, we admire the good and kind spirit in which his views are expressed, and hope they will do good and be of much service as an affectionate warning to brethren to “Go not hastily to strive, lest they know not what to do in the end thereof, when thy neighbor” (or brother) “hath put thee to shame.”—Prov. xxv. 8. There certainly can be no harm in first consulting the church as to the orderly or disorderly course contemplated by a suit at law, before such suit is initiated. The other point in Eld. Stamper’s letter, about “setting them to judge” may be correct, but we cannot, as yet, see it that way.

W. M. M.

ELD. W. M. MITCHELL—*Very Dear Brother in Christ*—If one so young, fearful and vile as I should address you thus: Somehow, for quite a while, I have had rather a desire to write you, not because I feel to have anything good to write, but because I hope I love you for Christ’s sake, and would so much enjoy a good letter from you. However, I would not intrude on your time, especially since your responsibility is so great with the MESSENGER. But as “thy days thy strength shall be,” and we feel sure so long as such of the Lord’s favored ones as yourself continue to edit the book, it will ever be a GOSPEL MESSENGER indeed. I have been thinking much of late of election and predestination. I will try to tell you of a little incident that seemed to cause me to think more about it. I felt it my duty to visit a sick lady neighbor, and went. She had a fall, which caused the loss of her first child, and she had been very ill several weeks. I just remarked my health was not good, and spoke of some of the ailments I had, when

her mother said, "Oh, you are too young to be in such health; you ought to take something." "Well," said I, "I have taken a number of remedies, but they don't cure; and as long as I keep able to attend to business, go about, etc., I don't let any of it worry me much; for we are sure to live our time out, any way." She said, "I don't believe any such thing"—she is a Methodist—"you are no Methodist." "No," I replied, "I believe election and predestination with all my heart." "Yes," she says, "you believe 'what is to be will be,' whether it ever is or not." Then she wanted to know what was the use of praying, and if I did not try to teach my little children to pray. "No, I do not. The Lord said 'we had to be taught of God,' and we have need to be taught of Him. You may teach them words, but you can never give them faith; 'No man can come to me except my Father which sent me draw him.' Then who can resist the almighty drawing or power of God? By his loving kindness and mercy he brings them—brings them out of darkness into his marvelous light—and when they see themselves as all sin and uncleanness, and feel surely there is no hope for them, some one might take your tongue out, but you would not cease trying to pray for mercy; you could not. 'The whole need not a physician, but the sick;' and there is no sickness so severe or compares with soul sickness. For although you were dying from bodily sickness, if Jesus is with you He can, as the poet expressed it, 'make a dying bed soft as downy pillows are.'" I told the sick woman I believed it took bodily sickness sometimes to humble people, and the Lord had a purpose in all he did. She said "if she believed it was the Lord's will for her to lie sick so long, and lose her little infant, she would think God was a cruel God." Her mother then said, "Your denomination believe there are infants in hell not a span long." "No," said I "they are the only people who do not preach them in hell. Your folks say you must do something to merit salvation, and we believe it is by grace through faith, and that not of yourselves; it is the gift of God." The woman sick, then said, "Well, you believe, then, my baby, although it never breathed in this world, is saved. They have told me here, as it never lived in this world, there was nothing to save." I asked how I could help believing

it was saved? Was it not a babe; and did it not have a soul? and why was it necessary to live in this world to be saved? But it seems to me this idea harmonizes with their plans of salvation. As a matter of course a little dead infant could not work, and if one should live a few days in this world and die, what would become of it? Oh, it would be saved because of its innocence. So they have two plans. But all the Father gave to the Son to redeem were redeemed by the precious blood of Christ. The work was then finished; they were chosen in Him before the foundation of the world. He says, "All that the Father giveth me shall come to me," and in John xvii. He says, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him," etc., and in Heb. viii. 10, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind and write them in their hearts, and I will be to them a God and they shall be to me a people." But this is an inexhaustable theme, and I am too near nothing to try to write on such a profound subject. Nevertheless, I glory in such truth. But oftentimes, yes daily, wonder why it is so with me.

"I am a stranger here below,
And what I am, 'tis hard to know."

I fear I have already tried your patience. I have not told you who I am yet. Do you remember little Hughie Hurst? Well do I remember when you used to visit my good prents, *Doc and Sue*, as you familiarly called them. They love you very much, and often speak of you. Mamma has been rather an invalid for several years, but seems to be improving some now. Papa and the children are in usual health. I married Mr. Sidney O. Cook five years ago last October, and you would love him, he is such a dear, good Primitive Baptist. I would not ask for a better husband. Oh, how glad we would all be to see you. Please pardon the liberty I have taken to write you. We are exceedingly sorry to know Eld. Respass is no more; will miss his good writing so much. He was indeed a noble man.

But I must close. With love to you and your household, hoping to be remembered by you,

I remain your sister unworthily,

Covington, Ga.

HUGHIE LEE COOK.

Glad to receive the above letter. We have known the writer from an infant, and her father and mother, and also her grandfather and grandmother Hogan, and her great grandfather, Eld Abner Belcher, on her mother's side, and her grandmother and great grandmother, Montgomery, on her father's side —W. M. M.

DEAR ELD. MITCHELL: As I have long been an admirer of the dear old MESSENGER, and have been reading it for years, I have long wanted to write a short sketch of my experience of grace and of my many trials in life, trusting that the good Lord will be my helper. I so often find myself in darkness, doubts and fears that I do not feel worthy to live with the dear people of God. I was always a child of a sympathetic nature and wanted to go to church, but seldom ever had the opportunity to do so. My dear old father and mother were then not professed Christians, and I would often think how much I would have enjoyed it if they would have gone to church oftener and had taken me with them; though it was a long distance to the nearest church, and our way of traveling was poor. I had never had any very serious thought of death and eternity whatever. I would go to parties and partake of the seeming pleasure that was in them, and after I would go home and get to thinking about what I had done I would know that it was wrong, and would excuse myself by saying: "Well, if the good Lord will provide me with a kind and good husband, I will reform and do better." Oh! how I think over it now, and think why it was I did not awaken from my lethargy and do better then, and be a shining light and lead the way to Christ. Again, I can look back to the dealings of God with the dear Saints in former ages, and take courage in the faith that the good Lord who, "will do right," don't give all sunshine nor all darkness, but dispenses His blessings among us as a father that knoweth best; and about that time I became tired of worldly pleasures and felt that I was a sinner, and had a great desire to join the church,

but I did not feel worthy to have a name with God's people. Then we moved near Loch Creek Church, in Georgia, and I would go to church and see the believers in Christ around the communion table, and they looked so good that I so much desired a seat with them, but I felt unworthy to join them. I continued this way, feeling like I was not doing my duty toward Christ, still I wanted to do something for Him, but something kept me back. I was twenty, and then I got married and moved from Bullock county, Ga., to Florida, to begin a new life. My husband was kind to me, but he was not a member of the church, and he seemed to care more about the things of this world than about heavenly things, and that was a great source of trouble to me, for it was not what I had planned. One day I was taken very sick and I suffered for four days and nights and got no rest, and during the third night I was alone, suffering and meditating over my past life. I was made to believe that my suffering was sent on me because I had not discharged my duty toward God, and that night I promised God if he would spare my unworthy life I would join the church and live a better life. I saw a path of shining light reaching from the cross to heaven. I thought I would walk in that light the rest of my life, for I thought it would be an easy matter to serve God. But you all know something of the trials and temptations of a lifetime, for the Lord's people are afflicted and poor. After this I was restored to my health, and I lived out of the church two or three years, but the promise I had made to God never left me, and I had no peace of mind. So one Sunday my husband my mother and I went to Santefee Pond Church (it was in the year 1868, but I do not remember the month). I had no idea of joining the church when I started, even when I got there, but when they opened the door of the church I could not stay away. The Lord shone around me, and I believe shone in my heart, and the joy that filled my poor heart I cannot express. That was a joyful day—one day I never have forgotten. I felt happy, and the first thing I knew I was standing by the preacher, dear old Bro. Weeks, telling him what the Lord had done for me, and had given him my hand. I was received and baptized, and I felt as though I would never commit another sin, everything seemed so bright and clear in

the way of serving the Lord. But though I began to doubt and fear, and continued to have trials and joys mingled together until I was the mother of four children, and at that time my health entirely failed and I was an invalid for five years. One night especially, when all the family were asleep, I was suffering agonies of pain, and amidst all of my suffering I was made to rejoice for the passage of scripture came to me: "If we expect to live with Christ we must suffer with him," and I felt that I was suffering part of what he had suffered while on earth. Sometimes through my afflictions my poor sinful heart would rebel against God, for I could not see why I had to suffer these awful things. Why is it Lord? Why is it? At another time I was suffering, it would be past expression to tell the state I was in, and something appeared to me robed in white, and it seemed that it was my mother, and it stood by my bedside and quoted this part of scripture to me: "When Jesus went upon the mount to pray, and he prayed until the drops of sweat became as drops of blood." I was trying to look beyond, and I wiped the sweat from my own brow and thought that I had not suffered as he had yet. When over me came a sweetness, a stillness, a return of so many of God's blessings I had so often known before, only the evil seemed thinner, the heavenly world nearer than ever before. I had so longed for sleep through the long nights, but that night I did not want to sleep. I felt how happy I would be to fly away and be at rest. But the sweetness faded away. I still remain, and God has blessed me with what I call good health. I have had many trials in trying to raise up my children in the way they should go, but, alas, some of them have been a burden to my heart. Fearing that my letter will take up too much space I will stop. Hoping that you and the many readers of the MESSENGER will pray for me, that I may be ready when death's cold hand is laid upon me, and fear no evil, and be accepted in a fairer world on high, I am your unworthy sister.

Theresa, Fla.

B. E. MOORE.

Eld. Rees Prather's address is now Gabbettsville, Troup county, Ga., and not St. Marks, Ga., as formerly.—ED.

EXPERIENCE OF MARY E. WAGGONER.

I have been requested to write some of my trials and troubles; also, my deliverance from bondage. Feeling my weakness and unworthiness, and fearing it would not be of interest, I have desisted until now. If the good Lord will direct my pen, I will try, in much weakness, to write as I believe. Some of the good Lord's dealings with my poor soul in bringing me out of nature's darkness into his marvelous light; also in leading me out of Babylon into the light and liberty of his dear children, hoping it may be some comfort to some poor little wondering one who is traveling the same road.

I was born in Indiana May 28, 1847. At an early age I had serious thoughts about death and eternity, often tried to beg the good Lord for mercy. I was married to Joseph Wagoner, and my lot was cast with the Campbelites. Their doctrine was so easy for the carnal mind to comprehend I joined them to get rid of my trouble. I tried to live as righteous as a Pharisee could for some time, but I was taken sick, thought I was going to die, and not prepared to meet God in peace. I begged them to pray for me, I was such a great sinner it did no good, and there was no peace for me. I often wished I had died when a babe. It pleased the good Lord to take three of my children in four years. I promised him if he would reconcile me to my lot I would live better. I would make promises, but could not keep them, I tried to keep my troubles all hid, I did not want any one to know how sinful I was. I felt like I had not a friend on earth nor a hope of heaven. I tried to work out my salvation. It seemed the more I tried the greater the burden; I was all undone and nothing but sin. I knew nothing about an experience of grace, but felt there must be a change in me to meet God in peace. We came to Texas in 1873. I attended a Methodist campmeeting. It was a fearful time to me. I could not go up with them, but the last night I went close enough to hear them talk to the mourners. They would say, "get up, you have got it." "You had better join the church, you may never have another chance." Oh, I did not want religion if I did not know it for myself. It would ring in my ears "he was clothed and in his

right mind," sitting at the feet of Jesus. When at home was my time to beg for mercy, at the hour of midnight when all was still as death; I felt I must go out once more for the last time and beg the good Lord to make my poor soul happy. I got up and went into the room feeling no better; before I reached my bed, oh, I was so happy, I felt like I could not stay in this sinful world any longer. I thought I could live without sin or any more trouble, my burden was all gone. To my great surprise in a few days my troubles came, and here is a time that has been a great comfort to me. It came to me, "you have not been baptised," and where did that impression come from? No one but God knew my troubles. I read and prayed over my condition almost day and night to know what my duty was, when I became satisfied there must be a fit subject and a legal administrator to be legally baptised, I could not stand Campbellism any longer. I read everything I could find to know where the church was. Reading Ray on Baptist Succession I was satisfied up to the split. I was told that the "hard shells" preached infants in hell, and all others, only their few. I did not want to know anything about such people. My daily cry was oh, where is the church; that I could find it. It was so deeply impressed on my mind "If you love me keep my commandments." It seemed the "Missionaries" was the nearest right as far as I could see; I knew nothing about their mission boards and soul saving doctrine. I had many hard trials and disappointments which kept me out for eight months. It seemed it was not right for me to join them, but in 1880 I was baptised in their fellowship. I did not feel as I expected, and in '81 I called for a letter, thought I would never join a so-called church again, but after a time, for the comfort of those near and dear to me, I put my letter in with them again; I thought I could live better satisfied as we were all together. I tried every way to be satisfied, but my trials grew harder. The good Lord's own hand led me through the wilderness over many rough and steep places.

I believe the good Lord led me to Hamilton county, to hear and know the truth. The first time I heard the old Baptists' preach was on their communion day. Oh! I wanted to be with them so bad. The next sermon was sweet as honey and the honey comb. Oh! I had

been in so much error when I found the church, I felt too unworthy to ask a name with them, and thought it would be imposing on them. I wept and prayed, and spent many sleepless hours; it seemed I could not stay away from them, and was not good enough to be with them. I dearly loved them, and a great sacrifice must be made. My dear husband, and a dear son, and most of my relatives, and many others precious to me, were Missionaries. I would rather suffer affliction with the dear children of God, than enjoy all the treasures in Egypt. We can do all things through Christ, who strengtheneth us. The Lord is good and of much mercy. He hath taken me out of an horrible pit, and put a new song in my mouth—even praises to his holy name. His own arm hath brought salvation to poor, lost sinners. Oh! that we could praise him in a more perfect way, for his goodness and mercy endureth forever.

I staid away from the church until July 12, 1890. I asked to have a name with the Saints at the Harmony Association, held with the church at Bethlehem, Coryell county, Texas. Eld. W. Y. Norman preached Saturday, at 3 P. M. I had often wished I could have lived in the days of old, when Jesus was here among men. I felt my unprofitable life had been spared to see one of those days. His voice was as the sweet voice of an angel. Every word seemed to come from the blessed Jesus, and when an invitation was extended, I could not stay away any longer. I felt so weak and unworthy, fearing I was imposing on the dear Saints of God. I went and gave my hand; my troubles left me. I told a part of what I have written. Everything glittered with praises to the blessed Lord. Tongue cannot express the sweet comfort and peace of one in obedience to the Lord. I was so happy; everything was love to me. I was baptized by Bro. A. P. Koen. I live happy the most of the time. I have my trials and troubles. Our faith must be tried. We are some times high up on the mountain, then low down in the valley. When I look on my own past life, oh! that I could have lived better. Dear, little wandering one, if you chance to read this, oh! do not do as I have done—live almost forty years in the wilderness; but, go home to your friends, and find peace and rest to your soul. If I have but one

week to live, oh! let me live with the people of God. I want to live and die with them. Pray for me, though unworthy I be, saved by grace, if saved at all.

“When thou, my righteous judge, shall come,
To take thy wandering people home,
Shall I among them stand?”

Shall such a worthless worm as I be found at thy right hand.

MARY E. WAGGONER.

P. S.—*The Baptist Trumpet* and Primitive Baptist papers please copy.

Pottsville, Hamilton County, Texas, January, 1893.

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, shou'd be sent to Eld. W. M. Mitchell, Managing Editor, P. O. Box 134, Opelika, Ala.

SPECIAL NOTICE.

As a matter of accommodation to brethren and friends, I always attend promptly to any business connected with the MESSENGER that they may choose to commit to my trust. If, therefore, everything thus committed to me does not come up all right, please confer with J. R. Respass' Sons, Butler, Ga., and not with me at Opelika, Ala. After promptly sending remittances and other orders to the MESSENGER office, in Butler, Ga., as I always do, I am no longer responsible for mistakes or for any omissions in advancing credits according to amounts paid. Write to J. R. Respass' Sons, as above directed.

W. M. MITCHELL.

SPECIAL NOTICE.

In the care of a list of subscribers as large as ours, where thousands of names require to be entered, credited, changed or discontinued in the course of a few months, some mistakes occur. We make them ourselves; subscribers sometimes make them; and when we have notice that they exist, we cheerfully correct them, and try to do so promptly and satisfactorily. And we trust that our friends will not hesitate to ask us to correct errors that we have made; bearing in mind, always, that notice must be given the business department at Butler, Ga., and not the editors.

J. R. RESPASS' SONS.

INTRODUCTORY TO VOLUME XVIII.

As we write the heading to this article there is a feeling of abasement before the Lord that comes upon us. We are so ignorant of the future and of what shall befall us before the close of the coming year, how shall we write anything as introductory to the year now dawning upon us?

But while we feel a degree of humiliation and abasement before the Lord under a sense of our ignorance of coming events, we feel also a degree of joy and consolation in the blessed assurance that the "Most High God rules in the armies of heaven and among the inhabitants of the earth," and that all the events of time or eternity and every creature thereof, are plain and open to the "eyes of him with whom we have to do." Knowing therefore that our God rides upon the heavens in the help of his people and in his excellency upon the sky, we feel encouraged to look away from the dark prospects of things that are seen unto him who is unseen, invisible and eternal, for wisdom, strength and understanding to suffer or to do his will concerning our connection with the MESSENGER and concerning all things assigned us during the short period now allotted us to remain upon earth.

For many years we have desired of the Lord that we might learn the important lesson which the apostle had attained unto when he said, "I have learned in whatsoever state I am to be therewith content. I know both how to be abased and I know how to abound" —Phil. iv, 12. But as yet we cannot claim that we have attained unto this blessed state of reconciliation or resignation. In looking at things temporal, things that are seen by the natural reasoning powers of men, and judging the future by the past, the year that is now opening up to us will be one of much strife and contention politically and religiously. Ambitious aspirants and men of corrupt minds, destitute of the truth, will be on hand putting forth their mischievous work. Brother will be arraigned against brother, and father against son, and the son against the father. Much bitterness of feeling will be engendered among the people, and many that have long been good friends will become bitter enemies for life. Disease, sickness and death

in various forms will sweep over our land, taking in its deadly march rich and poor, young and old, friends and foes. And for aught we know, wars, famine, pestilence and earthquakes may convulse the earth in divers places. Iniquity will abound, and the love of many who now manifest much zeal for the truth will wax cold. In view of these evils with which the world abounds, what manner of person ought we as professed Christians to be in all holy conversation and godliness? Should we not leave off and avoid unprofitable strife and contention, whether political or religious, among ourselves, as Primitive Baptists, or among others? And should we not follow after the things that make for peace, and things wherewith one may edify another? If it is God's will that we abide a little longer with our brethren, and continue our connection with the MESSENGER, we trust that he will give us grace, strength and spiritual understanding and discernment, that in our department the MESSENGER may be so conducted as to be for the furtherance and joy of faith among the Saints.

But while we feel this desire and prayer in our heart to God, we feel also the desire that the Lord would put it into the hearts of our brethren in the future, as in the past, to co-operate with us, that we all may be mutually comforted and strengthened in the faith of the gospel and in the particular work he has assigned us, that we may all joy and rejoice together. We are not unconscious of the great loss that the readers of the MESSENGER feel in the death of our lamented brother and faithful yoke fellow, Eld. J. R. Respress; and perhaps not one among all our readers feel this more sensibly than we do, and upon none have additional burdens and responsibilities fallen more heavily. But "where is the Lord God of Elijah?" Upon whom will Elijah's mantle fall? Our brother is no more with us; the Lord hath taken him to himself. But has the Lord God of Elijah left the earth? Is he not the same yesterday—to-day, and forever? And has he not provided to supply his church with gifts for the perfecting of the Saints for the work of the ministry till we all come in the unity of the faith unto the measure of the stature of the fulness of Christ? May the Lord give us grace to look to him to supply all our needs according to his riches in glory by Christ Jesus.—W. M. M.

CONSUMED BY FIRE.

On the night of December 31st, the commodious two story building in which THE GOSPEL MESSENGER was printed, at Butler, Ga., was totally destroyed by fire, inflicting a heavy financial loss, not only on the publishers of the MESSENGER, but also upon the "Respass Drug Co.," as well. For a time it was thought that the books and mailing lists were destroyed, but fortunately an extra list has been found, from which each copy of the MESSENGER can be mailed with accuracy to its proper place of destination.

We hope the above statement will be a full explanation for the delay that may attend this and one or two other issues of the MESSENGER.

We are authorized to say, for J. R. Respass' Sons, that this issue of the MESSENGER will be printed at the excellent Job Office of Mr. Thos. Gilbert, Columbus, Ga., who for many years past done such excellent work in printing the monthly issues of the MESSENGER. And we are further authorized to say that after this January issue, J. R. Respass' Sons expect to be furnished with new and better machinery for printing the MESSENGER again, in a neater, larger and better style than they have ever before been able to do.

We hope that in this hour of trial, the friends and patrons of the MESSENGER will "strengthen the weak hands" by promptly remitting dues and renewing in advance, according to published terms. Will not our brethren exert themselves a little, also, to obtain new subscribers? Their services in this direction would be much appreciated.—W. M. M., Ed.

 GIVE EAR, O SHEPHERD!

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth." Psa. lxxx. 1.

The above prayer of Asaph is appropriate for the present emergency. This is a time of darkness, and the church of God may well invoke the rays of Divine light. It is an age in which the flock should look to the Shepherd, and earnestly cry for help at his almighty hand. As in the days of Christ incarnate, "The kings

of the earth set themselves against the Lord and his anointed;" and granting that they do this ignorantly, yet, it does not lessen the church's need of Divine help. Jesus is the Shepherd of Israel, and Israel only. He acknowledges no other people, nor do any other people confess him as "the good Shepherd," who gave his life for the sheep. None are the Israel of God save those who are circumcised in heart and ears. They hear his voice and follow him, and he calls them by name, and leads them out; because they are his sheep in the gift of God the Father. The great Shepherd calls the sheep by one name, and that is his own name. "The Lord our righteousness." He gave his life for the sheep, for his people, Israel, and therefore, the Scripture says they shall all be saved, being reconciled to God by his death. He is the leader of his flock, not flocks, for he has only one flock, only one people—one church. And he leads them in paths they have not trod, and in a way they have not known; for had they known and trod the paths, they would have no need of such a guide. If left alone, they would go another way, and find its end the ways of death; but he calls them out, feeds them with heavenly manna, and leads them to the mount of God. He is their light, their life and salvation, and freely gives himself to them. When they were in darkness, his eye of compassion beamed upon them from the infinite heights, and his sovereign love embraced them in bonds inseparably strong and everlasting; and in his love and pity, he redeemed them to himself out of every nation, kindred and tongue under heaven. And when this good Shepherd calls his sheep by name, one by one, out of the wilderness of sin, he gives them life and light, and leads them gently along, speaking kindly to their hearts by his spirit, bidding them not to fear, but to be of good cheer, assuring them that he has overcome the world, and that they shall be more than conquerors through him.

And now, in this time of gloom, when the powers of darkness are arrayed against the truth, and spiritual wickedness in high places is in full blast, how precious the thought that we have such a Shepherd to look to, and trust in, for all we need. But, although we have such faith and hope in the Lord Jesus, yet we cannot view the situation with indifference. The Shepherd's

voice calls us to obedience, watchfulness and diligence in following his footsteps; for if we are truly the sheep of Christ, we hear his voice calling us into the sheep-fold, and out to the green pastures which he has provided for us, and not into the desert, where we would hear but the voices of men, threatening us with damnation if we hearken not to their beck and call for help to do that which none but Christ can do—save souls, etc. He tells his disciples to save themselves from this untoward generation.

We need not think strange that we are charged by the world with ignorance and do-nothingism, for they say this because we will not do as they bid us, and because we will not follow them in forbidden paths. Our blessed Master gives us our orders, and to obey him will occupy our time and talents, and we should be up and doing his commandments—nothing more is required—nor less will receive his approbation. His yoke is easy and his burden light, and in obeying him we promote our own happiness and welfare, while we show forth his praise, and glorify his worthy name.

“O! for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb.”

Luverne, Ala.

J. E. W. HENDERSON.

Continued from page 338.

REPLY TO ELD. FISHER.

1 TIM. IV, 12.

The last of the cluster of things in which the minister of Christ is to be an example of his brethren as mentioned in the above text, is faith and purity.

These necessary graces and gifts of the spirit are of vast importance to be seen, known and read of all men, in the life and character of a gospel minister. They give weight, character and influence to his ministry. To be an example unto believers, in faith and purity, he must practice himself what he preaches to others. If he speaks the things that are becoming, and in perfect accord with sound doctrine, that “aged men be sober, grave, temperate and sound in faith,” he must himself be an example and pattern of these things to them. If he

(2)

teaches "aged women" as he is commanded to do, that "they be in behavior as becometh holiness," his behavior must also be of the same character. If they are to be taught not to be false accusers, nor "given to much wine," but to "be teachers of good things" in their department as aged women, wives and mothers, the minister must set the example in his department as a minister of Christ and pastor of churches, and see that he does not accuse any falsely, that he is not given to much wine, "contending earnestly for the faith once delivered to the Saints," by both word and deed, so that when he teaches others that which is good, just and right, no one can have any just occasion to say unto him: "Physician heal thyself." Or to say: "Thou that teachest another, teacheth not thyself? Thou that teacheth a man should not steal, dost thou steal?" The doctrine of faith and purity of character is often inculcated by both Christ and his apostles. They were living, every day examples of what they taught to others. Faith and works must go together, and faith without works corresponding to its nature is dead and useless to the brotherhood because it is alone. Possibly a man might have faith in Christ as a Saviour of sinners, and as his only Saviour, but may never have shown it or made it manifest to others by works of faith or labors of love in the commands of our Lord Jesus. He cannot show or make manifest his faith without his works. Hence the apostle concludes that "As the body without the spirit is dead, so faith without works is dead also."—James ii, 26.

A faithful gospel preacher has many trying things to encounter in fulfilling the ministry given him of the Lord. His brethren, or some of them, like a few in the church at Corinth, become carnal and very worldly minded in many things, specially in running after men and forming faction parties—one crying out "I am of Paul," and another "I am of Apollos." Strife, debate and contention springs up. There is a root of bitterness among them and thereby many are becoming defiled. Now is a time for testing the faith and purity of the preacher. Will he stand the test, or will he also become defiled? Will the garments of his ministerial calling become spotted with the world and with fleshly preferences and lusts?

Amidst all these trying times the gospel preacher is required to keep himself free, and to be not a partaker "of other men's sins."—1 Tim. v, 22. If in his official capacity, he as one of a presbytery of ministers, lays hands too suddenly upon a brother in setting him apart to the work of an ordained minister, he becomes a partaker of the sins or evils that grow out of such hasty and inconsiderate action. This would not be an example of purity, worthy of his calling, or of the command to keep the command of Christ "without spot, unrebukeable, until the appearing of our Lord Jesus Christ."—1 Tim. vi, 14. It is a blessed thing for any Christian, and especially for a preacher of righteousness to serve God "with pure conscience." He can then with consistency "stir up the pure minds of his brethren to be mindful of the words of Jesus and of the commands of his apostles."—2 Pet. iii, 1. There is no exhausting this subject, but for the present we must close to give place for other things.—W. M. M.

(To be continued.)

OBITUARIES.

G. W. HAYDEN.

The death of Mr. G. W. HAYDEN occurred at Pine Level, Ala., September 17, 1895. He had been in feeble health for several years, yet his death was rather sudden, and at a time not expected; he was not thought to be dangerously ill by his faithful physician. He was conscious to the last, and seemed to be resigned and reconciled to go. He bore his sufferings with remarkable fortitude. He would express his pity for his wife, and hated so much to leave her. He was not a member of any church, he believed the Primitive Baptists to be the church, and was in sympathy with them, and desired their prosperity. He was generous in heart, and had aided the writer time and again, and did it for the cause sake. I have had pleasant conversations with him, and found him to be a man of intelligence and refinement. Often have I seen his face glow with a sacred fire while I spoke of the things of the Kingdom of God. I shall regret that I had no more opportunities to visit him oftener. In early life he married Miss Nancy Dick; she died in November, 1873. He married Mrs. M. J. Shaver April 21, 1875. He leaves a heart-broken widow and two affectionate daughters to mourn his loss. He was born December 1, 1822.

Yours in hope,

W. LIVELY.

MRS MARY A. AVERY.

Sister MARY A. AVERY, wife of Elder W. R. Avery, died at their home, near Stroud, Chambers county, Ala., November 5, 1895, in her forty-first year, leaving a disconsolate husband, seven children and many friends, to mourn the loss. She had been a member of the Primitive Baptist Church about eighteen years.

May the Lord comfort our dear bereaved Brother Avery and his dear family.

M.



MRS. REBECCA JANE YORK,

The beloved consort of Deacon David M. York, was born January 21, 1829, and fell peacefully asleep in Jesus, at her home near Rocky Mount, Meriwether county, Ga., October 5, 1895, aged sixty-six years, eight months and fourteen days. Her maiden name was Ayers; married David M. York November 8, 1849; was the mother of eleven children, seven of whom yet survive her.

She became a subject of God's rich reigning and saving grace in her youth, and so powerful was its influence over her that she was constrained to leave the ways of the world and unite with the people of God at Flat Rock Church, Meriwether county, Ga., in the year 1848, and was baptized by the lamented Elder Creed Caldwell.

Among the great and good women who have passed away into a better existence, none have ever excelled our deceased sister in point of moral worth, integrity of heart, and almost unceasing devotion to the principle of righteousness.

She was a model woman, a loving wife, a kind and tender mother, a good neighbor, but best of all she spent a long life in the vineyard of the blessed Master. What a beautiful life was hers! and what a triumphant death, falling sweetly asleep in the arms of Him who loved her, and gave Himself for her.

Her mortal remains were followed to Flat Rock Cemetery by a large concourse or people who, after a solemn and appropriate discourse by the writer, with loving hands, amid tears mingled with sadness and joy, laid her to rest beneath the sod, to wait the awakening of her blessed Lord in the resurrection morn.

A. B. WHATLEY.

MISS MARTHA J. COOK.

MISS MARTHA J. COOK, of Mississippi, died July 22, 1895, in her sixty-first year. She seemed to suffer the most excruciating pain till the end

came. She never murmured nor complained. She had made no public profession of her hope in Christ, yet we believe from several circumstances, that she was a child of God.

Therefore we "sorrow not even as others which have no hope," for we believe that she is now enjoying that rest that "remaineth to the people of God."

She was followed to the family cemetery by a large concourse of friends and relatives, and after a few remarks by Elder N. B. Hardy, she was laid to rest till the resurrection of the just.

J. R. JACKSON.

MRS. ELIZABETH AVERY.

Our aged sister, ELIZABETH AVERY, died, October 14, 1895, at the home of her son, Elder W. R. Avery, in Chambers county, Ala., in her eighty-seventh year, having been an orderly and consistent Primitive Baptist for sixty-five years.

JAMES R. THOMPSON.

Please allow me space in your paper to record the death of my dear father, JAMES R. THOMPSON, whose death occurred on October 5, 1895. He had for thirteen years been a sufferer from that terrible disease known as cancer. His afflictions, at times, were very great, almost unendurable, but he bore it with the greatest of Christian fortitude, and was perfectly resigned to death. When we were weeping over him and expecting him to die, he would say: "Don't be alarmed, for I am not." When his voice was scarcely audible he would try to sing his favorite song, "I'm going home, to die no more," and the last words he said to me, a few minutes before the end came, was, "Let's go home."

It was his special request that his brethren and friends should visit his family after his death.

He was born in Samson county, N. C., in 1828; married in Pike county, Ala., to Mary C. Lassiter, in 1849. Three children were the fruits of this marriage, and I am the only one living.

He made a profession of faith in 1860, and united with the Baptist Church of the Primitive faith and order, and was made a deacon shortly afterward. He served the church in that capacity until the time of his death.

He leaves a wife, one daughter and two grandchildren, to mourn his loss, but we trust that our loss is his eternal gain, and we hope to meet him in that happy home where "sickness, sorrow, pain and death, are felt and feared no more."

"Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again, we hope to meet thee,
When the day of life is fled;
Then, in Heaven, with joy to greet thee,
Where no farewell tears are shed."

MRS. M. E. BOUTWELL.

MRS. LUCY B. WHELESS.

LUCY B. WHELESS, daughter of Abner and Sarah Woodall, was born in Monroe county, Ga., November 24th, 1826.

Her parents moved to Talbot county, Ga., in her early childhood, and there she grew up and married Lewis B. Collins, March 27th, 1845. Unto them was born one son, who lived to brighten their home only twenty-two short years, and was then called to his eternal home. Her husband only lived a few years after the death of her son, and was also laid to rest in the State of Texas. Then, like Naomi, being bereft of both husband and son, her mind turned back to the place where she spent her childhood days. She returned to Talbot county, Ga., where, on November 22d, 1875, she was again married to Levi Wheless, a man highly respected and greatly beloved by all who knew him, both in church and State.

She was received into the fellowship of Ephesus church September 14th,

1877, and was baptized by Eld. Caldwell. She lived a consistent and faithful member till her death, which occurred July 31st, 1895.

Sister Wheless was a great sufferer with neuralgia; having been confined to her bed two months before her death. But she bore it all with the fortitude and patience which characterizes a Christian. Just before her death, she called her husband to her bedside, and pointing upward, she told him she wanted to go home. She will be sadly missed by her aged companion, but we have every reason to believe that it was her gain to leave this world, to go to that home for which we feel she was so fully prepared. A home where she will never know suffering or sorrow. The writer tried to speak comfort to the bereaved ones from John xi. 25—"Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." After which, her body was laid to rest in Ephesus church-yard, where she will await the sounding of the trump of God to awake the dead.

S. T. BENTLEY.

WM. WHITE.

Died, November 17th, 1895, at his home, near Atlanta, Ga., our beloved and aged brother, WM. WHITE, at the advanced age of ninety-four years, ten months and twenty-five days.

He was married to Miss Elizabeth Willis December 6th, 1821. Unto them were born two sons and three daughters. His beloved wife died April 3rd, 1883, in her eighty-second year.

Bro. White joined the Primitive Baptist Church, at Utoy, July 12th, 1828, and continued a worthy member there for sixty-seven years, and his wife, for fifty-three years. He was buried at this church, six of his grandchildren serving as pall bearers. Appropriate discourses were preached by Eld. S. H. Whatley and Bro. E. M. McElvin. As new counties were formed, Bro. White had the fortune to live in three counties, remaining all the time in the same house sixty-six years.

First, he was in Henry county, then DeKalb, and then Fulton, where he died. It may be justly said, to the honored memory of Bro. and Sister White, that they were faithful members of Utoy church, and died as they had lived, without a blot upon their Christian character. They lived to have great-grand-children.

In attempting to give this brief notice of the life and death of our dear, aged brother and sister, I frankly confess my inability to speak of their true worth to their family, to their church, and to the whole community. They were not very rich in gold, but they were vastly rich in the faith of Christ. This riches is the gift of God.

S. H. WHATLEY.

TRIBUTE TO THE MEMORY OF BRO. WM. WHITE AND SISTER ELIZABETH WHITE.

Resolved, That Utoy Church express her sorrows which she has sustained by the death of Bro. and Sister White; but while we mourn our loss, we recognize the hand of an all-wise God, yet mourn not for them as those without hope. We bow with humble submission, knowing that God is too wise to err, and too good to be unjust; knowing that all things work together for good to them who love God, to them who are called according to his purpose. They have gone to their long rest, after a well-spent life in the cause of their Master, the Lord. Leaving behind them memories, which in warm and loving hearts, will be their best and most fitting monuments. May the sorrowing hearts of those who loved them be comforted with the thought that death is swallowed up of life, and the dear, aged Saints are gone to rest on the bosom of their God.

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

Resolved, That a copy of this obituary be sent to *Zion's Landmark*,

THE GOSPEL MESSENGER, and to the family, and that it shall be written in the church book.

Done by order of Utoy church, while in Conference, November 30th, 1895.

ELD. S. H. WHATLEY, *Moderator.*

S. C. HUFF, *Church Clerk.*

ELD. WM. ADAMS.

Fell asleep in the triumphs of a living faith in Jesus, November 22, 1895, at his residence in Newton county, Ga., ELD. WM. ADAMS, in the 65th year of his age, after thirteen days' excruciating suffering with bowel disease. He was a son of James and Frances Adams, of Jasper county, Ga. In 1849, he and Miss Susan F. Hurst, of Newton county, Ga., were united in marriage, with whom he lived happily until death. At their marriage he was about eighteen, and she about sixteen years old. In 1855 both of them were baptized at the same time into the fellowship of Harris Spring Church, Newton county, Ga., by Eld. I. Hamby, where he remained an orderly and exemplary member till removed by death. Soon after he united with the church he acted in the capacity and served the church both as clerk and deacon, *satisfactorily*, until he was called to ordination as a minister of Christ, in 1877. The presbytery was composed of Elds. I. Hamby, W. D. Almond, J. G. Eubanks, and J. M. Gunter. He was judged worthy and set apart to the full work of the ministry. From that time he served his own church faithfully and other churches as pastor, until death, and his labors were truly blessed of the Lord. It was evident he had a pastoral gift. He was blessed and prospered of the Lord both spiritually and temporally; was blessed with a large and devoted family and useful citizens. To them were born sixteen children; ten sons and four daughters now living—all grown, seven of whom are orderly and consistent members of the Primitive Baptist church, and we have evidence to hope and believe that others of them have a good hope through grace. The writer was with him several days before his death, and his whole mind and talk was of heavenly and divine things, adoring God for the riches of his grace; not a murmuring word escaped his lips. His remains were laid to rest in the family cemetery, near his residence, surrounded by a host of weeping, heart-stricken relatives and friends. There were present Elds. W. D. Almond, F. M. McLeroy, J. F. Almond, N. B. Hardy, M. F. Hurst, and John D. Curtis. Elds. W. D. Almond, McLeroy and Hurst preached appropriate and comforting discourses from the text, "Blessed and holy is he that hath part in the first resurrection; over such the second death hath no power," after which his remains were deposited in the grave, there to remain until the last trump shall sound, when, as we confidently believe, he shall rise and meet the Lord in the air, and so ever be with the Lord, "Wherefore comfort one another with these words." May God bless the sorrowing wife and children with patience and grace according to their trial, is our prayer for Christ's sake.

JOHN N. HURST.

DEACON J. T. MATTHEWS.

Deacon JOHN T. MATTHEWS died January 27, 1895; was born January 31, 1818; being seventy-seven years old, lacking five days. Was a son of John and Elizabeth Matthews. Joined the Missionary Baptists, date not known; remained with them but a short time; joined the Primitive Baptists, with whom he lived the remainder of his life, a consistent member and deacon, using that office well, obtaining thereby a good degree and great boldness in the faith which is in Christ Jesus; in testimony of which, after having been pronounced dying by his physician, he aroused from stupor and requested his friends and brethren standing around his bed, to talk; suggested that they take as a subject the angel's command to Peter, when released from prison, "Speak unto the people all the words of this life." The writer took up the subject, and all the

while he endorsed what was said, showing to relatives, family and friends that all, wife, children, home, land and self also, was forsaken for this life, even in the jaws of death. Therefore, let us no more mourn his loss, seeing the evidence of his following Jesus as a disciple, an heir of an eternal inheritance.

B. L. LANDERS.

MRS. ELIJAH S. ODOM.

SISTER ODOM died from the effects of a fall, at the home of her son-in-law, in Irwin county, Ga., July 22d, 1894, in her eighty-third year. Her maiden name was Goff. Sister Odom was received into the fellowship of the Baptist Church, at Domany, in her eighteenth year, and in 1835, she was married to Elijah S. Odom, of Emanuel county, Ga. Her membership, for a time after her marriage, was with the church at Providence, Johnston county, but finally she became a member at Mt. Zion, Emanuel county, where she remained an orderly and consistent member till death. She was the mother of eleven children. Nine of them still live. The most of them are members of the Primitive Baptist Church.

Sister Odom was truly an affectionate mother, and kind neighbor, beloved by all who knew her. Just before her death, she said: "I know my death will be hard, but I am willing to bear it and suffer my Heavenly Father's will." Soon after this, she began to give way very fast, and said: "O, my children, may God bless and save every one of you, and your children, and your children's children." Truly, it may be said of her that "She opened her mouth with wisdom, and in her tongue was the law of kindness—Prov. xxxi. 26.

Her funeral was preached to an attentive little audience, November 20th, 1895, from Rev. xiv. 13. May the children be enabled, by grace, to walk in the footsteps of the dear, aged mother, that they, like her, may say at last, "I am willing to go."

W. W. RINER.

JOHN SWINT,

Son of the late Eld. Fredric Swint, was born September 11th, 1818. Married, first to Nancy Williams, who died in 1850. Married the second time to Miss Mary E. Alman, and died November 9th, 1895, in his 78th year. Mr. Swint never made a public profession of a hope in Christ, yet he was a very strong believer in the doctrine of the Old School Baptists, having no confidence in the doctrine as advocated by the modern religionists of this day. He leaves a disconsolate companion, several children and many friends to mourn his death. While his death was expected for some time, yet the stroke has fallen heavily upon the bereaved family. And may God bless and save them all, and that they may form an unbroken family in heaven, is my prayer.

Stroud, Ala., Nov. 18, 1895.

W. R. AVERY.

[Mr. Swint died at his home in Chambers county, Ala.—Ed.]

MRS. SARAH A. PYE.

My companion, SARAH A. PYE, departed this life November 9, 1894. She was the daughter of Henry and Rachel Chambliss; was born in Bibb county, Ga., May 30, 1831. She was in her sixty-fourth year. We were married in Monroe county, Ga., December 8, 1853.

She was the mother of six children, all married. One daughter preceded her to the grave. She leaves three brothers, five children, ten grandchildren and her old companion, to mourn her death.

It was a pleasure to her to have the brethren, sisters and friends visit us, and to extend her hospitalities to them, and especially the under shepherds, as some can testify.

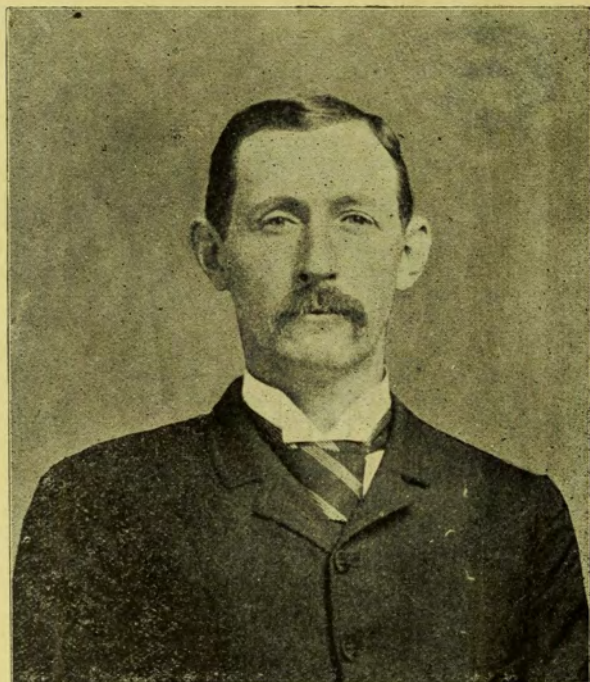
She was a dutiful and loving companion and mother, a consistent Baptist and a good neighbor.

Yours in sorrow and affliction.

Pleasant Hill, Talbot Co., Ga.

JOHN PYE.

(See Obituaries on Cover.)



Eld. JOHN T. SATTERWHITE,

Of Alabama is about 40 years old, has been in the ministry about 15 years, is quite gifted, devoted and faithful to the four churches of his pastoral charge, is highly esteemed and his labors much blessed.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

VOL. 18.

ATLANTA, GA., MARCH, 1896.

No. 3.

Dear Brethren:—There now may be found in all the papers, either bearing or claiming our name, much on the subject of christian experience; and a large proportion of the correspondents publish at one time or another a sketch of their own personal experience. An experience of the truth is evidently understood to underlie all true knowledge of it. Although the world abounds with religious periodicals of various names and pretensions, and although published and supported by nearly or quite all of the different sects and denominations, yet the subject of the christians experience is hardly to be found in any of them. It is so entirely ignored that we might suppose that writers, readers, and publishers were all alike, living and dying in utter ignorance of Divine teaching. The same may be said of the preaching. The burden and theme of what we call gospel preaching is bearing witness to the travel and experience of those who are being taught of the Lord—“We are his witnesses” and shall “Bear witness of him.” But what are we to testify, if it is not of the experience of those who are being taught and led by his spirit? What good will our testimony do if it does not bear witness with their experience that they are children of God? and if children, then, heirs, etc.

Christ is to us a personal Savior. What do we know, or what can we know of him, only as he is revealed in the experience of that redemption and salvation that he is unto his people. What else will it be but this, if we are to “Speak that we do know, and testify that we have seen.” Is that preaching the gospel that has no christian experience in it?

The preacher declares what great things the Lord has done and is doing in the Salvation of his people. The people respond to it to tell what great things they hope the

Lord has done for them. A sense of this enkindles sentiments of love, of obedience, of praise and thanksgiving. Hence, these things are all accounted fruits of the Spirit or effects and results of the Spirit's work. Human volition never develops in these fruits of the Spirit, neither are they ever produced by the efforts and presence of one man upon another. Those who are working for the Lord, and are engaged in urging others onward in a supposed work for him, know no obligations to him. Why should they love a Savior? What have they for which to praise God? Where do we find any repentance from dead works?

In my earlier life as the Baptist denomination found numbers among themselves ignoring christian experience and explaining that a change of heart simply meant a change of conduct; those who would still maintain that "the sinner must be born again," run somewhat into an extreme the other way. They would set stakes, and bounds that people must be able to give precise dates, and to name the precise circumstances; making and insisting upon points that the inspired writers never required. So instead of instructing and encouraging inquiries, they were throwing stumbling blocks in their way. I think that in the present day the tendency is rather (at least in some sections of our country) to the error of their fore-fathers in this respect. There seems to be not only a disposition to receive without question all who offer, but to work upon the passions and fleshly feelings of the people so as to induce them to unite with the church when they would not if left to their own sense of duty. In the preaching of experience it might sound very well and be quite interesting if the preacher can go away beyond what he or any body else has ever experienced, but it may be doubted whether it would benefit any body. We expect a preacher to bring forth his testimony out of his own heart and life, and then we may hope that he will speak from heart to heart. I would as soon hear of what a person has not realized as of what he has. That is, wherein they have not experienced what they had felt to desire and hope for, and that the evidence they have has not been clear, and not at all as they wished. So that instead of having a very good and bright experience, leaving them no doubt, the evidence they have is only "here a little and there a little," dribbled along through several years, so that they have to continually say that if they are one at all, they are *one of the least*. I suppose they will nearly all say this, but it is certainly felt with oppressive weight by some. It has always been my lot to be among these weak timid

ones and I would be glad to hear from more of them. It is undoubtedly more desirable to have a wonderful story to tell, and one that bears all the marks that could be desired; but if but very few can receive testimony from it, and those few in possession of the strongest and brightest evidence for themselves will not many feeble ones, be rather disheartened than encouraged. The apostle John makes everything to hinge upon one word. That word is love. Love to the word of God and to the people of God and to his worship and the ordinances of his house. He that loveth is born of God and knoweth God. If he did not know him he would not and could not love him. The Master makes it all hinge upon a single sentence. It is 'He that heareth the word and understandeth it.' This shows an experimental knowledge of the word preached.

Lest those who are worried because their experience appears trifling and leaves them weak and in doubt we should publish their story. It will do just as well to tell us what seems to be against them as what they regard as in their favor. Let them tell us how they come to desire a christian experience at all. They might also tell us why they would prefer the experience of others to their own. One devoted lady disciple in the days of the apostles was said to have attended to the things which were spoken of Paul. This is all we have of her experience, but one thing is said of her afterwards that we should observe. She said to the apostles "If ye have counted me worthy, turn in and abide with me." And they accounted her worthy.

Yours to serve in the gospel, E. RITTENHOUSE.
State Road, Del., Jan. 1896.

We think the above letter will be enjoyed by many readers of the MESSENGER. M.

AN EARNEST REQUEST

Dear Brother Mitchell:—I picked up the June MESSENGER and saw the piece you had written concerning your wife's afflictions, and I hope if it is the good Lord's will that she will be permitted to walk, again. I have been afflicted for some time with what the doctors called cancer and am now far away from my dear home and all my dear friends and loved ones except my dear husband. I am here to be treated for that dreadful disease. I have tried not only to trust my case to the physician of body, but to the physician of both soul and body who can heal when no other physician can. I have been here for three months and

the physician thinks I will soon be able to return home which has been one great desire of my heart if it is the Lords will. We have not found a Primitive Baptist in this place, and how lonely we are away from all our dear children and brothers and sisters and friends. Dear saints of God, all who read this poor scribble, will you remember me at a throne of grace and pray God if it is his will that I may never suffer with that dread disease any more and that he will keep me humble and obedient if I have ever known him in the pardon of my sins, and if I have not that he will cleanse me and help me to see my way clear. I am so sinful and I have some poor afflicted children, I do earnestly desire all your prayers that if it is consistent with his will that he will remove their afflictions. I would like to say a few words about my family. I have four children, one son and three daughters, have lived to see them all married and all baptized except one, and hope if it is the will of the Lord that I will yet see that all three of my soninlaws and my son and my daughter-inlaw, are members of the primitive baptist church, of which blessings I ought to be thankful. I do earnestly ask an interest in your prayers in their behalf, that God will be their strength and keep them in the way.

I have only one dear precious sister and I do ask all the dear brothers and sisters to remember her and all her dear family in all their afflictions and troubles in this life. I fear I have written too much, this is the first piece I ever wrote to send for publication and if you think best just throw it aside all will be right with me.

Let us know through the MESSENGER how sister Mitchell's health is. My husband joins in sending his love to you.

Our home is in Texas. Pray for us that if it is God's will we may meet our loved one on earth again.

Kansas City Kansas.

B. A. FEWELL

[The article referred to by sister Fewell in June MESSENGER was written by Eld. Henderson and not by me as she supposed. Sister Henderson is still unable to walk.]

W. M. M.

TO THE BROTHERHOOD.

Beloved Brethren:— You will see in the TRUMPET for Oct. 15th, and in the MONITOR for Nov., articles on "Associational Organizations," by Elders J. H. Fisher and R. W. Thompson, to which let me call your special and serious consideration; for what they have written should be heed-

ed and observed by all the churches, because their position is sustained by the New Testament. Therefore, if we would be *Bible Baptists*, and accept the Scriptures as our rule of Faith and practice, as we profess, we must have only one religious organization—the *Church*. As the two dear Brethren have clearly shown in those articles, there is no authority given by Christ and His inspired Apostles for any other. The Church of the First-born from the dead stands out in the New Testament not only preeminent, but *alone*. We fail to find any other authorized religious body in the record which God gave of His Son. Therefore, we should have no other. For Jesus is the only King and Law-maker in Zion, and the Apostles are the only Princes and Judges. Hence, when we add another organization to the Church, we impugn His wisdom and their faithfulness, and assume to be wiser; thus we dishonor them, and contradict our profession of loyalty to Christ. This is a fearful thing to do. Many years ago, at the close of my discourse in a New School Baptist house, the pastor arose and talked up the Sunday-School. I then asked him to please show me any authority in the Scriptures for this religious organization. He knew that I had just come from our Association; therefore his answer was, “will you please show me any authority in the Scriptures for such a religious organization as the Association?” I was confounded and ashamed for our own inconsistency, while all laughed at my discomfiture; therefore I said, “Does one wrong justify another?” But how thankful I would then have felt if our people had been free from this unscriptural body.

The same argument has been used against us, much to our disadvantage, in public debates on Church Identity. For, when we argue that the New School Baptists are not the true church because, among other departures, they have unscriptural organizations, we condemn ourselves, so long as we hold to a separate organization from the church.

The Baptist Association is clearly such an organization; for it has its distinct constitution, articles, by-laws, officers and business, and therefore it is not the church, but *another religious body*. The question is, who organized and made it? Christ built the Church. Who, then, built the Association? Brother Thompson aptly quotes: “The Association is a *creature* of the Church.” This is the fact. But where did the Church get authority to make another religious body? It has no such authority. Therefore, the religious body known as the Baptist Association exists

without divine authority, and it is only the creature of men. This is a sad confession, yet true. It is as an excrescence or fungous growth upon an otherwise sound body, and it mars the perfection and beauty of the body, the church. Worse, it dishonors Christ, the wise Master-builder of the church; for it virtually says, the church was not sufficient in itself, and so the Association was added to it. But the Association is an institution of men, and not of the Lord; for he built the church only.

What, then, should the churches of the Lord's people do in this case? Evidently, they should at once free themselves from this extraneous organization, and be content with the *church alone*, as Christ organized and gave it, without any appendages or out-growths.

The two Brethren have shown that we have precept and example in the New Testament for the assembling of the saints *with the church*, where all who thus come together in the fellowship of Christ may sit together with the church in an associational meeting, a general union, and happily unite in their public devotions, singing, praying and preaching, making melody in their hearts unto the Lord for His salvation, and so perpetuate the associational feasts and general Christian correspondence. Yet, in such an association as this, there would be no other religious organization than *the church*; and the articles, rules and officers of the church would be amply sufficient for the order and regulation of the assembly. Thus, in this primitive and scriptural way, much of the tedious and dry routine of formal business would be dispensed with, and the time would be more blessedly given to preaching the word and singing praise to God. The church itself would then truly be the only religious body that the Primitive Baptists could be said to hold to, and the poetic words of the beloved could be applied to her: "My dove, my undefiled is but *one*."

Therefore, all the churches would be well to act promptly in this matter, as brethren Thompson and Fisher have scripturally pointed out, and thus set in order the things that are wanting in the house of God, by a faithful return to the primitive order of the saints, as when the holy Apostles of the Lord Jesus were with the churches, joying and beholding their order and the steadfastness of their faith in Him. Paul writes: "And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God."

Yours in the patience and hope of Jesus.
Crawfordsville, Ind.

D. BARTLEY.

Mrs. Mary Puckett:—Much Esteemed Friend, and I hope sister in Christ also. I have recently heard that you have been taught the doctrine of salvation by grace. My dear Mary, I am so rejoiced to hear that you had joined the Primitive Baptists that I cannot be content till I write you to tell you how thankful I feel to know that the good Lord has given you life and unstopped your deaf ear and made you to see and hear the truth as it is in Jesus. Mrs. Harris told me—"Mary Puckett has joined the Hardshells."—Well, I was so glad I could not keep it to myself and when my husband came in I told him. He was so astonished that he just said—"Well, is it not marvelous and strange how the ways of God are?" We have here a Primitive Baptist Church lately organized at Hurricane School-House near Mr. Roods, and we are about ready to begin building a house. We have only 13 members, but it is a sweet privilege to me to go even once a month to hear the Gospel preached by our pastor, B. R. Bray, on 2nd, Sunday and Saturday before of each month. Friendship is the name of our Church. My husband was received and baptized 2nd Sunday of October 94. Is your husband a member of the Church with you? I see by the MESSENGER that Eld. W. M. Mitchell is still living and yet able to speak words of comfort to Zion through the MESSENGER.

Now dear Mary, if I could only see you what a great and good time we would have in talking together. It may be strange to say it, but some how I have long thought that some day you would be a Primitive Baptist. You will see by reading in the book of Genesis that Joseph knew his brethren when in distress but they did not know he was their brother when they came bowing down to him in hunger and want. Even so our Lord Jesus is our spiritual Joseph, our Elder Brother, and knew us, even when we were dead in sins, but we did not know him until we were made alive and he was revealed or made known to us as Joseph made himself known to his brethren.

My beloved sister in Christ; I trust you may be as Ruth the Moabitess—thy Mother-in-law's people may be thy people and her God thy God, and that you may never desire to return to Moab, but that you may find rest, spiritual rest, in Israel among thy husband's kindred in Israel, is the earnest desire of your unworthy sister.

Graysville, Ga. Nov. 1st, 1895. MRS. MATTIE E. VAUGHN.

What a blessed and good letter the above is! It extends the hand of loving fellowship, comfort and encouragement to a young member, who had once been opposed to Primitive Baptist doctrine. Sisters, as well as brethren, can often give comfort to others in this way. Ed.

EDITORIAL.

All letters of business and remittances, should be addressed to J. R. RESPESS' SONS, Atlanta, 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.

NOTICE TO SUBSCRIBERS.

Our business office is changed from Butler Ga., to Atlanta Ga. Our books, are all in Atlanta, and with the present improved mail facilities afforded by Atlanta, we hope, and have reason to believe, that there will be less errors and delays from this source. In remitting for the MESSENGER subscribers may save expense by handing their dues to our authorized agents in their community, who will promptly forward it for them. If no agent is near, forward the remittance direct to us at Atlanta Ga., to avoid delay.

J. R. RESPESS SONS.

NOTE. Remittances, orders and enquiries concerning the MESSENGER received by me during February, 1896, have been forwarded to J. R. Respass' Sons, Atlanta, Ga. for the following names: J. W. Howell, O. M. McVay, Miss L. W. Stephens, C. W. Dupree, F. M. Taylor, R. S. Hammock, Mrs. Ann Whatley, and Henry Hunt, Alabama; and for L. C. Curtis, and Mrs. Silvie Noland, Va. and W. Va.; Mrs Mary Woodall, Mississippi; and J. J. Pickrell and Wm. Paulk, Georgia.

W. M. MITCHELL, Editor

THE FLESH IS WEAK.

What! could you not watch with me one hour!! Mat. 26, 40.

It may be profitable to the disciples of Jesus to think of him as a man in the flesh—a “Man of sorrow and acquainted with grief,” “who in the days of his flesh offered up strong crying and tears to God.” It will be for the strength and growth of faith for all to whom faith is given, to “consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind.” In considering Jesus as a Man in the flesh we see him manifesting the sorrows, sympathies and compassions of a man. He comes in touch with the weakness

and sorrows of his tried, tempted and afflicted people in the world. He is touched with the feeling of their infirmities.

Jesus in the flesh, and as a man, had a work to do and sufferings to endure which were exclusively his own work and his own sufferings, and which neither angels nor men could do or suffer for him. This he must do to fit himself to be offered as a Lamb without spot or blemish. And in this work that was given him to do for himself, he was in all points tried and tempted as his people are in the work that is given them to do. But there is this difference—he was “without sin.” Had he faltered, failed or been discouraged so as to faint in mind or distrust God, it would have been sin, and it could not have been truthfully written that he was without sin. Tempted in all points in his peculiar work, even as his people are tempted in all points in that which is assigned unto them. But while Jesus could come as a man in touch with the weakness, infirmities and temptations of his people, it does not appear that they could always come in full touch and sympathy with him. But to the contrary, when his trials were greatest and his soul exceedingly sorrowful even unto death, there appears even then to have been greater dullness and stupidity in them than at almost any other time. He had taken with him three beloved brethren, but soon “began to be sorrowful and very heavy,” commanding them to “Tarry ye here, and watch with me.” And he went but a little from them falling on his face in prayer, saying “O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.” Returning quickly to his disciples, he finds them so indifferent and so little in touch with him in his sorrows that they were fast asleep. Then; as with apparent astonishment—he says—“What! could you not watch with me one hour!! With all the resolves and promises which these disciples had made previously that they would go with him to prison and to death, they were hereby taught their own weakness, that without Jesus they could not maintain a prayerful watch against temptation for even one hour. Jesus had repeatedly taught his disciples that they were helpless as lambs among wolves, and that it would be impossible for them to stand for one moment unless sustained by a power greater than their own. “Without me ye can do nothing,” was the manner of his teaching, and the text heading this article is a pointed reproof for their rash expressions of self-confidence. There never was any man that spake as Jesus did, nor

was there ever a man on earth that could teach men as he taught, or do the work that he did. No such work was ever committed to any other man and for this reason none could feel the weight and responsibility of it, as he felt it. "I must work the works of him that sent me while it is day." John 9, 4. He must not only do the identical work in all its jots and tittles, but he must do it at the very identical time it should be done. Hence we hear him saying "My time is not yet come." There was a time for his work to be done and to have failed to come to time, or to have done or suffered anything one hour or moment sooner than the time fixed in the eternal purpose of God, would have been such a mark of defect and blemish as to have unfitted him as a man for offering himself without spot to God as an atoning sacrifice for his people. Jesus is perfect in every thing. Perfect in his person and character as a man in the flesh, and perfect in his work.

In that sublime, wonderful and pathetic prayer recorded in 17th chapter of John, Jesus lifted up his eyes to heaven as the source of all his desire and strength, and said "Father, the hour is come." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." "I have manifested thy name unto the men which thou gavest me out of the world." I have given unto them the words which thou gavest me, and they have received them." In the above words it is evident that there was not only a definite and special work given Jesus to do, but there was also a fixed and predestinated hour in which it must be done. "Mine *hour* is come," says Jesus. The hour fixed in eternity before the world was. "Fore-ordained before the foundation of the world." This is the way the scriptures speak of it, and this is the truth of God, that Jesus had a work to do, and sufferings to endure which no other man in earth or heaven could do or suffer, and therefore no other man, not even his most intimate and beloved disciples, such as James, Peter and John, could feel the weight of this work as he felt it, or be of any comfort, strength or help to him by watchful prayer against trials and temptations, for even one hour. But I must here dismiss this part of the subject by adding a few thoughts respecting the Lord's dear children, in the respective sphere assigned them in the Church.

First, then, we are told that the body or Church of Christ like the human body "hath many members," but all members have not the same office work to perform. They have gifts differing one from another according as their work differs one from the other. All are not apostles

neither are all pastors and teachers. There never were but twelve recognized apostles and no other set of men on earth ever has done or can do the work assigned to them. They have expounded the laws of the kingdom of Christ on earth and rendered a decision on every point of doctrine and order for the Church of God till time shall be no more. He that is unjust according to the decision of these enthroned judges in gospel Israel, let him be unjust still; no appeal can be taken from their decision, "and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy let him be holy still," Rev. 22, 11. No one could ever feel the responsibility and greatness of their work as they felt it, nor could any other child of God ever come into full sympathy with them in their full apostolic work any more than the disciples could come into full sympathy with Jesus in the exceeding greatness of his sufferings. "I think (says Paul) that God hath set forth us the apostles last, as it were appointed unto death; for we are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4, 9. And as if to show the vast difference in the feeling of responsibility between the apostles in their particular apostolic calling and that of other members of the church, the apostle goes on to say. "We are fools for Christ's sake, but ye are wise in Christ, we are weak, but ye are strong, ye are honorable, but we are despised. even unto this present hour we both hunger and thirst, and are naked, and are buffeted and have no certain dwelling-place; and labor, working with our own hands; being reviled, we bless, being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world and are the offscouring of all things unto this day." 1 Cor. 4. Who would be willing to bear such a character or assume such a responsibility for Christ's sake? Yet the apostle could say "I now rejoice in my suffering for you and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church! Col. 1, 24.

W. M. M.

(To be continued.)

We have received the first number of the Primitive Baptist Quarterly review, published at Griffin Ga., four numbers each year for \$1.00 in advance. Eld. J. T. Bazemore, Editor.

BEAR WITH ME A LITTLE.
2 Cor. II - 11.

If by inspiration of God, the holy Apostle of Christ was moved to say to a whole Church—"Would to God ye could bear with me a little in my folly," may we not hope that in using the same words, though on somewhat different line of thought, our brethren will bear with us a little, when we say, that a few good articles have been sent for publication in the MESSENGER, but we fear it will be some time before they appear. They are dimly written with pencil on both sides of the paper and many words run so closely together that a whole line looks as though it was one word, and besides this—there is nothing to indicate where a sentence begins or ends. Under these circumstances it would hardly be proper to send them to the printer until they are put in better shape, and it is not likely we will have time or ability to re-write them very soon. And even if we could do so, we think it is a little more than the beloved writers ought to expect of us — If writers who are deficient in these things and in spelling their words correctly, would experiment a few times in correcting their own articles, or getting some one else to correct them and then see how they appear after being corrected, it is not likely they would be willing to send such blurred and mutilated articles to an editor in that form; but they should remember that if an editor corrects them they are sent to the printer precisely in that scribbled manner. This being the case, editors, printers and proof-readers, are all put upon double duty with chances all against them for bringing out a correctly printed copy.

Again we repeat that if writers who are deficient in these things would experiment a few times by having their manuscript corrected be-

fore sending it for publication, they would be surprised at the vast benefit it would be to them in all after life in writing. If necessary get a little instruction from some one and make a trial. We believe success will crown the effort. M.

ELD. HASSELL'S ARTICLE.

In this issue of the MESSENGER we give a little more than one third of Eld. Hassell's interesting letter respecting his preaching tour of 81 days. And while that portion of his article that appears in this number of the MESSENGER is quite interesting, we think the remaining portion which we hope to give entire in next issue, is of increased importance, and will be read with deep interest by thousands of our brethren and sisters scattered abroad.

W. M. M.

My 81 Days' Tour in North Carolina, Tennessee, Kentucky, Indiana, Illinois, and Georgia.

For about 25 years of my life I supported myself and my family by teaching school, and I took great delight in that occupation, and would no doubt have continued to teach, if I had been permitted by Divine Providence, as long as I lived. But six years ago, under the severe and protracted toils and confinement of a teacher's life, my health became so seriously impaired that I was compelled, very much against my own will, to abandon my chosen and delightful profession, and to depend, for the support of my self and my little children, upon my small accumulations and the kindness of brethren. For several years I had been led to feel that I ought not to devote all my time to teaching, but ought to write for our religious periodicals and visit our churches. Though deeply feeling my incompetency, I became, at Eld. J. R. Respass' earnest request, an associate editor of the GOSPEL MESSENGER in 1892; and in the last four years I have made seven tours averaging 64 days each (or less than one-third of my time), among our churches from Canada to Texas. The compensations freely give me, as editor and minister, have been only from one-half to one-fourth as much as I made as a teacher; and even if the emoluments were the same, it is

my decided natural preference to remain at home with my little motherless children, and my other relations and friends and the members of my own church, rather than be traveling and laboring day and night among strangers. If I know anything of my own deceitful heart, I would never start again on an extended preaching tour unless I felt constrained by the fear of God and the love of my adorable Redeemer and His dear people.

It was a miracle of Divine power, prevailing over the strongest ties of nature, that led the two milch-kine, bearing the Ark of God, to leave their calves at Ekron in the land of Philistia, and, lowing as they went, to go twelve miles, without any human guidance, straight to Bethshemesh in the land of Israel (I Sam. v. and vi.). Even so the grace of God is able to overcome the strongest natural desires of His servants, and to cause them to leave behind all that is dearest to them by nature, and to go, bearing His precious and eternal truth, great distances in the service of His dear cause and people, and make them willing to endure all manner of hardships and persecutions, even to be sacrificed, like the kine in burnt-offering to Him, if thereby His name may be glorified and His people be benefited. The true ministry of Christ are "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, and always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in their mortal flesh, so that, while death worketh in them, life may abound in the church." (II Cor. iv. 8-12). Said our Lord to the great multitudes that followed Him.—"If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life also, he can not be My disciple." (Luke xiv. 26). Nothing but almighty grace can constrain a human being to forsake everything for Christ.

My chief object on this tour was to labor, not without repeated and earnest requests, for the reconciliation of contending and discordant brethren in West Tennessee and West Kentucky; and to revisit, according to their kind invitations, some of the dear brethren whom I met in Indiana and Illinois two years before. I left home Oct. 5th, and returned Dec. 24th, 1895. During these 81 days I tried to preach 102 times, in Halifax Co., N. C.; Davidson, Weakley, and Henry Counties Tenn.; Calloway, Fulton, Graves, and Marshall Co., Ky.; Vandewater, Posey, Vigo, Sullivan, Montgomery, Boone, Marion, Johnson, Hancock,

Rush, Henry, and Fayette Counties Ind.; Edgar, Clark, and La Salle Counties Ill.; and Fulton County Ga.—including the towns of Scotland Neck, N. C.; Nashville, Ralston, Cottage Grove, Palmersville, and Gleason, Tenn.; Hazel, Fulton, Mayfield, Wingo, Greenfield, Folsomdale, and Benton, Ky.; Evansville, Farmersville, Wadesville, Cynthiana, Pimento, Fairbanks, Crawfordsville, and Greenfield, Ind.; Kansas, Ill.; and Atlanta, Ga. I met with seventy-one ordained besides several licentiate ministers.

Among the reasons why I feel to hope that my leading motive on this trip was not the service of self, but the service of Christ, and that the Lord was with me, are the following:—I went out weighted down with a solemn and heavy burden, I believe from the Lord, earnestly desiring to benefit His people and glorify Him, no matter what might be the consequences to myself; I was given, in my meditations, blessed and comforting views, that had never occurred to me before, strengthening my weak faith in the divine inspiration and glory of the Scriptures; I preached nothing to please or displease men, only so far as what I believed to be God's pure and eternal truth would do so; I tried to speak faithfully, plainly, and fearlessly just that which each congregation seemed to need, not shunning to reprove every kind of unsound doctrine or unbecoming practice; the Lord blessed me with the favor of His people everywhere, and there was a disposition to come together among those who had been divided, all heartily endorsing what I said, though I spoke clearly on the points in dispute; I never intimated, in any way, the slightest desire for human reward or human applause, and felt unworthy of them when freely given me, and yet, not only was my health preserved among exacting labors and exposures, but my necessities were abundantly supplied, and, when I returned home, I, like the apostles, lacked nothing. (Luke xxii. 35).

I first attended the 130th Annual Session of the Kehukee Association, the oldest and the largest Primitive Baptist Association in the world. All the 41 churches of this Association are blessed of the Lord with perfect peace, and with a ministry wonderfully free from envy and jealousy; all the deliberations of the Messengers were perfectly harmonious; and there was not one jarring note in all the preaching, which consisted of sound doctrine, tender experience, and practical exhortation judiciously blended. The Association was held with the old Mother Church, Kehukee (founded in 1742), one mile from Scotland Neck, N. C. Elder T. S. Dalton, of Stanleyton, Va.,

Editor of Zion's Advocate, visited the Kehukee Association for the first time at this session; and his strong and touching discourses were highly acceptable and edifying to the saints. By request, I spoke Sunday night, to an immense and extremely attentive audience, in the New School Baptist Meeting-House in Scotland Neck. I took for my text the word "Jesus," as occurring in Matt. i. 21, and tried to show that *Christ* is the almighty and only Savior of sinners; after I closed, the Letter of the New School Church to its approaching Association was read, and *money* was its key-note—nearly the whole Letter being a statement of the contributions of about three thousand dollars, including one thousand dollars to the pastor, made by about three hundred members, for various purposes, during the past year.

My first appointments, after I left N. C., were with the South College Street Church in Nashville, Tenn.; where also I tried to preach, as well as at the University Street Church, on my way home in Dec. Dr. J. Bunyan Stephens is the very intelligent, beloved, and successful pastor of the first-named Church, which contains about 200 zealous and lovely members, who have preaching by Eld. Stephens every Sunday morning and night, and prayer-meeting every Wednesday night. The second-named church has 23 members, and at present is without a pastor, but desires one to settle in their midst. Brother Wm. L. Nance, of the University Street Church, gave me a copy of the Circular Letter of the Red Stone Baptist Association for 1817, written by Mr. Alexander Campbell, strongly advocating the Baptist and Bible doctrine of the Divine sovereignty, Election, and Predestination. S. HASSELL.

(Part I.—To be Continued.)

P. S.

I am glad to be informed by Eld. S. F. Cayce, of Martin, Tenn., that none of the ministers of the Bethel Association confound regeneration and faith, or ignore the teaching of the Scriptures in regard to the duty of the church to contribute to the support of the ministry. This is an additional proof that there is little, if any, real doctrinal difference between the Bethel and the Philesic Association, and that, therefore, these Associations should fellowship each other.

SYLVESTER HASSELL.

EXTRACTS.

HELP CALLED FOR.

Not having space in this issue of the MESSENGER to publish the entire letter of Eld. T. N. Alderton, we state briefly that he humbly appeals to Editors of primitive papers and to brethren generally, who are willing and able to help build a *Meeting house* for Primitive Baptists in his locality in W. Va. with a view of organizing a Church. The dimensions of the house are to be 30 x 42 feet, metal roof, substantially built and neatly finished and ready for use by October, 96, at an estimated cost of *Seven hundred dollars*. Bro. Alderton gives reference to several Elders who have visited that locality among whom are Elds. Dalton, Waters, Hassell and others. Address Eld. T. N. Alderton, Great Cacapon, W. Va.

NOTICE, PRIMITIVE BAPTISTS.

In as much as an interval of time has elapsed since we, the Primitive Baptist Church at Cedar Spring Tennessee, withdrew from one S. H. Scrudder who imposed himself upon us, and having recently noticed statements concerning him which are misleading, and trusting we have the interest of true Baptists, and a love for Gospel authority and Gospel truth at heart.

Be it resolved, that we warn all Churches and brethren of our faith and order against said S. H. Scrudder formerly of Poplar Spring, Georgia, who was excluded from us at our regular meeting in November 1893,—and request correspondence with all *Primitive Baptists* concerned, and recommend them to the church for information concerning facts of said imposition by S. H. Scrudder.

Be it further resolved, that we confess our negligence in not taking up same—and pray our brethren every where to not be slow to mark them which cause divisions among us, taking *full* Gospel steps.

By order of the Church, January, 26th, 1896.

J. G. WOODFIN, Moderator.

P. R. HACKWORTH, Church clerk.

(3)

THE UNION MEETING

Of the 1st District Harmony Association Ga., is to be held with the church at Slaughter Creek, embracing 5th Sunday in May, instead of August, and the meeting of the 2nd District will be held with the church at Hebron, Sumpter county Ga., embracing 5th Sunday in August instead of May. Brethren generally are invited to come to our meetings.

J. R. WILLIAMS,
T. N. RENFROE.

STOWERS, KY., Aug. 16th, 1895.—*Dear readers of the GOSPLE MESSENGER*—It is a sweet privilege that I pen you a short report of the Red River Association, held at Fikes Grove, Robertson County Tennessee, beginning on the 10th, and closing the 13th, of this month,

My poor heart goes out in gratitude to the great God for the precious and sweet privilege of meeting with so many precious and dear Saints, and I do thank God, if I know my poor weak sinful self, for having given such wonderful gifts to His called servants, who preached on the occasion. Truly it was a heavenly place. What sweet peace, what wonderful and strong assurance God's dear Saints recieved on that occasion. I was wont to say "Bless the Lord O my soul," for the precious and soul cheering gospel truths told by men called unmistakably by the Lord. "How beautiful are the feet of them that preach the gospel" came to me with force while Bro., J. M. Perkins was preaching. I never realized its beauty before or its applications as then. "How goodly are thy courts O God." The preaching seemed to be by inspiration. It was fearless, earnest, strong and filled my poor hungry soul to overflow with peace, love and gratitude. My eyes are filled with tears of love and gratitude to God, now while I write, for permitting poor weak unworthy me to know the dear people who know the Lord. Is it not one of the greatest privileges? To know them, is to know God, and to know God is eternal life, and it is these thoughts this sort of reasoning that pressed so forcibly on my mind, when Elder Cayce was preaching. Elder Lively was in attendance and completely endeared himself to the hearts of Gods children for his works sake in the gospel. The Lord has endowed him with a wonderful gift. All saw eye to eye and spoke the same thing. Not a jar or a discord note. How good for brethren to dwell together in unity, in love in peace. "Bless. the Lord."

J. W. STOWERS.

SOCIAL CIRCLE GA., Nov. 8th, 1895 *Eld. W. M. Mitchell*—*Dear beloved in the Lord*:— I cant go to bed tonight satisfied till I talk a little with you. One hundred years ago today my mother was born. She has not been dead yet six years:

The occasion affords much matter for thought.

One month and four days hence will be my seventieth. I can hardly realize the truth of this. Two years ago today at my house we had meeting, preaching and other religious services. I believe the good Lord was with us on that occasion to bless. A number that were here that day have received a final discharge and entered into undisturbed; unalloyed rest.

Four of fathers family, and about ten near akin in old age, have passed away; and quite a number more of our family in old age cant possibly live but a short time. At the burial of my sister a few days only since, the *first* grand-child born unto my grand-parents Montgomery was there and my mothers *youngest* grand-child was there also, our little daughter Addie.

There is now perhaps near two thousand of their immediate descendants; and the hundreds that have given good evidence that they are heirs of promise; are children of God, calls forth gratitude, praise and adoration to the great God. The "promise that is to you and your children, and your children's children" is verified: "O! that men would praise the Lord for his goodness and wonderful work to the children of men." Bro., Mitchell; I feel that this earthly house is fast being dissolved, this old house in which I *groan daily*. How pleasant the thought to enter into that new house; "not made with hands eternal in the heavens." Please excuse me for writing, I have so much trouble I wanted to talk with you a little. We are up, but not as well as when I saw you. I hope and desire that you and sister Mitchell and your dear and tried children are in health and have grace sufficient for your trials and arduous labors. God bless you all. I would not tax you to answer this letter. Perhaps Wm. D., would like to read it. Your very unworthy brother.

JOHN N. HURST.

Dear Brother Mitchell:—Pardon this intrusion on your valuable time. My thoughts are reverting back to the many precious meetings we had during the month of Aug., and part of Sept. when our highly esteemed Brother S. Hassell was with us. He attended the Kettocton and Ebenezer associations of Va., and visited other churches comprising these two association. God has graciously blessed this dear

Brother, with the ability to proclaim His everlasting gospel to both Saint and Sinner. During his entire trip to our State. The Lord greatly blessed him with his divine presence, for he spoke with power that alone comes from God our Savior. Salvation will God appoint for walls and bulwarks. Truly this gifted Brother is set for the defence of that pure everlasting gospel

Brother Hassell came to us in the fulness of the Spirit, knowing nothing among us save Jesus and him crucified. His preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Yet so gentle and Lamb like in his deportment, so guarded and Christ like in every expression. O who would not covet such a God given Spirit of weakness and forbearance. Although he met with some who differed on the interpretation of the scriptures, still in love and Spirit that characterized a true follower of the meek and lowly Jesus, did he labor with them to restore peace and fellowship, on Bible principles alone. May his visit to Va., be as bread cast upon the waters. We was also greatly refreshed by the coming of dear Brethren Damron and Stone of North Carolina. May the Lord incline these dear Brethren to visit us again in the near future.

Now my dear aged Brother Mitchell, may the God of all mercies both temporal and Spiritual, abundantly bless you and yours, in your declining years, and make you a shining light in the future, as in the past, is the sincere desire of the very least of all if indeed one at all.

MRS. R. M. LEWIS.

Laconia, Va. Sept. 25th, 95.

P. S.

I have been a subscriber for the GOSPEL MESSENGER for ten (10) years or more, we hail its visit to our home with pleasure and great satisfaction. Its sad when we think Eld Respass is no more.

MRS. R. M. L.

Dear Bro., Mitchell:—I have never heard you preach before nor since I joined the church, but what I was strengthened, encouraged and comforted, as well as often feeling reprov'd. But always I have felt glad, and I hope thankful for the privilege of hearing you.

When I went to the Chapel in Opelika to-day, the thought came into my mind. "What will you hear to-day?" I had been thinking very seriously for some time past of asking you why it was that ever since I can remember I have had serious thoughts about God and his worship, and have

loved christians and loved to hear them talk and to hear gospel preaching and wanted to be a member of the church, even when I was quite a child, but I thought I could never join the Baptist without telling an experience as others did, and this I could not do by telling the year, the day or the hour, of a change. I use to think I would be willing to suffer in any way the Lord saw fit if I could only have a bright evidence of a change. That is one reason for my joining the methodists and of my staying away from the Primitive Baptists till I was driven through fear of some judgment falling upon me if I did not offer myself to them and leave the result with the Church.

The reason I have attempted to write you this little note is because I cannot talk as I desire on account of timidity, but I wanted you to know that I am glad I went to meeting to-day, and I feel to hope the Lord directed you to answer these questions for my comfort even without my asking you any thing about them, and perhaps for the encouragement and comfort of others also. If I could have spoken for myself to-day, I would have said it is my sincere desire that you continue to preach to us at the Chapel as long as you are able. I cannot express how I feel when you speak as you sometimes do of discontinuing services there.

MRS. M. J. EDWARDS.

Opelika, Ala., Nov. 17th, 1895.

REMARKS. There is no question with me, but what there is quite a number of dear children of God, who, like sister Edwards, cannot tell the year, month or day, of any special conviction for sin or of any bright and noted evidence of having passed from death unto life, but yet, they are subjects of saving grace and of the New and Spiritual birth as much so, and as fully as those who can locate the very year month or day of the marvelous deliverance.

If one loves God and loves the worship of God, loves christians and bears witness to the truth of gospel preaching, hates sin and mourns over wrongdoings, feeling daily a continual warfare between flesh and Spirit, so that when they would do good evil is present with them, surely these are some of the unmistakable evidences of a Spiritual birth, for every one that loveth with this pure Spiritual and heavenly love is born of God. God is love, and this love that causes one to hate sin is of God. It is the work of God alone and of the people there is none to help. It is a work of the Spirit of God as independently of all means and instrumentalities as when he spoke the universe into manifest existence from nothing. And in this

work of God, children, even little infants, are not excluded from being made partakers of the divine nature. And when this is the case that any have been quickened and born of the Spirit in their infancy, or when very young before they had known anything of the practical sins of life, or of the practical worship and service of God, they never can locate the day or the hour of this change because they were too young and ignorant to know anything of what all this wonderful work of God in them could mean. But the fruits of this work is sure to follow, and all who bring forth these fruits of the Spirit and desire to unite with the Church and follow Jesus in Baptism, should be as heartily received as though they could tell the day and the hour of their conviction and deliverance. This was the special point in our brief remarks at the Chapel from which sister Edwards received the comfort of which she speaks.

W. M. M.

Dear Brother N. K. Jordan:—We are having much rain and it is now solid cloudy. These clouds can be seen with the natural eye, and it is just so that I feel this morning with the spiritual eye. This has been my chief concern ever since August 1875. It was then for the first time that I felt well indeed, but it was not long that I was permitted to sit at the feet of Jesus as one clothed and in my right mind. Indeed it was so short a time till I was again vexed with the things of earth that I could hardly claim that my joy had been of the Lord at all. I lived about a mile from an old man, who had once been a gambler horse-racer, and perhaps a whisky drinker, but was now a close student of the Bible, and I would go to him secretly to find out if there was any hope or comfort for me. But I often went home crying and begging God for mercy. I would question him on several things and he would have me believe sure enough I was forever lost. I tried for a long time to conceal my distressed condition from him. I knew he could not give life, but hoped for some consolation. But I learned the truth of the word of God, "Cursed is the man that trusteth in man." I saw my sins rise like mountains before me. I never have been able to write or tell of these things as I desire but I sometimes feel like the poor man whose eyes Jesus had opened—"Whereas I was once blind, now I see." Christ came into this world that "they which see not might see, and that they which see might be made blind." I was indeed made to know my blindness, but trust by the grace of God, Christ hath open-

ed mine eyes. We have reason to believe there are many in this part of the world who say they see, who are as yet really blind and therefore their sinful condition yet remaineth. Just so sure as there is a God in heaven, we are saved by grace if saved at all. When I was relieved of my great soul distress it was quick as lightning. All was calm and serene, and all was joy and love within me. "Ho, every one that thirst; come ye to the waters, and he that hath no money, come buy wine and milk without money and without price." I had no money, but the command is for all such to come, and they alone obey and receive that grace and food for their soul that is beyond all price. O what joy and peace it is to a poor defiled sinner to be enabled to stretch forth the hand of faith and be made whole of this loathsome and deadly disease of sin; God speaks and the work is done; he commands and it stands fast.

Blooming Grove, Tex. June, 1895.

S. YATES.

NEWBORNE, N. C., Jan. 18th 1896.—*Dear Brother Mitchell*.—We are strangers in the flesh, but hope we are not strangers in the Spirit of truth. I received a few lines from J. R. Respass' Sons, a few days ago, saying, the MESSENGER would be sent me free for this year if I would accept it. I am thankful, and think it very kind in them to thus give it to poor me. I would be more than willing to pay for it, but I am not able. I have paid for it as long as I could. I am the widow of a Primitive Baptist minister, Eld. Jno. S. Brinson, whom the Lord called home in 1883 to enjoy that rest that remaineth to the people of God.

MRS. AMANDA E. BRINSON.

RICHLAND, Stew art Co., GA.—*Eld. W. M. Mitchell*.—*Dear Bro., in Christ*.—I have long desired to write you and let you know that you preached the first sermon I ever heard from beginnig to end; it was at Pineville at Harmony Association, in the year 1850. My sister and I were there, with our dear old father Whitinton Wiggins. I was young and giddy, caring for nothing but to make a grand display and enjoy myself, and so I did, until sunday morning, when I went under the arbor, you were in the stand my eyes and attention were riveted upon you, I thought your face and countenance were sublime and every word fell upon my ears as from heaven. I did not wish to shed tears; but to suppress them I could not, I was ashamed of myself, but I could do nothing but weep all day; and for days after I could hear your sweet voice, and from that day my troubles never ceased until I hope I found Jesus

precious to my never dying soul. Now Dear Bro., I have long desired to tell you this, but I fear I should have continued to put it off had I not a sad, sad duty before me, that of recording the death of my dear Son. I wish you to publish in the GOSPEL MESSENGER. I have been reading your dear paper fifteen years, and expect to read it as long as you or I live, if it continues to be printed.

MRS. S. B. MAYO.

OBITUARIES.

SAMUEL ELLIS MAYO.

My Dear Son Samuel E. Mayo, was born the fourth of June in the year 1862, and departed this life the thirtieth day of January 1896, making his stay on earth 33 years 7 months and 26 days. He and his older brother was merchandising in Richland. He had been complaining for several days and the 25th of Jany., he took his bed with measles and was very sick, but we were not alarmed as we expected him to be very sick with measles. They sent for me, as my children always do when they are sick. He boarded with his brother as he had no family of his own. We did all we could for him, but he suffered so much with his head and could not sleep at all, we thought best to call in his favorite physician on Sunday. The Doctor seemed to think he was doing well and would leave a few tablets to ease his head, which he had been taking for the headache before he got sick. Wednesday evening he was suffering a great deal, we sent for the Doctor to come and give him something to make him rest. The Doctor came and inserted morphine in his arm, so he soon went off to sleep and slept nicely for about two hours then awoke and talked some times of various things, business and other matters. I was by his bed and seeing that he was sleepy, and the Doctor had said he wanted him to rest undisturbed that night, so I crept out and left him alone. We soon heard him snoring so loud that we were alarmed and tried to arouse him but could not; his friends would come in to see him, but when we would tell them about the morphine they would try to make me believe that was the cause of his heavy sleep. But I could not think so, and sent for the Doctor in hast, but all efforts failed to arouse him, for he was then in the very jaws of death and passed away at 1:15 o'clock that night. O Bro. Mitchell, you and many others can sympathize with me. Being single we naturally looked to him for a great deal (my widowed daughter and I) so we feel that our main earthly prop is gone. He was a noble hearted

boy as every one will testify, honest and truthful and perfectly straight in his dealings with his fellow man. I never saw more sorrow manifested around the grave of a young man the negroes wept ("Mars Sam," as they called him) What makes it doubly sad, he was soon to be married to a sweet girl that we all love dearly. She has the sympathy of all. He was not a member of an church at all, but Bro. Mitchell, I believe he is at rest for he died with a pleasant smile on his face. I thought his corps the prettiest one I ever saw. I must close lest I weary you. I could write all day on this subject, and then the half would not be told. Bro. Mitchell, pray for us that we may become resigned to this heavy stroke, of our heavenly father providence. I am your unworthy little sister

S. B. MAYO.

GLENN SLOCUMB.

The beloved son of Mr. and Mrs. J. T. Slocumb, was born Oct. 17th 1880, in Jones Co. Ga., and died Jan. 25th 1896 at his home in Jones Co., aged 15 years 3 months and 8 days. He leaves behind him a father, mother, 3 sisters, 2 brothers and a host of friends to mourn over his departure. The writer of this feeble tribute to the memory of a departed friend, can truly say, "from the fullness of the heart the mouth speaketh." It was my good fortune to have known Glenn, and only those who knew him can realize the misfortune of his death. While our hearts are bleeding, and our tears are falling, affection bids us to pay the last tribute to the memory of Glenn M. Slocumb, whose precious form was laid away on the 26th of Jan. to sleep securely until we shall hail him in the glad morn of the resurrection. Oh! how darkened now the home of dear Glenn, with his many kind and cheerful words, now filled with gloom, and with hearts saddened that he has been summoned to his long home. His life was a golden sunbeam to us, who knew and loved him so well,—left now to weep tears of anguish as we listen in vain for the sound of his voice, and the coming of his footsteps. I feel like this child was taken from us because we thought too much of him, but it is our nature to love one of God's children. He was not a member of any church. While poor Glenn was racked with pain he interceded at the Throne of Grace for pardon for his sins. Christ never stops his ears when a penitent child cries for mercy, and consequently he sent down a shower of His atoning blood and washed away all of Glenn's sins and made him an heir to eternal life. When little Glenn realized the happiness of the birth in Christ Jesus, his sick couch seemed to be radiated by a cluster of sunbeams. In this state he bade his troubled hearted mother a final farewell and then joined hands with her as a token of their parting, say-

(4)

ing, "mother do unto others as you would have them do unto you." His last moments were calm and peaceful as a summer's evening, when all nature sinks into a stillness and rest, so calm, so quiet, so resigned. He called the relatives around and delivered his parting message, not as a final farewell, but as if he would go before them and welcome them to a better world, requesting them all to strive to meet him in Heaven. A few hours before Glenn was taken speechless he was blessed with the sweet words to sing—

"Alas! and did my Savior bleed?
And did my Sovereign die?
Would he devote that sacred head,
For such a worm as I?
At the cross, at the cross, where I first saw the light,
And the burden of my heart rolled away,
It was there by faith that I received my sight,
And now I am happy all the day."

Those words left no doubt of conviction. W. N. HART.

MRS. NANCY HURST.

Sister Hurst died at the home of her son John P. Fulwood, in Thomas County Ga., Sept. 30th 1895, after an illness of seventeen days with Typhoid Dysentery. She was in the seventy-fifth year of her age. Her maiden name was Turner; she was married to John W. Fulwood, in 1843. To them were born six children, three of whom are yet living. In 1862 she was left a widow and remained so until 1867, when she was married to brother Humphrey Hurst, who lived only about two years. She joined the Primitive Baptist church at Harmony, Brooks Co. in 1863, and was baptized by Eld. Wiley Massey. She was afterwards a member of Prosperity church, Taylor Co. Ga. She moved from there back to Harmony, thence to Orange church, Orange County Fla. At the time of her death she was a member of Pleasant Grove church, Colquit Co. She was truly a mother in Israel, and adorned her profession by an orderly walk and Godly conversation; manifesting by her daily life that her affections were set on things above. To know her was to love her. Her body was interred in the cemetery at Salem Missionary Baptist church, near her home. Burial service was conducted by Eld. R. H. Barwick.

Pavo, Ga., March 14th 1896.

JULIA GIBSON.

JOHN HOLT.

Our beloved brother John Holt died at his home in the city of Opelika, Ala., March 16th 1896 in his 58th year. He had dropsy and lingered in a very helpless and pitiable condition

for many days before relieved by death. Brother Holt was quite a poor man in things of the world, but rich in faith and in the confidence of his brethren and of his fellow men generally. He leaves a lonely widow, two sisters and other relatives and friends to mourn the sad bereavement. We wish to say to the credit of neighbors and friends, they were all very kind to brother Holt in his affliction. May the blessing of Heaven rest upon them.

W. M. M.

WILLIAM M. ARCHER.

It has become my sad duty to write of the death of my precious husband who, as I have a reason to believe, fell asleep in Jesus, March 25th 1895. He was born in Henry County Ga., Feb. 21st 1829. We moved to this place, Equality, Coosa Co., Ala., Oct. 1868, where we lived until he died. He had been a subscriber for THE GOSPEL MESSENGER for years, and enjoyed them to the last. He, feeling unworthy, had never joined the church.

He had a stroke of paralysis the first of May 1893, from which he was perfectly helpless, not able to feed himself. His mother's obituary is in the 1885 MESSENGER.—Some friend may like to see it. I have no children, and feel so lonely. I want the brothers and sisters to pray for me that the God of all grace may enable us all to bear with humble submission to His divine will, knowing He doeth all things well.

MRS. AMANDA M. ARCHER.

Equality, Coosa County Ala., Feb 21st 1896.

MRS. MARY CHAMPION.

Our aged sister, Mary Champion, died at her home near Society Hill, Macon County Ala., March 5th 1896, at the advanced age of 91. She was the widow of Israel Champion, who died about 17 years ago in his 80th year. Sister Champion survived all her children, and there were none of her grand children or other relatives living near her, but for several years before her death she was tenderly cared for by brother George Walker and his kind family. She was paralyzed and for the last 23 days of her life she had taken no food or nourishment of any kind, save a little water. She had been a devoted and faithful Primitive Baptist for more than 50 years. At the time of her death and for many years before, she was a member at Mt. Olive, Lee Co., Ala., and was buried in the cemetery there by the side of her husband.

W. M. M.

MRS. NANCY PEARSON.

Our devoted and aged sister, Mrs. Nancy Pearson, died, Mch 16th 1896, at her home in Chambers Co. Ala., in her 80th year. She and her devoted christian husband, deacon Richmond Pearson, had lived lovingly and happily together for about 60 years, raising a large and respectable family of loving children, some of whom are dead and some yet live. Sister Pearson had been an orderly and faithful Primitive Baptist for about 55 years, adorning the doctrine of God our Savior by all those "good works" of which the Apostle speaks as becoming women professing godliness. 1 Tim. 2, 9-10. We extend our warmest sympathies to our aged and bereaved brother and family.

W. M. M.

ELD. W. J. MCGEE.

It is made our painful duty to chronicle the death of our much and highly esteemed brother and also a father in Israel, to wit Eld. W. J. McGee. He was born Dec. 5th 1816, and departed this life Feby. 7th 1896, age 79 years 2 months and 2 days. He was married to Miss Emma White, on the fourth day of September 1838, and to this union was born eleven children, nine of which are still living, six daughters and three sons. These children nearly all have large families which make up a large number of grand and great grand children, number in all about ninety. O! that these children together with the grand and great grand children could be enabled by the grace of God to leave such a depository behind them as their kind and loving old father and grand father has left. Such a record is worth striving after. And just here I want to say to the children and grand children, and the writer not refuse to accept a part of the admonition. Oh! let us take heed to the walk and mild admonitions of our dear old father, and let us endeavor to walk in the wake of his foot-steps and to follow his examples if he has obtained a heavenly crown by such walk, which we have every reason to believe that he has. Why should we doubt it? Then let us fight our battle to that end. Eld. W. J. McGee professed a hope in Christ and joined the church of Primitive (Baptist) faith and order in his 20th year and was ordained to the full work of the ministry by Elders A. Keeton, and I. L. Pennington, in 1856. Serving the cause in that capacity a great deal of his time during the early part of his ministry as old Baptist preachers were very scarce in this part of the country at that time. This dear old veteran was in the division of the Missionaries and Old Baptist; he stood then on the Primitive Baptist side and maintained the doctrine of God our Savior and continued to preach and practice that faith for nearly forty years without ever being censured by the church from any cause. Always being prompt in filling his appointments and being so very mild in his delivery, he made friends wherever it was his lot to go. He was also a man that wielded a great influence in the way of keeping peace and harmony among the churches where he supplied; but little trouble ever occurred in the churches where he was called to the pastoral care. He always labored for peace. The unworthy writer feels to know where of he speaks for it has been my happy privilege (I say happy, for he was so near a model of perfection in his deportment that I always felt pleasant when he was along) to travel with him and hear him talk and preach.

He was heard to say a few months before his death that he never expected to quit preaching as long as he could talk and it really seemed that he was blessed to carry out his desire for about eleven days before his death he met his home church his last time and was blessed to preach two able discourses and left to see the old church no more. Oh! how bad we miss him. He went home and in a short time took his bed with what the doctors called Galloping Consumption, which soon ended his career in life, but when it pleased God to send the messenger to hail him in his last moments with us the bright evidence came that all was well with him. He roused up and commenced preaching and praising God for the beautiful scene that appeared before him in glory. Leaving the best of evidence that he was meeting the Heavenly family, for he exclaimed that he saw old Elijah and the Heavenly host, and from the evidence that he left we are bound to believe he was meeting with that Heavenly family, there to encircle the throne of God and to bask in the sunshine of God's Love forever; his dear aged companion has lost a faithful companion, his children a tender father, the church a devoted servant, and the community a good and faithful citizen; but let the bereaved not grieve, for we feel to hope that our loss is his eternal gain. A very feeling discourse was preached by Eld. S. E. Pennington, in the presence of a number of relatives and friends, after which his body was interred in the family grave-yard on the old farm near a quarter of a mile west of where he lived.

Dear old father has passed and gone
From earth to God's Heavenly throne;
His cares were many, his toils great,
But full of God's wisdom and grace.

His death we mourn, who lately stood
A herald of the mighty God;
Proclaimed the Savior of our race,
And bore the message of his grace.

With pointed language, flaming zeal,
He to the conscience did appeal;
With terror sought the soul to move,
Or draw it with the cords of love.

But all his labors now are o'er,
And we shall hear his voice no more;
His dust lies silent in the tomb,
He's gone to Heaven, his final home.

Hickory, Newton Co. Miss.
Primitive Baptist please copy.

ELD. W. S. FERGUSON.

MATTHEW M. BARRON AND MRS. KANSAS GRIGGS.

Beloved MESSENGER:—By request of our esteemed sister Eliza Barron, now of the city of Atlanta, Ga. It becomes my painful duty to pen for publication an obituary notice of her kind husband Matthew M. Barron and her dear daughter Mrs. Kansas Griggs. Our beloved brother Matthew M. Barron was born April 25th 1829, and departed this life at his home in Newnan, Ga., July 25th 1895, aged sixty-six years and three months. He was the son of Eld. Hiram Barron, who died in 1870 at Louina, Ala. He was married to Miss Eliza Stephens Oct. 26th 1851, with whom he lived happily until death ended the sacred relationship that so closely bound them together in this life. He was the father of eight children, six of whom still survive. Brother Barron joined the church at Concord Randolph county Ala., about the year 1865, and afterwards united with the churches Valley Grove, Heard Co. Ga., and Mt. Gilead, Coweta Co. Ga., by letter. A few years before his death, he and his faithful companion together with a few others become impressed of the Lord to consider the importance of a constitution of a church in Newnan, Ga., and after prayerful consideration they were accordingly constituted into a church called Oak Grove, where he died in fellowship with all the saints and in high esteem of all who knew him. To my mind he was one of the best men I ever met, he was a man of deep intellect though with but few words. He was modest, meek, kind, and gentle, loving with all his heart the truth as it is in

Jesus being strongly established in all the cardinal points of the Gospel, sound in faith, a good disciplinarian, but best of all showed his faith by a lovely and devoted life. In the death of brother Barron, society has lost one of her brightest lights, his children a kind father, his wife a beloved and affectionate husband, his church one of its best members. Surely such a man gained an everlasting victory in death. "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."

His daughter Mrs. Kansas Griggs was born in Louina, Ala., June 4th 1855, and fell sweetly asleep in Jesus Nov. 17th 1895 in the city of Atlanta, Ga. She was baptized into the fellowship of Valley Grove church about the year 1871, (I think by Eld. H. S. Burson,) she afterwards united with the church at Emmans, Troup county Ga., and remained a member in good standing until she was called to leave the church militant and join the church triumphant. She was without doubt a devoted christian woman, lived and died without a blot on her moral or christian character; she leaves a heart-broken husband and two sons to mourn their loss. May God of His infinit love make them such as she was, and may their last end be like hers. To our beloved sister Barron you doubtless feel doubly bereaved; a beloved husband gone, a loving daughter taken away, but be assured that they are not dead, because "God is not the God of the dead, but of the living," and while it is true that their bodies are sleeping in Jesus, their life is hid with Christ in God, and when He Who is their life shall appear, they shall appear with Him in glory, and I trust dear sister at His glorious appearing that you and I together with all the redeemed will then be made in His image and realize His eternal glory—death will then be under our feet.

Your brother in hope of eternal life.
Greenville, Merriwether County Ga.

A. B. WHATLEY.

MARSDLET. MOTES.

Was born Jan. 4th 1825, married to Miss M. M. Darby, Jan. 4th 1853, and joined the church at Elam, Pike County Ala., in 1864 and was baptized by Eld. R. T. Webb, deceased, and remained a consistent member until his death, which occurred Nov. 7th 1895 at Luverne Ala. He left a widow, one son and one daughter to mourn his death together with many relatives and friends. Brother Motes was received by letter into the church constituted at Luverne, on the 20th of July 1895, but was never able to attend the meetings by reason of affliction from which he had been a sufferer for many years. His body was buried in the cemetery at Hopewell, Pike County Ala., there to rest until the resurrection trump shall sound.

J. E. W. H.

MRS. MARTHA BEVERLY,

Daughter of Mr. and Mrs. Levi Wheelless, was born in Talbot county Ga., December 12th 1842, died at her home in Phoenix City, Ala., September 25th 1895.

She was married to N. P. Beverly, March 21st 1861, and to them were born four children, one dying in infancy, two daughters and one son survive her. She never united with the church or made any public profession, but she lived as spotless a life as it seems possible for human flesh to live. Indeed she seemed to be a model christian, living in peace with every one. Her life gave full assur-

ance of that change of heart that so wonderfully prepared her for the struggle of death and enabled her to pass over the river in full triumph of a living faith. Though she lived in an humble way all her life, the great principles which distinguish persons shown so brightly in her character that her life could not be hid. Always kind and gentle, free from deception and sincerely truthful. Those who knew her best, loved her most, say a nobler better woman never lived. She was free hearted ever ready and willing to administer to the wants of the sick and suffering wherever and whenever found. She was a dutiful daughter, devoted companion and a kind and loving mother. She never murmured or complained during her last illness, every thing was well with her and she seemed perfectly resigned and ready for the Master's call. May God's tenderest and sweetest consolations ever be with the stricken loved ones until they join her on the beautiful shore where all tears shall be wiped away and the ties that have been so keenly severed by the unrelenting hand of death shall be reunited forever more.

She is resting, sweetly resting.
From all care and life's employ;
She has fought life's battle well
And entered the Master's joy.

Yet again we hope to meet thee
When life's fitful dream is o'er,
There in Heaven with joy to greet thee
On that bright celestial shore.

Pleasant Hill, Ga., Feb. 8th 1895.

A FRIEND.

ELD. JOEL P. SAYERS,

Of Coosa County Ala., died September 1895 in the 84th year of his age, just 10 months and one day after the death of his wife. Their sufferings are over and their trials ended. I have known them a long while, but never knew any more devoted to the cause of their Lord and Master, always ready to make any sacrifice for the cause of Christ. He never sought to be popular with men or with the world, and said he could stand anything better than false brethren. His theme was Jesus the Savior of sinners. No perfection is claimed for him, but we do know that he suffered many things unjustly. Father Sayers seemed to understand gospel discipline as well as any man I ever knew, and his advise was often sought in church troubles. In church government he knew no man after the flesh. A few years before his death he resigned the pastoral care of churches. He had served for several years as Moderator of the Wetumpka Association, until his health failed. His last sermon was preached at Little Hope Association. On his way home he was taken sick and got out of his buggy three miles from where any person lived and was not able to get back in his buggy. A stranger came along and helped him in his buggy and he soon got to Mr. Chandler's who took care of him one week till his son Edwin heard of his illness and went after him. He told me and others he would die soon and was willing to go, but said he did not want any funeral services at all around him, but requested that we sing, "While sorrow encompass me around," etc. He lived four or five days after getting to his son Edwin's, near Deatsville, Elmore county Ala. Just before his death he sang in a clear voice—"O Jesus, my Savior, I know thou art mine. For thee all the pleasures of sin I resign, etc." After singing this verse in about two hours, he fell asleep in Jesus without a struggle or a groan. We tender sincere thanks to Mr. Chandler and to the gentleman who assisted him in his buggy, and to all his friends for their kindness shown our lamented brother. May God bless them. C. W. PASCHAL

J. W. HOWELL.

For want of space poetry is omitted.

ED.

ANOTHER YEAR.

Another year! Another year!
 Has borne its record to the skies.
 Another year! Another year!
 Untried, Unproved, before us lies;
 We hail with smiles its dawning rays—
 How shall we meet its final day.

Another year, another year!
 Its squandered hours will ne'er return.
 Oh! many a heart must quail with fear.
 O'er memory's blotted page is turn.
 No record from that leaf will fade,
 Not one erasure may be made.

Another year. Another year!
 How many a grief has marked its flight!
 Some whom we love, no more are here,
 Translated to the realms of light.
 Ah! none can bless the coming year,
 Like those no more to greet us here.

Another year, another year!
 Oh! Many a blessing, too, was given,
 Our lives to deck, our hearts to cheer,
 And antedate the joys of heaven;
 But they, too, slumber in the past,
 Where joys and griefs must sink at last.

Another year, another year!
 Perchance the last of life below.
 Who, ere it close, Death's call may know,
 None but the Lord of life can know.
 Oh! to be found, whene'er that day,
 May come, prepared to pass away.

Another year, another year
 Help us earths' thorny path to tread;
 So may each moment bring us near
 To thee, ere yet our lives are fled.
 Saviour; we yield ourselves to thee,
 For time and for eternity.

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Given Up to Die By His Physicians.

COPERAS COVE, CORYELL CO. TEXAS, March 7, 1894.

MR. H. C. BRAGG—DEAR SIR: I have been a great sufferer for the last eight years with kidney and bladder trouble, without any permanent relief from any remedies and physicians, and in 1892 my sufferings became so serious I felt I must die, unless aid come soon. I consulted our family physician and he pronounced my case Bright's disease of the kidneys. My urine was mixed with blood. He said he could not cure me, but could help me and prolong my life for a year or so, which he did. But in the spring of 1893 my trouble began to grow worse; blood returned in my urine. I sent my urine to San Angelo, Texas, and had it analyzed, and the doctor told me I had diabetes, and there was no cure for me. I had a ravenous appetite, and would eat as much as three persons, but it did not give me any strength. So I grew weaker every day, and finally got so bad that I urinated a gallon and a half in twenty-four hours, and there seemed to be a thousand specks and stars before my eyes. I got so weak I could not walk more than fifty steps without resting. While I was in this low state, I procured a box of your 4 B. B. B. and began taking them, and to my astonishment, I had not taken them but three days until my urine was clear of blood; my appetite became natural, and I began to gain strength fast. I desire to state that I am now in good health, and contrary to all prognostications of my friends who knew my sufferings in 1891 and 1892, I now weigh 180 pounds, and am a picture of health. I hope the facts given above will induce all who are suffering with kidney, bladder or liver trouble or other diseases arising from uric acid poisoning of the blood, to try your valuable remedy, as so many of my personal acquaintances have done. With sincere gratitude to you for all the benefit I received from the use of your valuable medicine.

C. T. COVINGTON.

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NO. 4.

THE GOSPEL MESSENGER

..AND...

PRIMITIVE PATHWAY.

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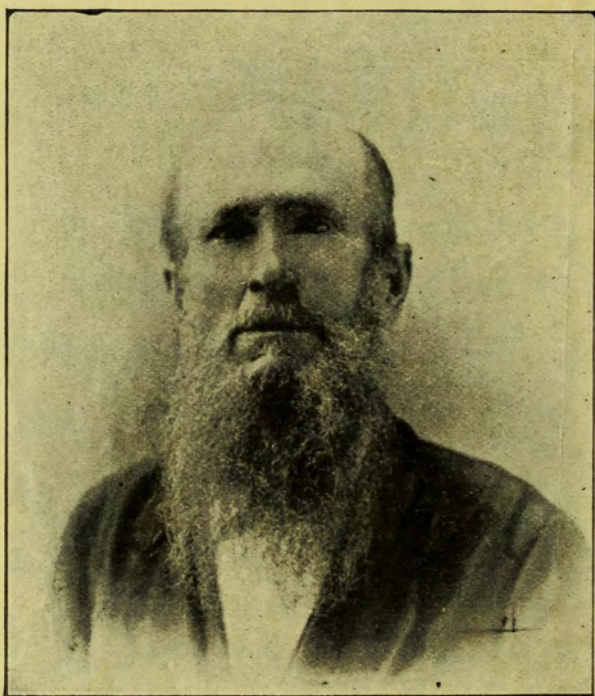
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Eld. Elmore C. Thrash,

Of Georgia, is a plain, social, orderly and useful Primitive Baptist, and a sound, able and instructive gospel preacher, desiring more to minister to the poor and destitute Churches and Communities, than to have the regular Pastoral Charge of any Church.—He has been many years in the ministry and is now about 68 years old. His altitude 6 ft 4 inches.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

VOL. 18. ATLANTA, GA., APRIL, 1896. No. 4.

NOT FORGOTTEN.

Beloved of God. Our gracious God has said "O Israel thou shalt not be forgotten of me." Isaiah 44-21. This precious truth has ever been fulfilled in the experience of the people of God. Through all life's changing scenes our God is still our refuge and strength, and a very present help in time of trouble. Afflictions in some form or other have always, in their season, been the lot of the members of Christ's body. Can we then if united to the Lord Jesus escape?

"No sweeter is the cup, nor less our lot of ill,
Twas tribulation ages since, tis tribulation still,
No slacker grows the fight, no feebler is the foe,
Nor less the need of armor tried, of shield and spear and bow."

Contemplate the church of God; trace her history from the beginning of time to our own time and surely the merciful kindness and faithfulness of God shines forth. In all the straits that have attended the children of God, and even when desolation brought them exceedingly low they were never utterly forsaken. For "when he slew them, then they sought him; and they returned and enquired early after God; and they remembered that God was their rock, and the high God their Redeemer,"

"Israel hath not been forsaken, nor Judah of his God, of the Lord of Hosts though their land was filled with sin against the Holy One of Israel." Jer. 51-5.

It is well to have these things in remembrance lest under our allotted trials we become weary and faint in our minds. One thing for many years has been full of comfort to me in times of trial, and that is that all our sorrows and af-

flitions as well as our pleasant things flow unto us according to the good pleasure of the Lord God omnipotent who reigneth.

“To his church, his joy, his treasure, every trial works for good: They are dealt in weight and measure, yet how little understood!

Not in anger, but from his dear covenant love.

If to-day he deigns to bless us with a sense of pardoned sin, Perhaps to-morrow, he'll distress us, make us feel the plague within: All to make us sick of self, and fond of him.”

“If thou faint in the day of adversity, thy strength is small.” Prov. 24-10.

I have found, and have not you dear child of God that our strength is indeed small, but if we were not weak in ourselves, how would we ever look to the gracious Redeemer to be our support and to cheer us up under our trials? “My strength is made perfect in weakness.” These precious tender words of the Lord, how soothing they are to us when surrounded with manifold temptations, when harrassed with unbelieving thoughts, and taunting questionings of the adversary we are ready to fall down utterly discouraged! Our frailties are all well known to our God. He knows our frame, and remembers we are dust. I remember a time, not long after I first tasted Gods pardoning love that the following words were made to rest with divine power upon my heart. “Thy shoes shall be iron and brass, and as thy day, so shall thy strength be.” Deut 33 25. I had not then come into the experience of sore trials and I could not well understand the signification of such language. But as I pondered in my heart Luke 2-19, this scripture, I thought if such shoes are to be worn there must needs be some rough paths to travel. Over twenty years have passed since then, and I have found some parts of the journey to be rugged and painful, but the word of the Lord that I have just mentioned has often comforted me. And in time of trial when my soul has been discouraged because of the way I have pleaded with the Lord for the fulfillment of his word of promise to my soul. “He is faithful that promised.”

There is some thing of secret sweetness in all. The precious hope that we have in the blood and righteousness of the Lamb of God affords us everlasting consolation.

The love of God shed abroad in our hearts by the Holy Ghost, which is given unto us, enables us to drink the waters of Marah Exod 15-23-25. Then also the hope of righteousness by faith, for which we wait by the Spirit, reaches upward, and beyond the scenes of this mortal life to those imperishable joys, to that home in heaven at the

right hand of God where fulness of joy, and pleasure forevermore are the portion of the saints. All the aspirations of our ransomed souls find their fulness and satisfaction in the blessed hope of the Gospel of Christ. Our heaven born longings after holiness and God, to enjoy his mercies, to live beneath his smiles, to hold communion with the Holy One of Israel to be made meet to worship, and dwell with the Lord. All this is secured unto us poor sinful worms in the everlasting covenant, ordered in all things and sure. A foretaste we have here below, the earnest of our inheritance we are made partakers of by the sealing of the Holy Spirit of promise. Ephes. 1-13-14 *Little moments* there have been while in the sweet enjoyment of the blessedness of our hope that my glad heart has sung.

“To Jesus the crown of my hope,
My soul is in haste to be gone;
O, bear me, ye cherubim up
And waft me away to his throne.”

But then much of the time the things pertaining to time bind me down in these lower realms, and I suppose it is well while here on earth we stay that we find something to live for. When the apostle Paul was in a strait betwixt departing to be with Christ and remaining with the saints on earth he says “Nevertheless to abide in the flesh is more needful for you.” Phil. 1-24. but he declares to be with Christ is “far better.” Then and there nothing shall mar, nothing shall interrupt our eternal blessedness in worshipping and serving the Lord our God.

“Immortal love shall then repay,
The transient sorrows of the way,
And Jesus’ name swell every song,
A whole eternity along.

North Berwick, Me.

FRED W. KEENE.

Eld. W. M. Mitchell—Dear Brother:—I send you a sketch of Deacon E. Futral’s experience as written by himself some years ago which was handed me this morning by his son W. J. Futral with the request it be published in the MESSENGER, and six extra copies be sent to his address. He is a regular subscriber to the MESSENGER, and said he had to remit his subscription and would send the money to pay for the extra’s to brother Respass’ sons.

Brother E. Futral was a member with us at Mt. Pleasant church and was deacon. He died the first Sunday in last December (1894). There never lived a more upright man in all the relations of life than was brother Futral, and we feel his loss to us keenly; though being of a very

limited education, he performed his part well, and it can be truthfully said of him, he was faithful to all his house. He lived to a ripe old age being over eighty years old when he died. I could not say too much in his praise, but space forbids too lengthy eulogy on his life and character; suffice it is to say he died as he lived—a christian. May the Lord remember mercy to his widow and children, is the prayer of the unworthy writer. T. J. HEAD.

The following is the experience:

“My dear beloved brother; some how it has come to my mind that I must write a small sketch of my experience. I was about 16 or 17 years old when something commenced to trouble my mind, that caused me to want to pray, I was afraid to go to the woods, for fear somebody would see me; I was plowing, I followed the plow and tried to pray. I would look all around to see if any body was coming, I could see no body, I kept on trying to pray. I would feel so unhappy till the tears would drop from my eyes until I would have to stop and wipe my eyes so I could see how to plow. I sometimes felt like I could not go any more but my poor soul was so burdened that it looked like if I did not try to pray one more time I would surely be lost.

I would go to bed but I could not sleep before midnight, it seemed like my poor heart would burst, I would pray to God for relief, I felt if I did not pray I would be lost for ever. I went on in this way four or five years; one day I was grubbing a turnip patch, it came to my mind I must do something, and I said ‘Lord what must I do?’ I stopped and looked around and nothing I could see. I could not stay there for I felt the Lord had blest my soul, it seemed to me that the Lord loved me, relieved my soul. I felt so happy that I must go to the house and tell my dear beloved wife what the Lord had done for my soul. I went to the door and seemed like I could not get any farther. I sat down in the door with my head on my hands, saying to myself ‘Lord what must I do to be saved?’ My wife came to the door and said, what is the matter? I said nothing much—she said if I would go and join the church I would feel better. Brethren and sisters if ever I was happy in my life that was the time. I could not tell how she could tell what was the matter with me. It came to my mind the reason she could tell she had traveled the same rough road. I felt that I was the least one in the world. I felt like I could kneel down to my master’s feet and beg for mercy and ask God for help. In a short time

I went to the church and told the church what the Lord had done for my soul, and was received and was baptized. When I came up out of the water I felt happy and I felt so little and happy I seemed to love everybody for I believe the Lord first loved me. I can't tell it as I felt it. I wish I could. I have my ups and downs, I sometimes think I am deceived and must be lost forever, sometimes I have a little spark of grace in my poor soul that I would not give for the whole world. Brethren and sisters, I feel sometimes so miserable and so little that I am surely the least of all saints. I can't write more than this, I can't write half, I wish I could. In a few years the church called me for a deacon. Brethren, you don't know my feelings. I told them I could not fill the place, I am not the one—'yes you must be the one for the church says you are.' My wife spoke don't put it on him for 'I don't feel like I ever can stand it.' I didn't feel like I was fit to fill the place. I thought the Lord had done so much for my poor soul and I told them if they would not let me off I would submit and do the best I could for the church. I felt then what should I do? Now here is a heavier burden, I surely can't stand it, I soon wanted to get out of it—I felt that I could not fill the place. I am too little, if I was some big man that could get up and talk big and loud I could get along much better, but I feel so little and so unworthy to fill the place, I wanted to get away. I thought I would take my letter and get out of it but there was another trouble in the way. I cant get a letter only as a deacon and that won't do. I cant get away, what shall I do. I prayed to God to relieve my poor soul of this burden. I could not rest day nor night. I dreamed one night that there was a large house and there was a platform on one end, I went up to the platform till I could see in the house and it was full of folks just as white as snow going around and shaking hands with their hair turned on one side of their heads, they looked so happy and sanctified it looked like a heaven to me. I was still loaded with a burden in my soul, it looked like my heart would burst, I went to my meeting the next day. Brother T. J. Head preached and asked me to pray. I promised God to do his will, I tried to pray. My prayer was a short one, it seemed like one half of the burden was gone. I still could not rest, I went to sister Kirbow's and told her my trouble. I felt like I loved everybody in the world. I wanted to talk to all of them. Right here I got short of all my burden and promised God to do his will the balance of my life. Pray for me.

E. FUTRAL."

The address of W. J. Futral, to whom six extra copies of MESSENGER containing the above experience are to be sent is not given by Eld. Head. We presume it is Griffin, Ga. —ED.

THE ETERNAL COVENANT UNION OF CHRIST
AND HIS PEOPLE.

Dear Brethren Editors:—Some of our brethren express the view that the church is not created but dwell in God from everlasting. Are there not Scriptures that forbid this interpretation? I have understood our people to hold that only the Holy One inhabiteth eternity, and that all other things were created by him. The church must be included in Paul's sweeping passage. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers." The Lord also says they were created, "even every one that is called by my name; for I have created him for my glory, I have formed him; yea I have made him." In accord with this the prophetic church exclaims in prayer; "But now O Lord thou art our Father—We are the clay and thou our father and we are all the work of thy hand." No amount of proof could add strength to this. The view we speak of would cut off men and women from being children of God, as no new birth or change in soul, mind or Spirit could transform them into beings that were before times. So it is impossible to identify a church that stood imbodied in Christ, with the New Testament church. The great purpose of the Scriptures is to describe the Savior's advent into the world to redeem and save his people, and his people were certainly the church. His church was stained with sin and he gave himself to wash and cleanse it and made it without blemish. There was only one Church, and it was in the world, it was composed of tangible, living men and women, and we can have no conception of any other kind of church. The Lord's portion is his people and people are men and women. "And ye my flock" he says, "are men, and I am your God sayeth the Lord God." They were baptized, both men and women, they were written unto as little children, and young men, and fathers. It was only human beings that were predestinated, called, justified and glorified; that could repent, enjoy pardon receive the gift of the Holy Spirit—and the washing of regeneration. It was persons like ourselves

that believed and were baptized and called churches in all the epistles. In vain we search our hearts or ask our fellowmen for some experimental knowledge of any other church. To prove that the church always exist in Christ, our brethren refer to the Psalmist's words, "Lord, thou hast been our dwelling place in all generations;" but does this teach that God's saints were from everlasting? Surely not, there is no sadder picture of man's vanishing, transient nature, than is found in this nintieth Psalm. The same one that had God for a dwelling, are compared to the grass that lives but a day, and to a tale already told. The language explains itself, there were no generations before the earth was created, generations belongs to time only, one goeth and another cometh but God is the same. He endures as the mystical dwelling place of his people from generation to generation. This is but a metaphor, showing God's providential care of his people. When the patriarch with stones for his pillow and the dew and stars above him, said, "This is none other but the house of God," he did not mean a literal house. There were many such metaphors struck from David's harp that brought comfort to fainting Israel. How tender the Lord says, "I will be to them as a little sanctuary in the countries where they shall come." We read of dwelling in the secret place of the most high, of making him our habitations where we may continually rest, and many like figures illustrating God's tender care, and compassion.

Our brethren also quote, "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them;" but this clearly teaches that God's children are beings of time, though known to him in eternity. First, they were written in God's book, the book of God's purpose. Second, they were fashioned in continuance, that is in development, or, as perhaps better expressed in the margin, "what days they should be fashioned;" and, third, when as yet there was none of them. This is only the old, simple faith of election, which Old Baptist have ever maintained.

Our brethren quote Paul's words, that "Adam was the figure of him that was to come," but unlike Paul, apply it to Adam's sleep and Eves formation. This is quite misleading; for Paul's design was to trace the origin of sin and of righteousness, and vindicate the freeness of God's grace. He calls it the free gift. And six times in this connection does he call it a gift. Now a gift rest upon the will of the giver, and not on merit—or any pre-existing right. He makes no attempt to liken the church

to Eve at any time. The letter dwells upon our being "members of his flesh, and of his bones," but this expression certainly alludes to no eternal flesh and bones. Jesus had flesh and bones only in his humanity and this is the apostle meaning, no doubt. In this we are members, for Paul says, there is but one kind of flesh of men. We have the same blood in our veins that Jesus had, and the same flesh in which to suffer. As we partook of these things he, also, himself likewise took part of the same. It behooved him to be made in all things like unto his brethren; and the apostles asks, "know ye not that *your bodies* are members of Christ?" This is another convincing proof that it is physical, literal human beings that compose the church. It seems to be proven in a thousand ways that it was his brethren, his children, individuals of Adam's race that constitute the church he came to save, and that he will glorify. They were called out of darkness into his marvelous light—He saved them by the washing of regeneration and renewing of the Holy Ghost by purging their conscience from dead works to serve the living God through redeeming and sanctifying grace they pass from death unto life, and become his living children. Paul calls them the foolish, and weak, and base things "of the world," which God hath chosen. They are chosen unto salvation, through sanctification of the spirit, and belief of the truth; and Paul prays that their whole spirit, and soul and body be preserved blameless, and they will sing at last of being redeemed unto God by the blood of Jesus, out of every kindred, and tongue, and people, and nation, all these allusions refer to the Church of the first born, and we know that these are beings of Adam's race, sanctified by God the father, preserved in Christ Jesus and called. Saints from God's pure bosom could not share in these things. They could not know the bitterness of sin or joy of pardon. We cannot conceive of Christ's people being always embodied in him, without discarding the doctrine of election and predestination, of effectual calling and the new birth, of a people being given to Christ, and eternal life being given to a people. The doctrine of eternal, vital existence and union with the all-wise Jehovah, is beyond the reach of christian faith and human intellect. We, as brands from the burning, cannot attain unto it. Even a dim knowledge of God's power and wisdom was too wonderful for David, the man after God's own heart. Real union suggests equality, not subjection, or subordinate place. Would we share in God's attribute, his sov-

ereignty, his uncreated glory! What if God from some whirlwind should ask of us as he did Job, some proofs of our eternity! "Where wast thou when the earth was made, when the stars sang together, when the sea broke forth, when the forces of nations began to be? Hast thou commanded the morning or the ordinances of heaven since thy day? Have the gates of death been open to thee? Knowest thou this because thou wast then born? or because the numbers of thy days are great?" Alas! we cannot answer. Like Job, we must say, Behold I am vile, I have uttered that that I understood not, things too wonderful for me, which I knew not.

But though the theory of a literal, vital-eternal-union with God our maker cannot be understood by us, nor sustained by the Bible, there is a scriptural union of Christ and his people, of which our union with him in redemption and regeneration is the out growth. This is a covenant union, and, which is so profound and condescending in its mercy, that it should fill the largest desire that god's people can ever know. The church is redeemed and saved by its relationship to a covenant—head and appointed Redeemer. As God made with Abraham an everlasting covenant, and confirmed it by an oath, guaranteeing an earthly inheritance to the heirs of promise, he also secures a better rest by the more enduring covenant of life and peace. The Lord Jesus says, "*thou gavest them me*"—a double gift, them to me, and me to them. Of this blessed character the Lord says "I the Lord have called the in righteousness, and will hold thine hand and will keep thee and give thee for a covenant of the people—that thou mayest say to the prisoners, go forth. Jesus came down from heaven to do this, his Father's will. The prophet saw it fulfilled long before the Man of sorrows took his way to Calvary's bloody brow, and exclaims, "As for thee alas, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." As the house of bondage, nor the wilderness, did not defeat God's covenant with Israel, so, no pit of sin, or prison-house could frustrate his promise of eternal glory.

"These are the two covenants," the first is, an earthly Jerusalem that vanishes away, the other is a Jerusalem that is established in the top of the mountains, and exalted above hills, and unto it all nations flow. This Jerusalem is the mother of all, Jew, Greek and Barbarian—every tongue and people is represented in the far-reaching covenant of grace. "Ask of me" said the father "and I will give thee the heathen for thine inheritance, and the ut-

termost part of the earth for thy possession." This indicates the remote fulfillment of God's covenant with Abraham, that in his seed all the nations of the earth should be blessed. From this promise in Genesis to the song of redemption in Revelation, we see that all kindred are to compose the flock of God. He gathers his seed from the east and from the west, the North gives up and the South keeps not back. His sons come from far and his daughters from the ends of the earth. It is his seed but is not like ordinary descent. "Mine heritage" he says "is unto me as a speckled bird." It is like Jacob's flock of many colors. It was a *chosen* generation, that is chosen from all generations and "accounted to the Lord for a generation." Truly it was "a peculiar people." The wonderful covenant was the mother of us all. Malachi calls him "The Messenger of the covenant" and Paul says he is the Mediator of the better covenant—better is its promise, in its priest—and in its offerings. We may safely conclude that Christ's people were related to him by covenant bonds before they were born. It was the will of the Father and the pleasure of the Son that he should redeem them, and thus the counsel of peace was between them both. Without shedding of blood was no remission, and thus it was the priceless blood was drawn from Immanuel's vein. To this Paul attributes Salvation, sanctification and perfection in glory, and he calls it—"The blood of the everlasting covenant." This covenant embraces all of his elect members, as we often sing.

"In union with the lamb, from condemnation free,
The saints from everlasting were and shall forever be,
In covenant from of old, the sons of God they were;
The feeblest lamb in Jesus' fold, was bless'd in Jesus there."

This mystical union embraced believers before they were born, according to the purpose of him who calleth things that are not, as though they were. Having reference to beings of time, it harmonizes the points of doctrine that have long been peculiar to our people. As they are sinners of Adam's race, children of wrath, even as others—it shows how election and discriminating grace may apply to them and the necessity of God's regenerating, quickening power. Christ is revealed in them, for they can only believe according to the working of his mighty power. The eyes of their understanding, as men dead in sin, are enlightened to know the riches of the glory of his inheritance in the saints. They are made accepted in the beloved and will ever be to the praise of the glory

(2)

of his grace. If Christ was the embodiment of his church, perhaps it might say that he ought to suffer for them, but does not this give a low idea of his mercy? The plea of the condemned is, God be merciful to me a sinner—Lord if thou wilt, thy canst make me whole. Our saviour truly asks, "Ought not Christ—to have suffered these things and enter into his glory," but the first part of the passage explains the meaning, "O fools and slow at heart to believe all that the prophets have spoken?" It is nowhere declared in its first meaning, that Christ was under obligations to save any one, and so it is only in the doctrine of covenant union, that we can understand the doctrine of obligation, the church was in sin and neither force nor justice influenced his engagement to suffer for it,—but loving her he chose to do so. He became her surety willingly and must smart for it. His people were bought with a price, a goodly price and not a jot or tittle was abated from it. The price was abasement to her estate and the payment of every infraction of righteous law. And so our redemption is alone of his mercy. We see nothing but mercy, and it should be our song. If we have been made to hope that we were one with him in the covenant of redemption, one with him in his humanity, and shall be one with him when his last prayer shall be answered, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory," it will be enough. To participate in this union is worth a thousand lives of tribulation, and if his dear people can be one in the enjoyment of this hope, one in spirit, purpose and life, Gods name will be glorified even upon earth. May the dear Lord bring us to know the unity of faith and the preciousness of Christian love, and bring all his tried flock to the home of glory.

With love to all our dear brethren, I remain but a weakling in God's flock.

Crawsfordville, Ind.

S. B. LUCKETT.

EXPERIENCE OF J. J. PICKERELL.

Dear Brethren:—For some time I have thought of writing you some of the dealings of the Lord with me a poor sinner saved by grace if saved at all.

Early in life I had serious thoughts of death and eternity. I was raised by Methodist parents and it would have been contrary to their belief to have taught me sal-

vation by the grace of God even if they could have done so.—I was in my 18th year when I first set out to get religion as I thought, but as I now see things, it was not the religion of Jesus. So I soon got the religion I had sought for and I joined the Methodist Church and was sprinkled and that was about all there was in it, for it soon died out and was all gone.—When I had grown up to manhood the impression came upon me when alone in the field—“He that believeth and is baptized shall be saved.” I thought this had reference to water baptism and I soon made up my mind to join the Missionary Baptist, and did so. I then thought for a time I had religion sure enough and was one of the best christians that ever lived. Thus I was suffered to go on deceiving and being deceived myself till I hope it was the pleasure of the Lord to show me my sinful heart and nature and sinful life. One day while alone in the field the Scripture that reads “By grace ye are saved, through faith, and that not of yourself, it is the gift of God, not of works, lest any man should boast.” Came into my mind with such force that I had to stop and look back to see if some one had not spoken to me. This was all new to me, for I thought I had got religion once and joined the church and I could not understand why things were so with me. “God moves in a mysterious way, his wonders to perform.” So I have to-day a little hope that this was some of his wonderful dealings with me in 1886. One night while on my bed the Scripture come to me, “Son, be of cheer, thy sins are all forgiven thee.” This was in Jan. 1887. In May I was at Mount Paran meeting and Sunday morning saw some baptized. On my way to the house I saw some laughing and talking and to my surprise before the meeting closed I felt to be commanded like the gadarene to “Go home to thy friends and tell what great things the Lord hath done for thee and had compassion on thee.” So I offered myself to the church and was received and baptized the first Sunday in June following by Eld. M. F. Hurst, and my wife being already a Primitive Baptist, I thought I had got home sure enough, and from that day to this present time it has been a great joy to me to be with the church at Mt Paran, and feast on the precious gospel of Christ as preached by our beloved paster, Eld. M. F. Hurst. Thus I have briefly given some of the way-marks by which I have been led along to the home of my kindred in Christ as I hope.

J. J. Pickerell.

Eld. W. M. Mitchell—Dear Father in Israel:—While sending in the subscription for myself and mother, I wish to write a few words to you, if I could say anything to comfort or encourage you. But I cannot see how such a poor, ignorant unworthy creature as I, who feels to be the least of all, can in any way speak or write a word of comfort to such a one as you, an able and chosen minister of Christ; you, who have spent a long life in preaching the unsearchable riches of Christ to feed the flock of God, which He purchased with His own blood. You have written many words of comfort to others, and your Editorials are always so full of hope and consolation to me, that I wish to express my warm appreciation of them. I do so deeply sympathize with you in your trials and afflictions, and do pray the Lord may enable you, through his grace to overcome them all. May He spare you for years to come, to send forth the "MESSENGER," which is indeed a "Messenger" bearing the Gospel of *glad tidings* to the poor scattered ones of the Fold. We felt sad when we heard of the death of Eld. Respass. We could not help loving him through his writings. He was a great blessing to the church, in more ways than one. Then our heart went out in sympathy to you, in your great undertaking, of editing the MESSENGER alone. We feel it is in good hands and that God will uphold it, and support you in your labors. My dear father (Eld. I. N. VanMeter) was a great lover of yours and Eld. Respass' writings and was a warm friend of the MESSENGER, doing all he could to aid in its circulation. But now he is gone from us, and O! how sad and lonely we feel. How we miss his loved form and his words of comfort and consolation. My mother has passed her seventy-fifth birthday; but well for one of her age. She has been a Primitive Baptist for over fifty years, and is firm in the faith and loves to talk and read of the things pertaining to the Master's kingdom. When I think of her my father and you dear Eld. Mitchell, these words come forcibly to me:—"Even down to old age my people shall prove my sovereign eternal unchangable love. And when hoary hairs shall their temples adorn, Like lambs they shall still in my bosom be borne." Yes, I do believe that God keeps his children, even down to *old age*, and does not forsake them; but will be with them, even to the end of the world. May he be with you dear father Mitchell, enabling you to lean on him, and may you realize that His everlasting arms are underneath you. May his grace be sufficient for you in your trials. Dear writers of the MESSENGER—write on, you know not how many you com-

fort with your cheering messages. I do feel that God has raised up Eld. Hassell, for a *special purpose*, surely he is highly favored of the Lord, and is a great blessing to the church.

I will close. I did not intend to write so much, forgive me. Do with this as you think best. It is nothing but a scribble; but I send love to all the readers of the MESSENGER. From your unworthy sister, SARAH E. RUNKLE.

Macomb, Ill., Jan. 1896.

Dear Bro. Mitchell:—I have often thought when reading your Editorials in the *Messenger* that I would write you, for I do feel they are so full of instruction, but I am always fearful I might weary you with such a letter as I could write. But I know I would like to add something useful to your feeble, tried and profitable life, but it will occur to my mind, "How can the weak add strength to the strong?" The best I can say, dear brother, is that I dearly love you in the Lord. I love the honored and orderly life you have lived in the cause of your Lord and Master.—I have often thought of the worthy example of yourself and our dear lamented brother Respass whose gospel armour is now laid aside forever in this mortal life. He is now gone from us but his humble life and good example will long live in memory as teachers of good things. O how I desire to profit by the life and examples of such God fearing men. I greatly desire to live just such a life of faith, but alas, I often fear that I shall some day fall by the hand of Saul. O I am such a poor helpless sinner that I fear I shall some day bring reproach upon the cause of my Master and shame and disgrace upon myself. I have often noticed the confusion which some men have brought upon churches, and I greatly desire that I might profit by their mistakes and shun their errors.

In the position I am called to fill as a minister of Christ I desire to be nothing but a little shepherd boy to feed my Master's sheep with such food as he gives me, for none other will be wholesome for them. And though I fail it does not diminish my desire for the flock of God.

Brother Mitchell, what money has been handed me for the *Messenger* has been sent as directed. May the Lord bless you in your work. Your little brother in Christ, I hope,

REES PRATHER.

St. Marks, — Mar. 28th 1895.

Thanks brother Prather, for your agency and for your letter of love.—Write again. M.

Eld. Wm. Mitchell—Very Dear Brother:—I have just been reading your article in reply to J. E. Dykes, and unless you know how I am situated, you cannot imagine how much I am made to rejoice that the Lord blessed you to write just as you have.

Just eleven months ago I had to exhort some of our brethren on this same subject of disobedience to the powers that be, and some of them got angry with me, and I was accused of being hired to preach as I did. I was so wrought upon that I told the brethren that there was one of three things would have to be done; either they would have to entirely take those things out of the Bible, or get rid of me, or listen to it preached, for as long as it was in my old Book I was going to tell them of it. You can now see why I am so much comforted. More than that it is just as true as that Christ Jesus came in the world to save sinners, and I suppose that no brother will object to that. Why not throw away that old book and make us an alcoran, or something else if we are to be restricted as to what points we shall or shall not use in preaching and writing? Truly the brethren must have forgotten that *all* scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works. The scriptures to which you referred are surely good for the above four things and that is all any is good for. To take away any of them is to disarm the man of God and leave him imperfect. Doubtless no brother would do that! If we have had oppressive laws and rules it is because we are a wicked and rebellious people and God has given us these rules as he gave Saul to Israel for a king. He was a man after Israel's own heart, just such a king as they needed to rebuke them and bring them down. When this was done he took Saul away and gave them David, a man after his own heart. Our God knows how to bless us both in punishing us that we should feel our need of Him and he kept law at his feet, and He knows how to have mercy on us and forgive our short comings and He does both, and does it Himself. He commands the north wind to blow as well as the south, and both upon His garden (church) that it may send forth its pleasant fruits.

Hope the Lord will continue to bless you. Your little brother in hope.

Newport, N. C. Nov. 20th, 1894. Lemuel H. Hardy.

Dear Bro. Respass' Sons:—Through the goodness and mercy of our heavenly Father I am spared to see another year, which brings the time to renew my subscription to the valuable MESSENGER for another year. It has given me great satisfaction to read the MESSENGER, so much so, that when I get a copy of it, I read it over and over, several times during the month, and it always seems fresh and new to me. I find much good preaching in it from the Editors and others and it seems as though I cannot do without it. Old age, feeble health and being hard of hearing, prevents me from going to church, to hear preaching. It has always been a great pleasure to me to go to the house of the Lord and meet with my brethren and sisters in worship. I hope they will have the spirit of prayer for me, as I know my time here cannot be much longer, for I am now in my 88th year. But thanks to the Lord, it does not trouble me to think about it. A blessed hope, to think and hope, to meet my God in peace.

Enclosed find one dollar to pay for my MESSENGER another year. I do feel assured that it is worth more than that much to me.

Do as you think best with this, if you can read it, I am so nervous it is difficult for me to write. Please rectify all mistakes.

Your aged and devoted Sister in bonds of Christian love.
Houston, Ga., Mar. 17th, 96. MRS. M. C. WILDER.

It is truly cheering to us to receive such a comfort and well-written letter as the above from an aged pilgrim of 88 years.
EDITOR.

NOT ALONE.

Elder Mitchell—*Dear Brother in Christ:*—I have so often been comforted by hearing from you and other brethren through the GOSPEL MESSENGER, that I desire this little piece published and I will not be alone though we be scattered in all the world.

Jesus said, "Behold the hour cometh yea, is now come, that ye shall be scattered every man to his own and shall leave me alone, and yet I am not alone, because the Father is with me." John, 16-32.

I well remember the time when I was a mourner and went in the woods beyond the field to pray in secret, and feeling very lonely. I kneeled and prayed until I became so humble I lay with my breast on the ground; indeed, I

had become as a little child, and begged for mercy until the burden left me, then I arose and was not alone because the Father was with me. Jesus had borne my sins away and I entered into rest which he had promised for the weary, Mathew, 11-28. Since that time I have often been comforted by the scriptures, and was not alone because I had the Scriptures which testify of Jesus. Also I have been comforted by hearing the gospel preached and had fellowship with the people of God and was not alone because Jesus was with us.

I have been greatly bereaved by the death of friends and left in a lonely condition, but Jesus came in some way to comfort me.

Some times an article was published which was written by some of you dear brethren and reached me at the proper time and gave me comfort.

Again after searching the Scripture and believing the truth, and thinking about church matters I have taken up Elder Hassell's Church History and found information concerning the travels of the true worshipers that made me feel that it was the book next to the Bible of importance to us, and that parents ought to buy it (as many as can) and leave it for their children to read after them and they will not be alone. Your Brother in hope.

Coal Hill Ark.

JAMES M. BENCH.

NOTICE TO SUBSCRIBERS.

Our business office is changed from Butler, to Atlanta, Ga. Our books are all in Atlanta, and with the present improved mail facilities afforded by Atlanta, we hope, and have reason to believe, that there will be less errors and delays from this source. In remitting for the MESSENGER subscribers may save expense by handing their dues to our authorized agents in their community, who will promptly forward it for them. If no agent is near, forward the remittance direct to us at Atlanta, to avoid delay.

J. R. RESPESS SONS.

EDITORIAL.

All letters of business and remittances, should be addressed to J. R. RESPESS' SONS, Atlanta, 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.

Remittances, orders and enquiries concerning the MESSENGER received by me during March '96, have been forwarded to J. R. Respass' Sons, Atlanta, Ga., for the following names:—C. F. Mitchell, Silas Moore, John W. Floyd, Mrs. Z. T. Floyd, Mrs. S. J. F. Abernathy, Mrs. Mack Ratchford, J. N. Sanders, Mrs. M. J. Burton, A. C. Finley, G. W. Carter, Mrs. S. F. Still, J. N. Parnell, Mrs. N. R. Kerlin.—Ala.; and R. W. Floyd, Mrs. Lola Simms,—Tex.; and Mrs. M. E. Sayer,—N. Y.; Mrs. R. J. Chilton,—Tenn.; and Mrs. A. A. Dortch,—Ga. W. M. MITCHELL, Editor.

THE FLESH IS WEAK.

(Continued from page 61.)

When one is fulfilling a duty to his family or to his country by suffering all kinds of hardships for their benefit, and then see the very ones for whom he endures all these things careless and indifferent, manifesting no appreciation for his service, no concern or sympathy for his suffering for them, it is but natural that some sudden emotion of speech should be aroused and come forth as "What! could you not watch with me one hour!"—Or as Paul said to whole churches in Gallatia—"I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel"—"Where is the blessedness ye spake of, for I bear record that if it had been possible ye would have plucked out your own eyes and have given them to me"—What had the man of God done to have caused such a change in their conduct towards him, and subjecting them also to the rebuke from him when he said—"Am I therefore become your enemy because I tell you the truth?" He labored for them, he suffered and endured great persecutions and hardships for them, and yet they had become so carnal as to regard him as an enemy to their comfort. Nothing comforts, strengthens and encourages a poor suffering minister of Jesus more than to see and know that those to whom he has preached and for whom he has gone through many hardships, and for whose sake he has suffered hunger and thirst, cold and heat, that they stand fast in the faith and have good remembrance of him as he also has of them. O how cheer

ing is such a state of things as this? It shows good fruits and causes a faithful gospel minister to thank God and take courage that his labor for and among them has not been in vain.—Let us listen for a moment to the joyous expression of the apostle on this very point. “When I could no longer forbear I sent to know your faith, lest by some means the tempter have tempted you and our labor be in vain. But now when Timotheus comes from you to us and brought us good tidings of your faith and charity and that ye have good remembrance of us always, greatly desiring to see us, as we also to see you; therefore brethren, we were comforted over you in all our afflictions and distress by your faith, for now we live if ye stand fast in the Lord.” 1 Thess. 3, 5-8.

And with Spiritual joys and comforts similar to that expressed in the above quotation, another apostle of Christ saith—“I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.” “I have no greater joy than to hear that my children walk in the truth.” 3. John 1-4.

But while it is great joy to know that those churches among whom, and for whom, a faithful minister has spent the prime of his life, remain steadfast in the faith, how sad it is in the hour of trial and need to have to record of some as Paul did in his old age and say—“They have forsaken me, having loved this present world?” And at the very hour that he seemed the most to need the cheering words and loving service of his brethren, even when he was so near the close of his ministerial life as to say “The time of my departure is at hand”—even then, like his divine Lord, he stood alone in the defence of truth; and when dragged before the tyrant Nero, his words are, “No man stood with me, but all forsook me; notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known.” 2 Tim. 4' 16

In offering a few concluding remarks we wish to say with regard to the apostolic gift, that no man or set of men on earth now, or at any time since the twelve apostles finished their testimony have had a gift by the Spirit to the extent that was given them. Their gift included all the inferior or less gifts of the Spirit, whether of prophesy, preaching the gospel, speaking with tongues, interpretations of tongues, exhortation, admonition or discerning of Spirit. Whatever gifts has been given the church by the Spirit since the death of the apostles, has been by the same Spirit, but not to the same extent as was the apostolic gift. While it is true that each one of the apostles was a

gospel preacher and sound exhorter it would be folly to argue that all gospel preachers and exhorters are empowered to do the work of the twelve apostles. We know that in human governments a judge of the supreme court is also a justice of the peace, but every justice of the peace is not a judge of the supreme court. Christ the Lord is the Head of the church and embodies in himself all the gifts and from him "all the body is fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part." Every gift by the Spirit is needful and works effectually in its own proper place. But it is doubtless true that some have been put in positions in the church, and by the authority of the church, to do a work for which they have no gift. Such a thing is a great clog to the prosperity and progress of any church, even though it may have been done with good intentions. Slothfulness in church business, or a careless half-sleepy way of doing business, often brings shame, want and trouble that may take many years of toil to get over. "Watch ye; stand fast in the faith; quit yourselves like men; be strong." 1 Cor. 16, 13. "What! could you not watch with me one hour!" "The illing but the flesh is weak." Mat. 26, 41.

W. M. M.

THREE AGED WRITERS

In this issue of the MESSENGER we publish three short letters from aged persons, all of whom are hard of hearing, and though they live several hundred miles apart,—one in Georgia, another in North Carolina, and another in Illinois.—and having, (it is presumed) no personal correspondence or acquaintance with each other, yet, there is such a remarkable coincidence in the theme on which they dwell, and in the dates of their letters that we have felt solemnly impressed with the thought, that these aged pilgrims were moved by the same one Spirit of the Lord, to write at the very time, and in the very manner they have—If this vain world and its delusive charms had receded from us all as it has from these aged Christians, who are deprived of hearing the Gospel preached, then the privilege of reading the MESSENGER would be appreciated as a great blessing from the Lord. In promptly sustaining the MESSENGER, we help to comfort these dear aged Christians.

W. M. M.

AN EIGHTY-ONE DAYS TOUR IN NORTH
CAROLINA, TENNESSEE, KENTUCKY,
INDIANA, ILLINOIS AND GEORGIA.

(Part 2—Continued from page 63.)

I next attended the Soldier Creek Association, which was held with Shiloh Church, in Calloway Co. Ky., Oct. 11th, 12th, and 13th; and the Philesic Association, which was held with Blooming Grove Church, near Palmersville, Weakley Co. Tenn., Oct. 18th, 19th, and 20th. The principal trouble among the Primitive Baptists in this section of West Tennessee and West Kentucky, is between the Philesic and the Bethel Associations, and has been going on several years, and has resulted in the Bethel association's refusing to correspond with the Philesic association, and in the division of the Bethel and the Little Zion churches (the minority party in these churches being recognized as the church by the Bethel association, and the majority party being recognized as the church by the Philesic association,) and in the Second District Union of the Bethel Association declaring non-fellowship for the Philesic association on account of six alleged heresies said to be preached by the ministers of the Philesic association. Now I have no prejudice against either side, and I have read the writings and heard the statements of both sides, and I believe that it is a sad case of honest misunderstanding on both sides, and that declarations of non-fellowship and acts of exclusion should be rescinded, that all should come together again in mutual general confession and forgiveness. It seems to me that some ministers of the Bethel association possibly confound regeneration with faith, whereas the Scriptures teach that regeneration by the Spirit of God precedes and is the cause of true or saving faith. (John i. 12, 13; iii. 3, 5; Gal. v. 22; i. John v. i,) and that they should not forget that life imparted in regeneration is eternal, and its possessor will be saved forever in heaven, whether that life is manifestly developed here in the exercises or fruits of repentance, faith, hope, love, and obedience, or not (as in the case of infants, idiots, lunatics, and heathens—John x. 28; Rom. vi. 23; i. John v. 11,) and that, as in the case of the Old Testament saints, living, obedient faith in God and living trust in Him for salvation is just as certain a proof of regeneration as faith in Christ (Isa. xii. 2, 3; xxvi. 3, 4; John xii. 44; xiv. 1; Acts x. 35; i. John ii. 29,) and that no one has ever believed, without the written or preached word, that Jesus of Nazareth, who lived in Palestine during the first century of the Christian era, was the Messiah or Christ

predicted in the Old Testament, and is the Son of God (John xx. 31; Rom. x. 14, 15; i. Cor. iii. 5; while the ministers, of the Philesic association, in emphasizing these last cited Scriptures, may have too much ignored those other Scriptures which plainly declare that the Triune God is the sole author of living faith in Christ (Isa. liii. 1; liv. 13; Matt. xi. 25, 27; xvi. 16, 17; John vi. 25; xvii. 2, 3, 6-8; i. Cor. ii. 9, 12; xii. 3; Gal. i. 16; v. 22; Ephes. i. 17, 18; ii. 8; Col. i. 26, 27; Heb. xii. 2; i. John v. 20;) and that some ministers of the Bethel association perhaps ignore the teaching of the Scriptures in regard to the duty of the church to contribute to the temporal support of the ministry (Acts xv. 3; xxi. 5; Rom. xv. 22; i. Cor. xvi. 6; ix. 7, 14; Titus iii. 13;) and that the ministers of the Philesic association have appeared to the members of the Bethel association to have gone to one extreme in saying that God gives His people in regeneration the power to obey all His commandments, a new expression not found in the Scriptures, and seeming to imply that the child of God is independent of the Holy Spirit after regeneration (which, however, the Philesic ministers say that they do not at all mean;) while some ministers of the Bethel association have, in their re-action from this sentiment, appeared to the members of the Philesic association to have gone to the opposite extreme of denying that the happiness of the child of God in the present life is at all dependent upon his obedience to God, and of throwing the blame for disobedience off from the sinner upon God, that is, upon the foreknowledge or predestination of God or the withdrawal of the Spirit or grace of God (which, however, the Bethel ministers say that they do not mean to do.) At my meetings with the churches of both these associations I proclaimed the identically same doctrine, affirming, as clearly and as strongly as I could, that regeneration, or the impartation of eternal life, is the sole work of God, and may be wrought in any human being at even the last moment of mortal life by God's sovereign and almighty power; and that living faith in God is a fruit of development of this eternal life, and that living faith in Christ is a still further development of this life, but unknown where there is no written or preached word; and that the churches should minister of their carnal substance to those who minister unto them in spiritual things, and help them on their way to minister to others; and that, while God's foreknowledge, or predestination, or purpose, embraces all things, it is active, positive, and efficient in regard to everything that is righteous, and only passive, negative,

permissive, directive, and overruling in regard to every thing that is unrighteous, so that, while God is solely to be praised for all that is good, He is not at all to be blamed, but the sinner is to be wholly blamed for everything that is bad, for every act of disobedience to the holy commandments of God, and that God will righteously bring every being into strict account with Him for every sinful word or deed, and will visit His fatherly chastisement, in some way, upon every one of His disobedient children. Such are the plain and universal teachings of the Scriptures and of Christian experience. The members of the churches in both the Bethel and the Philestic associations cordially endorsed my discourses; and, as I cannot believe them hypocritical in so doing, I am perfectly sure that, though they may use different expressions, they are substantially agreed in doctrine, and ought, therefore, to come together in brotherly love and fellowship again. If errors have been preached by either side, and are now abandoned, the people of God should thank Him for it, and cease from vain and endless and distressing strifes of persons and words, and live in peace. No new tests of fellowship, unknown to our fathers, should be added to the Primitive Baptist articles of faith. I never heard or read stronger statements of the absolute sovereignty and unconditionality of the eternal salvation of all the elect (the characteristic doctrine of Primitive Baptists) than I heard from the ministers of the Philestic association; and I believe that the ministers of the Bethel association are not opposed to the earnest exhortation of all the children of God to loving and faithful obedience to their Heavenly Father. Our dying Redeemer prayed for the union of all His dear people (John xvii. 20, 21,) and those who do not earnestly desire and labor for such union are not influenced by the Spirit of Christ. Under the influence of that Spirit, a council of brethren outside of the Bethel and the Philestic associations could easily settle these distracting troubles, which are probably due more to personal feeling than to real doctrinal differences.

As not at all elicited by this controversy, though extremely applicable to the most agitated part of it, and as emanating from one of our oldest, ablest, and most universally esteemed ministers in the United States, Eld. W. M. Mitchell, of Alabama, I will here produce a few of his remarks on Ezek. xviii. (in the GOSPEL MESSENGER of Sept. 1892.) 'The Israelites were types of the gospel church. If the child of God lives after the flesh, he will die to the fellowship of Christians and to the privileges of

the gospel church, and die to all the real comforts of those great and precious gospel promises that apply to humble and obedient Christians. He dies to his 'savory influence in the church of Christ, and becomes like salt that has lost its savor and is good for nothing but to be cast out of the fellowship of the church, where he is trodden under the foot of men as neither fit for the church nor for the society of the world. His spiritual comforts are gone, no matter where he may roam. He has sown to the flesh, and of the flesh he reaps corruption. And while he does not lose his eternal salvation as secured to him through the merits of Christ, he does lose the comforts and joys of that salvation which he once had when he walked orderly." "The law imparted no new life or active principle of obedience to any of its requirements. It exacted strict obedience, justice, and right from every carnal Israelite, but it furnished him with no ability, disposition, or desire to comply with its just demands. But the blessed law of the Spirit of life in Christ Jesus, differing from all the other laws given to men, calls for nothing of its subjects but what it supplies. It imparts life, spiritual and eternal life the life of the crucified, risen, and glorified Jesus. It imparts an active and willing principle of obedience to every gospel Israelite, and the things commanded him to do are the very things he most desires to do. Thus the Lord works in him to will and to do of His own good pleasure. And if, through strong temptations, trials, and fleshly infirmities, the gospel Israelite should go astray, the heavy chastening of the Lord will fall upon him, and the buffetings of Satan will sorely distress him, but the loving kindness of the Lord is not taken from him, nor does the faithfulness of God ever fail towards him." Every subject of grace knows that these are solemn and indisputable truths; and there should be no sort of division among the humble and faithful children of God in regard to them. It is a deplorable misunderstanding of the apostle Paul's argument in Rom. v.—viii. not to see that he means that the child of God, though he still has a sinful nature which harasses him, has also the Spirit of Christ dwelling in him, and may, by this almighty power, spiritually and lovingly, though imperfectly, obey the commandments of his Heavenly Father, and please Him; for he who is dead to the law is married to Christ, and is dead to sin, made free from the law or commanding power of sin or death by the law or commanding power of the spirit of life in Christ Jesus, and walks not after the flesh, but after the spirit, and not only can, but actually does, bring forth fruit unto holiness, and has

the blessed promise that sin shall not have dominion over him, but that grace shall reign in him, through righteousness, unto eternal life by Jesus Christ his Lord.

I met in West Kentucky with a dear and faithful old elder, who had stood excluded from the church for 13 years, because he preached that the five foolish virgins represented disobedient Christians (which a few of our worthiest ministers hold;) but he has been for some years restored, while the elder who had him excluded has now been for some years himself excluded for disorder.

Near Elva, Marshall county, Ky., I tried to preach at the residence of an aged intelligent, and devoted Baptist Bro. Terry R. Bolton, who is 86 years old, and has 85 descendants. He is a native of Montgomery County, N. C., and went west in 1838, and has been a Primitive Baptist 52 years, and has had a preaching hall, supplied with benches and lights, in his house for 25 years, where he has monthly meetings, and receives members, and partakes of the communion, as did Aquila and Priscilla, Nymphas and Philemon in the apostolic age. (Rom. xvi. 5; i. Cor. xvi. 19; Col. iv. 15; Philemon ii.)

I was blessed with delightful seasons in revisiting the dear saints in Indiana and Illinois, and in speaking to them of the precious and eternal truths of the Kingdom of Jesus; and I was delighted to see that, resisting the seductions of the flesh, the world, and the devil, they continue to stand firm in the good old paths endeared and hallowed by the footsteps of prophets and apostles and martyrs and the incarnate Son of God. I spoke twice in our meeting-house in Evansville, Ind., and enjoyed another meeting with my step-brother, Mr. B. E. Jewett, and his pleasant family. I broke bread, not only at the residence of our beloved and aged brother, Eld. M. M. Vancleave, but with him around the table of the Lord in our meeting-house in Crawfordsville, Ind. He is 85 years old, and has been in the ministry about 45 years, and has married 831 couples, and is all simplicity and sincerity, humility, peace, and love, and can speak but a few minutes in public without breaking down in tears of love and joy. As he nears the heavenly land, its blessed Spirit is more and more breathed into his heart and life. A few days before I reached Crawfordsville, our dear elder, David Bartley, had slipped and fallen on the icy pavement, and broken his right wrist, and dislocated the shoulder, from which he has since suffered greatly. He is able and faithful in the defense of the truth, and he has been very much blessed as a peace-maker in Zion. As I was riding to the depot

to take the train for home, after having finished my appointments in Indiana, my soul was unexpectedly and blessedly melted down with a raptuous heavenly feeling of love to God and man, which more than repaid me for all the privations and toils and sufferings of my almost three months' tour.

When I reached Nashville, Tenn., I was delighted to learn of the satisfactory settlement of the long-pending trouble between the Butler church in Georgia, and the Warwick and Middletown churches in New York. And, when I reached Atlanta, I was greatly pleased to hear of the harmonious and edifying preaching there, during the first two or three weeks in December, by our ministers from the North and South, the East and West. O, that it would please the Lord to pour out upon all His dear people the spirit of light and love, and end all their contentions and divisions, and unite his children in the simple, pure and precious faith once delivered unto the saints and in living and hearty obedience to all His holy commandments! Then would Zion shine with the glory of the Lord risen upon her, and the wilderness would be glad and the desert rejoice and blossom as the rose, and the church on earth would realize far more of the blessedness of heaven.

SYLVESTER HASSELL.

A PRAYER FOR PROTECTION IN OLD AGE.

“I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. O God thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not, until I have shewed thy strength to this generation, and thy power to every one that is to come.” (Psa. LXXI, 16, 17, 18.) Where is the expression to be found recorded in any book more fully expressive of, or better suited to the feelings of an aged minister of God than the above? His constant and fervent desire to go, not in his own strength (for he feels to have none,) but in the strength of the Lord, in the exercise of the gift that is in him, and to discharge the duty of preaching the gospel of Christ, is herein recorded, and he finds the very same sentiments stamped upon the table of his heart. His mind is deeply impressed with the blessed theme of righteousness, and he wishes to employ his tongue in the praise of God's righteousness, and of His

only, as the means of justification and acquittal at the bar of infinite justice. Christ Jesus the Lord, the way, the truth and the life, who is made into His people wisdom and righteousness and sanctification and redemption, is the burden of the message he bears upon his heart, and to which he longs to give utterance. Such is the doctrine which the Lord hath taught him from his very youth, even in his first experience of God's power and mercy that he can testify to none other than God's righteousness and holiness, which has been revealed to him in awful contrast with his own filthiness of nature. In much humility of soul he views himself as a sinner abased, and God only exalted, nor would he have it otherwise: but he glories in the Lord. And it is truly gratifying to the aged minister to reflect that he has been faithful from the beginning of his ministerial life to declare the wondrous works of God to the children of men, and the virtue of the blood of Christ to cleanse and save from sin. "Hitherto have I declared thy wondrous works."

"Now also when I am old and grayheaded." He feels now to have reached the critical stage of his warfare, and shall he finally stand or fall? Will he triumph through the power and love of God, and still keep the faith, fight a good fight until the tumultuous scene gives place to the triumphant shouts of victory? Or shall he yet be forsaken of God and left without strength or comfort to end his days in shame and despair? Here he cries, "O God forsake me not." He may feel that he is too old and infirm to be of any service, but thank God, he is never too old to pray, nor has his desire that others might see and learn those precious truths which God has taught him in the least abated. He would show to the present and rising generation the evidences of the power and strength of Jehovah, and also have all the generations following to share the goodness and mercy of God, and to repeat His praise forever. 'Tis thus that, while the outward man declines, the inward man is renewed day by day, and he can say in the language of the 20th verse of this Psalm: "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shall bring me up again from the depth of the earth."

It is fortunate for those of God's ministers who are so sustained and preserved in health as to be able to go and preach as long as they live; for otherwise they are apt to be neglected, even by those who have received the benefit of their ministerial labors, and especially by the younger members of the church, those who are better able to visit

the old servants and to administer to their wants. "Past favors are soon forgotten." Be it so, the old grayheaded servants of God and of His people may yet sue for divine aid, and the Lord has promised that He will never leave them nor forsake them, but will be, and is, with them always, even to the end of the world. *Amen.*

J. E. W. HENDERSON.

LOVE.

Savior fill my heart with love,
Love, that is from thee above.
Love, that makes us pray to know
More about the way to go.

Love, that makes us trust the Lord,
And depend upon his word;
Love, that hides those many sins
From the view of living men.

Love, that makes us seek to go
Where the Savior tells us to;
Love, that makes us keep away
Where the Savior did not stay.

Love, that makes us Jesus like
Every day and every night;
Love, for every needed place
Wherein love will prove a grace.

Oh for love, more pure love,
What a blessing from above!
Surely such is all we need
If we only it would heed.

Woodbury, Ga.

MORGAN BROWN.

EXTRACTS.

WILSON, N. C. March, 1st, 1896.—*Dear Bro. Mitchell:*—I do sincerely hope the Lord will spare your life for many years to edit the dear GOSPEL MESSENGER. O it is indeed a blessed truth set forth in your writings, brother Hassell's and many others who write for the MESSENGER. It is a great pleasure to me to read the writings of the dear brethren and sisters who tell of the dealings of the Lord with them and talk of his power and love.

I am so deaf I can't hear preaching, and I am also old and feeble. My time is short in this world, but I want to take the MESSENGER as long as I can pay for it. Pray for me that my Lord will own me in death. Excuse me for saying that I want all who are behind in paying for the MESSENGER, to please try and pay up all that is due. I know our lamented Bro. Respass' Sons need their money to enable them to publish the MESSENGER. I am very sorry for them, as their loss by fire has been so heavy. I would be so glad and thankful if all would pay their dues and not suffer the publication to be embarrassed or go down. I was baptized by Eld. Joshua Lawrence in 1842. But since then I have had many days of sorrow, darkness and trials. O Lord receive thy work in me.

I send subscription price for another year. Your poor old sister in bonds of adversity.

E. R. JONES.

FALMOUTH, ILL. March, 16th, 1896.—*Dear Brethren:*—The time having passed that I should have sent my remittance for the MESSENGER. I herewith send it for another year. Excuse the delay for not sending sooner. I see the MESSENGER is not as large as it use to be, but I hope it will improve in this particular soon. [Bear with this a little till the publishers can recover strength from the heavy financial loss by the burning of the MESSENGER office last December. ED.]

The death of Eld. Respass is much to be lamented, but we take pleasure in believing that our loss is his eternal gain. But we hope by the blessing of God, under the care and guidance of our dear aged brother Mitchell and the aid and assistance of Elders Hassell and Henderson, together with the prayers of all the saints and brethren every where, that the dear old MESSENGER that has so long cheered the drooping Spirit of the Lord's poor, will increase. We do hope and pray that the Lord will so guide, direct and instruct you by his Holy Spirit that you may conduct the MESSENGER in that way that it may be to the glory of God and to the up-building of his saints in the

faith of the gospel.

I see by Eld. Henderson's article in December, '95—that several subscribers have failed to be prompt in paying their subscriptions. Surely they must know that you must have the money as well as the good will of the brethren to enable the proprietors to publish the *Messenger*. I know that many of us are poor in this world's goods, but we cannot afford to do without the precious truth sent forth to cheer our hearts through the *Messenger*, without suffering greater loss than the little pittance we pay annually for it. It often comes as a cooling stream to our thirsty souls and as good news from a far country. The subject of the Salvation of sinners is one that has engaged the minds of men and angels ever since the world began. We cannot remain in this world or in this present mortal state. "If in this life only we have hope in Christ we are of all men most miserable."

Then, dear brethren, hoping that you may have the assistance and prayers of all Saints for your success in the *Messenger* and that God may direct in all things I close. If you think this worth any thing to stir up brethren to their duty publish it. Yours in hope.

A. D. BROADERICK.

ATLANTA, GA., 29 Lucy St., Apr. 30th '95.—ELD. W. M. MITCHELL—*My Dear Cousin:*—This is the third year I have been taking the *Messenger*. It has been a great comfort to me and many times I have been made to rejoice in Spirit while reading the writings of some brother or sister.

I make my home with my sister Rebecca Smith, in Atlanta since my mother's death. She died June 7th 1885.—I have a name and a home among the Primitive Baptists, although I feel unworthy such a comfort. I had an humble hope in Christ as my Savior for 18 years before I could take up the cross. I love the doctrine of the gospel as held and preached by Primitive Baptists, but have felt that I was not fit to be a member among them. I was made willing on Saturday before third Sunday September 1893 to go to East Atlanta Primitive Baptist Church and tell what great things I hoped the Lord had done for me. I was heartily received and the next day I was baptized by our beloved pastor Eld. J. T. Jordan. And O what a sweet rest I had for two weeks after, thinking my troubles were all over; but alas, I have had many dark hours to pass through since then. This, no doubt, is needful to us, to keep us humbly mindful of our dependence. Your cousin, and I hope sister in Christ.

MISS NANCY MITCHELL.

ROYES CITY, TEX., Jan. 7th '95.—*Dear Bro. Mitchell:*—It is time to renew my subscription to the MESSENGER and I herewith send it.

I can not often go to meeting and the MESSENGER is great comfort to me. The feebleness of age is fast growing upon me. My membership is with the church at Farmersville; Eld. Gocher is our pastor. My son-in-law, James Jackson, and his wife, both are members of the same church with me. My dear husband died last Aug. He suffered greatly for four years, and was confined to his bed for six months, but when the time came for him to go he was perfectly reconciled. I asked him one morning a few days before he died how he was. He replied, "I am happy and wish I could fly away right now." There is no doubt with me that he saw his way clearly and longed to be at rest. I pray that I may be just as willing to go when the time comes as he was. We have raised a large family, as you know, and have had many hard struggles through life. He always taught his children to be truthful and honest and, I bless God that they are all upright moral men and women. Remember me in prayer. I am a poor old cast down widow.

ELIZABETH MCINTOSH.

Thanks to the grace of God that has for many years sustained sister McIntosh as a firm, unwavering Primitive Baptist and devoted christian woman.

W. M. M.

PHOENIX, ALA., Nov. 23rd '95.—*Dear Bro. Mitchell:*—It has been my chief desire to unite with the Lord's people for ten years past, but kept putting off applying for membership among them, thinking I would get better fit to be with them. But as I could not be satisfied to stay away from them I went last summer on a visit to my grand father's (Levi Wheeles) and while there I was received as a member at Bethel church and baptized by Eld. Bentley. Last year one of my eyes had to be treated by a doctor for 7 months, and this year Sept. 25th my dear mother was taken from us and I have felt that it all has come upon me for my disobedience. My dear mother had never united with any church but she was a strong Baptist in principle and always attended their meetings when able to go. We take the *Messenger* and she was always glad when each number came. I have seen her read and cry over them when she would read something that came home to her own daily experience. Excuse this imperfect scribble. I hope you and sister Mitchell are in usual health if not improved.

EULA BEVERLY.

DUBLIN, GA. Oct. 25th, 1892.—*Dear Elder Respass*;—I have long wished to write you or Eld. Mitchell one, but my heart has failed me. I once thought I had a hope in Christ, but now I often fear I never had. However, I cannot say that it is all gone. It still holds me as an anchor of the soul in time of trouble.

At times I am so grieved over the death of my dear Mother that it seems I am almost crazy. Even while I now write the tears stream down my face. It seemed to me that the very feeling that we call death came on me while I stood by her bed Feb. 24th, 1892. About this time I was sick, but I gave her some medicine and retired to my bed trying to pray the Lord to raise my Mother once more. But it pleased the Lord to take her in her 88th year. She had joined the Baptists about the time of the general division in the denominations at Hines meeting house, Emanuel County Ga. She never liked the way the Missionaries did, but she staid with them, and so also did my father who died about 40 years before my Mother. Here I close for this time.

G. W. JENKINS.

ROOPVILLE, GA., Jan. 7th, 1896.—ELD. RESPASS SONS.—*Dear Friends*;—I received your notice sometime ago. I beg your pardon for neglecting to remit sooner. I assure you that we appreciate the MESSENGER, and hope the friends will support it.

I met with our beloved yet lamented Brother Eld. Respass one time two years ago at the Western Association, and had the pleasure of hearing his able yet humble preaching. Although the body be dead we believe the Spirit has gone to God who gave it, and he will live long in the memory of God's dear children, as soon as I heard of his departure I got out the MESSENGER and read the experience of a sinner.

It seems to me that every heaven born soul ought to read it and be comforted.

I send \$2.00 for myself \$1.50 each for sister L. E. wood and for R. A. Hayes all of Roopville, Ga.

Hoping the MESSENGER may continue to visit Gods people with messages of love I close.

W. P. MERRILL.

NEVADA, MO., 110 Jefferson St., Dec. 27th '95.—*J. R. Respass Sons*;—Much esteemed friends, for your work's sake in the foot steps of your greatly beloved father, who has ceased from his labors and his works do follow him.

I wish to say to the readers of the GOSPEL MESSENGER that I have taken it for 17 years and have sent Eld Respass

about \$100.00, and in return he has been sending it to me *gratis*. Now I remit again for it and its readers who can, I think will do so, and I hope all the brotherhood will ever take an interest to sustain THE GOSPEL MESSENGER. JACOB CLOUD.

Thanks to Eld. Cloud for his labors of love, his admonition to the brotherhood and for words of cheer and encouragement to us in our work. —PUB.

MACOMB, ILL., . . . '96.—J. R. RESPESS SONS—*Dear Friends*:—My mother thinks she can hardly do without the MESSENGER, it is such a comfort to her since my father's death a year ago. She thanks you for continuing to send it to her, and hope you will never loose anything by it, but that you will prosper in your work. While my father (Eld. I. N. Vanmeter) lived he did all he could for the circulation of the MESSENGER, sending more or less names each year, sometimes as many as a dozen, thereby securing his number and one for myself *free*. I have been a constant reader of the paper for eleven years. May the God of the fatherless and the orphan be with you. MRS. SARAH E. RUNKLE.

WAYNESVILLE, O., Dec. 30th 1895.—I herein send you subscription for my friends. This is the third Christmas present, I have given them. If no money comes from them a year hence, drop their names, as I may not be here to make them another present. Yours in love, E. B. CHENOWORTH.

MALCOM, N. Y., Jan. 9th 1896.—*Dear Brother*:—Enclosed find subscription price for the MESSENGER. I do not want to give it up as long as I can pay for it. It contains about all the preaching we have. We find a great deal of comforting instruction in the MESSENGER. Often I feel I do not know how I could do without it, I am so cold and barren I need its cheering words. Remember me at a throne of grace.

MRS. ESTHER PIPE.

LUVERNIA, TEX., Jan. 5th 1896.—*Dear Bro. Mitchell*:—My time for our MESSENGER will be out this month. I do not want to miss a single number, and God forbid that I should be burdensome to its publishers, for I think the MESSENGER is worth much more than one dollar a year to any one that loves the truth. Please advance my credit on the slip up to 1897.

MRS. BELLE BARKER.

WOODLAND, MD., Jan. 10th '96.—I enclose money to renew my subscription to the MESSENGER for '96. Excuse delay. May the Lord sustain you in your efforts to comfort his little ones. I am not a member of the visible church, but the MESSENGER is always a welcome guest to me.

W. S. CUBBAGE.

MONTEITHVILLE, VA.—Enclosed find money for the MESSENGER for '96. There is no other paper that can take its place with me. It has been a great comfort to me and I would be very lonely without it.

MRS. ROSA FINES.

Jan. 10th, 96.—*J. Respass' Sons*;—I have been a regular subscriber to the *Messenger* for 13 years and I think more and more of it every number I get. My subscription expired in August 95—and I send you money to pay up and also for 96.

I also send remittance for J. F. Maples and S. F. Turner.

W. A. LONG

BLOOMING GROVE, TEX. *Dear Bro. M.*—I have taken my Bible and have read 14 chapters of Matthew and the words "Lord save me" is the text that suits my case. Is it so that I will continue to live this life in sigh, groans and tears, desiring all the time to be clothed upon with my house from heaven and yet be lost at last? "Lord save me," for I have no other savior to whom to call.

S. YATES.

HOUSTON, ALA., Nov. 95.—*J. R. RESPASS' SONS—Dear Friends*;—Enclose find money to pay up my subscription till 96. I have received every number this year up to this time and the reading of them has been a great comfort to me.

If you can trust me to pay for the *Messenger* for 96, you may continue to send it. I will pay in May or August next.

B. B. NICKOLSON.

OBITUARIES.

MRS. SALLIE CURRY,

Died at the home of her sister Mrs. J. R. Willis, at Willistown, Miss., of heart disease. She was born Dec. 10th 1823, and was united in marriage to J. B. Curry Dec. 31st 1876, and departed this life Dec. 13th 1895. She was converted and joined the Primitive Baptist church in Aug. 1877 where she lived a consistent member up till her death. The burial rites were performed by brother Talbot, in the presence of a large concourse of friends at New Bethel cemetery. She leaves a brother and one sister and other relatives to mourn their loss. She was a true and noble woman, and was loved by all who knew her. Death loves a shining star, he pauses not a moment but plucks the truest and the best from the garden of life, so it was with my dear and loving aunt. Hers was a beautiful true and useful life. The strongest link that chains the family ties is broken, and we will never see her sweet face on this earth again. Hushed is the voice that never reposed wrongly, at rest is the hands that toiled so willingly and the soul that was perfected in grace has took its flight where spirits immortal reign and may live with its tender peace bless the souls that are now so full of bitter pain, and may the blessed spirit of the eternal Father continue to lead us through this life that when the summons comes we may be ready and waiting for an entrance into our Father's home.

She has gone before to lead the way and reach the home on high,
While weeping let us watch and pray for we have still to die.

Woodberry, Tex., Feb. 15th 1896.

Her Neice, CORA SILL.

MRS. MARTHA C. UNDERWOOD,

Was born in Montgomery Co. Ala., Dec. 9th 1844. She was twice married; first to A. J. Underwood, in 1865 or '66, to whom she bore one child, a daughter, who is now the wife of Mr. R. G. Sellers. Her second marriage was to brother R. R. Underwood, in Feb. 1871. She died at their residence in Montgomery Co., Feb. 27th 1896. Deceased was a daughter of R. P. and Elizabeth Smith, grand daughter of brother George Smith, deceased, who was a constant member of Mount Pleasant church, now located at Sprague Junction.

Mrs. Underwood never made any christian profession, but was doubtless possessed with faith and hope in Christ, and had been expected to unite with the church at Mt. Pleasant. She possessed many excellent qualities which won for her a large circle of friends and the highest esteem of those who were favored with her acquaintance. She is greatly missed by the community in which she lived, by the church at Mt. Pleasant, and especially by the bereaved family; and the writer feels that he has lost a warm personal friend. Our consolation is, the hope that she has gained the rest that remains to the people of God.

J. E. W. HENDERSON.

MRS. MARTHA ROBINSON.

The subject of this notice died in the city of Opelika, Ala., Jan. 7th 1896, in her 74th year. She was married to Jesse B. Robinson in 1840. They had eleven children born unto them, 4 sons and seven daughters—two sons and 5 daughters survive her, but her

husband has been dead many years.

Our dear sister in the flesh had been a true and faithful Primitive Baptist for 50 years and had the confidence of all who knew her. The burial services were conducted by Elders W. Lively and H. J. Redd, after which her earthly remains were neatly put away by the side of her husband in the cemetery at Canaan where she had long been an orderly, devoted and faithful member. Many sorrowing kindred and friends followed her to her last resting place. She had been generally through life, of a pleasant and cheerful disposition, and had enjoyed good health until about one year before her death. She spent the week before her death with the writer of this sketch, and often spoke of dying and of heaven. Sometimes she would exclaim "Bless the Lord O my soul, and all within me, bless his holy name."

During her stay with me she told her christian experience, and it was such a bright and beautiful one that I told her that she ought never to doubt, and had I known that the reaper would so soon appear I would have written it down. The tireless vigilance and loving attention of sons and daughters were given the beloved mo her during her last illness. Farewell dear sister. "Thy race is run and thy victory won." (By a sister.) MRS. MALINDA TAYLOR.

MRS. ELIZA HEARN.

Mrs. Eliza Hearn, consort of Deacon J. J. Hearn, and daughter of Eld. Allen and Rebecca Wood, was born in Monroe County Georgia, March 29th, 1835. Baptized into the fellowship of Darien Primitive Baptist Church, by Eld. Hiram Barron, in 1857, and died at her home in Rock Mills Ala. April 9th, 1896. Sister Hearn was very much devoted to her husband and children, and a consistent Primitive Baptist. She lost her eyesight several years ago, which caused her great sufferings, in fact the last year of her life was one of continued suffering. But her trials and sufferings are over, and we believe she now enjoys that rest prepared for the people of God. Brother Hearn and the entire family has my most profound sympathies, in this their sad hour of bereavement, and may God bless them all, and in the final end may they all meet in heaven.

Stroud, Ala.

W. R. AVERY.

DEACON J. W. Y. BROWN.

Our father died January the 22nd, 1896, of heart dropsy. He was a son of Deacon William Brown and Mary both of whom were orderly members of the Primitive Baptist nearly all their lives.

Father was united to the Primitive Baptist Church in June 1872, and shortly after the death of his father, he was ordained to the office of a deacon July 17th, 1885, from which time he served with the ability that the Lord afforded him.

He leaves a widow and three children to mourn their loss.

MRS. ANNIE FULLER.

Departed this life September 3rd, 1895. She was a daughter of J. W. Y. Brown, and Martha his wife; born unto them July 21st, 1874. Sister had never joined the Primitive Baptist Church, but she was a strong believer in th ir faith. She leaves two little children one of them being afflicted with a nervous disorder, and is an object of pity indeed.

May the Lord sustain us in all our trials. Yours in a sweet hope.

Woodbury, Ga., April 13th, 1896.

MORGAN BROWN.

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I was cured of headache and piles. J. M. Little.
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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

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No. 5.

MOSES.

I feel inclined to write for the MESSENGER under the above heading. Moses was a Jew, a Levite, and of the seed of Jacob and was born at a time when the Hebrew male children were put to death by Pharoah King of Egypt, at which time the Jews were in bondage in Egypt. The Jews were multiplying so fast that the Egyptians became afraid lest they should undertake to procure their freedom. So Pharoah commanded the Hebrew midwives to slay the male children at their birth, but those God-fearing women feared to obey the king lest by so doing they should rebel against a greater king, the king of heaven. They were like Joseph when tempted to sin who said "How shall I do this great wickedness and sin against God?" Therefore God dealt well with them because they feared him and he built them houses Ex 1: 20, 21. God is not a respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. Acts 10. Therefore the child of God who serves him in any nation is accepted of him as an obedient servant while on the other hand Gods children who disobey him are rejected. I rejoice to know that God has people in most all denominations who serve him and are accepted to the extent that they serve him, for although they do not serve him in church capacity but are in babylon, still they can and do serve him in some other particulars. They may not in heart endorse their denominations nor their doctrine, still they do in actions, and actions speak louder than words, and if all the redeemed were to do as they do, the organic church would become extinct. Cornelius, a heathen, served God and wrought righteousness and prayed to him always even before he heard the word of the gospel and believed. Acts 10, 15, 7, and why may not heathens now in the heathen lands serve Him even though they have never heard the word of the gospel or the gospel word? why may not some of them be cleansed (regenerated) as Cornelius was before he heard the gospel word

by the mouth of man? Acts 10. 15, and may not Christ be in the hearts of many Jews of the present day even though Jewish traditions have turned their heads another way? Does God reach the heart by way of the head in a round about way, or can he come directly to the heart? What a pity if he cannot. There is, or was, a Jewish lady in Goldsboro N. C., as I have heard who is very kind to the poor people of the city, sending them presents and things that they need, not sounding a trumpet before her to be seen of men. I suppose that she has been taught all her life that Jesus Christ was a bastard and that the Gentiles are worshipping a dead man. Who knows but that she really believes in the Messiah although she may not think that Jesus the Son of Mary is he? May not she be a true servant of God and have his love in her heart and be accepted of him even though she does not, or may not, believe the story of the cross? No man ever believed the gospel before the principles of it got into his heart. Christ must needs be in the heart before his words will be believed by the head, hence we read "He that knoweth God heareth us; he that is not of God heareth not us." 1 Jno 3: 6. One must be of God or regenerated before he hears the gospel believingly. How then, can it be a means of regenerating him? Christ does not dwell in the intellects of men only in a doctrinal sense, and if he dwells in men in no other sense, then there is no such thing as vital-godliness, no change of heart and a christian is only like a cultivated dog or wolf, made better in practice, but no better inwardly. Better outwardly but no better inwardly—a whited sepulchre as the Pharisees were, full of dead men's bones. The intellect of man is not his soul, or his spirit; if so idiots have no soul or spirit, and if their intellects are their hearts, then idiots have no hearts. The new heart to be given us in order that we worship God, is not a new intellect, if it is, then idiots get to heaven without a new heart. The intellect is only a faculty of the mind, but not the mind. Had those Godly women just referred to, been wicked-hearted they could have found plenty of excuses and thus quieted their conscience and murdered those Hebrew infants. The King had required it of them and that would have been enough to have enabled a wicked person to lay all the blame on the King. Bad peoples consciences are easily quieted, remarkably so, as an old baptist preacher said to a licentious doctor who was boasting of having an easy conscience, said he—Seared consciences are always quiet. He didn't miss the mark very much. The more the Israelites were

afflicted by Pharaoh the more they multiplied and grew. The same has ever been true doubtless of the church, and does not history prove it? and the Bible also teaches it, for Paul declares that some became bold by his bonds, became bold to speak the work said he. They saw in him an humble meek honest and holy boldness coupled with love and cheerfulness, as bold as a lion, yet meek like an ox and modest like a dove, bold but not audacious, not a brute boldness which rides rough-shod over people, not a brow-beating impudent boldness. Paul was ready and willing to die for the Lord Jesus, to be stoned to death, or crucified or burned at the stake, he was willing to spend and be spent, and to do it as he said, "most gladly," hence weak and timid children of God were thus emboldened to confess what they would otherwise have concealed. Such godly boldness and devotedness as was found in Paul, was so ornamental to him and to the cause and was so admirable that even King Agrippa exclaimed even in the court; "Paul almost thou persuadest me to be a christian." The pure and consistent lives of some of God's people do a great deal more than they are aware of towards building up the church. Such does not regenerate people, but it has a convincing, converting, and drawing influence upon the regenerated; but oh how ugly it is to see professed christians loose in conversation and deportment? what a shame, and how destructive and breaking down such is to the church organic? For instance, I preached last night in a town in Texas where a brother lives; he is a devoted brother and highly esteemed by his neighbors, and little did he know how much his godly deportment did towards getting a large crowd out to hear me preach; had he been loose in conversation and deportment he would not have been thought much of religiously, and the people may have thought that his preacher was like himself, hence unworthy the name of a gospel preacher.

L. J. TAYLOR.

(Part, 1—To be continued.)

PRAYER FOR GOSPEL MINISTERS.

Finally, brethren pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith. 2 Thes. 1-2.

In both the epistles to the church at Thesalonica, is some sage advice that we would all do well to heed; also

perilous times are predicted not only to the Apostle himself, but all the faithful in Christ Jesus.

No doubt but the Apostle had grave apprehensions of falling into the hands of unreasonable and wicked men, and in some degree the "word of the Lord would be intercepted in its free course, and hence his desire for his brethren to pray for him, that he might be delivered from such men. For the mystery of iniquity doth already work; only he who now letteth, (or hindereth) will (let, or hinder) until he be taken out of the way. ii. Thes. 2-7.

Paul knew something of the terror of such men, from his own experience; he once belonged to that class of "unreasonable and wicked men;" and did all that was in his power, not only to hinder, but totally to exterminate the gospel of Christ.

Paul did not even infer that the will and purpose of God, could or would be overthrown by the enemies of the gospel, but in some sense, the promulgation of the "word of the Lord" might be hindered from having its free course. The same opposition has been met in succeeding generations that has experienced by the apostolic ministers, or the ministers and saints in the Apostolic age, and doubtless the same opposition exists now, although the resistance is "not unto blood." We need not go to Tom Paine, or Bob Ingersoll's infidelity to find *all* the opposition to the truth of the gospel. Paul says in Acts xx. 30: "Also of your own selves, shall men arise, speaking perverse things, to draw away disciples after them." Our enemies sometimes are of our own household. I have thought a wolf in sheep's clothing was about as dangerous an enemy as we have.

Clothed in the garb of christianity—speaking perverse things—tending to confuse and disturb the peace of Zion, seems to me to be a great hindrance to the peace and prosperity of the dear saints, and prevents to some extent the free course of the word of the Lord. I believe another great stumblingblock in the way of many little christians, is the many inventions of men, for the more speedy evangelization of the world, or bringing sinners to a knowledge of Christ. The system seems so reasonable, say they, (the little christians) that it must be right, or so many good people would not follow them; which only makes the deception the greater, and tends more to glorify men, rather than the word, which word is to be glorified, **and not** the preacher of that word. The true humble minister of the word, like the Apostle, desires the prayers of his brethren, that he may never by word or deed bring

reproach upon the sacred cause of our blessed Master, and thereby hinder the free course of the word of the Lord. Not only a careless, romantic and indifferent preacher together with the other things I have mentioned in this letter, may intercept to some extent the free course of the word, but churches may, by a neglect of a plain scriptural command hinder materially the gospel, as is plainly taught by Paul in the ninth chapter of first Cor. Nevertheless we have not used this power; but suffer all things, lest we shall hinder the gospel of Christ. i. Cor. viii. 12. Some of the *all* things the Apostle suffered, was a neglect upon the part of the church to minister unto him of their temporal things. The same neglect by some churches, is apparent to even a casual observer. I am well aware that this is a delicate matter, and it is a subject I have never written or spoken but very little about, and perhaps I have been remiss in this particular. I have generally left that for the deacons, whose duty I have always thought, was to look after such matters. The deacons, like all the rest of us, seem to be a little negligent, and hence the poor pastor groans under a double burden. He is burdened with the word of the Lord, and the cares of his family, and when burdened with financial embarrassment he cannot discharge his duties as pastor of churches as he should, and this being the case the word of the Lord, or the promulgation of that word fails to have its free course, to some extent. Nothing I have said in this article is intended to cast a reflection upon any church or individual, or that God's purposes in the economy of His grace will be frustrated.

W. R. AVERY.

Strouds, Ala., April 20th 1895.

SALVATION.

ELD. W. M. MITCHELL—*Dear Old Brother:*—By your permission I will pencil a few thoughts for the consideration of yourself and the many readers of the GOSPEL MESSENGER. And at the present my mind seems to be somewhat exercised upon the subject of salvation, and, therefore, I endeavor to submit some thoughts upon that glorious grand, and sublime subject. Salvation is a subject that should interest the minds of all men. For of a truth, all have sinned, in the person of Adam, and are thereby alienated from God, having no hope and without God in the world. They have eyes but see not and have hearts and understand not. Dead in trespasses and sins, we can not

see the glory of God in the person of Jesus Christ. Can not see the need of a saviour; nor the glory, beauty, or justice of the great God in his works, and ways toward the children of men. Neither our vileness, or God's greatness, our nothingness, nor his fullness. Our blindness is such that we see nothing but self. Self is great, and all, and all, in our estimation. In this state of blindness, we see no beauty, or comeliness in the Savior, none in the great truth of the gospel, neither any in the observance of the ordinances by his people. Spiritually, we are darkness itself and will so remain until we are made light in the Lord, by an independent, and sovereign act of the Spirit. It is the Spirit that quickeneth; the flesh profiteth nothing. While in this state of total blindness we are in a state of total deadness. We can not hear instructions warning voice, nor the sound of the trumpet, that we may prepare ourselves to battle. We hear nothing of the sweet singing, and heavenly melody of the songs of Zion. In this deplorable condition we can not hear the gospel at all. The gospel is a message to the heaven born, and comes not in word only, but also in power, and in much assurance. This too, is Spiritual, and the natural man receiveth it not, for the reason that Spiritual things are foolishness unto him. In order to hear, understand, and receive the thing of the Spirit, we must be Spiritual; must have a Spiritual existence and to have this, we must be born of the Spirit, and this work of the Spirit in bringing the heirs of promise, is a divine act, and is also an independent act of Jehovah the Spirit; without the aid or influence of the power of men or angels, nothing have we to do. We have nothing to do in the Spiritual more than in the natural, or fleshly birth. That which is born of the flesh, is flesh, and that which is born of the Spirit is Spirit. This birth is hinged upon no conditions whatever to be performed by the person born, or any other creature, neither is it upon the grounds of fore-seen virtue, but upon the grounds of God's own will and choice to save through the perfect obedience of his dear son, our beloved Savior, all of which is of grace. Salvation is of grace, or else there is no Salvation at all. The argument of Paul confirms it. He says, if it (Salvation) be of works, then it is no more of grace, but if it be of grace, it is no more of works. But it is of faith that it might be by grace, to end the promise (of Salvation) might be sure to all the seed. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, least any man should boast." We are his work-

manship, Gods workmanship, not our own. In a Spiritual sense we are just what he has made us, nothing more, for what have we that we did not receive? Jesus Sayeth, "I give unto them eternal life." Eternal life is a gift, and as such is received, and is what, by nature we did not have and without which we can not live. Jesus hath power over all flesh given to him, of the Father, that he should give eternal life, to as many as the Father had given him. We were all given to him. Then he has eternal life for all, and must give it to all, for nothing else would satisfy either Father or Son, for all that the Father giveth me, shall come to me. "He shall see the travail of his soul and shall be satisfied." O glorious thought that Jesus is satisfied with his soul's travail. Nor could he have been so with less than the full purchase of his precious blood. The purchase made by him was not by silver, or gold, but with his own blood. He washed us from every stain of guilt, sin, and transgression being made sin for us, that we might be made the righteousness of God in him. Jesus is our righteousness. He is become our Salvation, he is the way, the truth, and the life. The way to heaven, the truth of the Father, and the life of his people. They live because he lives, and he lives to make intercession for them; in his love, and his pity he redeemed them, and in his bosom even near his heart, he carried them all the days of old. He kept them as the apple of his eye. O blessed keeper. He of God, is made unto us, wisdom and righteousness, and sanctification, and redemption, yet he is our all. He is our Alpha and Omega, he is the child born; the son given, the everlasting Father the Prince of Peace. He is our peace and hath broken down the middle wall of partition which was between us, and hath abolished death and brought life and immortality to light through the gospel. Through the gospel, not through the preaching of it,—the preaching of the gospel is one thing, the gospel is quite another. The preaching of the gospel is to proclaim, good news, glad tidings to the weary, heavy laden, disconsolate, child of God. It tells of a Savior, who hath died yea, who hath risen again, and led captivity captive, and gave gifts unto men. By the which he hath perfected the Salvation of all the Father gave him. This is at your disposal Bro. Mitchell. My love to you.

Salado, Bell Co. Tex., May 31st, 1895.

W. M. LITTLE

REQUEST.

MRS. M. M. HASSELL—*Dear and Esteemed Sister*:—Once more our hearts have been gladdened by “good news from a far country.” Your long and tenderly written letter of 22nd ult. came on the 26th, thus prolonging our Christmas cheer. How shall I thank you, my sister, that you should take so much time and pains to write to those unknown to you. I was made to think of the grateful words of Elizabeth to the Virgin Mothers, “Whence is this to me that the Mother of our Lord should come to me”? “I would be grateful to the Lord for having found favor in the eyes of any of His people, and especially with those whom He hath blessed so greatly as yourself and dear brother Sylvester. I am made to fear, and indeed I surely know that I am far below what you think of me. I dare not take as my own the kind and partial expressions of your letter, but will say that I sincerely desire to be worthy of your regard. While we cannot honor God’s grace by willful sin, we honor it by trusting ourselves wholly to God’s mercy, while doing all we can to lead an upright life. I have just alluded to the Mother of Jesus and the Mother of His Forerunner. I am sometimes filled with amazement to think of our connection with the gospel kingdom that began in their day, and wonder if Old Baptists are indeed the organized kingdom of our Lord. How wonderful it is to think of Jesus being veiled in a body like our own, of His sojourning upon these earthly shores in the interest of man’s salvation, and to feel that the church He established is yet continued and that many of our dear friends are gathered within its folds! How lowly and unimportant is the position held by Primitive Baptists! how unlike all other professing bodies of this world. And yet the Lord of glory was Himself like a root out of dry ground, without comeliness to men. His companions were the poor of the world. He turned His back upon ease and luxury and display, and was willing to live without reputation or worldly honor. He endured the cross, despising the shame or caring nothing for it. If it was thus in the Green Tree, what may we expect for the dry? And so we are told to *consider Him* that endured such contradiction of sinners against Himself lest we be wearied and faint in our minds. Like Him we may be buoyed up with the hope of future joy. It is a source of pleasure to meet from time to time, dear, aged saints like yourself and our dear Eld. Vancleave relying with such unwavering confidence upon the great Friend of sinners and desiring to exalt his wonderful name. It is because there are yet such

living on earth, willing to bear the reproach and scorn of the world for Jesus sake, that causes me to believe that our unpopular church to the very same that our dear Savior established on earth. Let me say, my esteemed sister, there are many here who honor and love you and who would long to see your face. I wish you could know some of our sisters who have come to love you for the Spiritual writings you have contributed to our Baptist papers. Although you think so little of your letter, I have copied it or most of it, and ask you to let me send it to the GOSPEL MESSENGER that others may read it. I send it that brother Hassell may see it believing, that he will approve its publication. We are rejoiced to know that he is with you now. I trust our dear Lord will bless you with his felt presence and give you great enjoyment in his name. Only a little while more and we shall have filled up the measure of our sorrow, as we hope, and follow those who have passed the dark valley. What a mighty host, are gathering on the eternal shores to separate no more! Please excuse this poor note, as I have been much hurried. It will be a pleasure to have a line when it will not be imposing upon yourself. Remember us to the dear family and in your prayer to God. As ever in Christian love. Your brother, I hope.

Crawfordsville, Ind., Jan. 7th 96.

S. B. LUCKETT.

SISTER HASSELL'S LETTER.

My Dear Brother:—His grace which abounds toward you, has made you such, so to Him is all the glory due. We cannot too highly exalt the glorious Redeemer, whose grace brings Salvation. I fear you do not know what a poor, worthless sinner I am. I have so long professed the name of the precious Savior, and have followed him so far off that I often fear that I only know his grace by name and not in its power. And yet I want to praise him. Every day I live shows me more and more of the goodness and mercy of the dear Lord and my desire is to exalt Him the remnant of my days. Truly have I lived long enough in this world to know that there is no rest here. All, all is vanity and vexation of Spirit. This, I have well learned, and yet from childhood to old age, in affliction, sorrow and trouble, in this prosperity and adversity the dear Lord has been good and merciful to me. And though tribulation has followed me down to my 81st year, I am not without hope in God. A few more days at best

(2)

and all will be ended with me here and I long for faith and patience to endure with meekness my remaining time. Although the Lord's people sometimes fear they shall fall by the way, the dear Father will not lay upon them more than he will give them grace to bear. This thought gives me comfort for could I tell you the deep trials of mind I have passed through for several months, you would sympathize with me I know, but we are assured dear brother that trials and affliction are the heritage of the righteous.

“Dangers of every shape and name,
Attend the followers of the Lamb.

Those who lie upon the flowery beds of ease are ignorant of the fellowship of Saints, It is trial and affliction that brings Gods children nearer together and that have always marked the pilgrim's path. All the patriarchs, prophets and apostles all the martyrs and primitive Saints have waded through trials deep and sore and no power but that of Jesus could have sustained and held them up. The arm of his power is great and glorious. Blessed is the motto for timid Saints; “Trust into the Lord, for in the Lord Jehovah is everlasting strength.”

How great and wonderful is the plan of redemption! Mysterious beyond degree! The glorious work of Jesus cannot miscarry. Although the “man of sin” has been revealed, and his work will go on until the mystery of iniquity is full the Lord will destroy it, with the besom of destruction. The great work of our Savior will be perfected and his people saved with an everlasting Salvation. O my dear brother how wonderful and glorious it is to have a hope in Jesus! What a blessed privilege to be brought by the power of the Holy Spirit to know and love the truth. God's children are made humble and not proud by the doctrine of election. It strikes the poor child of all self-confidence and pride. Humility is one of the chief characteristics of every follower of Jesus, not voluntary, but that which is felt in the Soul. I often fear I have not the true marks of a believer and realize I am not worthy to be numbered with them. I fear I have but a name to live while yet dead, still dear brother, I have no longer interest in this world. It is cold and empty to me and grows more so to me daily. I need great strength from another to hold me up, I know the Lord is a strong hold in the day of trouble and I would encourage all who fear the Lord to trust in the mighty God of Jacob. I hope the time will be hastened when the dear people of God will see

eye to eye and speak the same things. It is painful to see fallings out among brethren. May all the dear Saints seek for peace and pursue it in a gospel manner, loving the truth as it is in Jesus. May self keep in the back grounds, hiding behind the cross of Jesus. What a worthy example did we find in dear brother Respass as an humble brother and minister, but he has gone to his rest. Glorious rest! It softens our sorrow to know that our friends die in the Lord. Elder Respass will be missed a long time.

I just have a postal from my step son Eld. S Hassell. He is at Atlanta, but we expect him home on Christmas eve, if the Lord will. I feel that he has been absent a long time, I trust his labors among the churches and brethren and sisters have been for good, I must close, may we meet in that better land where there will be no sin and no sorrows, but all love and peace. Cover my letter with the mantle of charity. My sight continues to fail and I cannot write as I would. I wanted you to know that I enjoyed your letter and I would bless the Lord to know that I am thought of among his dear people. You have seen my poor picture in the "MESSENGER." It was with great reluctance that I consented to have it appear. Sylvester said too much under it and I was made to feel very low. It was taken twenty two years ago and is like me in part I suppose. Now my brother if you can make out my letter then please destroy it and pray for me. May the grace of God abound toward you and yours. May you stand in your lot fearing not the reproaches of the world.

In gospel fellowship I trust I am your Sister in Christ.
Williamston, N. C. Dec. 1895.

MARTHA MARIA HASSELL.

EXPERIENCE.

ELD. J. R. RESPASS—*Dear Brother in Christ:*—I have been requested to write the dealings of the Lord with me a poor helpless sinner. Without His aid I will make a complete failure. In 1876 I was at Baldrock church in Conyers, Ga. I heard Eld. J. T. Jordan preach, and during his preaching I was made to feel that I was a poor lost sinner. To what extent I do not remember. About that time I began to read Zion's Landmark; I soon began to love to read the experiences of the children of God. There was one that I have often thought of. It was the

experience of brother Jackson Cagle. He dreamed that he was passing through an old field, and there ran a long river on his right and before him was a rugged mountain, he was in great trouble of mind at that time, he thought he would have to die there, but all at once Heaven was let down on the top of the mountain. It was the prettiest sight he had ever seen, he drew near the Beautiful Gate he saw God beckoning him to come along, he heard a voice saying that "you are not wanted here," he turned away with an aching heart, he heard another voice saying "come back poor sin-sick soul, your name has been found in the Book." But the part that was mostly on my mind was: "That you are not wanted here." I felt that I was so sinful and corrupt that I was not fit for Heaven. How could God do right and save poor unworthy me? I would try to pray but my prayers were like myself, corrupt and did not do me any good. I went to hear most all denominations preach, to see if I could find anything in their preaching that would do me any good; one night I went to a Methodist protracted meeting. Their preacher, after preaching, tried to get as many as he could to come and be prayed for, but I could not go up to be prayed for, for something would say to me, "If I could believe what they preach I would not mind going up to be prayed for." I felt the need of prayer if ever any poor mortal did. I could ask the Primitive Baptists to pray for me. My prayer was "Lord have mercy on me a poor helpless sinner." I could read the experiences of the children of God, I could go along with them until they were delivered, then I would have to stop, I could not go any farther with them. I can't tell when I lost my burden of sin and condemnation. There has been a change in me, the things I once loved I now hate, things I once hated I now love. A week before I went to the church I heard Eld. J. T. Jordan preach at the East Atlanta church, during his preaching my duty was made plain to me, "Go to the church and be baptized." I found no relief day nor night until the next Saturday, I did not see how I could go to church that day. My mother was impressed that I wanted to go to church. When I left the breakfast table I was soon crying. I was in so much trouble. Mother called to me and told me that I could go to church if I wanted to go. I went to church that day, March 6th 1886, after preaching by Eld. N. B. Hardy, the church met in conference. They sung a hymn, they must have seen me crying—they sang another hymn: "Do not ye hear the voice of the turtle dove token of redeeming love."

I could not stay away any longer, so I went before the church and told them the best I could as I hope the dealings of the Lord with me a poor helpless sinner. I was received and the right hand of fellowship was extended to me, I then sat down on the seat by the moderator, and when I looked up it looked to me like a black line fell between the young people that I had just come from and the members of the church, I felt then that I was cut off from them and was one with the church. I was baptized next day by Eld. N. B. Hardy, I then lost that burden that came on me a week before. It never has troubled me any more since. A few days after I joined the church a great trouble came on me. One night I went to my room in great trouble of mind, something seemed to say to me: "What are you going to bed for, you can't sleep?" but as I opened my room door a sweet calm feeling came over me. I felt then that the Lord had given me strength to trust in Him and He would do all things right for me. The scripture came into my mind: "Stand still and see the salvation of the Lord." My troubles have been that I could not keep from doing wrong. I find two spirits within me, one warring against the other. When I would do good evil is present with me. Before I joined the church I would sometimes be with the brethren and sit near them in church, I would often wish I could feel right when I was near them, but I could not. But since I joined the church I feel at home with the Primitive Baptists wherever I go. I went to associations in North Ga., and in Southern Ga. Last Aug. I was at the White River association in Ind. I felt at home with them. Their preaching I enjoyed, it was what I believe and loved to hear. I can't believe what other denominations preach, it is no enjoyment to me to hear them preach; I do not fall out with them for believing it when I can't enjoy it. I read in Zion's Landmark once the experience of a young brother. During the time he was in trouble he went to meeting, the preacher said to the people: "I will unite to Christ all that will come and give me their hand without grace." This brother after hearing the proclamation of that preacher he was so impressed about it that he could not keep his seat; he then went to a young lady that was in the church and offered her his arm, he had not asked her to marry him, neither was he acquainted with her. She not knowing what he wanted with her but she arose from her seat and took his arm, he went before the preacher and demanded that he marry them, the preacher then demanded of him marriage license; he said "I have none."

Then the preacher said to him "I can't marry you." He could not lawfully marry them for two reasons. First, they had not made a marriage contract between themselves. Second, he had not gotten marriage license according to the laws of that state. Neither can that preacher or any other preacher unite a sinner to Christ with or without grace; for that is alone the work of the spirit of God. There was a covenant between the Father and Son before time was. Christ came into the world to suffer, bleed, and die for His people, and was buried and arose from the dead on the third day for their justification. Some thought that this young man was crazy, but some thought that it was the works of God in his heart that caused him to do that way and to show to the people how far short that preacher's proclamation had failed. I think it was no more than fox-fire is to the true light.

I have found a great deal of comfort in corresponding with the brethren and sisters in different parts of the country.

I have enjoyed reading sister Mary Barker's book, Autobiography of Eld. Wilson Thompson, a treatise on the book of Joshua, by Eld. P. D. Gold, and other books that I have.

Dear brother Respass, you can do with this letter as you think best, if it is not worth its space in the GOSPEL MESSENGER, you can lay it aside as worthless matter and it will be allright with me. With my best wishes for you and your family, I remain as ever, your little brother in hope of a better life than this. S. C. HUFF.

Atlanta, Ga., 82 Marietta St., Jan. 21st 1895.

PARENTAL DESIRE.

ELD. MITCHELL—*Dear Brother in the Lord:*—Through the goodness and tender mercy of our Heavenly Father I embrace the present opportunity of addressing you. I have enjoyed the reading of the GOSPEL MESSENGER for a number of years and I value it so highly that I feel like I cannot do without it; I am preserving it for the use of my children when I am gone, or if they should fail to appreciate its contents I trust some poor soul of future generation may be made to rejoice in reading the experiences of those gone before. I have ten volumes of the MESSENGER bound and it does my poor soul good every now and then to take one down out of my desk and read over what I have read before time and again. And for a long time I

have felt a desire to write something for publication in its valuable columns that others, and especially my children may, when my short life shall be ended, have something to refer to, and that they may know something of the travel of my mind, and my change from nature to grace; *as I trust*. I was born in Morgan county Ill., Oct. 13th 1835, where I was raised to manhood and strictly taught by both father and mother, by precept and example, that honesty and morality were both necessary qualifications for a respectable citizen.

I was not reared in a baptist neighborhood, and therefore knew but little about the regular or Primitive Baptist until I was about grown. My father and mother were never members of any church and I never knew what their faith was in regard to church matters until after I met with a change myself, (as I hope) and told them my feelings. But what I knew of their mind and thoughts down from the sweet conversation I had with them after I was grown, (and especially that of my mother,) I am made to hope they had a foretaste of that Heavenly love which exceeds all blessings here on earth. Mother died April 16th 1882 in the seventy fourth year of her age, and father died May 18th 1888 in his nintieth year of his age. I had serious reflections about death and eternity almost as far back as I can recollect, but naturally thought I could reform and become religious when I become older and had seen enough of this world's pleasure. But when I was about eighteen years old there was a protracted meeting going on in the neighborhood, there was great excitement among, apparently all classes of people; but for several days I felt none of the effects of it; the meeting was about to close, or they talked of closing it, and the thought came to me one evening why is it that I am not moved in my feelings by these meetings; am I worse than any one else? or is it because I have been a moral, steady boy and been guilty of no great wickedness? I went to meeting, still pondering in my mind these things until meeting opened by singing and prayer and the preacher arose and read his text ("Awake thou that sleepest and arise from the dead, and Christ shall give thee light." Eph. v. 14) when it appeared all my sins arose before me and were staring me in the face. I recollect but little about the sermon or what was said by the preacher but the text, it appeared to be directed pointedly at me, and that I had been asleep and dead all this time spiritually and had just awoke to see my sinful nature, and thus in anguish of soul I was made to mourn,

they called for mourners and trusting in their honesty of purpose and feeling my need of the prayers of the saints of God, I went forward kneeling at the bench and begging at a throne of grace for mercy. They in their way tried to encourage me by telling me to "believe on Jesus look to the Lord, etc." And one old father in Israel (as I always thought he was) would say to me: "Oh! John just believe; believe that Jesus is able and willing to save you." And I tried with all the power of mind that I had, but then I would say to myself: how can I believe it without more evidence? and my sins would arise before me like mountains and I would feel that I was not worthy of God's mercy. I went on in this way in agony before God for two or three days when one night it appeared that all hope had banished and there was no mercy for me. I had done everything that I could do and all to no purpose, when I cried "Lord *save* or I perish;"—"Here Lord, I give myself away, 'tis all that I can do." Just at that time a great calm came over me, and the thought Jesus died for sinners; he did for them what they could not do for themselves; and may I not be one of that number? Just with those thoughts came a sweet peace of mind, a love for Jesus and his people unsurpassed by anything I have ever felt; everything appeared bright and lovely and I thought I would never have any more doubts, but in this I have been badly disappointed, for I am continually doubting, not but what there is an All-wise God overruling all things and he will never utterly forsake his people, but the trouble with me is, do I constitute one of that happy number? Then the recollection of such passages of scripture as the following gave me some peace of mind: "We know that we have passed from death because we love the brethren." "Blessed are they that mourn for they shall be comforted." "Blessed are they that hunger and thirst after righteousness for they shall be filled." Brother Mitchell, I firmly believe that the ever guiding and over-ruling hand of an omnipotent God has had something to do in the guidance of my footsteps religiously, for I know that I did not follow the inclination of my natural mind. My young associates and old friends of the Methodist church where I was raised when they thought I had obtained a hope began to urge me to join their church, but when they talked to me about the duties of a christian and I would give them my ideas of certain passages of scripture they would accuse me of being, or believing the old Baptist doctrine, when I would deny it, being prejudiced and not knowing what the real doctrine

of the old Primitive Baptist was. I thought I had my mind fully made up where I would unite and with what church; it was with the United or Missionary Baptists, and more than once I went to their meetings with that intention, but for some cause did not unite with them. Once I was so fully settled in mind that I told my father and mother and asked their advice what they thought of it. They answered me that if that was my choice, to follow the inclinations of my mind and try to live right. When the meeting time came they both went along with me expecting at the close of the services to hear me relate to the church the dealings of the Lord with my poor soul. But at that meeting there was no gospel food delivered to feed my poor soul, or I was in no condition to receive it. And I went home all cast down Spiritually, and feeling as though I had been deceived myself, and had deceived my parents and others, and I did not want to deceive the church. Mother asked me when I went home why I did not offer myself to the church. I told her I did not know, but I had almost come to the conclusion that I was not fit. So time rolled on with me this way for about two years making resolutions what I would do and where I would go and breaking them just as oft, until the first of September 1857. Still living at home with my parents I went with my brother-in-law (Allen Conlee) who was a member of the regular Baptist church near Waverly, Ill., to the Concord Association of Regular Baptists held with Union Church Green County Ill. This was among my first acquaintance with the old Regular Baptists or their regulations, rules and practice. Although father and mother had often attended their church meetings and association, they had generally left their children at home, and I became acquainted with a few of their members and a few of their preachers, and more particularly Eld. John Record, who lived at that time in Winchester, Scott Co., Ill., who had stopped at father's several times on his way to Apple Creek church near Waverly, Morgan Co. Ill. He was one appointed by the association to preach on Sunday, and when he arose and commenced, his whole discourse seemed directed to me and to suit my case. During the discourse he quoted several times the passage of scripture that first appeared to arouse me from my dull lethargic state of mind and knowledge of my sinful nature, viz: "Awake thou that sleepest etc." But it appeared to be portrayed to my mind in a very different light from what I had ever heard it or viewed it; he portrayed it as being given or directed to the church or child

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of God in his low dull state of feeling, not knowing what to do or where to go. In his discourse he traced the travail of my mind and feelings through all my changes, resolutions, and failure to comply with them from the beginning of my troubles down to that time, better than I could have told it myself. I felt that it was manna to my poor hungry soul. I felt then and I feel yet that it was the first Gospel sermon I had ever heard that just suited my case. It appeared to me that those people he was addressing, and especially he among them, were the loveliest people I ever looked upon, and I felt to say with one of old "Entreat me not to leave thee or to return from following after thee etc." In his exhortation we were admonished to go home to our friends and tell them what great things the Lord had done for us and I felt a great desire to tell him, at that time, and on Monday morning he came to where I was standing and spoke to me, and appeared to know my feelings, and asked me to tell him the travail of my mind; but before I commenced some one came up and called his attention on some other subject and before they got through, my feelings to talk on that subject left me, and I left them standing there. This was the last time I ever saw brother Record, for the next news we had from him he had died very suddenly, and I always regretted not telling him my feelings at that time. I went home from that meeting pondering these thoughts in my mind: "Is this the people I have always heard so much talk about being so old-fashioned and selfish? This doctrine sounds different from what I have always have understood their doctrine was." But I tried to drive the thought from my mind as I had heard so much about them and said so much myself when I would be accused of believing their doctrine. But not being able to dismiss the impressions from my mind that had been produced at this meeting, on the fourth Sunday in September of that same year (1857) I went to one of their church meetings at the church called South Fork of Manvaisterre, and there I heard in substance the same kind of a discourse that Eld. Record had preached at the association in Green County. My whole mind was drawn to that people and I did not want to leave there until I had talked with them. I did not think so much about joining the church as I did about just talking with them, and when the opportunity for any one to relate the travail of their mind was given I went forward and related some of the things I have here written. I was received as a candidate for baptism and the time set one week from that day. And when the time

came I, with two or three others who had just united with the church, were led down into the water by Elder E. T. Morris, and buried beneath the yielding wave, in the name of the Father, Son and Holy Ghost. There we arose to "walk in the newness of life (as I trust)." And now I will just say right here to all who feel that they love the people of God, but feel their own unworthiness and have never complied with duty, in this act, you are depriving yourselves of the enjoyment of the calm peace of mind you never can realize until you submit. I now thought surely my troubles are all over, and all will be peace. But in this I was again mistaken and the tempter approached me in a way that I was not looking for. What have you done? Left all your young, kind and fashionable associates, joined yourself to the old fashioned people with whom you could never enjoy yourself. Oh! my brother these were sore temptations at that time for one so young in life and surrounded by all the gaities of this world to break off, leave the young company with whom we had always associated, attach our selves to those who had always been ridiculed by the world, and not only by the world but the very ones we had despised ourself. But there was a drawing here and an attachment that led me to this people that I cannot account for, unless it was the omnipotent hand of God, for my mind was led there and it was the only place that I could hear the word preached to suit my experience. I was told that these old people would soon all be dead and then there would be no more of them. And at times when I would be in company of the gay and fashionable society of the world, I would get so enamored with their company I would not want them to know that it was those old despised Baptists that my name was with. But again when I would go to my own meetings and hear the gospel preached as I believed in its purity and I would be drawn by the sweet cords of love toward those people I would think I would never be ashamed of them again. But, dear brother, I have got entirely over some of these trials and temptations. The older I get the more firm I seem to be established in the work of God upon the heart of his people independent of a man-saving power. Salvation by grace and grace alone. I do not care who knows what people my name is connected with religiously, but rather feel proud of it, and when any one asks me if I am a Baptist I tell them yes, and I want them to particularly understand what kind of a Baptist, not that I believe there is so much in the name, but in the doctrine and practice, and that I have no use for

the human inventions that are gotten up by the craftiness of men to convert, Christianize and evangelize the world.

I have a loving companion who is with me and knows how to sympathize with me in all my trials spiritually. She was not a member of the church militant when we were married thirty-five years ago, but was drawn by the sweet cords of love and entered the fold since; Then my poor heart was made to again rejoice in the love of God.

I will soon be sixty years old, and my dear companion is only about two years behind me. We know that we are now numbered with those who are called old people, we have passed the meridian of life and have but a few more days of troubles and trials or rejoicings as the case may be here below in these low grounds of sin and sorrow. We have three loving daughters for whose welfare we are ever desirous both naturally and spiritually—All three grown, married and left us. Our oldest, Mrs. Wesley Taylor, of Scott Co. Ill., is a member of the Regular Baptists, and we believe enjoys herself and the fellowship of all the saints where she belongs. Our second, Mrs. Wm. Walls, lives near us. She, with her husband, have united with that denomination called the Christian church, and I humbly trust by the help of God they enjoy themselves in the fellowship of their brethren and sisters in the church in which they belong. Our third and youngest daughter, the child of our old age, the last we had to give up. Mrs. C. A. Sinclair, of Montgomery Co. Ill., has not united with any church; although I have reason to believe she has met with a change and enjoys sometimes the love of God shed abroad in her heart, but is to be numbered with those who through a feeling sense of their unworthiness is waiting for a brighter evidence, but we humbly trust and pray to God that he may make them all together with ourself, submissive to his divine will and keep them by the power of his love, and in his own appointed time save them through Jesus Christ our Lord. Some time ago I sent the money and ordered the MESSENGER sent to each of them and I think they get it regular; and if you should think this article worthy of publication and there should be anything in it that will do them any good when I am gone I will be doubly paid for all the trouble.

And now may the love of God ever be with you brother Mitchell, and may he be your strength and support in your old age; and would the Lord grant we may all be submissive to his holy will ever "looking unto Jesus the

author and finisher of our faith" is the prayer of one who feels his unworthiness.

J. R. SPIRES.

Waverly, Morgan Co. Ill., June 21st 1895.

Thanks, Brother Spires, for the above candid and plainly written letter. We trust the God of love will bless it, not only to the good of your own children, but to many others also. Write again, if so inclined. W. M. M.

HYMNS OF PRAISE.

By W. H. TUCKER, SEALS, ALA.

'Tis sweet to sing the song of praise,
 And glory to our God,
 To tread the high way of our Lord,
 The one our fathers trod.

'Tis sweet to sing of that dear Christ,
 Who hung upon the tree,
 And spilt his precious blood and died
 To set poor sinners free.

What blissful hour was that sweet time
 When first we saw the Lord!
 We sang the song of Zion then
 Believing all God's word.

All that before to us had been
 A mystery—deep, profound,
 Was made as clear as noonday sun,
 And joy and peace were found.

We saw the goodness of a God,
 With love so deep and strong,
 He gave his only Son to die
 That we might join His throng.

But not for works that we had done
 Was mercy to us sent,
 But through the goodness of our God,
 The temple's vail was rent.

Great God of mercy and of love,
 We beg to us be given
 Thy richest blessing while on earth,
 Then take us home to heaven.

EDITORIAL.

All letters of business and remittances, until July 1st should be addressed to J. R. RESSESS' SONS, Atlanta, 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.

The MESSENGER having been bought by Eld. S. Hassell, all letters of business and communication should be addressed to him after July 1st.

WHAT IS THE DESIGN OF CHURCH DISCIPLINE?

When a church or any of its members have transgressed, or gone astray in doctrine or in practice, the design of disciplinary labor with them is to save, and not to kill. This saving principle runs through the whole gospel of our salvation, and every part of it. There is no death in the gospel, or any thing pertaining thereto. It is life and Salvation, and there is no condemnation in any sense to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.

And as regards even the proclamation of the gospel—"It pleased God by the foolishness of preaching to *save* them that believed." 1 Cor. 1, 21. The preaching of the gospel of Christ was never designed to communicate life to the dead, nor to make one who is dead in sins susceptible of being taught Spiritual things by giving him a Spiritual capacity to receive and discern Spiritual things; but it saves them that believe from error, and from going astray into the errors of the wicked.

So in gospel discipline, when one has gone astray, the gospel rule of disciplinary labor is illustrated by the man who had a hundred sheep in the wilderness and one of them went astray from the flock, and he went after the stray one, not to kill it, but to save it from being killed by dogs or other enemies, and to save it to the owner and Chief-Shepherd, as well as to save it as a suitable companion with the rest of the flock. And when this tender and loving shepherd had found the lost sheep, he did not try to drive it back by any kind of rough treatment such as beating or thumping, or throwing stones at it from a distance, but to the contrary, he gently takes it up as a loving mother would a lost child, puts it upon his shoulder and hurries back to the flock with rejoicing. And knowing that his friends and neighbors felt much anxiety for the Salvation and safety of this stray sheep, he calls

them to his home, saying "rejoice with me; for I have found my sheep which was lost." Luke 15, 6.

What a lesson is here taught us in disciplinary matters! It teaches that we should be watchful, diligent, kind and gentle, even towards an erring brother, going to him in the Spirit of meekness, not backbiting or throwing stones at him from a distance, but going to him telling him his fault, "between thee and him alone," and seeking by every method known to the letter or Spirit of the gospel, to save him from the error of his way.

It is to be feared that brethren sometimes engage in a kind of formal labor, rather to save themselves from censure, or from some pecuniary loss, than to save their brother from error or from reproach to the cause of Christ. If our motive in laboring with an erring brother is simply selfish, to save ourselves from some pecuniary loss of money or its equivalent, our motive is carnal and cannot result in much good to the brother nor to the Church. If a brother has really wronged us by dealing in bad faith, or by fraud and dishonesty so that we are likely to suffer pecuniary loss, the first thing—and a motive of the highest importance, should be, to save our brother from his error, or as the Apostle has it,—“Convert the sinner from the error of his way, and save a soul from death, and hide a multitude of sin.” James 5, 20.

There is nothing wrong for us to obtain, in a proper way, our just rights—all that may be due us in money or other things; but in disciplinary labor to save a brother from dishonoring his christian profession, there are motives rising above all secondary considerations. The first object should always be to save our erring brother from his wrong, and if that wrong should be that of fraud—when he is converted from this error, we have saved him to the church,—saved him from shame and reproach and saved ourselves also from criminal neglect and perhaps from pecuniary loss and thus church fellowship is maintained and brotherly love continues. W. M. M.

O THOU SLUGGARD.

Go to the ant thou sluggard! Consider her ways and be wise; which having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest. How long wilt thou sleep, O Sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to

sleep, so shall thy poverty come as one that traveleth and thy want as an armed man. Prob. 6.-6-11.

In speaking of men as sinners under the law and under its cause, the whole progeny of Adam are alike. There is no difference,—all have sinned and come short of the glory of God. "Every mouth is stopped and all the world is guilty before God," Rom. 3. There is not one good or righteous man to be found among them in the whole universe, nor ever will be when considered alone in their Adamic head and Adamic nature. They cannot rise above their nature nor above their earthly head and progenitor from whom they have received their nature.

But there is another sense in which men are spoken of as differing even in this world and in their disposition and capacities for acquiring, retaining and enjoying the things of this time world—whether they be things temporal or things Spiritual. I say things Spiritual, because there are Spiritual things allotted to christians even in this mortal life, the enjoyment of which depends greatly upon whether they walk orderly or disorderly, or whether they live after the flesh or after the Spirit.

But we did not intend to enlarge upon this point now, but rather to show that the word of the Lord classifies men as to the things of the present time. Some are said to be wise and some ignorant, some are old and feeble, others are young and strong some are rich while others are poor, some are faithful, industrious and energetic in business, while others are dull, lazy and sluggish. And thus we might go on to enumerate the various classes of men as noticed in the Scriptures, but the principal thought we wish to impress in this connection is, that though the Lord has thus classified the human family and spoken of them according to the class to which each belongs, yet there is a word from the Lord to each class unto which all men and especially the "man of God" would do well to take heed.

Now among all the various ranks, stations and classes of men as pertains to this life the "Sluggard" is not overlooked. It is true he seems to be of but little use to himself or to any body else, but the Lord has been mindful to drop a few words of admonition for his special benefit. And as he is a sluggard and does not want to go to much trouble in business or even to get information about business, the good word of the Lord puts him down to begin with a simple and easy lesson. "Go to the ant thou sluggard, consider her ways and be wise."

The ant is a very little creature and almost every body

has seen it, but in this instance it is the sluggard, the lazy, dull and stupid sluggard that is specially commanded admonished and encouraged to consider the ways of the ant and thereby learn profitable wisdom.

Our God and Father often calls upon men to study nature and nature's laws. It is one method by which he imparts instruction to men, and he who observes and obeys these seeming little things, may hope for success in attaining knowledge that will be to the glory of God and for the good of men.

The little ant is not strong but it shows much wisdom and fore thought, as men would call it, in providing its food in the proper time. Let the sluggard consider her ways and be wise to economize his time with energy equal to that of the little feeble creature which has no guide in its business, no overseer to guide it along or tell it how to do his work, no ruler to restrict his liberties or check his desires, yet he "provides his meat in the summer."

Unlike the sluggard, this little creature does not let the time to provide slip away without an honest effort. "It gathereth its food in the harvest." Let the lazy, careless and slothful man consider the ways of the ant.

M.

DISGUSTING.

"A great deal has been said in the press denunciatory of the ankle show gotten up by the Epworth League, New York, to raise money to pay the pastor of the Methodist Church of that place. The modus operandi was simple. The girls were placed behind a curtain on a stage and the curtain was lifted high enough to show their ankles and a *little bit more*. The young men having nothing to judge by but the foot, ankle and a glimpse of stockings bid for the companionship of the owners of the foot for the evening."

We clip the above disgusting affair from the Opelika Daily Evening News—For the honor of the fair sex, and for the credit of sisters, wives, mothers and daughters, and especially for the honor of the fair name of christianity itself, we would be glad to know that such debasing, disgusting and demoralizing proceeding were not true. But when we see and hear of similar things being done by various so-called, charitable, benevolent and religious institutions and churches, almost daily, to obtain money to build up their religious institutions and churches, we can-

(4)

not doubt the reality of the statement as given by the *Opelika News*.

Seeing therefore that popular religious sects, institutions, churches and preachers, resort to such disgusting and obscene trickery to obtain money, would it be any marvel if we should be cursed with a nation of gamblers? We do not wish to meddle with other people's business, and we hope that Primitive Baptists will stand aloof from all such things, and listen attentively to the voice of God from heaven, saying to his church, "Be ye separate and touch not the unclean things." 2 Cor. 6. 17.

And we would think that parents to whom God has committed the responsibility of raising and instructing children, should use their parental influence and authority, to warn children against these things and to prevent them contributing to the up-building of such demoralizing things, either by their attendance or by their money. "Touch not, taste not, handle not." Col. 2, 21.

If the name "Epworth" has been adopted by the *league* to honor and perpetuate the memory of the neat little village home of the ancestors of John and Charles Wesley, it has been greatly perverted and debauched by this ankle show business. The neat little home of the ancestry of the honored Wesleys was distinguished for its primitive simplicity, chastity and virtue, and any society or League that springs up in this present time, with a design of honoring the *Epworth* home of such ancestry, should let these virtues shine forth more brilliantly than can be seen by advertising to sell a woman's foot and ankle at auction to obtain money for a Methodist preacher of N. Y., city.

W. M. M.

YE CANNOT ESCAPE.

When the Lord designs to bring evil upon his people as a chastisement for their wrong-doings, it is sometimes manifested by their rejecting the good counsel of aged and experienced men in Israel, and by their hearkening unto, and adopting the evil counsel of rash and inexperienced young men. 1 Kings 12.

The sins of God's people in disobeying his word are sure to find them out. Rehoboam was the Son and rightful successor of Solomon to the throne of Israel. But for the sin of his father the Lord had determined to send 10 tribes of Israel away from him and give them to Joseboam, whom Solomon, Rehoboam's father, had sought to

kill as an unlawful aspirant for the throne of Israel. Joseboam fled to Egypt for protection and safety, and there remained till he heard Solomon was dead and that his son Rehoboam was crown king as the successor of Solomon, his father. Joseboam then returned to Israel promising an obedient servitude to the newly crowned King on conditions that he would say to Israel, "My father made your burden heavy, but I will make them light."

Rehoboam, after giving himself three days to consider and obtain counsel from both the old and young men of his cabinet, rejected the proposition of Joseboam, to make the burden of his servants lighter as the old men of his kingdom advised, and he informed Joseboam as advised by the young men, that as his father had made the burdens of the people heavy, he would add greater to them, and that if his father had chastised them with "whips, he would chastise them with scorpions." 1 Kings 12.

In this manner Rehoboam rejected, what is called the "good counsel of the old men," and adopted the bad counsel of the young men in Israel, and thereby brought division and continual war among brethren. Let churches and associations take warning. "Be sure your sins will find you out." See numbers 32, 23. W. M. M.

IT HAS BEEN SO.

We have just laid our hand upon a private note from a beloved and faithful gospel minister and pastor of churches, bearing date 1894. And as it contains a few words that ought to be of general interest to Primitive Baptists, we take the liberty of giving a brief extract.

He says—"It is the scarcest time in regard to money matters I have ever seen. I fear the MESSENGER will suffer, as such debts are generally put off until the last. I suppose it is about like the contributions of some churches to their pastors. Wait until all other matters are settled, then if anything left the poor preacher *may* get something. I do not say it is thus with all churches, or with all our brethren, for some of them regard such obligations first. I do believe as a general rule in such a crisis as this, preachers suffer more in proportion than any other class of men." * * * * *

We have more than once seen and *felt* the truth of what our brother writes above. Ed.

EXTRACTS.

BIGBEE VALLEY, MISS. Jan. 17th, 96.—*Dear Bro:*—My time of subscription for the MESSENGER is nearly out, and as I wish to renew I will write a few lines. I think the right spirit pervades the writing of the MESSENGER. The article I have just read from that good sister in Texas in the December number, is worth a whole year's subscription to me: besides this there are others who write the dealings of the Lord to their souls, all of which are very precious to me. I can testify and bear witness that the Lord is good to me likewise. It does my very soul good to read the writings of the dear Saints of God who write from different parts of the earth, testifying of His goodness, mercy and grace to poor sinners, for I feel that everything I do, or think, or say is mixed and tainted with sin. I get very low spirited sometimes about these things, and have what some people call the "blues". If it was not for the little promise in my heart which says "My grace is sufficient for thee", I would be without hope. I have not forgotten the gift of God within me to do unto others as I would they should do unto me, and so I want to send on my little mite to help the good brethren who edit the MESSENGER. I work hard to have something for this poor old afflicted body, and try to keep a little oil in the cruise and meal in the barrel for the body, and occasionally it is the pleasure of the Lord to give me a little foretaste of the bread of life and of heavenly joys. I send also a dime for "Naaman the Syrian". Yours in the Lord and in the love of Jesus Christ,

C. NANCE

WHITESBORO, TEX. —*Dear Brother Mitchell:*—The GOSPEL MESSENGER for June has this day reached my humble home and is, as ever, a welcome MESSENGER. I have had for some time a desire to write some of my views on discipline. And as Eld. Rittenhouse alludes to some remarks in my article published in the MESSENGER of April '95; I want to explain myself more fully to him and all other readers of the MESSENGER. Brother Rittenhouse says that my letter closes with a sweeping and bitter denunciation of associations. I want to say before going any further that instead of his remarks causing any hurt on my part, it brings him closer to me, if possible, in brotherly love. I do not denounce the associational meetings, but I do condemn the business part as practiced by some of our associations. For this little creature, (the business design of the association) to presume to say that the church shall or shall not do any thing that the laws of her king Immanuel says she

shall do, is like the servant commanding her queen. When a difficulty arises in a church, on any subject, if after having taken every legal step to adjust said disorder the church fails she can't appeal to none other than her queen sisters for assistance and if they be a church indeed they have the mind of the Lord to direct them in judgement and from their dissention there is no appeal. There is no organization that has the authority to transact church business that has not received their authority from an orderly orthodox church, and can be deposed by no other authority. So with a man that we may set apart to the work of the ministry. If the church should judge his work in the ministry unprofitable or his walk disorderly it is their indispensable duty to depose such an one. The messengers of the churches when convened in an associational capacity can do no more than to receive and return correspondence. I hope that I may be clearly understood by Eld. Rittenhouse and others who may read this. No, brethren, I do not condemn those meetings, but love them, and, if I am not mistaken, my greatest desire on earth is to see the cause of Christ prosper, and that Gods children may not only believe the truth but be found walking in the truth. That the truth of God may run and be glorified is the desire of a sinner saved by grace if saved at all.

L. M. GORDON.

COLUMBIANA, ALA. Feb. 2nd 1896.—I am so sorry to hear of the misfortune the Respress boys had in the burning of the MESSENGER office. Can it ever be revived again? The MESSENGER would certainly be greatly missed by many. Through this medium many a poor hungry and thirsting child of grace has feasted on the Spirit of its contents. It is sad to think of being deprived of such good reading matter.

I certainly do appreciate reading the writings of those aged and faithful writers who wrote in the "Southern Baptist Messenger" many years ago when it was published in Covington, Ga. They used great plainness of speech and seemed to be so meek and humble, I admire their writings.

Dear Father I must tell you that the January MESSENGER came in at dusk last evening just as I had finished my letter to you. We were gladly surprised and all wanted to read at once. Hoping it may soon recover the shock and loss of the burning.

This is very unfavorable looking morning for our meeting, it is raining heavily now at 8.20 A. M.

Will be glad to hear from you and my dear mother soon, your affectionate daughter.

MRS. E. C. FINLEY.

LIVERNE, ALA. May 12th 96.—*Dear Brother Mitchell;*—I have just returned from my monthly appointment at Bethlehem, Montgomery Co., and am feeling quite unwell. The warm weather affects me in a way that I have not experienced before, and it appears to me that I shall have to stop until a change takes place. I thought of trying to write an article for the MESSENGER, but will have to postpone it until my head gets easier than it has been for the last week.

The MESSENGER—April No. has just reached this office, and I have read it nearly all to-day, and it contains much of interest to me. Bro. Lucketts article is a good one, I think. Yours on "The flesh is weak" has been very interesting to me. I shall have to stop writing for the present. Yours in afflictions.

J. E. W. HENDERSON.

BANCROFT, DAVIES CO. MO., January '96.—*Dear Bro;*—I wish to write concerning my subscription to the MESSENGER. It is with regret that I shall have to give it up and I know I shall miss it very much, but sickness takes our dollars and I cannot afford to take the MESSENGER this year. My subscription will be out next month I think, and as I cannot pay for it I will just ask you to discontinue sending when my time is out.

Will you please let me know the name of the lady whose letter appears in the MESSENGER for Dec 1895 dated, at Water Valley Tex, Aug 12th 1895. I would like to write to her and send some papers that I think the reading of them would be food to her hungry soul as they have been to me,

MRS. ELLA. BOYER.

PRINCETON, MO., Jan. 24th 1896.—The good old MESSENGER brings me about all the good news from a far country that I hear and it seems that I can hardly do without it, and I herewith send subscription price for its continuance this year. I have not heard an old Baptist preach for several years. There are none near me.

I am sixty two years old and feel to be nothing but a poor old sinner yet.

ZACK ROGERS.

CORDOVA, VA., Dec. 2nd, 1895.—*Respass' Sons.*—I herewith renew my subscription to your good paper the GOSPEL MESSENGER. I think it one of the best papers published. Its able editors and able correspondents make it rank as one of the best religious papers published in the United States.

Your Friend,

LEWIS BOLEN.

OBITUARIES.

MRS. GEORGIA FREEMAN.

Consort of Green C. Freeman, and daughter of deacon M. B. Merchant; deceased was born Nov. 20th 1851, married Dec. 19th 1875, died Jan. 25th 1896, leaving a devoted husband, two sons and two daughters to mourn their loss. She had been a patient sufferer for several years from that distressing disease, Asthma, but her death, I am informed, was caused by heart failure. In conversation with her sister, six years previous to her departure, she said, in substance, that she felt that her peace with God was made, and being dangerously ill at that time, she said she only regretted to leave her children, and also that if the Lord would spare her life she would go to the church and discharge her duty, which she regretted she had not done before the death of her father. Said that at that time her way was clear, though at other times she had doubts about it. She never joined the church below, yet gave satisfactory reasons of hope and faith in the Savior, and therefore the consoling conviction that she is at rest in the paradise of God. The writer of this sketch had long acquaintance with Mrs. Freeman, even from the time of her girlhood, being often a guest at the hospitable home of her truly pious father, and can say of a truth that she manifested in many ways those excellent qualities that adorn and exalt the female sex. As a wife and mother she was faithful affectionate and dutiful, and as a neighbor she was kind and obliging, and many hearts are made to sigh at thought that she is no more on earth to cheer the grief-stricken husband with approving smile, or to promote the peace and contentment of her children. With tender sympathy we invoke the favor of God upon the bereaved family.

J. E. W. HEADERSON.

MISS SALLIE WILSON,

Daughter of A. L. N. and Lucy Wilson, was born in Taylor Co. Ga., and died in Atlanta, March 19th 1896; age fortythree years. She visited the Surgeons Hospital of that city a day or two before her death for the purpose of having a tumor removed which had distressed her for years. Being physically weak, and the operation more tedious and complicated than expected, her strength gave way, and she expired on the surgeon's table. Thus passed away in death a most excellent lady, and faithful servant of God. She was baptized into the fellowship of the church at Prosperity Taylor Co. Ga., where her membership remained until removed by the hand of death. She was greatly beloved by every member of the body for her humility and lovely character; while she was disposed at all times "to contend earnestly for the faith once delivered to the saints;" yet her manner was quiet and respectful, even to those who might entertain an opposing view, following after things that be for peace, and things whereby we may edify one another. I learn from her family physician, who was deeply interested in her welfare, that a few minutes before the surgeon's operation, she offered one of the most fervent and feeling prayers, in which she commended her spirit to God, and prayed his mercy for all. She was brought home and buried in the church cemetery at Prosperity, brother J. G. Murray and the writer conducted the funeral service.

B. STEWART.

MRS. EVA THURMOND.

Once more the pen and heart falter while we undertake to chronicle the demise of one of those amiable characters that we all love. At her home in Zebulon, Ga., on the morning of Feb. 23rd 1896, sister Eva Thurmond, nee Zellner, quietly sank from an earthly to a spiritual world. While death is a daily occurrence and constantly looked for, yet there are instances of it that come to us, freighted with unusual pathetic sorrow. Such was the death of sister Eva. Hers was a life in which every virtue congregate. From childhoods hour the impress of womanly character and greatness but grew with each coming year. Not only did parents and relatives justly cherish the hope that hers was one of those lives given of God for the worlds blessing, but this thought found an active lodgement with all who knew her.

Perhaps the incidents of early youth are among the best indices we have for the better judgement of those who have been and are with us in earth.—If this be true then our judgement is not erring in our estimate of her. Ever kind, affectionate and gentle. She drew to her shrine the good and true of schoolmate and associate, and by devotion and proficiency in studies, wrung from teachers the highest encomiums, and when leaving college with its highest honors, going back to the parental home, she carried the stern conviction that life's noble victories are only won in duty; and while not compelled so to do the laudable and praise worthy desire seated itself upon her noble heart to lend a helping hand to her devoted parents in the education of the minor children. At once she entered the schoolroom, near her home, for this purpose, and such was her merit, worth and devotion until many demands were made for her services elsewhere.

True merit is never hidden, and it was not long until her heart and hand were sued for and won by an accomplished gentleman, Prof. W. D. Thurmond, of Forsyth, Ga.

Prior to her marriage she came to the church, the church of her parents, with one of those touching experiences that touched the hearts of all, and until death proved her faith by her works, at last, the only true evidence of a christian. By God's grace she was enabled to meet the bitter embrace of death with a smile of joy, bidding her devoted husband and loving parents a hopeful goodbye. I baptized, married and buried her. When I turned from the grave I could but think that though her stay on earth had been short, yet her life had not been given to be lost. Such lives are not given of God to be lost, yea, will live in example both in church and state when our very names have perished the earth.

Sister Eva left a babe a few weeks old. A few days ago I looked upon the little bright eyed innocence and as I did so, I tried to pray God to guide and direct its life in the pathway of its devoted and noble mother. May the Lord add His blessings to the bereaved.
Culloden, Ga., May 1st 1896. WILDE C. CLEVELAND.

MARY VIOLA LAZENBY.

Infant daughter of A. L. and E. V. Lazenby, was born March 17 1896, and died April 13 1896. Our sweet little babe was not with us long, but it was hard to give up one so near and dear to us, but we must be reconciled to the will of God, knowing that he doeth all things well.
VITULA LAZENBY.

Lee County Ala., April 20th 1896.

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No. 6.

THE GOSPEL MESSENGER.

“SPEAKING THE TRUTH IN LOVE.”—Eph. iv:15.

Williamston, North Carolina.



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JUNE, 1896.



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A
Message
From Arkansas.

I am proud to write you of the good GRAYBEARD is doing out here. It cured my son long ago of his cancerous tumor that the doctors cut and failed to cure. And it has cured several cases of Eczema, Erysipelas, Scrofula and Rheumatism.

There is a doctor here that has cancer that wants GRAYBEARD. Let me hear from you.

A. F. CAMP.

Boscaw, Ark., May 16, 1896.

Get your druggist to order it for you if our agent is not in your section. \$1.00 a bottle, 6 bottles \$5.00.

RESPESS⁵ DRUG COMPANY,
ATLANTA, GA.

The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 18. WILLIAMSTON, N. C., JUNE, 1896. No. 6.

OH, HOW I LONG TO DWELL ABOVE.

Oh, how I long to dwell above
Where all is happiness and love,
Where Jesus reigns forever more,
Upon that bright celestial shore.

For here below, where sin doth reign,
It causes me such grief and pain,
So many doubts and fears arise
Which makes me almost life despise.

Oh, how I long to be made free
From this clog of mortality
And dwell in an immortal sphere,
Where Jesus and His saints appear.

Then I can praise the Lord always
Throughout those long eternal days.
And then shall I be satisfied,
That I can with my Lord abide.

No tears to dim our longing eyes,
No clouds of sorrow in the skies,
No weeping in that happy day,
For God shall wipe all tears away.

MORGAN BROWN.

Woodbury, Ga.

JUSTIFICATION AND FORGIVENESS.

DEAR BROTHER MITCHEL: I will offer a few thoughts on justification and forgiveness. The Scriptures have taught us that man, in his natural state, is a sinner—a transgressor of the law. Now to escape everlasting punishment there must be a

problem solved, that comes not within the scope of man's wisdom or attainments. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." There was none good; no, not one. Such being the case, "His own arm brought salvation," by "Jesus suffering for sin, the just for the unjust," and imputing His righteousness to the sinner, and their sins to Himself. Many good and well-meaning men, children of God, whose minds are muddled as to the meaning of justification, get it mixed with pardon and forgiveness, on account of relying too much on men, and neglecting to search the Scriptures. They go to Mr. Wesley's sermon on justification, and he says: "The plain Scriptural notion of justification is pardon, the forgiveness of sins." They go to Mr. Webster, and his theological definition is: "To pardon and clear the guilty." The idea of clearing the guilty is, to my mind, absurd; because to clear, in a legal sense, means to acquit on trial, and when one is acquitted, it is upon a verdict of not guilty, and if not guilty, he is righteous, and consequently justified; for God's law is that the judges "shall justify the righteous and condemn the wicked" (Deut. 25-1), showing that the sinner is justified, not to make him righteous, but because he is righteous. The guilty may properly escape punishment by being pardoned, but it does not remove the guilt. Men have been pardoned for murder, but the guilt remains. There is, therefore, no compatibility between the ideas of pardon and justification. One admits guilt and the other denies it. The one comes bowed as a suppliant, while the other stands for right. The word pardon is not to be found in the New Testament; but forgiveness is used often, but not in connection with law.

True, we can best propagate the effort system by making justification synonymous with pardon and forgiveness, both in its meaning and application. But the truth is what we want. Then let us go to the Bible for it, and follow men only as they follow Christ. "I am the way, the truth, and the life." John 14. Paul reasons at considerable length on the subject of justification in his epistle to the Romans; and his reasoning is based on the revelation in which the sinner stands to the law. The sinner stands alienated by wicked works. "Kept under the law, shut up unto the faith that should afterwards be revealed." Yet he is "freely justified by His grace through the redemption that is in Christ." "That being justified by His grace, we should be made heirs according to the hope of eternal life." "Therefore by the deeds of the law, there shall no flesh be justified in His sight." If we were reconciled to God by the death of His Son, we were certainly justified at the same time by His righteousness being imputed to us. Not that we had knowledge of the fact, or had existence; but that we should be made

heirs according to the hope of eternal life. The heir is in utter darkness, as to the great work that Christ has perfected, until "faith comes." Then he can realize his justified state, and reconciliation to God—sees it by faith—and peace reigns in his heart. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Therefore we conclude that forgiveness could never remove our transgressions from us as far as the east is from the west, and make us meet for the Master's use. Yet it has its place, meaning and application in the Scriptures. We pray for forgiveness and receive it. We need it daily, and receive it as often as we repent and ask aright. "If ye forgive men their trespasses, your heavenly Father will also forgive you." After that faith is come, we are no more under the law, but under grace. "Children of God by faith in Christ Jesus." The relationship is changed. Whereas, we stood differing nothing from a servant, we now stand as son to a father. We are now under His paternal government, and when we trespass against Him, we can come with a repenting spirit, saying "Father, forgive," and He always forgives according as we forgive those that trespass against us. The heir who is a child cannot pray to the father, because he has not by faith realized his sonship—not received the Spirit of adoption whereby he can cry or say, "Abba, Father."

The law that the Christian is under is plain and simple. Love one another. Love thy neighbor as thyself. That is, be no more ready to harm your neighbor than you would yourself. Suffer wrong, rather than return evil for evil. We can obey the commandments only as we are led by the unerring guidance of the Spirit. Paul says, "I see another law in my members warning against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Hence we do wrong when we would do good. Now the question arises, do we love the law of sin? No, we hate it, with its effects. Then we are in a good fix to repent, for we can repent of nothing while we are yet in love with it. But, if we are made to hate it, we can turn from it with a repenting spirit, ask our Father for deliverance and forgiveness, and He will hear the cries of His saints who truly feel their needs and cry unto Him daily. One of the commands is, that we "should not grieve the Holy Spirit whereby we are sealed unto the day of redemption."

The saints often lose the joy of God's salvation by carelessness and neglecting their duties—walking after the flesh. They sometimes lose the evidence of their acceptance by the Spirit (being grieved) refusing to witness with their spirits that they are the children of God. But, though we are thus dependent, and cannot control the Spirit, we should take courage in the

fact, that we have an advocate with the Father, Jesus Christ, the righteous, who is pleading our cause. And not only so, but the Spirit itself maketh intercessions for us with groanings that cannot be uttered. Then what a happy thought to the poor saint, that, while we may be cast down, we are not destroyed! O, how sad we feel when all the bright evidences seem to have gone forever! Under such circumstances we only have to "wait patiently for the Lord." He will come again. The Holy Spirit has not withdrawn so as to break the seal, but for the trial of our faith, that we may come forth as gold, being thoroughly purged from all foreign taint, when we shall have been delivered from the bondage of corruption into the glorious liberty of the children of God. Then let us take courage in our seasons of gloom and sadness, that we are as a garden enclosed, a spring shut up, a fountain sealed.

Now, Brother Mitchel, scrutinize and do with this as you deem proper.

E. C. THRASH.

Justification is a forensic or legal term, and signifies the declaring or pronouncing a person righteous according to law. It stands opposed to condemnation; and this is the idea of the word whenever it is used in an evangelical sense, Rom. v. 18; Deut. xxv. 1; Prov. xvii. 15; Matt. xii. 37. It does not signify to make men holy, but the holding and declaring them so. It is defined by the Assembly thus: "An act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ imputed to us, and received by faith alone."

The doctrine of justification, says Mr. Booth, makes a very distinguished figure in that religion which is from above, and is a capital article of that faith which was once delivered to the saints. Far from being a merely speculative point, it spreads its influence through the whole body of divinity, runs through all Christian experience, and operates in every part of practical godliness. Such is its grand importance, that a mistake about it has a malignant efficacy, and is attended with a long train of dangerous consequences. Nor can this appear strange, when it is considered, that the doctrine of justification is no other than *the way of a sinner's acceptance with God*. Being of such peculiar moment, it is inseparably connected with many other evangelical truths, the harmony and beauty of which we cannot behold while this is misunderstood. It is, if any thing may be so called, an *essential* article, and certainly requires our most serious consideration.

Justification, in a theological sense, is either *legal or evangelical*. If any person could be found that had never broken the

divine law, he might be justified by it in a manner strictly legal. But in this way none of the human race can be justified, or stand acquitted before God. For all have sinned; there is none righteous; no, not one, Rom. iii. As sinners, they are under the sentence of death by His righteous law, and excluded from all hope and mercy. That justification, therefore, about which the Scriptures principally treat, and which reaches the case of a sinner, is not by a personal, but an imputed righteousness; a righteousness without the law, Rom. iii. 21; provided by grace, and revealed in the Gospel; for which reason, that obedience by which a sinner is justified, and his justification itself, are called *evangelical*. In this affair there is the most wonderful display of divine justice and boundless grace. Of *divine justice*, if we regard the meritorious cause and ground on which the Justifier proceeds in absolving the condemned sinner, and in pronouncing him righteous. Of *boundless grace*, if we consider the state and character of those persons to whom the blessing is granted. Justification may be further distinguished as being either at the bar of God, and in the court of conscience; or in the sight of the world, and before our fellow creatures. The former is by mere grace through faith; and the latter is by works.

To justify, is evidently a divine prerogative. *It is God that justifieth*, Rom. viii. 33. That sovereign Being, against whom we have so greatly offended, whose law we have broken by ten thousand acts of rebellion against Him, has, in the way of His own appointment, the sole right of acquitting the guilty, and of pronouncing them righteous. He appoints the way, provides the means, and imputes the righteousness; and all in perfect agreement with the demands of His offended law, and the rights of His violated justice. But although this act is in some places of the infallible word more particularly appropriated personally to the Father, yet it is manifest that all the Three Persons are concerned in this grand affair, and each performs a distinct part in this particular, as also in the whole economy of salvation. The eternal Father is represented as appointing the way, and as giving his own Son to perform the conditions of our acceptance before Him, Rom. vii. 32; the divine Son as engaged to sustain the curse, and make the atonement; to fulfil the terms, and provide the righteousness by which we are justified, Tit. ii. 14; and the Holy Spirit as revealing to sinners the perfection, suitableness, and freeness of the Saviour's work, enabling them to receive it as exhibited in the Gospel of sovereign grace, and testifying to their conscience complete justification by it in the court of heaven, John xvi. 8, 14.

As to the *objects* of justification, the Scripture says they are *sinners* and *ungodly*. For thus runs the divine declaration: *To him that worketh is the reward* of justification, and of eter-

nal life as connected with it; *not reckoned of grace, but of debt.* But to him that *worketh not but believeth on Him that justifieth*—whom? the righteous? the holy? the eminently pious? Nay, verily, but the *ungodly his faith*, or that in which he believes, *is counted unto him for righteousness*, Rom. iv. 4, 5; Gal. ii. 17. Here, then, we learn, that the subjects of justification, considered in themselves, are not only destitute of a perfect righteousness, but have performed no good works at all. They are denominated and considered as the ungodly, when the blessing is bestowed upon them. Not that we are to understand that such remain ungodly. "All," says Dr. Owen, "that are justified, were before ungodly; but all that are justified, are, at the same instant, made godly." That the mere sinner, however, is the subject of justification, appears from hence. The Spirit of God, speaking in the Scripture, repeatedly declares that we are justified by grace. But grace stands in direct opposition to works. Whoever, therefore, is justified by grace, is considered as absolutely unworthy in that very instant when the blessing is vouchsafed to him, Rom. iii. 24. The person, therefore, that is justified, is accepted *without any cause* in himself. Hence it appears that if we regard the persons who are justified, and their state prior to the enjoyment of the immensely glorious privilege, divine grace appears, and reigns in all its glory.

As to the *way* and *manner* in which sinners are justified, it may be observed that the Divine Being can acquit none without a complete righteousness. Justification, as before observed, is evidently a forensic term, and the thing intended by it a judicial act. So that, were a person to be justified without righteousness, the judgment would not be according to truth; it would be a false and unrighteous sentence. That righteousness by which we are justified must be equal to the demands of that law according to which the Sovereign Judge proceeds in our justification. Many persons talk of *conditions* of justification, but the only condition is that of *perfect righteousness*; this the law requires, nor does the Gospel substitute another. But where shall we find, or how shall we obtain a justifying righteousness? Shall we flee to the law for relief? Shall we apply with diligence and zeal to the performance of duty, in order to attain the desired end? The apostle positively affirms, that there is no acceptance with God *by the works of the law*; and the reasons are evident. Our righteousness is imperfect, and consequently cannot justify. If justification were by the works of men, it could not be by grace: it would not be a righteousness without works. There would be no need of the righteousness of Christ; and lastly, if justification were by the law, then boasting would be encouraged; whereas God's design in

the whole scheme of salvation is to exclude it, Rom. iii. 27; Eph. ii. 8, 9. Nor is faith itself our righteousness, or that for the sake of which we are justified: for, though believers are said to be justified *by* faith, yet not *for* faith; faith can only be considered as the instrument, and not the cause. That faith is not our righteousness, is evident from the following considerations: No man's faith is perfect; and, if it were, it would not be equal to the demands of the divine law. It could not, therefore, without an error in judgment, be accounted a complete righteousness. But the judgment of God, as before proved, is according to truth, and according to the rights of His law. That obedience by which a sinner is justified is called the *righteousness of faith, righteousness by faith*, and is represented as revealed to faith; consequently, cannot be faith itself. Faith, in the business of justification, stands opposed to all works; *to him that worketh not but believeth*. Now, if it were our justifying righteousness, to consider it in such a light would be highly improper. For in such a connexion it falls under the consideration of a *work*, a condition, on the performance of which our acceptance with God is manifestly suspended. If faith itself be that on account of which we are accepted, then some believers are justified by a more, and some by a less perfect righteousness, in exact proportion to the strength or weakness of their faith. That which is the end of the law is our righteousness, which certainly is not faith, but the obedience of our exalted substitute, Rom. x. 4. Were faith itself our justifying righteousness, we might depend upon it before God, and rejoice in it. So that, according to this hypothesis, not Christ, but faith, is the capital thing; the object to which we must look, which is absurd. When the apostle says, "faith was imputed to him for righteousness," his main design was to prove that the eternal Sovereign justifies *freely*, without any cause in the creature.

Nor is man's obedience to the Gospel as to a new and milder law the matter of his justification before God. It was a notion that some years ago obtained, that a relaxation of the law, and the severities of it, has been obtained by Christ; and a new law, a remedial law, a law of milder terms, has been introduced by him, which is the Gospel; the terms of which are faith, repentance, and obedience; and though these are imperfect, yet, being sincere, they are accepted of by God in the room of a perfect righteousness. But every part of this scheme is wrong, for the law is not relaxed, nor any of its severities abated; there is no alteration made in it, either with respect to its precepts or penalty: besides, the scheme is absurd, for it supposes that the law which a man is now under requires only an *imperfect* obedience; but an imperfect righteousness cannot answer its de-

mands ; for every law requires perfect obedience to its own precepts and prohibitions.

Nor is a profession of religion, nor sincerity, nor good works, at all the ground of our acceptance with God, for all our righteousness is imperfect, and must therefore be entirely excluded. *By grace*, saith the apostle, *ye are saved not of works, lest any man should boast*, Eph. ii. 8, 9. Besides, the works of sanctification and justification are two distinct things : the one is a work of grace within men ; the other an act of grace for or towards men : the one is imperfect, the other complete : the one carried on gradually, the other done at once.

If, then, we cannot possibly be justified by any of our own performances, nor by faith itself, nor even by the graces of the Holy Spirit, where then shall we find a righteousness by which we can be justified? The Scripture furnishes us with an answer—"By Jesus Christ all that believe are *justified* from all things from which they could not be justified by the law of Moses." Acts xiii. 38, 39. "He was delivered for our offences, and raised again for our *justification*," Rom. iv. 25. "Being *justified* by His blood we shall be saved from wrath through Him," Rom. v. 9. The spotless obedience, therefore, the bitter sufferings, and the accursed death of our heavenly Surety, constitute that very righteousness by which sinners are justified before God. That this righteousness is imputed to us, and that we are not justified by a personal righteousness, appears from the Scripture with superior evidence. "By the obedience of one shall many be made righteous," Rom. v. 19. "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. v. 21; "And be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith," Phil. iii. 8. See also Jer. xxiii. 6; Dan. ix. 24; the whole of the 2d chap. of Galatians.

As to the *properties* of justification : 1. It is an act of God's free grace, without any merit whatever in the creature, Rom. iii. 24.—2. It is an act of justice as well as grace; the law being perfectly fulfilled in Christ, and divine justice satisfied, Rom. iii. 26; Ps. lxxxv. 10.—3. It is an individual and instantaneous act, done at once, admitting of no degrees, John xix. 30.—4. It is irreversible, and an unalterable act, Mal. iii. 6.

God from eternity laid the plan of justification; this plan was executed by the life and death of Christ; and the blessing is only manifested, received, and enjoyed when we are regenerated; so that no man can say, or has any reason to conclude, he is justified, until he believes in Christ, Rom. v. i.

The *effects* or *blessings* of justification, are,—1. An entire

freedom from all penal evils in this life, and that which is to come, 1 Cor. iii. 22.—2. Peace with God, Rom. v. 1.—3. Access to God through Christ, Ephesians iii. 12.—4. Acceptance with God, Ephesians v. 27.—5. Holy confidence and security under all the difficulties and troubles of the present state, 2 Timothy i. 12.—6. Finally, eternal salvation, Romans viii. 30; v. 18.

Thus we have given as comprehensive a view of the doctrine of justification as the nature of this work will admit; a doctrine which is founded upon the sacred Scriptures; and which, so far from leading to licentiousness, as some suppose, is of all others the most replete with motives to love, dependence, and obedience, Rom. vi. 1, 2; a doctrine which the primitive Christians held as constituting the very essence of their system; which our reformers considered as the most important point; which our venerable martyrs gloried in, and sealed with their blood; and which, as the church of England observes, is a "very wholesome doctrine, and full of comfort."—*Buck's Theological Dictionary*.

REMARKS.

As Mr. Abraham Booth well says, in his excellent chapter on "Grace as it reigns in our justification:" "Though pardon and justification are both gifts of grace, vouchsafed to the same person at the same time, through the mediation of Christ, they differ, in that pardon is a mere exemption from the punishment due to crime, while justification is a declaration of innocence." And "justification differs from sanctification, in that justification is an imputation of righteousness, a change in the sinner's relationship to God, while sanctification is an infusion of righteousness, a change in the sinner's character. We are justified *judicially* by God (Rom. viii. 33), *meritoriously* by Christ (Isa. liii. 11, Rom. v. 19), *instrumentally* or *mediately* by faith (Rom. v. 1), and *evidentially* by works (James ii. 14-26)."

S. H.

 GRIFFIN, GA., Aug. 6th, 1895.

Elder Wm. M. Mitchell:

BELOVED BROTHER:—I send you a few thoughts, that I hope may be of some good to the household of faith. We find in Deut. 29th chapter, 28th verse this language: "Secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." This was spoken to Nathaniel Israel, who was the type of the Gospel Church. Also in Job 33rd chapter 16th verse: "Then He openeth the ears of men, and sealeth their instruction;" Isa. 40th chapter, 5th verse, "and the glory of the Lord shall be revealed, and all flesh shall see

it together, (which means not only the children of God among the Jews, but those among the Gentiles also), for the mouth of the Lord hath spoken it;" 53d chapter, 1st verse, "Who hath believed our report? And to whom is the arm of the Lord revealed." Also in Matthew 11th chapter, 25, 26 and 27th verses; 16th chapter, 17th and 18th verses; 1st Cor. 2d chapter, 10th verse; 2d Cor. 12th chapter.

From the above quotations we are led to the conclusion that a sufficiency has been revealed as a rule of life for all the children of God to observe, especially having access to the dissertations of the Apostles, who were chosen and inspired for this special work, that is, to give the final interpretation of the law of Christ, to His church, that the people of God may be perfect, thoroughly furnished unto all good works. The Christian should have no excuse for neglect of duty in honoring his King in the way of obedience, Jesus promising the Comforter, even the Spirit of truth, to open their understanding in His word, and has promised to hear His saints that cry unto Him, and He giveth liberally and upbraideth not. Hence the necessity for them to study the written word of God, that they may know what is written for their learning, that they through patience of the Scriptures might have hope. When we resort to anything else for our rule of faith and practice, though it may be the opinion of some prominent minister or brother that has lived in the past, we may be sure it will perish with the using. The question then should be, has Christ commanded it? Is it according to the practice and preaching of the Apostles? If not, we should not do it.

How careful should those that speak or serve in the ministry and have the oversight of the flock be, to speak according to the oracles of God; for it is said if they speak not according to this word, it is because there is no light in them, (that is, Christ is not in them) and if the light in them be darkness, how great is that darkness; and thus their preaching, instead of feeding the Christian, causes confusion and distress in the Church.

The Scriptures are a united whole, and we should not advocate a doctrine or practice that would exclude something else that is plainly revealed; hence all speculation is excluded. May we all be guided by the written word of God, having His spirit to enlighten our understanding, and, whereunto we have already attained, let us walk by the same rule and mind the same things, is the prayer of your unworthy brother,

T. J. HEAD.

ADRIAN, MICH., May 13, 1896.

Elder W. M. Mitchell.

MY DEAR BROTHER: Your card and MESSENGER reached me safely on the fourth instant, and was received with mingled feelings of surprise and pleasure. Your card was a sweet surprise. Though from a stranger, I believe from one of the dear kindred in Christ, and I wish to thank you for the kind and brotherly words written to so unworthy an object; and it is a wonder that my little letter written to Elder Beebe should be of any interest or comfort to one of God's dear servants, for I did not think it would ever appear in the Signs. I have read the MESSENGER with much interest, especially your remarks in regard to giving the exact dates and time when one is first convicted of sin, and of their deliverance, as I cannot do that. O how I have envied them that could, and when I have heard my dear old father relate his most wonderful experience I cannot tell you how it would trouble me, thinking I knew nothing at all, and I would say to him: "If I could tell what you can, I should never doubt." His answer would always be: "O yes, you would; I doubt just as much as you do." And I am glad it is recorded in the Scripture what the Master said to Thomas: "Reach hither thy finger and behold My hands, and reach hither thy hand and thrust it into My side and be not faithless but believing." And then He said: "Thomas, because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed." I have wished so much that some of our able writers would write on this subject. Many times I have been ready to give it all up, because the Lord has not spoken to me as He did to Thomas or Saul of Tarsus, and for a long time after I was baptized it was my prayer to the Lord every night before I would close my eyes in sleep: "O that I might have a brighter evidence of my acceptance in the Beloved! O that God would grant me in a dream a view of His dear Son, whom to know is life eternal!" I thought if I could have that one thing granted me I would be satisfied and not be so perplexed continually with doubts and fears, but it has been withheld from me, because it does not seem good in His sight, not because He is not able to reveal it, for He is able to do all things. And when I think of the wonders He has wrought, I am lost in admiration, and exclaim: "Great and wonderful are Thy works, Lord God Almighty." And this is the God I worship: the one with unlimited power; one who rules in the armies of Heaven and among the inhabitants of the earth; whose counsel shall stand and He will do all His pleasure, and none can stay His hand. He regards not what poor, puny man can say or do, but goes on with His undisturbed

affairs while each opening leaf and every stroke fulfils some deep design.

Dear brother, this is a glorious theme, but I realize my inability to write or talk on this great and sublime subject. If I could write as some can, it would be a sweet employment, but I am so poor in spirit, so perfect in weakness—and that is all the perfection I claim, for without Him I can do nothing.

As I do not want to worry you, I will close by saying once more, that I highly appreciate and thank you for your kindness in sending me the card and MESSENGER, for in particular has the letter of Brother E. Rittenhouse and your remarks, of which I have spoken before in this letter, been a feast to me. And now I want to ask you to write to me more lengthily on the same subject sometime when you have the time to spare. I know your time must be all taken up, yet I cannot refrain from asking you to write, and I assure you it will be gladly received.

Yours unworthily,

MRS. H. TUTTLE.

31 Center street, Adrian, Michigan.

MOUNTAIN HOME, Nov. 12, 1895.

DEAR BRO. MITCHELL: Since the October number of the GOSPEL MESSENGER came I have felt that I must write and remit the money for another year, but have procrastinated, hoping for a more convenient season and an outpouring of God's Holy Spirit upon these dry bones of mine. This evening we have returned home from the funeral of a lovely sister, well known and beloved, by the name of "Aunt" Polly Brubaker, widow of Bro. Daniel Brubaker, feeling too sad and lonely to do anything but write. One year ago the first Saturday in May last, she met with us at Hawksbill, the church of her membership, and went to spend the night with old friends and neighbors, Mr. Lewis Koontz' family, and in the evening as she started to walk down the front steps, became dizzy and fell, dislocating, I think, her hip, from which she suffered excruciating pain, and was not able to walk till the day of her death, except a little on crutches. During a long, faithful and useful life in our dear Master's cause, our precious sister remained steadfast in the faith "once delivered to the saints." When the Means Party were trying to organize a Sunday School under the sugar-coated name of "Bible Class" in Hawksbill church, the vote was taken and she and one, or perhaps two, others stood firm and immovable against the innovation, proving themselves to be God's faithful witnesses, and saved the church. Blessed be His holy name for all His goodness and mercy to us poor erring mortals! The church is since purged

of the Means element and stands in her beautiful garb of holiness, giving to *God alone* all the praise of her redemption through and by the blood of the Lamb. Our precious brother, Elder J. K. Barton, preached her funeral from Romans 8:18, and introduced the service by the use of hymn 28 of appendix, Ebenezer Selection, "'Tis Finished, the Conflict is O'er."

Our dearly beloved brother, J. R. Respass, with many others, have laid their armor by within this year. The dear Lord only knows how soon the summons will come to any of us, but how bright and glorious the change, if prepared by grace divine for that "rest that remains for the people of God." I feel now, as I have *many, many* times before, if I had the *evidence* and glorious manifestation of being a Heaven-born soul, that you and thousands of others have, my life would not be such a mixture of sorrow, toil and pain, so harrassed by doubts and fears, and so prone to wander from the God I love. But oh, it would seem unappreciative in me not to bear testimony to His tender mercy and providence through life's journey. What would have become of us through all the changing scenes of time, so full of temptation and all ungodliness, had it not been that we were kept by the *power* of God? Have we not, when brought up through much tribulation, oft been made to sing:

"Here I raise my Ebenezer,
Hither by Thy help I'm come,
And I *hope* by Thy good pleasure,
Safely to arrive at home," etc.

The dear Lord has highly favored you, and at your convenience I would greatly enjoy and appreciate it if you would write an editorial for the GOSPEL MESSENGER upon the sweet word "Ebenezer." I have had a great desire to see you ever since I have known you through the beloved MESSENGER. Could you not come among us and preach some for us? We have enjoyed the sweet privilege of having our lovely brother Hassell with us, and all sound O. S. Baptists love him as an able expounder of the truth as it is in Jesus. May your dear life be spared to the churches, the MESSENGER and your family for some time, if consistent with His will, is the prayer of your unworthy sister, if one at all.

Enclosed please find \$1 for the GOSPEL MESSENGER for another year.

LUCY G. BRUMBACK.

Marksville, Page Co., Va.

COLLINS, ARK., March 22d, 1895.

W. M. Mitchell, Opelika, Ala:

DEAR BROTHER IN HOPE:—I have just read the April MESSENGER, and have noticed many writers who are in deep sympathy with and mourn over the loss of our beloved brother, J. R. Reepers. Before I was connected with the church I read the MESSENGER, and have been reading it for five or six years since. I have found it sound and full of truth. Seeing no letter from this part, makes me feel like expressing myself, and in doing so I feel to say that it is no more than all of the household of faith could do. We know of a truth that the same Lord who raised up the editors of the MESSENGER can raise up more to continue its pages. The same Lord is over all, blessed forever more. We read in the Scriptures where "that which thou sowest is not quickened except it die. We all have to die, go back to our mother earth to be brought forth in the likeness of our Saviour, who left the shining courts of immortal glory, came into this low-ground of sorrow to be made like unto His brethren; died upon the cross, was buried for our offenses, and rose for our justification; and in the morning of the Resurrection all that were chosen in Him will be brought forth as pure gold, tried in the fire. I feel confident that Brother Respass will be brought forth in that number. Brought up of Him, kept by Him and raised by Him who is all power, and works all things after the counsel of His own will. And I am glad to know from the letter written by you and the other editors, that the MESSENGER will be continued as heretofore. And when you are called forth to be sanctified as pure gold, others will be brought in to fill its pages. "The Lord is not slack concerning His promise, as some men count slackly," but will forever perfect them that are sanctified. May you be strengthened in the inner-man and kept unto the end, and in the morning of the resurrection be raised by Him, who is all power, to be everlastingly with the redeemed of the Lord, is my prayer, for Jesus' sake.

J. A. WEATHERALL.

MONTREAL, GA., Jan., 1895.

ELDER J. R. RESPASS:—Dearly beloved in the Lord, I will try to write you some of the things that I hope the good Lord has done for me, whereof I am glad. I cannot tell just when I first began to think of death, but while I was quite young I would sometimes hear of a death and that would cause me to think of myself—if it were I what would be the consequence?—though I would try to smooth it over in this way: My time has not come yet, and I am going to live a long time, and I will go on and enjoy myself a while longer, but I will commence in

time to get religion before I die. So I thought if I would do good a little while, like going to meeting, and go up for prayer a few times, that would be all that would be necessary. While in this condition, at the age of seventeen, I was at a protracted meeting of the Methodist order one night, when something got the matter with me, and I did not know what it meant. Up to this time I thought that I had been a very good boy, as I had never been rowdy and wild like a great many boys that I knew of, but now it seemed to me that I was the worst boy that ever lived, and I thought everybody that saw me knew just what a fix I was in, for I thought that I was going to die, and I knew if I died in that condition that I would be forever lost. So, now you may believe that I went to work in earnest, as I thought, to get religion; but all I did did not do one bit of good, for it seemed that I just got meaner all the time, instead of better. I went on in this condition for twelve months, doing all that I could and asking others that I thought were Christians to pray for me. So they would talk with me, and tell me that I had been a good boy and that the change had been so slight I did not know when it took place, and just to go and join their church (the Methodist), and all would be right. But I was not satisfied to do so, for I verily thought there must be a change and I would know when it took place, for I did not see how God could save such a wretch as I was. So in about twelve months from the time I first saw myself such a sinner (as I had done everything that I knew to do and got no better, but rather grew worse) I was at a Missionary revival one night and I had lost all hopes of myself, for I thought that my case was a sealed one; that there was no chance for me; that I had waited too long to commence; that I was forever lost. They opened the door of their church and received one member, and while they were giving her the right hand of fellowship, all at once a bright light shone out around that was much brighter than the lights that were in the house, and I felt so light and so good I did not know what was the matter, but they got through with their meeting and dismissed and I was rejoicing. I reckon the preacher noticed me, as he came to me out of doors and told me that he would call the people back if I wanted to join. I told him no. So I went home rejoicing and feeling good. I felt like I never would sin any more, and the next morning I got up and it looked like the sun shone the prettiest, the birds sang the sweetest, and all nature seemed to be praising God. But alas, this did not last long; something seemed to say, "You are deceived; this is all nothing," and I began to want that burden back again, thinking if I could just get it back that I would know something more about its leaving the next time, but I never have been able to get it back. Now everything was dif-

ferent from what it had been before. I could now say that the things I once loved I now hate, and the things I once hated I now love. So now there was a duty that came up. Before this I did not know any particular difference between the Methodists, the Missionaries, and the Primitives, but now I knew there was a difference, which I had to be taught, like all others. Now, then, the church to join I knew, or was satisfied of, but to go there was too degrading for a young boy, I thought; while, at the same time, father and mother were both members of the Primitive Baptists. The Methodists I did not like. So that left me with the Missionaries, and they did not preach according to my experience, if I had one. I worried along for about four long years and then went to, as I believe, the true church, and never have regretted going.

I will bring this to a close, for I never thought of writing half so much when I began. I submit this scribble to your better judgment. If you think it worthy to be printed, do so; if not, all is well. Hoping you will remember, as I trust, your poor, unworthy brother,

F. P. HUDSON.

Dear brethren, as this was written before brother J. R. Respass died, and I neglected to send it to him, I will now send it.

F. P. HUDSON.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.
 WM. M. MITCHELL, Opelika, Ala. }
 J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for the MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

NOTE.—Remittances, orders, and enquiries concerning the MESSENGER received by me during May, '96, have been forwarded J. R. Respass' Sons, Atlanta, Ga., for names as follows: H. C. Chaffin, Wm. Murphy, D. J. Taylor, T. A. Bean, Mrs. N. A. Melton, John J. Phillips, W. W. Smith, J. B. Smith, (Wise P. O.); and Mrs. Jones, Alabama; Elder E. Rittenhouse, Delaware; Mrs. Butler and Mrs. Harvey, Georgia.

W. M. MITCHELL, Editor.

STATEMENT.

In order to prevent too great a delay in the appearance of the June number of the GOSPEL MESSENGER, and to advance to the proper time the appearance of succeeding numbers, I have, contrary to my expectation, had to publish the June number myself, and I have not until to-day (June 15th) received the matter for the June number.

In the course of a few issues I hope to be able to restore the MESSENGER to its original early time of publication.

The principles of the GOSPEL MESSENGER will appear in the July number. S. HASSELL.

NEW PROPRIETORSHIP AND MANAGEMENT OF THE GOSPEL MESSENGER.

When, in 1878, Mr. J. A. Crews, of Wilson, N. C., founded the GOSPEL MESSENGER, he asked me to become its editor. As I was then principal of the Wilson Collegiate Institute, and thus too busily engaged to assume such an additional burden, he obtained the services of Elder T. J. Bazemore, of Georgia, and, in 1879, of Elder J. R. Respass, of Butler, Ga., who, in 1880, became sole proprietor and editor, but who, in 1881, engaged Elder Wm. M. Mitchell, of Opelika, Ala., and in 1886, Elder J. E. W. Henderson, of Troy, Ala., and in 1892, myself, as associate editors. In 1886, Elder Henderson's paper, the *Primitive Pathway*, was consolidated with the GOSPEL MESSENGER. Since our dear brother Respass fell asleep in February, 1895, Elder Mitchell has been managing editor of the MESSENGER, and Elder Henderson and I have been his associates. In the mysterious providence of God, I have now become proprietor and managing editor of the MESSENGER, and Elders Mitchell and Henderson will be my associates.

I never felt worthy to be a member of the Church of Christ, much less a minister, or an editor of a religious periodical; and deeply realizing that all my worthiness and sufficiency are alone of the Lord, I beseech the earnest prayers of all the lovers of truth that the great Head of the Church will endow me with the heavenly wisdom necessary to enable me to conduct the GOSPEL MESSENGER in

such a way as shall best redound to the glory of God and the good of His people. So far as I can know anything of my heart, these are my chief motives in undertaking this great and solemn responsibility. I fervently desire, not merely to entertain and please our readers, but also, and much more, *by Divine grace*, to teach the ignorant, establish the wavering, reclaim the erring, comfort the suffering, support the laboring, heal the wounded, re-unite in truth and love the children of God who are divided, and reprove and rebuke and exhort the unruly and the negligent, with all long-suffering and doctrine—to correctly expound and not irreverently explode the written word of God, and rightly apply it to the instruction, comfort and guidance of His people,—all for the manifestation of the glory of His holy name, which is the highest object that can animate either the Creator or the creature.

I solicit the communications of all our readers who heartily desire to promote the above-mentioned purposes, and who feel impressed of the Lord to write.

As I have undergone great expense in purchasing the GOSPEL MESSENGER, and will, with the next issue, undergo more in enlarging and improving it, I beg all the subscribers to remit to me as early as possible the small amounts which they are owing for past subscriptions, as well as payment for a year or more in advance; and any contributions for sending the magazine to the indigent will be thankfully received and properly applied. I shall labor to make every number of the GOSPEL MESSENGER worth a whole year's subscription price.

SYLVESTER HASSELL,

Williamston, Martin County, N. C.

IF THOU WILT THOU CANST.

Christ's Sermon on the Mount embraces three chapters in Matthew, beginning with the 5th and ending with the 7th.

Coming down from the Mount, after the preaching of this perfect model sermon, it is said in the beginning of the 8th chapter that "Great multitudes followed him," and among others there "came a leper and worshipped him, saying: "Lord, if thou wilt thou canst make me clean." The fame of Jesus' preaching, teaching the gospel of the kingdom, and of healing all manner of sickness and all manner of

disease among the people, had already gone forth throughout all Syria. This poor leprous man had doubtless heard the fame thereof, and the most implicit faith and confidence in the power and ability of Jesus to cure him of that loathsome disease stirred him up to go to the only Physician from whom he could have any hope of cure. He comes in faith, with a little short prayer of worship, "Lord, if thou wilt, thou canst make me clean." That was prayer, and it was an acceptable service of worship rendered in spirit and in truth to the Son of God. It ascribes to Jesus the honor of Lord, and without the least doubt of His ability to heal, the poor afflicted man suspends the whole matter upon the sovereign will of Jesus—"If thou *wilt*, thou canst." It is almost needless to say that this, and all other similar cases of poor mortals coming to Jesus alone for relief, have always found help adapted to their need.

In answer to this short and pathetic prayer, the blessed Son of God put forth His hand of sovereign power, love and mercy, saying, "'I will; be thou clean,' and immediately the leprosy was cleansed." There is virtue in Jesus and a touch of His hand, and a command from His mouth, will cleanse the foulest stain that sin and guilt have ever produced in men. He is the Only Begotten Son of God, in whom the Father is well pleased, for His righteousness' sake. And when God the Father bringeth His Only Begotten Son into the world, in order to show that He is something more than a mere creature, He saith, "Let all the *angels* worship Him." Heb. 1.

We may learn from this and many other Scriptures that this Jesus of Nazareth, this humble babe of Bethlehem, and this *man*, Christ Jesus, is indeed Immanuel, that is, "God with us." Were it otherwise, it would be idolatry for either men or angels to worship him.

But in the economy of God's grace, this Jesus is both Lord and Christ. He is exalted at the right hand of God to be a Prince and Saviour, to give repentance and remission of sins to Israel. Not only does He heal all manner of sickness and diseases of the body, but He heals the still greater diseases of the soul. He binds up the broken heart and pours in the oil of His grace and Spirit, and thus He gives the oil of joy for the spirit of heaviness. "Let all the *angels* worship Him." M.

A VOLUNTARY OATH.

By a voluntary oath, we mean an oath not required of any citizen by the Constitution or laws of the country in which he is a citizen. It is not an oath of office, or an oath as a witness or as a juror. It is a solemn oath, voluntarily taken, by which one binds himself to do or not to do certain things, whether things known or unknown to him at the time of taking such oath. It is an oath incompatible and contrary to the letter and spirit of Christianity and violates the plain teaching of Christ to his disciples to "Swear not at all, but let your communication be yea, yea; nay, nay, for whatsoever is more than these cometh of evil." Matt. 5: 27.

W. M. M.

SINGING.

Singing with the spirit and with the understanding is a delightful part of the worship of God. It stirs up within us a heavenly melody to the praise of the Lord. It also gives evidence of a merry and cheerful heart that is feasting upon the abounding riches of God's grace in the salvation of His chosen and redeemed people. But unfortunately where there is much effort to develop this heavenly melody in a church and make it conform to certain prescribed rules of classic music, the tendency is to set aside and thrust out that which is truly spiritual and devotional for that which is classical and mechanical. In this manner we retain a dead formality for a living reality.

W. M. M.

GIFTS ACCORDING TO ABILITY.

While it is true that God hath set every member in the church of Christ as it hath pleased him, it is also true that he hath committed to each and every one of them a charge, or a gift, according to their ability and required of them to occupy and exercise that gift in the place assigned them. The Great Head of the Church never makes any mistakes with regard to ability by assigning any member to a work, a charge, or a calling for which he has no fitness, aptness or ability. He knows the thoughts and the hearts of all

men, and He knows the ability that He has given to each of His believing children, and He will not lay upon them any work or duty above that ability He has given them to perform. But in all cases the Lord Himself must be the Judge and not the servant. The servant and child of God may have a certain duty, work or calling impressed irresistibly upon his mind, and in his heart, by day and by night; and though this impression grows heavier and heavier, and stronger and stronger, his feelings of ability for such a work, such a duty or such a calling, seem to indicate to him, that he has no ability, but that he is deficient in almost every particular, and the more he sees and thinks and understands of the importance and sacredness of the duty or calling assigned him, the less and less he feels in himself able to fulfil it. He is made to cry out like Moses, when he was called of God to leave his worldly avocation and go to Egypt as a leader of Israel from bondage: "O Lord, send by whom thou wilt send," but "I am of slow speech and of stammering tongue."

And yet, with all this feeling of sense of unfitness and inability which Moses felt for such a great work, God saw that there was not another man in all the universe to whom ability had been given for such a calling. In Moses, the ability lay hid and partially or totally dormant, but God designed to commit to him a charge and assign to him a duty in the discharge of which that latent and dormant ability should be exercised and brought to the surface. Moses had the ability, and the Lord required nothing more of him than that which was according to the ability that God had given him. The ability which had long lain partially if not wholly dormant in Moses, needed that he be placed in a certain position and be surrounded with such surroundings as would bring that hitherto dormant ability to light. It needed to be tested, and the work and duty assigned to Moses and the opposition to be encountered was well calculated to test his ability to meet these things. It brought into living and active exercise the gift of God that was in him to fulfil the work assigned him of the Lord. Now, it seems to us, that what was true of Moses is true of all God's servants in every age, and especially so in the Gospel Church. Every one has a duty, a calling and a charge committed to him in the Church, and nothing more or less is required of him than to do that duty and fulfil

that calling, according to the ability that God hath given him. The ability may have been long lying inactive and dormant, but now the time has come for its development by taking up the cross and bearing the yoke of Christ. It will not do now to "confer with flesh and blood" as to the duty of obeying the Lord. Nor will it do to dig in this old earthly man of carnal nature to find anything good, or to find any qualifications for the duty assigned him by the work of grace within him. If he is swallowed up in worldly pursuits and cares, to the neglect of that duty which the Lord has assigned him as a church member, as a deacon or as a preacher and pastor of churches, a fearful reckoning will surely come when the Lord, in some unlooked for way and unexpected time, will suddenly appear in judgments, chastenings and afflictions, causing the poor disobedient child much weeping and bitterness of spirit. Lord, help us to do right!

W. M. M.

ALMS-GIVING.

"God loveth a cheerful giver." 2 Cor. ix, 7. It is meet that the writer confess that it is easier to write upon the subject above named than it is to fulfill the divine precept; and perhaps few conscientious writers or speakers on this subject put forth their sentiments without feeling an inward sense of their own shortcomings. To give without grudging is indeed a rare virtue, and those who have occasion to test their own hearts on this point, although they may have been induced to give to the poor, may still find, to their shame, that the act was prompted by a selfish motive.

To give to others of our substance *cheerfully*, willingly and with real pleasure is, if natural at all, the development of the noblest attribute of human nature; it is the one principle of the human heart that approaches nearest of all to creature perfection, and brings the possessor within the range of Divine love—for "God loveth a cheerful giver."

Now, should we give alms to the poor in order to induce the love of God upon ourselves, it is purely selfish, since we hope to be ourselves the chief beneficiaries of the act; it is but an investment on our part, that we might be increased in wealth of a higher order, and while the needy one may be substantially benefited, we still fall short of the character of a cheerful giver.

But it is a truth, well defined by inspiration, that the love of God is not influenced by man's obedience to moral precepts, because such cheerful and ready obedience is the effect and not the cause of God's love toward man.

The epistle from which the above text is taken was addressed to the Church of God, and after testifying to the brethren at Corinth of the liberality of the Church in Macedonia, the Apostle Paul instructed them to be in readiness with their bounty for the relief of the poor saints, when he and his companions should come from Macedonia. He admonishes them individually, saying, "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loves a cheerful giver." A blind beggar once handed me a card with the above text printed on its face, and although I gave him a little mite, I fear to claim that in doing so I obeyed from the heart that holy injunction.

To give of our substance for the relief of the poor and destitute, is a privilege and a duty common to all who are so blessed of the Lord as to have anything to distribute; and it is a duty which we are all but too apt to neglect. It is a fact to be lamented, that although there is a surplus in this God-favored country, it is to a shameful extent misapplied, and the rules which God has given for its use and distribution in a manner ignored.

There is a class of professional beggars in the world who do not deserve the charity of the people, and yet they live by their deception, and to a great extent rob the deserving poor of what aid they might obtain were such characters out of the way. Another class, by far too numerous and successful, assume to beg in the name of Christ, for aid to support and sustain religious institutions for the eternal welfare of the human race—all without any warrant or shadow of Divine authority, so perverting the Scriptures as to bring the words of the text into requisition: "God loveth a cheerful giver." The righteous and scriptural application of the means now employed by the world in the name of the Christian religion would more than meet the demand for the relief of the poor and destitute. It is proper to give when and where the Lord commands, and happy is he who finds it in his heart to do so cheerfully.

J. E. W. H.

ELDER L. I. BODENHEIMER.

In *Zion's Landmark* of June 15, a movement, which I desire to second, has been started by Elder P. D. Gold, to aid brother Bodenheimer to purchase a home at High Point, Guilford county, N. C. Brother Gold requests every subscriber of the *Landmark*, who is able and willing, to send fifty cents, more or less, to Elder Bodenheimer at once to enable him to buy a home, and I take pleasure in requesting every subscriber of THE GOSPEL MESSENGER to do the same.

Elder Bodenheimer is one of the ablest and worthiest Primitive Baptist ministers now living. He has devoted forty-five years of his life, in poverty and affliction, to preaching the gospel of the Son of God in this and other States, and even now he and his family are without a home.

Dear brethren and sisters, thousands of us have been fed and strengthened and comforted by the labors of this gifted and faithful servant of God; and let us now, in love to him and his Divine Master, help him and his family to become the owners of a little home, so that he may be released from paying heavy house rent, and so that he can visit and preach for us as in former years, which he desires to do wherever he may be invited by the churches.

Send contributions for this worthy purpose to Elder L. I. Bodenheimer, High Point, Guilford County, N. C.

SYLVESTER HASSELL.

EXTRACTS.

HARMONY CHURCH, May 23, 1896.

WHEREAS, It has been currently reported that our pastor, Elder R. H. Barwick, has been advocating a doctrine that the Bible does not authorize, such as that Primitive Baptist ministers should be paid a salary for their services to the church, etc., and this report having reached such a great distance, we feel it our duty, as a band of brethren at his home church whom he has served faithfully for the past four years, to extricate him from under such a report: Be it, therefore,

Resolved, That Harmony Church in conference denounce such a charge as the above false and slanderous; and we take great pleasure in correcting the report, and recommend brother

Barwick to the Baptists everywhere as a true, humble and faithful minister of Christ, upright in walk and sound in the doctrine and practice of our blessed Lord and Saviour, and in full fellowship with all orderly Baptists in this section.

We desire this published in the *Pilgrim's Banner* and GOSPEL MESSENGER. This done by order of the church in conference.

R. H. BARWICK, *Moderator.*

D. F. CHAPMAN, *Church Clerk.*

The above was unanimously adopted by the church.

[No county or State is given in above].—ED.

WILLIAMSTON, N. C., Nov. 16, 1895.

Dear aged Bro. Mitchell:

Amidst darkness and gloom my thoughts turn to you as a tried servant of our Lord Jesus. My mind is so depressed with gloom that the words of the poet come in as appropriate,

“Dark and thorny is the desert,
Through which pilgrims make their way.”

I think I have realized the strong arm of Jehovah in days past, and this morning I feel to need His almighty arm to hold me up, that I may shelter under the healing wings of His love and feel that He is still my refuge and strength. In myself I feel weak and almost ready to faint by the way. In view of these things and of the many assaults of sin and Satan, causing hardness of heart and unbelief, I should certainly sink unless I could flee by faith to the cross of Jesus. He is my only hope and sure refuge. If I had to rest my hope upon the doctrines of this religious world, all hope would be gone. But, bless God, “the foundation of God standeth sure, having this seal—the Lord knoweth them that are His.” Your aged sister,

M. M. HASSELL.

PRETTY HEAVY.

Bill Nye once said, “A man may ride on the back coach of a train to save his money; stop his watch at night to save the wear and tear; leave his “I” and “t” without a dot or cross to save time and ink, and pasture cattle on his mother’s grave to save feed; but after all, a man of this kind is a gentleman and a scholar compared to the fellow who will take a paper, read it two or three years, and when politely requested to pay for it, return it to the postoffice marked, “Refused.”—Evening News, Ala., May 26, '96.

MONTGOMERY CITY, MO., Jan. 28, 1896.

Elder J. R. Respass' Sons:

I am much pleased with the GOSPEL MESSENGER. I think it is a great paper, through which we hear from many brethren and sisters all from afar; but they speak the same things—salvation by grace—and give all the glory to God our Father, who is worthy to be praised for His great love, wherewith He has loved us when we were dead in trespasses and in sins, and made us to sit in heavenly places, and put a new song in our mouths, even praises to our Lord.

I send you one dollar for the MESSENGER; please send it to Mrs. R. V. Downing, Juliaetta, Idaho. She is my niece and has married and moved there. I wish you great success.

DORCAS A. HENSLEY.

Jan. 27, 1896.

Elder Wm. Mitchell:

DEAR BROTHER:—Please get the enclosed in the next issue of the GOSPEL MESSENGER: S. H. Scudder was at Chatanooga when last heard from, and had been going among our people in Georgia. With regret we heard of him through your paper as resorting to his former false devices. So feeling, when due notice has been given, that our responsibility in the matter ceases, we remain, we trust, in the bonds of love as your brother,

P. R. HACKWORTH, C. C.,
Cedar Springs, Marion Co., Tenn.

SOUTHERN CIRCLE, GA., May 19, 1896.

Elder W. M. Mitchell:

Dearly beloved, for the truth's sake, as I humbly hope: Enclosed I send you obituary notice together with funeral notice. We attended this morning the funeral services of my cousin Jane, a daughter of uncle D. Montgomery, who first married Sawyer then Mr. Jay. She was almost like a sister to me.

Our family is fast being called away, and I feel sensibly my time of sojourn here is short, and I am not sorry for it. I have not time nor ability to write you now, but have felt at times a desire to do so. I have read yours on "The flesh is weak," in March and April MESSENGER, several times with unusual sweetness and comfort. O, that glorious and inseparable connection between Christ and His people; just to think of it! "Looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ." On this I have had some sweet meditations.

Elder J. T. Jordan is serving Harris Springs Church where

Elder Adams was. There is manifestly an increased interest there. Some trouble in some of our churches. Much sickness and many deaths here; we are not well; love to the dear ones; excuse brevity. May God be with you. Yours unworthily,
JOHN N. HURST.

PORTAL, GA., July 2d, 1895.

Dear Brother Mitchell:

I will write you a few lines, to get a little instruction from you; though we are strangers in the flesh, but not in spirit. I have been reading your writings in the GOSPEL MESSENGER ever since you became editor, and I feel like I can say of a truth, we are led by the same Spirit. What I wanted to ask you is, can a minister of the Primitive Baptist faith and order take the homestead or come under the homestead law, to keep his property from selling for his debts? Can he do this and still be orderly? And can the church hold him as a member, if he promises to pay the debt when he gets able to pay it? If he should claim that he took the homestead to make something to pay his debts with, would that be a satisfaction for a church that was in order? Please answer this, and give such advice as you think best. You can write it in a private letter or through the GOSPEL MESSENGER. I am as ever your friend in Christ, I hope,
A. MUNLIN.

REPLY.

We know but little about homestead laws, but we have been of opinion that one man might take the benefit of such a law with fraudulent intentions, and another might avail himself of it to keep from being defrauded. Inasmuch, therefore, as the moral features of different cases differ so much, no particular rule can be made to apply to every case in advance of its existence. The better way is, we think, for churches to deal with such a case according to its merits as it may present itself, when ready and in order for investigation by the church in Conference. Churches would do well in all cases, never to try a case of supposed disorder till they are sure they have one.

W. M. M.

GOLDENDALE, WASHINGTON, May 22, 1896.

Dear Bro. Mitchell:

By request of Elder W. J. Fleming I enclose a copy of the proceedings of the ordination of Bro. Wm. H. Gilmore, for publication in THE GOSPEL MESSENGER.

Several of our beloved Elders were from a distance, all having come from forty to two hundred miles, (Elder Fleming having

come seventy-five miles alone in a hack and is seventy-three years old). We had preaching beginning Thursday evening and the three following days; met twice a day. We had a most refreshing season, which means the presence of the Lord was with us; our hearts were knit together in love, and harmony prevailed throughout the meeting. On Sunday a dear old sister, who received a hope over thirty years ago, related her experience and asked a home with us. Also a precious brother who wandered away a few years ago, came back repentant, made a full acknowledgement, and was joyfully restored. Praise God for His goodness to the children of men. This makes an addition of six to our little church within a year—three by experience and baptism, while there are others waiting without, hoping for a brighter evidence of a work of grace in their hearts.

Bro. Mitchell, I hope you will excuse so long a letter, as I did not wish to write enough to take up too much of your time. I have enjoyed the MESSENGER for several years until the "hard times" set in, when we had it discontinued.

Sincerely,

SONORA HESS.

ORDINATION.

On Saturday, May 9, 1896, a Presbytery, consisting of Elder Silas Williams of Bethel Church, Elder W. S. Matthews of Union Church, Elder D. W. Bridges of Scio Church, Elder J. P. Allison of Oak Creek Church, Elder W. J. Hess of Pleasant Grove Church, Deacon Wm. Clymer of Bethel Church, (all of the Siloam Association of Oregon), Elder W. J. Fleming of Friendship Church, and Elder B. S. Pate of the Harmony Church, convened by the call of the Pleasant Grove Regular Predestinarian Baptist Church at Goldendale, Washington, (Klickitat County), to ordain Bro. Wm. H. Gilmore to the work of the ministry. Preaching in the forenoon by Elder Silas Williams and Bro. W. H. Gilmore. At two o'clock P. M., singing and prayer by Elder W. J. Hess. The Presbytery was organized by choosing Elder W. S. Mathews, Moderator, and Elder D. W. Bridges, Clerk. Bro. Gilmore then related his Christian experience and call to the ministry, which were entirely satisfactory. The Presbytery then proceeded with the laying on of hands of the Presbytery, and the ordination prayer was offered by Elder D. W. Bridges. The charge was given by Elder W. S. Mathews, after which the Presbytery and Church sang a hymn and gave the right hand of fellowship to Elder W. H. Gilmore, who was thus clothed with authority to administer the ordinances of the Church of the Lord Jesus Christ.

Elder W. S. MATHEWS, *Moderator.*

Elder D. W. BRIDGES, *Clerk.*

OBITUARIES.

THOMAS J. JOHNSON

Died in his 88th year near Salado, Bell County, Texas, December 19, 1895. Our aged brother T. J. Johnson, was born April 10, 1808, in Oglethorpe county, Ga. He was married twice—first to Elizabeth Barnett, who lived one year and died; afterwards to Mary Ann Echolds, of Coweta County, Ga. In 1840 he united with the Primitive Baptists. During his long and eventful life Bro. Johnson filled the position of Clerk part of the time, and was ordained Deacon of Valley Grove Church, Heard County, Ga. He moved to Alabama and was a member of Wehadka Church near Rock Mills. In 1872 he emigrated to Texas, he was received into Pilgrim's Rest Church (now at Salado) where he was a consistent member till his death.

In the death of Bro. Johnson the Church has lost one true to the cause of the Redeemer, the family a loving and devoted father, the county a noble citizen. For many years the writer was his humble pastor, and has often seen the unbidden tear steal down his furrowed cheeks at the solemn service, when the dear name of Jesus would be emphasized above every name. His hearing was bad in his advanced age and he would sit just in front of the stand so as to catch the words; his presence often would cheer my spirit to press onward. We tried to speak on the 4th Sunday in April to his memory (at the Salado Church) to a large concourse of people and many sorrowing relatives. May the Lord help us all, in our continued sorrows and tribulations. Much might be said of our esteemed brother's virtues and of his desire to depart and be with Jesus, of his singing songs and speaking of all the brethren; but suffice it to say, he died in the triumph of faith, and no doubt he is in the Home of the Blest to await the resurrection of the dead. May his bereaved children strive to maintain his lesson taught them, and his worthy example imitate, and may they be among that throng who will bless the name of God forever! His pastor,

Baptist Trumpet please copy.

A. V. ATKINS.

LOUISA MATILDA HEAD

Was born October 14, 1848. She joined the church at Hopewell, Pike County, Ala., in June, 1887, and was baptized by the writer, and remained an exemplary member of the same church until her death. Deceased was a daughter of Elder Hiram King, who, though afflicted and tottering, still survives the tomb. He has been for many years the faithful pastor of Hopewell Church, and has been blessed to see several of his children gathered into the fold. May the Lord sustain him and his surviving sons and daughters in their sad bereavement.

J. E. W. HENDERSON.

MISS CARRIE WOODALL

Was born in Campbell County, Ga., January 6, 1837, and on September 6, 1895, the messenger of death came to take her as its

victim. She joined the Old Baptists when about 29 years of age, and those who knew her best say she lived a life of devotion to God and His cause. From all the evidences she bore, her trust was in the Lord for life and salvation. Her faith was that Christ was her righteousness and redemption, and she chose to suffer with the people of God rather than enjoy the pleasures of sin; and to sum it all up in a few words—hers was a life as near perfection as mortality could be. Always, when able, she attended her church meetings, with kind and cheerful words to all, and was especially as sunshine to those of like precious faith.

For several years before her death she was an invalid and underwent great suffering, but bore it with wonderful fortitude, and those present say that she was conscious of her condition and possessed that sweet reconciliation which grace alone can give, seeming to realize that her sufferings, and even death, was but a refining process through which she must pass to be immortalized and to take the likeness of her glorious Redeemer. Two brothers, Messrs. J. A. and M. H. Woodall, and sister Lizzie, yet survive her to think with a sweet sad memory of her beautiful character, which was without blemish. Her sister, who is a devoted Baptist also, was her constant companion in health and sickness, and lovingly nursed her until death ended her sufferings.

This was indeed a crushing blow to sister Lizzie, as they were very devoted to each other and neither had ever married. "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."

Lift up your heads, ye weeping ones,
For her whom God to us has given,
He reserves the sovereign right himself,
To take her home to Heaven.

S. H. WHATLEY.

MRS. S. F. ROBERTSON,

Daughter of J. and Martha Hughes, and wife of G. F. Robertson, was born near Atlanta, Ga., in October, 1846, and died in Clay County, Ala., March 14, 1896.

She was married to G. F. Robertson, 10th February, 1870, by whom she had seven children, all living but one. Sister Robertson son joined Macedonia Church, of the Primitive order, about five years ago and was a faithful and fervent member. Sister Robertson was a kind and gentle mother and wife, and one of the best of neighbors, and would never speak evil of any one. I lived neighbor to her and can say that I never knew a better, truer or more consistent Christian life exhibited by any one. Her death brought deep sorrow and grief to her husband and children and sorrow to her church and community; and in her death the writer feels the loss of a true friend. Her body was laid to rest in the cemetery of Macedonia Church on the 15th of March, to await the resurrection. May the grace of God console and direct the mother, sisters, brother, husband, children, and all of her relatives, is the desire of the writer.

H. G. HARRIS.

GREEN HICKS

Was born in Jones county, Ga., December 12, 1812, died in Coryell county, Texas, February 23, 1896, after a lingering illness of several months. He removed with his parents from Georgia to Alabama, Autauga county, at an early age; thence to Arkansas in 1841, and was married the same year to Miss Fannie Nunn; of this union were born four children, one son and three daughters, one of the latter having died in infancy. His wife died in 1849. The three children survive him. In 1850 he was married to Sarah C. Cowser; to them were born six children; she died several years ago, five children surviving them.

Father Hicks was received into the Primitive Baptist Church and baptized in the autumn of 1874 by Elder Thomas Foster, then pastor of Salem Church, in Union county, Arkansas. In the autumn of 1876 he settled in Coryell county, Texas; soon afterwards they obtained membership with Salem Church, remaining in full fellowship, enjoying the love and high esteem of all the brethren and sisters.

Brother Hicks, so long as he was physically able, never failed to be present in his church conference, and in his meekness and humility he was indeed a model Christian man. He trusted entirely in the sufferings of Christ for heaven and immortal glory. He was kind as a husband and father, generous and accommodating as a neighbor and friend. All that kind and loving sons and daughters could do was done to relieve him. Father and grandfather Hicks is no more, and may it be the aim of his family, still living, to emulate the example of meekness and love to God and our fellow-man, so nobly exemplified by their aged ancestor.

When the last trumpet's awful voice,
This rending earth shall shake—
When opening graves shall yield their charge
And dust to life awake—
Those bodies that corrupted fell,
Shall incorrupted rise;
And mortal forms shall spring to life,
Immortal in the skies.

Oglesby, Texas.

J. W. NORTON.

MARY F. HURST.

The subject of this notice was the daughter of Morgan and Elizabeth Harris, late of Meriwether county, Ga., and a niece of Elder Wm. Harris, of Texas. She died in Waco, Texas, March, 1896, aged 53 years. She graduated at an early age with honors at the Female College in LaGrange, Ga., and soon thereafter was united in marriage to A. L. C. Hurst, with whom she lived 35 years. In youth she obtained a hope in Christ, and lived an exemplary life, and at times during her protracted sufferings from consumption from which disease she died, God manifested His presence and sustaining grace in a remarkable degree. She was of a cheerful disposition and made home happy. She leaves a kind husband and two sons and one daughter, all married, to mourn her absence.

Funeral services were conducted by Dr. Burleson and Rev. Jerome

Duncan, at their residence, on College Heights, Waco, Texas, after which, interment took place at Oakwood Cemetery, Waco, Texas. May God give grace and fortitude to the beloved and bereaved ones, and sanctify this dispensation of His providence to their good, is our desire, for Christ's sake.

JOHN N. HURST.

JONATHAN STEWART.

Bro. W. M. Mitchell:

I send for publication in the MESSENGER a notice of the death of my brother, Jonathan Stewart, son of Edmund and Martha Stewart, long deceased. He was born April 7, 1820, in Warren county, Ga., and died in the State of Arkansas, November 4, 1895. His life had been spent in activity and much usefulness, having been blessed both mentally and physically with a capacity suited to almost any trade or profession. As a teacher, but few excelled him in English branches of learning; his knowledge of Latin he did not claim to be perfect and declined teaching it. He possessed much mechanical genius which enabled him to construct any machinery he desired to use. In his 24th year he married Miss Frances Hancock, of Upson county, a most estimable lady with whom he lived happily the remainder of life, raising a large family of children, most of whom survive him. Many years ago he received a hope in Christ as his Saviour; he very often mentioned his feelings to me in the matter, and I as often urged him to go to the church and make known his faith in Christ to them and submit himself to the ordinances God has ordained that they who believe should walk in, but he felt his destitute condition to be so great that he could not yield to my persuasion, neither that of his dear wife, who had been a member for several years and also joined me in the request. At length he was shown in a vision, it seems, that he should go to Bethel Church near Butler and be baptized by Elder J. G. Murray, who was then pastor of that church. He held away for some time, but only accumulated trouble by delay; again the same sign was given him and he felt constrained to submit. His membership still remained at Bethel when overtaken in death; he had an attack of paralysis rendering him unconscious, and lived but a few hours after. I feel that God has taken him as he does all His children, when their course is finished. "Blessed are the dead that die in the Lord from henceforth, yea saith the Spirit, that they rest from their labors, and their works do follow them." May God in His mercy comfort the bereaved widow and sorrowing children.

BENNETT STEWART.

CALVIN W. CARR,

Brother Calvin W. Carr died in Macon county, Ala., July 3, 1894, in his seventy-fifth year. He was married three times and had thirteen children born unto him, five of whom still survive him. He was a man of remarkable business qualities, provided well for his family, and was truly a kind and devoted husband and father; an obliging neighbor and friend to the needy and to the stranger. He was received into the fellowship of the Primitive Baptists at Elam church in 1862. In his last moments he was rational and said: "Farewell, I am going home."

J. C. LISENBE.

J. J. HOGG,

Died June 12th, 1895, at his home near Lebanon church, Troup county, Ga. In his seventeenth year he received a precious hope in Christ, but never made any public profession by joining any church. But while he was not a church member, he was a very useful man in his community and always ready to help the needy as well as to assist in the expenses of the church. I often talked with him concerning his duty to the Lord, and he spoke freely about it, as a duty to go to the church which he had felt for more than forty years, and he confessed on his death bed that he greatly regretted the neglect of said duty. He left good evidence that he was born of God, of an incorruptible seed that lives and abides forever, and we believe he now rests with his Saviour. May the Lord comfort the bereaved family.

Brother Mitchell, please send one copy of MESSENGER containing this obituary to R. J. Hogg as directed; ten cents enclosed.

REES PRATHER.

MRS. SARAH A. HEWELL,

Wife of brother P. H. Hewell, died at her home in Chambers county, Ala., July 16th, 1894, in her seventy-fourth year. She was a native of Newton county, Ga. Her maiden name was Morrel. She had never united with any church, but was a true lover of Primitive Baptists and a regular attendant at their meetings when her many family afflictions would suffer her to do so. She had an invalid daughter whom she waited on just a few minutes before her death, then seating herself in her chair she died suddenly. We spoke at her burial from the text: "By faith Enoch was translated that he should not see death." Heb. 11. J. T. SATTERWHITE.

MRS. EMMA G. HIGGINS.

Emma Garret Whatley, daughter of Orman and Matilda Whatley, and wife of Benjamin W. Higgins, was born in Troup county, Ga., April 13, 1848; married to Benjamin W. Higgins, October 22, 1868; joined the Primitive Baptist church at Beulah, Troup county, Ga., and was baptized by Elder H. R. McCoy in 1881 or '82, and died at her home in Macon county, Ala., December 1st, 1895. Sister Higgins possessed many traits of Christian character, and was much loved by all who knew her. The writer has enjoyed her hospitalities many times while serving the church of her membership, and can truly say that a noble woman has fallen and that the church has lost a devoted member, her husband a wife with all the term implies, her children a mother dear. The disconsolate husband and eight surviving children have my most profound sympathy. The deceased was confined to her bed about eight months, but bore her afflictions without a murmur. But her trials and afflictions are all over now, and we believe, from evidences while living, she is now at rest with Jesus. W. R. AVERY.

Stroud, Ala., June 15, 1896.

PROSPECTUS
OF
THEODOSIA ERNEST;
OR,
THE HEROINE OF FAITH.

DEAR BROTHER :

The above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time, and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its estimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is intensely interesting, so that the reader cannot easily lay aside the book until all is read.

It will be bound in full cloth (scarlet) with stained edges, good book paper, clear type, with stamp and title in black and gold, on side and back.

This book in plain binding was never sold under \$1.00. In this greatly improved style, the price will be reduced, as follows:

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Elder JAS. H. OLIPHANT, Pimento, Ind.,
or S. B. LUCKETT, Crawfordsville, Ind.

The above work is one of the most interesting and valuable ever written in defense of Scriptural Baptism, and ought to be circulated by the million.

SYLVESTER HASSELL.

APPOINTMENTS FOR ELDER A. W. PATTERSON, OF GEORGIA.

Mt. Moriah, near Columbus, Ga., second Sunday and Saturday before in July.

Harmony, Monday, July 13.

Bethlehem, Meriwether county, Ga., Tuesday, July 14.

Flat Shoals, Wednesday, July 15.

Sardis, Thursday, July 16.

Lebanon, Friday, Saturday and Sunday, July 17, 18, 19.

Emmans, Troup county, Monday, July 20.

Providence, Tuesday, July 21.

Luthersville, 7:30 P. M., Wednesday, July 22.

Bethel, Thursday, July 23.

Flat Rock, Friday, Saturday and Sunday, July 24, 25, 26.

Evon, Monday, July 27.

Concord, Pike county, 8 P. M., Monday, July 27.

Harmony, Tuesday, July 28.

Griffin, 8 P. M., Tuesday, July 28.

County Line, Wednesday, July 29.

High Shoals, Thursday, July 30.

Woodbury, Ga.

MORGAN BROWN.

IMPORTANT NOTICE.

CHANGE IN THE PROPRIETORSHIP AND OFFICE OF PUBLICATION OF THE GOSPEL MESSENGER.

I have bought THE GOSPEL MESSENGER from Elder J. R. Respass' Sons, the executors of their father's estate—the bargain to be consummated July 1st, 1896. I am to fulfil their contract to send THE MESSENGER to those who have paid for it; and all subscriptions to THE MESSENGER, both for the past and the future, are, after July 1st, 1896, to be paid to me at *Williamston, Martin Co., N. C.*

I have engaged the services of Elder W. M. Mitchell, of Opelika, Ala., and Elder J. E. W. Henderson, of Luverne, Ala., as Associate Editors.

THE GOSPEL MESSENGER will, by the grace of God, continue to be conducted on the same fundamental principles of eternal truth as heretofore—principles of infinitely more value than mortal life and all its momentary possessions; and a brief and clear statement of those principles will be made in the July number. I hope at once to increase the size and the value and usefulness of THE MESSENGER. Feeling a burning desire to conduct THE MESSENGER in such a manner as to redound to the glory of God and good of His people, and realizing my utter dependence upon the Lord for such ability, I beg all the praying readers of THE MESSENGER to join me in imploring Him, for Jesus' sake, to bestow upon me a special and sufficient endowment of His Holy Spirit for this blessed purpose.

SYLVESTER HASSELL.

Williamston, Martin Co., May 23d, 1896.

DROPSY TREATED FREE

Positively CURED with Vegetable Remedies.

Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS' TREATMENT FURNISHED FREE by mail.

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☞ Name this Paper every time you write.

ATLANTA, GA.

THE GREAT WANT SUPPLIED!

Ten Thousand People Praising the Bridge that
Carried Them Over Safely.

I was cured of bone ulcer on the lower edge of the
breast bone.

MRS. JESSIE BEAN.

Ostrander, Delaware Co., Ohio.

I was cured of Bright's disease of the kidneys.

J. M. LANIER.

Chadbourn, Columbus Co., N. C.

I was cured of dyspepsia, liver and kidney trouble.

ELD. A. J. HUDSPETH.

Burt, Pickens Co., Ind. Ter.

I was cured of liver trouble.

LAURA G. FIXEN,

Chicago, Ill.

Manager Woman's Working Home.

Last spring I took six bottles of 4 B. B. B. B. for general
debility and they cured me.

ELD. J. W. LORD.

Jefferson, Jackson Co., Ga.

I was cured of lateral curvature of the spine, also abscess
of the right side.

VIRGIL MITCHELL.

Opelika, Lee Co., Ala.

I was cured of palpitation of the heart, and constipation
and piles.

MRS. GEO. W. EATON.

Brownwood, Texas.

I was cured of headache and piles.

Maysfield, Milan Co., Texas.

J. M. LITTLE.

These cures were all brought about by taking 4 B. B. B. B.
Blood, Nerve, Liver and Kidney remedy. 4 B. B. B. B. kills all germs
of disease that is in the blood, then your health is restored. 4 B. B. B. B.
is purely vegetable; put up in capsules, 60 in a box (30 days' treatment),
for \$1.00, or six boxes for \$5.00. When ordering, always send your
money with order—money order, express draft, check or registered
letter—and I will forward you the medicine by mail. If sent C. O. D.,
you will have to pay all charges. Send all orders to

H. C. BRAGG,

Box 251.

CONNERSVILLE, INDIANA.

Vol. 18.

No. 7.

THE GOSPEL MESSENGER.

“SPEAKING THE TRUTH IN LOVE.”—Eph. iv:15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

JULY, 1896.



All letters, remittances, and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin Co., N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

A
Message
From Arkansas.

I am proud to write you of the good GRAYBEARD is doing out here. It cured my son long ago of his cancerous tumor that the doctors cut and failed to cure. And it has cured several cases of Eczema, Erysipelas, Scrofula and Rheumatism.

There is a doctor here that has cancer that wants GRAYBEARD. Let me hear from you.

A. F. CAMP.

Bodcaw, Ark., May 16, 1896.

Get your druggist to order it for you if our agent is not in your section. \$1.00 a bottle, 6 bottles \$5.00.

RESPRESS DRUG COMPANY,
ATLANTA, GA.

The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

No. 7. WILLIAMSTON, N. C., JULY, 1896. VOL. 18.

FAITH.

“Behold the Lamb of God.”—John 1:29.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be,
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

When ends life's transient dream,
When death's cold sullen steam
Shall o'er me roll—
Blest Saviour, then in love,
Fear and distrust remove;
O bear me safe above—
A ransomed soul.

RAY PALMER.

JOY IN GOD.

“Although the fig-tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.”—Heb. iii. 17, 18.

See, my soul, in the prophet's example, the blessedness of living *above* creature enjoyments, by living *upon* Creator fullness. Here is a sun, which never goes down! Here is a fountain, whose streams can never dry up! He that lives upon creature excellency, will want both food and comfort when that excellency dies, for they must die with it, when the period of its flourishing is over. But the soul that draws all from Jesus, the God of his salvation, will have Jesus and His salvation to live upon, and to be an everlasting source when nature, in all its varieties, ceases to supply. My soul! what are thy resources for a day of famine? Canst thou join issue with the prophet? If blasting, or mildew, or frost shall nip the fig-tree of its blossoms; if both the vine and the olive fail; yea, if the staff of life, as well as the sweets of life, should all be gone; hast thou Jesus to live upon? Canst thou rejoice in Him, when there is nothing else left to rejoice in; and call Him thine, and the God of thy salvation, when none will own thee and thou hast none beside Him to own? They say that music upon the waters always sounds best. Be this so or not, yet the melody of the soul is certainly sweetest when nature is out of tune, and the believer can take his harp from the willow and sing aloud on the tribulated waters of sorrow to the God of his salvation. And this is a song never out of season, but of peculiar joy in the note, when from a new-strung heart the believer sings it *of* the God of his salvation, and addresses it *to* the God of his salvation. Blessed Lord Jesus! give me grace, like the prophet, so to sing and so to triumph, that since, lose what I may, I can not lose Thee; while Thy creature comforts remain I may enjoy them from enjoying Thee in them; and when all are taken away, still having Thee for my portion, may I sing aloud with the prophet—though all earthly enjoyments cease, “I will still rejoice in the Lord, I will joy in the God of my salvation.”—*Robert Hawker's Poor Man's Daily Portion.*

COME TO ANCHOR.

There are many days when a ship at sea has no use of an anchor. In deep water, with plenty of sea-room, she sails on and on, while the anchor hangs idly in its place. But in the

hour of danger, when approaching shoals and rocks, and especially when nearing port, it is often necessary to cast anchor; and for a vessel without an anchor, nothing but shipwreck can be expected.

It is necessary in this world for men and women to have some anchorage, something to which they can hold fast, something to which they can cling, something on which they can depend: some fixed principles by which they may be guided, something on which they can rest and stay themselves. Absolute truth men may not always grasp; but even a partial view of truth and right is better than nothing; and a man is better off with some kind of a faith which links him to God and anchors him amid the storms of earth, than to float aimless and helmless, driven by every wind and drifted by every wave.

We must come to anchor somewhere. Times change, men change, and customs change, but there should be something around which a man's life may center which is permanent, on which men may depend. There can hardly be a greater misfortune to a man than to lose faith in everything, and so be left to float, and drift, and doubt, and disbelieve, and cavi, and question, and despise, "and wonder and perish." A man who rejects everything is in danger of becoming faithless in his mental constitution, and incapable of having faith in anybody or anything. He contradicts and doubts and denies, and so finally drifts on the rocks and perishes.

There is nothing to which a mortal man can more wisely anchor his soul, than the Word of God. This has stood the test of ages, and the assaults of unbelief. The light of criticism has beaten upon it, the discoveries and changes of ages have not affected its integrity; it stands fast in spite of all the assaults and oppositions of a perverse and unbelieving world. Portions of it may be obscure and hard to be understood, yet much of it is as simple as the prattling of a child; and yet it has in it the solidity and strength of wisdom, of maturity, of virtue, and integrity; and those who have anchored on that Word, somehow have stood the storms that have assailed them. The nations that have loved that Word are to-day the foremost nations of the earth. The families which have cherished that Word are the most intelligent and favored families on the earth. The system of education based upon that Word is superior to any other system known to mankind. All the assaults which have been made upon that Word have only served to show more clearly its integrity and its immutable strength.

There are objections to the Bible, but most of them are the objections of ignorance, of misunderstanding, of misinterpretation. There are difficulties connected with it, but many of them are difficulties manufactured by prejudice and conceit, and

removed by patience and candor. The world may be searched to find any book which can take the place of this Book as a guide of life, as a comfort in death, as a strength in days of adversity, and joy in nights of sorrow. Thousands have taken this Book as a guide in youth and a rod and staff in old age; and there has been no time in all their pilgrimage when they have felt able to go without it, or gone beyond the range of its instruction and the blessing of its influence. They have found in this Book what they needed, and have rejoiced in its consolation.

Let the troubled and tempest-driven soul find refuge here. Tossed by many a storm, there is no surer anchorage, there is no safer rest, than in the Word of God, which liveth and abideth forever. Its precepts will guide the feet; its instructions will enlighten the judgment; its warnings will restrain the evil that is in man, and its hopes will lift up the soul above the darkness and sorrows of time, into the light and joy and blessings of eternity.

“I love the volume of Thy Word,
 What light and joy those leaves afford
 To souls benighted and distressed;
 Thy precepts guide my doubtful way,
 Thy fear forbids my feet to stray,—
 Thy promise leads my heart to rest.”

—*Selected.*

THE HEAVEN-BUILT WALL.

In the campaign of Napoleon in Russia in 1812, while the French army was retreating from Moscow, there lay in a poor, low cottage in a little village, an invalid boy, the son of a needy widow who had faith in God. This village was exactly in the course of the retreating army, and already the reports of its approach had reached and excited the terrified inhabitants. In their turn, they began to make preparations for retreat, for they knew there was no hope for them from the hands of soldiers, all seeking their own preservation and giving no quarter to others. Every one who had the strength to fly fled, some trying to take with them their worldly goods, some to conceal them. The little village was fast growing deserted. Some burnt their houses or dismantled them. The old were placed in wagons, and the young hurried their families away with them. But in the little cottage there was none of this bustle. The poor crippled boy could not move from his bed. The widowed mother had no friends intimate enough to spare a thought for her in this time of trouble, when every one thought only of those nearest to him and of himself. What chance of flight was there for her and her young children, among whom was the poor crippled boy?

It was evening, and the sound of distant voices and of preparation had died away. The poor boy was wakeful with terror, now urging his mother to leave him to his fate, now dreading lest she should take him at his word, and leave him behind.

"The neighbors are just going away; I hear them no longer," he said. "I am so selfish I have kept you here. Take the little girls with you; it is not too late, and I am safe. Who will hurt a poor helpless boy?"

"We are all safe," answered the mother. "God will not leave us, though all else forsake us."

"But what can help us?" persisted the boy. "Who can defend us from their cruelty? Such stories as I have heard of the ravages of these men! They are not men, they are wild beasts. Oh, why was I made so weak—so weak as to be utterly useless? No strength to defend, no strength even to fly."

"There is a sure wall for the defenseless," answered his mother. "God will build us up a sure wall."

"You are my strength now," said the boy. "I thank God that you did not desert me. I am so weak, I cling to you. Do not leave me, indeed! I fancy I can see the cruel soldiers hurrying in. We are too poor to satisfy them, and they will pour their vengeance upon us! And yet you ought to leave me! What right have I to keep you here? And I shall suffer more if I see you suffer."

"God will be our refuge and defense," still said the mother; and at length, with low, quieting words, she stilled the anxious boy, till he, too, slept like his little sisters.

The morning came of the day that was to bring the dreaded enemy. The mother and children opened their eyes to find that a "sure wall" had indeed been built for their defense. The snow had begun to fall the evening before. Through the night it had collected rapidly. A "stormy wind, fulfilling His word," had blown the snow into drifts against the low house, so that it had entirely covered it—a protecting wall, built by Him who holds the very winds in His fists, and who ever pities those who trust in Him. A low shed behind protected the way to the out-house, where the animals were, and for a few days the mother and her children were kept alive in their cottage, shut in and concealed by the heavy barricade of snow. It was during that time that the dreaded scourge passed over the village. Every house was ransacked, all the wealthier ones deprived of their luxuries, and the poorer ones robbed of their necessities. But the low-roofed cottage lay sheltered beneath its wall of snow, which in the silent night had gathered about it. God had protected the defenseless with a "sure wall."—*A True Narrative in H. L. Hastings' Guiding Hand.*

"THE GOSPEL MESSENGER."

BELOVED EDITORS:—Again are you three united in the editorial work of the GOSPEL MESSENGER, to the joy of thousands, with myself. Yet our joy is tempered with sacred sorrow, for the fourth—beloved of all—is absent from the editorial chair, so long and so well filled, and he rests from his labors. 'Tis well, because of the Father, the God of love. It was the beloved Respass, the senior editor, who associated you with himself and one another in the MESSENGER—first, the fatherly Mitchell, ripe in heavenly wisdom and safe in counsel; then, the tried and true Henderson, a son of consolation; and, last, though not least, the gentle and meek Hassell, blessed with the love of John and favored with the learning of Paul.

Now the last and youngest is first, as said the Master, and the spiritual Hassell, "mighty in the Scriptures," occupies the vacant chair of the sainted Respass, strengthened by the two helpers on the right and left, as a three-fold cord, as Aaron and Hur held up the wearied hands of Moses. It is well.

Upon brother Hassell now rests a sacred and trying responsibility, calling for constant faithfulness and watchfulness unto prayer, and needing the Divine wisdom and the anointing of the Holy Spirit. For, as Paul says of ministerial gifts, this treasure is in *earthen vessels*, therefore Divine power and guidance are ever needed; and the three worthy editors all feel this sacred need, and the need of the faithful in Christ helping them with their prayers, as also with a just temporal support; "for the laborer is worthy of his reward."

God Almighty bless the MESSENGER! And baptize its editors anew with the Spirit of His grace, that they may make it indeed all that its name implies—a messenger of *gospel* treasures. "Glory to God in the highest, and on earth peace, good will toward men."

Wishing editors and readers "grace, mercy and peace,"

Your brother in Christ Jesus,

D. BARTLEY.

REMARKS.

I heartily commend what Elder Bartley says about Elders Respass, Mitchell, and Henderson, but I deeply feel the *lack* of those qualities that he has attributed to myself, and to be, in myself, "less than the least of all saints." I therefore profoundly realize, not only my responsibility to God but my utter dependence upon Him for the wisdom necessary to conduct the MESSENGER in that manner which will be most pleasing to Him.

S. H.

COMMUNICATIONS.

“And he said unto them, what manner of communications are these that ye have one to another, as ye walk and are sad?”
Luke 24: 17.

It is indeed very comforting to read the entire chapter embracing my subject. Notwithstanding these followers of Jesus seemed to be disappointed in every expectation, feeling that He had been taken from them never to appear again, yet there was still something lingering in their minds which would not let them disband and go away, as though nothing was real in it.

Two of them walked along on their way to a village called Emmaus, and as they walked they talked of things concerning Jesus of Nazareth, who was a prophet mighty in deed and in word before God and all the people. They were sad, the world knew nothing of their feelings. Had they tried, they could not have made any unchanged person feel any sympathy for them in this grieved and heart-broken condition. But they could communicate it to one another, which doubtless was a kind of comfort to them, which all Christians understand who have ever felt that gloom and doubt which comes to our hearts from a withdrawal of the Saviour from our view. I often feel that in some way He has left me to mourn, and I become weary and heavy laden, and have a sadness unlike that produced by any other cause.

It has been said that it is needless to tell to others our bad feelings, but I dare say all Christians will bear witness, that it is a great pleasure to have some one, or more, near enough to us, so that when we feel poor and forsaken, sinful and needy, destitute and helpless, we can go and tell it to them. It would do us no good to communicate these things to a stranger or an Arminian, who never feels sick and weak, but is always whole and strong. We must notice it is the *manner* of communications which Jesus enquires after, and it is so peculiar in its manner that none can understand or appreciate it but those who have like losses and crosses. And such was the condition of those two brethren Jesus addressed in the language of our text. We feel the need of companions in tribulations. No doubt some will read this who are so situated that they are almost alone in point of faith, not having a single one near enough them to meet and talk over things in their experiences, and many times feel that if they possessed the whole world, there would still be an aching void, longing for some one to talk to of the Lord's dealings with them. We are brought low, and He helps us.

We would willingly and cheerfully go away from a thousand who know not our feelings to find one poor, ignorant African who would understand our speech. These are strange things to the

unbelieving, but it is what made Peter, when let go, go to his own company. It is what made Moses refuse to be called the son of Pharaoh's daughter and to cast his lot with Israel, with all their persecutions. But, dear saints, you who may be in destitute regions, not having any of your faith in hearing of your voice, God has blessed us with another medium of communication, to-wit, the art of writing. Though we be a thousand miles apart, we can talk to each other; and many times I have wept while writing my feelings to others, and would become easy at my heart, whereas before I was in trouble. When the early saints were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, so they could not be assembled together, Peter writes to them, and thus communicates good news to their souls. So let us thank God for this greatly improved medium, which if we will only avail ourselves of it, brings us into such close communication with one another. Who could reasonably oppose a good, sound and well conducted Primitive Baptist periodical, when it carries in its pages so much good news and glad tidings to those who hear no preaching, and have none to speak to of the things in which our souls delight. No, rather than oppose, let us assist all we can and aid the editors in this their responsible position, in continuing to send forth the word to all Christians, and especially to those who are destitute of other comforts.

We who are surrounded with many precious brethren and sisters to whom we can talk, fail to appreciate this privilege as we should. When I joined the church I began to preach, I was more zealous then than I am now, and I was placed where I could see and talk to some of God's children nearly every day, and I think it gave us a growth in grace and in the knowledge of the truth. But since I have been deprived of that to such a fullness as we had then, I can see we did not appreciate that as we should. One of those dear brethren said to me not very long since, that he greatly missed those precious interviews we once had.

By these things we learn that those who have the least of these comforts think the most of them. Thus we can see, to some extent, how glad many poor saints are to see the coming of a monthly or weekly paper. The first one I ever heard of was the *Primitive Pathway*, published by Editor J. E. W. Henderson, and though then with the *Missionary Baptists*, I subscribed for it; and when the first number came I received it late at night, but I read it through at once, and almost wore it out before I received another. So I believe others are equally glad to read them, and I pray God to keep out strife and jealousy, which would make this same blessing prove a curse, and that we may be all united with one object in view, to glorify God, and that

His children may have the sincere milk of the work that they may live and grow thereby. Let all who are behind with their dues pay up and continue to take some good paper; if you don't feel so much the need of it yourself, you will be aiding a good cause for reasons already given. The Lord knows the *manner* of our communications, and thus it works for our good.

Five Points, Ala.

J. T. SATTERWHITE.

ROCK MILLS, ALA., May 1, 1896.

Elder W. M. Mitchell.

DEAR FATHER IN ISRAEL:—Having not forgotten your request on receipt of my last article, I attempt to comply, trusting that the Lord may direct my mind—the subject upon my mind being that of the blessings of God in affliction:

It has pleased Him to bruise me by recalling to Himself that which I esteemed above all earthly blessings, to-wit: my helpmeet whom He gave me over thirty-seven years ago; with whom he was pleased to bless me during the days of my manhood, and leave me alone in my declining years. The stroke is great, from a fleshly standpoint; but, bless His holy name, he leaves a witness within me that I am not alone, for I feel that the Comforter that Jesus promised to send hath and doth comfort me, even when no human being knows it but myself, unworthy though I be. I have been made to realize the truth, that though I am cast down I am not destroyed. My loss is truly great, but her gain is so much greater, that I can exclaim: "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." And I cannot grieve after or for her, and cannot wish her back here, for I feel fully assured that she has entered that house of many mansions that Jesus spoke of when He said, "I go to prepare a place for you;" and that He would come again and take those the Father gave Him home with Him, that where He was they might be also. And though (as David said) she cannot come to me, I feel that I have an humble hope that I shall soon go to her and abide with her in that bright land forever in praise, honor, and glory to Father, Son, and Holy Spirit, world without end. To feel, to realize these thoughts is truly a blessing in affliction that the world cannot understand, and which cannot be so clearly realized by the people of God otherwise than in affliction: "Thy rod and Thy staff they comfort me." O that men would praise the Lord for His wonderful works to the children of men, for truly the Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him.

Dear brethren and sisters, pray for me, that my faith fail me

not; that I may have grace to sustain me in all my trials, afflictions, and temptations, and that I may never, no never, bring reproach upon the cause of my Master who has done so much for me, and whom I hope I love with all my heart, and in whom alone I trust for life and immortality, having no confidence in the flesh. I often feel, if a saint at all, I am the least of all, and if saved, it will be by the grace and mercy of God, for in my flesh dwelleth no good thing.

Your little brother in hope,

J. J. HEARN.

EXPERIENCE OF TWO DEAF AND DUMB SISTERS.

To the Church at Ebenezer, Mississippi:

I take this method of telling you some of the dealings of the Lord with me. About one year ago I became in great trouble and saw and felt that I was a great sinner—poor, helpless and condemned before God. I tried every way I could to get better and to get rid of my heavy burden; but it seemed that the more and more I tried to pray the worse I got, till finally it appeared as though there was no hope for me to be saved. I gave up as lost, but unexpectedly to me my burden of sin and guilt was all gone and I was enabled, as I hope, to praise God's holy name for His mercy to me, a poor lost sinner, in giving me a hope in Jesus of the forgiveness of my sins. Now my desire is to follow Him in baptism. If you can receive me into fellowship I will be rejoiced. If not, oh do be faithful with me, for I do not want to deceive those whom I love in the truth so dearly as I do the Primitive Baptists.

MISS CADDIE SPIVEY.

EDINGBURGH, MISS.

To the Primitive Baptist Church at Ebenezer:

I have a desire to give you a reason of my hope, or to tell you what I hope the Lord has done for me.

Something more than a year ago, I saw myself a poor condemned and lost sinner, and for a time I was in great trouble. I would try to pray and do better to get better, but I could not; for it seemed I could not pray, and instead of getting better I got worse. But at a time unexpected to me, my distress was removed and I was made to rejoice in the Lord. I have a desire for baptism and to be one with you in the Church. Thus I have told you, in part, what I claim as a reason of a hope in Christ my Saviour.

If you can fellowship with such an experience as mine and receive me as a member, I desire to be with you, for I love you above all people, for Jesus' sake. MISS OLLIE SPIVEY.

Dear Brethren, Editors of the Messenger:

In the two short letters given above you will find what the two little deaf and dumb sisters wrote to the Church at Ebenezer, and upon which they were received into fellowship, and I had the pleasure of baptizing them both.

H. R. TOLBERT.

Edinburgh, Miss.

Ten cents in stamps sent for one extra copy of MESSENGER containing the above letters.

H. R. T.

EDINBURGH, MISS.

DEAR BROTHER EDITORS: I also send you the experience of a little child, twelve years old. This is substantially what she told the Church when she joined. Please give it a place in the MESSENGER, as I believe all God's children will rejoice to read it. I also baptised her.

Your unworthy brother, I hope, in the bonds of the ministry,

H. R. TOLBERT.

CENTER, MISS., Nov. 20th, 1894.

Elder H. R. Tolbert.

DEAR BROTHER: I have concluded to try and comply with your request to write you what I hope the Lord has done for me. I was born in March, 1882; about a year ago I went to bed feeling very badly. I did not know what was the matter with me. I dreamed my brother and his wife and I were travelling a large white road, and it seemed there was a path not wider than my hand. I came to a hole and I asked my brother to help me over; he said I could cross, so I crossed over and went on, and I came to another. I asked him again to help me; he said I could cross, so I did, and went on and came to a ditch across the road. There was a way to get into the ditch, but no way to get out. I got out, I do not know how; then I awoke. It troubled me a great deal. I would try to pray, but praying did me no good. The more I tried to pray the worse I got. I felt if I did not get rid of the burden I would die, and if I died in that condition there would be no rest for me. I went on in that way for a long time. One morning I was going to the field; unexpectedly to me, there was a light shining around me that was brighter than the sun. There was a table and Jesus and His disciples were sitting around it, and were taking the bread and wine. Something seemed to say to me, "it shall belong to you," and here my burden left me; I was

happy. It seemed to me I saw angels. I was made to love Jesus and His people. I had a desire to join the Church and be baptized; but I never told any one of my troubles as long as I could help it. But I came to the place where it seemed I would die if I did not tell what I hope the Lord had done for me. I asked father and mother if I could join the Church, and told them of my little hope. They said if it was my desire to join, I could. I went to the Church the first Sunday in November, and related my little hope, and was received and baptized the same day by brother H. R. Tolbert. I am but a child in years, and I hope a child spiritually. I was twelve years old in March. I desire all the redeemed of the Lord to pray for me, a poor little unworthy child, if one at all.

Your little unworthy sister, I hope.

E. M. SHIELDS.

THE UNPROFITABLE SERVANT.

DEAR BROTHER EDITORS:—With your kind permission, “I also, will shew mine opinion” of our Lord’s parable of the talents and servants, Mat. xxv. 14–30.

The gentle reader will please observe that it was spoken just after the parable of the ten virgins, in illustration and confirmation of it. Therefore it commences with the connecting word, “for.” “For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.” This was the Lord, and His servants were the people of Israel whom He called into His kingdom in Canaan, and to whom He committed the oracles, the covenants, and the promises, and of whom, as concerning the flesh, Christ came. And the coming of “the man Christ” in the beginning of the Gospel kingdom was the fulfillment of the “long time,” when He came to reckon with them. They were all His own people and servants, in that first covenant and kingdom which was typical of better things to come. Some of them were faithful, as was Moses, and embraced the promises, worshipped God in heart and spirit, believed on Jesus as the promised Messiah, the Son of God, received Him and entered into the kingdom spiritual with Him. These were the wise virgins, the good and faithful servants. John the Baptist baptized many of them, and Jesus, by His apostles, baptized more of them than John. About three thousand were added to the new kingdom on the day of Pentecost; and, following after, multiplied thousands of faithful servants, believing children of Israel, were baptized and received into the gospel kingdom and into the joy of their Lord. These were the remnant of Israel, according to the election of

grace, and the sheep of the Jewish fold who knew the voice of the good Shepherd. In the gospel house, the blessed kingdom of grace, they received of the Lord's hand double for all their sins, and their privileges and joys were greatly enlarged, for they were in the relation and place of *servants* in that first kingdom, which was ceremonial and legal; but when the man Christ came in the end of that world, and reckoned with His servants, to them who received Him and believed on His name he gave power to become the *SONS* of God. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." These are the "better things" which our Father-God has given His dear children in the new kingdom of gospel grace, more and better far than His servants of old received, although *they* also were greatly favored and blessed of God, who made with them the covenant, and made them a kingdom of priests. So that Moses said to them: "Happy art thou, O Israel; who is like unto thee, O people saved by the LORD!"

But not all Israel believed on the Lord; therefore their own faithful Isaiah asks: "Who hath believed our report? and to whom is the arm of the Lord revealed?" "For they are not all Israel, which are of Israel: neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called," says Paul.

Therefore our Lord's instructive parable presents this solemn fact by the unprofitable servant, as also by the foolish virgins. And Paul says, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." For he had just said, "Even so then at this present time also there is a remnant according to the election of grace." He also shows why they as a people had not attained unto righteousness: "Because they sought it not by faith, but as it were by the works of the law." Now the law pertained only to temporal or earthly things, and was not of faith, nor by promise of One who should come and redeem them from its curse, but depended upon their own legal works. This was shown by the foolish virgins, who went away to buy oil for themselves. Jesus said to them: "And ye will not come to Me, that ye might have life. * * * Ye have not the love of God in you. I am come in My father's name, and ye receive Me not: if another shall come in his own name, him ye will receive. * * Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust." The last clause ("in whom ye trust") shows that they were destitute of faith in Jesus, although they were Israelites to whom the Lord had committed the law and the service of God as His servants, yet *that was all they had*. This answers to the one talent. They

were Jews outwardly, in the flesh, and worshipped God in the letter of the law, but not in heart and spirit, nor in faith and hope and love. So, when, last of all, God sent forth His Son, they received Him not, but slew Him and cast Him out of the vineyard. Will the dear reader please read Mat. xxi. 33-43? In this parable of the householder, vineyard and husbandmen, which our Lord himself applied to the Jewish kingdom and people, we have a clear illustration of the parable of the talents. To His wicked, unbelieving enemies (the Jews) who put Him to death, He said, "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." In Mat viii. he says: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." In Mat. xxv. he says: "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

In these three parallel Scriptures our Lord teaches that the children of the kingdom, the wicked husbandmen or Jews, from whom the kingdom of God should be taken, and the wicked and slothful servant were the same. As the covenant people and visible kingdom of God, to whom he committed His laws, worship, and service, this favored nation not only proved itself unfaithful and unprofitable, but "wicked and slothful," as Jesus shows in the parable of the talents. Therefore the talent was taken from them; that is, the kingdom, with its ordinances and services, even all that God had given them in that first covenant, and they were cast out and dispersed, even unto this day. In Rom. xi., Paul says: "Because of unbelief they were broken off." They were not only unbelieving, but also earthly and carnal, violent and cruel; for they persecuted their own prophets, John the Baptist, Jesus the Son of God, and His apostles.

But yet they jealously guarded the Holy Scriptures, which testified of Jesus, while they neither believed nor obeyed them. Thus this stiff-necked people, to whom the oracles of God were committed, hid the one talent in the earth, proving themselves unprofitable, wicked and slothful, as the Lord Jesus testifies in this parable. So the sacred trust was taken from them, and they were no longer the repository and guardians of the divine treasures, ordinances, and service, but were rejected from being

the Lord's stewards, and ceased to be the people of His covenant and kingdom. And until this day this once highly favored people of God continue in unbelief, and are as the unprofitable servant, cast into outer darkness.

This view is affectionately submitted to you, dear brethren.

Yours in Jesus,

D. BARTLEY.

Crawfordsville, Ind., Aug. 3, 1895.

PRECIOUS JESUS.

"Unto you that believe, therefore, He is precious." 1 Pet. ii. 7.

I have heard of persons who, under distressing circumstances, were compelled to continue for some time without water. It has been reported that a certain traveller was lost on the great wide San Jacinto prairie here in Texas, and for a few days was compelled to do without water. I have thought I would like to have seen the poor fellow when at last he got to where he could get a drink. No other matter now could have possibly been of much concern to him. Oh, how he needed the water! How we yearn with compassion for him!

So it is with the poor inquiring, broken, and contrite heart. Here is a poor woman weeping because she is such a sinner. But she ventures to wash the feet of Jesus with her tears and wipe them with her hair.

Then Jesus pours the water of life into her soul and says, "Woman, thy sins, which are many, are all forgiven thee; thy faith hath saved thee, go in peace." Then I think she was filled with joy. "Blessed are they that mourn; for they shall be comforted;" "Blessed are they which hunger and thirst after righteousness; for they shall be filled."

It is Jesus who fills the hungry and the needy. He is their last resort. He gives only to the needy and the poor. He is the only friend the poor have.

Once you felt rich, but something came over you and made you feel to be the poorest mortal that ever lived. You had no food and did not know where to go to get any. You were thinking, and you did not know where there was any water. Oh lonely soul, forsaken and cast off! But after awhile a voice spoke in sweetness and power and said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," and all at once your heart was light and happy. The water now flows in the desert heart, and Jesus is to you the sweetest name on mortal tongue. His name seems to be on the leaves of the trees and on the sky. The animals and trees seem to all be

giving praise to His name. Glorious, blessed, and precious Jesus! He is nearer to you than your clothing on your body. Yes, "nigh thee even in thy mouth; joy and praise, both in your heart and on your tongue."

Then when you hear preaching, how sweet and powerful now it seems to come to you!

Jesus now is precious in the doctrine of election and predestination, atonement and the resurrection. Also He is precious in the ordinances and duties of the Lord's house. The mind now is directed toward baptism. The question is asked, "Oh, can I be permitted to lie down in the beautiful watery grave as did Jesus?" "Oh, yes, dear soul." He says, "take my yoke upon you and learn of Me, and you shall find rest unto your soul." God-given rest first, and now, secondly, a found rest. Jesus first put this yoke of baptism on, and now He holds up His end and calls to you to come under the other end and be yoked with Him. Now you and Jesus are yoked together. Listen to what He says, "My yoke is easy and My burden is light." Why is it thus? Because Jesus, who has all power, does the pulling of the load. You can't pull that load of trouble and that burden of duty, but you come under His yoke of liberty and find ease, because Jesus does all the pulling. You can't pull it, but He can. He never stalls or balks. Almighty Jesus, how precious Thou art in making the yoke easy and the burden light.

Don't, dear children, put on a yoke of bondage. Paul says, "Stand fast in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Peter says that the old Jewish system was, "a yoke which neither we nor our fathers were able to bear." And why? Because they had no blessed Jesus to bear up the end where the weight falls. But here now we have. Hence a light load and an easy yoke. O, don't call it heavy, then. It's the heaviest when you haven't got it on.

Put on Christ, then, in baptism. And, further, "Put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering."

How precious Jesus will be to you in this! When you can look on, by faith and hope, to that preciousness yet to be revealed. How precious Jesus will be to the believer in death! If He is precious to you it is because you are one of His. He will be precious to you in trials, labors, and cares. How precious He is in prayer! He who believes in grace also believes in prayer. Is Jesus precious to you when you think of the gathering host around the throne of the Great God? Yes, He will then be more and more precious. He will never cease to be precious.

May these thoughts comfort the hearts of the dear people of God. Jesus has seemed precious to me as I have tried to write what came to my mind here.

Your poor brother in the hope of the precious Lord Jesus,
J. H. FISHER.

Collinsville, Texas.

TO THE GOSPEL MINISTER.

Oh thou with beauteous feet, who stand
On gospel mounts, at God's command,
Aloud the gospel trump proclaim,—
Glad tidings bring in Jesus' name;

And say to Zion in her need,
Thy God doth reign, and still will lead
Thee forth to living waters deep,
And all His covenant will keep.

Thy God that brought thee life divine,
As in thy heart renewed did shine
His love and glory in the face
Of Jesus Christ, will still give grace;

And be thy shield against thy foes,
And solace for thy worldly woes:
Thy shelter, when life's storms arise,
Thy light, when darkness veils the skies.

His hand and love will surely blend,
To guide and guard, preserve, befriend,
And still will lead thee, till is given,
Thy house eternal in the Heaven.

MRS. R. ANNA PHILLIPS.

GOD ENTERS into no partnership in His sovereignty or His worship; makes no compromise with His creatures. The least violation of His law is punished to the full extent of the law. The Devil and his angels bear their own sin and its punishment, and so will all non-elect human beings. The sins of the elect are borne to the full by Christ.—*Selected.*

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 WM. M. MITCHELL, Opelika, Ala. } EDITORS.
 J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for the MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

NOTE.—Remittances received during June by Elder W. M. Mitchell: J. H. Parker, Virgil D. Mitchell, J. O. Moore, G. G. Mitchell, C. F. Mitchell, W. M. Mitchell, Jr., Ira B. Mitchell, J. C. Hanson, J. T. Finley, J. T. Puchett, Mrs. W. A. Melton, M. W. Williams, W. H. Hawkins, E. A. Heard, Alabama; Mrs. J. M. Davis, Florida; J. B. Land, J. W. Lokey, Mrs. M. J. Howard, Georgia; A. L. C. Hurst, Texas.

SAMPLE COPIES.

I print a large number of extra copies of this (July) issue of THE GOSPEL MESSENGER, and also of "The Principles of THE GOSPEL MESSENGER" in separate pamphlet form, and I will supply them, without charge, to members and friends, for distribution among those who are not subscribers. I send sample copies of this number of THE GOSPEL MESSENGER to many who are not subscribers, and I would thank the friends of Truth for the names and postoffices of persons to whom to send sample copies.

SYLVESTER HASSELL.

NEW PERIODICALS.

Elder T. J. Bazemore, Box 83, Griffin, Ga., has begun this year the publication of *The Primitive Baptist Quarterly Review*, and Elder J. S. Newman, Cuero, Texas, has begun this month the publication of a monthly entitled *The Primitive Baptist Review*. The price of each is one dollar a year. Elders Bazemore and Newman are sound and worthy brethren, and publish excellent periodicals. S. H.

PRINCIPLES OF THE GOSPEL MESSENGER.

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PREFACE.

A periodical without principles is of no more real value or reliability than a person without principles; and, while a failure to make a clear statement of one's principles does not prove that he has none, still no one should have principles which he is ashamed to publish or afraid to defend, in any presence and at all hazards. The principles of THE GOSPEL MESSENGER are the principles of eternal and immutable truth contained in the Scriptures, and most ably, clearly, and fully set forth in *The London Baptist Confession of Faith*, of 1689, (published, with all the proof-texts, in my Church History, pages 663-695), the noblest, because the most scriptural, production of the uninspired mind; and though they have been laboriously and persistently assailed for thousands of years, and never more so than in the present century, by the cunning and deceitful craftiness of the puffers of countless winds of doctrine, these principles will endure, unchanged and unchangeable, as long as their Divine Author sits upon the throne of the Universe. Feeling a solemn and inalienable responsibility to God for the earnest and unremitting defense of these principles of the faith once for all delivered unto the saints, I will, by Divine grace, never, in order to please any human being, knowingly publish any attack upon these momentous truths, without at the same time vigorously resisting such an assault with the sword of the Spirit, which is the Word of God. It must be distinctly understood that THE GOSPEL MESSENGER is not published to disseminate falsehood in any form or from any pen. The Lord forbid that I should, for any base worldly motive, whether of hope or fear, ever be such an enemy to Him or His people. He who bows the knee to any human master is a traitor to Christ; he who hates not, in rivalry with Christ, his nearest earthly relative and even his own life, can not be a disciple of the Lord Jesus. Darkness and falsehood enslave, but light and truth make free. And all the dear children of God should forever stand fast in the liberty wherewith Christ hath endowed them, and never be entangled with the yoke of bondage to the inventions or commandments of men. Proud, fleshly

departures from the plain truths of the Scriptures (in the form of rationalistic, philosophical, and mystic, ignorant, one-sided, and extreme speculations) have been and are the fruitful causes of all the contentions and divisions among the people of God. The only basis for a real and permanent union of the saints of Christ, and for their spiritual peace and prosperity, is an immovable settlement upon the pure and eternal truths of the written Word of God.

PRINCIPLES.

1. The Holy Scriptures of the Old and the New Testaments are the perfectly inspired Word of God, and the only infallible standard of faith and practice; although the light of nature, and the works of creation and providence, so far manifest the goodness, wisdom, and power of God as to leave all men inexcusable for their sins, and yet unable to accomplish their own salvation.

2. There is only one living and true God, who is a pure spirit, self-existent, perfect, infinite and eternal in all His glorious attributes of holiness, justice, truth, wisdom, mercy, and goodness, the sovereign Creator, upholder, governor, and judge of the universe, and who exists in the three-fold undivided and indivisible subsistences of the Father, the Son, and the Holy Ghost.

3. Nothing takes place by chance; but God's fore-knowledge, purpose and providence embrace all things, including grace and holiness, positively and efficiently, and sin permissively and overrulingly—sin proceeding from the will of the creature, and of which God, who is most holy, is neither the author nor approver, but of which He is the fatherly chastiser in His children, and the righteous punisher in His enemies; the Lord, for the former sins of His people, and to make them more humble, watchful and prayerful in the future, clouding their sense of His love, bringing temporal judgments upon them, and leaving them for a while to manifold temptations and the corruptions of their own hearts, and giving over the wicked, for their former sins, to their own lusts and the temptations of the world and the power of Satan, so that they harden themselves under the same circumstances by which God softens the hearts of His people.

4. For the manifestation of His glory, God, before the foundation of the world, predestinated some men and angels to eternal life, through Jesus Christ, to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice. The Father gave all the elect of the human family to the Son in the eternal covenant of grace; the Son, according to the prophecies and types of four thousand years, became incarnate of the Virgin Mary, and died and rose again to redeem and justify the elect; and the Holy Ghost regenerates the elect, creating in their souls a new spiritual life, and effectually applies to them the holy and everlasting salvation of Jesus, giving them, generally though not always, under the administration of the word and the ordinances of God, true repentance and faith and hope and love, and working in them both to will and to do of His own good pleasure, and infallibly keeping every one of them unto the fullness of salvation which is to be finally revealed to them; and this eternal salvation is for the elect only, and is personal and unconditional on their part, God by His Spirit working in them all the so-called spiritual conditions of repentance, faith and love, so that the salvation of the elect is all of Divine and unmerited grace, and for it God deserves and will receive all the glory; and all who die in infancy are among the elect, and are saved by God's almighty grace.

5. God created man in His own image, very good and upright; and man of his own will, without any compulsion and undeceived, transgressed the law of God, falling from his original innocence and communion with God, and involving all his posterity in death in trespasses and sins, in total depravity, in utter inclination to all evil, from which only the saving grace of God can deliver him, and enable him fully to will and do that which is spiritually good; and this corruption of nature remains during all this earthly life even in the regenerate, who are made perfectly and immutably free to good only in the state of glory.

6. God's works are such only as God hath commanded in His Holy Word, and are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of adversaries, and glorify God; and their ability to do good

works is wholly from the Spirit of Christ, who dwells in them; and the best saints do less than God requires of them; and the best works, being mixed with imperfection, can never merit pardon of sin or eternal life. Works done by the unregenerate, though useful in this life, to themselves and others, yet, not proceeding from faith in God, nor meant for the glory of God, are sinful and cannot please God, nor entitle the doer to salvation, and yet their neglect is more sinful and displeasing to God.

7. While the ceremonial law of types and figures was fulfilled and abrogated by Christ, and the judicial and civil law given the Jews was of limited national use, the moral law of the Ten Commandments, written in substance in the heart or conscience of Adam while he was upright and in the image of God, and delivered by God on Mount Sinai, and written in two tables, the first four containing our duty to God and the last six our duty to man, is of universal and perpetual obligation for all persons, both regenerate and unregenerate, Christ in the gospel in no way dissolving, but much strengthening this obligation; and, while true believers are not under the law as a covenant of works, to be thereby justified or condemned, yet it is of great use to them, as well as others, as a rule of life, and to show them their sinfulness and their need of Christ and the perfection of His obedience, and to restrain their corruptions, and teach them what their sins deserve; and these uses of the law are not contrary to the grace of the gospel, but sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in His law, requireth to be done, true Christian liberty not being a liberty to sin, but a freedom from guilt and all the consequences of sin, and from the doctrines and commandments of men, that we may all our lives yield obedience to God, not out of a slavish fear, but with a child-like love and willing mind.

8. The Triune God alone is to be worshipped, and in spirit and in truth, and only through the mediation of Christ, by prayer, reading the Scriptures, preaching, hearing the Word of God, singing spiritual songs, baptism, the Lord's Supper, fasting, and thanksgiving; and one day in seven—which from the creation of the world to the resurrection of Christ was the last day of the week, but since

the resurrection of Christ has been the first day of the week, and is called the Lord's Day—should be kept free from wordly employments and recreations, and devoted to the public and private worship of God, and to the duties of necessity and charity.

9. All orderly-walking believers in Christ ought to be gathered in particular churches, having Christ as their only Head, and having power to carry out that order in worship and discipline which He requireth, their officers being Elders (or Bishops) and Deacons, qualified by the Holy Spirit and chosen by the common suffrage of their Church, and set apart by fasting (in the case of Elders) and by prayer with imposition of hands by the Eldership; the duty of Deacons being to serve the tables of the Lord, of the pastor, and of the poor; the duty of pastors being to give themselves to the ministry of the word and prayer and watching for souls; and the duty of the Church being to communicate of their natural substance according to their ability to their pastor, and to hold communion with other Churches of like faith and order, for their peace, increase of love, and mutual edification; and, in cases of difficulty in doctrine or practice, to seek, if necessary, the advice of other Churches, but no decision of messengers to be imposed upon any Church; and all saints should lovingly labor for the mutual good of each other, both in the inward and the outward man.

10. Baptism is a sign of the fellowship of believers in Christ with Him in His death and resurrection, and should be administered only to believers, and by immersion in water in the name of the Father and of the Son and of the Holy Ghost; and the Lord's Supper was not meant by Him to be a sacrifice for sin, but only as a perpetual memorial of that one offering up of Himself by Himself upon the cross for all the sins of the elect; and the bread and wine are only emblems of His body and blood, and are to be given to all communicants who, while outwardly partaking of these visible elements, inwardly and spiritually receive and feed upon Christ crucified and all the benefits of His death.

11. While after death the bodies of men return to dust and corruption, their souls return at once to God who gave them—the souls of the righteous being made perfect in holiness and received into Paradise, where they are with

Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day. At the last day such of the saints as are found alive shall not sleep, but be changed; and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever; the bodies of the unjust shall, by the power of Christ, be raised to dishonor, and the bodies of the just, by His Spirit, unto honor, and be made conformable to His own glorious body.

12. God hath appointed a day of general and final judgment, unknown to men, when apostate angels and all persons that have lived upon the earth shall appear before the tribunal of Christ at His second personal coming to the world, to give an account of their thoughts and words and deeds, whether good or evil—the object of God in the appointment of this day being to manifest the glory of His mercy in the eternal salvation of the elect, and of His justice in the eternal damnation of the reprobate, who are wicked and disobedient; and the righteous shall then enter into the fulness of everlasting life, while the wicked shall be cast into everlasting torment.

CONCLUSION.

Such, up to the present century, was the faith of all true, thorough-going Baptists on earth; such is the faith of all true, thorough-going Baptists to-day—of more than three-fourths of all Primitive Baptists. Such is the plain, demonstrable teaching of the written Word of God, which was never meant to deceive the simple-minded believer, and which will stand when heaven and earth shall pass away. Here are no ignorant and ruinous traditional perversions of the Scriptures that have sprung up among a few Primitive Baptists during this century, and that have been seeking to dominate and destroy the faith of God's elect. Here is no suggestion of modern Sunday Schools, or Modern Missions, or Theological Seminaries. Here is no heretical doctrine of an eternal devil or eternal children, no pantheism, nor fatalism, nor Arminianism, nor accidentalism, nor

rationalism; no denial of the literal and eternal truth of the Scriptures, nor of the Divine Trinity, nor of a personal Devil, nor of the fall of man and of angels, nor of the proof, in nature and in conscience, of the existence and perfections of Gôd, nor of the existence of the soul of man and its everlasting duration and of its change in regeneration, nor of the real humanity as well as the real divinity of Christ; no sleep of the soul in the grave, no infant damnation, no unscriptural antinomianism, no reduction of man to the level of a beast or of an irresponsible machine, no denial of human accountability, no charging of man's sin upon the foreknowledge or predestination of God or upon the withdrawal of His Spirit, no assertion that the child of God can not, by His indwelling Spirit, lovingly and sincerely though imperfectly obey the commandments of his Heavenly Father, no denial of the connection between his obedience and his present comfort, and of the great importance of the gospel ministry, no application and seeming limitation of all the Scriptures to the people of God or to present experience; no false spiritualizing away of the second personal coming of Christ and of the resurrection of the body and of the general judgment and of the everlasting happiness of the righteous and of the everlasting misery of the wicked.

Those who pervert the Scriptures with these ruinous innovations, and thus subvert the principles of Divine and eternal truth set forth in this article, are, to that extent, *not old but new Baptists*. By the aid of the Divine Spirit, THE GOSPEL MESSENGER will, under my management, continue to be, as it always has been, *an old Baptist publication*, giving no uncertain sound; not only holding, but daring to maintain, against all assailants, its earnest and settled convictions of fundamental Bible truth—which truth is of infinitely more value than this poor earthly life and all the riches, honors, and pleasures of this dying world.

In regard to every point of doctrine and practice and the understanding of every text of Scripture, my views are exactly the same as were those of the late lamented proprietor of THE GOSPEL MESSENGER, Elder J. R. Respass, than whom the Primitive Baptists of the United States never had a wiser, an humbler, or a better minister, and who said repeatedly that he believed that I had come to the kingdom for such a time as the present; and Elder William

M. Mitchell writes me that he believes that the hand of God is in my purchase and control of THE GOSPEL MESSENGER; and I am glad to learn that the subscribers of THE MESSENGER are well pleased with my ownership and management of it.

In order not to be misunderstood, I make these two final remarks: 1st. While I can and do love and fellowship every sincere, thorough, and orderly believer in the Lord Jesus Christ, I can not conscientiously publish, without criticism, what I believe to be a fatal perversion of the teaching of the Scriptures; 2d. Those who really agree in doctrine may, of course, differ in their views of the meaning of particular Scriptures, and I may publish such views without expressing my dissent, when they do not involve a difference in doctrine from the Bible principles of THE GOSPEL MESSENGER.

SYLVESTER HASSELL.

DOCTRINE OF ELECTION.

The doctrine of the personal unconditional election of all the people of God to eternal salvation was incorporated in the Scotch Confession of Faith, of 1560 (Art. 8); the Belgic Confession, of 1561, of the Dutch Reform Church (Art. 16); the Thirty-Nine Articles of the Church of England, of 1562, the Episcopal Church (Art. 17); the Second Helvetic Confession, of 1566, that of the Swiss and the French Protestant Church (Art. 10); the Formula of Concord, of 1577, that of the Lutheran Church (Art. 11); the Irish Articles of the Episcopal Church, of 1615 (Art. 14); the Canons of Dort, of 1619, the Confession of the Reformed Churches of Europe (1st Head of Doctrine); the Presbyterian Westminster Confession, of 1647 (Chapter 3d); the Independent or Congregational Savoy Declaration, of 1658 (Chap. 3d); the London Baptist Confession of Faith, of 1689 (Chap. 3d), and the Philadelphia Baptist Confession of Faith, of 1742 (Chap. 3d). And the 7th, 8th, 9th, 10th, and 11th Articles of even the Methodist Articles of Religion, of 1784, are much more consistent with the doctrine of sovereign, discriminating, rich, and reigning grace than they are with the doctrine of conditional salvation; in

fact, Mr. John Wesley, in writing these Articles, simply abridged the 39 Articles of the Church of England, taking out some of their predestinarianism, but not putting in a particle of his Arminianism. And on the 480th and 481st pages of the 7th volume of John Wesley's works (published in 1853 by Carlton & Phillips, of New York), there is an astonishing admission of the truth of Calvinism by Mr. Wesley, which probably very few Methodists ever saw or heard of.

"Having a strong desire to unite with Mr. George Whitefield," says Wesley, "I wrote down my sentiments as plain as I could, in the following terms: There are three points in debate: 1. Unconditional election; 2. Irresistible grace; 3. Final perseverance. With regard to the *First*, unconditional election, I believe that God, before the foundation of the world, did unconditionally elect certain persons to do certain works, as Paul to preach the Gospel. That He has unconditionally elected some persons to many peculiar advantages. And I do not deny (though I can not prove it is so) that He has unconditionally elected some persons, thence eminently styled 'the elect,' to eternal glory. With regard to the *Second*, irresistible grace, I believe that the grace which brings faith, and thereby salvation, into the soul is irresistible at that moment. With regard to the *Third*—final perseverance—I believe that there is a state attainable in this life from which a man can not finally fall. That he has attained this who is, according to St. Paul's account, 'a new creature'; that is, who can say: Old things are passed away; all things 'in me' are become new. And I do not deny that all those eminently styled 'the elect' will infallibly persevere to the end."

If this admission of Mr. John Wesley does not do away with Arminianism and establish the doctrine of the personal and unconditional election of the people of God to eternal salvation, the original doctrine of the whole Protestant World, I do not understand the meaning of language.

The system that represents that God elects a human being because He foresees that such a person will repent and believe and obey, is a mockery of the Bible doctrine of election. In such a case a man really elects and saves himself, and deserves the glory of his salvation. S. H.

INTERESTING AND IMPORTANT INFORMATION.

From recent numbers of periodicals published by other denominations, I gather the following statements and admissions:

1. That only about one-half of the children in the Southern States are in Sunday Schools; that this is no reason, however, for supposing that they are growing up without Bible instruction; that it is the duty and privilege of all Christian parents to give their children such instruction; that it is a sin for which they must account to God if they turn that instruction to any other human being—that they cannot shift their responsibility in this matter upon Sunday School teachers; that very many of the best churches, composed of the godliest men and women, do not have Sunday Schools, and yet delight to teach their children in regard to the great truths of Divine Revelation, calling upon them to see God in everything, and to fear Him always, so that the very atmosphere of their homes is thought of God.

2. That self-supporting missions in foreign lands, receiving no help from abroad, are much the most spiritual and effective; that the Southern Baptist Convention is a most heterogeneous body, and its measures of co-operation wholly unsatisfactory and disappointing, and that it is now threatened with disintegration, and that, after fifty years of effort, it has enlisted only one-third of the Baptist churches in the cause of missions; that, during the last Convention year the members of the Southern Baptist churches gave only an average of a fraction over six cents apiece to Foreign Missions; and that Baptists need more general education, more enlightened leadership, and less acrimonious contention over small, almost infinitesimal doctrinal matters; and that some Foreign Missions are teaching that it does not matter who wrote the books of the Bible; that a good deal of the Old Testament had better be cut out and thrown away; that it may not be necessary to maintain the virgin birth of Christ; that Christ knew only about what other rabbis around Him knew about the Old Testament; that His death was not an atonement for sin; and that there is "a second probation," or "another chance" for sinners to save themselves after death.

3. That Young People's Meetings, Leagues, and Conventions are really *courting schemes* under the semblance of piety.

4. That Theological Seminaries in Europe and America have become the chief hot-beds of a disguised and therefore most dangerous form of infidelity, denying, under the pretence of an honest reverence for the truth, the perfect inspiration and truthfulness of the Holy Scriptures.

5. And that not only other denominations but also Baptists are drifting towards both rationalism and ritualism—having elaborate musical services, observing sacred days (Christmas, Good Friday, and Easter), and using incipient liturgies, and clerical vestments, and blessed collection plates, chanting responses, and reciting "the Lord's Prayer" and "the Apostles' Creed," thus substituting diseased formalism for healthy spirituality. S. H.

"CHRISTIAN CANNIBALISM."

This phrase is a good name for the horrible practice against which the Apostle Paul warns us when he says: "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. v: 15).

The truth should be earnestly maintained, but maintained in love—in love for the brethren as well as in the love of the truth itself. "Loyalty to truth cannot produce so hellish a thing as hatred towards a redeemed brother." We should not unchristianize or non-fellowship a brother who believes essentially as we do, but who uses a different form of words from ourselves in expressing his belief. We should, if possible, meet the brother in person and discuss such differences in brotherly love, and then most probably the differences would disappear, and the two parties would be more closely united than ever. All the members of the body of Christ need all the other members; there should be no schism or mutual devouring in that body. Christ prayed that all His people might be one, as He and the Father are one (John xvii. 20, 21); and all that are animated by the Spirit of Christ will earnestly desire and pray and labor for the same loving and indissoluble union of all who believe in Christ. S. H.

ALMS-GIVING, NO. 2.

"I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive," Acts xx. 35.

The above language was spoken by the apostle Paul in his charge to the elders of Ephesus, to whom it was known that he, by the labor of his own hands, had ministered to his own temporal necessities, and also those that were with him (verse 34). It is therefore evident that he was not prompted to exercise his gift in the Gospel by a fleshly, carnal desire for filthy lucre or worldly gain. The abundant grace of God made him altogether unselfish, and willing rather to minister to others than to be ministered unto. Blessed is the man or woman who can freely give alms to the poor in this same spirit of pure charity. If we have aught to divide with the destitute, it is a blessing from the hand of God, and as we and our substance belong to Him, and we are His stewards, we are morally bound to use what is entrusted to us as the Divine Master directs. The spirit of this Divine law predominated when the children of God so freely sold their worldly possessions and threw down their proceeds at the apostles' feet for free distribution among the poor and needy. But while the professing world may boast of their big-hearted liberality in open communion of the Lord's Supper and other religious rites and formalities, yet there seems to be no desire among them for open communion like that recorded in Acts ii. 45.

The conduct of the children of God on the occasion above referred to was the effect of God's Spirit within them. They were willing to give away their earthly goods, because they were filled with the true wealth of Heaven which had come down upon them; and it would require no less now to produce a like result—open communion of earthly goods. The communion of the Holy Ghost is the foundation of true benevolence, charity, and Christian communion.

The holy injunction, *Give*, is a Gospel precept, and wherever found in the New Testament it is addressed to and enjoined upon the children of God only. "Give, and it shall be given unto you," Luke vi. 38. Here the Lord was talking to His disciples, and assures them that they

shall lose nothing by giving, yet the inference is clear that it must be done without covetousness; for should we presume to give because Jesus says ye shall receive in return "good measure, pressed down, and running over," what is it but lending out our substance for usury or increase?

"He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will He pay him again," Prov. xix. 17. But do not forget, dear reader, that it must be *given* to the poor through genuine pity on your part, and not through nor stimulated by the promise that you shall have it all back again, for that would be equivalent to the act of lending to the poor on approved security. "Freely ye have received, freely give," Mat. x. 8. Here again the Saviour was commanding His disciples, and sent them out, endued with power to heal the sick, cleanse the lepers, cast out devils—all by His authority and power, which were freely given them. They were commanded to preach the Gospel in His name, and to do it freely, without charge to or compensation from the people. But those preachers who have to spend so much time and money in learning to preach can not afford to give away their thunder. It was not given them of the Lord, nor does He require *them* to give it to the people. People who hire them ought to pay them every cent they promise. It is truly solemn to hear some of these hirelings exhorting their followers to give to the Lord. Jesus sent His preachers out without purse or script, without great coats in winter or dusters in summer; and after Peter and John had been faithfully preaching for some length of time, they were still destitute of money, for when the impotent man asked of them alms, Peter said, "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus Christ of Nazareth, rise up and walk." What an alms! Being freely given of the Lord, it was freely given to the needy ones. "Without money and without price." (All gifts are priceless.) One precious gift from the Lord Jesus, the healing gift, and the impotent man was free from his dependence upon the charity of men. And so one touch of the Divine power raises the poor impotent sinner above all dependance upon man and earthly means for salvation from sin. He walks and leaps and praises God. All praise and honor to His holy name forever! AMEN.

J. E. W. H.

THE FATHER OF LIES.

Our Lord Jesus Christ speaks of the Devil as a liar and the father of it, John viii. 44.

The first inventor and originator of anything is called the father of it. And in this sense and for this cause the Devil is called a liar and the father of it. He invented and promulgated the first lie, and the first contradiction of God's Word that we have any account of in the Bible. When God, who created the heavens and the earth and all that in them is, said to Adam and Eve, "In the day thou eat-est thereof thou shalt surely die," Satan soon comes along with a contradiction, saying: "Thou shalt *not* surely die." This lie was originated by Satan and he is therefore its father; and all who partake of this spirit of falsehood and contradict God's Word are, in that particular, of their father, the Devil, and are scripturally denominated children of the Devil. "He that committeth sin is of the Devil, for the Devil sinneth from the beginning," I John iii. 8. Our Saviour tells us that when the Devil "speaketh a lie, he speaketh of his own." Falsehood is his own native element; he is the originator and father of it. And if at any time he mixes a little truth with his doctrines, it is not his own: it is stolen or perverted to make his lies more palatable and thereby deceive and ensnare the unwary Christian.

This accuser of the brethren, this father of lies and perverter of the truth of God, has a wonderful power over men. And in order to ensnare and lead Christians astray from the truth as it is in Jesus, Satan transforms himself as an angel or minister of light, to teach, instruct, and direct in matters of worship, and as his children are so much like their father in these particulars, "It is no great thing if his ministers also be transformed as ministers of righteousness, whose end shall be according to their works," II Cor. xi. 14-15. Satan has ministers—fine, nice, polished fellows—who assume to be what they are not, ministers of righteousness; when, in fact, they are ministers of Satan, ministers of deception and falsehood, claiming to be what they are not. "Behold I am against the prophets, saith the Lord, that *steal* my words every one from his neighbor. Behold I am against the prophets, saith the Lord, that use *their* tongues

and say—He saith," Jer. xxiii. 30. When one takes that which does not belong to him and appropriates it to his own use, without the consent or authority of the owner, it is called stealing; and so for one to quote any portion of the Word of God and appropriate it to his own use to make a falsehood pass as a truth, and say, "The Lord saith," when the Lord has not sent them, he is guilty of stealing the Word of the Lord and putting it to a very bad use.

W. M. M.

THE ART OF WRITING.

The art of writing is one of the most useful and indispensable of all the arts now exercised by mankind. It is one of very ancient origin, and has been in constant use from the days of Moses, in some form, until the present time. It is the art by which thoughts and ideas are expressed; records are kept, and memory is refreshed and confirmed, and the business of the world is carried on by the use of this art. By the art of writing the history of the world has been communicated and handed down from generation to generation, with an accuracy far beyond the possibility of verbal transmission. The most awfully sublime record now in the hands of man was first written by the hand of Jehovah, on the tables of stone, and He taught His people to read it. Exodus xxxiv. 1-27. The holy transcript of the law of the Ten Commandments has been transferred to paper and distributed throughout the world—translated into many different languages, so that all people and tongues may read what the great Creator has written. Moses was instructed in this useful art and moved to write the ceremonial law in detail, that the Israelites might have a form of service and worship, suitable to set forth in type the true worship and service of the Church in Christian faith and order. And by the use of the same art the law of Christ, the King of Zion, has been recorded, as also the doctrine of the gospel, in plain and positive declarations, illustrated by the symbols, figures and metaphors contained in the writings of the Old and New Testaments. What a wonderful providence!

By the use of the art of writing, the Apostle Paul prepared the wonderful message of instruction and comfort to the Saints at Rome, and sent by the hand of Sister Phœbe

from Corinth. In this epistle we find the written declaration of the doctrine of God's eternal fore-knowledge, His sovereign election of His people to grace and glory, His predestination of the same chosen people to the final adoption of children. By means of writing he was enabled to reach and instruct those whom he could not meet face to face, and what he wrote then has been preserved, for the comfort and instruction of the Church, through subsequent generations until the present time.

Brethren, when we read the Scriptures, we should remember that they are the written expression of God to man, and that He is communicating to us through this medium the most sublime instruction, the deepest current of thought, and the highest conception of His Divine character of which we are susceptible in this life. God has written and caused to be written nothing but the truth, and it is a blessed privilege to read it, and a still more blessed thing to understand it. The Eunuch of Ethiopia was reading the prophesy of Isaiah, when a chosen qualified minister was sent to expound to him the rich meaning of what was written. We all have need that our understanding be opened, that we may understand the Scriptures. Luke xxiv. 45.

We should be very thankful that God has thus written to us and provided that we may write to one another; and above all, let us bless His holy name that He is still writing, not to, but in His children, "not on tables of stone, but in fleshly tables of the heart," filling our hearts with joy and peace, and preparing us to love and serve our Saviour and each other in love. May the Divine impress upon our hearts prepare us to write all our articles for publication, that our labor may be a labor of love for our Saviour and His cause and people; and may none of us be careless and indifferent about the welfare of Zion.

In love to all the saints,

J. E. W. H.

AGNOSTICISM.

Agnosticism (religious know-nothingism) denies the possibility of knowing God. This cowardly modern form of Atheism was originated by the universal skeptic, David Hume, of Scotland (1711-1776), who confessed that he was

himself appalled by the utter darkness of his philosophy. Agnosticism, ignoring God, leads its disciples to despair and suicide, which it justifies. Its most famous advocate was Thomas Henry Huxley, of England, who was born May 4, 1825, and died June 29, 1895. He was an inconsistent and apparently insincere religious gladiator, acknowledging that the Bible was the wisest and best book in human literature, and yet devoting much of his life to attacks upon the truthfulness of the Scriptures. But, as he saw death approaching, he requested that there should be inscribed upon his tombstone the following lines, written by his wife, showing that, while he doubted the future existence of man, *he really believed in the existence, sovereignty, eternity, wisdom, power, and goodness of God:*

“And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest,
Be not afraid, ye waiting hearts that weep,
For God still 'giveth His beloved sleep',
And if an endless sleep He will—so best.”

S. H.

SELF DENIAL.

The thought comes to our mind this morning that there is not one solitary Christian duty but what requires self-denial in some way.

True, we might comply with the outward form of what may be called Christian duty, but instead of there being any denial of self in it, it may all have been done from purely selfish motives.

Man is a proud, haughty and selfish creature. His heart is not right towards the service of God. It is deceitful and desperately wicked above all things. Out of it proceed evil thoughts, adulteries, thefts, an evil eye, murders, and a thousand other abominations. And no man ever yet hated and denied his own flesh, or his own self from any principle of self. He cannot do this. Nature is nature, and as governed by natural laws it cannot act above and contrary to itself. Self-love, self-interest, self-honor, and self-pleasure, are great factors and promptings in all his religious services. If all his works are not done “to be seen of men,” as the religious works of hypocrites are, they

are nevertheless done with a view of merit in obtaining his salvation, or of being honored as an instrument in saving others, who without his influence and works might have sunk into the regions of eternal despair. The motives in all these things are selfish, and there is not one real Christian duty in anything done in this way. The words of Jesus come in appropriately here, "If any man will come after me, let him deny himself and take up his cross daily and follow me." Luke ix. 23.

But the question comes up, as self cannot deny self, how is any man to deny himself and follow Jesus? He cannot do it from any principle in and of himself, but yet to deny self is the test by which he is regarded as a disciple of Christ. He does this by a given principle that is higher and more holy and pure than self. It is a principle of divine and spiritual life received as God's gift through the merits of Jesus Christ. It is the principle of the new covenant wherein our God saith, "Behold I make all things new." Revelation. He gives to his chosen vessels of mercy a new heart, and puts a right spirit in them. He turns unto them a pure language, that they may call upon the name of the Lord in spirit and in truth. And they have this assurance given them by the word of the Lord, that "Whosoever (thus) calls on the name of the Lord shall be saved."

In the further work of this new covenant principle, the law of God is written in the heart and put in the mind, and whatever they are commanded, admonished, or exhorted to do in the worship and service of God, is the very thing they already have the inward principle and desire to do. Self is denied from this given principle from above. Self is crossed at every step in Christian duty. Daily this cross must be carried as a heavy and loathsome clog to our Christian progress. If we worship God at all acceptably, it is done in the spirit that He gives us, rejoicing in Christ Jesus, and having no confidence in the flesh." Phil. 3. If we have no confidence in the flesh, then self is denied. When we believe in our heart and confess the Lord Jesus with our mouth, self-will and free agency are left out and laid aside. Deny thyself, thy whole self. W. M. M.

EDIFYING THE CHURCH.

Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel, to the edifying of the church.—1 Cor. 14: 12.

In addressing those who are called of God to be saints and organized into a visible body as a church, the Apostles of Jesus placed special importance upon edifying the church in the use of such spiritual gifts as the Lord had bestowed upon them and placed in the church for self-edification.

To edify is to build up, strengthen, teach, and instruct the body or church in useful knowledge, thereby binding the whole brotherhood more compactly together in the strong bonds of love and fellowship in gospel truth. For this purpose God has placed in the church a great diversity of spiritual gifts, but all these gifts are by the same one Spirit, divided out to every man in the church severally—not as the man himself wills, but as the Spirit wills. 1 Cor. 12: 11. By this divine arrangement the church has within itself all the elements of self-edification, and while some gifts are at times more useful and of greater importance to the growth, strength, and general edification of the body than others, yet none are to be dispensed with, disregarded, or set aside as useless gifts in the church. The foot is more useful at times for some things than the hand, and on other occasions the hand may be more useful to the body than the foot, but neither can say to the other "I have no need of thee." Thus the Lord hath tempered the body together with gifts suitable for its own edification and comfort. There is no schism, jargon, or confusion in the Lord's work. It is the work of man to cause schisms and divisions among brethren in the church. This is easily done by introducing something into the church in doctrine or order contrary to the doctrine the church has learned of the Lord in His word and by His Spirit.

But among the diversities of gifts in the church by the same Spirit, and the differences of administrations by the same Lord, and diversities of operations by the same God, it is said that the "manifestation of the Spirit is given to every man (in the church) to profit withal." There are no useless gifts to lie dormant or idle, or to be used only for private or individual use as private property. But it is to profit withal—to profit the whole body or church. For

this reason one is given by the Spirit the word of wisdom for the whole church, to enable the brethren and sisters to understand things useful to their growth and edification; another has by the same Spirit the word of knowledge by which the church is enabled to apply the word of wisdom to some practical good. A person may have the gift of wisdom to comprehend things, but still be deficient in knowledge—how to apply his wisdom for the best good and edification of the church. But when both these gifts are exercised in the church, one helps and strengthens the other, and the whole body is benefited thereby.

But in the twelfth chapter of 1 Corinthians, from which we have been quoting, we learn also that in addition to the word of wisdom given to one and the word of knowledge to another, it is said, "To another faith (is given) by the same Spirit." Now the question may spring up with some of our brethren here, "Have not all Christians faith?" "Is one manifested as a child of God at all without faith?" Surely not; but the special gift of faith spoken of here in 1 Cor. 12: 9 does not refer to that faith by which each individual heir of God is manifested, and by which he has peace with God through our Lord Jesus Christ. But it refers to a special gift of faith in the church and for the church which the Spirit has given to one or more members in times of desolation, trouble, and distress, when almost the whole church is discouraged, halting, drawing back, and almost ready to give up in despair of ever seeing peace and love abound any more among them. A church is sometimes, from some cause, left without a pastor to watch over and feed them with wholesome food. The members become cold and careless about attending their church meetings, and, like the children of Israel when Moses was absent from them for a time, they quickly turn out of the way and become ensnared with the work of their own hands.

Now in this state of destitution, fainting, halting, and discouragement, saying, "we are cut off, we shall never see the light, we had as well give up,"—how important that even one in the church has faith for the church that the Lord will still the tempest, drive the dark clouds away and cause the light of peace, love, and fellowship once more to abound among them. If this gift of faith is in the church, there is now an occasion for its manifestation to every one

in the church, that all may profit thereby. How important under such circumstances that all the tithes or gifts be brought into the storehouse and every one stand in his place, looking to the spiritual Gideon for the word of command to break the earthen pitcher, crucify the flesh, let the light of the Spirit shine in the exercise of every gift in the church, that all may learn, all may be edified, instructed, strengthened, and comforted.

In the midst of these troubles and haltings the gift of faith will stir the one up who has it for the church, and he will see and feel pressed in spirit to encourage and exhort the church to hope in God and to be always abounding in the work of the Lord with an assurance that their labor is not in vain in the Lord.

But as there are other gifts spoken of in 1 Cor. 12th and 14th chapters, which we wish to call attention to, we will close for the present, with a hope of continuing the subject at another time.

W. M. M.

SIMPLE REMEDIES.

It is said that a drachm (one-eighth of an ounce) of powdered cinnamon (which is sold in the drug-stores for five cents an ounce) taken in a little water, morning and night, will cure dysentery and relieve dyspepsia, (see Exodus 30: 23); and that figs boiled in milk, taken internally and applied externally, will cure cancers, (see Isaiah 38: 21); and that onions are good for nervousness, coughs, grip, consumption, sleeplessness, scurvy, gravel, liver complaints, and dark complexions; and that the juice of half a lemon squeezed into a glass of hot water, and taken without sugar morning and night, is more effective and less injurious than quinine for biliousness; and that the most of disease germs may be destroyed by pure water, and strong vegetable odors, such as that of myrrh, and especially that of the oil of cinnamon; and that consumption is not hereditary, but is both preventable and curable by disinfection, avoiding warm rooms, living, comfortably clothed, out of doors, breathing cold air, (never through the mouth, but always through the nostrils), eating wholesome food, and taking plenty of exercise; and that, as we throw off every night, through our lungs and the pores of our skin, from

one to two pounds of carbonic acid gas and decayed animal matter or poisonous exhalations, it is highly important, for the preservation of health, that bed-rooms and bed-clothes should every day be thoroughly ventilated.

I will add that the price of the Electropoise, which I know by my own experience to be one of the best curative agents ever discovered or devised by man, has now been temporarily reduced from \$25 to \$10 by DuBois & Webb, 303 Columbia Building, Louisville, Ky.; and this announcement is entirely unsolicited and unpaid for; and I do not believe that the afflicted could make a better investment of ten dollars than in purchasing an Electropoise. S. H.

A NEW BOOK.

Elder W. R. Welborn, State Road, Surry county, N. C., has just published a book entitled *The Five Books of Moses, or The Redeemed Family in Types and Shadows*. The book also contains his portrait, and his life and experience to April, 1896. The prices of the book, postpaid, are as follows: One copy, \$1; three copies, \$2; five copies, \$3; seven copies, \$4; ten copies, \$5. S. H.

EXTRACTS.

JUSTICE AND MERCY.

Dear Bro. Mitchell:

It is declared by the Apostle of Christ that "if there could have been a law given that would have given life, verily righteousness would have been by the law."

There is a line of distinction drawn between the law of sin and death and the law as given by Moses to the children of Israel. But there is no law of itself, that ever was given to man as a rule of his conduct or as a test of his ability to keep it, that could, even by its strictest observance, give eternal life as a reward of his obedience. There must needs be a sacrifice for sin, and without the shedding of blood there is no remission. There can be no redemption without a Redeemer who is mighty and able to save.

The law does not give eternal life, nor does it give the sinner any ability to fulfill its demands and thereby obtain eternal life

or anything else. It curses and condemns the sinner, and by it there is a knowledge of sin and death under its curses. In the sixth chapter of Judges we have an account given of the Israelites sinning against the Lord, and as a chastisement the Lord delivered them for seven years into the hands of their enemies, the Midianites.

Israel was brought into great distress, and fled to caves and dens in the mountains. But, when they were fully humbled by this affliction, the Lord sent them a deliverer, and said unto them, "Thus saith the Lord, Fear not the gods of the Amorites among whom you dwell."

We should not fear the gods of this world, but should ever look unto Jesus, the Author and Finisher of our faith. I feel assured that the time will come when the children of God will again have to flee to the mountains and hide themselves in caves and dens of the earth for safety. I may never see it, but I feel confident some of the Lord's people will realize just such things. Then their faith will be tried as in a fiery furnace.

Blooming Grove, Texas.

C. H. WELLS.

BELHAM, GA., July 19, 1895.

Dear Bro. Mitchell:

I desire to write a few lines for the consideration of readers of the MESSENGER. Have we all put on the armor of light? Are we all in discharge of our duty? Are we laboring for the good of the cause of Christ, or have we quit the ship to seek the applause of men? If we are seeking the life of others, is this Christ-like? What we sow we shall also reap. If we sow to the gratification of our carnal nature, we shall reap corruption. Coldness, strife, and division will be the result. If we are fulfilling the desires of the flesh and of the carnal mind, it will prove a curse to the peace of Zion. Where are the shepherds who are to watch over and feed the flock? Where are the tender nursing fathers in Israel? Have they deserted their calling? Have they become discouraged and fainted by the way? "He that faints in the day of adversity, his strength is small." Be not weary in well-doing, for the promise is, "In due season we shall reap if we faint not." But if in the day of trial we begin to devour the little ones, our Lord will come with His chastening rod in an hour we look not for Him, and will assign us to the prison of afflictions where we will be made to feel we cannot come forth till we have paid the uttermost farthing that is due for our transgressions. "Let him that thinketh he standeth, take heed lest he fall." Constant watchfulness is needed at all times and under all circumstances.

But what shall I say to those who feel so little, so sinful, poor and unworthy, and yet feel a desire to be Christ-like? You feel to fail at almost every point. You cannot love the ways or doings of the world. Be of good cheer, the Lord has blessed you thus to feel. This feeling does not make you an heir of God, but it is an evidence that you are one. Doubtless there are many little lambs out of the church to-day because of their unworthy feelings. They see and mourn daily over their sinful thoughts, words, and deeds. None have such an experience as this except those who have been quickened by the Spirit and have passed from death unto life. They love the brotherhood of Christ. They linger around the fold, and sometimes seek to conceal their feelings from others. Are they forgotten by the church and minister of the word? We would hope not. I know it has been said by some that these little trembling ones will come at the Lord's time. But has the Lord decreed that they shall wait for years after He has given them rest in believing before they take the yoke of Christ upon them? Where is the Scripture that will support such a theory?

May the Lord increase our faith, give us grace to do His will, and guide us into all truth by His Holy Spirit.

E. F. DOLLAR.

BLOOMING GROVE, TEX., May 26th, 1895.

Dear Bro. Mitchell:

Having in remembrance your request to the brethren to write for the MESSENGER, I absented myself in the silent grove to ask God to bless me with a little message to His people, if it be a duty for me to write.

The text in Matt. ii. 29, now comes to mind. "Take my yoke upon you, and learn of me."

It is a great and supernatural blessing to sit at the feet of Jesus and learn lessons of humility from Him who is meek and lowly in heart. The poor devil-possessed Gadarene was truly in a wretched condition before he was brought to sit at the feet of Jesus, "clothed and in his right mind." This right mind is not the carnal mind, but it is the mind of Christ. There is no danger in that humbleness of soul that springs from the Spirit of Christ. "If we have not the Spirit of Christ, we are none of His."

And now Bro. Mitchell, I feel that what I have written is too feeble to publish. If you should lay it aside I think it would be at its proper place, for I am such a poor writer, and spell words so imperfectly. I submit what I have written to your better judgment.

STEPHEN YATES.

[Elder Stephen Yates' address is changed from Blooming Grove to Dresden, Texas.—ED.]

GOOD HOPE, GA., January, 1896.

Dear Bro. Mitchell:

It has been on my mind to write on the subject of Feet Washing and Communion. I believe they are close in harmony with each other. Supper being ended, signifies that the disciples had eaten with their Lord and Master, and it seems to me that the feet washing is more binding than communion, for He saith: "If I, your Lord and Master, have washed your feet, ye ought to wash one another's feet." As for the communion, He saith: "As oft as ye do this, do it in remembrance of Me." Some will say "I believe in feet-washing, but not in this enlightened age of the world." They say disciples wore sandals on their feet and their feet were washed for the purpose of cleanliness, and not to show forth humility or readiness to serve one another in meekness and love. Well, if this reasoning is correct, we would have to change our Lord's instructions in the 13th chapter of John, and have Him to say, "If I, your Lord and Master, have washed your dirty feet, to cleanse them from filth, ye also ought to wash one another's feet for the same purpose when they need it." I believe what our Lord has said about it; that He has given an example that we should do as He hath done.

Dear brother, pray for me, for I am nothing but a poor dust worm. I sometimes feel that if I have any hope at all, it is so small I had better not claim any; then again, it seems altogether sufficient.

I trust that the God of all grace will lead, guide, and direct you to do your whole duty as editor of the MESSENGER, for it is a soul feast to me indeed to read it.

Lest I weary you with my poor writings I will close with expressing my desire and prayer for you and your dear companion in your old and declining years. Your brother,

J. J. PICKERAL.

REMARKS.

We admire the candid and loving spirit in which the above letter of Brother Pickeral seems to have been written, and highly appreciate his words of encouragement and his earnest desires and prayers that the Lord may guide us in our editorial work.

But we trust our brother will not take it amiss in us to say that it is not clear to our mind that the supper from which Jesus arose to wash His disciples' feet was the communion supper. Indeed we have been inclined to think it was not the communion supper, but that does not invalidate either the communion supper or the feet-washing, nor does it make the feet-washing any more binding than the communion, as our brother seems to think it is. Both rest upon the same Divine authority that runs

through every precept and every command that our Lord and Master has given. It is true, as Brother Pickeral has said, that communion and feet-washing are in "harmony." But one is of no higher authority in its time and place than the other. Feet-washing, as a literal act, is not an appendage of the communion, nor is communion preliminary or introductory to the feet-washing. Each stands to itself as a separate and distinct duty, and each is complete of itself, whether they are observed at the same time and on the same day and hour or not. But we have never seen feet-washing observed as a religious duty in church capacity at any other time than immediately after the communion, but this is not because it is regarded as a part of the communion service, but because the church is then assembled and in order to attend to these commands of the Saviour.

W. M. M.

OBITUARIES.

MRS. HENRIETTA HIGGINS.

The subject of this notice was the wife of Deacon S. G. Higgins, of Chambers county, Alabama. They had lived together in happiness and love for many years, and to them were born ten children, only six now living. She had lived a most devoted and godly Primitive Baptist since 1852. In order to give some description of her deportment, I refer to Titus 2: 3, 4, 5. During the thirteen years of my ministry, my constant association with this loved sister led me to appreciate her assistance in my efforts to preach, by words of sympathy, anxious attention, and prayer to God. She told me whenever I rose to speak in the name of Jesus she always said in her heart, "Lord, help the man."

Oh, how she is missed by the church, family, neighbors, and friends! She fell asleep in Jesus May 28, 1896, without a moment's warning; she fell upon the floor, and was picked up dead. How sudden the change from a life of affliction and trials, to a calm, sweet sleep in Jesus!

She was the daughter of Elder V. O. Whatley, also sister of Elders A. B. and S. H. Whatley. She leaves her aged mother to bear this bereavement, leaning upon the strong arm of God. J. T. SATTERWHITE.

JOHN T. BROOKS

was born October 25, 1827, and died January 31, 1896; joined the church August, 1893.

The subject of this notice is one of the most remarkable cases that ever come under my observation. His was the most eventful life, in some particulars, I ever knew, and one of the clearest cases of the chastisement of the Lord for disobedience.

Brother Brooks was raised by Primitive Baptist parents, and grew up a moral young man, and a man of more than ordinary intellect. He was very enterprising and energetic. He married Miss Elizabeth Cross in early life, and the twain entered life full of energy and hope. About forty years ago they located at a place in Coosa county, Alabama, and with his skill and enterprise built up a nice little village, which yet re-

tains his name, and they remained there until he was removed by death. But the war came on, and he and his town failed financially.

But what I intended to mention was his moral and religious life.

The war left him unable to pursue his mercantile business and other pursuits, and unfortunately he engaged in the bar-room business and distilling, and as is most frequently the case, he contracted the unfortunate habit of drinking, and became a very profane man, and measurably quit going to church, and became an outspoken infidel, and was well informed in that system.

Several years ago he became very much afflicted with rheumatism. It didn't seem possible for human flesh to survive such suffering, and he became a helpless invalid. About five or six years ago he became very much interested in religious exercises, and frequently would invite ministers to visit him, and when convenient he would have them to preach at his house, and he seemed to enjoy religious exercises. Ministers of different orders visited him and preached for him. In August, 1893, he requested Bethel church to hold a conference at his house, it being near by, and they did so, and he related a very plain and satisfactory experience, dating back twenty-nine years. Having lived such a wayward and rebellious life, the church asked him more questions than common. One question was, "Did you ever fully believe in the doctrine of infidelity?" His reply was he never did. The next question was, "Why did you contend for it?" He motioned with his hand, and said, "I tried to cover it all up." The church received him into fellowship, and he was baptized by Elder R. B. Smith, sitting in his chair, it being the first time he had been out of his house in about three years. I visited him some months before his death, and found him quite humble, and he seemed fully resigned, and he enjoyed religious company. His devoted wife told me that with all his suffering and privation she had never heard a murmur.

I have been induced to extend this notice beyond the limits usually allowed, hoping that some poor rebellious child of God might learn a lesson. How forcible the texts, "My people shall be willing in the day of my power;" "Whom the Lord loveth he chasteneth." How many of the dear saints of God are beaten with many stripes for disobedience! May the Lord comfort the dear bereaved sister. A. G. HOLLOWAY.

MATTHEW BOYETT.

Mr. Matthew Boyett was born March 29, 1858, in Coffee county, Alabama; came to Texas in 1878, located in Marion county; married to Miss Florence Willis in 1882; departed this life February 5, 1896. His disease was pneumonia, from which he suffered about forty days. He was not a member of the church, but we have a hope to make us believe that he was changed from nature to grace while on his death bed, from many expressions he used during his sickness. He was a kind and obliging neighbor, a good citizen, and tried to treat others as he would be treated; a good, kind father, and a devoted husband. He leaves five little children, three boys and two girls, and a broken-hearted wife to mourn their loss. While this is the case, we believe that God does all things well. We feel to pray that God will sustain them in their bereaved condition while in this sin-smitten world.

Written by his uncle,

F. M. ALSABROOK.

ADDIE WILLBANKS,

daughter of G. G. and Laura Willbanks, was born October 5, 1884, and died May 12, 1896. Addie was a sweet child, blest with the most happy disposition. We join the many friends in sympathy for the bereaved family, and pray God to enable them to bow with reverence and humility to His divine will.

A. G. HOLLOWAY.

MRS. MINERVA JANE JAY

was the daughter of Deacon David F. and Maria L. Montgomery, of Newton county, Georgia; was born in May, 1828, and died in the triumphs of a living faith in Jesus in May, 1896, aged sixty-eight years.

In 1846 she was united in marriage with Thomas T. Sawyer, by whom she had five children, three of whom are living. After his death she was married to Wm. P. Jay, by whom she had three children, two of whom are living.

She was baptized by Elder Isaac Hamby into the fellowship of the Primitive Baptist Church at Harris' Spring, in Newton county, Georgia, in 1855, and was an orderly member there most of her time after; but at the time of her death was a member of Mt. Paron Church, Walton county, Georgia. She lived an exemplary life as a wife, as a mother, and as a disciple of Jesus, adorning her profession by her walk and conversation. Though afflicted for years, she was prompt and faithful to the church and to visit the afflicted.

Her remains were carried to the church-house at Mt. Paron, where a comforting discourse was preached by Elder M. F. Hurst, from Rev. 14: 13, "Blessed are the dead which die in the Lord," &c., after which her body was carried and deposited in the family cemetery, surrounded by a host of sorrowing friends, together with the heart broken husband and children.

We believe she is one of those over whom the second death has no power, and will be raised triumphant and so "ever be with the Lord." Lord bless and sustain the bereaved and loved ones, is our prayer, for Jesus' sake.

JOHN N. HURST.

WM. ANDERSON WELCH.

W. A. Welch was born in Georgia, Feb. 1, 1821, and died in Randolph county, Ala., April 10, 1896, in his 76th year. In 1844 he married Elizabeth Davison, and they had six sons and six daughters, whom, notwithstanding his poverty, he strove to educate. Three of his children taught school. Of his two surviving sons, one is a merchant of integrity, and the other an able, loved, respected, and successful physician.

As a captain during the civil war, Mr. Welch showed remarkable patriotism, courage, resolution, and honor. For some time before his last illness he made the Bible and religious literature his bosom companions. He has doubtless entered into heavenly rest.

Truett, Ala.

C. G. KENADY.

WILEY A. REDDIN.

W. A. Reddin was born Sept. 8, 1833, and died March 7, 1896, aged 62 years, 5 months, and 27 days. He married Miss Mary Cox, Dec. 7, 1865, who, with six highly respected children, survive him. He was a faithful member of the Baptist Church, a useful citizen, a kind and obliging neighbor, an affectionate husband, and a loving father. He had nothing too good for his neighbors and friends, and always gave more than he was able. If everyone to whom he did a kind favor were to bring a blossom to his grave, he would sleep beneath a wilderness of flowers. He had not an enemy in the world. His funeral was preached by Elder John Crider, to a large concourse of sorrowing relatives and friends, after which his remains were buried in Holly Springs graveyard, in Carroll county, Ga., to await the resurrection of the just.

A FRIEND.

DEACON JAMES JACKSON.

Deacon James Jackson died at the home of his son-in-law, J. H. Smith, November 20, 1895, in his eighty-seventh year. He was born in Morgan county, Georgia. In 1831 he was married to Miss Polly Smith, but as she only lived one year, he was married in 1836 to Miss Malinda Hearn. He united with Camp Creek church in 1837, and was baptized by Elder George Lowery. He lived a consistent and orderly life as a church member and deacon. He died with paralysis, and after some remarks by the writer, he was buried by the side of his wife at Beach Creek, Texas.

J. H. MCWILLIAMS.

MALISSEE MARTIN.

By request it becomes my painful duty to chronicle the death of our dear sister, Malissee Martin, daughter of Elder J. A. Davis. She was born in Bryant county, Ga., June 23, 1859, died January 30, 1896; aged 36 years, 5 months, and 23 days. She was married to Bro. J. M. Martin on a date I am not in possession of. To this union were born four children.

She received a hope in the blessed Saviour, related the same to the church at Lower Black Creek, was received and baptised by Elder S. M. Anderson. In July, 1883, she moved her letter to Fellowship Church. In May 1889, an able discourse was delivered by Elder Isaac Jones, of North Carolina, at the grave, from the text "Blessed are the dead which die in the Lord," etc., Rev. xiv: 13, to a large and sorrowful congregation of relatives and friends, after which her remains were laid away to await the resurrection morn. Now much could be said of her deportment as a Christian, as a wife, and as a mother, but I must forbear; but it is worthy to be imitated. I would say to the bereaved husband, children, brothers, and sisters: dry up your tears of sorrow and shed tears of joy, for she is only asleep in Jesus, blessed sleep from which none ever awake to weep. She is free from sorrow, toil and pain, while we are left here to suffer on until the summons shall come for us, as it did for our dear sister. But oh for that grace, that we may bear all of our afflictions with the patience that our dear sister did. While we feel our loss, our loss is her eternal gain, and may we all be resigned to the will of an all-wise God, who doeth all things well!

Oh Lord, strengthen our dear brother, and bless his children. May they remember her counsel and follow her foot-prints, is the prayer of the unworthy writer.

D. R. McELVEEN.

Arlen, Ga.

 NOTICE.

The Ocmulgee Association convenes September 11, 12, and 13, next, with the church at County Line, Jones county, Georgia, four miles east of Juliette, on the Southern R. R., formerly the E. T., Va. & G. R. R., and seven miles west of Hillsboro on the Central R. R., formerly the Macon & Northern. Correspondents coming by way of the Southern will be met at Juliette on Thursday, the 10th, at 9 o'clock a. m. and 6 o'clock p. m. Those coming by way of Central, will be met same day at 6 o'clock p. m.

Cornucopia, Ga.

J. A. ADAMS, Church Clerk.

PROSPECTUS

OF

THEODOSIA ERNEST;

OR,

THE HEROINE OF FAITH.

DEAR BROTHER :

The above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time, and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its estimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is intensely interesting, so that the reader cannot easily lay aside the book until all is read.

It will be bound in full cloth (scarlet) with stained edges, good book paper, clear type, with stamp and title in black and gold, on side and back.

This book in plain binding was never sold under \$1.00. In this greatly improved style, the price will be reduced, as follows:

One copy, 75 cents; two copies, \$1.40; three copies, \$2.00.

In larger quantities at 65 cents each. Postage prepaid in all cases. If not found satisfactory, please return the book and the price will be cheerfully refunded.

Address all orders to

Elder JAS. H. OLIPHANT, Pimento, Ind.,
or S. B. LUCKETT, Crawfordsville, Ind.

The above work is one of the most interesting and valuable ever written in defense of Scriptural Baptism, and ought to be circulated by the million.

SYLVESTER HASSELL.

IMPORTANT NOTICE.

CHANGE IN THE PROPRIETORSHIP AND OFFICE OF PUBLICATION OF THE GOSPEL MESSENGER.

I have bought THE GOSPEL MESSENGER from Elder J. R. Respass' Sons, the executors of their father's estate—the bargain to be consummated July 1st, 1896. I am to fulfil their contract to send THE MESSENGER to those who have paid for it; and all subscriptions to THE MESSENGER, both for the past and the future, are, after July 1st, 1896, to be paid to me at *Williamston, Martin Co., N. C.*

I have engaged the services of Elder W. M. Mitchell, of Opelika, Ala., and Elder J. E. W. Henderson, of Luverne, Ala., as Associate Editors.

THE GOSPEL MESSENGER will, by the grace of God, continue to be conducted on the same fundamental principles of eternal truth as heretofore—principles of infinitely more value than mortal life and all its momentary possessions; and a brief and clear statement of those principles will be made in the July number. I hope at once to increase the size and the value and usefulness of THE MESSENGER. Feeling a burning desire to conduct THE MESSENGER in such a manner as to redound to the glory of God and good of His people, and realizing my utter dependence upon the Lord for such ability, I beg all the praying readers of THE MESSENGER to join me in imploring Him, for Jesus' sake, to bestow upon me a special and sufficient endowment of His Holy Spirit for this blessed purpose.

SYLVESTER HASSELL.

Williamston, Martin Co., May 23d, 1896.

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Positively CURED with Vegetable Remedies.

Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS' TREATMENT FURNISHED FREE by mail.

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ATLANTA, GA.

THE GREAT WANT SUPPLIED!

Ten Thousand People Praising the Bridge that
Carried Them Over Safely.

I was cured of bone ulcer on the lower edge of the
breast bone. MRS. JESSIE BEAN.

Ostrander, Delaware Co., Ohio.

I was cured of Bright's disease of the kidneys.

J. M. LANIER.

Chadbourn, Columbus Co., N. C.

I was cured of dyspepsia, liver and kidney trouble.

ELD. A. J. HUDSPETH.

Burt, Pickens Co., Ind. Ter.

I was cured of liver trouble.

LAURA G. FIXEN,

Chicago, Ill.

Manager Woman's Working Home.

Last spring I took six bottles of 4 B. B. B. B. for general
debility and they cured me. ELD. J. W. LORD.

Jefferson, Jackson Co., Ga.

I was cured of lateral curvature of the spine, also abscess
of the right side. VIRGIL MITCHELL.

Opelika, Lee Co., Ala.

I was cured of palpitation of the heart, and constipation
and piles. MRS. GEO. W. EATON.

Brownwood, Texas.

I was cured of headache and piles.

Maysfield, Milan Co., Texas.

J. M. LITTLE.

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Blood, Nerve, Liver and Kidney remedy. 4 B. B. B. B. kills all germs
of disease that is in the blood, then your health is restored. 4 B. B. B. B.
is purely vegetable; put up in capsules, 60 in a box (30 days' treatment),
for \$1.00, or six boxes for \$5.00. When ordering, always send your
money with order—money order, express draft, check or registered
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CONNERSVILLE, INDIANA.

Vol. 18.

No. 8.

THE GOSPEL MESSENGER.

“SPEAKING THE TRUTH IN LOVE.”—Eph. iv:15.

Williamston, North Carolina.



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AUGUST, 1896.



All letters, remittances, and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin Co., N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

A
Message
From Arkansas.

I am proud to write you of the good GRAYBEARD is doing out here. It cured my son long ago of his cancerous tumor that the doctors cut and failed to cure. And it has cured several cases of Eczema, Erysipelas, Scrofula and Rheumatism.

There is a doctor here that has cancer that wants GRAYBEARD. Let me hear from you.

A. F. CAMP.

Bodcaw, Ark., May 16, 1896.

Get your druggist to order it for you if our agent is not in your section. \$1.00 a bottle, 6 bottles \$5.00.

RESPESS DRUG COMPANY,
ATLANTA, GA.

The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 18. WILLIAMSTON, N. C., AUGUST, 1896. No. 8.

THE HOUR OF PRAYER.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer? *

Blest is that tranquil hour of morn,
And blest that hour of solemn eve,
When on the wings of faith upborne,
The world I leave!

Then is my strength by Thee renewed;
Then do I feel my sins forgiven;
Then dost thou cheer my solitude
With joys of heaven.

No words can tell what sweet relief
There for my every want I find;
What strength for warfare, balm for grief,
What peace of mind.

Hushed is each doubt, gone every fear;
My spirit seems in heaven to stay;
And even the penitential tear
Is wiped away.

Lord! till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to Thee.

THE LORD'S SONG IN A STRANGE LAND.

“How shall we sing the Lord's song in a strange land?”—Psalm cxxxvii. 4.

Methinks, my soul, this strange land is the very place to sing the Lord's song in, though the carnal around understand it not. Shall I hang my harp upon the willow when Jesus is my

song, and when He Himself hath given me so much cause to sing? Begin, my soul, the song of redemption; learn it, and let it be sung upon earth; for sure enough thou wilt have to sing it in heaven. Art thou at a loss what to sing? Oh! no. Sing of the Father's mercy in sending a Saviour. Sing of Jesus's love in not only coming, but dying for thee. Are the redeemed above now singing, "Worthy is the Lamb that was slain?" Join in the chorus, and tell that dear Redeemer, in the loudest notes, that He was slain and hath redeemed *thee* to God by His blood. Strike up thy harp anew to His glorious and redeeming grace, in that He not only died for thee, but hath quickened thee to a new and spiritual life. Add a note more to the Lord's song, and tell the Redeemer, in thy song of praise, that He hath not only died for thee and quickened thee, but He hath loved thee and washed thee from thy sins in His own blood. Go on in thy song, my soul; for it is the Lord's song. Sing not only of redeeming love, but marvellous grace; for both are connected. He that redeemed thee hath all grace for thee. He hath adopted thee into His family—hath made thee an heir of God and a joint heir with Christ. He hath undertaken for thee, in all troubles, under all difficulties, to be with thee at all times and all places, until He brings thee home to behold His glory, that where He is there thou mayest be forever. And are not these causes enough to keep thy harp always strung—always in tune? And wilt thou not sing this song all the way through, and make it the subject of thy continual praise and love, in the house of thy pilgrimage? Moreover, the several properties of the song are, in themselves, matter for keeping it alive every day and all the day. Think, my soul, how free was this love of God to thee. Surely, if a man deserved hell, and found heaven, shall he not sing? If I expected displeasure, and received love—if I was brought low, and One like the Son of Man helped me, shall I not say, as one of old did, "He hath brought me out of the horrible pit, out of the mire and clay; He hath put a new song in my mouth, even thanksgiving to our God?" If I think of the greatness of the mercy, of the riches of the mercy, of the sweetness of the mercy, of the all-sufficiency of the mercy, of the sureness and firmness, and the everlasting nature and efficacy of the mercy—can I refrain to sing? No; blessed, blessed Jesus! I will sing, and not be afraid; for the Lord Jehovah is my strength and my song, and He is become my salvation. I will sing now, I will sing forevermore. In this strange land, in this barren land, in this distant land from my Father's house, I will sing, and Jesus shall be my song. He shall be the Alpha and Omega of my hymn; and until I come to sing in the louder

and sweeter notes of heaven, among the hallelujahs of the blessed, upon the new harp and new-stringed chords of my renewed soul, will I sing of Jesus and His blood, Jesus and His righteousness, Jesus and His complete salvation. And when the last song upon my trembling lips, with Jesus' name in full, shall be uttered, as the sound dies away, when death seals up the power of utterance, my departing soul shall catch the parting breath; and, as it enters the presence of the court above, the first notes of my everlasting song will go on with the same blessed note to Him that loved me and washed me from my sins in His own blood!—*Robert Hawker's Poor Man's Daily Portion.*

THE RESCUE.

Several years ago a ship was burned near the mouth of the English channel. Among the passengers were a father, mother, and their little child, a daughter not many months old. When the discovery was made that the ship was on fire, and the alarm was given, there was great confusion, and this family became separated. The father was rescued, but the mother and her infant were crowded overboard, and were not noticed by those who were doing all in their power to save the sufferers still on the ship. They consequently drifted out of the channel with the tide, the mother clinging to some floating portion of the wreck, with her little one clasped to her breast.

Late in the afternoon of that day, a vessel, bound from Newport, Wales, to America, was moving slowly along in her course. There was only a light breeze, and the captain was impatiently walking the deck, when his attention was called to an object some distance off, which looked like a person in the water. The officers and crew watched it for a time, and, as no vessel was near from which anyone could have fallen overboard, they thought it impossible that this could be a human being. But as their vessel was scarcely moving, it was thought best to get out a boat and row to the object. The boat was accordingly lowered and manned. It was watched with considerable interest by those who remained on board, and they noticed that as it drew nearer to the drifting speck, the rowers rested on their oars a moment or two, and then moving forward took in the person or thing, they knew not which, and returned to the ship. When the boat's crew came on board they brought with them this mother and her child, alive and well; and the sailors said that, as they drew near, they heard a female voice sweetly singing. As with a common impulse the men ceased rowing and listened, and the words of this beautiful hymn, sung by this trusting

Christian, all unconscious that deliverance was so near, came over the waves to their ears:

“Jesus, lover of my soul,
Let me to Thy bosom fly,
While the waters near me roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh! receive my soul at last.

“Other refuge have I none;
Hangs my helpless soul on Thee.
Leave, oh! leave me not alone;
Still support and comfort me.
Ail my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.”

In due time the vessel arrived in America. The mother wrote to her friends in England, and thus the father learned of the safety of his wife and child, and in about four months from the time of their separation they were happily reunited.

Who would not desire such a trust as this in time of trouble and distress? Even if it were but a delusion, yet how much better a faith which can break forth at such a time in holy and confiding song than the bitter blasphemies and despairing cries which mark the hopeless peril of those who know not God.

But this abiding trust in God is no delusion. The Lord is nigh to them that call upon Him in truth. The eyes of the Lord are over the righteous, and His ears are open to their prayers; and His Guiding Hand, which stilled the wind and waters on that memorable afternoon, which turned the glance of the men on board this ship to that solitary speck that floated on the waters, and which turned that captain's heart to stop and examine, rather than to pass carelessly on—that same Divine Hand guides His people in all life's devious ways, and will bring them safely to their heavenly home at last.—*Hasting's Guiding Hand.*

DEAR BROTHER HASSELL: We have just received the June MESSENGER, being the initial number under the new management and from the new office of publication. This change affords a text to illustrate the mutability of human affairs, and shows that it is not in man to direct his steps. Originating in your State, and then transferred to western Georgia, after a series of years the MESSENGER returns to its native land, as it is said, “From whence the rivers come thither they return

again;" or the sun "that goeth down and hasteth to his place where he arose." While the field of labor is not new to you or your worthy associates, the situation is different. The office of issue is changed, the mechanical laborers are changed, the responsibility has changed, but the interests involved and the objects to be accomplished, we trust, will ever remain the same. To see or read the MESSENGER our thoughts unconsciously turn to the beloved brother who seemed to live only for its welfare and usefulness, and, while the thought brings sadness, we are to remember that our brother no longer needs earthly things to occupy his mind, or claim his labors, while those who love the magazine and the cause it represents are gratified to know that this labor of love is to be carried on by those who were associated with dear Elder Respass in upholding its former career. We wish you all possible success, and hope all who love our Zion will have reason to rejoice. The dear Lord, who alone can send true laborers into His harvest, grant that you be co-laborers with all who bear the burden of the Lord. May the MESSENGER and LANDMARK, so near in their homes, be yet nearer in the heart-work of ministering spiritual food and strength to the children of the kingdom, and that in all our borders peace may flow as a river, and love and fellowship increase as the years go on.

I love your motto: "SPEAKING THE TRUTH IN LOVE." Why should there be anything but peace and love, when God has spoken good concerning Israel. There would seem to be no place on earth where the conditions for peace would be so favorable as Baptist churches. We have such a great degree of liberty, with no necessary entanglements or ecclesiastical authority over us, what is there to cause strife or unrest? We have the enforcement of our own discipline, the regulation of our own internal affairs; the execution of our own ideas of worship; free to choose our pastors and officers; free to maintain Associations, or free to remain separate, with nothing that obliges us to go abroad to regulate the affairs of others; should we not expect to find our churches quiet, peaceable, and happy?

I remember, brother Hassell, your advice that we try to nurture the two bears in our midst—bear and forbear. I trust we may do so, and that the labors, thoughts, and prayers of all will seek the promotion of good-will and that charity that thinketh no evil and rejoiceth in the truth.

The world is moving with mighty strides. Knowledge is being increased, and many are running to and fro. Selfishness abounds, and discord and hatred are being fomented in every land. What a grand opportunity it is for the religion of our Saviour to give evidence of its heavenly origin?

Dear, dear readers of the MESSENGER, how true it is that every child of God stands as the representative of His cause and kingdom on earth! They are not their own, but are bought with a price. Each one stands as a monument of a Redeemer's mercy. We owe everything to Him; we owe love to each other. We have no more than time to pay these sacred debts; the Lord forbid that we turn aside as a deceitful bow.

My brother, forgive my rambling pen. I meant only to assure you of our interest in your labors and our love to the household of faith.

Yours to serve in sincerity and truth,
Crawfordsville, Ind.

S. B. LUCKETT.

POTTSVILLE, TEXAS, Nov., 1895.

ELDER W. M. MITCHELL: I have been a great sinner all my life, but never fully realized it until I was about 18 years old. One morning—I was at my brother's, about 40 miles from home—the family had arisen before day and I was still asleep. It seemed to me that the Lord called me three times by my name. I awoke all in a tremble. It seemed to me it was the Lord who had called me, and it might be a token that I was going to die. I thought I might be mistaken; so I asked if anybody had called me. I was informed by my sister-in-law, who was getting breakfast in the adjoining room, that no one of the family had called me. I felt afraid to die, for I was such a great sinner. I tried to beg the Lord to have mercy on me, a poor lost sinner, but it seemed that I did not know how to pray. At times my troubles would seem to wear off, and then return. Time would fail me to tell all of my thoughts. I was nearly two years trying to seek the Lord's mercy, but all this time I was a great sinner. I know I was a real sinner; there was no guess work about this, yet it seemed to me that I hated sin and almost hated myself because I did sin, and finally I lost confidence in myself and in all my prayers. I was almost afraid to open my mouth, for fear I would commit a sin in trying to pray, but it seemed that the very breathing of my soul was, "Lord, have mercy on me!" I thought if I was lost, I did not want to sin any more. One night I was at a Methodist meeting. I had been in distress all day. I thought I would get close to the stand and listen to the preaching, but never have remembered anything the preacher said, except his text. While trying to listen, I was trying to pray. I was all in a tremble. I wanted to know what the Lord would have me to do. Oh, I desired to know His will and do it. It seemed that I became reconciled to the Lord's will. There was a calm,

sweet feeling that came all over me with these words, "Serve God, serve God," impressed on my mind. I was very calm, and it seemed to me that the Lord had answered my prayer. When they all knelt to pray, I got down on my knees close to the stand, and, when I began trying to pray I thought, What more can I ask? The Lord has answered my prayer. Then I was filled with joy. Everything seemed to praise God. I began to make a noise, trying to praise God, but I thought I did not want to disturb those people, so I just sat down on the ground. As I looked out at the moon, it seemed to me it was the prettiest moon I ever saw. I realized that my mother, who had been dead over a year, was happy in Jesus. I arose from the ground and started the song, "Am I a soldier of the cross?" I thought the Lord had forgiven all my sins and taught me how to love Him. Oh, how I did love Jesus, because He first loved me. I thought then I would serve Him and not sin any more; but oh how far short I have fallen from what I want to be! While I was in trouble, it seemed that, if the Lord ever did pardon my sins, He might require of me a public duty, and now my sins were pardoned, what must I do? I read the New Testament through, and tried to pray for wisdom to know my duty. After going to hear several kinds of preachers, I went to hear old Bro. Elder W. S. Harris preach. He could tell my feelings better than I could. Oh, what a feast it was to me to hear him tell of Jesus and His love to poor sinners! I went to the church and told them what I believed the Lord had done for me; told them I wanted them to be faithful with me. Bro. Harris baptized me. When I came out of the water, I felt calm and happy. I thought if I always felt as I did then, it would be a life of peace and love. For two years I attended my church meetings regularly, feeling a great desire to know the Lord's will concerning me, feeling most of the time that I would have to preach some time. When Brother Harris would talk about the call to the ministry, I would tremble and cry like a child. Oh, my dear brother, you can tell my feelings better than I can, for I was the youngest member in the church for a long time after I joined.

Oh, how weak and ignorant I felt, so timid. I never had any schooling hardly, not more than six months altogether, but I could read a little, so I read the Old Bible through; and when I would read where the Lord told the prophets to go and tell the people what He told them, it seemed to me they told my feelings when they would tell how poor they felt, for I certainly felt that I was not sufficient for these things. One night it seemed to me that I was going east. I saw something like a small speck of cloud about as high as the sun at ten o'clock. It seemed that I kept watching it until I came into a green level

valley. There was a spring of water as clear as it could be. Just as I came to this water I turned due north. The little speck of whatever it was started with great speed to me; it came to this spring of water, and then came up by my side, and I took hold of it. When I laid my hand on it, it seemed that it was from the Lord, and was a token to me that I should preach Jesus. It was the prettiest thing I ever saw, and oh how my heart did leap for joy that the Lord had made known to me His will, and what He would have me to do, and yet my very being was shocked with fear, for I felt the responsibility was so great, and I was so weak, so poor, so incompetent to fill such a great work. I never can tell my feelings. But when I awoke, I could hardly compose myself at all; so I called to my sister, who was in another room, and told her what the Lord had made known to me, and that He had blessed me; yet it seemed that I had to carry a burden because of the blessing. It was not long after this until brother Harris heard about it, and asked me about it. I told him the best I could. He had talked to me on that subject several times before, and this time he insisted on my going forward, telling me he believed it to be my duty. I asked him if he would be faithful with me and tell me when he found me wrong. He said he would if I would go forward. So I have been trying in my poor, weak way to preach Jesus—the way, the truth, and the life—since 1880.

Now, my dear brother, will you please tell me if you think I am deceived in this matter. I have not written all I want to, for I can't write to do any good. I have desired to write to you a long time and tell you how I loved you, and how much I enjoyed reading the MESSENGER. I commenced writing a letter to you several years ago, but quit because I could not write as I wanted to, and this is no better.

Brother Mitchell, I would love to see you and talk with you. Brother Harris tells me you baptized him, and that you have been a great comfort to him. He has been a true father to me—has always been very kind to me; he is a great preacher.

Please give my love to old sister Hassell; her writings have been very comforting to me.

I will send this to you, as poor as it is. You can do with it as you think best. I had thought of writing you strictly private; but as several of my brethren and sisters have asked me to write my experience, I will leave it with you. If you can write to me, please do so; and I want you to deal faithfully with me. If you think it is the dealings of God with me, tell me; if not, tell me. Don't be afraid of hurting me. If I am deceived, I want to know it; this is why I write to you. Give my love to sister Mitchell.

Your brother,

A. P. KOEN.

THE BEAUTY OF HOLINESS.

Beauty is a word often used in the Scriptures, even concerning the things of creation. We are told "He hath made all things beautiful in His time." To one who loves the beauties of nature, it affords a never-ending feast. If we look at the broad, clear heavens, we must say, "The heavens declare the glory of God, and the firmament showeth His handiwork." When we look at the earth, we must say, "It is beautiful; the changing seasons, every herb and flower of the field, all display a beauty that is marvellous; and we are lost in trying to comprehend the One who made them all." We read that there is terrestrial glory and also celestial glory. All things earthly or terrestrial do bear a glory, a beauty of themselves, and in them the natural mind can revel—can be filled with admiration for them. Natural beauty can be enjoyed by an exalted natural mind, a mind containing poetic fancies—one that can comprehend and enjoy the highest grades of earthly things. In the purest of social joys, we think comes the most beautiful of all things terrestrial. There is no beauty in the vile passions, in the sordid things of time. But there is beauty in the parent's love for the child, the most pure of all the natural affections; and many things of this cast we could speak of. But one must have a foretaste of celestial joys to know and feel and realize anything of the beauties of holiness. And holiness is something we must have in order to see the Lord.

Again we come to what we must always tell in order to make the matter plain; we must be born of the Holy Spirit, must be sealed with the Holy Spirit of promise, must have the love of God shed abroad in the heart by the Holy Ghost, before we can worship God in the beauty of holiness. The holiness must be of God. "Be ye holy, for I, the Lord your God, am holy." "Be ye holy in all manner of conversation." We read of holy brethren, of holy women. Often these things come home to us as searching questions indeed. Are there any such now? I look into my own heart and feel that there is nothing holy about me, yet trust it is the holy light that gives me to see my own depravity, that makes me so long for holiness, even the holiness of God. And sometimes I have felt that emotion of adoration which we call worship, have felt that Presence around and within that was holy of itself, causing me to worship and say "Holy is the Lord God Almighty." We may be all alone and yet find ourselves worshipping and praising God. We may be gathered together in the sanctuary—and how could mortals be more favored there we are, to come into His presence with songs,

thanksgiving, and praise? When we can feel His presence, His Spirit, what adoration there is, when we are here enabled to worship Him in the beauty of holiness—to give unto Him the glory due unto His name, to bring an offering and come before Him! The only offering is the one sacrifice that was made for sin. When we come telling what He has done for us—we may be poor and ignorant in worldly things, but when we begin to tell of Him, who is made all things unto us, when we manifest the holy love and the spirit of the Master, our worship is in the beauty of holiness. Almost our one thought concerning the better world, the place we are so soon to enter, is that all is holy there. A holy God fills all the place. We love and worship Him because He is so holy. Even when He was here on earth, He was holy, harmless, undefiled, and separate from sinners. There was no guile found in His mouth. So it is our most earnest wish to walk with Him in all holy conversation and godliness, so that our walk may correspond with our worship. What a sweet rest it is to forget for awhile all that is depraved, all that is vile and polluted, and be filled, if only for a little time, with thoughts that are concerning holy things! This is why I am trying to write these words. So long I have had a time of darkness; a dark shadow and a dread of something was around and within. For days I had had no sweet promise, no word to lift the heavy weight that was upon me, and I took my Bible and turned its pages and said, "There is nothing for me," until I read "worship Him in the beauty of holiness," and then the shadow and the weight were gone. "Thy words were food, and I did eat them." How sweet they were, and a multitude of thoughts came with them, which I am unable to write. But I thought to call attention to the words, so that others might see thier beauty, and perhaps rejoice in them. Often my mind goes after those, my holy dead, who have gone before. They do not rise before my vision like suffering, sorrowing ones, as they were here; but I can almost see them "in their own glorious forms." How holy, how happy they seem to me now! In mind I seem to walk with them more than with the living. Some tell us we are nothing to each other there, and I would not dispute them, for I do not know. But I cannot think of a dear child of God, of not one member of the family which is in heaven and earth, that I would not wish in the better world. It all suits me as the Father has arranged it. He brings us together to worship Him, and it is an indescribable joy to meet them here, whether they want to meet me or not. So I certainly entertain the idea that it will be a joy to me to meet with all the ransomed around the throne of God, whether any are so much nearer right that they don't want to meet me there or not.

The Master is not jealous of our love one of another, for that is what He Himself commanded; but we are not to worship one another. In the glory-world we shall be like Him, when He doth appear; shall be changed and fashioned like His glorified body; but we will not be like Him as an object of adoration and worship; He only can claim this. We shall not be like Him in power; He only has all power. We are all to worship Him and give him all praise for our redemption. We read of the heavenly host, and we think a host is composed of different ones and not of one undivided existence or substance. In the resurrection we truly believe that each will have his own glorified and spiritual body in which we worship and praise our God. I love to think of that multitude of an heavenly host, of that number that no man can number.

“Oh that with yonder sacred throng
We at His feet might fall!
We'll join the everlasting song,
And crown Him Lord of all.”

I trust we begin the song here. We here begin to worship Him in the beauty of holiness; and, when we feel these things, we do believe they are only a foretaste of that which will continue throughout all eternity.

I have been thinking much of late of the dreadful tornados that sweep through our land. In terror I have looked at the dark clouds and the roar and crash of the storms; and I have thought if the Lord were to thus sweep me away, would He indeed be a God of love to me or would He not take me away in His anger? Then I have thought of Elijah who was taken up into heaven by a whirl-wind; surely he was. So the Lord can be a God of love to us in any manner He sees fit to take us home.

Dear Elder Mitchell, I feel that those who are most way-worn will soonest find rest. Soon you and I will be where I trust we will find more than we ever could conceive of here. Your sister in Christian love,

KATE SWARTOUT.

Woodstock, Michigan.

ADRIAN, MICHIGAN, June 27, 1896.

DEAR ELDER MITCHELL: I hope you will not think it has been through carelessness and neglect that I have delayed answering your most precious letter, for I assure you it is not, but an actual necessity. When I opened and read it, I wanted to lay everything by that stood in the way or hindered me from replying immediately, and tell you of the sweet peace your let-

ter brought to me. I have read it over and over, and as I read my heart went out to you in sweet fellowship and love, for you told me my feelings better than I can tell them myself. How strange and beautiful it is, for though our homes are far apart, and many, many miles lie between us, yet you tell me the same glorious truth and tell of the same whole and complete Saviour that I sometimes hope I love because He first loved me; for I do desire above all things to worship in spirit and in truth that dear One who bowed His head on the Cross and cried, "It is finished."

You spoke in your letter of abhorring sin in every form and in every person or place, wherever found, even in yourself. O, dear brother, I abhor it in myself the most of all. O, how I wish sometimes I could fly away and be at rest from the wicked and vile thoughts that crowd in upon me, till I hate my own life. I have the will, but not the power, to be rid of them; so to will is present, but how to perform that which is good I find not, and I feel to say with Paul, "O, wretched man that I am, who shall deliver me from the body of this death?"

You spoke of our being strangers, and of your being in your seventy-eighth year. I will say, though we have never met face to face, and it is not likely we ever shall, yet you do not seem like a stranger to me; and though you are nearly twenty years older than I am, yet I feel this world is not my home; that I have no abiding city here, and shall soon pass into the great beyond, and my prayer is, "Let me die the death of the righteous, and let my last end be like his;" and I would ever be found in the house of the Lord, mingling with the saints, though unworthy so high a favor.

You ask me if I am or ever have been a subscriber for the GOSPEL MESSENGER. No, I never have taken it, and never saw one until you sent me a copy. I like it very much, for it advocates the same doctrine that the dear *old Signs of the Times* does, of which my father was a subscriber from the first of their being printed until his death, and it has been a welcome visitor at my house ever since. I will say you may enter my name as a new subscriber for the MESSENGER, but I want to ask one favor, that I may receive your portrait in one number, ere long, and would like to have the number that has Elder Clabaugh's portrait in it also. You may think I begin early to tell my wants, but there is one thing I don't want, and that is to weary you, if I have not already.

MRS. H. TUTTLE.

IF WE never made mistakes, what vain and conceited creatures we would soon become!—*Selected.*

MAGDALENE, FLA., November 4, 1895.

Elder W. M. Mitchell.

DEAR BROTHER:—By request of our beloved sister, M. E. Blanton, I send you a copy of a letter that she received from Elder Daniel B. Sheffield, which came laden with comforting words for her poor soul while stricken with sorrow, hoping it will comfort some of the dear people of God who are in like bereavement.

Yours in hope,

JAS. J. JACKSON.

THE LETTER.

DEAR SISTER BLANTON:—Having just learned of your sorrow, which came to me like a clap of thunder from a clear sky, I cannot content myself without trying to speak a word of comfort to you.

My whole soul, strength, and mind is gone out in sympathy for you. It is, my dear sister, somewhat characteristic of Christians, at times, for each individual member to conclude he has trials and sorrows of soul such as none other man or woman ever had. Each comes to this conclusion, though he may be like others in many things. Yet, dear sister, in our own case there are some peculiar trials of faith and sorrows of soul. How lonely and desolate does the poor sorrowful child of God feel, and, while he may not feel very cheerful or merry, so as to sing, yet the words of the song—

“ Like one alone I seem to be,
O, is there anyone like me ? ”

may come into his mind; or, like the Psalmist, he may feel that “ I am like an owl of the desert, or as the sparrow alone upon the housetop.” Psm. cii. 6.

How lonely, how desolate, destitute, and sorrowful one is made to feel when passing through trials of this kind. But, dear child of God, you are not alone in these sorrowful feelings. It is true that among men in the world there are differences of race and nations, with different habits and customs, and there are differences even among people of the same nation, State, or community, with regard to social position, character, or standing; but in a peculiar sense, Christians are separated from the world of mankind, and made to differ from them, and this difference is so great that the world knoweth them not. Not one of the trials of faith, sorrow, mournings, desires, hungerings, pantings, or thirstings after God, that are often felt and experienced by the child of God, does the ungodly world ever feel. “ The world knoweth us not ” in these lonely feelings; and how few persons do we ever know, and perhaps still fewer ever know us; and, therefore, dear sister Blanton, they cannot always come with a word of comfort adapted to our need. But, dear sister, the great and central thought of comfort to us is that Christ Jesus knoweth all about us, and can and does come into full sympathy and fellowship with us in all our sorrows and afflictions of every kind, nature, or degree. So then, dear sister, it is written of Him and of His people that in “ all their afflictions He was afflicted.” He alone is the blessed One who knows

every case and comes into fellowship with His dear children in every trial, while we sup with him in the fellowship of His sufferings. He comes to each tried child of God as none other can come. Yet, dear sister, we may and do differ greatly in our natural temperaments, but Christ knows how to deal with each one and bring all to Himself. The early disciples had these natural differences. Peter seems to have been quick, swift, impulsive, and at times even rash; but look, my sister, at poor Thomas, he was slow, doubting, halting, and hesitating. But our Lord knows how to deal with all these cases. He has a compassionate look for Peter, and a tender word for Thomas. Peter weeps bitterly for his rashness, and Thomas says: "My Lord and my God." So we see, dear sister, that both are brought nigh unto Jesus in one spirit—the one is humbled for his self-confidence, the other for his timid distrust. Thanks be unto God. He knows how to regulate both the temptation and the deliverance from it, and hence it is written that He will, with the temptation (not without it), also make a way for our escape, that we may be able to bear it. Thus, dear child of God, we must know, by experience, the fellowship of Christ's sufferings, and be made conformable to His death, if we ever experience deliverance by Him and reign in glory with Him. If we die with Him, we shall also live with Him.

I will stop, for I can't tell you my feelings of sympathy which I have for you in your soul-trying sufferings and sorrows. May God bless you and your dear children with heaven's choice blessings, is my prayer, for Christ's sake. I will not request an answer to this from you, but if you can and will, I know that I would be glad to hear from you.

Yours in hope of eternal life,

DANIEL B. SHEFFIELD,
New Troy, Florida.

July 20, 1890.

SOCIAL CIRCLE, GA., January 25th, 1896.

Elder W. M. Mitchell—

DEARLY BELOVED:—It is on my mind to talk with you this morning, and I think of nothing about which I wish to talk but the goodness of the Lord, as manifested to the heirs of Salvation. A few days since, while alone, the thought of the "Sealed" Book came into my mind; none in heaven or in earth was found worthy to *look* thereon, nor to unloose the seals. Heaven and earth combined only could do this; a suitable One was found in the Lion of the tribe of Judea. He was both God and man. God His Father and "the children being partakers of flesh and blood, He also likewise took part of the same; wherefore He is not ashamed to call them brethren." A sealed book, or a sealed letter even, is sealed by some one having authority and contains something specific and definite for those whose name or names are written within. The plan of salvation as devised by the Triune God to save poor sinners before the world was made, was a sealed book until the time ap-

pointed of God to reveal and make it known unto the heirs of promise. Without this revelation it never would or could be known. "Eye hath not seen nor ear heard, nor has it entered into the heart of man, the things prepared of the Lord for those that love Him." All spiritual blessings that were treasured up in Christ before the world was are now made manifest by the appearing of Jesus Christ, who hath abolished death and brought life and immortality to light, through the gospel. Brought to *light*—that which existed in God's book before. When one is enabled, by the life-giving power of God, to see the exceeding sinfulness of sin and the holiness and justice of God's law in his condemnation, and sees no way of escape, like John was he is made to weep; but when it is revealed to him that Jesus is his Saviour, and it is revealed that the book is opened, and that his name is written therein, then he, like all the redeemed of the Lord—all whose names are in this book written—"rejoice with joy unspeakable and full of glory;" rejoice in hope of the glory of God, and read in the Word of God that they are "called unto eternal glory by Jesus Christ, our Lord."

When we are enabled to see and feel the riches of God's grace in deliverance from sin, we can for a time unite with that innumerable host, all of whom are made kings and priests unto God, and, with a loud voice, say, "the Lamb that was slain is worthy to receive glory, and honor, and riches, and power, and blessing." Only those whose names are written in the Lamb's Book of Life, only those who are sealed in their foreheads as the servants of God, can unite with that innumerable host who came through great tribulation, whose robes were washed white in the blood of the Lamb.

We are made to say, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour," for the evidences the Lord has afforded any of us that we are of that blessed number. After the children of God are enabled to believe they are *sealed* with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, etc.—this inheritance is incorruptible, undefiled, and fades not away; it is kept by the power of God in heaven, and we have a pledge, and a foretaste of it here in time; and the hope that we will ere long enter into the full fruition of what we now hope for enables us to bear our present troubles and arms us for the future conflicts that await us while we continue in this warfare. The time when my hope will be tested, whether genuine or not, is not in the distant future; the road is not long and the time is short with me, and I cannot say that I am sorry for it. The world has receded from me, and at times I almost feel that the world is crucified to me, and I to the world. I hope that I have been enabled, even to-day, to unite in spirit with those recorded in the 5th and 7th chapters of Revelations, in praising and glorifying God for the gift of His dear Son as our Redeemer, as having borne the curse of the law for us; that He stood in the breach; that He said, "Let the prisoner go free, I have found a ransom." "The Lord knoweth them that are His."

One night, some little time ago, whether asleep or awake I know

not, it appeared that I would soon, very soon, pass away, and some one asked me "whether all was well with me?" I answered *confidently*, "Yes, the merits of Jesus have put my sins away from me, and I shall be with Him in heaven." This covers the whole ground. Through Him we receive *redemption* by His life and death; *justification* by His resurrection, and ultimate glorification.

May God bless you and the household of faith, and the dear ones with you. Especially may the presence of the Holy Ghost be with Bro. and Sister Holt in their affliction.

Your unworthy brother, if one at all,

JOHN N. HURST.

THINGS WHICH ACCOMPANY SALVATION.

The Apostle Paul, in the 6th of Hebrews, says: "But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak." Here we see there are things which accompany salvation, and although not essential to our eternal salvation, yet it is very necessary to our peace and comfort here in this life, that we should have a proper understanding of these things. A careful study of these things, as set forth in the Bible, is very necessary. It was said of old: "Israel doth not know, my people doth not consider," and the command of the Apostle, when writing the brethren was, "Consider what I say unto you, and the Lord give you understanding." Disobedience of this injunction is no doubt a cause of many of those doubts and fears with which God's people are afflicted.

In reading the Scriptures we learn that man, by sin, became estranged from his Creator, and by reason of sin, came under the curse of God, and that unless some way is devised whereby to regain that which was lost, there could not be any future happiness in store for man, and therefore it is of very great importance that we should be sure that those things, whereby it is known that we have regained God's favor—have been experienced by us—or otherwise we can have no comfortable assurance of our salvation, and it is necessary that we should honestly consider this matter, for says the Apostle, "If any man think himself to be something, when he is nothing, that man deceiveth himself."

All of God's people know that no moral reformation can save them from the wrath to come, for we have the sentence of death in ourselves, and, like Paul, we have found the law which was ordained unto life, to be unto death, and hence it is that nothing short of regeneration can ever manifest us children of God, and it seems to me to be as plain as day that if a man becomes a professed Christian of his own volition, then is he his own child and not God's. In the last chapter of Isaiah God says: "Shall I bring to the birth and shall I not cause to bring forth?" and if they have been begotten again, not of corruptible but of incorruptible seed, then they are the children of God. And here it is necessary that we have some knowledge of those things, whereby it is known that

we have been born again, and these are the things which accompany salvation. I will only have space to speak of a few of these things.

The first of these, and which is, so to speak, the conception, is stated in the Scripture: "The fear of the Lord is the beginning of wisdom." Of the wicked it is said: "The fear of God is not before their eyes." And this is also witnessed in the experience of God's people. Says the Apostle: "I was alive, once without the law, but when the commandment came, sin revived and I died; for the law is spiritual, but I am carnal, sold under sin, and the law worketh wrath." And when we feel this wrath in our conscience, then fear begins to reign in our hearts; but as Paul says, the law was our schoolmaster, to bring us unto Christ; so it is neither God's will nor purpose that we should always remain under these fears and terrors of conscience, but as the Apostle says, we are only under this schoolmaster until the time appointed of the Father, for the law of the spirit of life in Christ Jesus makes us free from the law of sin and death, yet this is only accomplished by much spiritual travail, as God says, "I will lead them with weeping and with supplication," and we find all of God's people speak of the anguish and travail which they experienced, and we see how of old they cried out when suffering under the guilt of their sins. Especially are the Psalms full of this, and they are very profitable reading, and as God says, "To this man will I look, even to him that is of a poor and of a contrite spirit, and trembleth at my word." This I have found to be a very comforting assurance; but then the object of this is to bring us unto Christ, and when we come to Christ, then we obtain joy and peace, as says Paul: "Being justified by faith, we have peace with God through our Lord Jesus Christ." However, these things, by reason of the natural darkness which is in us, are not at first readily understood as being a work of grace, and hence we must have our senses exercised by reason of use, and hence the necessity of growing in grace and the knowledge of the Lord, and hence the command: "Say unto Zion, that she leave not off crying until the Lord establish her;" coupled with the admonition, "If you will not believe, surely you shall not be established." It certainly is our reasonable duty to examine the Scriptures and see what the description of man is by nature as well as by grace, and if we faithfully do so it may serve to conquer many of those: "If I am his, why am I thus," which assail us here, and it will serve as a help through adversity and trials, which we meet by the way. It is said of Christ, that he was a man of sorrow and acquainted with grief, and we are to walk in his footsteps, and if we suffer with him, we shall also reign with him, and this is our joy and our hope, that Christ died, the just for the unjust, that he might bring us unto God, and there is salvation in no other. If, therefore, we trust in anything else, our hopes are built upon a sandy foundation, and I cannot see how any Christian can look upon faith or repentance as conditions of salvation, although they are things which accompany salvation, and are evidences of God's love towards us, for God has exalted Christ to be a Prince and a

Saviour to give repentance unto Israel and remission of sin; but on the contrary, by faith I look unto Christ, the holy Son of God, who did no sin, neither was there guile found in his mouth, as suffering the most ignominious death on the cross, that such a worm as I should be delivered from the just penalty of my sins. And not only that, but that in the endless ages of eternity the joys of being an inmate of that heaven, where there is neither sin nor sorrow and where there are pleasures forevermore, might be mine, and if that sacrifice is not sufficient, then there is no salvation for me, for I have learned that there is nothing good in me whereby I could claim an inheritance with the saints in heaven.

I have written this in much weakness, and submit it to your judgment.

Yours unworthily in the Lord,
Auburn, California, 1895.

F. ASMUSSEN.

BANNER, MISS., April 15, 1896.

MRS. E. F. WORTHY.

My Precious Sister in the Lord:—Your letter was received in due time and read with that comfort and pleasure that belong only to the children of God; and as everything begets its own image, I, too, could say, "Bless the Lord, O my soul, and all that is within me bless His holy name." Blessed are the people whose God is the Lord. They don't have to go to Sunday School to become His children; nor to the mourners' bench; they don't have to send men to the theological schools to be taught the Word of God, and then hire them to preach to save souls; neither do they have to dress fine and go in grand style to make the glory of God shine. But the Lord commanded his servants to go out into the highways, hedges, streets and lanes, and bring hither the poor, the maimed, the halt and the blind. And I feel, dear sister, that this was our condition when the Lord came to us in a waste, howling wilderness, with our sins like mountains on every side and condemnation pressing us until our strength failed. Then Jesus appeared as our righteousness and the chiefest among ten thousand, the one altogether lovely. Then we thought our troubles and sorrows were all gone; but day and night came, summer and winter, and, as the sun disappears, darkness and gloom come over us and we begin to doubt and fear that we are deceived, but just as certain as the Son of Righteousness has ever once arisen in our hearts, He will appear again. So that in all the dark and stormy nights we may have hope, though satan will rise up against us and tell us of our unworthiness and our corrupt nature, and make us feel that we are hypocrites and blind us so that we can't see that Jesus is our righteousness only as the Son of Righteousness shines in our hearts and gives us a knowledge of the glory of God in the face of Jesus Christ.

Dear sister, my experience in the grace of God, if I have any, did not stop with my first experience; neither did my feeling sense and knowledge of myself as a sinner stop there. That was only a beginning. I feel to-day to be chief of sinners, and I also mourn

for my inability to praise God for His grace that has been manifested to me, in sustaining me through the many afflictions, troubles, trials and temptations that I have passed through up to the present. Many times, since I professed to have a hope in Jesus and had a membership with the Baptists, I have felt cast down: felt that I did not have a friend in the world, and that the Lord had cast me off forever, and I have gone many times to some secret place to try to ask the Lord for the light of His countenance to shine in my poor benighted soul. Many times, while at my domestic work, have I cried from the depths of my heart, "Lord, save or I perish!" and "Lord, have mercy on me, a poor helpless creature." Once, while in this condition, when it seemed that my heart would choke me, because of the bitter waters of Morah, I went and sat down in my store-room door when it seemed I could go no farther, and Jesus and His angels appeared before me—the most glorious sight that I ever saw. Tongue will never tell nor pen describe the glory and beauty that I saw in Jesus; my whole being was in ecstasy of joy, and I wanted to leave this mortality and be with Jesus. I had always thought heaven was away up yonder, but now I felt like it was right here with us, and all we lacked of being in heaven was to drop this mortality; but this soon vanished out of my sight. But I will never forget the glory and beauty that I saw in Jesus.

Dear sister, if I could see you and talk with you, I could tell of many things that have been precious to my soul. I have ever felt to be ignorant and unworthy. The pleasures of this world have never been very animating to me. When I was growing up my opportunities did not afford me the pleasures that many other young people had, and soon after I was grown there was a principle in my heart that longed for Jesus more than the pleasures of this world, and it has ever since been there until this day. I feel that I want to tell you some of my experience in the cleansing power of Jesus' blood. Several years after I joined the church, the corruption of my nature opened up in my heart, and I saw that it was as a cage of unclean birds; I had felt before this that I was a sinner, and that everybody was better than I was, and I had also rejoiced many times in the love of God; but now for some purpose the Lord withdrew His presence from me, and I was left to realize all the sin and corruption that are in my nature, and I found I was as black as the City of Kedar, and I felt that I could not bear for God to see the sin that was working in my flesh. It seemed to me that I could see sin working in my flesh with my natural eyes, and it was so abhorrent to the God I loved, and I desired so much to live in obedience to Him, that I was in torment with all the power of satan at work in my flesh and I felt that I would rather choose death than the condition I was in. My little hope in Jesus for eternal life was strong. I thought when I was done with this world I would rest at home with Jesus. But in the condition I was in then I could not endure to live and bear it, and I had no grace to sustain me in this trying time. I wept and mourned and walked the floor in bitter anguish, at the hour of midnight, trying to ask the Lord for grace to sustain me in this trying time. But everything

was as dark as midnight, and satan tempting me all the time, it seemed, with all the power of darkness, and it did grieve me so to see myself so far from God. I was in this condition three months, and I was reduced in strength almost as if I had a spell of sickness. Our meeting time came, and I went to meeting on Sunday. I enjoyed the preaching better than I had in sometime; but it was our communion time, and when the table was set I thought, I can't commune—for me to know and realize what a corrupt being I am, I can't do it; and if I go out some one would ask me what is the matter. So I did not know what to do; but I thought it will never do for me to commune when I know what a sinner I am, and I looked at the communion table and the thought came to me that the wine represented the blood of Christ, and His blood cleanseth from all sin, and I wanted to commune, and when I drank the wine I felt the power of sin leave my body and I felt as pure and innocent as if I never had any sin. I looked around at my husband directly, and he was washing his brother's feet, and I thought, "Yes, it was the grace of God that took your feet out of the ball-room, and placed you at the feet of your brethren," and he looked as pure and innocent as a dove presented before the Father, washed and cleansed by the precious blood of Christ. I felt then I could make everybody see the cleansing power of Jesus' blood. I also saw the Church, the Bride, the Lamb's wife, presented before the Father, pure and white, washed in Jesus' blood; and in the corruption of my nature I realized where she was without the redemption by her Husband. Now ever since that day I have believed that Christ's blood cleanseth from all sin; though we suffer for our disobedience, Christ hath redeemed us from all iniquity and works all things together for our good and His glory.

Your unworthy sister in hope, EMMA BARFIELD.

OPELIKA, ALA., May 25, 1896.

Mrs. Emma Barfield.

MY DEAR AND PRECIOUS SISTER IN CHRIST:—I know you think strange of me for not writing sooner, but my bodily suffering has been the cause. Neuralgia is the trouble. Your letter of April 15th was received and read and re-read with much comfort. The people of God are commanded to speak often one to another, and as we are so scattered all over the world that we cannot meet each other face to face and speak to each other, what a blessing it is that we have a medium through which we can communicate and speak comfortably one to another, and thereby enter into the joys of the blessed Lord. We think sometimes (or at least I do) that I am so ignorant and blind, and have so little understand of anything, that if I speak or write it would be so imperfect that it would not be a comfort to anyone. I guess that was the way the unprofitable servant felt when he digged in the earth and buried his talent. I find myself a great many times digging in this old earthly tabernacle to find a place to hide from duty, but I find there is no joy in it, but grief and sorrow and vexation of spirit. I want to tell you some of my travels among the Missionaries, as I promised to do.

After I felt that my burden had been removed and all was peace within, and I thought I never would see any more trouble, the thought came to me, You must be baptized and walk in newness of life. Then my troubles and trials began. I did not know what to do. It seemed to me that I could not think that I had an experience of grace, for I thought that, when changed from nature to grace, one would be perfect and not do or say anything that was not right. But I never have been able to reach that state of perfection yet, but my desire became stronger to be baptized until I could not rest but tried to keep my feelings concealed from anyone till it seemed to me that I would die if I did not disclose them. So I told my precious mother how I felt, as best I could. She told me I never would feel any better nor ease of mind till I did my duty, and I found it to be the truth. But I had to learn many things before I learned the truth of it. So I went with my father and mother to the next meeting, on Saturday, and offered myself for membership, and was received by their asking me a few questions. They did not want me to tell what I felt the blessed Lord had done for me, so I did not feel satisfied about that. I thought they ought to hear the reason of my hope and then be the judge whether or not it was sufficient evidence for a hope. I did not know that was their rule of order, for I never had been among them enough to know much about them, anyway, in their way of worship, for I always had gone to the Methodist meetings. I knew I did not want to be among the Methodists, for my feelings did not agree with their practice. They did not have any faith only in their own works, nor in baptism either; so I thought the Baptists were my people and that baptism by immersion was the true mode. So I went to the water the next day, Sunday, after I was received Saturday, and when I had gone through the form and started out of the water, these words came forcibly in my mind, "Something lack I yet." My dear sister, I never have been able to describe my feelings at that time. I thought I was deceived in the whole matter, and had deceived others; and the more I studied about it the worse I felt. I would read the Bible and I found where the Saviour was led by the Spirit into the wilderness to be tempted of the devil. Then I would think perhaps it was from the wicked one. I would try to console myself every way that I could think of. Sometimes I would feel that I was a little better reconciled and then those words would come in my mind with more force than ever, it seemed to me, until I came to the place where my life was a burden to me. I would almost wish I was dead, or had never been in existence. I thought the brute creation was better off than I was. I would talk to my friends about my troubles and ask them if they ever had such trials. Some would tell me they had trials similar to mine, and some would laugh at me and say I was an old "Hard-shell," and ought to go where I belonged. But I would tell them, "No, not me; I am no Hard-shell (and I say that yet), but I am a Primitive Baptist, warp and filling, if I know anything about what I am." But I did not know then, for I had never heard one preach up to that time. But time passed on, and after awhile one of my friends asked me to go with him to Mt. Moriah to hear old Bro. Daniel

preach. He said he thought if I could hear him preach one sermon, it would do more good than all the talk or preaching that I had ever heard, and perhaps he would say something consoling about those words that were causing me so much trouble. I refused to go with him at first, as I knew that was a Primitive Church, and thought he wanted to make sport of me; but I did go after awhile, and that was the first time I ever was at a Primitive Baptist meeting; and Bro. Daniel was there and preached experimentally. It seemed to me that some one had told him of the trials that I had been wading through. I accused the one that went with me there of telling him about them, but he said he did not speak to him before preaching. It reminded me of the Samaritan woman at the well where Jesus was sitting. He said unto her: "Give me to drink." Then she asked Him why it was that he asked drink of her, she being a woman of Samaria. He told her, "if she knewest the gift of God and who it was that spoke to her, she would have asked of Him, and He would have given her living water."

Now I was a babe and needed the sincere milk of the Word to grow thereby and learn or be enabled to learn who it was that was speaking to me and leading me so gently along to His kingdom, the church, where His children worship Him in spirit and in truth, for He seeketh such to worship Him as worship in spirit and in truth, for God is a spirit. And that is why this precious Bro. Daniel could take up my case and tell how it was with me better than I could; for as many as are taught of God are the sons of God.

From then I began to love the Baptists and the doctrine they preached. But for a long time I could not understand predestination and election—how it was that some were saved and others were not. But it is by the unbounded grace of our blessed Lord that any are saved. So, in the year 1862, we moved near Mt. Moriah meeting-house, and I attended their meetings as often as I could, and, after a while, your dear father, Elder Isaac Teat (and I feel like he was a father to me, too, and a precious one), moved near there and served them as pastor for some time, and taught singing school. I would ask him questions and asked him to explain certain passages of scripture, which he would do, and seemed to do so with pleasure, and it was so instructive to me, for I felt like I needed instruction. I was in a tangle like a bird that was hung in a net and did not have strength to break away till it had given up all hope, when some one came to its relief. So it was with me, when it pleased the Lord, as I humbly hope, to let the prisoner go free. How easy it then was for me to take up the cross and follow my blessed Saviour in the ordinance of baptism! Then those taunting words that had caused me so much trouble left me.

I must close, as my letter is already too lengthy, but it seems I have not said anything in answer to your letter which I so much appreciated. I can agree and sympathise with you in your dark hours of trial, for I have had many days and weeks of sorrow and mourning over my hard heart. But it is, as you say, "The blood of Jesus alone that cleanseth from all sin." And when we are called to drink the bitter waters of Marah, He sweetens them by His grace so that we can drink with joy.

Write soon to your poor, weak sister, MRS. E. F. WORTHY.

CIRCULAR LETTER OF THE OCMULGEE ASSOCIATION,
HELD WITH THE CHURCH AT ENON, PUTNAM CO.,
GA., SEPT., 1895.

The Ocmulgee Association to the Churches Composing the Same :

DEAR BROTHERS AND SISTERS—The time has again arrived when, according to our usual practice, it becomes our duty to address you by way of a circular. We, therefore, call your attention to the following remarks on the subject of the Resurrection of the Body, predicated on a part of the 21st verse of the 3d chapter of Phillippians: "Who shall change our vile body that it may be fashioned like unto His glorious body."

That the doctrine of the resurrection of the dead is an essential article of the Christian faith, cannot be doubted, if we believe what the inspired Apostle has said: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are, of all men, most miserable. But now is Christ risen from the dead and become the first fruits of them that slept."—1st Cor. xv: 16-20.

Most of the religionists of the day admit that there will be a resurrection, both of the just and unjust; but respecting that change there is diversity of opinion. Some contend that the immortal body cannot be a material body, from the consideration that it will be spiritual, and consequently they deny that it is this body which we now possess that is to be raised. This is a virtual denial of the doctrine itself, and also of the plain language of our subject; for, to take away the body we now possess and give us some other body, would not be changing our vile body. The object embraced in our subject is, that our vile body will be so changed that it will be fashioned like Christ's glorious body; and, hence, if we can learn what body our Lord possessed when he arose from the dead, we may know what bodies His children will have. On this point, although the immortal body of our divine Lord, after He arose from the dead, connected as it was with the perfections of Godhead, may dazzle, and in a measure, confound our sight; yet the subject is clearly revealed in the Scriptures, when the holy Prophets who spoke of his coming and sufferings, and the glory that should follow, one of them said, "A body hast thou prepared me." This body was born of the Virgin Mary, and although mysterious in its divine and human nature, was in all respects similar to the body of the first Adam; and as the first Adam and his posterity died by reason of sin (by sin death entered into the world), so the second Adam died by the imputations of our sins. He was delivered for our offenses, and was raised again for our justification. This body of our Lord, connected with His immortal soul and mysteriously united with the perfections of the eternal God, presents the Mediator between God and men. In this character He was born, lived and died, arose again and ascended and lives and reigns in the world of

immortal glory—the King of Kings and the Lord of Lords! and by Him all the vast concerns of the universe are governed, from the rise and fall of nations to the fall of a sparrow, or of a hair from the head of one of his children, to the ground. And He must reign until all enemies are put under His feet—then shall the kingdom be given up to the Father, that God may be all in all. In the performance of this, by our great Redeemer, the body born of the Virgin Mary was the same that hung upon the tree and that laid in the tomb; the same body that was put to death in the flesh, was raised by the spirit, rendered immortal, no more to die, as He said to John, "I am He that liveth and was dead, and behold I am alive forever more."

That this was the same body, after He arose from the dead, that was born of the Virgin Mary, is evident, not only from the fact that He whom God raised up saw no corruption, but also from an abundance of other testimony, when in His glorious body He appeared to His disciples and the majesty and the glory of His immortal character so overawed them that they thought He was a spirit. He said to them, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have."—24th chap. Luke, and a part of the 39th verse.

Here we see the mistake that many labor under in supposing that whatever is spiritual must be immaterial, because it is termed spiritual, not understanding the difference between being spiritual and being a spirit. That the blessed Jesus was spiritual, after He arose from the dead, is certain, and hence the important fact that the same body that was laid in the tomb, when immortalized by His resurrection, was first seen by Mary, afterwards by all the witnesses chosen of God for that purpose, and about forty days afterwards did, in the presence of His disciples, ascend up into heaven, and that He is to-day at the right hand of the Majesty in heaven, is a fact as clearly demonstrated in Holy Writ as is the being of the eternal God.

This view of the immortal body of our divine Lord will teach us that the body which we now possess (called in our subject our vile body), when raised from the dead, fashioned like Christ's glorious body, will be immortal and material, for such is the body of the blessed Saviour; and although he was a perfect man, made like unto his brethren (sin only excepted), yet his union with the Godhead rendered him a divine person. And thus the union of the saints with him, in the blessed morning of the resurrection, present both soul and body divine, for they shall be like him. So says the Apostle John.

"When He shall appear, we shall be like Him, for we shall see Him as He is." And so said the Apostle Peter, when speaking of the exceeding great and precious promises, whereby we are made partakers of the divine nature (2 Pet. i: 4). On this important subject Paul says (1 Cor. xv: 42-44), "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown in mortal body, it is raised a spiritual

body." John saw the dead, great and small, stand before God, when speaking of the general judgment; and hence, as our Lord rose from the dead, with his pierced side and the prints of the nails in his hands and feet, will not the Apostles who bore in their bodies the death of the Lord Jesus, appear in their bodies when raised from the dead? Is it not obvious that the great Captain of Salvation will, by his wounds and bloodshed, clearly show that he did not overcome the powers of darkness without a severe conflict? He, for the suffering of death, was crowned with glory and honor. Thus, with all the followers of the Lamb, while they shall bear palms in their hands and crowns on their heads, as victorious warriors, will ever bear witness that they have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Another pleasing fact connected with the subject is, when our Lord rose from the dead the graves were opened and many of the saints that slept arose and appeared unto many and went with Him into the holy city.

These the great Redeemer took with Him as a pledge of the final forthcoming of all His children, when the voice of the Archangel and the trump of God shall awake the dead. This blessed company of immortal bodies, who went home with the Saviour, appeared to form the society that John saw in heaven—the hundred and forty-four thousand of the tribes of Israel, having their Father's seal in their foreheads. That these were the same that arose with their divine Lord, appears from the description given of them by John. As Christ was the first fruits of them that slept, and these are the first fruits unto God and the Lamb, the first of the purchase of the Saviour's blood, whose bodies were raised from the dust of death, it is said "they sang a new song that no man could learn but those that had been redeemed from the earth—the spirits of just men made perfect." And we are told what that new song is: "Not unto us, but to thy name be the glory; for thou art worthy—for thou wast slain and hast redeemed us unto God by thy blood, out of every nation, tongue and people."

These were redeemed from sin by the blood of the cross, but they are not redeemed from the earth. They sang a new song—not in every respect new, but there was an additional note that strung the lyre when the immortal body was joined to the immortal soul. While the powers that belong to the immortal body unite with the immortal soul, they unite their various powers, and participating with each other, their glad song re-echoing the praise of God and the Lamb, while the burden of it is that they are redeemed from sin, from death and from the powers of the grave. With them the saying is brought to pass that "death is swallowed up in victory." Oh, happy souls! well may they be distinguished among the blessed throng. There is no more sickness, pain or death, for the former things are passed away; neither shall they hunger or thirst any more, for the Lamb shall lead them into fountains of living waters. In view of this blessed prospect all the family of God may well lift up their heads and look upward; the period will come when the Lord himself shall descend from heaven with a shout, with the

voice of the Archangel and with the trump of God, and the dead in Christ shall rise first, and those who sleep in Jesus shall God bring with him, and they that are alive shall be changed in a moment, in the twinkling of an eye, and they shall be caught up to meet the Lord in the air. Then shall it be known whom the King delighteth to honor; then shall the saints appear in glory, their immortal souls of vast desire put in perfect tune for the song of Moses and the Lamb. A body of immortality reunited and clothed with the garment of salvation that will outshine the sun, and the vast company of the redeemed of every age, united in one heart and one mind, and all made ready as a bride adorned for her husband, presented at the right hand of her glorious bridegroom, to eternally feast on the marriage supper of the Lamb, and go no more out forever. In view of this glorious subject, may we not, with joy unspeakable and full of glory, look forward with pleasing anticipation. By and by we shall see Abraham, Isaac and Jacob, and all the saints of whom we have read in the Holy Scriptures, and those tried saints with whom we have had acquaintance, in whose doubts and fears, pains and sorrows we have participated, now beyond the storms of life, free from all their sorrows.

Remember, the storms of time will soon be over; a few more lonely hours, a few more sorrows, a few more conflicts with the powers of darkness, and we shall overcome, through the blood of the Lamb and the word of our testimony, and then we shall enjoy one long and never ending eternity, to shout the triumph and ascribe all the glory of our finished salvation to God and to the Lamb forever!

Finally, brethren, farewell. Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

D. L. HITCHCOCK, *Moderator.*

D. G. McCOWEN, *Clerk.*

GLEANINGS.

"THE CHURCH, the lodge, or the exclusive 'set,' often tend to rupture, rather than combine the community into one symmetrical body. The prosperity and progress of any people is seriously retarded when society is divided into little 'cliques,' and the general good is made secondary to personal prejudices."

"A LITTLE GIRL had been rummaging in her mother's trunk and found a church-letter, which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence shouting, 'Oh! mother, I've found your religion in your trunk!'"

GOD GIVES to each one of His children what is good for him—not what he desires to have, not what he thinks would be good for him, not what is good for others.—*Selected.*

THE HOUSE OF GOD.

How lovely is Thy dwelling-place,
Oh Lord, where Thou, in matchless grace,
Hast set Thy name! O palace fair!
Where God's own light and altars are!

Where angels sing in sweet refrain,
And glory fills the temple's train,
While God, as Love, reveals his face
And makes the house "a heavenly place!"

Oh, Zion, bring a sacrifice,
Let sweetest incense now arise
To God, who gave His Son to die,
That He this House might glorify.

Yea, His beloved Son He gave,
As none but He could build or save,
Or be an honor, yet His throne,
Chief-corner and foundation stone.

Oh! Zion, dear, in glory sheen,
Arise and shine upon this scene,
God's light as risen in the face
Of Jesus Christ, Thy crowning grace!

—MRS. R. ANNA PHILLIPS.

THERE CAN be no real happiness which is not founded on the forgiveness of sins and the peace with God that follows.—*Selected.*

IT IS Pharisaism to compare ourselves with others. True humility measures by the standard laid down in God's word.—*Selected.*

EXTRAORDINARY afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—*Selected.*

IN THE dark little children cling tightly to their father's hand. Let this explain why our pathways lie so often through the darkness.—*Selected.*

BECAUSE we desire a thing earnestly, is no proof that it is the best thing for us. A child cries most lustily for the flame of the lamp.—*Selected.*

IT IS well to remember that when we revenge an injury, we do ourselves more harm than the injury did us, and also more harm than we do our enemy.—*Selected.*

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 WM. M. MITCHELL, Opelika, Ala. } EDITORS.
 J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvetter Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for the MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

LOT AMONG THE SODOMITES.

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt as thou comest unto Zoar."—Gen. xiii: 10.

Abram and Lot were related in the flesh as uncle and nephew, and in the spirit as brethren. Gen. xi: 27; xiii: 8. They were both very wealthy. So great was their substance that they found it necessary to separate. Lot, although he was related to Abram by blood, was not his offspring, and therefore not an heir with him of the promised land; hence the separation, Lot choosing the plain of Jordan and Abram the land of Canaan. Abram was still mindful of Lot during the latter's sojourn in the city of Sodom; ever careful for his welfare, as a good uncle should be, he went promptly to the rescue of his nephew from the hands of his desperate captors. Gen. xiv: 14. Abram ran no great risk by allowing Lot to choose a locality for himself; for the fertile, well-watered plain of Jordan was so well adapted to Lot's taste, and presented such advantages for settlement as to charm his eyes and at once determine

and settle his choice. "And he pitched his tent toward Sodom." This left to Abram the pleasing alternative of dwelling in the land of promise. Gen. xiii: 12.

Ignoring the fact that the people of Sodom were desperately wicked, and that the righteous judgments of God must consequently fall upon them, Lot pitched his tent toward that city. The surrounding country was fruitful and well adapted to his natural wants and convenience, and considering his personal interest alone and aloof from that of the Sodomites, he did not calculate the daily vexations of soul which he afterwards experienced in witnessing their wicked and abominable deeds. 2 Pet. ii: 8; Jude 2. His calamity consisted, not in that of being one of the Sodomites, but simply in that of being *among* them; for he was of a very different moral stamp, being righteous and just before God. 2 Pet. ii. 7, 8. Such was his character before he went to Sodom, and while there he so maintained that character as to obtain deliverance from the great temporal destruction by which the Sodomites were destroyed.

The children of God while in this world have to do with its affairs, and have their natural worldly interests to consider and attend to, and they are often thrown among people who fear not God, and sometimes have to deal with them in business relations; yet this is no reason why they should conform to the evil actions of men; for then they would become, practically, *as* the wicked, and deserve the same, if not a greater measure of temporal punishment. Rom. viii: 13; Heb. ii: 2, 3. We are judged as men in the flesh, but live according to God in the spirit. 1 Pet. iv: 6. See also Heb. x: 29.

While Lot was a just and a righteous man in heart and soul before and during his painful sojourn in Sodom, he exhibited that weakness of nature that is common to mankind in his election of the fruitful plain of Jordan, regardless of the dangerous influences of the wicked inhabitants of the benighted city of Sodom. It would have been a wonder indeed if he did not become, in some measure, contaminated with the evils practiced by those people; for "evil communications corrupt good manners." 1 Cor. xv: 33.

There is no doubt but that the chosen situation was convenient and available to Lot for the single purpose of retaining and increasing his great possessions, and he, perhaps,

like many of God's children, lost sight of his spiritual interest for the moment and sought to enhance his carnal interest alone. We may "spend money for that which is not bread, and our labor for that which satisfieth not," and the Lord, therefore, enjoins us to harken diligently unto Him, saying, "Eat ye that which is good, and let your soul delight itself in fatness." Isa. lv: 2. Worldly goods do not supply the longing soul which "pants for the presence of the living God."

Like Lot, the children of God often became vexed and disgusted with the filthy conversation and wicked deeds of the ungodly, and, as Job, as often abhor themselves on finding the motions of sins in their own members, which if unrestrained or curbed by the spirit of the law of Christ in their hearts, would often break forth in desperate wickedness.

But the consolation is this, viz., there is a sacred bond which cannot be broken; nothing can cause our God to forget His covenant, or withdraw His covenant love from His people. No, when the wickedness of the Sodomites had waxed so great that the thundering judgment of God fell with utter destruction upon them, just Lot, no less a subject of wrath by nature than they, but "freely justified by His (God's) grace," was not forgotten nor left to share the dire fate of the wicked. Time flowed on; Ishmael was born, Isaac promised—was born; Abram had become *Abraham* by name, and all this time Lot was in Sodom. But, lo, just in time for him to make a hasty preparation and speak a word of warning to his wicked sons-in-law, two angels arrive to conduct him beyond the reach of the devouring flames. Lot was inclined to linger, but the angels were sent there to destroy and to save—to destroy the city and to save Lot, and why? "The Lord being merciful to him." Gen. xix: 1-16. "He will have mercy on whom He will have mercy." Rom. ix: 15. Lot's wife and two of his daughters were led out, while others of his daughters and his sons-in-law were left to destruction. Lot's wife looked back and became a pillar of salt, a warning to all the disobedient children of God.

While the destruction of the people of Sodom, referred to in the above Scriptures, was temporal and not eternal, yet it may be designed to foreshadow the final and everlasting

destruction of the wicked; while the deliverance of Lot may serve, in a measure, to illustrate the eternal salvation of the elect of God by sovereign grace, I feel assured that it is more to the church than a mere historical record, whether I have reached any part of the great gospel lesson contained in it or not.

In love to all the saints.

J. E. W. H.

WILLIAMSTON, N. C., July 17, 1876.

Elder Sylvester Hassell:

MY DEAR SON AND BROTHER IN CHRIST: On this, my eighty-first birthday, I would most gladly, if I could, exalt the mighty God of Jacob, who is holy, just, and merciful in all His works and ways. Had I the pen of a ready writer and the power of language, I would desire and delight in meekness and deep humility to exalt the Lord my Righteousness. Truly, goodness and mercy have followed me all the days of my life. I would take the cup of salvation and render praise to His holy and exalted name. Many days and years have passed over my weary head, and I have come down to the time of old age to realize that, amid all the changes and trials of this mortal life, the same unseen, unerring Hand still holds me up, and He is still fearful in praises, a God doing wonders. How precious is that dear Saviour who opened my eyes to see my lost and helpless condition when but a child, and led me to trust in Him alone, in His precious blood and righteousness; and this dear, precious Saviour has not lost His charms, and the fountain of His blood is still full, so that we still hope in His all-cleansing blood to wash all our guilty stains away. I do not want to glory in anything else but the Cross of Jesus. I still love the truth—salvation by grace alone, and I love the works of peace and righteousness, which are the fruits of the work of grace in the soul. I still love the precious gospel of Jesus, which is the power of God unto salvation unto all who believe. I love the gates of Jerusalem. She is the beauty and joy of the whole earth. I long to see peace and love abound among God's dear people who profess to be of one heart and mind. I have learned by experience one important lesson—that increase of years has not brought perfection in the flesh. I am still unholy and unclean. It is still with me that

"when I would do good, evil is present with me; the things that I would not I do, and the things I would, I do not." My hope is still in the fountain of the Redeemer's blood. He is mighty to save.

When we commence to recount the Lord's mercies and gracious dealings, they are wonderful. Eternity will more fully unfold than it is possible for our finite minds now to comprehend of the power of God in all His works and ways in the wonders of redemption and in the perfect and complete salvation of the Church of God.

You have known me, my dear son, as your step-mother forty-seven years, and I have known you as my step-son. From childhood to youth, from youth to middle age, and up to manhood, your kindness and love and tenderness have always been true; and down to my old age you still honor me, and look over all my imperfections. God has blessed you, and will still bless you amid all your afflictions and trials. He has called you by His grace to be a follower of Jesus, and to stand upon the walls of Zion to proclaim the gospel of the blessed Son of God—a high and holy calling; and you also have a double responsibility in publishing the truth through the press, having taken the place of one of God's precious servants, whom He has taken to Himself in a higher and holier sphere. I trust that you may be strengthened by the power of Divine grace and the unction of the Holy Spirit to fill the place to the joy of His dear people and for the peace and prosperity of Zion. I trust that the same power and grace will rest upon your brethren and companions in tribulation and in labor. May you all be united in heart, as one man, to speak and write comfortable things for Zion, the Church of the living God. May the blood-stained banner be held up by all, and may all contention and division be driven backward by the flowing fountain of the Redeemer's blood. Truth, unadulterated truth, is mighty and will prevail, and error must and will eventually fall. The banner of Truth and Righteousness must be held up and unfurled, and never folded up. Trials and tribulations and persecutions must follow in the narrow way of all God's servants and people, and their names must be cast out as evil. But he that endureth unto the end shall be saved. The end will be glorious through the blood of the Lamb.

Your affectionate mother,

M. M. HASSELL.

REPLY.

WILLIAMSTON, N. C., July 22, 1896.

Mrs. M. M. Hassell, Williamston, N. C.

MY DEAR MOTHER: When I was only four years of age, my dear natural mother died (in 1846), and I have but a very dim remembrance of her. I have heard, from those who knew her, that she was humble and gentle, and kind and tender to all, especially to the poor. Three years after her death, my father, Elder C. B. Hassell, feeling the need of a mother for his three daughters and two sons, all under fifteen years of age, married you in Warwick, New York, (in 1849), after much spiritual correspondence with you, and on the occasion of his first visit to you, four years after the death of your first husband, Elder Daniel E. Jewett, and brought you and your daughter and son back home with him. I do not know how our own mother could have treated me and my brother and sisters more kindly than you have always done. To myself you have been a mother indeed, both naturally and spiritually, not only caring for me wisely and kindly in times of health and happiness, but ministering to me, day and night, with angelic and unwearying tenderness, in times of sickness and bereavement. Your blameless life and your heavenly conversation and correspondence have been among the richest spiritual blessings to me; your words have often been to me as the words of God, who spake by your tongue; and your voice of intelligent and affectionate reverence addressed to the Divine Majesty in family prayer has been the sweetest and most thrilling music that ever fell upon my ears. Every day does my poor heart, in breathing out its thankfulness to God for the wonderful mercies with which He has crowded my unprofitable life, especially remember the Divine goodness in giving me the dear father who fell asleep in Jesus sixteen years ago, and the dear mother whose precious life is still spared to bless myself and others; and I feel that the gift of such godly parents is of far more real value than all the riches, honors, and pleasures of the world.

For about seventy years, my dear mother, the grace of God, the blood of Christ, and the power of the Holy Spirit, the truth as it is in Jesus, and the peace and love and union of all the dear people of God, have been the themes of your soul, your tongue, and your pen; and these themes are not

of diminishing but of increasing interest to you to-day, according to the Divine promise that those who are planted in the house of the Lord, instead of fainting and failing with the lapse of years, shall spiritually flourish and bring forth fruit in old age—the soundest and richest and sweetest fruit, it seems to me, of all their lives—grapes of Eschol from the heavenly Canaan that has been planted by the Divine Husbandman within their hearts. As your earthly sun nears its setting, the heavens are transfigured with the loveliest and serenest radiance.

I feel the truth of your words, my dear mother, that the Lord has blessed me, and will still bless me amid all my afflictions and trials. I have an humble hope, more precious than all the world besides, that He has indeed called me by His grace to be a follower of Jesus, and also to proclaim His blessed and saving truth with both tongue and pen; and I desire, more than all the good things of this world, His grace and Spirit, so to live and so to proclaim that truth as shall most redound to the glory of God and the good of His people; and I am sure that the same desire is felt by both of my beloved and worthy editorial associates. Expecting, not the applause and reward of men, but trials and persecutions, we shall, by Divine grace, continue to maintain the pure, unadulterated, eternal truth of God, and to labor, not for the confusion and division, but for the instruction and edification, the real and lasting peace and welfare of the Zion of our God. That peace and welfare cannot be built up upon the quicksands of human error and speculation and invention, but only upon the immutable and immovable rock of God's eternal truth, set forth so plainly in His written word that the feeblest of His way-faring people, guided by His Spirit, shall not err therein. As you well say, "*The banner of Truth and Righteousness must be held up and unfurled and never folded up;*" and in this dark and cloudy and perilous day, while the hosts and standards of error are filling the religious world, and, in the guise of light and friendship, are invading the sanctuary of Zion, *the fearless and perpetual uplifting and unfurling of the Blood-stained Banner of Truth and Righteousness against error and unrighteousness in every form and in every being shall, by the grace of God, be the object of the GOSPEL MESSENGER.* Your affectionate son,

SYLVESTER HASSELL.

THE LORD REIGNETH.

Psalm xcvi. 1.

Our nation is probably in a greater political tumult than it has been in thirty-six years. New parties have arisen, and old parties are dividing, and political confusion prevails from Canada to Mexico, and from the Atlantic to the Pacific. No created mind can foretell the result. But the church of God should not be disturbed or distressed by apprehensions of the political future. "The Lord reigns," not only in heaven, but on earth; not only over His people, but over all His creatures. He works all things after the counsel of His own will, and for the promotion of His glory and the good of His children. Not a sparrow falls to the ground without Him, and the very hairs of our head are numbered. He puts down one, and sets up another. All real power in heaven and earth is His. All the events of time are but the manifestation of His eternal purpose, and will finally redound to His glory and the welfare of His people. Even the wicked are his hand and sword, and He can and does bend and use them to the accomplishment of His wise and holy purposes. He makes the wrath of men praise Him, and restrains the remainder of their wrath. He has never, for a moment, in the slightest respect, abdicated His throne, and He never will. He reigns in nature, in providence, in grace, in life, in death, in time, and in eternity; He reigns in righteousness and sovereignty and power and wisdom and mercy; He reigns over the whole universe absolutely, perfectly, and indisputably, forevermore. Amid all the trials of earth, natural and spiritual, personal and national, this great eternal truth should be a supreme consolation and encouragement to all the people of God, who should not fear even though the earth be removed, and the mountains be carried into the midst of the sea; for the Lord of hosts is with them, the God of Jacob is their refuge and strength, a very present and all-sufficient help to them in every trouble (Psalm xlvi.); and He keeps in perfect peace that humble and trusting child whose mind is stayed on Him (Isa. xxvi. 3). He never leaves nor forsakes His people; but He is with them in the wilderness of solitude, in the den of lions, in the fiery furnace, in the deep waters, in the mighty tempest, in social commotions, in painful afflictions,

in sore bereavements, and in the valley of the shadow of death when in conflict with their last enemy, and His glorious presence transforms these dark, horrible deserts into bright, blooming gardens at the very gates of heaven.

S. H.

CHANGE OF PROPRIETOR AND BUSINESS MANAGER OF THE MESSENGER.

After the death of Elder J. R. Respass, as proprietor and editor of THE MESSENGER, a heavy correspondence suddenly fell into my hands as editor, all of which needed to be looked over, and much of it needing correction and preparation for publication. At my advanced age and long continued infirmities, the strain upon my eyes as well as upon my mental and physical system was too great for endurance, and before Elder Hassell purchased THE MESSENGER from J. R. Respass' Sons, I had determined to withdraw from the editorial department, and had commenced writing an article to that effect, to appear in the April or May MESSENGER, 1896. But before this was consummated I was informed by Elder Hassell that he had bought the MESSENGER, and that he wished me to sustain the same relation as Associate Editor with him that I had sustained for many years with the lamented Elder Respass; and as this has all been brought about without my effort or solicitation, "unsought, unasked, and not desired," I have felt solemnly impressed that the hand of God is in the matter, and that no choice is left me but to bow my head in humble submission, to serve my God and my brethren, even in old age and much affliction, according to such ability as the good Lord is pleased to bestow upon me.

For nearly *three-fourths* of my entire existence upon earth I have, in much weakness, fear and trembling, by the help of God, yielded myself as a servant to my brethren more ardently, and with an exceeding and far greater fervor of spirit, than I ever felt in any temporal avocation whatever. And though my services have always appeared to me to be but a crippled and imperfect service at best, it has been the best I could render under the trying circumstances in which I had to labor. But I do feel from my heart to thank God for the kind forbearance of His dear children

toward me during all these years of hardship, toil, and great bodily and mental sufferings through which I have passed in the last 54 years.

When I first entered upon the work of the gospel ministry, I was the youngest minister and male member known among them in this section of country. The Baptist denomination had divided in 1837, and nearly all the most learned in the schools of men among the ministry, and all the younger male members, went with the Missionaries. A few substantial, tried, and aged ministers continued steadfast in the faith and order of the gospel.

In the bounds of the Beulah, Primitive Western, New Hope, Harmony, Upatoie, and other Associations, with whom the Beulah corresponded, I soon became acquainted with about fifty ordained preachers, most of whom had been in the division of the Baptists. For many years I had occasional opportunities of meeting with some of these aged, tried and faithful servants of God. But eventually, one after another was called to lay his armor aside by death, until now, in July 1896, I do not know a solitary minister left upon earth with whom I became acquainted for the first five years of my ministry. And if the oft repeated predictions of the other sects had been true, that when these aged ministers died out, there would be no more Primitive preachers or churches, I might now well cry out as Elijah did: "Lord, I am alone, and they seek my life." But these predictions are not now, nor never were true. God hath raised up a mighty host of young and able ministers of the gospel in His church, and will continue to raise them up, and send them forth in His name, till time shall end.

Of the trying circumstances under which THE MESSENGER has made its way, most of the time, from the death of Elder Respass up to July, 1896, I do not wish to speak. Suffice it to say, that J. R. Respass' sons, upon whom devolved the business of winding up their father's estate, as well as the business management of the MESSENGER, were, at the time of their father's death, engaged in a line of business altogether of a different character from that of the MESSENGER. They could not, therefore, at once let go their former business and adapt everything to the upbuilding and best interests of the MESSENGER. As a consequence, some mistakes occurred and complaints came in.

But as all this is now numbered with the past, and in the order of God's providence Elder S. Hassell is Proprietor, Editor, and Business Manager, we hope our brethren generally will feel a willingness in their hearts to come to the assistance of our dear Bro. Hassell, to make the MESSENGER useful to the household of faith wherever it may go.

Will our brethren and churches aid us in extending its circulation and usefulness? It will be enlarged to nearly double the size it has been for some months past, but the price (\$1 a year) will remain the same.

Your brother in the fellowship of the gospel,

W. M. MITCHELL.

AIDS TO BIBLE STUDY.

The Scriptures were given to us by their Divine Author for us to read, search, meditate upon, understand, love, and practice their instructions. No power but the Holy Spirit can give us an experimental, heart, and saving knowledge of the Scriptures; but an intellectual knowledge of them, which is exceedingly desirable, can best be obtained by a reverent study of them, with the help of such books as Cruden's, Young's or Strong's Concordances, Smith's or Fausset's Bible Dictionaries, and Matthew Henry's Exposition of the Bible (published first in 1710, and still sold in 6 volumes, in large type and fine bindings, for \$18, but now sold in 3 volumes by the Baptist Book Concern, 307 West Jefferson street, Louisville, Ky., for \$6), and Jamieson, Fausset, and Brown's Critical, Experimental, and Practical Commentary on the Old and New Testaments, (sold, in 6 volumes, for \$15, but in one volume, by John B. Alden, 10 Vandewater street, New York, for \$2.70). While perhaps no Primitive Baptist would endorse everything in these books, they contain a vast amount of true information in regard to the interpretation of the Scriptures, which, if known, would speedily dissipate many vain, ignorant, extreme, and ruinous errors that have arisen among Primitive Baptists during this degenerate and conceited century, and that perpetually tend to the confusion and division of our people. All truth is from God, and all falsehood is from Satan. May the Divine light and glory of truth forever dispel the diabolical darkness and ruin of error!

S. H.

SEEKING THEIR OWN.

There was a time in the experience of the Apostle Paul when it became necessary for him to say of a few Primitive Baptists, "All seek their own, and not the things that are Jesus Christ's." Phil. 2.

Such a time as the Apostle here alludes to is always a trying time to a devoted and faithful gospel minister. He is sure to be neglected to a greater or less extent in many ways. And not only is he neglected in many little courtesies and things he needs for daily temporal comfort, but he is neglected also in spiritual consolation and approbation by all such brethren as are only seeking their own and not the things that are Jesus Christ's. W. M. M.

EXTRACTS.

FRUITS OF RIGHTEOUSNESS INCREASED.

"He that ministereth seed to the sower, both minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness."—2 Cor., 9:10.

I wish to pen a few thoughts to the household of faith on the above text.

In the natural sowing of seed we want the best seed, and for the increase of that seed we want a good, rich, and well-prepared soil, with proper cultivation and refreshing seasons. Yet, it is all of God, and all the work that we may do is but complying with God's natural laws. Now let us look at the spiritual features of this subject: In a Scriptural sense, the proclamation of the Gospel is to benefit Christians, and all their obedience to the injunction of the Gospel must be in accord with God's spiritual law.

Then, to have this spiritual increase to abound in Gospel fruit, all things must be done with charity. God's law is a law of love, and that blessed family are blessed with that law of the Lord in their hearts. But when Christians begin to grow cold in good works, those fruits of righteousness cease to abound. Some are specially admonished in the Scriptures to be "rich in good works, ready to distribute, and willing to communicate." In this way the

fruits of their righteous deeds are increased in the churches. What is it that so often blasts those fruits of righteousness among us? Is it not the works of the flesh? These works, like poisonous weeds, cause great disaster to the precious fruits of righteousness; but not so with the fruits of the Spirit, for these fruits are love, long-suffering, goodness, gentleness, meekness, and faith. Now, when these fruits of the Spirit are within us, and we abound in good works, they make us neither barren nor unfruitful in righteousness. They multiply and increase more and more, as, saith the Apostle, "Ye are taught of God to love one another, but I beseech you, brethren, that you increase more and more." *Thess. 4: 10.*

We would humbly exhort our brethren to mortify the deeds of the flesh that they may live a life of righteousness and peace and joy in the Holy Ghost. Take up every duty as required in the law of Christ, and not forsake assembling together in the name of Christ for worship. Let nothing, save Providential hindrances, prevent you from attending your meetings on Saturdays as well as Sundays, but let us be "obedient to every good work," as is commanded in the Word of the Lord. These good works are the fruits of the good seed that have fallen on good ground and have taken root in a good and well-prepared soil, even in a good and honest heart prepared by the Spirit and grace of God to bring forth an increase of fruit.

It is a good work to minister to the necessity of the saints, whether in temporal or spiritual things. This should be done, not in word only, but in deed and in truth. It is a good work to minister of our carnal or temporal things to those who have sown to us the good seed of the Gospel in the right spirit of the Gospel. In these things the fruits of righteousness are increased—some thirty, some sixty, and some an hundred fold. What is it, dear brethren, that serves as a hindrance of those blessings of heaven being poured out upon us? Is it our covetousness? If so, we would do well to heed the solemn warning of Jesus: "Take heed and beware of covetousness." *Luke 12:15.* It is a dangerous and hurtful thing to the fruits of righteousness. It will destroy peace and unity among brethren, and it will trample under foot the law of Christ in bestowing our temporal things upon those to whom it is due. It

will cause preachers to neglect the flock of God, and in turn the flock will neglect the minister. God has ordained that they that "preach the Gospel, shall live of the Gospel." If our God has made it the duty of the Gospel minister to "stir up the gift of God that is in him," is it not equally the duty of every member of the church to "stir up the gift that is in him" and freely exercise that gift according to the ability God hath given him? Is it right for only a few of the members to respond to the call of the church in assisting the pastor, or in contributions for other purposes? Should we not bear one another's burdens in order to fulfil the law of Christ?

In regard to contributions, the rule given by the Apostle to the Church at Corinth is a good and safe rule for the Church now, and for all time to come—to make up their bounty beforehand and have it ready when needed, whether for the poor or for the pastor. This is to be done, not grudgingly or of necessity, but willingly by each one as God hath prospered him.

BAZIL JONES.

LUTHERVILLE, MERIWETHER CO., GA., May, 1896.

MR. J. N. HURST—

Dear Father and Family: As I feel dark-minded and lonely this evening, I do want to talk with you so badly I can get nothing else on my mind. When I am in the dark I try to think it is all for some good purpose, and try to be reconciled. I feel that it is all needful for me—I am such a great sinner. At times I have many doubts and fears, and at other times the clouds pass off and the day is perfectly clear—not a cloud to be seen; then it seems to me I can never doubt again; but it would not do to be this way all the time; it would not be best for us. We should try to think in all of our afflictions and troubles of the Saviour's while on earth; ours are all small compared with His. When your troubles seem to be more than you can bear, ask this question, Do I want to follow Christ? He was a man of sorrow and acquainted with grief; if we reign with Him, we must suffer with Him. Let us be glad we have tribulation, and rejoice in afflictions. When we think of

that blessed hope we have in Jesus, it is worth a lifetime of suffering. Sometimes we feel that the surging billows will swallow us up; but, thanks be to His holy name, He is ever ready to lift us up, and *always* comes just in good time to save us from sinking. His all-powerful arm is long enough to bring us up from the lowest depth. He has promised never to forsake His children, and we know it is impossible for God to lie. Then let us try to cheer up, and rejoice in the blessed hope that we have in Christ Jesus, our Lord. * * *

Affectionately your daughter,

MAGGIE NALL.

The above reached me when I was in trouble, and was of comfort to me. It is at your disposal.

JOHN N. HURST.

NO. 17 WELBORN ST.,
ATLANTA, GA., January 27, 1896.

Elder W. M. Mitchell.

DEAR SIR:—Will you kindly publish the enclosed letter from my uncle to my mother. I drew it off from the one he wrote, and trust I have made no great mistakes in the writing. We would like to see it in the GOSPEL MESSENGER. By so doing you will oblige yours truly,

MISS CARRIE GRIFFIN.

My aunt died on the 22d of December last.

EUREKA, TEXAS, January 21, 1896.

MY DEAR SISTER IN THE FLESH AND MY DEAR SISTER, I HOPE, IN JESUS:—With a lonely heart of sorrow, I make the attempt to answer your kind letter received a few days ago.

My dear sister, I have a lonely and bleeding heart, on account of the loss of my dear companion. The Lord gave her to live with me nineteen years and six months. The Lord giveth and the Lord taketh away; blessed be His holy name. Oh, that I knew that I was as certain of heaven as I believe she is surely in the Paradise of God!

One day I was standing looking at her picture, and a voice spoke within my bosom, "Let not your heart be troubled, I am with Jesus." I felt as though I wanted to

dissolve in tears and be no more in this world, but to be with Mollie's spirit in the Paradise of God. As David said in regard to the child, "It could not come to him, yet he hoped to be carried to it." So I hope that in the future my soul will be carried to Paradise where Mollie is. The last meeting she attended she enjoyed the service so well; she talked with me on our way home of the sermon she had just heard. One week from that day the good Lord called her home to enjoy the perfect joys of the perfect presence of God with the angels in heaven in perfection. So she is now enjoying the hope that her soul with patience waited for while living in this world of dread. Her hope, while living in this world, has ceased to be a hope. She has reaped the full reward in seeing Jesus in the Paradise of God, where her hope was anchored in Jesus, the Forerunner who hath entered, the Fountain of her life, to engage in endless praises of her Redeemer's grace. Pray for me, I trust, a child of grace.

L. J. GRESHAM.

MEEKS, GA., September 12, 1895.

ELDER W. M. MITCHELL, *Opelika, Ala.*—

My very dear Brother in the Lord: I have had a desire for many years to see you and to hear you preach, for I have been made to feel, by reading the many articles which have been published in the GOSPEL MESSENGER from your pen, that you are a servant of my God. So then one so little and unworthy as I feel myself to be, can claim kin to you, who is my superior. You have testified of Jesus, the Saviour of sinners—the same Jesus that pardoned me of all my sins and reconciled me unto God by His death on Mount Calvary's cross. Jesus has said in His Word, "Ye are my Witnesses." That is why I said that you have testified of Jesus Christ, for I believe that you know Him by a living faith. The many trials and afflictions that you have passed through are evidences that God has been with you, and has blessed you with His special grace. While I have been made to rejoice in reading from your pen, I have been made sad to hear of your many trials, sorrows, and afflictions, which you have been made to pass through, which are for the trial of your faith. I have been a constant reader

of the GOSPEL MESSENGER, I think, from '78. I was sorry to hear of the death of dear Bro. J. R. Respass, whom I loved. Please give me your views on Hebrews 11:3.

May the God of all grace bless you, dear brother, and your dear wife, in your old age. Pray for me and mine.

Yours truly, HENRY MEEKS.

PULASKI, MISS., May 4, 1896.

A few lines to the MESSENGER.

I have been thinking for some time I would write to you, but have not until now. I will tell how and what I think about Jesus. I think that Jesus took upon Himself the iniquities of us all, and it is by Him that salvation has been made complete, and also by Him the whole world of mankind is controlled. He, being God, was made human that He could be in sympathy with His people; and being God's only Son he could plead with His Father to be kind to us and help us to bear our disappointments and sorrows. For He said, when He went away, as His disciples were sorrowful: "Let not your hearts be troubled; ye believe in God, believe also in Me." No doubt they were afraid they would never see Him again. But He furthermore says: "I go to prepare a place for you, and when I prepare a place, I will come again and receive you unto myself, that where I am there ye may be also." I think that He is, to-day, preparing us a home, and when He gets our mansion completed He will come after us and say, "The Master hath need for thee to occupy the palace He hath made for thee." I think that He is with us in every trial and turning point of our lives, and helps to bear our troubles as we travel onward in our pilgrim journey from earth to glory and to God. For we, His followers, are certainly on this march, and by and by the summons will come, and then we will need His presence to assist us across the stream of death; and at this time Jesus will come to our relief, after all earthly assistance is past doing us any good. He will come and take us gently in His embrace and assist us in this trying time, for He hath said He will be with us in the sixth trouble, and not forsake us in the seventh.

If what I have written is worth notice, I may do better the next time.

I am, most respectfully,

CALLIE MOORE.

OBITUARIES.

"Weeping may endure for a night, but joy cometh in the morning." PSALM XXX. 5.

MRS. ANGELINE WOODARD.

Sister Angeline Woodard was a daughter of Elder James G. and Elizabeth Davis. She was born in Houston county, Georgia, Sept. 6th, 1825, and married to K. A. Singleton in January, 1850, and bore by him three children. Her first husband died in November, 1855. Two of her children by this marriage died in infancy; one daughter grew to womanhood and married, and she died in 1881.

Her marriage to brother Isaac Woodard was January 24th, 1858. Her death took place December 12th, 1895. She bore three children by her last husband, all of whom survive her. She leaves her husband sorely afflicted, sixteen grandchildren and great grandchildren. She was baptized third Sunday in October, 1865, in Fellowship Church, Houston county, Georgia, by Elder A. Mapes. Sister Woodard was a great yet patient sufferer for many years before her death. She was very zealous for the cause of her Saviour, giving much encouragement to her pastor and the church by her presence and interest when able to attend. Her loved ones and the church think of her as dead, yet that she still speaketh by her orderly walk and beautiful example.

Armuchee, Ga.

W. C. BRYAN.

J. B. DARRETT.

Brother Darrett was born in Anderson District, South Carolina. His father moved to Hall county, Georgia, while the Indians were there, and afterwards moved to Campbell county, Georgia. At the age of 21 Bro. Darrett moved to Chattooga county, Georgia. In 1840 he was married to Miss Harriet Harlow. In 1850 he and his wife joined the Mission Baptists. In 1871 they both joined the Primitive Baptists. Bro. Darrett lived an orderly member, enjoying the full confidence of his brethren and sisters, also the community.

For many years his hearing was poor. So often has the writer noticed his great anxiety to hear every word spoken concerning his King and the riches of His kingdom. They were baptized by Elder Kinhen Ramba into Melville church, Chattooga county, Georgia. At a great old age brother Darrett cut his foot with an axe, causing trouble, which resulted in death December 17th, 1895. He seemed to have lost the desire to live longer on earth. He leaves his wife and some of his children to mourn, who calls him blessed.

His pastor.

W. C. BRYAN.

MARGARET A. MESSER.

ELDER S. F. CAYCE.

Dear Brother in Hope--It is my painful duty to write the obituary of my dear old mother, Margaret A. Messer. Her maiden name was Hampton. She was born in Blount or Knox county, Tennessee, January 31, 1828, and was married to Jackson Brow in 1847, who lived only one year to a day, and to this union was born one daughter, who still lives. In 1850 she married Wm. J. Messer, who lived thirteen years. To this union was born three sons and three daughters; two sons are yet living, the rest have passed away. She professed a hope in Jesus in 1852, and was baptized in the Primitive Baptist church by Elder A. V. Lashley. She lived a faithful member of Big Creek church from the time she joined until she left Iron county, Missouri, and came to Arkansas. She

then put her letter in Fellowship church, where her membership remained until death. She had been sick for a long time and suffered, not telling how much. Her only desire was to see me before she passed away. But owing to sickness in my own family I did not get to see her in her last illness. But thanks be to God, I have a hope of meeting her where sorrow and pain will never come. She passed away May 16, 1896, at 12:45 A. M.

Why do we mourn departed friends?
Or shake at death's alarm?
'Tis but the voice that Jesus sends
To call them to his arms.

Your brother in hope,
Beaver, Ark.

J. M. MESSER.

ELDER JOSEPH WILSON.

Elder Joseph Wilson died June 5th, 1896. He was born October 3d, 1819; married to Mary Lee December 1st, 1843. Unto them were born seven children. He joined the church first Sunday in 1847, at old Lower Mill Creek, Bulloch county, Georgia, that was constituted in 1826. He was ordained the first Sunday in August, 1863, to the work of the ministry, Elders Andrew Kickliter and John G. Williams being the Presbytery. Elder Wilson was a faithful minister and practical worker in the cause of Christ. Notwithstanding the troubles that existed among the several churches, he stood firm to the cause of Christ. His last sermon was delivered at his church six days before he died. We feel that his death is a great shock to his many friends and brethren. He leaves an aged widow and five children to mourn his loss, three sons and two daughters, who are all married.

M. S. RUSHING.

Statesboro, Ga.

ELDER DANIEL TYSON.

Fell asleep in the triumphs of a living faith in Jesus October 15th, 1895, at his residence in Emanuel county, Georgia, Elder Daniel Tyson, in the 71st year of his age, after about two months' excruciating suffering with malarial fever. He was a son of Noah and Elizabeth Tyson, of Washington county, Georgia. Was united in marriage with Miss Mary Jane Neal January 6th, 1846, with whom he lived happily until his death. In 1868 he was baptized into the fellowship of Sardis church, Emanuel county, Georgia, by Elder Archibald Odom, where he remained an orderly and exemplary member until his death. Soon after he joined the church he was elected Clerk, and served in that capacity satisfactorily until he was called to ordination in the year 1873 as a minister of Christ.

The Presbytery was composed of Elders Archie Odom and Edward Rhyner. He was judged worthy and set apart to the full work of the ministry, from which time he was an able minister of the gospel of Christ until his death.

Elder Tyson was always pleasant company, and well versed in the Scriptures and sound in doctrine. He believed in salvation by grace, and grace alone. He seemed to suffer greatly, but bore it with the fortitude and patience that characterize a Christian, and expressed a desire to depart and be with Christ.

Elder Tyson leaves a wife and ten children, three sons and seven daughters, with several grandchildren, and a host of relatives and friends to mourn their loss. He was an example to his family and the community in which he lived, as well as the church to which he belonged, and was beloved by all who knew him. He has gone, and his wife has lost a good husband, the children a kind father, the community one of its best citizens, and the church an orderly member, and though we mourn

our loss of him, we rejoice in the hope of his acceptance with God. May the Lord give the bereaved family sustaining grace to enable them to bear their afflictions, and when the parting hour comes with them, may they be, by the grace of God, enabled to depart with like precious faith.

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

Resolved, That a copy of this obituary be sent to the GOSPEL MESSENGER and *Pilgrim's Banner*, and to the family of the deceased, and that it shall be written in the church book.

HENRY MEEKS,
W. A. LAMB,
Committee.

Read and received in Conference June 20th, 1896.

JOSEPH AYERS.

In the once happy home of W. C. and Emma Ayers a vacant seat is left, a loved voice is hushed, and the heart of a dear one is still.

Joe, a noble son and promising youth, is dead! Just as he was beginning to pass into the bloom and vigor of manhood, death visited this home and removed him from their midst. With our weak human eyes we cannot see why it should be so, but an All-wise God has seen best to take him, and he fell asleep June 6th, 1896, and now, cold and lifeless, he lies in the silent grave, where sooner or later we must join him. He was born June 13th, 1881, hence he had entered his 16th year. He was dutiful and obedient to his parents, and had a kind and loving heart.

Being the oldest son, he was a source of great comfort to his parents, and attended to the duties of the farm for his father, who is almost blind, but he now rests from his earthly labors.

Bereaved ones, think not of your loss, but his eternal gain! See him basking and bathing in the sunlight of God's eternal glory. Do you love the Lord? Then trust His holy word. Therein we read: "All things work together for good to them that love the Lord." This bereavement will cause you to look up and strive to live nearer to God. In it realize a strange sweet joy, for God keeps your darling boy. His willingness to die and the many comforting words spoken evince to us that the above statement is true. Then weep not for Joe, but be resigned to the Father's will, and strive to meet him in the blest beyond. His remains were interred in the family burial ground, and the funeral was largely attended. Services conducted by Mr. Foster. Sweet be his rest, till God bids him arise.

Wartrace, Tenn.

RACHIE A. RIPPY.

PROSPECTUS

OF

THEODOSIA ERNEST;

OR,

THE HEROINE OF FAITH.

DEAR BROTHER :

The above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time, and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its estimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is intensely interesting, so that the reader cannot easily lay aside the book until all is read.

It will be bound in full cloth (scarlet) with stained edges, good book paper, clear type, with stamp and title in black and gold, on side and back.

This book in plain binding was never sold under \$1.00. In this greatly improved style, the price will be reduced, as follows:

One copy, 75 cents; two copies, \$1.40; three copies, \$2.00.

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Elder JAS. H. OLIPHANT, Pimento, Ind.,
or S. B. LUCKETT, Crawfordsville, Ind.

The above work is one of the most interesting and valuable ever written in defense of Scriptural Baptism, and ought to be circulated by the million.

SYLVESTER HASSELL.

IMPORTANT NOTICE.

CHANGE IN THE PROPRIETORSHIP AND OFFICE OF PUBLICATION OF THE GOSPEL MESSENGER.

I have bought THE GOSPEL MESSENGER from Elder J. R. Respass' Sons, the executors of their father's estate—the bargain to be consummated July 1st, 1896. I am to fulfil their contract to send THE MESSENGER to those who have paid for it; and all subscriptions to THE MESSENGER, both for the past and the future, are, after July 1st, 1896, to be paid to me at *Williamston, Martin Co., N. C.*

I have engaged the services of Elder W. M. Mitchell, of Opelika, Ala., and Elder J. E. W. Henderson, of Luverne, Ala., as Associate Editors.

THE GOSPEL MESSENGER will, by the grace of God, continue to be conducted on the same fundamental principles of eternal truth as heretofore—principles of infinitely more value than mortal life and all its momentary possessions; and a brief and clear statement of those principles will be made in the July number. I hope at once to increase the size and the value and usefulness of THE MESSENGER. Feeling a burning desire to conduct THE MESSENGER in such a manner as to redound to the glory of God and good of His people, and realizing my utter dependence upon the Lord for such ability, I beg all the praying readers of THE MESSENGER to join me in imploring Him, for Jesus' sake, to bestow upon me a special and sufficient endowment of His Holy Spirit for this blessed purpose.

SYLVESTER HASSELL.


Williamston, Martin Co., May 23d, 1896.

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Ten Thousand People Praising the Bridge that
Carried Them Over Safely.

I was cured of bone ulcer on the lower edge of the
breast bone. MRS. JESSIE BEAN.

Ostrander, Delaware Co., Ohio.

I was cured of Bright's disease of the kidneys.

J. M. LANIER.

Chadbourn, Columbus Co., N. C.

I was cured of dyspepsia, liver and kidney trouble.

ELD. A. J. HUDSPETH.

Burt, Pickens Co., Ind. Ter.

I was cured of liver trouble.

LAURA G. FIXEN,

Chicago, Ill.

Manager Woman's Working Home.

Last spring I took six bottles of 4 B. B. B. B. for general
debility and they cured me. ELD. J. W. LORD.

Jefferson, Jackson Co., Ga.

I was cured of lateral curvature of the spine, also abscess
of the right side. VIRGIL MITCHELL.

Opelika, Lee Co., Ala.

I was cured of palpitation of the heart, and constipation
and piles. MRS. GEO. W. EATON.

Brownwood, Texas.

I was cured of headache and piles.

Maysfield, Milan Co., Texas.

J. M. LITTLE.

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Blood, Nerve, Liver and Kidney remedy. 4 B. B. B. B. kills all germs
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you will have to pay all charges. Send all orders to

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Box 251.

CONNERSVILLE, INDIANA.

mar 16
Mrs L. M. Nicholl

Vol. 18.

No. 9.

THE GOSPEL MESSENGER.

“SPEAKING THE TRUTH IN LOVE.”—Eph. iv:15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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SEPTEMBER, 1896.



All letters, remittances, and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin Co., N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

A
Message
From Arkansas.

I am proud to write you of the good GRAYBEARD is doing out here. It cured my son long ago of his cancerous tumor that the doctors cut and failed to cure. And it has cured several cases of Eczema, Erysipelas, Scrofula and Rheumatism.

There is a doctor here that has cancer that wants GRAYBEARD. Let me hear from you.

A. F. CAMP.

Bodcaw, Ark., May 16, 1896.

Get your druggist to order it for you if our agent is not in your section. \$1.00 a bottle, 6 bottles \$5.00.

RESPESS DRUG COMPANY,
ATLANTA, GA.

The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

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JERUSALEM THE GOLDEN.

Jerusalem the Golden!
I languish for one gleam
Of all thy glory folden
In distance and in dream!
My thoughts, like palms in exile,
Climb up to look and pray
For a glimpse of that dear country
That lies so far away.

Jerusalem the Golden!
When sun sets in the west,
It seems the gate of glory—
Thou city of the blest.
Lowly may be thy portal,
And dark may be the door,
The mansion is immortal—
God's palace for His poor.

Jerusalem the Golden!
I toil on day by day;
Heart-sore each night with longing,
I stretch my hands and pray
That, midst thy leaves of healing,
My soul may find her nest,
Where the wicked cease from troubling,
And the weary are at rest.

Mammon is perfectly willing to go into partnership with God in our service, but God is not. And it is God, not mammon, whom we must face at last, and to whom we must give an account.—*Selected.*

WALKING IN THE SPIRIT.

"If we live in the Spirit, let us also walk in the Spirit."—Gal. v. 25.

My soul, take this sweet Scripture for thy motto; not only this day, but every day, for every day's walk should be the same with Jesus, by the Spirit. And surely, my soul, if Jesus really, truly dwells in thee, He will manifest that He is at home by ruling in thee. It is blessed, and gracious, and edifying, when out of the abundance of the heart the mouth speaketh, and, like the spouse, the lips drop, as the honey-comb, sweetly of Jesus. But the life of Jesus in the soul consisteth not in talking only of Jesus, but walking *in* Him, and walking *with* Him. But, my soul, how wilt thou accomplish these things, carrying about with thee, as thou dost daily, a body of sin and death? There is but one plan, and that a simple plan, mortifying indeed to the pride of human nature, but giving glory to Jesus. Art thou truly content to be mortified, so that Jesus be glorified? If so, this is the only way the apostle hath marked. They, and they only, that live in the Spirit will walk in the Spirit. The same grace which teacheth thee *of* Jesus, must give to thee power *in* Jesus. As long as Jesus is in view, looked to, and lived upon, all the blessed effects of the grace from Jesus will follow, as surely as the rays of light diffuse their brightness when the sun is risen. If, my soul, thou goest forth in a firm dependence upon Jesus' strength, that strength will assuredly be perfected in thy weakness; but if Jesus be lost sight of, and a fancied strength in thyself supply the place, this defect in faith will bring forth a defect in practice. My soul, learn to exercise a holy jealousy over thyself, for after Jesus is once truly known, all thy danger begins at this place; so that the great secret is, to live out of self upon His fulness; to do nothing but in His strength; to propose nothing but for His glory, and in every step you take in the whole walk of life, to make Jesus everything, and depend upon Him in everything; and this is the way to find both security and comfort. Dear Lord, do thou enable a poor worm thus to live, by living in Thee; and then, sure I am, I shall be happy, by walking in Thee.—*Hawker's Poor Man's Daily Portion.*

THE DISTRESSED MINISTER.

In times of scarcity in money and employment, how many hearts beat with a painful anxiety lest "the barrel of meal" and "the cruse of oil" should utterly fail! How many at such times, though in comparative comfort, look forward with painful forebodings to the future for themselves and those dependent upon them! Every one then realizes that they know not "what a day may bring forth." It is such seasons as these that show the superiority of the Christian's faith above the hope of the mere worldling. The promises of God are full and precious to those that put their trust in Him; and the inspired Psalmist could say in his old age, "I have not seen the righteous forsaken, nor his seed begging bread." The hand which ruled the affairs of earth then, is the same yesterday, to-day, and forever.

Many years ago a devoted English minister was in a strange place, and became reduced to great straits. His money was all gone, and not a particle of food remained for his household. In the depth of his distress he cried mightily unto the Lord at the hour of morning prayer. When he arose his little ones begged for bread, and, as there was none to give them, all burst into tears. But a sleepless eye had watched all his footsteps, and, even while he was yet speaking, had sent a messenger to relieve his distress. The door-bell rang, and a man presented to the astonished wife a small parcel, saying he was directed by a gentleman to leave it there, and that some provisions would arrive shortly. Very soon a countryman drove up with a load of provisions of almost every description. The paper was found to contain forty gold pieces. Such a profusion had never been known in the house of the poor minister before. It was with feelings almost of awe, as well as boundless gratitude, that this marvellous relief was regarded, so plainly was the hand of God to be seen in it. These timely gifts were continued at intervals, until the day of the minister's death, yet it was long before he could learn whence they came. At length it was found that the donor was a benevolent Christian merchant, who had often observed the minister walking the streets with a grave, dejected air, and had been led to enquire privately into his circumstances. As a result, he had sent his family the gold

by his clerk, and the provisions by his country servant, saying, "God forbid that any of Christ's ambassadors should be strangers, and we not visit them; or in distress, and we not assist them."

Desponding Christian, though for a time your earthly prospects look dark, remember you have a rich Father in Heaven. And you, to whom God has given an abundance, now may you show your gratitude by distributing to the necessities of others. Follow the promptings of your heart to such charities; they may be the whisperings of God's Spirit to your soul, and if you do not listen, He will supply the destitution by a more obedient and a happier servant. "What a pleasure it is," said the noble English philanthropist, John Howard, as he took a cluster of luscious grapes to refresh a dying soldier, "to afford relief even to the bodies of men!" At the last day the King will say to those on His right hand, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Matt. xxv. 40.—*Hasting's Ebenezers.*

ADORNING THE GOSPEL.

BY C. H. SPURGEON.

"That they may adorn the doctrine of God our Saviour in all things."
Titus ii. 10.

Although Paul himself is a master of doctrine, and in the Epistle to the Ephesians he gives us a whole system of theology in miniature, though he never shrinks from the profoundest doctrine and goes to the very depths of the doctrine of election, and to the very heights with the doctrines of justification by faith and the final preservation of the saints, yet is he pre-eminently practical in his teaching, and he often deals with the details of ordinary life. Exceedingly noticeable is this in his Epistle to Titus. As you know, Titus was a teacher of teachers. He had to set in order the things that were wanting, and to show other preachers how they were to preach. He was told to bid the aged men to "be sober, grave, temperate, sound in faith, in charity, in patience." Further, he was to instruct "the aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much

wine, teachers of good things." This was very close dealing with most practical matters. These aged women in their turn were to be instructors: "that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded." You see how much of the Epistle is taken up with the affairs of ordinary life, matters of holy practice; so let our preaching be, and let Christian people learn to receive joyfully such instruction. God will assuredly bless it, not only to its own great end of promoting holiness, but also to convince men of sin wherein they deviate from these blessed precepts, and so by conviction of sin leading them to feel their need of a Saviour, and thus incidentally driving them to the cross, where all hopes of salvation must alone be fixed.

I feel glad that my text is so practical, and I am not ashamed to preach the practical precepts of our holy faith. Yet I want you to notice how continually and how wisely Paul interweaves his practical exhortations with the doctrines of religion. He would have the bond-servants to be obedient, honest, and faithful towards their masters, for this reason, "that they may adorn the doctrine of God our Saviour in all things." Ah! you who despise doctrines, who turn upon your heel if there is a doctrinal sermon, where are you now, when the true motive for which holiness of life is to be carried out is to be found here, "that they may adorn the doctrine of God our Saviour in all things?" It is the doctrine, nowadays, to talk much about preaching Christ, but not His doctrines. I neither understand, nor wish to understand, what that expression can mean. Christ without His doctrine? The great Teacher without His teachings? The Lord without His commands? The Christ without His anointing? Jesus, the only Saviour, without His precious blood of atonement? This is Judas-like, to betray the Son of man with a kiss, to set up a graven image in the place of Christ, a stuffed idol from which everything is absent that is vital to the true Christ of God.

Dear friends, we love "the doctrine of God our Saviour" with all our hearts; we have received it to the joy of

our spirit, and in it we find the mainspring of motive which leads us to love our God, and to walk in obedience to His precepts.

I. First, here is a name of adornment for the Gospel. Let us think over it for a few minutes: "the doctrine of God our Saviour."

Dear friends, our misery was great, else we had never needed a Saviour who should be called "God our Saviour." For a little sin, or for a sin, however great, which had but little of evil in its consequences, we might have been saved by some finite being; but if God himself must quit His high abode, and sojourn here to be our Saviour, then was our ruin terrible in the extreme. It is part of the doctrine that we have learned from the Bible, that man is lost and utterly undone by nature, and by practice, too; and we could not fully preach "the doctrine of God our Saviour" if we did not show first how awful is the gulf which is open before us, which none but God could fill. To proclaim aright the remedy for sin, we must declare how desperate was the disease, which none but God could heal, nor even He except by the shedding of His own blood. Surely, this is a grand doctrine—that we need a Divine Saviour, and that there is such a Saviour provided; but that apart from Him, there is no salvation.

It is also a very precious thought to us that, while our ruin is evidently great, yet it is most sure that the remedy is equally great, or even greater, for we have a Saviour whose name is "God our Saviour." He is the one door of hope for the most despairing and desponding of men—"God our Saviour." Further down in this chapter, Paul calls him "the great God and our Saviour Jesus Christ." He that has come from Heaven to save us is a man, and feels for us with all the sympathy of a man; but He is also God, and therefore "able to save to the uttermost them that come to God by Him." It is the best news that was ever published among the sons of men, that He whom we have offended has Himself become our Saviour. When no eye had pitied; when, even if it had pitied, there was still no arm that could have sufficed for our rescue, His eye pitied, and His arm was made bare for the salvation of the sons of men.

"The doctrine of God our Saviour." Once more, my

dear friends, this doctrine is in itself divine, for there is an idiom here by which we are made to understand that it is not only a doctrine which speaks of God our Saviour, but it is the doctrine of God our Saviour; it is His breath—the doctrine itself is the very breath of God. This divine teaching, this revelation, this doctrine of salvation by a Divine Saviour, has a divinity about itself. Let us therefore publish it wherever we have the opportunity; and let us not attempt to conquer the world with any other weapon but “the doctrine of God our Saviour.” Let us take it as David took Goliath’s sword from Ahimelech, and say, “There is none like that; give it to me.” I do not believe in the science of comparative religions. No! There is but one true religion; all the rest are lies. There is but one faith of God’s elect. There is “one Lord, one faith, one baptism.” There is but one faith that comes from God. Paul once wrote the words “another gospel,” but, directly, as if afraid somebody would catch at the expression, and think there might be two gospels, he recalled the words, and said, “which is not another; but there be some that trouble you, and would pervert the gospel of Christ.” There is but one message of salvation, and that concerns the one and only Saviour; and “there is none other name under heaven given among men, whereby we must be saved.” This will be thought by some people to be very narrow-minded talk, but we are not at all afraid of being thought narrow-minded; we are a great deal more afraid of running in the broad way with the multitude to do evil, and excusing others in the doing of it. No, the word of Christ still stands, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world, through Him, might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

So, you see, this wonderful teaching of Paul’s reminds us of the greatness of our misery, and of the divine nature

of our Saviour, and implies that the doctrine itself is of a divine order. I think I ought also to say, dear friends, that, these things being so, our safety is great; our salvation, because we have God for our Saviour, is great indeed. In his Epistle to the Hebrews, Paul asks the question which has never been answered: "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?"

You can never think too much of this great salvation. When you desire it, prize it as a beggar might prize gold; when you have it, grasp it as the pearl of great price. We have indeed a great salvation; it is salvation from spiritual death, salvation from the rule and government of Satan, as well as from the manners and customs of an ungodly world; and it is also salvation from the guilt of sin, salvation from the dread of hell, salvation from the fear of death, and it shall ultimately be perfect salvation from the least spot, or wrinkle, or any such thing. Our salvation to the full will only be revealed in the day of Christ's appearing, and the body also shall be delivered from the bondage of corruption, and all the surroundings of this poor sin-smitten earth, and the creation itself also, through this great salvation, shall be brought into the liberty of the glory of the children of God.

Let us make a little further enquiry into this doctrine of God our Saviour. Why is the Gospel called by this name? Well, first, because God, our Saviour, is the Author of the doctrine, and the Author of the salvation which it brings. It all comes from Him. It seems to be thought, nowadays, that the Gospel which we have received has been evolved from man's inner consciousness, and that there are to be further evolutions which will blot out the present, as the human race keeps rising from platform to platform, till, one of these days, it will get up—God alone knows where, but certainly far beyond any necessity for such a Gospel as the martyrs died for and the apostles declared. With such views we have no sympathy whatever, and we entertain toward such erroneous notions the most determined opposition. We believe in a revelation from God, and we be-

lieve that it is woe unto him who adds to or takes from that revelation. We do not think the church will have a particle of enthusiasm left in it (and it has none too much now) if ever people should get the idea that the Gospel is not a divine revelation, but only the product of human thought. Dear friends, the doctrine that we believe and teach, and by which we have been saved, is "the doctrine of God our Saviour" because it came from Him; He is the Author of it.

And next, it is "the doctrine of our God and Saviour," because He is the substance of it. If you take the whole truth of the Gospel and compress it till you get the very essence of it, you will find that it is, "Jesus only." The very substance of the Gospel is Jesus Christ himself, His person, His work, His glorious offices. It is indeed "the doctrine of God our Saviour." Beware that ye hear no doctrine but that which exalts Him. If there be any teaching which puts Him into a corner, get you into a corner as far as ever you can from it. If there be any teaching that does not lift Him up, how can it be blessed of the Holy Spirit, since it is the Holy Spirit's work to reveal Christ to His people, and to make Him great in their thoughts?

This "doctrine of God our Saviour" is simplicity itself, and yet no man ever understood it, except by the Holy Ghost's teaching, for no man can rightly say that Jesus is the Christ but by the Holy Spirit. Simple as it is, it seems to me that it is the most wonderful thing that ever was revealed, if I think of the effect it has upon the hearts of men. When Paul began to preach it, and when he wrote these words to Titus, this simple teaching was being carried all over the known world by enthusiastic spirits, some of them able to speak in strange tongues, and with words of eloquence, but the great mass of them poor people, servants, slaves.

And, dear friends, you who are conversant with church history, know how often this doctrine has broken all the bands wicked men have tried to fasten around it. I often wondered, until I understood the supernatural reason for it, what made the French Protestants, for instance, meet together in the Desert, towards the South of France, while they were being dragooned by the king's soldiers, and while multitudes of them were being hunted to the death. How

was it that, in the dead of night, in lonely places, they came together to hear the Gospel? What is there about this Gospel that seems to touch the soul of man, and that makes him quite another creature, makes him joyous instead of sad, and makes him so mighty that he dares to defy death and hell in defense of it? The reason is, because this doctrine cures the woe and misery of the soul, and brings light, comfort, happiness, and hope to it. It is made by God on purpose to touch the heart of man, and stir it to its very depths. As for the new doctrine that many are teaching, it has not enough in it to make even a mouse enthusiastic; there is nothing in their teaching that can make anybody generous, and there is nothing in it that can make anybody glad. No, it is "the doctrine of God our Saviour" that Paul insists upon, and he says to Titus: "Having adorned it as well as I can with my preaching, now you take care that you and your people adorn it with your lives."

II. That is to be the second part of my subject—a method of adornment for the Gospel.

Let us enquire, first, who were the persons who were to "adorn the doctrine of God our Saviour in all things?" They were, according to our translation, "servants"; but the correct word would be serfs, or slaves. These Christian slaves were to adorn the doctrine of God their Saviour.

The word is not applied to the masters, to the princes, or to any of the great ones of the earth; but to those who, in addition to being poor, were not even owners of themselves. Slaves in Paul's days were simply goods and chattels, only they were regarded as goods and chattels of the very lowest kind; they were as often and as freely sold as the sheep in the market. Think of how they used to be treated, when, for instance, for making a slight mistake in waiting at table, a slave was thrown into the fish-pond to be eaten up alive by the fish; the thing was frequently done. The most fearful punishments were executed on them; and you might have seen in Pompeii the wretched places by the doorway where the slave, who was the porter, had an iron collar and a weight about his neck, and where he slept under the stairs, as a dog might do in a kennel, and perhaps for years never left his miserable den. Yet these were the kind of people who were to adorn the Gospel.

He was also to be faithful to his masters: "shewing all good fidelity." There were Christian slaves, who had bad masters, who nevertheless were faithful to them in guarding their interests; and it was such a marvel that the rich heathen, who despised the name of Christ, yet coveted to buy Christian slaves, for they found them to be the most faithful of mankind, and wondered what it was that made them so. This is what Paul meant, when he said that they should adorn the doctrine of God their Saviour in their sad and low estate, by not being degraded by it, but standing up in the grandeur of their Christian liberty, determining that they would not be the slaves of sin; and this was a wonderful adornment for the Gospel.

You and I are not slaves; we have been saved from that degradation by this Gospel of God our Saviour, for our fathers were as much slaves as these poor people were, but we are free. What can we do to adorn the Gospel of God our Saviour? Well, first, remember that the adornment of the Gospel of God our Saviour is not to be æsthetic. We cannot adorn the Gospel with music, and with painting, and with architecture. When you stand beneath the blue sky, and see how God has decked His world with many flowers beneath your feet, and all around you hear the birds singing; and when, in the still and silent night, you gaze up on the silver stars, you feel that there is nothing we can build and nothing we can make that is in the least worthy of the great God. You remember how Stephen said of the temple of Jerusalem, "Solomon built Him an house," and then added, "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest?" As much as to say, there is nothing in all that material grandeur, for, from the very day in which Solomon built the temple, with all its splendor, religion declined and decayed throughout all Israel. You cannot "adorn the doctrine of God our Saviour" with anything tangible and material; it is to be adorned in quite another way.

Neither can you adorn the doctrine by anything peculiar in your garb or your mode of speech, as some have tried to do. The Gospel is not any the better for a broad brim to your hat, it will not be any the worse for the color of

your coat; neither can it be adorned by any ecclesiastical addition whatever. Neither can it be adorned by the flowers of rhetoric. What grand speeches are sometimes made about the Gospel! Yet, somehow, they do not seem to fit it. The Gospel is best adorned when most unadorned. In her native beauty, she is altogether unrivalled; she is then a queen. But when you deck her out, as they do who come from Rome, with meretricious garments, her true splendor is marred and hidden.

How then can we ornament the Gospel? An ornament should always be suitable; nothing is really ornamental that is not suitable to the person upon whom it is placed. Then, what is appropriate to the Gospel? Well, holiness suits the Gospel. Adorn it with a holy life. How pure, how clean, how sweet, how heavenly the Gospel is! Hang, then, the jewels of holiness about its neck, and place them as rings on its hands. The Gospel is also to be adorned with mercifulness. It is all mercy, it is all love, there is no love like it: "God so loved the world." Well, then, adorn the Gospel with the suitable jewels of mercifulness and kindness. Be you full of lovingkindness to others, for you have tasted of the lovingkindness of the Lord. The Gospel also is the Gospel of happiness; it is called, "the glorious Gospel of the blessed God." A more correct translation would be, "the happy God." Well, then, adorn the Gospel by being happy.

"Why does your face, ye humble souls,
Those mournful colors wear?"

Adorn the Gospel by a cheerful countenance and a happy life.

Men of business, adorn the Gospel by the strictness of your integrity. Ours is a just Gospel, for God is just, and yet the Justifier of everyone that believeth in Jesus. The Gospel makes abundant provision for justice to all men; so, I pray that you may be so exact, so particular about everything that, when men speak of you, they will not be able to say that you make a profession of religion, but it has not much effect upon your life. Never let it be so said truthfully; be so strictly just that people will not need to count money after you, for in that way they will see what is the meaning of the expression, "adorning the doctrine." A

person asked me, one day, "Is not such-and-such a person a Baptist?" I replied, "I do not know him." He said, "he is a fellow who says a very long grace before his dinner, and he goes to such-and-such a chapel." "Well," I answered, "if he goes there, he certainly attends a Baptist chapel." Then he said, "he is as big a thief as there is out of prison anywhere." I said, "I hope he is not a Baptist; at any rate, he is not a Christian if he is what you say, for a Christian is an honest man." Unless we are strictly so, we do not adorn the doctrine of God our Saviour.

Adorn the Gospel, next, by your unselfishness. If you are always looking to your own interests, if you have no thought but for your own personal comfort, if your religion can live and die within your own hearts, you have not any that is worth having. If you would adorn the Gospel, you must love others, love them intensely, and make it one object of your lives to make other people happy, for so you will then be acting according to the spirit and genius of the Gospel, and you will be adorning the doctrine of God our Saviour in all things.

Again, let the spirit of quick forgiveness be upon you. Resent no injury. Remember the words of the Lord Jesus, how He said, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Thus you will have a fine set of jewels to adorn the doctrine of God our Saviour.

Next, have patience under trouble. Be not afraid of sudden fear. Be not carried away into grumbling or murmuring in the time of your poverty or pain. A patient woman, who can bear up and bear on, under all kinds of adversity, is one of the greatest ornaments of the Gospel.

A placid and steady calm is also a great adornment for the Gospel. One has seen such gentleness of spirit in some Christian matrons that we have felt that they have been an ornament to the doctrine of Jesus Christ. May we learn that holy calm, and may the Spirit of God so dwell in us that, in all we say, and all we do, and all we are, we may adorn the doctrine of God our Saviour in all things! May the Lord add His blessing upon this discourse, for Jesus Christ's sake. Amen.

DEACONS.

Elder W. M. Mitchell—

DEARLY BELOVED IN CHRIST JESUS: I have been requested to write something for the columns of the MESSENGER on the calling, qualifications, and responsibilities of Deacons.

I *know* I am not competent to do *half-way* justice to the subject, and in the few brief remarks I make, I only hope that they may cause investigation among the brethren, and that some brother may write on this subject.

First, then, I do not understand that deacons, whose qualifications are laid down in 1st Timothy, 3d chapter, are successors to those seven chosen, and whose qualifications and duties are laid down in Acts, 6th chapter. At that day, under persecution, every man brought what he had and laid it at the Apostles' feet, subject to their ruling, and as it was not meet that the Apostles should serve tables, seven were chosen with these qualifications, which were sufficient for them to be appointed over *this business* (to serve tables).

The Apostles' first letter to Timothy, 3d chapter, was written over thirty years after the narrative in Acts, and in this letter they are called deacons, and many additional qualifications and responsibilities devolving upon them are set forth.

I have thought that by reason of the appointment by the church of brethren to the office of deacon, it devolves on them to see after the secular concerns and pecuniary interests of the church, such as building houses in which to meet and worship, to see after the welfare of the indigent and needy of the flock, to see after contributions to the ministry, and especially the pastor. And when they have brought these things before the church, they then only bear their part in common with the balance of the membership in doing as the Lord has prospered them.

But there are other heavier and more important qualifications required that deacons should have than these. The deacon and the bishop are expected to act in concert, to co-operate together in carrying out the discipline of the gospel, to put in order the things of the kingdom of Christ, and for this purpose the deacon and the bishop both must

have the same qualifications, to some extent. That aptness "to teach," to expound, to unfold, that is required of the bishop is not so much required of the deacon, but he is required to "hold the mystery of the faith in a pure conscience," which, in my judgment, is the hardest qualification to come up to, and the bishop *is not* required to do that. Both the positive and negative qualifications of the deacon are laid down—what he must be and what he must not be.

The deacon is as important to the church, of which he is a servant, as the pastor. If he is an eye to the church, he must be established, rooted, and grounded in the faith; if he is not, how can he hold the mystery of the faith in a pure conscience before God?

And again: If he is not established himself, he is a poor eye or watch for the church.

To illustrate: A minister comes along and preaches at your church; your deacon endorses him, the church receives it. Soon another comes along and preaches a different doctrine; your deacon endorses him also. Is he not double-tongued, not sound in faith, leading the church into confusion and trouble? The church is made the judge of her gifts, and where to place them. Then, how important to watch! Let the gift be made manifest; let them first be proven. Some men's sins go to judgment beforehand and we know what they are; other men's follow after. Their true character and qualifications are not yet made manifest. Then, "lay hands *suddenly* on no man." The deacon, in short, should live an exemplary life. The duties that the apostle teaches Timothy to observe, he tells him to commit to faithful men that they may teach others also, II Tim. ii. 2. Then, I conclude, he should have a public gift. His wife also should be a believer, a faithful member of the church with her husband. The deacon should feel an abiding interest in the peace and welfare of the church. I conceive that it devolves on the deacons of each church, by reason of their position in the church, to act as a standing committee, to see after all cases of disorder and labor for peace before carrying a case to the church, and never to carry it if it can be settled gospelly without. Strict gospel discipline, executed in the spirit of the Gospel, will put away disorder and secure peace. It is some-

times said that property is a qualification for a deacon. I don't believe a word of it. If so, then poverty disqualifies him. But neither is true. If he has property he is only the better qualified to contribute as a faithful steward of that with which God has intrusted him in common with the brethren generally. He that uses the office of deacon *well* purchases to himself a good degree and great boldness in the *faith*, an humble boldness and the co-operation of the brethren, etc.

I hope to hear from some brother on this subject.

Your unworthy brother,

JOHN N. HURST.

Social Circle, Ga., July 4, 1896.

DEAR BROTHER HASSELL:—I have had a desire for a long while to write something of my trials for publication in the MESSENGER, but a feeling of unworthiness has hindered me from so doing. However, being requested recently by those whom I love, and being, as I trust, aided by Divine assistance, I will try to give a brief sketch of what I hope to be my deliverance from nature's darkness, and translation into the marvellous light and liberty of the kingdom of the dear Son of God.

I had fears about death and the eternal future from my early boyhood, and would often ask the Lord to forgive my sins and prepare me to meet Him in peace. But I was not continually exercised in things concerning my future destiny, and was most of my time engaged in youthful waywardness and sinful practices. I have three brothers, two older and one younger than myself; and one day in the fall of 1874, while we were engaged at work on my father's farm, we were going to the field to get a load of corn. My brothers were engaged in merriment and laughter, but, for some reason unknown to me, I was taking no interest in their sport. Usually at such times I was first and foremost in such engagements, but while they seemed to be enjoying themselves I was singing, and instantly and unexpectedly I was made to rejoice with joy inexpressible. I felt that my poor soul had been filled to overflowing with love to God and to all mankind; all things that my eyes beheld seemed to be praising the blessed Redeemer. But these

feelings were of but momentary duration. I desired very much that they would return to me, hence I repeated the singing, thinking that was the cause of my rejoicing. I don't think my brothers took any notice of me during the time. I did not instantly grasp these feelings as an evidence that I had been born from above, and while I pondered these things in my heart, wondering what it all meant, I decided, if it was possible that I had been accepted of the Lord, it was because I sang the little song. But when I desired to return my mind to what I had been singing I found I had forgotten what it was, and never since that day have I been able to remember it. I will not attempt to give anything like a complete history of my trials from this time until I joined the church, which embraces a period of about twenty years; but will say that I spent most of my time in doubts and fears, especially so when thinking of heavenly things. My father and mother were members of the Primitive Baptist Church and taught their children to be honest and truthful. I attended their meetings regularly, also those of other denominations, one of which I desire to mention: it was a protracted meeting. During the services one night the preacher said he would meet any one, that wanted to go to Heaven, on half-way ground, and as he came down the aisle four men gave him their hand, I being in the number. The meeting proceeded without any further interest, seemingly, being manifested. Towards the end of the week the preacher said he would close the meeting. He said he was going to his next appointment, and finally he was going to Heaven, and as far as he was concerned those four men might go to torment. I was completely shocked. My dear wife was a member of the Methodist church at that time, and I had talked of joining with her; but soon after that she became very much dissatisfied with her way of living, and after being fully satisfied that she was wrong, on Saturday before the first Sunday in June, 1893, she offered herself for membership with the Primitive church at Providence, Rutherford county, Tennessee; and after telling a satisfactory experience, was received and baptized the next morning. I went into the water with her. She seemed to be perfectly happy. I felt that I had been left in a cold, unfriendly world alone. Soon after that I became much troubled, and one day, while

alone in the field plowing, the following precious words of the Saviour came into my mind with much force—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and you shall find rest unto your souls. For My yoke is easy and My burden is light." At that time my mind was carried back twenty years to the morning I was made to rejoice while in the wagon with my brothers. I received it as a token that it was my duty to join the church, and I decided, the Lord being my helper, I would do so at the first opportunity; but something told me they would not receive me. However, on Saturday before the first Sunday in July, 1893, I went to the above-named church with my dear wife; and, after preaching, an invitation was given, when I went forward weighed down with a feeling of great unworthiness and related a portion of what I have written, and to my surprise was received and was baptized in the afternoon by Elder B. A. McLain. On my way to church the next day the foliage of the forest seemed to portray the goodness and mercy of God, and the birds seemed to chirp the praises of the risen Redeemer. I felt that my troubles on earth were ended, and for several weeks I had one continual season of rejoicing. But since then I've had many trials and conflicts; I do many things that I would not, and fail to do many things that I desire to do, but I have a home with a people that I believe are trying to follow in the footprints of Jesus.

* Dear Brother Hassell, I sometimes hope I have an experience of grace, but many times am made to doubt it. However, I have no fears but that the Lord will save all His people, and not one of them will be left out, but some sweet day they will all be gathered home, and 'twill be enough if I am found among them.

Desiring an interest in your prayers, I am, I hope, your brother in hope of a blissful immortality,

W. J. LEWIS.

Walter Hill, Tenn., July, 1896.

There is an evil thing under the sun—that the saints are urged to do good to their fellowmen more than they are to glorify God.—*Selected.*

BANNER, MISS., March 11, 1896.

Mrs. Lizzie Worthy—

DEAR SISTER IN CHRIST: We received your welcome letter, and words fail to express my feelings while reading your letter. I was rejoiced to hear of your faith in God, and that my dear father baptized you. It made you feel so near to me. I was made to wonder at the boundless ocean of God's love that runs in the hearts of His children and binds them together as one family. I have felt many times to thank the Lord (if I am not deceived in myself) for the sweet home that He has given me with His people. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. It will soon be twenty years that I have had membership with the Old Baptists. I received a hope, if I am not deceived, away back in old Georgia, the year that papa died, but it was not manifested to me until the second year after we came to Mississippi. I loved the Old Baptists, and they felt like kinfolks to me, but I did not think that I had ever been born of the Spirit, and the pastor of the church where we attended asked me why I did not come and live with them. I told him I had no hope, but I loved the Old Baptists, and loved to hear them preach. He said the Apostle said "You may know that you have passed from death unto life because you love the brethren." He told me to look back and see if I could not find a time when I found Jesus precious to my soul. I thought there was no use; I knew better. Late that evening I went to milk the cows, and I thought of what the preacher had said to me that day, and my mind ran back to a time in Georgia when I felt to be without God and without hope, and that I would soon be crushed into eternity, forever banished from the presence of God. There was a storm bending the trees around our little cottage, and I was all alone, except my baby was in my arms, and there was a calm, sweet feeling that came over me that I thought was the presence of Jesus,—all was peace,—and the fear of destruction was gone. I felt safe in the arms of Jesus, but I never thought about its being anything more than a calm, sweet feeling; but I noticed that I never had that fear and dread any more like I did before this, but now it all opened to my understanding and I could see that I was then born of the Spirit, and I considered that I

had not seen it before. My soul rejoiced in God my Saviour; I loved everything and everybody; I could see beauty in everything that I had not seen before, and I felt so thankful to God for giving me a hope in Jesus. I wanted the meeting time to come so I could go and tell the dear saints of God what the Lord had done for me, and be baptized into their fellowship, if they would have me. But after some time I began to fear that I was deceived, but the desire to go to the church still continued, and when the meeting time came we started (it was eight miles to the meeting house), but I was taken sick and had to stop on the way, so I did not get to go at all. I thought it surely was not right for me to go or Providence would not have hindered, but still I thought I would go next meeting. The time seemed long, and at times I felt fearful and doubtful, but the time came and I went trusting in the Lord to direct me, for I felt helpless in myself, not knowing whether I was right or wrong. But I hope the Lord strengthened me to go. When the opportunity for membership was given I went, trusting in the Lord to direct me, and was received and baptized next day. And I could experience with you: it was the happiest day that I ever saw, and all the next week Jesus was my joy and my song. But ere long doubts and fears came, and I have had many sore trials and temptations since then, but my home with the Baptists has ever been sweet to me. Among them I have found fathers and mothers, brothers and sisters, that have strengthened and comforted me many times when my soul felt sorrowful even unto death. I have passed through many dark places where it seemed that I would be consumed by the enemy. I felt hedged in on every side so that I could see no way for escape; but the Lord has always appeared as my deliverer, and I often feel that I have more to thank the Lord for than anyone else, not because I think He has been partial to me—no, not at all—but because of my unworthiness and sinfulness. The time has been with me, and is yet at times, that I felt so much sin and corruption in my members that I could see it working in my flesh with my eyes, and I was ashamed for the God of Heaven to see the corruption that was irresistibly manifested in my being; but by and by the Saviour appeared in my heart with the cleansing power of His blood, and I felt cleansed

from all sin by the blood of Christ. I also saw the church, the bride, the Lamb's wife, presented before the Father, pure and white, washed in the blood of the Lamb. Oh, was there ever love like this?

"Love is the sweetest bud that blooms,
Its beauty never dies;
On earth among the saints it grows,
And ripens in the skies."

Now, dear sister, I want to go back a little and tell you a little more about my experience, if I have any: It has seemed very mysterious to me that it was so long after the Saviour appeared to me before I could see it or have a knowledge of it. You remember there are some of the characters in the Bible spoken of as being born blind, and Jesus made clay and anointed their eyes, and told them to go wash in the pool of Siloam; and they did so, and came seeing. At another time two blind men sat by the wayside crying, "Jesus, thou Son of David, have mercy on us!" and Jesus had compassion on them and touched their eyes and immediately their eyes received sight and they followed him. Now those characters had life or they could not have called on Jesus; they also had eyes but could not see. And this has been some comfort to me, for I felt to be one sitting by the wayside, and I know that I was crying, "Oh Lord, have mercy on me," for I could not see that Jesus was my Saviour, but I hope that Jesus opened my eyes to a knowledge of the resurrection of my soul in this body, which is, I understand, the first resurrection spoken of in the Scriptures on which the second death has no power; and when the last resurrection comes, which is the resurrection of this body, I hope that my body will be resurrected in immortality, to praise my Saviour with all the redeemed of the Lord. Now, I believe that many of God's children have been born of the Spirit and are in Babylon and blind to the way of salvation and the doctrine of God our Saviour; but in God's own time He opens their eyes and leads them out, while there are some that live and die there, but when it comes to their eternal life they are as safe in Heaven as any.

Now I must close, and I fear that I have darkened counsel with all this scribble; but please cast over all that is not right the mantle of charity, and write to us again soon and

tell me of your journey thus far. If you can't tell it all at one time, you can continue it. I hope that the Lord will bless us with a pleasant correspondence. Your unworthy sister, if one at all,

EMMA BARFIELD.

P. S.—Give my kindest regards and Christian love to dear old brother Mitchell and wife. E. B.

OPELIKA, ALA., April 8, 1896.

Mrs. Emma Barfield—

DEAR SISTER IN CHRIST: Your letter of March 11th was received in due time and read with much interest. I was made to rejoice with that joy that is unspeakable and full of glory. I felt to say, "Bless the Lord, O my soul, and all that is within me bless His holy name." It seemed to me that I wanted to embrace you in my arms and join in praise to our Heavenly Father for His goodness and mercy towards us; for surely His goodness and mercy have followed us all our days. Even when we were dead in sin, He loved us with an everlasting love, and with that same love He draws us—and when we hear one of His children relate His dealings with them, the same love draws them in close fellowship with each other and flows from breast to breast.

Dear Sister, you ask me to write you my journey up to the present. If I could write in a way that would give you half as much comfort and instruction as your letter gave me, I would gladly do so; but as I feel I cannot, I will do the best I can, the Lord being my helper. But, to begin, I will have to go back to my childhood days: I do not remember anything about my first thought of being a sinner; but when I was quite a child, I thought that I was a bad child, and my whole desire was to be a good child. I could look at other children, and it seemed to me that they were not bad like I was. I would try to be good, but I could not; I would think sometimes that when I got older I could do better and be good; but, alas! as I grew older, the more difficult I found it to do anything good; it seemed to me then, at times, that I would be distressed

about something, but could not tell what—would lie down at night so distressed that I could not go to sleep for several hours; sometimes I would feel that I would choke to death, and would cry aloud. My precious mother would ask me what was the matter? I would tell her I was choking. She would ask me if I was in pain? I would tell her I was not; but could not tell her how I felt. Time passed on. Sometimes I would feel better and then worse, until I was about eleven years old. One day I was sitting rocking my sister that was sick in her cradle; while sitting there, I was thinking about dying, and my little sister dying. It seemed to me, if she died, the Good Man (as we were taught to call our blessed Saviour), would take her in His arms and save her; but if I were to die in my condition, I would be forever banished from His presence! Oh! the agony that I felt at that time! It seemed to me, I could not bear it. I cried out, "Good Saviour, save me, for I cannot do anything good myself." In a few minutes it seemed that my trouble was gone, and I felt that I could be saved too. It seemed that my tears were gone. I wanted to sing, but could not, for it would disturb sister; but I felt to praise the Lord in my heart. I did not know then what such feelings meant. I thought then, surely I can be a better girl now—I will go to Sabbath School and read the Bible, and be an obedient child to my parents. I went on in that way some time, but it seemed to me then that was only my duty, and I had done nothing good at last. And I look back over my past life now, and see nothing good that I have ever done in my own strength. But time passed on until I was in my fourteenth year, when my oldest brother, the one that died in the war, joined the Missionaries. There was a protracted meeting going on and but very few additions. They spoke of closing the meeting if there was not more interest manifested; so there were eleven boys who made a plot that they would join—one or two at a time—to keep the meeting going on, as they were having a good time, and my brother was one of them. I would go with him sometimes to the meeting, and heard them laughing about what they were going to do, but thought they were joking; but they joined sure enough, and kept the meeting going on a week longer, and on Sunday they were all baptized. I was there, and

when the preacher led them down into the water, the thought came into my mind, what a mockery! and I spoke to some one near me and said, "The preacher ought to hold them down under the water till they repented," and as I spoke that word "repent," there was a strange feeling that came over me that I cannot express. It seemed to chill me; it was in mid-summer, but it seemed like mid-winter to me. For some time I thought I would almost freeze, but did not tell anyone my feelings. Then I began to think of my own condition—how was it with me? My dear Sister, I cannot describe my feelings along here; my trouble was now about myself, and not another. I felt condemned, and knew of no way to be relieved. It seemed to me then that those boys were in a great deal better condition than I was; I felt that I was the greatest sinner in the world, and no one was as mean as I was, and I could not see why it was so, for it seemed to me that I tried as hard as I could to keep from doing wrong and committing sin. But I could see so much sin and corruption in all I did that I became distressed and troubled, and my troubles grew worse and worse until I came to the place where my associates became burdensome to me, and I could not sleep at night. I would lie and sob in my tears for hours. I would try to ask the good Lord to be merciful to me, but felt how could He have mercy on such a sinner as I was? I went on that way for several months.

One day my mother and myself drew in a piece of cloth in the loom, and it was to be woven in double harness, and when we got it drawn in she tried to tramp it, but could not, and told me to see if I could. I went to the loom, but I was in so much trouble that it looked like a perfect puzzle to me. I told her I could not try then, for I was feeling so badly. It seemed to me that I did not have sense enough to do anything as it should be done. So she said we would wait until she rested and I felt better. She went into the room to rest, and I slipped out and went down some distance from the house where no one could see me—for I did not want anyone to see me in that fix; for I felt that I did not have any sense hardly, and thought I looked that way. I did not know whether I would ever get back to the house or not, but when I got to the place where I started to go I fell on my knees with a desire in my heart to God for

Christ's sake to remove that trouble from me, if it was His will. I do not know how long I remained there, but all at once it seemed to me that everything glittered with brightness, and I felt so light that my trouble was gone. I felt that I was a new creature; and, as brother James wrote to brother John, I felt well then. I felt that I was in my right mind. I went back to the house and told my precious mother (for it seemed to me that I loved her better then than I ever had before) that I thought I could weave the cloth now, for I felt better. We went to the loom and oh, what a change! Everything looked new. I went to work; it was no trouble and no puzzle to me then. I felt light and happy for many days and thought my troubles were all over with. It did not seem to me there would ever be another wave of trouble to roll across my peaceful breast, but alas! how sadly mistaken I was in that, as I have been in many other things. But we have to learn obedience through suffering.

Dear Sister, I will tell you my travels among the Missionaries in my next letter, the Lord willing. I want you to write me as often as you can, for your letters are so comforting and instructive to me. Please write on only one side of your paper, as brother Mitchell and myself want to have your letters published. I hope you will not object, for such as we have we must freely give. I feel, from your writings, that you have an abundance of goods in your storehouse from the Lord, and that others as well as myself may be edified and God glorified by your spiritual treasures. We must not keep the Lord's goodness concealed. Brother Jimmie, let me hear from you again.

I will have to close for this time. Brother and sister Mitchell join me in love to you and family. We are all as well as usual. May the Lord bless you and yours with His abundant mercy, is the desire of your little sister, if one at all.

Yours in hope,

LIZZIE F. WORTHY.

P. S.—Please write me where your cousin Mattie Vinson lives. Please excuse my scribbling. L. F. W.

He that hath slight thoughts of sin never had great thoughts of God.—*Selected.*

O, MY SAVIOUR CRUCIFIED.

O my Saviour crucified!
 Near Thy cross may I abide;
 There to gaze with steadfast eye,
 On Thy dying agony.
 Jesus bruised and put to shame,
 Tells me all the Father's name;
 God is love, I surely know,
 By my Saviour's depth of woe!

In His sinless soul's distress,
 I behold my guiltiness;
 Oh! how vile my low estate,
 Since my ransom was so great!
 Dwelling on Mount Calvary,
 Contrite shall my spirit be;
 Rest and holiness I'll find,
 Fashioned like my Saviour's mind.

In regard to reading unsound or skeptical writings, it has well been asked: Why swallow poison and then run the risk of emetics and the stomach-pump?—*Selected.*

The success of a church can not be computed by arithmetic. Quality is more than quantity, and unconverted members are a positive weakness.—*Selected.*

All of us will say with our lips that we desire most earnestly to grow in grace. Yet when the Lord sends the clouds of affliction which are as necessary to spiritual growth as showers to plants, we show by our murmurings that we care more for pleasure than for grace.—*Selected.*

The final perseverance of the saints is built upon the foundation of election. If men choose God, they might alter their choice, and there would be no security of their ultimate salvation. But if God chooses a man, the choice is final, and no perversity of human nature can pluck the chosen sheep out of His hand.—*Selected.*

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 WM. M. MITCHELL, Opelika, Ala. } EDITORS.
 J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for the MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

NOTE.—Remittances and orders concerning the MESSENGER received by me during July, 1896, have been forwarded to Elder S. Hassell, for names as follows: Mrs. H. Tuttle and Mrs. Anna Payne, Michigan; M. A. Key, F. S. Still, G. W. Jarrell, Alabama; Elder Rees Prather and W. M. Hendon, Georgia; W. A. Porter, Texas.

W. M. MITCHELL.

CARRYING A BOARD-PILE.

I remember nearly fifty years ago hearing an aged and beloved deacon (F. Gresham) of the Primitive Baptist Church relate the following incident, which took place somewhere in the new settlements of middle or western Georgia: Two brethren of the same church owned land joining each other and lived quietly as neighbors and brethren for a considerable time without anything occurring to disturb their peace or mar their Christian or church fellowship for each other. One of these brethren was needing some boards to cover a house, and, finding a suitable tree on a hill side on his own land near the line between him and his brother, he cut it down and sawed off blocks of suitable length and rived them into boards by hand, as is usual with new settlers on timbered land. But unfortunately when each block was sawed off, it being on the hill side, would roll down the hill over the line

on his brother's land. Thinking no evil and intending no injury or harm to his brother, when he had finished getting the boards he piled them up to season on his brother's land, intending after a few days to haul them home for use. But what was his astonishment when he went for his boards to find that they had already been taken away, and, tracking the wagon along, he soon saw that his brother Baptist had taken the boards, and was then actually putting them on a house of his own. This struck him almost speechless. He did not know what to say or do. He never had thought that his good neighbor and brother in the church would have done such a thing. But now he knew he had done it, and what to do about it was the next question. Considering the matter calmly, he at length concluded that he would not go "hastily to strive, lest he knew not what to do in the end thereof, when his neighbor had put him to shame," Prov. xxv : 8. He began to soliloquise and reason somewhat in this way: "I know the brother has treated me badly, and I know such conduct is unbecoming any neighbor, and still worse in a church member. I will, therefore, talk to him about it, and if he does not give me satisfaction, I will report him to the church and have him excluded, for no such brother is fit to be a member." Thus the injured brother reasoned with himself, but concluded to give himself a little more time to think whether he was in the right spirit, and to consider whether such a course as he had mapped out was likely to do any good.

After meditating a few days and trying to pray for the Lord's direction, he began again to reason in this way: "I am certain that the brother has done me a great wrong, but if I should say anything to him about it he might deny it, for a man that is mean enough to do such a base thing is mean enough to deny it, and as I could not prove it on him by any church member, and if it should come before the church for investigation there would be a contradic-

tion in our statements, and as we both stand in the same relation to the church it would be very embarrassing to our brethren and might result in the exclusion of both. I will therefore carry the burden and say nothing about it to the brother or to anybody else."

Having finally resolved to do this, he determined that his general bearing towards the brother as a neighbor and church member should undergo no change. He would treat him in the same kind and courteous manner that he had ever done, feeling that if the brother was a wolf in sheep's clothing the Lord would in due time so order things as to bring the hidden character more fully to light.

Time passed along, and his association with the brother was kind, never insinuating by word or deed that he knew or cared anything about how the *board-pile* had gone. Eventually, however, the brother who had taken the boards got into gross disorder, and it was so clearly manifest to the whole church that he was cut off from church fellowship without a dissenting voice. During the investigation the injured brother remained neutral so far as any word or act of his could be construed to have a bearing against the brother who had wronged him. He was humbly watching the hand of God in disposing of this case that had so long been a heavy burden to him. After the voice of the church was taken touching fellowship, and the disorderly brother was unanimously cut off, then the injured brother meekly arose and said: "*Thank God I am rid of my board-pile at last, that I have carried for two years.*"

And now if the reader can indulge us in a few concluding remarks, it seems as if it might be a proper place to say that Primitive Baptist members might profit in their church relations by properly considering the gospel spirit and order that are involved in the above incident. There are but few, if any of us, who have been church members from twenty to fifty years

but what have had our "board-piles" to carry. We mean by this that we have found it necessary to bear some things and say nothing to anyone about the load we had to carry. Time is a great healer of many of our troubles if we will patiently wait its developments. Sometimes it requires what the apostle calls "long patience"—to wait for the "early and latter rain"—before we can realize the fruits of our forbearance. "But be not weary in well doing," for the promise of God is, "In due season you shall reap if you faint not," Gal. 6.

In disciplinary matters the chief object should be to save the erring one from his error and to maintain the purity and peace of the church. If, on considering the matter in all its bearings, we are convinced that these desirable things cannot be attained by agitating the case in hand, but that the trouble would be greatly increased, involving perhaps many others—then we should *carry our board-pile*, and say nothing about the matter to anyone. Evidently there are some things which are far better for us to bear patiently than to agitate.

It is better for us, better for the church, and better for all concerned. While Christians are in this imperfect state, there will always be more or less occasion in the church to bear and forbear with one another. It is in this manner that an opportunity is furnished to test how much they can bear with an erring brother for Christ's sake.

We cannot always have everything just as we would desire it: neither with regard to ourselves or others. Some things we must and should bear for the general good of the church.

W. M. M.

ALMS-GIVING, NO. 3.

In our former articles on this subject we have endeavored to define the act of giving by man to his

fellowman in the light of the Scriptures of Divine truth, and to discover to the Christian reader in what spirit and with what intent it must be performed in order to meet with Divine approbation, that the giver might enjoy the blessings of such free offerings and sacrifices to God. Our thoughts are now directed toward the gifts of God to man: "For every good gift and every perfect gift cometh down from the Father of lights, with whom there is no variableness nor shadow of turning," James i: 17. In this passage allusion is made to the fact that God, the giver, is above man, the recipient; the line of distinction is drawn between the infinitely high and holy character of God and the low, degraded state and debased character of mankind, indicated by the words, *cometh down*. Up and down, high and low, rich and poor, holy and unholy, righteous and unrighteous are the words employed in Scripture to denote the wonderful contrast between the great Creator and His creature, man.

As there is so vast a difference between God and man as relates to character and attributes, there is also a corresponding difference between the nature of the gifts which they bestow upon the needy. The gifts of God are not only good, but *perfect*—perfectly good. They are designed in His goodness and tender mercy to benefit and supply the wants of His creatures, and they are as full and ample as they are freely bestowed.

But there appears to be some sort of difference between, or classification of, the gifts of God, implied by the conjunction *and* in the text quoted above: "Every good gift *and* every perfect gift." All the gifts of God are good, and also *perfect* in the sense that they reach and accomplish the end for which they are bestowed, being perfectly adapted to and sufficient for the accomplishment of His most holy will, and for the relief and happiness of those upon whom they are bestowed. Each several gift is limited in its effect to the particular object or end for which it is designed

by the all-wise Giver. Some of God's gifts are universal, bestowed upon all mankind alike, and other gifts are to His chosen people only. He gives to all life and breath and all things appertaining to their earthly existence and welfare (Acts xvii: 25), so that it is in Him, through and by means of His sustaining power, that we all live and move and have our being (verse 28). All these things are of one class and are temporal. But there is another class of gifts higher, nobler, and of a far more enduring and substantial nature.

The gift of all gifts is embodied in the gift of Jesus: "For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor; the Mighty God; the Everlasting Father, and the Prince of Peace," Isa. ix: 6. This is none other than the holy child Jesus, the Son of the living God. This wonderful Character, in whom all fulness dwells, is God's gift to His chosen people, and they are also given to Him. In contemplating the magnitude of this gift, we might well exclaim with the Apostle Paul, "What shall we say to these things? if God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. Jesus is not only a perfect gift, but He also imparts perfection to those to whom He is given. "By one offering He hath perfected forever them that are sanctified." He loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish," Eph. v: 25-27. Thus we see that the gifts of God, through the glorious mediation of Christ, to His elect, are of that class and of that nature that they secure to them the highest favors in this life to be enjoyed, and also seal them

heirs of God and joint heirs with His Son, Jesus Christ, who gives unto them eternal life, and declares that they shall never perish. Oh! why can we not freely give of our little earthly substance to relieve the wants of the poor and needy, when God has given us so much in Jesus?

J. E. W. H.

“ETERNAL VITAL UNIONISM” AGAIN.

The contention among genuine Primitive Baptists on this subject and the related subject of the change in the soul in regeneration, seems to me an unwholesome and unprofitable strife of words condemned by the Apostle Paul in I Tim. vi: 4 and II Tim. ii: 14.

Until the arguments advanced from the Scriptures by myself in the GOSPEL MESSENER of September, 1894; by Elder D. Bartley in the GOSPEL MESSENER of September, 1895; and by brother S. B. Luckett, of Indiana, in the GOSPEL MESSENER of April, 1896, against the unscriptural, nineteenth-century phrase—the eternal vital union of Christ and His people—are answered from the Scriptures, I do not propose to consume the valuable space of the GOSPEL MESSENER with an extended re-discussion of this subject. The belief in the eternal pre-existence of the human soul is a distinctly heathen and not a Christian doctrine, and was last year personally declared to me to be *nonsense* by one of the strongest living advocates of the doctrine of eternal vital unionism; and I was told by another highly intelligent brother that our brethren had changed their views on this subject, though they are not willing to admit that they have. The doctrine that creatures had an actual existence before creation makes them as uncreated and eternal and Divine as God, and utterly destroys the doctrine of salvation by grace and by

God's election and predestination of His people to eternal life; and it blasphemes the name of God, who is the only eternal, uncreated Being. Christ gives His people eternal life; which He could not do if they always actually had eternal life; and they are dead in sin, and therefore not then in living union with Him, when He quickens them by His Spirit of life. There were no human generations before Adam (Psalm xc : 1); and, when Christ's members were written in His book, there were as yet none of them (Psalm cxxxix : 16). There is an eternal covenant, federal, legal, or representative union of Christ and His people, which does not confuse the person of Christ with the persons of His people, and which is founded in the eternal purpose of the Triune God, expressed in the electing love of the Father, the redeeming love of the Son, and the renewing love of the Spirit, and resulting in our justification by the righteousness of Christ, our regeneration and sanctification by His Spirit, and our communion or fellowship with His people; and this union can never be dissolved. Such is, I have no doubt, the real meaning of all true Primitive Baptists who say that they believe in the eternal vital union of Christ and His people.

And in regard to the contention among Primitive Baptists about a change in the soul in regeneration, the difference is more verbal and metaphysical than doctrinal. All agree that in regeneration, a new life, a new birth, a new heart, a new nature, a new will, a new disposition, a new principle is imparted to the sinner, and this principle perpetually opposes and generally prevails over the principle of sin in our nature, and will finally conquer and expel the principle of sin forever.

There is a sad lack of both light and love when these verbal contentions destroy our fellowship for each other.

S. H.

BELIEF, BAPTISM, AND SALVATION.

Text: "He that believeth and is baptized shall be saved."—Mark xvi. 16.

There is much in the above text to comfort and encourage baptized believers, but nothing to strengthen the theory that any other class of people are saved. The salvation of baptized believers is positively assured, and all others are left out, so far as this text is concerned, although it is not affirmed that any are saved by or because of belief and baptism, yet this scripture does not teach that any are saved without believing and being baptized. Nor can we justly infer from the following words: "He that believeth not shall be damned," that any are damned by or because of unbelief, which is common to all the race of Adam until enabled to believe "according to the working of His (God's) mighty power which He wrought in Christ when He raised Him from the dead," Eph. i: 19-20. Since, therefore, none can believe without *the working* of the mighty power of God, the same power displayed in the resurrection of Christ, it is evident that none can be justly damned and punished because of their failure to believe, which, with them, is an utter impossibility. For in a state of unbelief the sinner is dead, and has need of quickening by the same mighty power that raised Jesus from the dead. Jesus said: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." In this passage the work of the life-giving power is clearly implied, for it is evident that none could hear without life, hence the gift of life to the dead precedes the hearing, and the inference is clear that they shall live forever, as it is said "they that hear *shall live*."

Now, we are bound to conclude that believing is the effect of life and not the cause thereof; and also that the gift of life is the cause of salvation from a state of death and condemnation. The Saviour said, with reference to His sheep (people): "I give unto them eter-

nal life, and they shall never perish," John x: 28. Thus we see that by the gift of life the foundation is laid for faith and hope in the Lord Jesus Christ, which follows, and are the legitimate results or effects of life. To believe anything concerning Christ without divine life is to be a mere casual believer; it is to believe without efficient cause, like Simon the sorcerer, who, after he had believed and was baptized, was denied any part or lot with the saints, and was declared still in the gall of bitterness and the bond of iniquity, Acts viii: 21, 22, 23 "Whosoever believeth that Jesus is the Christ is born of God," II John v: 1. Herein is set forth the due order of things which can not be changed nor reversed; first, the birth; second, belief; third, baptism. "Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin, because he is born of God," I John iii: 9. Now, if belief and baptism precede the birth, referred to in this passage, as the cause, and the birth follows as the effect, then the effect is much greater than the cause. But such is not the case; but to believe and be baptized is the evidence of the spiritual birth.

Those who are born of God, and believe, are the proper subjects of baptism, and such are willing in the day of God's power to follow Christ in the obedience of faith; yet we do not presume that such obedience as we can render constitutes the righteousness by which we are justified before God; for if so, then Paul was quite mistaken in saying: "By the obedience of one (Christ) shall many be made righteous," Rom. v: 19. Believing in Jesus is the effect of the working of Divine power; baptism is an ordinance to be observed by the spiritually-born believer for a testimony to the household of faith; and salvation is the basal principle of the whole matter. On the negative side baptism is left out. "He that believeth not shall be damned," no matter how often he may have been baptized.

J. E. W. H.

THREE QUESTIONS.

An esteemed brother requests brief answers in the GOSPEL MESSENGER to these three questions:

1st. "Where did the Roman Catholic (so-called) Church originate?"

ANSWER.

Roman Catholicism, or what is called by some historians Latin Christianity, originated in A. D. 251, in the mind of Cyprian, a so-called Bishop of Carthage, in North Africa, who maintained that Peter was the Chief Apostle and was Bishop of Rome, and delegated his supremacy over the Church to the Bishops of Rome who succeeded him. But Cyprian also maintained the equality and relative independence of all Bishops, as successors of the Apostles, all of whom were equally appointed by Christ; and he did not believe in the infallibility of the Bishop of Rome. Cyprian may have obtained his fiction about Peter from the Clementine Homilies or Recognitions, a forgery of some unknown author who probably lived in Rome during the latter part of the second or the first part of the third century after Christ. Peter was never made by Christ Head of the Apostles; it cannot be proved that he was ever in Rome, or that he ever delegated, or had any right or desire to delegate his apostolic authority to any other human being. The first "Œcumenical Council" of Nice (A. D. 325), conferred on the Bishop of Rome no more authority than on the Bishops of Antioch and Alexandria. The Canons of the Nicene Council were *forged* at Rome in the interest of the Papacy, and this forgery was condemned by the Council of Chalcedon, A. D. 451. The first Pope, in the real sense of the word, was Leo I (A. D. 440-461), who ambitiously and energetically sought to transform the "Church" into an ecclesiastical monarchy, with himself at the head. Intelligent and impartial history shows that

the so-called Roman Catholic Church is "the masterpiece of Satan"—the falsest, filthiest, and bloodiest institution ever known among men.

2d. "Did Constantine belong to the true Church?"

ANSWER.

Constantine I, or "The Great," as he is called, was Emperor of Rome from A. D. 306 to 337. On the eve of a battle in 312, he is said to have had a dream or a vision of a cross in the sky, bearing this inscription: *En touto nika*, "By this conquer." He then declared himself in favor of Christianity, and in 313 established it as the religion of the Roman Empire, and for awhile granted religious liberty to his subjects, but afterwards persecuted the Donatists. Though assuming to be the head of the Catholic "Church," and even pretending to write and deliver sermons to his courtiers, and calling the Council of Nice to settle differences in the "Church," and presiding over the Council as its Moderator, he was a very wicked man, slaying his father-in-law, his brother-in-law, his nephew, and his own eldest son, and it is thought also his wife, with whom he had lived twenty years; and he was baptized only a week before his death, and then by an Arian Bishop.

3d. "Does it not appear that Protestants would unite Church and State?"

ANSWER.

Not only Catholics, but also Protestants—Lutherans, Presbyterians, Episcopalians, and Congregationalists—have, during the last 375 years, united Church and State, and persecuted each other and Catholics, and Baptists and Quakers and Mennonites, in Germany, the Netherlands, Switzerland, the British Isles, Massachusetts, Virginia, and the Carolinas, by tithing, fining, imprisonment, whipping, torturing, impoverishing, banishing, and death. And Solomon says, "The thing that hath been, it is that which shall be,

and that which is done is that which shall be done, and there is no new thing under the sun." (Eccles. 1:9.) So that it is likely that Protestants, as well as Catholics, if endowed with full law-power, would unite Church and State and rekindle the fires of religious persecution. And there seems to be no doubt, from such Scriptures as Rev. xi.-xx., and from some political events, that again, if not repeatedly, before the end of time, the people of God will be called to pass through dreadful scenes of persecution from anti-Christian powers. But the Great Head of the Church, who is also the Ruler of the Universe, will bless all their sufferings to their spiritual and everlasting good.

S. H.

LIFE INSURANCE.

I have several articles written by worthy brethren on opposites sides of the Life Insurance question; but I doubt whether such a controversy would be acceptable and edifying to the readers of the GOSPEL MESSENGER. While the most of our brethren disapprove of all kinds of insurance, either life or property, considering it a distrust of Providence, some of our best, humblest, most unselfish, and conscientious members do not regard it in that light, but consider it a sort of savings-bank, and act accordingly. Let every man, asking the Divine guidance in this as well as other matters, be persuaded in his own mind, and follow the dictates of his own conscience.

S. H.

ELDERS HANCKS AND PUREFOY.

Elder Lee Hancks, of Boston, Ga., and Elder J. H. Purefoy, of Selma, Ala., both of whom travel a great deal, will act as Agents for the GOSPEL MESSENGER. Either new or old subscriptions can be handed to them.

S. H.

EXTRACTS.

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PALO PINTO, TEXAS, July 24th.

DEAR BROTHER—After writing my poor letter, and debating in my mind whether to send it off or not, we heard that brother I J. Taylor, of North Carolina, was out here on a preaching tour, and will preach at Santo, about 15 miles from here, next Saturday and Sunday, and we are going, if not providentially hindered; and are going to bring him home with us if we can, as we are anxious that he should preach here. Truly, we feel a hope that our prayers have been answered by his coming.

Well, we have decided that we can spare the \$2.50 which is, what we think, is due on the MESSENGER up to August. Will you please send the back numbers, if you have them, from the time they were suspended. I do not think we have received one since Brother Respass' death. If this is not the correct amount due, let us know, and we will try not to get so far behind again.

Well, dear brother, this leaves us all in good health; and in fact, we have been blessed with reasonable health ever since we have been in Texas, for which we try to feel thankful. My mother is in Red River county, with my two married sisters, though she writes she will spend the winter with us. She often speaks of you all when with us. Now, dear brother, remember us at the throne of grace.

Yours unworthily,

MRS. L. A. ABERNATHY.

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HOBGOOD, HALIFAX CO., N. C., July 22d, 1895.

ELDER W. M. MITCHELL, Opelika, Ala.—

Dear Brother, as I hope and trust, in Jesus Christ: For some cause, unknown to me, I have felt my mind inclined to write you. I hope it is of the Lord, and if so, we shall, I trust, be mutually comforted. But I often think to myself, how can I be of the least comfort to one of God's children. Yet they are a comfort to me, for if I see one coming up the lane to my house it revives me. If I even see one going the road in front of my home it does me good, and is it not strange to think of, but I have a feeling for these people I have for no others on earth. Only this

morning I saw a dear old brother coming, and oh! how glad I felt. He came in and we sat and talked together for several hours, and I was loth to give him up even then; I felt like I hadn't talked and heard him talk near enough; and these visits from the brethren, when they come to talk about Jesus and His love for them, and His mercy toward them, are bright spots in the desert of my life. I do feel sometimes that I do indeed hunger and thirst after righteousness. I do not often hunger for natural food, but there is a hungering and thirsting after that which the world can neither give nor take away. I long to be conformed to the image of Jesus. Yet I feel that there is a shrinking from trials and tribulations which I know we have to pass through to become more like Him.

Dear Brother Mitchell, I never saw our dear Brother Respass, but if one ever was perceivably conformed to Christ's image, I believe he was in deed and in truth. I cannot tell you how the sad news of his death fell upon me. His writings have been among my greatest earthly comforts. His experience to me was like the oil that was poured on Aaron's head, that ran down from the beard, even to the foot of his garments. Oh! I cannot tell how much I loved him for Jesus' sake, and I love you all, and want you to pray for me. I know that I am a mere speck on the ocean of time, but I have a hope that Jesus loves even me. May God bless you and sister Mitchell in your old age, and gently reap you when His time arrives, is my prayer, for Jesus' sake.

BETTIE Z. WHITLEY.

DRESDEN, TEXAS, June 14, 1896.

ELDER W. M. MITCHELL—

Precious and Esteemed Brother and Elder: I do not think that the Primitive Baptists have sounder papers published among them than the GOSPEL MESSENGER and *Zion's Landmark*. Many times I have sat and read articles published in them both with tears running down my cheeks.

Little Zion Church, where my membership is, in a mile of me, is in peace, and, I think, verily in love one with another. The Lord gave us a noble gift to serve us as pastor in the person of Elder George A. Paine; but He has called him home. But, dear father in Israel, we weep not as those that have no hope, for we feel that our loss is his

eternal gain. He was about twenty-six years of age. In his last hours he asked his father, Elder J. A. Paine, and his wife's brother, to look after Mattie, to whom he was so devoted; and all he hated to die for was leaving Mattie, who is a precious sister. He died, I suppose, from paralysis of the throat and a spinal affection. It was hard for us to give him up; but we feel that he is at rest with Christ. He was well educated and was a noble Bible scholar. O, Lord, guide us, we pray, for Christ's sake, and make us meet for the Master's use, as Thou didst our brother, and let our last days be as were those of dear Bro. Geo. A Paine, whom we dearly loved.

The Lord, who is rich in mercy, has given us another, whom Little Zion Church loves as pastor, Elder Grafton, of Ellis county, Texas.

S. YATES.

MANOR KILL, N. Y., June, 1896.

Dear Elder Mitchell:

My fellowship for you and the editorials in the MESSENGER in the May number suit me so well I wanted to witness to it. I have been a subscriber for a few years only, and thought I would not take it this year, as my health was poor and money tight, but the MESSENGER continued to come and I am not willing to take and receive so much from my brethren without remunerating them for the same. So I concluded to take it again and forwarded my subscription. The editorials in the May number are worth the price of the MESSENGER to me. I am glad to know that the Lord has "holpen with a little help," so you have brought forth fruit in old age, and truly it is fat and flourishing. I am much pleased with the communications in general, especially Elder Hassell's "Interpretation of the Scriptures," as well as his "Eighty-one Days' Tour." May the good Lord bestow such gifts and graces on His servants that the word may run to and fro, and the little ones may feast on the luscious fruit and sit down under its shadow with great delight and feel to say, "A strong city have we; salvation will God appoint for walls and bulwarks." "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." "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 Father, to Him be glory and dominion forever and ever, Amen."

I was much edified in the perusal of the Baltimore Association Circular Letter. Truly it is meat indeed, and drink indeed. May God speed the day "when the earth shall be full of the knowledge of the Lord as the waters cover the sea." Yours in hope of a blessed immortality beyond the grave,

D. S. ELLIOTT.

P. S.—For a few days the word *charity* has engrossed my mind. It is one of the sweetest words in the Bible, and it is first found in 1 Corinthians viii. 1, and the apostle sums up the chapter by saying, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." And in chapter xiii, it is more fully set forth: "It suffereth long, it envieth not." Oh, what a virtue is charity, and how little it is worn when brethren get stiff-necked and highminded and will eat meat if it does cause a brother to offend. We should feel to give place to wrath and pity the erring, and avoid the wounding of our brother's feelings and fulfill the command to "condesend to men of low estate. This did Paul, and thus he taught and thus he did, and became weak that he might gain the weak, and declared "he could do all things through Christ, which strengtheneth me." So we see "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Notwithstanding he had learned, in whatsoever state he was in, to be content, yet he needed the love of his brethren, and says, in one place, "Charity edifieth." How often it is spoken of!

The enemy prevailed against Moses when his hands became weary, but when his brethren succored him he prevailed. Even Christ was strengthened by the angel being sent unto Him, and how much more we poor, weak sinners need the help of our brethren, and to feel "Love is the golden chain that binds the happy souls above, and he is an heir of heaven that finds his bosom glow with love."

Now, dear brother, I have only hinted at a few ideas on charity. If the Lord should so lead your mind, give us an editorial on charity. Please pardon this liberty.

Yours in hope,

D. S. E.

LUVERNE, ALA., July 27, 1896.

DEAR BROTHER HASSELL:—The July number of the GOSPEL MESSENGER came to hand this morning and, being too feeble to stir out in the heat, I have devoted this day to the careful and, I trust, prayerful examination of all the contents of this first specimen of your editorial work. I am not only satisfied and pleased, but delighted, and I feel to thank God for His gracious providence by which you have been placed at the head of this periodical. I feel that the Lord will bless you and bless your faithful labor of love to the good and upbuilding of the waste places of Zion.

Do pray for me and mine, for we are poor and needy and much afflicted in body and often sorely tempted. Yet we have to acknowledge the goodness of the Lord toward us in all our troubles.

Yours in bonds of love

J. E. W. HENDERSON.

COLUMBUS, GA., Aug. 7, 1896.

Elder S. Hassell—

DEAR BROTHER: I am very glad to note the improvement you have made in the GOSPEL MESSENGER, and trust that your efforts in that direction may be crowned with great and good results. The MESSENGER has been of much comfort and benefit to me in time past. I feel that it is a blessed privilege for the Primitive Baptists to have such a paper.

If you should take a trip South, I and the little church newly constituted at Savannah, Ga., would appreciate a visit from you. We have not yet been able to build a house of worship, but have increased in membership.

Yours in hope,

GEO. S. CARGILL.

THE WAY OF THE WORLD.

“Laugh and the world laughs with you,
Weep and you weep alone;”
For this brave old earth must honor its mirth,
It has troubles enough of its own.

Sing, and the hill will answer,
Sigh, it is lost in the air;
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you,
Grieve, and they turn and go;
They want full measure of all your pleasure,
But they do not want your woe.

Be glad, and your friends are many,
 Be sad, and you lose them all;
 There are none to decline your nectared wine,
 But alone you must drink life's gall.

Feast, and your halls are crowded,
 Fast, and the world goes by;
 Succeed and give, and it helps you live,
 But there are none to help you die.

—*Exchange.*

OBITUARIES.

"They that sow in tears shall reap in joy."—PSALM cxxvi. 5.

BENJAMIN C. CASON AND WIFE.

Died March 23, 1896, of abscess of the liver, Benjamin C. Cason, aged 71 years, 3 months. Mr. Cason was one of the most quiet, pleasant men that it was ever my pleasure to be acquainted with. I have known him since the year 1872. He was a regular attendant at the Twin Creek Church of Predestinarian Baptists, of which I have the care, for a number of years, and always seemed to take great interest in the meetings, and great pleasure in caring for the preachers who visited that church. It was always a pleasure to me to stop in and spend a night with him, as I considered it one of my homes. In all my travelling in his neighborhood I never heard anyone say aught against him, but all spoke of him as honest and truthful, a good neighbor and an upright citizen, loved by everyone. Though he never joined the church, he said his only trust was in Jesus, and his only reason for not joining the church was that he did not feel himself worthy, which was all the better evidence of his being born of God, hence prepared for that better country, the home of the redeemed of the Lord. A large gathering of old neighbors and friends was at his funeral. After a short burial service, in reading the 15th chap. of I Cor. and a short comment by the writer, assisted by Elder J. J. Haley, he was laid away in Battle Grove Cemetery, Cynthia, Ky., to await the resurrection of the just. Also his loved companion, Mrs. Rachel Cason, died the 18th day of April, just 26 days after the departure of her dear husband. She grieved so much over the loss of her dear companion that she visited his grave every day, and finally took pneumonia-fever, which carried her down to the silent tomb to sleep the sleep which knows no awaking till the resurrection morn. She was born January 26, 1832, hence was aged 64 years, 2 months, 21 days. Her maiden name was Rachel Ecklar. When about 20 years old she heard Elder G. M. Thompson preach at the old Cynthia Baptist Church from the text: "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins" (Isa. xl. 1-2), when her mind was first divinely impressed

concerning her eternal welfare. This being the beginning of God's work in regeneration, the text and sermon were indelibly impressed upon her mind. For seven long years she was in this conflict of mind, seeking peace with God, from which she never found rest till she found it in the wounded side of the blessed Jesus. This was brought about at the time of the death of her little daughter baby. For twenty years she lived out of her duty, trying to get *fit* to join the church, which keeps so many dear ones out of church privileges. After I began preaching to the church (Twin Creek Church), one Saturday meeting we had a dear sister to join the church. The next day sister Cason was at the meeting, when I told her we had caught one of her members the day before. "La! Mr. Gilbert, what do you mean?" said she. "You belong to the Dry Land Baptists, and I am trying to break up that church; now I want you to come and go with us." She replied: "I would love so much to be a member with you all if I was only fit." "There are two things in your way which the Lord has never promised to take out of the way, those are 'self' and the 'cross.' This you have to do yourself, 'Deny yourself, and take up the cross,' before you can be a member of the church I would love to come to your house and talk this matter over with you, and remove all the difficulties out of your way that I can." "I would be glad if you would," she replied. So at the October meeting, 1879, I spent a night with her and her dear husband and had a pleasant time. The November meeting I preached from the text: "Ye are the light of the world," then gave the opportunity for membership, singing the hymn, "And am I blest with Jesus' love?" when she came forward and was received with much joy after giving the reason of her hope in Christ. The next day it was my privilege, as unworthy as I was, to lay her beneath the wave to arise to walk in newness of life. From that time on she lived a devoted, faithful Christian till the day of her death. At the time of her baptism her dear son, and only living child, was attending college at Easton, Pa., and was divinely impressed in a dream of his mother's baptism, though having heard nothing of her having any idea of joining the church. She was a faithful, loving wife, a true and devoted mother, and among the best of neighbors, at peace with every one; all had a good word for Aunt Rachel. I heard her say after she and her husband had been living together 30 years, that in all that time they had not had a cross word. Anyone knowing them would know that to be true. I don't doubt that they continued to live that way till the day of their death. Truly it may be said, "The world is better by their having lived in it." At her funeral the ministers officiated as before, reading from the 31st verse to the end of the 25th chapter of Matthew, after which a large concourse of people followed her mortal remains to rest beside those of her husband till the coming of the blessed Son of God, when He shall speak with the voice of the trump of God, and they shall arise with those who sleep in Jesus to be forever with the Lord. May the divine blessing attend the path of her dear son and his wife and children and those near and dear to her, that they may meet where parting will be no more, is my prayer for His namesake.

JAMES J. GILBERT.

ARTHUR MEADOWS.

Arthur Meadows was born January 8, 1844, and died December 15, 1895. He was married to Miss Elizabeth C. McDonnell, October 26, 1876, and to them were born four children, two boys and two girls. Bro. Meadows united with the Primitive Baptist Church at Fellowship, Harris County, Georgia, on August 19, 1876, and was baptized the next day by Elder J. H. Williams. Bro. Meadows lived and died on the same plantation on which he was born. He lived an orderly and upright Christian life. He read his Bible daily, and loved to talk to his wife and children of God and His Word, and also to his neighbors. He was taken with the measles on the 5th of December, 1895, and he told his wife and children and friends that he was going to die, and that he was going to rest, and said tell all of his friends to trust in Jesus, for in Him is the only salvation for any human being. In his death his wife has lost a loving husband, his children a kind and loving father, his neighbors an obliging friend. He told his wife that all he dreaded about dying was leaving her and his children, but that he had faith in God that He would take care of them, and said tell his brothers and sisters to take up their cross and follow Jesus, and try to meet him in Heaven. In his death the church has lost a loving and upright Christian brother. But we feel that our loss is his eternal gain, and we cannot weep as those who have no hope. We, the church at Fellowship, extend our heartfelt sympathy to sister Meadows and her dear children, and also to his mother, brothers and sisters, and would say to them all, "Weep not, but try to live as he lived—in the full discharge of every Christian duty."

Read and adopted in conference this, the 11th day of July, 1896.
H. BUSSEY, *Moderator*.

W. D. MORAN.

L. B. ANDERSON, *Committee*.

ABBEVILLE, ALA., July 31, 1896.

Elder S. Hassell.

DEAR BROTHER:—The Choctawhatchee Association of regular Primitive Baptists will meet with the church at New Hope (near Sandy Point), Barbour County, Alabama, eleven miles southwest from Eufaula, on the Dale Road, commencing on Saturday before the fourth Sunday in September, 1896. Brethren will be met at Eufaula on Friday.

W. J. PARISH, *Clerk*.

THE KEHUKKE ASSOCIATION.

The 131st annual session of the Kehukkee Association is expected to be held, Providence permitting, October 3d, 4th, and 5th, with the church at Lawrence's, Edgecombe County, N. C. Visitors should arrive on Friday, October 2d, at Knight's Station, on the Norfolk and Carolina Railroad (a road that runs from Norfolk, Va., through Tarboro and Rocky Mount to Wilmington, N. C.). Trains on the Wilmington and Weldon Railroad and on the Albemarle and Raleigh Railroad connect with trains on the Norfolk and Carolina Railroad. All lovers of God and truth and peace are cordially invited to attend.

S. HASSELL, *Moderator*.

M. T. LAWRENCE, *Clerk*.

PROSPECTUS
OF
THEODOSIA ERNEST;
OR,
THE HEROINE OF FAITH.

DEAR BROTHER :

The above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time, and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its estimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is intensely interesting, so that the reader cannot easily lay aside the book until all is read.

It will be bound in full cloth (scarlet) with stained edges, good book paper, clear type, with stamp and title in black and gold, on side and back.

This book in plain binding was never sold under \$1.00. In this greatly improved style, the price will be reduced, as follows:

One copy, 75 cents; two copies, \$1.40; three copies, \$2.00.

In larger quantities at 65 cents each. Postage prepaid in all cases. If not found satisfactory, please return the book and the price will be cheerfully refunded.

Address all orders to

Elder JAS. H. OLIPHANT, Pimento, Ind.,
or S. B. LUCKETT, Crawfordsville, Ind.

The above work is one of the most interesting and valuable ever written in defense of Scriptural Baptism, and ought to be circulated by the million.

SYLVESTER HASSELL.

WHITAKER'S ACADEMY,

(FOR BOTH SEXES)

WHITAKER'S, N. C.

The thirty-sixth session will open, the Lord willing, on the first Monday (7th day) of September next, and continue until the first of June.

Board from eight to ten dollars per month.

Tuition from ten to twenty dollars for half term, to be paid in advance. No deduction made except in cases of protracted sickness.

For further particulars, inquire of
August 1, 1896.

A. J. MOORE,
PRINCIPAL.

A NEW BOOK. ELDER W. R. WELBORN, STATE ROAD, SURRY COUNTY, N. C., has just published a book entitled, **THE FIVE BOOKS OF MOSES, OR THE REDEEMED FAMILY IN TYPES AND SHADOWS.** The book also contains his portrait, and his life and experience to April, 1896. The prices of the book, postpaid, are as follows: One copy, \$1; three copies, \$2; five copies, \$3; seven copies, \$4; ten copies, \$5.

IMPORTANT NOTICE.

CHANGE IN THE PROPRIETORSHIP AND OFFICE OF PUBLICATION OF THE GOSPEL MESSENGER.

I have bought THE GOSPEL MESSENGER from Elder J. R. Respass' Sons, the executors of their father's estate—the bargain to be consummated July 1st, 1896. I am to fulfil their contract to send THE MESSENGER to those who have paid for it; and all subscriptions to THE MESSENGER, both for the past and the future, are, after July 1st, 1896, to be paid to me at *Williamston, Martin Co., N. C.*

I have engaged the services of Elder W. M. Mitchell, of Opelika, Ala., and Elder J. E. W. Henderson, of Luverne, Ala., as Associate Editors.

THE GOSPEL MESSENGER will, by the grace of God, continue to be conducted on the same fundamental principles of eternal truth as heretofore—principles of infinitely more value than mortal life and all its momentary possessions; and a brief and clear statement of those principles will be made in the July number. I hope at once to increase the size and the value and usefulness of THE MESSENGER. Feeling a burning desire to conduct THE MESSENGER in such a manner as to redound to the glory of God and good of His people, and realizing my utter dependence upon the Lord for such ability, I beg all the praying readers of THE MESSENGER to join me in imploring Him, for Jesus' sake, to bestow upon me a special and sufficient endowment of His Holy Spirit for this blessed purpose.

SYLVESTER HASSELL.

Williamston, Martin Co., May 23d, 1896.

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Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS' TREATMENT FURNISHED FREE by mail.

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ATLANTA, GA.

THE FLOWERS COLLECTION

H. A. Northham

Vol. 18.

No. 10.

THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv:15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

OCTOBER, 1896.



All letters, remittances, and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin Co., N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

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A
Message
From Arkansas.

I am proud to write you of the good GRAYBEARD is doing out here. It cured my son long ago of his cancerous tumor that the doctors cut and failed to cure. And it has cured several cases of Eczema, Erysipelas, Scrofula and Rheumatism.

There is a doctor here that has cancer that wants GRAYBEARD. Let me hear from you.

A. F. CAMP.

Bodcaw, Ark., May 16, 1896.

Get your druggist to order it for you if our agent is not in your section. \$1.00 a bottle, 6 bottles \$5.00.

RESPESS DRUG COMPANY,
ATLANTA, GA.

The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 18. WILLIAMSTON, N. C., OCT., 1896. No. 10.

THE CHRISTIAN AND HIS ECHO.

True faith, producing love to God and man,
Say, Echo, is not this the Gospel plan?
The Gospel plan.

Must I my faith and love to Jesus show
By doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good, and love him still?
Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive
Must I be patient still, and still forgive?
Be patient still, and still forgive.

Why, Echo, how is this? thou'rt sure a dove!
Thy voice shall teach me nothing else but love—
Nothing else but love.

Amen! with all my heart, then be it so;
 'Tis all delightful, just, and good, I know,
 And now to practice I'll directly go—
 Directly go.

Things being so, whoever me reject,
 My gracious God me surely will protect?
 Surely will protect.

Henceforth I'll roll on Him my every care,
 And then both friend and foe embrace in prayer—
 Embrace in prayer.

But after all those duties I have done,
 Must I, in point of merit, them disown,
 And trust for heaven through Jesus' blood alone?
 Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear
 Are sweeter than, to flowers, the dew-drop tear;
 Thy wise instructive lessons please me well:
 I'll go and practice them. Farewell, farewell!
 PRACTICE them. Farewell, farewell.

CHRIST OUR PATTERN.

When Christ came to save men, He not only told them what to do, but showed them how to do it. He preached good doctrine, and He practiced what He preached. "Does he live it?" is the question sometimes asked when men have proclaimed the truth of Christ; and, alas! the best must confess their failure. They must nevertheless bear faithful testimony. If they fail to practice all gospel truth, this is a sad weakness and sin; but if they dare to lower the standard to accommodate their own short-comings, woe be unto them! They must preach the truth and "diminish not a word," even if every stroke of the two-edged sword is to themselves like a mortal thrust. But how much their word loses in weight and power from the lack of perfect Christian character in themselves! How mighty must be the word of one who could turn to all His watching, spy-

ing, envious foes, and say, "Which of you convinceth Me of sin?"

For the first time the world saw in Christ's own life the example of a sinless, guiltless man. He walked up and down this wicked, weary world, with garments always white. His life was one long errand of mercy, and His example taught us how we ought to walk, and to please God.

Toward God He manifested obedience, confidence, and fidelity. He prayed to the Father, and He taught us how to pray. He obeyed Him, and taught us obedience. Toward men He manifested patience, kindness, long-suffering, compassion, and grace. With regard to the past, He reviewed the glory that He had with the Father without a murmur or regret. For the present, He renounced its pleasures, splendors, pomp, and joys, and became a houseless wanderer, and sacrificed everything to the right, the true, the holy, and the good. As to the future, He looked forward to a kingdom, crown, and throne of glory in the day of coming triumph. And yet with all this glory in His vision, and legions of angels waiting at His beck, He was led as a lamb to the slaughter, and bore our sins without a murmur of complaint.

Christ's precepts and practice coincided. His teaching was faultless and His life perfect. The man who follows in Christ's footsteps shall be saved. The Pharisees gave good counsel and lived bad lives. They told men what to do, but would not do it themselves. They laid heavy burdens upon men, and refused to touch them with one of their fingers. This was the crime of which Jesus often accused them. Christ never told a man to do what He was unwilling to do Himself. The elect Captain of our salvation explored each dark and dangerous path before us. He led the world's forlorn hope in the fierceness of the thickest fight; and from the heights of victory and glory He looks back upon the surging columns which waver in the fury of the contest, and says, "Follow Me!" "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne."

There have been men whose examples blessed the world many years. But the example of Christ has been the pole-

star of a struggling church; the beacon-light that has blazed when every human light burned dim; the same yesterday, to-day, and forever; the comfort of the sorrowful, the strength of the weary, the trust of the tempted, the anchor of the tost; the only one who in all the ages of this sinful world has been a perfect guide, a perfect teacher, a perfect pattern, and an all-sufficient Saviour for the lost and ruined sons of men. And in the consideration of Him who endured such contradiction of sinners against Himself, we find an antidote for the weariness and discouragements of time, and a transforming power that prepares us for the glories of eternity.—*Selected.*

ATWATER, ILL., June 2, 1888.

Elder S. A. D. Sanders—

VERY DEAR BROTHER IN THE LORD: I truly hope that you will please pardon poor unworthy me for writing to you. It has been impressed on my mind for some time. I wish to tell you, beloved servant of our blessed Saviour, of some of the Lord's dealings with poor unworthy me, if I am not deceived, and I hope and trust that I am not. In the fall of 1882, in my sixteenth year, I attended an Association five miles southeast of Litchfield, Ill. Saturday evening, while I was under the sound of Bro. Elkin's voice, of Missouri, I was made to feel and see myself an awful sinner in the sight of God. I would often try to pray and ask God to be merciful to me, a poor sinner. The more I tried to pray and ask God to be merciful and pardon my sins, the worse I grew. I thought that surely there could not be any worse. I was often made to cry out: "Lord, save, or I'll perish."

In the winter of 1885, at my house one Sunday evening while engaged in trying to entertain my company that had called to see me, I seemed to see the Spirit of God descending and ascending to heaven. Oh! if I could describe to you what appeared before me that evening, and my feelings; Oh! kind brother, if I could only tell you a part, my mind would be at ease—and the words that were spoken in an inaudible voice, "Blessed are they that mourn, for they shall be comforted," and Oh! how I was made to mourn!

In the fall of 1886 I found rest to my poor troubled soul. That awful burden of sin was gone—such sweet rest, I must tell you a part.

“Tongue cannot express
The sweet comfort and peace,
Of a soul in its earliest love.”

My heart was overflowing with love for Jesus. I was made to rejoice and bless my dear Redeemer; to sing songs of praise to His great and matchless name (which was a feast for me, as I was so hungry), and now I was filled with love. I seemed light; it seemed that everything was praising my dear Saviour, who had led me out of nature's darkness into that glorious light. I felt that I had stepped into a new world; the Bible was a new book to me; I felt that I did not have an enemy in the world, and I loved every body, and Oh! how I enjoyed myself with the people of God! I believed that the Old Baptists were God's chosen people, and I longed to be with them; but alas, for poor me! there was something that told me that I was deceived. About this time I attended an Association at Liberty Church in Fayette county, Ill. While there I had a conversation with Bro. G. W. Murray. It flashed in my mind that I had deceived this dear brother, and oh! how I was made to mourn! I was comforted by these words, “We know that we have passed from death to life, because we love the brethren.” I loved the brethren.

In September, 1886, I attended an Association in Green county held with the Union Church. After the meeting Monday I was talking to the brethren and sisters I was acquainted with. Bro. Elder Turner told me to come over to Concord and unite with the church. I presume that you remember this, as you were present, and said that I could tell an experience of grace, and I feared, beloved brother, that I had deceived you, but I was comforted by these words, “Take My yoke upon you and learn of Me, for I am meek and lonely in heart, and you shall find rest unto your souls, for My yoke is easy and My burden is light.”

I attended a meeting at the Concord Church, Macoupin county, Ill., October, 1886. I presume that you remember the time, as you and Bro. T. Sanders were at the meeting. Bro. Tommy preached Sunday. His text was “Little chil-

dren, have you any meat?" And you preached Sunday night. I thought that was one of the best meetings I was ever at, and Oh, how I longed to be with those dear people of God! They all looked so good, and I felt so poor and unworthy I was made to weep; I wanted to talk to some of God's dear little ones, but my heart was too full to speak a word.

Mr. Conlee was at Raymond and vicinity, visiting, a few days before the meeting.

In June, 1887, at the Little Flock Church, Honey Bend, Ill., a number of the brethren and sisters sent word to me to be sure and come to the meeting, as Elder Bro. Daubbs would be present. I was not at the meeting. I thought if I did go, I would offer myself to the Church, as I felt I could stay away no longer. I felt so poor and unworthy that I thought they would not receive poor me.

I went to the July meeting Saturday. Bro. Query preached, I thought, one of the best sermons that I ever heard; it was food to my poor hungry soul, and how I longed to be with these dear brethren and sisters!

After I had left the house, I felt that if I had discharged my duty it would have taken an awful weight from my mind. I went to the meeting the next day, which was Sunday. Oh! if I could describe my feelings with my pen as I felt that day.

Elder Fritzjerell preached a very able discourse and spoke many comforting words to my poor heart, which seemed that they were for poor me. After I had entered the house, I felt so weak that I could not rise to my feet. While they sang a beautiful hymn, the doors of the Church were opened for the reception of members, and a very kind invitation was extended. I wanted to be with the dear ones I loved so dearly, yet I felt so weak that I could not take a step. I firmly believe that I was strengthened by the Spirit of God. When I became conscious that I was at the stand, I felt that I wanted to talk to the Church—to the dear ones of God. Oh! my heart was too full to speak a word! I wanted to go with these dear people and live with them the rest of my days. They all seemed willing to receive poor unworthy me when I had said so little. Kind brother, I wanted to be buried beneath the yielding wave and raised, as my blessed Saviour, and walk

in newness of life. It was my desire for you to baptize me. So when you came the last of August, 1887, I was very weak, not able to ride to the meeting; I had been very low with remittent fever and hemorrhage of the lungs. Quite a number of my friends sent word to me to put off being baptized till next meeting, as they thought I would be stronger. These words came to my mind, "Now is the accepted time." I truly believe that the Lord strengthened me. I firmly believe that if it had been left with myself in my weakness I would not have been baptized. Praise the Lord forever! One of the happiest moments of my life was when I was raised from the watery grave. I tell you, kind brother, I felt so light, I desired to praise my blessed Saviour; yet I feel sometimes, that if I am one of the little ones, I am the least of all.

Now, brother, this is for your consideration. My mind is at ease. Come to see us, and be at our church meeting. We ask an interest in your prayers.

Your unworthy sister in the hope of eternal life,
 DELLA CONLEE.

OPELIKA, ALA., July 22, 1896.

Mrs. Emma Barfield—

DEARLY BELOVED SISTER IN THE LORD: Your precious and highly esteemed letter, of June 29th, came to hand in due time, and was read and re-read with much joy and comfort. When I get a letter from you it seems like I hear from a near relative; you write such good, sweet letters, and can tell so much about the trials and afflictions of a poor, way-worn traveller, and the many dark and gloomy seasons that they have to pass through while sojourning here in this earthly tabernacle. Dear sister, while reading your kind letters I am made to rejoice and to shed tears; for if I know anything, I know you can tell some of my trials better than I can tell them myself. O, the dark hours that I have, and feel sometimes, that if I was a child of God it would be different with me! But when I hear others, who know so much more than I do, tell of their trials, it gives me a great deal of comfort, and I can take courage and say with the poet:

"I know that my Redeemer lives,
 What comfort this sweet sentence gives!
 He lives, He lives, who once was dead:
 He lives, my ever-living Head."

"He lives to bless me with His love,
 He lives to plead my cause above.
 He lives, my hungry soul to feed,
 He lives to help in time of need."

Dear sister, when the light of His countenance shines in our hearts, it leads us away from those dark places and gives us light to walk by; and when we walk in the light, our faith is strong; then all is joy and peace within. But we find this only in obedience to His commands; for He says, "if ye love Me, keep My commandments," and He commands us to love one another and speak often one to another, edifying one another in the name of the Lord Jesus. O, how thankful I am that the way was opened for me to unite with the people I dearly love, and have the opportunity to hear them tell of the dealings of the dear Lord with them, and hear them tell the travels of their pilgrimage while here below! It sometimes makes me feel that I am one with them, but one of the little ones, and not worthy to be the least one.

When I read your letter, my mind was carried back to our girlhood days, when we so often met at old Mt. Moriah, —yes, I am that same girl that was one of the class to sing with you, and your sainted father and mother mingled their voices with ours in singing the praises of our God. And O, how I loved them! Your dear father's counsel was so good and his words so tender toward me: it made him feel so much like a father to me that I cannot help but call him a father in that respect; and in another respect I have a peculiar love for him. I believe he was a called minister to preach the unsearchable riches of Christ, as Paul was when the light from heaven, above the brightness of the sun at mid-day, shone around him, and he heard the voice of Jesus that told him "to rise and stand upon his feet, for He had appeared unto him to make him a minister," and then sent him to the people to "open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

You will find this quotation in the twenty-sixth chapter of Acts, where Paul was permitted to speak for himself to king Agrippa. I have ever felt that through your dear father's preaching and teaching the eye of my understanding was opened, and that I was turned from the power of Satan unto God. He did not give me eyes, but opened them that I hope God gave me, by His quickening Spirit. You know something about the preacher calling your attention to a time when you felt Jesus precious to your soul. O, that calm, sweet feeling that you had in the time of that great storm! Dear sister, it was Jesus speaking peace to your soul and calming your troubled breast. O, that we could always have that calm, sweet peace! We could sleep and feel rested, and could eat and be satisfied, and not have to wander about and hunt something, and know not what. But, dear one, it is all for our good; it is only a trial of our faith; we must wait patiently on the Lord.

I will close for this time. May the Lord bless you and yours, and give you sustaining grace to bear all of your trials and afflictions that you have to wade through, is the desire of your friend and sister in hope of eternal life.

Brother and sister Mitchell join me in love to you all. Write soon to your little sister,
E. F. WORTHY.

BANNER, MISS., July 30, 1896.

Mrs. E. F. Worthy—

DEAR AND PRECIOUS SISTER IN CHRIST: Your letter was received to-day as water to a thirsty soul, for I have felt to be so far from God ever since I wrote you last. The words of the poet are often ringing in my ears, that say:

“So far from God I seem to be,
Oh, is there any one like me?”

And when I read your letter I felt that it was all for my good, and if I was in the footprints of the flock the Lord would lead me to His pasture. Though in my nature I be as black as the tents of Kedar, He can make me whiter than snow. I have seen and felt the sins of my body so deeply that they were fearful to behold and to know that my soul was so spotted with them. Something whispered to me that all that I had ever told or written of my experience was hypocrisy and imagination, and oh it made me

shudder to think of it! I wished I never had written a line of my travels, and never had told any one that I had a hope in Jesus. If I had not, I now would not be suffering in such a fearful way. Oh, it made my soul sink in despair! It seemed that everything I had ever done or said was wrong, and to promise my God that I would do better I could not, for I had been trying to do better for more than twenty years, and now I felt more loathsome than ever, and under the same influences and circumstances I might do the same things again. But there is one precious truth that I could look to and get some hope from, and that is: Jesus said that He came into this world to save sinners, and I could say that I know that I am a sinner, and I know that without the cleansing blood of Jesus I could never be saved; and there have been times that I could say, "I know that my Redeemer liveth;" and I know, too, that without the light from Heaven we can't see the corruption of our own hearts. There must be other eyes besides the natural eye to see the poor sinner in the heart, for the natural eye never looks on itself as being destitute. In this condition of mind and feeling I went to a three-days' meeting about twenty-five miles from home. There I met with many of the dear saints that I had been associated with so long in the union and communion of the faith that was once delivered to the saints, and I felt that they embraced me in their affections, and their presence seemed like the presence of angels. I wanted to tell them how unworthy and imperfect I was, but for them to let me sit with them under the drippings of the sanctuary, and peradventure there might be some handfuls dropped for me. I felt, as Ruth did, to say: "Entreat me not to leave thee or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried." Yet I felt if they could see me as I saw myself, they could have no fellowship for me. But I could look towards the Temple and say, "Do not I love Thee, oh my Lord? Behold my heart and see." "Nothing in my hand I bring; simply to Thy cross I cling." And with the dear saints I felt that I had more than I could receive, for my unworthiness would not let me receive the many expressions of love and kindness that were

manifested to me. I could not receive them in my heart to my comfort, for I felt that they were deceived in me. But when I came home and received your letter, I was so surprised. Your sweet words of comfort came into my heart, and unfolded the dark mysteries of my experience so unexpected to me. I thought I was travelling where none of God's children ever were; and I had thought that when you read my last letter you would not want to correspond with me any longer. In fact, I did not feel that I ever could write another letter. I felt so bad to send you such a letter—not one word of comfort in it. I thought you would now know that you were deceived in me. But now, in your reply, for you to show me the way-marks of a poor pilgrim here, and tell me I am travelling the way poor pilgrims travel, was so unexpected to me; and also at the same time I received a letter from a dear, tried sister, Frank Shepard, now in Georgia, but her home is in Texas. She used to know me when I was a child, and she says I have been comforted in reading your articles, and can say, "Behold what God hath wrought in you!" for you know that I knew you when a stripling girl, and knew from your opportunities that you did not learn those things of man, but have been taught of God in His school of experience, which is so painful to the flesh. Now I don't speak of this to boast; no, God forbid that I ever should boast of any words of comfort that the dear saints should speak to me, for I know that in myself there is nothing to boast of, and it is through the tender mercy of God that I live and enjoy the association of the people of God. But your letter and hers seemed so adapted to my necessities then that I felt as helpless as an infant—being wafted along on the wings of eternal love.

"Oh to grace how great a debtor,
Daily I'm constrained to be!"

Now, dear sister, I hope you will throw over this imperfect letter the mantle of charity. I have had to write the way my mind led me, or not write at all. I hope and believe that the blessings of God will ever rest upon you and dear Bro. Mitchell and his wife. Write soon.

Your unworthy sister,

EMMA BARFIELD.

SOCIAL CIRCLE, GA., May 24, 1895.

Elder W. M. Mitchell—

DEARLY BELOVED IN THE LORD: To-day is our regular meeting time with the church at Rutledge, and the time to observe the ordinances—communion and feet-washing; but it is raining, and we can't attend. It is to me a solemn thing, as well as a high and inestimable privilege, to assemble with the saints of God on these occasions. From the first to the seventeenth verses of the thirteenth chapter of John is full of both instruction and comfort to the children of God. Jesus' hour had now about come when He should depart out of this world and be glorified with the Father with that glory He had with Him before the world was; and the time for Him to institute these solemn ordinances to be observed by His disciples in remembrance of Him till His second coming. Washing the saints' feet is an ordinance, as much so as partaking of the bread and wine as emblems of His broken body and spilt blood, which was for the salvation and redemption of the church, which is His body. This ordinance of washing the saints' feet in a *church capacity* is emblematical of humility, of meekness, of subjection one to another, also of equality, all brought down to one common level by the reign of grace; no bond, no free, no rich, no poor, no Jew, no Greek, but all one in Christ. I say, *of equality*. While He (Jesus) took on Him a body of flesh like unto His brethren, He thought it not robbery to be equal with God the Father. How touching the sight! Behold the Lamb of God surrounded by a little band of His disciples, teaching them both by precept and example. Behold Him laying aside His garments, putting on a towel or apron, the badge of a servant, to do menial service; behold Him getting down to the feet of poor, sinful men, indicating subjection and humility! Behold Him standing as it were between God the offended and man the offender, laying His hand on each and thus making peace and reconciliation as Mediator, and this system and plan are set forth in these ordinances, and are to be observed by His disciples, and in their practical life to show that they have been taught of God and been with Jesus. The language used by Jesus, making it binding on His children to observe feet-washing, is stronger and more binding, if possible, than to observe the sacra-

mental supper. In this He says, "As oft as ye do it, do it in remembrance of Me."

He does not say how often to observe it, nor on what day of the week; neither does that matter, in my judgment, just so it is observed in the right spirit, discerning the Lord's body. But in washing feet He says, "I have given you an example that you *should* do as I have done unto you," and further that "you *ought to do it*," (and he could not mean you ought *not* to do it) shows that both a *necessity* and *obligation* rested on them to observe it.

But the point I had in mind to write you about was, "if I wash thee not, thou hast no part with Me." I do not understand Jesus to teach if I wash not your *feet*, you have no part with Me, but if we are not washed by the washing of regeneration and renewing of the Holy Spirit, we have no part with Jesus in anything. The cleansing from sin, the preparation by grace to entitle any one to participate in or have part with Jesus at all, is all of Jesus. In Him alone we have justification before God. He did not mean the literal washing of the feet; if so, then none in this day could stand justified, for He does not now wash His disciples' feet, literally, as when incarnate; but we in this day must be washed and cleansed from sin by the same power as in that day to entitle us to the privileges of the Lord's house. O that the Lord would open up the understanding of His children to enable them to glorify God in their bodies and spirits in these degenerate times, and may He strengthen you in both the outer and inner man to meet your heavy responsibilities, is my heart's desire, for Christ's sake.

JOHN N. HURST.

REMARKS.

About one-half of Primitive Baptists believe, and about one-half do not believe, that Christ meant to make feet-washing a *church* ordinance. The most intelligent and spiritual brethren differ on this subject. We should all of us, therefore, in this matter, as in the eating of meats and the observance of days, treat each other with brotherly charity and forbearance; and we should "follow after the things which make for peace, and things wherewith one may edify another." (Rom. xiv.). Like my dear father, I have always engaged in feet-washing when I have witnessed it; but I have never sought to force it upon brethren.

ren who do not believe that Jesus intended that it should be practiced literally in a *church* capacity. As Eld. Mitchell has said in the July MESSENGER, I do not understand that foot-washing is more binding than communion, nor that foot-washing is a part or appendage of communion. As I have heretofore said in the GOSPEL MESSENGER, I believe, from a thorough and impartial examination of the original Scriptures and reliable information in regard to Jewish customs in the first century of the Christian Era, that Christ washed His disciples' feet near the beginning of the Passover Supper, and instituted the communion at the close of the Passover Supper. The word "ended" is not in the original in John xiii. 2, and verse 26 proves that supper was not even then ended. The only division among Primitive Baptists in North Carolina is that affecting less than a dozen churches, who have seemed to declare non-fellowship for those of their brethren who commune without washing feet after each communion. *Extremes are ruinous, and, if carried out in all matters, would rend our churches into hundreds of warring fragments, and effectually prove that we are not the Church of Christ.* (Psalm cxxii. 3; Cant. vi. 9; John xvii. 20, 21; Eph. iv. 1-16.

S. H.

"CHANGED INTO THE SAME IMAGE."

Text: "AND as we have borne the image of the *earthy*, we shall also bear the image of the HEAVENLY," 1 Cor. xv. 49.

Paul and Sosthenes thus assured "the church of God at Corinth, them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." The subject treated upon in the entire chapter is *death* by Adam, and *LIFE* by Christ, or the resurrection of the dead in Christ. The one central truth is: "By *man* came death, by *MAN* came also the resurrection of the dead." Not by one and the same man, of course. So two men are spoken of as representing all other men, according to the relations of all to one or both of the two. Hence, the inspired writers go on and say: "For as in Adam all die, even so in Christ shall all be made alive." The death in Adam is in

the present tense, and hence is going on, as it is the death of the body that is spoken of; but the being made alive in Christ is future, as it is that which shall be. The death comes to *all in Adam*, but to no others—to none out of him; for the simple and sufficient reason that it came by him and is in him; so also the life shall come to all in Christ, because they are His members and in Him is life. "I am the resurrection and the life," He says. All in Adam die; all in Christ shall be made alive. So Adam and all his members make one body, and in all this body sin and death prevail; but Christ and all His members are another body, and from Him all the members of this one body shall receive righteousness and life. For His word to all His is: "Because I live ye shall live also." Thus as Adam is the *dying head*, by whom came death to all his because of sin; so Christ is the LIVING HEAD, by whom life shall come to all His because of holiness.

"And as we have borne the image of the earthy" (of Adam), we have borne his image or likeness only because we are of him, having received his earthly life and human nature by natural generation; therefore we are in him by his life being in us, making us one with him in his life—ah! in his sin and death. So by descent and inheritance we bore his image. This image was good and lovely at first; but by sin it was marred and spoiled. Moses says: "So God created man in His own image, in the image of God created He him; male and female created He them," Gen. i. 27. By this God-created 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. This certainly includes all the race of man, the entire human family, without distinction, as well the regenerate as the unregenerate; for sin and death came by the one man Adam, and "all have sinned." What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and the whole world may become guilty before God," Rom. iii. 19. Such is our inheritance in Adam. Sin and guilt, condemnation and death are entailed upon us in every part of our being, and we are born unto corruption and dissolution. Paul says of himself and his brethren in Christ, "and were by nature the children of wrath, even as others," Eph. ii. 3. This is woful, but it

is just. The child of God feels that it is, and cries to God for mercy, saying, "I have sinned!" The sin and guilt are ours, and we confess that He is just and holy, although His righteous law condemns and curses us. Hence, we weep and sorrow bitterly for our sinfulness or sinful nature, as well as over our sins, and deeply repent and earnestly pray to God for remission of our sins and for salvation. He hears the cry of the penitent, and we obtain mercy.

"We shall also bear the image of the heavenly" (Man). We shall be in the image of the holy Son of God, who is heavenly and spiritual, immortal and altogether lovely. The text teaches that we do not now bear the image of the natural man alone, as before our God quickened us together with Christ, though after the outward man we are still in the image of Adam; but, having passed from death unto life, Christ the heavenly Man now lives in us and is our life; therefore we bear His image after the inward man. Thus we are both in Adam the earthly man, and in Christ the heavenly Man, because we have the natural life of the one, and the spiritual life of the other. In the life of Adam we grow old, droop and die—in the life of Jesus we are renewed day by day and shall never die. So now we have all the infirmities and imperfections of the fleshly nature, and hence we groan and suffer, being burdened; yet we are also, made in a little, measure partakers of the divine nature and perfection of Jesus, so that we see the sinfulness of ourselves, the beauty of holiness, causing us to hunger and thirst after righteousness, and to earnestly desire and long to be transformed into the image of the lovely Jesus. Paul thus expresses our experience: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh," II Cor. iv. 10, 11.

This is a wonderful statement—that we are delivered unto death for Jesus' sake, and unto the end that *His life* might be made manifest *in our mortal flesh!* And this must be fulfilled in us before we shall bear the image of the heavenly Man. When this is accomplished in us, then that which is in part shall be done away, and we shall no more bear the image of the earthly Man, even in part, but mortality in us shall be swallowed up of life, and we shall be

altogether spiritual and holy, heavenly and divine, like our heavenly Brother, the First-born from the dead. "For whom (God) did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified," Rom. viii. 29, 30. The faith of the Son of God that was given to Paul enabled him to thus write in the perfect tense of the completed glorification of all the justified in Jesus, and thus it shall be when the glorified Son of God shall appear and we shall appear with Him in glory. "In Christ shall all be made alive." And so shall all bear His image and behold His glory.

We shall all retain our personal individuality and identity; for the text assures us that the very same people who were as Adam shall also be as Jesus—we have been like the first man, WE shall be like the second Man. "We look for the Saviour, the Lord Jesus Christ, who shall *change* our vile body, that *it* may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself," Phil. iii. 20, 21. Unto this most glorious end God has chosen and predestinated His people whom He foreknew, "that we should be holy and without blame before Him in love: * * to the praise of the glory of His grace."

In this faith and hope,

Yours in Jesus,

DAVID BARTLEY.

CRAWFORDSVILLE, IND., July 21, 1896.

Humility makes a man peaceable among brethren, fruitful in well-doing, cheerful in suffering, and constant in holy walking. Humility fits us for the highest services we owe to Christ, and yet will not neglect the lowest service to the meanest saint. Humility can feed upon the meanest dish, and yet it is maintained by the choicest delicacies, as God, Christ, and glory. Humility will make a man bless him that curses him, and pray for those that persecute him. An humble heart is a habitation for God, a scholar for Christ, a companion of angels, a preserver of grace, and meet for glory. Humility is the nurse of our graces, preserver of our mercies, and the great promoter of holy duties.

P. BROOKS.

I ALWAYS GO TO JESUS.

I always go to Jesus:
 When troubled or distressed,
 I always find a refuge,
 Upon His loving breast;
 I tell Him all my trials,
 I tell Him all my griefs,
 And while my lips are speaking
 He gives my heart relief.

When full of dread foreboding,
 And flowing o'er with tears,
 He calms away my sorrow,
 And hushes all my fears;
 He comprehends my weakness,
 The peril I am in,
 And He supplies the armor
 I need to conquer sin.

When those are cold and faithless
 Who once were fond and true,
 With careless hearts forsaking
 The old friends for the new,
 I turn to Him whose friendship
 — Knows neither change nor end:
 I always find in Jesus
 A never-failing friend.

I always go to Jesus:
 No matter when or where
 I seek His gracious presence,
 I'm sure to find Him there.
 In times of joy or sorrow,
 Whate'er my need may be,
 I always go to Jesus,
 And Jesus comes to me.

GREAT boast is made that liberality rules the day; that creeds no longer hold the heart. That there is some truth in it is shown by the decadence of old-time honesty, morality, and industry.—*Selected.*

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 WM. M. MITCHELL, Opelika, Ala. } EDITORS.
 J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for the MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

GOSPEL MESSENGER OF MARCH, 1892.

If anyone has a copy of THE GOSPEL MESSENGER of March, 1892, that he is willing to spare, please send the same (postage one cent) to Elder W. M. Mitchell, Opelika, Ala. S. H.

SAMPLE COPIES.

Sample copies of THE GOSPEL MESSENGER will be cheerfully sent at any time to persons desiring them for themselves, or wishing to distribute them among friends of the Truth; or to persons whose names and addresses may be sent for the purpose. S. H.

URGENT APPEAL TO THE SUBSCRIBERS OF THE GOSPEL MESSENGER.

On the first day of July I paid two thousand dollars in cash to Elder J. R. Respass' Sons for the GOSPEL MESSENGER, and also contracted to furnish about a thousand dollars' worth of the MESSENGERS to those subscribers who had already paid Elder Respass' Sons for their subscriptions, making the cost of the MES-

SENGER to me about three thousand dollars. But at that time (and the case is about the same now) there were 1,802 subscribers who were owing for their subscriptions, about two thousand dollars, as follows: 1 since 1890; 1 since 1891; 11 since 1892; 182 since 1893; 373 since 1894; 734 since 1895; and 500 for a part of 1896. According to my contract with Elder Respess' Sons, these subscriptions belong to me; and, unless they are paid, I can neither discharge my obligations to those who have already paid for the MESSENGER, nor even continue its publication. I have enlarged and improved the MESSENGER, and since July 1st the expenses of its publication have been a hundred dollars per month more than its income. Under these circumstances I am compelled to beg our subscribers, as soon as they possibly can, to pay me the small amounts that they owe, so that the publication can be continued, and so that I can discharge my obligation to those who have already paid their subscriptions. The date when each subscription expires is put upon each MESSENGER or upon its wrapper. If you do not know exactly what you owe, write me and I will inform you; or send me about what you think you owe, and I will credit you. The amount of each one's indebtedness is very small; but the total is a large sum to me, and is urgently needed at once.

SYLVESTER HASSELL.

BLESSED REMEMBRANCES.

The time at which I write this article is Monday afternoon, August 17th, 1896. Most distinctly do I remember that on Monday afternoon, August 17th, 1863—just thirty-three years ago—occurred the most wonderful and blessed event of my life, to which I refer in the foot-note of page 541 of my Church History. I had for twelve years felt myself to be one of the greatest sinners in the world, though considered by those who knew me to be a model boy. For the

last two of those years I had been a great sufferer from physical diseases (neuralgia in the chest and throat), so that often I could not eat or sleep, or find relief in any posture or from any remedy, and I felt that my sufferings were justly visited upon me for my sins, and that I would soon be called by a holy and angry God from my great sufferings here to still greater and everlasting sufferings in the dark and dreadful world of hopeless woe. In terror I fled to the fiery mountain of the Law of God, and found nothing but complete and awful condemnation there. I saw that the Law was holy, just, and good, and spiritual, and demanded perfection in every thought and word and deed, while I was altogether carnal and sinful. Becoming dead to all hope of salvation by the Law, I read and meditated upon the written word of God, and often sought places of solitude and abased myself before the Most High, and cried fervently unto Him for His pardoning and purifying mercy. I longed to be not only forgiven for my sins, but also to be cleansed from sin—to be emancipated from its loathsome power—to be a free man in Christ Jesus as I should soon be a free man politically. And while in this awakened, seeking, hungering, thirsting, restless, anguished state of mind, I believe that I was led by the Spirit of the Lord Jesus to draw near, in humble and earnest reverence, to the most marvellous scene in the universe—the meek and lowly and spotless and loving Son of God hanging in bleeding and dying agonies upon the accursed tree, and I realized, in the inmost depths of my heart, that those unmerited and unparalleled sufferings were endured for *me*; that *my* vile and voluntary sins were the thorns and nails and spear that tore the flesh of my holy and gracious Redeemer, and crushed Him unto death, and laid Him in the tomb; and I felt the fellowship of His sufferings, and that I was crucified with Him, and dead with Him to sin and to the world; and then that I rose with Him to a new and blessed and heavenly

life. Ever since that most memorable hour, all things have been different to me from what they ever were before—creation, providence, redemption, God and man, the Scriptures, the Church, the ministry, the ordinances, pleasure and sorrow, life and death, time and eternity. Old things have passed away, and all things have become new, and all are of God. I have been taught to hate sin and love holiness, and to desire to love, worship, obey and be submissive to God, and to glorify Him, and to love His word, His law, His gospel, His people, His ordinances, and all His ways, and to be kind and serviceable to all men as opportunity is presented me, and to pray for my enemies, and to return them kindness for unkindness, and good for evil, and blessing for cursing. The written word of God shows that such feelings as these are the gracious operations of His Holy Spirit, and the blessed evidences of spiritual, divine, and everlasting life. I related my exercises to the church at Skewarkey, near Williamston, N. C., Saturday before the second Sunday in January, 1864, and was received to membership and was baptized by my father, Elder C. B. Hassell, in Roanoke River the next day—the happiest day that I have ever experienced—when not one cloud seemed to intervene between my soul and the Sun of Righteousness. For nine blessed months I seemed to live comparatively above sin and temptation and sorrow; but then I found, to my distress, that I was a sinner still, just as much in need of the cleansing blood of the Lamb as I ever had been. And one night while bowed in earnest supplication on my knees by my bed-side before retiring, I was all at once amazed and at first horrified by what seemed to be a river of blood pouring down upon me, but I quickly realized that it was the view of the renewed application of the blood of Jesus which cleanses from all sin. These spiritual visions are but the wonderful and glorious fulfillments of God's

gracious and holy promises to His people. (Zech. xii. 10-14; xiii. 1; Acts ii. 17; 1 John i. 7.)

And though, during the last thirty years, I have passed through deeper trials than ever before, sorer bereavements, and severer diseases; though I have followed the mortal remains of my dear father and two lovely companions and four precious children to the silent tomb, and suffered intensely with affections of the kidneys, nerves, and heart, every bitter draught in my wilderness sojournings has been sweetened with the Cross of Christ—Ex. xv: 23-25—every sorrow has been alleviated by the remembrance of my Saviour's heavier sorrows for my sins and for my salvation, and I have felt the truth of the inspired words that "All things work together for good to them that love God." Rom. viii. 28.

Our dear lowly, loving, and suffering Saviour enjoins upon all His beloved people to remember Him. Luke xxii: 19. Most holy and blessed are all the remembrances of the Lord Jesus. May His precious name be the deepest and last recorded in our hearts!
S. H.

ONENESS OF THE CHURCH OF CHRIST.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. And He gave, some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind

of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," Eph. iv. 1-16.

Christ is the One Head of the One Body, His Church. No member of that Body, however near the Head he may be, must be put in place of the Head, or even alongside of the Head, otherwise there will be deformity and confusion. Christ is the only Master, the only King in Zion; and though by His Spirit He dwells in His people, He, as God, is infinitely above them. The substitution of any other being or any other subject in His place is idolatry; and idolatry always destroys the visible (though not the mystical, living, spiritual) union of His Body. It is a violation of the law of God and of the gospel of Christ, and is utterly offensive to God, and destructive of the peace and comfort of His people.

As Christ, the Head, is but One, so His Body, the Church, is but One. There is One Life, His Life, a Spiritual, Eternal, and Divine Life, begotten by His Spirit in every member of His Body in regeneration; and there is a living and indissoluble union existing not only between each member and the Head, but also between each member and every other member of the Body; and each member has need of every other member, and should feel and manifest to every other member the most careful, loving, and tender sympathy (I Cor. xii). Especially if one member is weak or diseased, it must not be isolated and neglected and despised, for this would be suicide, but it must be the more carefully and tenderly regarded and treated. All the members of the mystical Body of Christ, even those who may seem to men the lowest and the least, are embraced in the same everlasting love and choice and covenant of God, redeemed with the same blood

of Christ, renewed and sanctified by the same Spirit of God, and will infallibly be kept by the same Divine power unto the same heavenly and everlasting inheritance. It was three times the fervent desire and prayer of our dying Redeemer that *all who believe in Him should be one*, as He and the Father are one (John xvii. 11, 21, 23). And all who believe in the Lord Jesus Christ alone for salvation, and give evidence of that belief in their daily lives, are members of His mystical Body, and should be members of His militant Church, and live together in love, fellowship, and peace; and if animated by His Spirit, they will do so with delight. Those who really and thoroughly believe in Christ believe in the plain teachings of His written word—the perfection of the Triune God, the fall and ruin of man, the redemption of all the elect of God by the blood of His incarnate Son, and their regeneration by His Holy Spirit, and their duty to follow Christ in baptism and obedience, and the resurrection of their bodies at the second personal coming of Christ, and their full and everlasting salvation, in both soul and body, in Heaven, and the everlasting destruction of the wicked in Hell; and upon these cardinal principles of Divine Revelation they should stand together in loving, unbroken, and perpetual union.

All was peace and love and happiness in Eden until the entrance of Satan and sin, of unbelief in the word of God, and preference of the creature to the Creator; then broke upon the world the reign of darkness, bitterness, hatred, strife, murder, war, corruption, and ruin. And so at first in the Primitive Church, peace and love and fellowship and happiness abounded, to the extent even that the members parted with their earthly goods and gave to others that were in need; but Satan and sin came in, artfully perverted and denied the word of God in regard to the depravity and ruin of man, the sovereignty, graciousness, and holiness of God's salvation, the divinity, the humanity,

and the second coming of Christ, and the resurrection of the body, and the eternal judgment after death; and some members became carnal, contentious, and idolatrous, following men instead of the Lord, putting ministers in place of Christ, and thus, glorying in men, they were divided, and Apostolic authority had to be used to rebuke these errors and sins. And since the death of the Apostles, this evil tendency, in the professing Church, to disbelieve the plain word of God, and to put the minister (or servant) in the place of Christ, and thus make endless divisions and subdivisions, has increased, so that there are now about one hundred and fifty sects calling themselves by the name of Christ.

In 1827 the Kehukee Baptist Association in Eastern North Carolina, first, before all other Baptists, withdrew fellowship from the men-made theories and practices of Modern Missionism; and since that time the churches of the Kehukee Association have been blessed of the Lord with wonderful peace, love, and fellowship. But, lamentable to tell, in some other parts of the United States, a few of our ministers, by vain speculations, political aspirations, and personal jealousies, have led off some of our unsuspecting people from the fellowship of the most of their brethren. In the minds of nearly all the members of these off-shoots from the main body of Primitive Baptists, I believe there is now substantial agreement upon the fundamental points of Bible and Baptist doctrine; so that many others besides myself feel that there ought to be a visible reunion of these unscripturally separated elements with the mass of their brethren. As shown by the Apostle Paul in the passage at the beginning of this article, the pre-requisites for such reunion (the word rendered "perfecting" in Eph. iv. 12, literally means "reconciliation," "restoration from a state of breach and decay") are *spiritual humility, love, long-suffering, forbearance, and labor* ("endeavoring," "working," "speaking") *especially on the part of the*

ministry—gentle but unyielding opposition to the new, light, and empty, deceitful, spreading, confusing, and dividing “winds of doctrine” sweeping over the world, and instruction in the one faith of God’s elect. In this manner there will be, *not a decrease, but an increase* of the visible body of Christ unto the edifying of itself in love. Perhaps no one of the Primitive Baptist Churches has gone into such gross errors and disorders as the Church at Corinth, the Churches of Galatia, and five of the Seven Churches of Asia; and yet even Apostolic authority did not unchurch them, and require them to be re-constituted, their members to be re-baptized, or their elders and deacons to be re-ordained. The twelve disciples at Ephesus (Acts xix. 1-7), who had been baptized unto John’s baptism (but not, as stated or as probable, by John himself, and who were also baptized under Paul’s ministry), were so ignorant that they had never heard that there was any Holy Ghost; but certainly no person ever baptized by a Primitive Baptist minister could be so ignorant, for Primitive Baptist preachers, above all others, emphasize the being and the work of the Spirit of God.

The Churches of Christ that confess and forsake their errors should be heartily received by their brethren. We are all fallible and sinful, and see through a glass darkly, and only know and prophesy in part. The tongue that blesses God should not curse a child of God. The tongue of even a subject of grace, when unchecked by the Spirit of God, is sometimes inspired of the Devil, and would turn the world into hell, and set it on fire. “Where envying and strife are, there is confusion and every evil work. But the wisdom that is from above is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy” (James iii). Humble, kind, long-suffering, unselfish, unirritable, unsuspecting, sincere, hopeful, patient, unfailing love is greater than gifts or even than faith and hope (I Cor.

xiii). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body" (Col. iii). S. H.

CANNOT SIN.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God—" I John iii. 9.

Various have been the views and comments of brethren concerning the time, meaning, and proper application of the above text. And while we have had no particular objection to the doctrine presented by some of our beloved brethren on this text, we have had serious doubts as to whether they had given the proper application of the text, or presented the main and special point of doctrine contained in the text. We have thought it possible that one might speak or write the truth, and yet not expound or give the meaning of the particular text he claims to be expounding.

It is generally conceded by nearly all whose writings we have seen upon this text, that the words "cannot sin," refer to that divine nature and holy principle implanted and received by the sinner in the new birth, and that *it* doth not commit sin, and that "*it*" (and not the man) cannot commit sin, because *it*, and not the man, is born of God. But does not this view of the text pervert its meaning and conflict with the plain wording of the text itself?

If it is something else than man, that is born of God, why should the word "whosoever" be used in the very beginning of the text? Why not have all

parts of the text to agree, and say, "Whatsoever is born of God," (or as one brother did say, 'that thing' which is born of God), "doth not commit sin, and *it* cannot sin, because *it* is born of God."

It is true that this perverted wording of the text would be in harmony with the views which some have given upon it. But is this right? The Holy Ghost in the holy Apostle has made no mistake in saying, "*Whosoever* is born of God doth not commit sin," and why should any faithful steward of the mysteries of God wish to change the words, "whosoever" and "he" to make them read, "*whatsoever*" and "*it*"? Would it not be better that our views harmonize with the text, rather than to change its wording to make it harmonize with our views?

If it is not the man, a real person, an accountable human being that is born of God, and cannot sin because he is born of God, who is it and what is it? Some say *that part* that is born of God does not sin, but the body, or flesh, or the Adamic man, sins continually. Now, this may all look very plausible and consistent with our daily experience; but, after all, is this the correct solution and meaning of the words: "Whosoever is born of God doth not commit sin?" We think it is not. There is nothing said in the text about that part of man that is born of God, nor of that thing, or spirit, that is born; but the words "whosoever" and "he" in the text, show that it is a real person—whether Jew or Gentile, wise or ignorant, rich or poor, old or young—who, if born of God in the sense of the text, cannot sin, because he (not *it*) is born of God.

But before proceeding further we wish to remind the Christian reader that the proper application of the text we are considering, does not, in any way, conflict with any other text in the Scriptures. Nor does it conflict with the daily struggle that each believing child of God has in striving against sin. It does not conflict with what the Apostle Paul has expressed and

what each believer has experienced more or less every day of his Christian life. Each can witness that, "When I would do good, evil is present with me"; and further, each may say in truth, "I know that in me (that is, in my flesh) dwells no good thing," Rom. vii. And again, the very same Apostle who wrote the text which we are considering, also said, concerning the same characters embraced in the text, that "If we say that we have no sin, we deceive ourselves and the truth is not in us," I John i. 8. And again he saith: "My little children, I write unto you that ye sin not; but if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous." Now, when we take into consideration that all these last quoted texts are in perfect harmony with the words, "Whosoever is born of God doth not commit sin," we are forced to the conclusion that, as it is man that is and must be born of God, there is some scripturally qualified sense in which "he can not sin, because he is born of God."

About 40 or 45 years ago we remember seeing a published article from an aged minister, in which he quoted the words of Jesus: "Except a man be born again, he can not see the kingdom of God," John iii. After quoting this, he said: "If this birth refers to the man mentioned in Genesis i. 26, then I know nothing of any such birth." This was a startling expression to me, and one that I had never heard or read from any Primitive Baptist before; and though he was an aged and orderly minister of good standing, we could not well refrain from calling the attention of our brethren to the remark, and expressing our dissent from the sentiment contained in it.

In Genesis i. 26, it is written: "And God said, Let us make man in our image." Now, this is the only man that we know anything about, whom God, the Creator of all things, ever made, and in whom all other human beings were embodied; and he is the only man to whom God ever gave a law having a bearing upon all human beings that ever should be

in the world, and he is the only man whose sin and transgression became the sin and transgression of all the progeny of Adam, who were created in him, and represented by him in his act of transgression. Death passed upon all when it passed upon him, for in him they all sinned, and in him they all die. And the law of God that was thus given to Adam and to all his posterity in him is the only law ever given to man which has a bearing on his future and eternal destiny beyond this world. It is the first and original law ever made binding upon man, and the transgression of it is the first and original sin ever imputed to man. That law, in all its force and perfections is the same to-day as when first given to man. It has never been repealed or modified in any particular. If it required perfect and perpetual obedience at first, when Adam was a pure, good, and innocent creature, it requires the same perfect obedience up to this very hour, and will so require it forever, if not fulfilled and its curse removed by our Lord Jesus Christ as the Surety, Husband, and Redeemer of His chosen people.

Now, to be begotten and born of God, is to be begotten and born of the same Spirit, power, and life that raised our Lord Jesus Christ from the dead. And none are thus born but those whose sins are put away by the sacrifice of Christ. He has fulfilled the law and redeemed His people from the curse of the law, by being Himself made a curse for them. It can curse them no more, neither can they ever again commit sin, in the eye of that law, from the curse and condemnation of which their blessed Surety has redeemed them. The law, or the power of the Spirit of life in Christ Jesus, hath made all who are born of God free from the law or power of sin and death. And if thus free from the power of sin and death, it is because they are born of God into the kingdom of Christ and raised up with Him above the penal demands of that law. "And if we be dead with Him," it is not unrea-

sonable nor unscriptural to believe that "we shall live with Him." 2 Tim. 2:11.

And now, as we must bring this article to a close, suffice it to say that when it is said, "Whosoever is born of God doth not commit sin, and cannot sin," it is nothing more or less than we find, in substance, in quite a number of other texts, such as, "Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life."—John 5:24. None but those who are born of God are true and genuine believers in God the Father and in Jesus Christ the only Begotten Son of the Father. They cannot commit sin any more under that law from which they are made free, and as they cannot commit sin in the eye of that law, they shall never more come into condemnation under the curse of that law, neither in time nor in eternity. "Christ hath obtained *eternal* redemption for us." "By one offering He hath perfected forever them that are sanctified." To be born of God is to be born from the dead; it is to pass from death to life. But let us remember it is the sinner that is saved, the *man* that is born of the Spirit, and it is the work of the Spirit and not of the flesh.

According to the view we have long entertained concerning this text, and which we have been trying to present to our readers in this article, it harmonizes with every other portion of the word of the Lord and does not require that we should say "that *part* of man that is born of God doth not commit sin." It is man that is born of God, and it is man that cannot sin, because *he* is born of God. This is the plain declaration of the text.

But let us remember that this man that is born of God, is also said to be "delivered from the power of darkness and translated into the kingdom of God's dear Son." Col. 1.

And while he cannot sin so as to ever again come

under the curse and condemnation of the law from which he is redeemed and made free by the blood of Christ, yet he can and does sin and violate the law of Christ, because he is born into the kingdom of God's dear Son, and is, therefore, under law to Christ. Hence the Scriptures speak of those who are born of God sinning against Christ—sinning against the brethren—sinning against the church and against their own souls. "When ye sin so against the brethren and wound their weak conscience, ye sin against Christ." 1 Cor. 8:12.

We see, therefore, that the Scriptures do recognize the fact that, in some qualified sense, even those who are born of God can and do commit sin; but this sin is against Christ, because they are under law to Christ, and it subjects the offenders to be beaten with many stripes. God dealeth with them as with sons, and they have the blessed privilege of claiming that relationship, and in prayer say in truth "Our Father, who art in heaven, * * forgive us *our sins*." As sons they sin, and mourn, and repent, and plead in the name of Jesus "forgive us our sins."

If, therefore, there is not some scriptural sense in which those who are born of God cannot sin, and also a sense in which they do sin, why should both these things be ascribed to them? If they cannot sin in any sense whatever, why should they be admonished to "sin not," as in 1 John, 2:1? And if they cannot sin in any sense, why should it be said by the Apostle, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death"? This is disciplinary, and applies to Christians in their church relations; but it shows conclusively that in their relation one to another in the church they are under law to Christ, and that according to the requirements of that law they are to "bear one another's burdens and so fulfil the law of Christ."—Gal. 6.

To do what the law of Christ forbids, or to fail to do what it commands, is sin ; but it is not a sin of an eternal bearing—or, in other words, there is no sin that a child of God who is under law to Christ can commit, that the consequences of it will follow him any further than in this mortal life. Our God and Father will be merciful to their unrighteousness, and their sins and iniquities He will remember no more. But it is the law of His gospel kingdom that “He that doeth wrong shall suffer for the wrong that he doeth, and there is no respect of persons.”

We regret that this article is so lengthy, and now we close by quoting the words of Paul to Timothy : “Consider what I say, and the Lord give thee understanding in all things.”

W. M. M.

CONVICTS.

A convict is a person who is found guilty of a crime. In courts of men, where causes are examined, persons who are innocent are sometimes arraigned and pronounced guilty, because they fail to prove their innocence, and they are legally convicted and subjected to punishment as though they were actually guilty. But this can not be the case with the court of heaven, before which man has been pronounced guilty. The Sovereign Judge of all the Universe has proclaimed the awful truth that all the world is guilty before God, and therefore all mankind are convicts by reason of actual transgression of His just and righteous law. The penalty is death, and the sentence “is passed upon all men, for all have sinned.” The law knows no mercy ; it provides no means of escape from its awful penalty. “In vain we ask God’s righteous law to justify us now.” Being actually guilty, it is beyond our power to become innocent and just before God ; and yet we must be so, if saved from sin and its consequences. We are just in the eye of any law

that we are under only on the ground of our innocence of its transgression; and, therefore, to be just with God, we must be justly reckoned as innocent, as holy and without blame. Now, if the Bible reveals a possibility of such a thing, aside from the sovereign, eternal election of God and the imputed righteousness of His incarnate Son, we fail to discover it anywhere from Genesis to Revelation. Grace given us in Christ before the world began, or favor obtained in the eternal counsel of God, in which [counsel] peace and reconciliation were reached in the stipulations of the everlasting covenant, of which Jesus Christ is the Covenant Head, given to His elect people as such, constitutes the basal principle of the salvation of man from the law of sin and death. The whole plan rests upon this foundation, and therefore can not be overthrown, nor fail. J. E. W. H.

FINISHED.

Jesus said: "I have finished the work which Thou gavest me to do." What was that work? He said again: "I must work the works of Him that sent me while it is day. The night cometh when no man can work." Has there been any additional work assigned Him? If so, what is it, and when was it enjoined upon Him? Does the Saviour of sinners indeed attend upon the great revivals appointed by men and co-operate with them in their efforts to win souls to Himself? Is there any divine authority for saying that Jesus will ever do any more work or make any effort to save sinners? If so, where is it to be found? He testified on the cross that it was finished. Did He speak the truth, or not? If He has finished the work of salvation for which He came into the world, will He help those who are now engaged in efforts to save souls? How much, suppose ye, can be added to His *finished* work? Does Jesus now ask the help of the

churches to overhaul His work? Or has His work proven to be defective, or insufficient, so as to need supplementing by additional efforts? Now, there is one thing certain, viz: that if there be anything lacking in the form of work for the salvation of sinners, somebody else than Jesus must do that work. There is the work of the Holy Ghost to be done, taking the things of Jesus and showing them to His people. There is the mighty working of God's power to be wrought, by which the redeemed shall be enabled to believe. This work is being done every day and every hour, and, like the work of redemption, it will be finished to a jot and tittle. Did God ever begin a work and fail to finish it? Has He now undertaken a work which is of doubtful success?

J. E. W. H.

AGENTS FOR THE GOSPEL MESSENGER.

Elders J. H. Purefoy and Lee Hancks, and Elders J. T. Satterwhite and W. R. Avery, of the Beulah Association in Alabama, and Elder E. C. Smith, of the White Oak Association in North Carolina, are agents for the Gospel Messenger, and will take pleasure in serving brethren and friends in remitting for either old or new subscribers.

And all the moderators of Primitive Baptist Associations and all Primitive Baptist ministers, who are willing to do so, are hereby authorized to act as agents for the GOSPEL MESSENGER, and will be reimbursed for their expense and trouble in sending me remittances.

S. H.

It may seem a comparatively small error that a man does not believe in total depravity. But he who denies that fact is most apt to have wrong views of the atonement; and error here is fatal. The vicarious atonement of Christ for the sins of His people is the heart of the Christian religion.—*Selected.*

CHRIST'S FREEDOM FROM SIN.

The first impression which we receive from the life of Jesus is that of perfect innocency and sinlessness in the midst of a sinful world. He, and He alone, carried the spotless purity of childhood untarnished through His youth and manhood. Hence the lamb and the dove are His appropriate symbols.

In vain do we look through the entire biography of Jesus for a single stain or the slightest shadow on His moral character. There never lived a more harmless being on earth. He injured nobody, He took advantage of nobody. He never spoke an improper word, He never committed a wrong action. He exhibited a uniform elevation above the objects, opinions, pleasures, and passions of this world, and disregard to riches, displays, fame, and favor of men. "No vice that has a name can be thought of in connection with Jesus Christ. Ingenious malignity looks in vain for the faintest trace of self-seeking in His motives; sensuality shrinks abashed from His celestial purity; falsehood can leave no stain on Him, who is incarnate truth; injustice is forgotten beside His errorless equity; the very possibility of avarice is swallowed up in His benignity and love; the very idea of ambition is lost in His divine wisdom and divine self-abnegation."

The apparent outbreak of passion in the expulsion of the profane traffickers from the Temple is the only instance on the record of His history which might be quoted against His freedom from the faults of humanity. But the very effect which it produced shows that, far from being the outburst of passion, the expulsion was a judicial act of a religious reformer, vindicating, in just and holy zeal, the honor of the Lord of the Temple. It was an exhibition, not of weakness, but of dignity and majesty, which at once silenced the offenders, though they were superior in physical strength, and made them submit to their well-deserved punishment without a murmur. They were overawed by the presence of a superhuman power. The cursing of the unfruitful fig-tree can still less be urged; as it evidently was a significant, symbolical act, foreshadowing the fearful doom of the impenitent Jews in the destruction of Jerusalem. On the contrary, these two facts become fully intelligible only by the assumption of the presence of the Divinity in Christ; for they represent Him as the Lord of the Temple, and as the Lord of creation.

The perfect innocence of Jesus is based, not only negatively on the absence of any recorded word or act to the contrary, and His exemption from every trace of selfishness and wordliness, but positively also, on the unanimous testimony of John the

Baptist, and the apostles who bowed before the majesty of His character in unbounded veneration, and declare Him "just," "holy," and "without sin." It is admitted, moreover, by His enemies—the heathen judge, Pilate, and his wife representing, as it were, the Roman law and justice when they shuddered with fear, and when Pilate washed his hands to be clear of innocent blood; by the rude Roman centurion confessing under the cross, in the name of the disinterested spectators: "Truly, this was a Son of God;" and by Judas himself, the witness of His whole public and private life, when he exclaimed in despair: "I sinned in betraying innocent blood." Even dumb nature responded in mysterious sympathy; and the beclouded heavens above, and the shaking earth beneath, united in paying their unconscious tribute to the divine purity of their dying Lord.

The objection that the Evangelists were either not fully informed concerning the facts, or mistaken in their estimate of the character of Christ, is of no avail. For, in addition to their testimony, we have His own personal conviction of entire freedom from sin, which leaves us only the choice between absolute purity and absolute hypocrisy: such hypocrisy as would be the greatest moral monstrosity on record.

The very fact that Christ came for the express purpose of saving sinners, implies His own consciousness of personal freedom from guilt and from all need of salvation. And this is the impression made upon us by His public life and conduct. He nowhere shows the least concern for His own salvation, but knows Himself to be in undisturbed harmony with His heavenly Father. While calling most earnestly upon all other men to repent, He stood in no need of conversion and regeneration, but simply of the regular harmonious unfolding of His moral powers. While directing all His followers, in His model prayer, to ask for the forgiveness of their sins as well as their daily bread, He Himself never asked God for pardon and forgiveness, except in behalf of others. While freely conversing with sinners, He always did so with the love and interest of a Saviour of sinners. He always did so. This is the historical fact, no matter how you may explain it. And, to remove every doubt, we have His open and fearless challenge to His bitter enemies: "Which of you convicteth Me of sin?" In this question, which remains unanswered to this day, He clearly exempts Himself from the common fault and guilt of the race. In the mouth of any other man, this question would at once betray either the height of hypocrisy, or a degree of self-deception bordering on madness itself, and would overthrow the very foundation of all human goodness; while, from the mouth of Jesus, we instinctively receive it as the triumphant self-vindi-

cation of one who stood far above the possibility of successful impeachment or founded suspicion.

Christ differed from all other men, not in degree only, but in *kind*. For although we must utterly repudiate the pantheistic notion of the necessity of sin, and maintain that human nature in itself considered is capable of sinlessness; that it was sinless, in fact, before the Fall, and that it will ultimately become sinless again by the redemption of Christ; yet it is equally certain that human nature in its *present* condition is not sinless, and never has been since the Fall, except in the single case of Christ; and that, for this very reason, Christ's sinlessness can only be explained on the ground of such an extraordinary indwelling of God in Him as never took place in any other human being before or after.

As to the actual condition of morals in the age of Christ and the apostles, Seneca, Tacitus, Persius, and Juvenal give the most unfavorable accounts, which fully corroborate the dark picture of St. Paul in the first chapter of his Epistle to the Romans. "All is full of crime and vice," says Seneca; "they are open and manifest; iniquity prevails in every heart, and innocence has not only become rare, but has entirely disappeared." Marcus Aurelius, the Stoic philosopher on the throne and the persecutor of Christians, complains that "faithfulness, the sense of honor, righteousness, and truth, have taken their flight from the wide earth to heaven."

If this is the testimony of the sages of heathenism, what shall we say of the Christian, whose sense of sin and guilt is deepened and sharpened in proportion to his knowledge of God's holiness and his experience of God's redeeming grace. The entire Christian world, Greek, Latin, and Protestant, agree in the scriptural doctrine of the universal depravity of human nature since the apostacy of the first Adam. There is not a single mortal who has not to charge himself with some defect or folly; and man's consciousness of sin and unworthiness deepens just in proportion to his self-knowledge and progress in virtue and goodness. There is not a single saint who has not experienced a new birth from above, and an actual conversion from sin to holiness, and who does not feel daily the need of repentance and divine forgiveness. The very greatest and best of them, as Paul and Augustine, passed through a violent struggle and a radical revolution; and their whole theological system and religious experience rest on the felt antagonism of sin and grace.

But in Christ we have the one solitary and absolute exception to this universal rule—an individual, thinking like a man, feeling like a man, speaking, acting, suffering, and dying like

a man, surrounded by sinners in every direction, with the keenest sense of sin, and the deepest sympathy with sinners, commencing His public ministry with the call: "Repent; for the kingdom of heaven is at hand" (Matt. iv. 17); yet never touched in the least by the contamination of the world; never putting Himself in the attitude of a sinner before God; never shedding a tear of repentance; never regretting a single thought, word, or deed; never needing or asking divine pardon; never concerned about the salvation of His own soul; and boldly facing all His present and future enemies, in the absolute certainty of His spotless purity before God and man.

A sinless Saviour, surrounded by a sinful world, is an astounding fact indeed; a sublime moral miracle in history. But this freedom from the common sin and guilt of the race is, after all, only the negative side of His character; which rises in magnitude as we contemplate the positive side, namely, His absolute moral and religious perfection.—*The Person of Christ*, by P. Schaff.

EXTRACTS.

BOSTON, GA., August 6, 1896.

Dear Brother Hassell:—I have just partially read the MESSENGER for July, and I see a marked improvement in it. I feel like the Lord is in the matter of directing you to purchase it. I am glad that you will keep ultra views out of it, for such as you enumerate have been very injurious to the dear Old Baptists. I love the dear old-fashioned truths of salvation alone by sovereign grace to poor fallen sons and daughters of Adam's fallen race. I love the Gospel preached in simplicity so it will reach me, a poor sinner. God's people are too few in number to waste their time disputing about hobbies which do not edify the people of God, but rather tend to alienate them. It is good to preach that which we know and have felt in our hearts to be the truth. Such preaching is like apples of gold in pictures of silver. There is one point most Christians can agree upon, and that is "Salvation is of the Lord." How glad we are that we have such a precious Saviour, one that is full of grace and plenteous in mercy! I once thought that I should never feel the need of the Lord any more after I received a hope, but I need Him every day. All my offerings are poor at best, but I feel that they are entirely worthless when I feel that my "Beloved" is absent from me. How sweet to have those precious

love—visits from our blessed Saviour, when He comes leaping upon the mountains and skipping upon the hills of our difficulties and saves us from a burdened heart and dispels gloom, and enables us to feel that the Lord is mine and I am His. While you are wonderfully blessed with natural learning, dear Bro. Hassell, you feel the need of the good Lord to give you sustaining grace and heavenly wisdom to enable you to successfully edit the MESSENGER. It is strengthening to poor stripplings, like the unworthy writer, to hear such men as you speak of your insufficiency for your spiritual duties.

May God bless you and give you grace that you may be strong in the Lord and the power of His might.

Yours in gospel bonds, LEE HANCKS.

CRAWFORDSVILLE, IND., Aug. 8, 1896.

Dear Brother Hassell:—If the request is not unreasonable, will you please insert in the GOSPEL MESSENGER the affectionate letter I herewith enclose, written by yourself to my dear husband. It may be my weakness to have it published. Our dear Saviour said, "Gather up the fragments, that nothing be lost." Your letter comforted a number of your friends here; it may be of interest to others, for we are all one people. We would bear you the same message of Christian love. Many of us are nearing the last final scene of mortal life. In that dread hour what will be all earthly treasure? How trifling will then appear those little differences that now rend God's little flock! If it is His good pleasure to give us the kingdom of glory, how large and loving should our hearts be to one another! May the dear Lord bless your labors. His grace, His mercy, His peace attend you to the end. In true fellowship,

Your sister,
MRS M. M. VANCELEAVE.

WILLIAMSTON, N. C., Dec. 23, 1894.

Elder M. M. Vanceleave—

MY DEAR, DEAR BROTHER: I have just to-night received the January number of the GOSPEL MESSENGER, and I have been very greatly rejoiced to see your dear likeness and to read your dear, dear letter. I read it aloud to my little children; but it was hard work for me to read it aloud, for my heart was so full of love, and my throat so full of feeling, and my eyes so full of tears. Most lovely and loving brother, your words are as apples of gold in pictures of silver. From the vestibule of heaven you clearly and sweetly testify to your kindred in Christ

as the result of your long and hearty service of the Lord, that the God of Israel is good and merciful and faithful, and will finally and fully save every one of His dear people, and is worthy of their highest and everlasting adoration and thanksgiving. Bless the Lord for your words of love and your loving testimony to the God of love. Like the aged Apostle John, the last infallibly inspired teacher of the human race, your spirit is love and your theme is love, that love which Paul tells us is greater than even faith and hope.

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

"In heaven above, where all is love,
There'll be no sorrow there."

I mean, if spared, to read your dear, precious letter to members and friends who do not take the MESSENGER, as I wish to share its riches with others. Many, many times have I thought with exceeding joy of the dear, loving friends I met in Crawfordsville, and of our loving meetings, like green oases in the desert of life. Please give them all my warmest love.

Dear brethren Oliphant and Lockett have also excellent articles in the January MESSENGER. A sweeter preacher and a more precious brother, I have never met. I greatly wish that they could visit our next Association, which is to be held with our old mother church, Kehukee, the first Sunday in next October.

Yours in love, SYLVESTER HASSELL.

OKAPILCO, GA., August 14, 1896.

Dear Brother Hassell:—I am a regular reader of the MESSENGER, my father-in-law, Bro. J. G. Moore, being a subscriber. We received your card, and it was a sweet surprise to us to know that you so kindly remembered us and the night you spent with us at his house.

May the Lord bless you in the management of the MESSENGER. I think a well-conducted Baptist periodical, as a medium of correspondence among us, is of great good. Still, I think, it would be much better if our papers were more consolidated, and thus enable the editors to give us much more reading matter for the same price. Most Baptists, like myself, are not able to patronize so many. I feel, Bro. Hassell, that God has qualified and fitted you for the work of editing a Baptist paper. I feel that there is no safer man in the United States than you for this work. I fully endorse your views as laid down in "The Principles of the GOSPEL MESSENGER."

I was very much comforted in reading Bro. Fisher's letter. The very oil of God's grace seems to flow through his every sentence. What heavenly sweetness and Christian grandeur pervade his writings!

I have often thought of you, Bro. Hassell, since your tour through here, and have ever been impressed with you as a remarkably humble, intelligent, and useful minister of Jesus. May the Lord bless you and every one of His dear people and unite them all in the sweet bonds of Christian love and affection.

Your poor, sinful, unworthy brother,

W. S. SMITH.

THE CHURCH A BENEVOLENT INSTITUTION.

The church is a benevolent institution, and the members, when led along in the right and useful channel, don't have to go off and join some secret order to do benevolence. But when the preacher neglects to teach this matter as practiced and taught in the Bible, he may expect his people to get restless and want to go off and hunt some secret order to get in. * * "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let EVERY ONE of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," I Cor. xvi. 1-2. If the Bible is God's book, I know that here is the best line of benevolent work that I ever heard of. People that will not practice it are acting to their own hurt. Why go and join a lot of secret worldly societies for mutual benefit and protection, when God has already given the grandest mutual benefit association that I ever read of? Every one in it has his life insured and there is a mutual reserve fund for all the dear people of God, when the church abides the rules given. Here, in this way, it is perfectly mutual. When one gets his house burned, as Elder J Daily, of Indiana, did not long since, others can put in and help him, till he will, in the long run, be none the worse off. Do we not see how we are to help the poor saints and thus bear one another's burdens and so fulfil the law of Christ. When the entire brotherhood of churches are united on this God-given mutual plan, then indeed we have a life insurance, such as none but God could establish. It beats the New York Life or Equitable, or any other man-made, speculative, middle-man institution of the world. What do the Old Baptists want with life insurance companies, or benevolent orders if they would strictly follow the Bible and take care of the widows and orphans and poor saints?

J. H. FISHER,

In Primitive Baptist, July, 1896.

THE GOSPEL MESSENGER.

I am glad the MESSENGER is enlarged and that the editors are mutual helps to each other and to the Baptists generally. There seems to be an increased interest manifested in the MESSENGER. I have some, and think I will get more, new subscribers to it.

In June number Elder Thrash's article on "Justification and Forgiveness," and your editorial on "Gifts According to Ability," were very interesting to me. Your article seemed to come to me in time of need. July number is also quite interesting; but I want to say, while Elder Bartley's exposition of the unprofitable servant is interesting and may be correct, I have not thought that the parable of the ten virgins and that of the talents were identically one and the same thing. While one does not contradict or conflict with the other, there is something taught in each one that is not taught in the other. I will not attempt to expound either, though I have had some thought on them, and have come to some conclusions, but whether those conclusions are correct or not, I cannot say. I have thought that while brethren may differ in the application of certain texts, it is nevertheless interesting and no breach of fellowship to express and read such views where there is no principle of gospel doctrine or order sacrificed.

J. N. HURST.

RIGHT LIVING.

He liveth long, who liveth well,
All else is life but flung away;
He liveth longest, who can tell
Of true things truly done each day.

Be wise and use thy wisdom well.
Who wisdom speaks, must live it, too;
He is the wisest who can tell
How first he lived, then spake the true.

Sow truth if thou the truth would'st reap.
Who sows the false shall reap the vain;
Erect and sound thy conscience keep,
From hollow words and deeds refrain.

Sow love and taste its fruitage pure;
Sow peace and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

—H. BONAR.

OBITUARIES.

"Until the day dawn," 2 PET. 1. 19.

MRS. R. M. CARTER.

By request of her son, J. C. G. Carter, I attempt to write an obituary of Mrs. R. M. Carter. She was born in Putnam county, Ga., August —, 1813, and died July 1, 1896, in Franklin, Heard county, Ga. She embraced a hope in Christ at about fourteen years of age, and was baptized into the fellowship of New Salem Church, Putnam county, Ga., by Elder James Henderson. In 1846 she moved to Troup county, Ga., and was one of the constituting members of County Line Church, Heard county, in which she remained a devoted and orderly member the remainder of her life—true to her obligations in every particular. She was blessed with a son and daughter, both ornamental members of the same church with her. The latter preceded her to the grave several years. Her chief delight was her Bible, and to talk of the blessed promises therein to the children of God, and in going to meeting. She seldom failed to be at the Beulah Association as long as she was physically able. Therefore she was extensively known and beloved, for to know her was to love her. We can truly say a Mother in Israel has fallen, and that she is at rest from her labors, and her works do follow her. She fought a good fight, kept the faith, and has received of the Lord the crown laid up for her; and not for her only, but for all that love His appearing.

A volume might be written of evidences of her faithfulness and Christian character, but space forbids. Let us, relatives and friends, remember her example and profit thereby, letting our light so shine that others seeing our good works may glorify our Father in heaven, thus proving that there is a reality in the religion we profess, is the prayer of your brother, in hope of meeting her ere long in that bright abode where parting will be known no more.

J. J. HEARN.

Towaliga Messenger is requested to copy for the benefit of her many relatives and friends within the bounds of its circulation.

MISS ESTHER ANN McCOLL.

This lovely young lady, daughter of my brother, John T., and Isabella McColl, of Jackson, Michigan, aged 32 years, died at my house on Thursday, the 13th day of August, 1896. She left home in June to attend the quarterly meeting in Ekfrid. She had been in feeble health for some months, but, being desirous to hear the truth, she came, and was able to attend each meeting. In October, 1895, she and her mother went to the yearly meeting at Woodstock, Michigan, where Elder Lines is pastor. When she came home she wrote to me how she enjoyed the meeting, especially the preaching of Elder Bretz, of Indiana. After the meeting at Ekfrid she came to my house, about July 1st, and for a few days was able to go around

and visit friends. But a severe inward pain set, in which prostrated her; in a short time malarial fever set in. A doctor attended her, and did all he could for her. Seeing her growing weaker, I sent for her mother, who, with her brother, came at once and waited on her day and night. She daily grew weaker, and on Thursday about 4 o'clock, P. M., she fell asleep in Jesus. I asked her once as I was by her bedside how was the state of her mind. She said that the Saviour seemed far from her; that her desire was that she could feel Him near. Next day she told those around her how she was distressed on account of her sins, and went up stairs, where the words of the Saviour came with power to her: "And shall not God avenge His own elect which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily," which gave her relief and comfort. I asked her a short time before her death if Jesus was near her. She said He was her dear Saviour; that she could lean upon Him. She told me how at times she would be overwhelmed with trouble, but that the power of the Word was her support. She spoke much to her dear mother, but at last with so feeble a voice that she could not understand her. In a few moments she fell asleep. On Friday morning a number of friends gathered at the house. Elder Pollard read the 15th chapter of 1st Corinthians and prayed. The remains were taken to the railroad station and taken to Jackson and laid beside those of her father. She left a widowed mother, three brothers and three sisters to mourn her absence; but what a source of consolation to them all that she was made meet to be a partaker of the inheritance of the saints in light!

D. T. McCOLL.

Wallacetown, Ontario, Canada, Aug. 16, 1896.

T. D. ASHBY.

Travis D. Ashby, late of Bellville, Lincoln County, Tenn., was born July 1, 1847; died July 29, 1896.

That death "loves a shining mark" was truly verified in this instance. T. D. Ashby was an honorable, law-abiding citizen; a generous, charitable neighbor; a faithful, zealous member of the Primitive Baptist Church; a loving, devoted husband, and a tender, watchful, indulgent father. Though blessed with a goodly share of this world's wealth he was not miserly, but "given to hospitality," and his heart and purse were ever open to the helpless and needy. Yet his alms were done in a quiet, unobtrusive way, in accordance with the injunction, "Let not thy left hand know what thy right hand doeth."

Mr. Ashby had been afflicted with facial paralysis many months, and often endured the most torturing agony, yet no murmur escaped his lips. He only prayed to be resigned to God's will in all things. In tender solicitude for his anxious, sorrowing companion, he expressed a willingness to live and suffer on that he might remain by her side to shield and comfort, "yet," said he, "if 'tis my Heavenly Father's will to call, I am ready to go." How consoling the reflection that "death had no terrors for him!" By the death of such a man the community suffers from the loss of his

moral influence; the church feels herself deprived of a precious, helpful brother; but in the family circle, who can estimate the loss, or who presume to say how much he will be missed? Our pen fails us when we attempt to write a word of comfort to the bereaved, sorrow-stricken widow and weeping children. We can only commend you to the care of that Merciful Being, who so gently and tenderly supported your loved one through the ordeal of affliction, and finally bore him in the "everlasting arms" of Divine love beyond the surging waters of the dark river to the "Celestial City," "where the wicked cease from troubling and the weary are at rest."

S. L. W.

EARNEST WHATLEY.

This dear young man, only about twenty-two years old, was last winter prostrated with lagrippe and measles; and, though he recovered partial health and strength, these diseases so fatally fastened upon his lungs that they terminated in his death August 14, 1896. During the last two months of his sickness he manifested great Christian patience and fortitude. He never joined the church, but Christ was wonderfully revealed to him as a precious Saviour, and the doctrine of God our Saviour became his theme until he fell asleep. He greatly desired to be able to be baptized, but was denied that joy, which could only have added to his comfort here and not hereafter. I heard a so-called preacher say a few night nights ago, "It is impossible for a man to reach heaven outside the visible church;" but I am glad I know that to be a falsehood, for this young man left every evidence of his reconciliation to the Father by the blood of Christ; with his *mind* he served the law of God. Thus the precious son of brother G. F. and sister Elizabeth Whatley passed from affliction and pain into a world of light and joy.

J. T. SATTERWHITE.

ASSOCIATIONAL.

The Cool Spring Association is to be held October 9th, 10th, and 11th, with the Church at Mt. Pleasant, four miles west of Bishopville, Sumter County, S. C.

The Contentnea Association is to be held October 10th, 11th, and 12th, with the Bear Creek Church in La Grange, Lenoir County, N. C.

The Toisnot Association is to be held October 17th, 18th, and 19th, with the Toisnot Church in Elm City, Wilson County, N. C.

The White Oak Association is to be held October 17th, 18th, and 19th, with the Southwest Church, in Onslow County, N. C., six miles from Jacksonville.

The 131st annual session of the Kehukee Association will be held October 3d, 4th, and 5th, with the church at Lawrence's, Edgecombe County, N. C., six miles from Knight's Station, on the Norfolk & Carolina R. R.

The Black Creek Association will be held Oct. 23d, 24th, and 25th, with the church at Scott's, eight miles from Wilson, N. C.

PROSPECTUS
OF
THEODOSIA ERNEST;
OR,
THE HEROINE OF FAITH.

DEAR BROTHER :

The above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time, and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its estimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is intensely interesting, so that the reader cannot easily lay aside the book until all is read.

It will be bound in full cloth (scarlet) with stained edges, good book paper, clear type, with stamp and title in black and gold, on side and back.

This book in plain binding was never sold under \$1.00. In this greatly improved style, the price will be reduced, as follows:

One copy, 75 cents; two copies, \$1.40; three copies, \$2.00.

In larger quantities at 65 cents each. Postage prepaid in all cases. If not found satisfactory, please return the book and the price will be cheerfully refunded.

Address all orders to

Elder JAS. H. OLIPHANT, Pimento, Ind.,
or S. B. LUCKETT, Crawfordsville, Ind.

The above work is one of the most interesting and valuable ever written in defense of Scriptural Baptism, and ought to be circulated by the million.

SYLVESTER HASSELL.

WHITAKER'S ACADEMY,

(FOR BOTH SEXES)

WHITAKER'S, N. C.

The thirty-sixth session will open, the Lord willing, on the first Monday (7th day) of September next, and continue until the first of June.

Board from eight to ten dollars per month.

Tuition from ten to twenty dollars for half term, to be paid in advance. No deduction made except in cases of protracted sickness.

For further particulars, inquire of
August 1, 1896.

A. J. MOORE,
PRINCIPAL.

A NEW BOOK. ELDER W. R. WELBORN, STATE ROAD, SURRY COUNTY, N. C., has just published a book entitled, **THE FIVE BOOKS OF MOSES, OR THE REDEEMED FAMILY IN TYPES AND SHADOWS.** The book also contains his portrait, and his life and experience to April, 1896. The prices of the book, postpaid, are as follows: One copy, \$1; three copies, \$2; five copies, \$3; seven copies, \$4; ten copies, \$5.

IMPORTANT NOTICE.

CHANGE IN THE PROPRIETORSHIP AND OFFICE OF PUBLICATION OF THE GOSPEL MESSENGER.

I have bought THE GOSPEL MESSENGER from Elder J. R. Respass' Sons, the executors of their father's estate—the bargain to be consummated July 1st, 1896. I am to fulfil their contract to send THE MESSENGER to those who have paid for it; and all subscriptions to THE MESSENGER, both for the past and the future, are, after July 1st, 1896, to be paid to me at *Williamston, Martin Co., N. C.*

I have engaged the services of Elder W. M. Mitchell, of Opelika, Ala., and Elder J. E. W. Henderson, of Luverne, Ala., as Associate Editors.

THE GOSPEL MESSENGER will, by the grace of God, continue to be conducted on the same fundamental principles of eternal truth as heretofore—principles of infinitely more value than mortal life and all its momentary possessions; and a brief and clear statement of those principles will be made in the July number. I hope at once to increase the size and the value and usefulness of THE MESSENGER. Feeling a burning desire to conduct THE MESSENGER in such a manner as to redound to the glory of God and good of His people, and realizing my utter dependence upon the Lord for such ability, I beg all the praying readers of THE MESSENGER to join me in imploring Him, for Jesus' sake, to bestow upon me a special and sufficient endowment of His Holy Spirit for this blessed purpose.


SYLVESTER HASSELL.

Williamston, Martin Co., May 23d, 1896.

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Positively CURED with
Vegetable Remedies.
Have cured many thousand
cases pronounced hopeless. From first dose symptoms
rapidly disappear, and in ten days at least two-thirds of all
symptoms are removed. BOOK of testimonials of mirac-
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Dr. H. H. GREEN & SONS, Specialists,

 Name this Paper every time you write.

ATLANTA, GA.

Vol. 18.

No. 11.

THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

NOVEMBER, 1896.



All letters, remittances, and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin Co., N. C. Write communications with pen, and on only one side of paper. 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.

HEALING THE SICK

Dear Friend: I have been Agent for the sons of Elder Respass in the sale of their GRAYBEARD nearly one year and desire to make a short report for which intrusion I hope you will pardon me. My daughter has taken thirty-eight bottles and thinks her cancer is cured. Mrs. Stiverson who resides near my place had a 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 and GRAYBEARD cured her in six months.

Mr. Koutner has had a cancer on his face 28 years. GRAYBEARD is healing it up 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. Eighteen bottles of the medicine made by these young men made him throw away the crutches.


Mrs. Neff who lives in Adelphia across our county line has been confined to her bed nine weeks with cancer. I sold her two bottles of this medicine and after taking two bottles she was able to go to the table for her meals and could ride out in her buggy.

She had five physicians to hold a consultation in her case and they said they could do nothing to relieve her and that she must die in a month or six weeks.

This gives the medicine quite a name here.

A. NIXON

*Logan Ohio
Aug 13th.*

 GRAYBEARD is worth \$1.00 a bottle; six bottles, \$5. Get your druggist to order it, or send money by Money Order to Z. D. RESPASS DRUG CO., ATLANTA, GA. They will pay freight on \$5.00 worth until your druggist or merchant begins to order it for you.

The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 18. WILLIAMSTON, N. C., NOV., 1896. No. 11.

FORSAKE ME NOT, MY GOD.

[Translated from the German.]

Forsake me not, my God,
Thou God of my salvation!
Give me Thy light to be
My sure illumination.
My soul to folly turns,
Seeking she knows not what;
Oh! lead her to Thyself—
My God, forsake me not!

Forsake me not, my God!
Thou God of life and power,
Enliven, strengthen me
In every evil hour;
And when the sinful fire
Within my heart is hot,
Be Thou not far from me—
My God, forsake me not!

Forsake me not, my God!
Uphold me in my going,
That evermore I may
Please Thee in all well-doing,
And that Thy will, O Lord!
May never be forgot,
In all my works and ways—
My God, forsake me not!

Forsake me not, my God!
I would be Thine forever!
Confirm me mightily
In every right endeavor;

And when my hour is come,
 Cleansed from all stain and spot
 Of sin, receive my soul—
 My God, forsake me not.

OPELIKA, ALA., Sept. 8, 1896.

DEAR BRO. HASSELL: I think if delinquents will read your "*Appeal to Subscribers*," beginning on page 351 of the MESSENGER for October, '96, without being moved to remit, or let you hear from them in some way, "they will not be persuaded, though one rose from the dead." Luke xvi. 31.

In humility and simplicity you have unfolded to your brethren the financial condition, and the causes of it, in connection with the MESSENGER; and such is the confidence I have in Primitive Baptists, and in all who love the doctrine set forth in the MESSENGER, that all such who are behind in payment for a year or more will be stirred by way of remembrance to respond to your appeal at once. I have frequently been told by brethren that their delay in paying promptly in advance was not for want of ability, but was pure neglect. But others fail or are delayed in payment because they are not able to be prompt, but hope after a while to settle.

In any event, it seems to me that those in arrears should let you hear from them whether to continue or discontinue the MESSENGER to them.

W. M. MITCHELL.

FIVE POINTS, ALA., Aug. 24, 1896.

DEAR BRO. HASSELL: For several days I have felt like writing you my endorsement of your July editorial, setting forth "The Principles of the GOSPEL MESSENGER." It is impossible for me to fully express my appreciation of just that one article, since it so briefly, perfectly, and forcibly sets forth the very facts which we all as Primitive Baptist in this countr follow after, and which we have

found makes for peace and edification of one another. As far as we are able to understand, we believe just what you declare, and we are praying, reading the Bible, and endeavoring to know more about this glorious doctrine. To us it is most glorious, for it is that which we received not of man, nor taught by man, but by the revelation of Jesus Christ. No, we have not learned it from you, nor your writing, for, before we knew you or saw your writing, the principles of the things so beautifully drawn out by your gift are what we earnestly contended for, believing this to be the "Faith once delivered to the Saints." While I so dearly love these things, my weakness now, even to try to tell you we are built on that foundation, is so forced into my feeble mind that I feel it useless to weary you with this attempt to express my joy. These things, I trust, are in my heart, but I can't express them. But I do feel to thank God for your gift to us, and especially as it is now being used as Editor of the lovely GOSPEL MESSENGER, and in a position to reach thousands that you could not otherwise comfort. Here I wish to state, that I find, in my little travels around among the brethren, that they feel an increased interest in the paper; and I think our people should do what they can to contribute to its usefulness and circulation. Pray for us, for I find our path leads along through that valley that is shaded by death, and on every side I find afflictions and sorrow; but, thank God, at the end of this is joy, inexpressible and full of glory.

J. T. SATTERWHITE.

GATESVILLE, TEXAS, Aug. 25, 1896.

Elder S. Hassell—

DEAR BROTHER: I have just now read the Principles of the GOSPEL MESSENGER, written by you, in the July number, and I want to say that from my very soul I do believe and rejoice in and feast upon and heartily sanction every word, sentence, and expression you made use of in that article. It is the very doctrine and truth of God that my soul has believed for years, and I have been trying to tell it that way, but never could do so. I do rejoice, thank God, and take courage that He has and will call and qualify men to vindicate His eternal Truth till the heavens depart

and the elements melt and the earth dissolves and time shall be no more. God bless you, my dear brother. I know you are on the Rock, yes, the eternal Rock of Ages, which is the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. I do believe the doctrine you mention in the Principles of the MESSENGER (July number) has been believed by the church from the Apostles to the present time, and will be believed and maintained by her till time shall be no more. My dear brother, I know God has called you to the work of defending His truths and exposing false doctrine, and may He spare you long in this glorious work. Dear brethren and sisters, I know you could not spend one dollar better than for the GOSPEL MESSENGER one year. Subscribe at once, and you will never regret it. Do you want your conscience to feel easy and clear? If so, pay for the GOSPEL MESSENGER, and a year in advance, and you will feel better. Much love to all the readers of the MESSENGER. W. S. BROOM.

GREENFIELD, IND., Aug. 24, 1896.

Dear Brother Hassell.—Your short note of June 9th was duly received, and the notice of the change in the MESSENGER appeared in the *Monitor* the first impression there-after—after its reception. I wish you great success, my brother and fellow-laborer. The MESSENGER is a welcome visitor to this office, and is second to none. I feel that it will be more so now.

Praying God's blessing upon you, I beg to remain

Your brother in Christ,

R. W. THOMPSON.

WACO, TEX., Sept. 1, 1896.

Elder Sylvester Hassell.—

DEAR BROTHER: I am well pleased with the GOSPEL MESSENGER—in your keeping so close to the old landmarks. It is sure to prosper and grow in usefulness and circulation.

Yours, in hope of the sweet rest beyond this life,

T. B. MOREHEAD.

The truly humble man is fond of talking of the grace of God. For grace means love to the undeserving.—*Selected.*

WOOSTER, ARK., Aug. 21, 1896.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: The MESSENGER for August was received on yesterday, and it was such a feast to my poor starving soul I cannot content myself without writing you a few lines. While reading it I was made to feel so thankful to the Lord for permitting me, such an unworthy creature, the blessed privilege of having such reading matter and an understanding to appreciate it. I have been an almost constant reader of the MESSENGER for a number of years. I have always loved it, and especially do I appreciate it now, since I am, to a great extent, deprived of the privilege of attending meeting and hearing the Gospel preached. I have come to look upon it as my bread and my meat, so to speak. Its writers are almost all strangers to me in the flesh, but I have come to love them, as I hope and trust, for Jesus' sake. They all speak the same thing—salvation by grace. Glorious theme to the poor wayfaring pilgrim here, who sees and realizes nothing but sin and corruption in his vile nature!

I sadly miss Elder Respass' writings. I had come to love him for the child-like simplicity and Christ-like humility manifested in them. But while he is no longer here to instruct and comfort, I feel that the hand of the Lord is still upholding the MESSENGER, and will continue to do so as long as it will be to His glory and the good of His people. I heartily commend what Elder Bartley said in the July number concerning its editors, both former and present. He could not have more aptly styled Elder Henderson than "the son of consolation." I have heard him preach often at old Fish Pond church in Alabama, as well as read much of his writings. Elder Mitchell I heard preach twice, and have much enjoyed his writings. Elder Respass and yourself I never saw, but feel to love you for your spiritual writings. I greatly enjoyed Elder Satterwhite's communication in the July MESSENGER. His words came home with power to me. Since I came from Alabama here three years ago, and found so few old Baptists here, I have often felt that I would give anything for some one to talk with, who could appreciate and understand my feelings. I am, much of my time, in the dark valley of doubts and fears. But it is sweet at times to feel that "the everlasting arms

are beneath," holding me up, and will not let me fall. Oh! what a consolation it is to feel that the dear Lord is ever watching over us, and that "all things work together for our good, who are the called according to His purpose."

There are not many Old Baptists in these parts; and the few that are here are much persecuted by the proud religious world. We have an organized church of about thirty members, and we would be glad for some of our travelling preachers to visit and preach for us occasionally, for we have but few preachers of our faith here, and it seems to me that the more destitute places are where they should go. I had hoped that you might visit us sometimes in your travels, for I feel that we greatly need such an instructor as the Lord has made you to be. But I suppose the publication of the MESSENGER will now claim your time and attention so that you cannot travel as you have done, and perhaps your labors will be better spent in that way, as so many more can receive benefit thereby.

I enclose you a few names that you can send sample copies of the July MESSENGER to, if you still have them. I would have sent them sooner, but was prevented by sickness. I am very anxious to get it more circulated among the people here.

I trust that you and your co-laborers may have grace to conduct the MESSENGER in that way that will most redound to the glory of God and the good of His people. And may peace reign throughout the borders of Zion.

I have written much more than I expected when I commenced, and I realize that it is like myself—very imperfect. I therefore ask you to cast over it the mantle of charity, and do with it as you think best. If you deem it, or any portion of it, worthy, you can correct and publish it; if not, all will be right.

I earnestly desire an interest in your prayers, that I may be found, as was Mary of old, "at the feet of Jesus, hearing His words." And Jesus said of her, "she hath chosen that good part which shall not be taken away from her."

Your sister in hope,

MARY PATTON.

There are few things of which we need to remind ourselves more frequently than the fact that God makes no mistakes in the government of this world.—*Selected.*

Elder Sylvester Hassell—

MY DEAR, EXCELLENT BROTHER: Will you let an aged pilgrim share in the refreshing letter of your saintly mother to yourself in the August number of the GOSPEL MESSENGER? It is most opportune, and to me is as wine on the lees well refined. Standing as she does, and like my poor self, on the threshold of another world, her words of wisdom and love seem as a kind of first fruits of the better land. They prove the truth of the blest Apostle who said that charity, which is the Father's love in the heart, shall never fail. Other things made so much of in this life fade or vanish away, but love abides. Knowledge, eloquence, and zeal perish with the using, but as all other things leave the heart, love more and more fills our being to remain forever. Hail, my blessed sister, you have chosen that good part that shall never be taken away. It is even now shining more and more unto the perfect day. Many hearts feel the influence of your letter, as garden plants feel the dew and the sun, and we know your way has been by the footsteps of the flock. Your life has been a witness to God's mercy, and a cloud of such witnesses in every age have had reason to praise the Lord. I trust that I can say, as you do, that in early youth the Lord brought me to His banqueting-house; and, like yourself, the fast-flying years have brought me to the time of old age, and with you I still love the gates of Jerusalem—the works of peace and righteousness. You and I can testify to that peace that passeth understanding; nor have we been strangers to tribulation. Our mingled cup is well-nigh spent, its storms and its tears are with the Lord. We have seen many things in Zion to mourn over, but too much love and kindness and humbleness of mind were not of the number. Many there be, especially among the aged, who, like you, long to see peace and love abound among God's children who profess to be of one mind and one heart. Would not our hearts ache to have our Lord come now into His garden to see the fruits of the valley, and whether the vine flourished and the pomegranates budded. Alas for us! the ways of Zion do mourn, and tears are on her cheeks. Surely it is of the Lord's mercies that we are not consumed. O let us search and try our ways and turn again to the Lord. Have we forgotten some of the waymarks, or been unmindful of the

badge of discipleship? Would there be sorrow and sighing if believers, as the elect of God, had put on bowels of mercies, kindness, humbleness of mind, meekness, longsuffering? We may well lift up our hearts, as you do, to the God of Israel for His divine guidance and His needed blessing upon the elders and leaders of His people. How responsible are the places of those who labor by tongue or pen, and all upon whom rests the fulfilling of the gospel of peace! You have done well, dear aged sister, in pointing out this responsibility to our dear brother Hassell as a publisher of truth. With you, we invoke the Lord's blessing upon him at the outset. May he, and each one in this calling, tremble at the thought of sending forth one line to wound or separate God's children: one line dishonoring to God, or one line that improperly exalts or makes proud, poor, ungodly sinners.

And now, my sister, in the good hope of grace, may not we, who are so near the Jordan that bounds this narrow life, take courage from knowing that God who gave us our being and our hope, has not hitherto forsaken us, and that He has promised to carry His Israel even to hoary hairs, and to be our guide—even unto death? What a mercy that He has given us confidence in His word and in His mercy! Glory to His dear name that He has given us the unpurchasable blessing of His love! Be of good courage, dear saint; the coming Deliverer will not tarry. He delivered Israel from bondage the selfsame hour promised centuries before; so will He do with each weary pilgrim of His love. This hour is known to Him. It may be in the evening, or at midnight, or at the cock-crowing. We can safely leave all to Him. His purposes cannot miscarry, the inheritance fadeth not, and the heirs shall be secure. It would delight my aged eyes to see you on earth, but that is not to be. The Lord bring us to see each other where imperfection is done away, and where we shall see face to face, tearless and sinless, in the kingdom of eternal glory.

I remain a brother and lover of all who love the Lord,
M. M. VANCLEAVE.

Crawfordsville, Ind.

“Delight thyself also in the Lord” is a command as well as a privilege. We should rejoice in God for what He is even more than for what He does.—*Selected.*

BULLOCKVILLE, GA.

DEAR BRO. HASSELL: As the time is drawing near when I should renew my subscription to the MESSENGER, I have decided, by your permission, to try to give a reason of the little hope within.

I am now about sixty-one years old. I have had serious thoughts about my condition, at times, ever since I was a small boy. My mother joined the Baptists before I can remember, and, in the division, went on the Primitive side. My father never made a profession of religion. He died when I was a small boy; so I was raised by a pious mother, and she tried to raise me in the nurture and admonition of the Lord. I remember that, when I was a boy, I was at a protracted meeting, and the preacher dwelt on the reading of the Scriptures; and the way I understood him, a person could attain to eternal life by reading the Scriptures. So I read the Scriptures some, in hope of life; but I could not understand the Scriptures, and I did not feel that I was a much of a sinner. I was raised to be a moral boy and went into no outbreking practices, and thought, if I would read the Scriptures and do nothing very bad, that I would be saved. I went on in that way until I was about twenty-one years old, and I got hold of "Pilgrim's Progress," written in the similitude of a dream. I commenced reading the book, and I became interested in it and read it through, and it seemed from the reading of that book, that I got into deep trouble about my condition, and that was the first time that I ever felt that I was a sinner, justly condemned before God, and without hope and without God in the world. My prayer was, "Lord, have mercy on me, a sinner!" I was in the same condition that the children of Israel were, when the Red Sea was in front and a mountain on each side, and Pharaoh and his hosts in the rear. I saw no way of escape till it was the will of God to reveal His Son to me, as my Saviour, which He did in a vision. I saw in a vision that I was seated at a long table, richly furnished, resembling a wedding-table, and I viewed Jesus as a Spirit coming through the air, and He embraced me saying, "Go in peace, thy sins are all forgiven thee." I awoke and the burden that I had been carrying so long was gone. I can't express my feelings on that occasion. I remember it wasn't long before doubts began to rise because I was delivered in a vision.

My prayer was, "Lord, if this be so, please show it to me in some way while I am awake." It came into my mind then that my burden was gone, and, whereas I was blind, I now see; and the things I used to love I now hate, and I hate what I used to love. So I am satisfied that there has been a change in me, but I can't say that I know that it is from nature to grace; for Paul says, "We are saved by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for? But, if we hope for that we see not, then do we with patience wait for it."

I was baptized into the fellowship of Ebenezer Church, Meriwether county, Georgia, September, 1858. I don't say it boastingly, but the brethren have borne with me, and there has never been a charge against me.

This is submitted to your better judgment; and, if you think best, put it into the waste-basket, and it will all be right with me. Yours in hope, A. R. ROUNTON.

PUTTING OFF THE COAT.

Elder W. M. Mitchell—

VERY DEAR BROTHER: Your highly appreciated letter received, and I will try and comply with your request the best I can. In casting about for a subject upon which to write, a dear sister solicited me to give my views upon the 3d verse of the 5th chap. of the Song of Solomon: "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"

Whatever may lie hidden from the penetrating eye of the world in this sublime portion of the revealed Word of God, I feel sure that in this, as well all other Scripture, there is a profitable lesson for the children of God. Christ and the Church seem to me to be clearly set forth in this entire book in a double relationship, both of sister and spouse, bound together in the strongest ties of love and union. The Church in her varied experience seems also to be set forth in the clearest light that can possibly be, in types, figures, metaphors, or similes. Could we but understand just what portion applies to the Church of God under the law dispensation, and the Church of God under the gospel dispensation, we would be the better prepared to

“rightly divide the word” and give each its portion in season.

One thing to my mind is fully and forcibly taught, and that is that the Church is but one, “My dove, my love is but one.” Now, if this dove is taken for the Church, figuratively or otherwise, in her organic capacity, either under the law or gospel, there is not now, never has been, nor ever will be but one organization on earth representing the true Church of Christ, and that Church can be known or distinguished only by her traits of character, and the characteristics of this Church are fully set forth in both the Old and New Testaments. Under the old regime the chosen people of God were a distinct, and separate people, having laws diverse from the laws of the surrounding nations, and by their law they were strictly forbidden intercourse with other nations in any manner whatever. If this be true of the type, the anti-type is certainly bound to keep herself separate from all other nations, or institutions of men founded upon the wisdom of this world. The Church under the dark shadowy dispensation were sometimes a proud, stiff-necked people, and notwithstanding God’s care over them in bringing them out of bondage, they would still rebel and bring upon themselves swift destruction. Yet there were a faithful few, who looked for the cold wintry season of the law to pass away, and the beautiful springtime to appear, when the coat of legal righteousness was to be put off, and they were to be clothed with the beautiful garment of salvation by the righteousness of the Lord Jesus Christ. “For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come,” etc. Thus we see predicted, in this beautiful language of Solomon, the coming of Christ, and the setting up of the gospel kingdom; when the law was to be fulfilled to a jot and to a tittle; all legal ceremonies were to be put off, and a new order of things brought about; and under this new order of things the old legal coat was put off or removed, and even the immediate followers of Christ seemed not to fully understand the doctrine of salvation as taught by Christ, but still desired to put their trust in the old legal coat, for protection from the anathemas everywhere hurled against Christ and His followers. Under the powerful doctrine as

preached by Christ and the Apostles, they saw that the coat of legal righteousness must be torn asunder, and they clothed in the beautiful robes of the righteousness of the Lord Jesus Christ. Well might they ask, "How shall we put it on?" If we ever know anything of salvation by grace, like the poor man that fell among thieves, we must be stripped of all that we possess in the way of legal or self-righteousness, and cared for, and healed, and taken to the inn, and all expenses paid by the good Samaritan. Thus we see that that relying upon a coat of our righteousness is but putting our trust in a leaky cistern.

Whatever may have been meant by Solomon in all those beautiful expressions in his song, if the Church should enjoy the sweet perfumes of the gospel, or all the graces or blessings, she must keep her beautiful garment unspotted from the world, and this can be done only by obedience to the command of the Great King. Our natures are such that we have too great a desire for the flesh-pots of Egypt, and to conform to the popular whims and fashions of this sinful world.

Whatever may have been meant by the Church, "washing her feet and how shall she defile them," there is one thing certain—if the Church, or an individual, has been cleansed by the washing of regeneration, etc., I cannot see how we can wilfully defile them by ignoring the plain teaching of God's Word, and teach for doctrines the commandments of men. A departure from the plain law of Zion, as laid down in the New Testament, will invariably lead to strife and discord among brethren.

We now see through a glass darkly, and have but a limited knowledge of what the Scriptures teach; but one thing is so clearly taught in the whole volume that no mistake need ever be made; and that is: If we put off the yoke of Christ by disobedience, we thereby defile our garment, and may expect, as a result, mourning and sorrow, until we put it on by a returning to our first love. Because the Church does sometimes defile her garment, is an argument often used by her enemies to prove that the Church is not the Church. We should bear in mind that errors, both in doctrine and practice, were alleged against several Church organizations recorded in Holy Writ, thereby proving the fallibility of man; and it would be bold assumption in any one to say that the Churches mentioned in the New Testa-

ment, that had violated gospel law, were not the Church of Christ. The fact of these little departures rather strengthens, than weakens, the evidence of the Apostolic Church even in this advanced age of the world. While this is true, we should strive earnestly and zealously to maintain the pure doctrine as taught by Christ and the Apostles, and be ever ready to put from among us any person whose garment becomes defiled with heresy, either in doctrine or practice. We should let our light shine as the light of the world. If the light grows dim, or ceases to shine altogether, it is because we have defiled our garment by contamination with the world.

Churches or individual Christians should never form a confederacy or make a single compromise with any of the institutions of men, let them be called Churches, Auxiliaries, Sabbath Schools, or anything else founded upon the wisdom of the world, and contrary to the Scriptures. Even Solomon loved many strange women, and, notwithstanding his wisdom, he thereby sinned. We should acknowledge no other law for the government of the Church but the law of Zion, no other head but Christ, practice nothing but what is plainly taught in the Scriptures of eternal truth. If the Church would at all times thus act, her garment would thereby be undefiled, and she would stand forth as a "palace built for God," and all the anathemas that can be hurled against her will only tend to establish the truth of the Bible—that God has yet a people on earth who desire to be governed by the law of strict justice.

May God ever enable us to manifest a true spirit of humility, putting from us everything that would tend to defile the beautiful garment of pure Christianity.

I have tried to give such views as I have of the text, in a practical way. If they accord with the Scriptures, I hope they will be profitable to the dear sister requesting them, and to others. In love to all,

Stroud, Ala., Aug. 21, 1896.

W. R. AVERY.

DEAR BRETHREN: Inclosed I send you my mother's experience. I hope you will give space in the *Trumpet* for it; and when you publish it, please send me six copies extra of the one due me.

Your brother in hope,

J. A. SMITH.

Killeen, Texas.

LAFAYETTE SPRINGS, Miss.

Well, James, as you have requested me to write my experience, I will try to do the best I can, trusting the Lord to direct me; if He does not, I am sure that I cannot write much. I am a poor writer at best. If I could write like some that write their experiences, it would not be such a task.

I will have to go back to my childhood—when I was about nine or ten years old. When I would hear of some one dying, I would think, O! if that was I, what would become of me? Sometimes I would think, if I were to die, what would become of me? and Oh, how bad I would feel! These feelings went on from time to time after I was grown; and my troubles would increase and I would think that my time to die was close at hand, and I would try to pray and ask God to have mercy on me, for I did not want to go to torment, for I believed there was such a place.

I would go down to the back of the orchard, where I thought no one would see me, and there I would fall on my knees and beg God to have mercy on me, and all I could say was, "Lord, have mercy on me, a sinner!" But it seemed like my prayers would not rise higher than my head. I would go back to the house, feeling worse.

I remember when I would get the Testament and hide it until I could get where I thought no one could see me; and then I would read to see if I could find anything that would ease my mind or do me any good.

I joined the Methodist Church, for my father and mother were Methodists; and after a while I became dissatisfied with them. I could not believe the doctrine they preached, nor did I believe their baptism, for I wanted to be baptized like the Saviour was. If He "came up straightway out of the water," He must have gone down into the water, and that was what I believed.

The first Sunday evening in 1836 or '37, I do not remember which, my troubles were so great I thought I was going to die; I thought I could never live under the burden. All I could say was, "Lord, have mercy on me!" I went to the house, went in my room, and fell across the bed, and said, "Oh! Lord, have mercy on me!" All at once my burden was gone; I felt so happy, I felt like I could take wings and fly! I thought I would never have

any more trouble, but was mistaken; soon doubts and fears began to arise.

Father and mother were gone from home; I wanted to see them come home, for I wanted to tell them what the Lord had done for me, but before they got home I thought I would not say anything to mother about it; I thought I might be deceived. I thought I would wait a while, and see if my troubles would return again.

In 1842, as well as I can remember, I joined the Primitive Baptist Church in Muscogee county, Georgia, at Mt. Moriah, and was baptized by H. Barron. That was a happy day with me. When I came up out of the water, these words came to my mind:

“Children of the heavenly King,
As we journey, let us sing;
Sing your Saviour's worthy praise,
Glorious in His works and ways.”

I have been a Baptist fifty-two years, and am still hobbling along. Sometimes I get low down and think I am deceived in the whole matter, and then I get revived and can get along very well for a while. I am in my seventy-sixth year and cannot stay here much longer.

I was glad when you wrote me to write my travels, for I had been wanting to write some of them for publication for the satisfaction of my children, for them to read when I am gone.

I want you to correct mistakes, and copy it if you think best.

Your mother, UZEBIA SMITH.

SOME OF MY MEDITATIONS.

I can only appreciate the Scriptures as I desire to do, to the extent that I can appropriate them to myself. Sometimes I feel that I can read a portion of the Word of God and draw precious instruction from it. How sweet to me are my meditations, when I can feel to appropriate the Scriptures to myself; and how I desire that others should share with me those delightful thoughts and instructions given in the Word of God! But I feel that I have failed to impart to others what I hope I sometimes feel and enjoy.

When our Saviour asked His disciples, “Whom do men say that I, the Son of Man, am?” they replied, “Some say Thou art John the Baptist; some say Elias, and others Jeremias, or one of the prophets.” He saith unto them, “But

whom say ye that I am?" And Peter's prompt answer, "Thou art the Christ, the Son of the living God." In my meditations I have imagined that if the same inquiry was made of the unredeemed to-day, there would be as great diversity of opinion now as then, and none but the regenerate man could say as did Peter, "Thou art the Christ, the Son of the living God." Now the question comes home to myself, Whom do I say that He is? Have I the testimony that Peter had? If I say as Peter did, have I got the proof at hand? Has it been revealed to me as it was to Peter? Here arises a solemn inquiry and self-examination. For the fact that flesh and blood had not revealed it to Peter seems to cover the whole ground—that all the efforts of man and that all the talent and learning of the world cannot reveal Christ to man, and that none but God can make that marvellous and stupendous revelation. Again the solemn inquiry comes rushing into my mind, Have I received that revelation?

Our Saviour blesses Peter and shows him how firm is the foundation upon which the Church is built, and giving him the keys of the kingdom of heaven, etc., and tells Him, and begins to show, that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and raised again the third day. Then Peter took Him and began to rebuke Him, saying, "Be it far from Thee, Lord! this shall not be unto Thee." But He turned and said, "Get thee behind Me, Satan, thou art an offence unto Me; for thou savorest not of the things that be of God, but those that be of men."

What a vast field for meditation here, and for self-examination! How frail is man! What a change has come over Peter's conduct! Our Saviour tells him he *must* go to Jerusalem, and suffer and be killed, and Peter tells Him emphatically, "This *shall* not be unto Thee." How often I find that same spirit in my flesh—not willing to submit to the providence of God, and saying this must not be, or, as Peter had it, *shall* not be. What would have been the condition to-day of poor, lost, ruined man, if Peter could have had his way about it? What of the Covenant? I shudder at the thought, and desire to thank God that He rules in heaven and on earth, and gives man his bounds as well as the sea.

A. G. HOLLOWAY.

Alexander City, Ala., June 24, 1896.

THE ANCHOR WITHIN THE VEIL.

Amid the shadows and the fears
 That overcloud this home of tears,
 Amid my poverty and sin,
 The tempest and the war within,
 I cast myself on Thee,
 Mighty to save e'en me,
 Jesus, Thou Son of God!

Toiling along life's broken road,
 With snares around, and foes abroad,
 Thou, only Thou, canst make me whole,
 And soothe the fever of my soul;
 I cast myself on Thee,
 Mighty to save e'en me,
 Jesus, Thou Son of God!

Mine is a day of fear and strife,
 A needy soul, a needy life,
 A needy world, a needy age;
 Yet in my painful pilgrimage
 I cast myself on Thee,
 Mighty to save e'en me,
 Jesus, Thou Son of God!

On Thee I rest—Thy love and grace
 Are my sole rock and resting place;
 In Thee my thirst and hunger sore,
 Lord, let me quench forevermore.
 I cast myself on Thee,
 Mighty to save e'en me,
 Jesus, Thou Son of God!

ANCIENT BABYLON.

The Jewish race has outlived its ancient Assyrian, Babylonian, Greek, and Roman conquerors and oppressors; and two Hebrews have recently bought all the land where Babylon once stood, where the Jews were held in exile, where Daniel was cast into the lions' den, and where the three Hebrew children were cast into the fiery furnace.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 WM. M. MITCHELL, Opelika, Ala. } EDITORS.
 J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for the MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

NOTE.—Remittances, orders, and inquiries committed to my Agency for the MESSENGER during August, 1896, have been sent Elder Hassell for names as follows: Jerry Walker, Tenn.; Miss N. R. Dudley, Ky.; Mrs. Mary C. Coleman, Miss Lizzie Garrett, W. L. Towns, Henry Barron, and Gilbert Cole, Ga.; S. G. Higgins, B. J. Woodall, W. B. Thompson, and C. C. Whatley, Ala., and D. B. Neel, Fla. W. M. MITCHELL,
Opelika, Ala. Agent.

THE PRINCIPLES OF THE GOSPEL MESSENGER—AGAIN.

As I am myself nothing and less than nothing and vanity, any personal attack upon me is nothing, and will, therefore, not be noticed in these pages; but when the truth, which is more precious to me than mortal life, is attacked, I hope to be always ready to speak in its earnest defence, utterly regardless of the fear or favor of men. Like my Divine Master, being reviled, I would not revile again; and, instead of cursing, I would pray for, my persecutors. By the grace of God I will not violate my conscience, pervert the GOSPEL MESSENGER, disobey and dishonor God, and distress and divide His people by publishing vain

and pernicious strifes of persons and words; but, in humility and love, I desire rather to speak "those things which make for peace, and the things where-with one may edify another." (Rom. xiv. 19).

The things which make for peace and edification are not the *new inventions of men*, either of men's hands or of men's brains, but the *old teachings of the Scriptures of eternal truth*, so plain that "a wayfaring man, though a fool, shall not err therein." (Isa. xxxv. 8). The great fundamental principles of truth for which the GOSPEL MESSENGER contends, have been believed by the people of God from the beginning, and will be believed by them to the end of time; for these principles are taught them, not by men, but by the Spirit and Word of the unchangeable Jehovah. They were believed by the children of God before the London Baptist Confession of Faith was written, and are believed by multitudes who never read that Confession. The leading features of these principles are embodied in all the Primitive Baptist Articles of Faith to-day, not because of any fallible words of men, but because of the infallible words of the living God. And the truth of those of these principles which have been disputed by a few of our brethren was proved by me, as had been done by others, in my articles on *The Interpretation of the Scriptures* in the GOSPEL MESSENGER for 1893 and 1894, by arguments *from the Scriptures themselves* that have never been answered and, I am satisfied, can never be answered as long as the Scriptures remain true, and that will be forever. Only one out of thirty-five editors of the thirteen Primitive Baptist periodicals published in the United States has assailed these principles; and I am sure, either from my personal acquaintance or correspondence with our brethren editors, or from their published writings, that at least thirty-two if not thirty-four of them are substantially agreed with me upon these principles, and we could dwell together

all our lives, as members of the same Church, in unbroken love, peace, and fellowship. And, in the case of the brother editor who has assailed these principles, his contention about the moral law (denying, with the Strict Baptists of England, that it is "a rule of life for Christians") is "a strife of words" to which I will not be a party. Neither I nor any genuine Baptist ever said that the Christian is "*under the law*" as a covenant of works; nor did Paul ever say that the believer is dead to the moral law as a rule of life. The brother admits that "the law is written in the heart by the Spirit of God" Those who say that the law is "a rule of life for believers" simply mean just what the brother admits—that believers are taught by the Divine Spirit to love and try to obey, in their daily lives, the spiritual, holy, just, and good law of God, which is most clearly and tenderly set forth in the blessed precepts of the New Testament. In the Ten Commandments, or Moral Law, God enjoins upon His redeemed Israel to have no other gods before Him, nor to serve other gods, nor to take His name in vain, nor to work on the Sabbath day; but to honor their parents, and not to kill, nor commit adultery, nor to steal, nor to lie, nor to covet (Exod. xx. 1-17); and in the New Testament God similarly commands His people to flee from idolatry, to keep themselves from idols, to hallow His name, to know that the Sabbath was observed by God Himself and was made for man, and is symbolical of spiritual and eternal rest in Jesus; and to honor and obey our parents, and not to murder, nor to practice uncleanness, nor to steal, nor to lie, nor to covet (1 Cor. x. 14; 1 John v. 21; Matt. v. 34; vi. 9; Mark ii. 27; Heb. iv. 2-5, 9-11;—after Christ's resurrection He and His disciples specially met together on the first day of the week, John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10;—Ephes. vi. 1-3; Matt. v. 21, 22; Rom. xiii. 8-10; Gal. v. 19-23; 1 John iii.

12-15; Rev. xxi. 8; xxii. 15; Matt. v. 27-32; Ephes. v. 3-5; 1 Thess. iv. 4-7; Ephes. iv. 28, 25; Luke xii. 15; 1 Cor. v. 10; vi. 10; Col. iii. 1-17). Paul says that he was "*not without law to God, but under the law to Christ*" (1 Cor. ix. 21); that, instead of "making void the law, we establish the law through faith" (Rom. iii. 31); and that "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God," and that "he that is called in the Lord, being a servant, is the Lord's freeman, likewise also he that is called, being free, is Christ's servant" (1 Cor. vii. 19, 22). In his epistle to the Galatians, it is perfectly certain that he is arguing, not against obedience to the commandments of God, but against *justification by the law* as being utterly incompatible with salvation by the grace of Christ (Gal. ii. 16-21; iii. 8, 11; v. 4); and in this same epistle he enjoins upon the Church the law of love, telling them that their liberty is not for an occasion to the flesh, not for indulgence in the sinful works of the flesh, not for biting and devouring and consuming one another, but for holy, spiritual, humble, and loving service of God and His dear people. (Gal. v. 13-26; vi.)

In my Church History, pages 191 and 192, I have said:

"In His doctrine Christ rescued the moral law from the false glosses imposed upon it by the Scribes and Pharisees; unfolded its spirituality and extent, as requiring perfect love to God and man; and enforced its indispensable obligation upon all men as the rule of their correspondence with God; declaring that He Himself came not to abrogate or annul one tittle, but to fulfill its utmost requirements by His own obedience and conformity thereunto, and adopting it as the unalterable law of His kingdom, which is to regulate the conduct of His disciples to the end of time."—William Jones.

“The judicial, civil, or political law was intended by God for the special government of the ancient Hebrew nation. The ceremonial or Levitical law was a pre-figuration of the gospel in types and shadows, and was completely fulfilled and ended by Christ. The decalogue, or Ten Commandments, or moral law, was audibly spoken by the voice of God from Mount Sinai, was written by His finger on two tables of stone, and was perpetually preserved in the Ark of the Covenant, the innermost shrine of the tabernacle and temple. It was perfectly kept by Christ for His people both actively and passively, He doing all that the moral law required them to do, and suffering death, the penalty of their violation of the moral law; so that there is no condemnation to them who are in Christ Jesus. Those who are in Christ Jesus have His Spirit of life and love in them; and they have not only in their minds, but also written in their hearts, the same holy spiritual law that He fulfilled, so that they delight in that law after the inward man, and serve God in newness of spirit, and not in the oldness of the letter, from a principle, not of bondage, but of love. As they have been made free by the Son of God, and are free indeed—not to sin, but to love—and, as where the Spirit of the Lord is there is liberty, the perfect moral law of God is to them a perfect law of liberty; and the blessed precepts of the gospel are but the Divine expansion and efflorescence of the same holy law, based upon the powerful new motive of the atoning love of Jesus. The oldest Baptist Articles of Faith declare that the moral law is a compendious ‘rule of life for the Christian’; so did the ablest and soundest Baptist ministers before the nineteenth century. But in the present century some speakers and writers deny that the moral law is a rule of life, and affirm that the precepts of the gospel only are such a rule; and these people have been stigmatized by others as Antinomians, or opposed

to the law. The question as to whether the moral law or the preceptive part of the New Testament is the Christian's *rule of life* is what Paul calls a 'vain and unprofitable strife about words, whereof come envy, railings, and evil surmisings, and which we are to avoid' (Tit. iii. 9; 1 Tim. vi. 4). The law within the heart of Christ (Psalm xl. 6-8; Heb. x. 5-7) is not inferior to, but is the same as, the law written in the hearts of His covenant people (Jer. xxxi. 31-34; Heb. x. 16, 17). A holy, perfect, and unchangeable God makes at all times the same moral requirements of His creatures. According to the Scriptures, love—supreme love of God and love of our neighbors as ourselves—was the essence of the Sinaitic moral law, and is the essence of Christianity, so that there is no difference between the Old and New Testament *Divine Moral Standards*. This fact is absolutely demonstrated by the following Scriptures: Exod. xx. 6; Lev. xix. 18; Deut. vi. 5; Psalm i. 1-3; xxxvii. 31; xl. 6-8; cii. 27; cxix. 29, 32, 45, 165, 174; Jer. xxxi. 33, 34; Matt. v. 17, 19; xxii. 36-40; John xv. 12; Rom. iii. 31; vii. 12, 14, 16, 22; xiii. 10; 1 Cor. ix. 21; xiii. 1-13; James i. 17; ii. 8; 1 John iv. 21. Christ was the only man that ever perfectly fulfilled the holy law of God, loving God supremely and His neighbor as Himself; and the entire eternal salvation of His Church is based upon His perfect obedience of the Divine law (Rom. v. 19-21; Gal. iii. 13). Yet all the children of God are led by the same Holy Spirit of obedience (Rom. viii. 14; Gal. iv. 6; Psalm xxiii. 3); not able, while in the flesh, to obey the moral law or the gospel precepts perfectly (Rom. iii. 20; 1 John i. 8), and reposing all their hope of Heaven upon the perfect obedience of Christ (Rom. v. 2; 1 Cor. i. 30; Col. i. 5, 25)."

As all the enlightened children of God well know, this teaching is not Arminian and Roman Catholic heresy; it is not religious witchcraft, for inculcating

which men should be excluded from the Church of Christ; but it is the doctrine of the Scriptures of eternal truth—the most holy and perfect doctrine of God our Saviour which will endure after the heavens and the earth shall have passed away.

Neither may any other part of the London Baptist Confession of Faith, which was received by all Baptists before this century, and the substance of which is incorporated in the Primitive Baptist Articles of Faith to-day, justly be called Arminian or Roman Catholic doctrine. However they may explain these points, Arminians and Roman Catholics profess to believe in the inspiration of the Scriptures, the being, three-oneness, and perfectness of God, the foreknowledge, predestination, and election of God, salvation by grace, the incarnation, atoning death, and resurrection and ascension of Christ, the regenerating work of the Holy Spirit, the holiness of God's salvation, the spirituality of God, the Divine institution of the Church and the ordinances of Baptism and the Lord's Supper, the resurrection of the dead, and eternal judgment; but these are Bible and not Arminian or Roman Catholic principles of doctrine. The ablest defender, since the days of the Apostles, of the doctrine of predestination was Aurelius Augustine, the Roman Catholic Bishop of Hippo, in North Africa (A. D. 353-430); and the most profound and strenuous advocate of the absolute predestination of all things, denying all distinction between the Divine will and the Divine permission of moral evil, and making the will of God the efficient cause of sin, as also do the Mohammedans, was Thomas Bradwardine, the Roman Catholic Archbishop of Canterbury (A. D. 1290-1349); but there is no justice in calling, on these accounts, the Bible doctrine of predestination a Roman Catholic or a Mohammedan doctrine.

As I have repeatedly said in the Church History and my other writings, Articles of Faith are not in-

spired nor indispensable; but the Scriptures are the only infallible and authoritative rule of faith and practice. Yet, as all professedly Christian denominations say that they believe the Bible, the people of God have generally thought it desirable, for the information of both the friends and the foes of truth, to state clearly and honestly, in a few words, what they believed to be the fundamental teachings of the Scriptures. All men, whether professors of religion or not, have some kind of religious belief—some kind of a creed, either written or unwritten. About a dozen Primitive Baptist Churches in the United States have abolished their ancient Articles of Faith, and now have none except the Bible. I can conceive of no other reason for their abolishing their Articles of Faith except that *they do not believe them*; and the question is, *what do they believe?* Their corresponding sister Churches, who plainly state their own belief, have a right to know. Unbelief always tears down, but never builds up; or, if it builds, it is a baseless fabric in the air, not founded upon the impregnable Rock of Holy Scripture.

In his commentary upon Gal. iii. 1, our brother editor condemns the commentaries of men, just as though everything said or written about the Bible since the inspired Apostles fell asleep was not the commentary of men upon the Scriptures. In fact, every translation from the original Scriptures is a commentary of men, an expression of what fallible men understand the Holy Ghost to mean by His infallible words. The brother himself had already written that it is right to get true information from any source. Upon this self-evident truth we are entirely agreed.

I do not think that Primitive Baptists are foolish (like the Galatians) for believing their Articles of Faith, which are the plain teachings of the Scriptures. I did not make myself, much less any body else, be-

lieve these Divine truths; the Lord Jesus is the author of the faith of His elect. It would be a complete misunderstanding of the facts of the case to suppose that the great body of Primitive Baptists have been or are now in the wilderness of doctrinal error, and need a Moses to lead them out of that wilderness. By Divine grace they have never, since their regeneration, been in such a wilderness; and I hope and believe that, through the Divine mercy, and by the light of the Divine Spirit in them and in their ministers, they will always be kept out of such a wilderness. To be sure, while in the flesh, they are in the wilderness of sin and sorrow; but, if the plague of error or disorder breaks out in any part of the congregation, the Lord will, as of old, raise up, from time to time, a Phinehas to stay its deadly progress, and to mediate, on the basis of truth, brotherly unity between the divided people of God (Numb. xxv.; Joshua xxii.). The past and present history of the Church abounds in such examples.

All gifts of knowledge and speech, and even faith and hope, are nothing without humble, patient, unenvious, unselfish, unirritable, unsuspecting, unfailing *love* (1 Cor. xiii.). Ultraism and bitterness, if universally indulged, would tear families and churches and nations into bleeding fragments. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James iii. 13-18). As I have said, in the July number of the GOSPEL MESSENGER, "I can and do love and fellowship every sincere, thorough, and orderly believer in the Lord Jesus Christ," and "those who really agree in doctrine may differ in their views of the meaning of particular Scriptures."

I close as I began this article. Personal attacks upon myself are nothing, and by the grace of God

they will never be resented by me in the GOSPEL MESSENGER or anywhere else; but attacks upon the truth I hope to be always ready to resist, with all the ability and zeal that God may give me; and no other person can realize as feelingly as I do the poorness of my labors for the cause of Divine and eternal truth.

I must say, in conclusion, that the Principles of the GOSPEL MESSENGER, the principles of the most sound and ancient Baptist faith, the principles of the inspired Scriptures, are set forth most clearly and beautifully in *Elder Gilbert Beebe's* most Scriptural and admirable *Baptist Hymn Book* (first published in 1858, and still sold, at from seventy-five cents to two dollars and fifty cents per copy, by mail, according to size and binding, by G. Beebe's Son, Middletown, Orange Co., New York). If there is *one sentiment* or *one interpretation of the Scriptures* in that most excellent poetical commentary on the Scriptures with which I do not most heartily agree, I have not, in a careful and fresh examination of the book, been able to find it. Elder Gilbert Beebe's Hymn Book contains no Arminian or Roman Catholic heresy. The 596th hymn in that book is as follows:

“Jesus, Lord, we look to Thee;
Let us in Thy name agree;
Show Thyself the Prince of Peace;
Bid all jars forever cease.

By Thy reconciling love,
Every stumbling-block remove:
Each to each unite, endear;
Come and spread Thy banner here.

Make us of one heart and mind—
Courteous, pitiful, and kind;
Lowly, meek, in thought and word—
Altogether like our Lord.

Let us each for other care;
Each another's burden bear;
To Thy Church the pattern give;
Show how true believers live.

Let us then with joy remove
To the family above;
On the wings of angels fly;
Show how true believers die.”

SYLVESTER HASSELL.

WINDS OF DOCTRINE.

This is the very appropriate and significant phrase used by the Holy Spirit in Ephes. iv. 14 to designate the crafty and deceitful doctrines of men who seek to pervert and overthrow the faith of God's elect. These doctrines, like the winds, are noisy, light, empty, unsubstantial, spreading, and changeable; while, on the other hand, truth is quiet, solid, substantial, unchangeable, and immovable, like an immense rock imbedded in the earth. The doctrines or vain speculations of men are continually changing like the wind; but the truth of God is as unchangeable and eternal as Himself—the same yesterday, today, and forever. The faith of the true Church is but *one* (Ephes. iv. 5; Jude 3); it was the faith of the patriarchs, prophets, and apostles; the faith of the tens of millions of martyrs who sealed their testimony with their blood; the faith of the early reformers of the 16th century; the faith of the Baptists of the 17th and 18th centuries; and it is the faith of all the true, thorough-going Baptists of the 19th century as well—of all who, though children in guile and malice and in their desire for the sincere milk of the Word of God, are not children in knowledge and experience and stability, to be deceived and led astray by every passing invention of men; not like ships without ballast, tossed to and fro upon the sea of doubt as to what the Scriptures teach about God and man and God's salvation and the eternal future; not like misty clouds carried about in every direction by every shifting breeze (Ephes. iv. 14; 2 Pet. ii. 17; Jude 12). One certain mark of *error* is its *changeableness* (2 Cor. xi. 13–15); and one infallible proof of *truth* is its *unchangeableness* (Psalms c. 5, cxvii. 2; John xvii. 17; 1 Pet. i. 23–25; Matt. xxiv. 35). The poet, W. C. Bryant, has well said:

“ Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshippers.”

S H.

THE WRATHFUL BEAR.

"Let a bear robbed of her whelps meet a man, rather than a fool in his folly."—Prov. xvii. 12.

Solomon, to whom God gave an extraordinary degree of wisdom, said many things in Proverbs about the fool. These Proverbs are a part of that which God has given by inspiration for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works.

When inspired men of God speak of things natural and temporal that are known and understood among natural men, it is generally to illustrate, simplify and enforce some spiritual truth, which none but those who are spiritual or born of the Spirit are capacitated to see or understand. Others may see and understand that which is natural, but not that which is truly spiritual. In this it is fulfilled in them that "Seeing they see not, and hearing they hear not, neither do they understand." When Solomon speaks of the fools as in the text heading this article, and many other places, we are not to understand that he refers to a man void of mental reason, or that such an one is a natural idiot. But the fool in his folly here spoken of is precisely the same that the Apostle calls the "Natural man, that receiveth not the things of the Spirit; they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii. The conclusion, therefore, is irresistible that Solomon's fool and Paul's natural man are both alike unregenerate men. But the text in Proverbs, as well as thousands of others, shows us something of the awfully deep-seated and inveterate hatred of the natural man and the carnal mind against the truth. Even an enraged bear, robbed of her whelps, would be more yielding and less cruel than a fool in his folly. "The carnal mind is not subject to the law of God, neither indeed can be." It is enmity to God and enmity to the doctrine and worship of God. No argu-

ments of any man, no reasoning, or Scripture quotations, can possibly convince this natural unregenerate man, or this fool, of his folly in clinging to his own works as a ground of his hope of acceptance with God. You may beat and "bray a fool in a mortar with a pestle among wheat," and yet this foolish idea of his own works and his own personal merit as being the turning point of his eternal salvation "will not depart from him."

"Let a bear robbed of her whelps meet a man, rather than a fool in his folly." The enraged bear might be captured, turned back, or, by kind treatment, be brought in subordination to the will of man, but no kind of treatment, of either force or gentleness, will tame this fool so that the folly of trusting in his own works for salvation will depart from him. And when this foolishness is stirred up to fanatical heat it thirsts for the blood of the saints and becomes drunk with the wine and doctrines of religious fornication. It joins affinity to the world and becomes such a soulless "beast," and so proud and so haughty as to say, "Who is like unto the beast? Who is able to make war with him?" Rev. xiii. 4.

Again we quote our text and dismiss the subject for the reflective meditation of the reader: "Let a bear robbed of her whelps meet a man, rather than a fool in his folly." W. M. M.

A MIND TO WORK.

In rebuilding the walls of Jerusalem, in the days of Nehemiah, it is said, "The walls were joined together, for the people had a mind to work." Neh. iv. 6.

It is astonishing to us sometimes, even in temporal things, to see and know how much can be done, even under unfavorable circumstances, when the heart is in it, and the people engaged are so deeply interested that all "have a mind to work" for the accomplishment of

the same thing. And if this is true in natural and temporal things, even among men of the world, how much more strikingly is it true of servants of the Most High God, when by faith in His power, mercy, and grace they are perfectly joined together in one mind, and with one heart and soul lifting up their cries and supplications to God for strength and courage to work for that which is good, and to follow the things that make for peace and things by which one may strengthen and edify another!

True Christianity and worship is, or should be, one common cause to all the household of faith, and for this reason each should have a mind to work for the common good of all. Each citizen of Zion should feel assured that in the peace and comfort of the Church and the people of God he shall have peace.

But there is another thought we wish to present here in connection with this subject, and that is, when there is a "mind to work" in things that are right and proper to be done for the good of all, it is done "not by constraint, but willingly." Our God and Father does not accept and bless that kind of so-called service to Him that is rendered by constraint. It must be a willing service, by a people made willing in the day of God's power and grace, manifested to them and in them. He works in them to will and to do of His own good pleasure, and thus they have a "ready mind"—a mind to work and to do that which is right and just and proper to be done in the name of the Lord.

It is just as important that every member in the Church of God render service to God and to his brethren with a "ready mind," as it is that the preacher should take the oversight of the flock; "not by constraint, but willingly; not for filthy lucre, but of a ready mind." 1 Pet. v: 2.

The services which we render may seem to us to be very poor, weak and useless, but if the motives prompting them are right, all are right; but if the motives are wrong, all are wrong.

In addressing the Church at Philippi, the Apostle saith: "Let this mind be in you, which was also in Christ Jesus," * * "He made Himself of no reputation, but took upon Him the form of a servant." What a lesson of humility and self-denial is here set before us in the example of Christ! He took upon Him, voluntarily and of a ready mind, the form of a servant, to minister to the necessities of others, and serve them as the least would serve the greatest. He came not to be ministered unto, but to minister unto others. His meat and his drink was to do the will of God and finish the work given Him to do. This is the mind of Christ, and when this mind prompts His people to the service of God they have a mind to work and assist one another in whatsoever things they may have need of help.

W. M. M.

GRACE AND WORKS.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. ii. 8, 9.

This Scripture excludes works entirely (so far as creature works are concerned) as being the means or any part of the means of the eternal salvation of the soul, and yet the next verse of this same chapter shows that salvation is by works—not of the creature, but of the Creator: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If the writer had said that we are God's workmanship, created in *Adam* unto good works, then we might well look to the work-mongrel system for the means of salvation; but not so; for our creation in Adam was not designed to change and improve so as to fit us for anything more than an earthly or terrestrial mode of existence. If Adam had kept the commandment of God forever, his obedience would only have entitled him to the blessings of an earthly para-

dise, which would have been quite commensurate with his capacity. But God hath ordained for His chosen people a higher and nobler estate—they are joint heirs with Christ. They are not eternal heirs of glory, *but heirs of eternal glory*; for if they were eternal beings, it could not be true that they are *created* in Christ Jesus. “If any man be in Christ, he is a new creature.” 2 Cor. v. 17.

It is strange to me that any man, after a careful examination of the Scriptures, should come to the conclusion that the works of the old, earthly, fallen, sinful, and depraved creature constitute the foundation of this new, holy, spiritual, and heavenly creation. Think for a moment of a celestial building based upon a terrestrial foundation! Turn to the text and read again the affirmative, “By grace are ye saved,” and then down to the negative, “Not of works,” and you have the judgment of one of the inspired princes that “shall rule in judgment,” and from whose decision there is no appeal. (See Isa. xxxii. 1.)

The grace of God is full, free, and sovereign; it is given in Christ Jesus before the world began. 2 Tim. i. 9. The fundamental principles are Predestination and Election, and these are manifested by Adoption. Eph. i. 4, 5. The chosen vessels of mercy, being dead in sins, are quickened, regenerated, and washed—purged from dead works—and thereby prepared to serve God in newness of the Spirit. Eph. ii. 1-5; Tit. iii. 5; Heb. ix. 13, 14. By this great and gracious work of God in us, by this new creation in Christ, the children of God are prepared to walk in the good works which He hath before ordained. These works are wrought in them, and therefore it becomes them to work out their own salvation with fear and trembling. Isa. xxvi. 12; Phil. ii. 13. This is the temporal salvation, not the salvation of the soul from the law of sin and death; not that eternal salvation

which is alone by grace; it is the common salvation of the children of God which they work out, being already redeemed from all iniquity by the blood of Christ, and born of God. Such only can serve God and obey Christ, nor do any other kind or condition of mankind desire to serve God in newness of spirit—only in the oldness of the letter.

As the text affirms that salvation is by grace *through faith*, I hope to treat upon the subject of faith in my next article.

J. E. W. H.

GOD IS NOT THE AUTHOR OF SIN.

I can not conceive of a more horrible falsehood, or a more abominable blasphemy, than the declaration that God is the author of sin. It is not Christianity, but it is fatalistic, pantheistic, heathenish, diabolical philosophy. There is no more sense than there is truth in saying that sin is a creature of God. Sin is the transgression of the law of God, and therefore not a creature, but the act of a creature. God created man in His own image, and therefore without sin. The evil which God creates in His holy providence is not sin, but the darkness and suffering which are the righteous punishment of sin. Not by God, but by man, sin entered into the world, and death by sin (Rom. v. 12). God is infinitely, essentially, unchangeably, and eternally holy, "the Sun of Righteousness," "the Father of lights," "in whom is no darkness at all," "of purer eyes than to behold iniquity," and "cannot be tempted with evil, neither tempted He any man," much less does He compel any creature to sin. Sin is the rebellion of the creature against the creator, and is described as "the abominable thing which God hates" (Jer. xlv. 4), and which, if unrepented of and unforsaken and unatoned for, He will punish with everlasting fire (Matt. iii. 12, xxv. 41—

46; Rev. xx. 15). Not for a moment will a faithful Church of the Lord Jesus Christ tolerate, in any of its members, the blackest of all falsehoods and blasphemies, that God is the author of sin. S. H.

ETERNAL LIFE AND ETERNAL SALVATION.

I can see no real difference in meaning between these two scriptural phrases, except that the term *salvation* is more general, and includes *life*. Certainly all persons who have the one have the other. Those who have spiritual life need, and will receive, the salvation of that life, for that life is eternal, and therefore can not perish or end. Christ gives His people eternal life, and saves them from their sins. Life itself is salvation or deliverance from death. God is able, in an instant, to give eternal life or salvation to an unborn infant, a driveling idiot, a raving maniac, a benighted heathen, or a dying adult. No other being but God can bestow this priceless gift; and He may bestow it, and no other being, not even the recipient, be aware of it at the time; but it will be certain afterwards to bear the beautiful bloom and the rich fruit of holiness and love, either in the present state or in the paradise of God. S. H.

THE LIFE WHICH NOW IS.

“Vanity of vanities, saith the Preacher, all is vanity.” Ecc. i. 2.

“Now, do you all believe this declaration?” said an eminent pulpit orator, after reading the above passage of Scripture. “If you do, *I do not*.” But, perhaps he is not the only preacher in the world who differs in judgment from *the Preacher* who spoke as he was moved by the Holy Ghost; nay, all the world agree with said orator, and will agree, until each shall have learned by sad experience that all

things terrestrial are but vanity when compared with celestial things. Solomon had great experience in those things which serve to gratify the wishes and desires of the carnal mind. He grew immensely rich and became a man of renowned greatness—the wonder and admiration of the kings and nobles of the earth. Solomon, the son of David, the King of Israel, was elevated to the highest pinnacle of fame and enjoyed a degree of honor and distinction unrivalled by any of the royal line; such was his character and position in the world that nothing which earth could yield was restrained from pouring like torrents into the great storehouse of his wealth. This is what the Preacher calls vanity, yet is what poor, frail human nature craves, although vanity and vexation of spirit is the climax of human aspiration and ambition.

But Solomon possessed a principle, a heavenly endowment, which was paramount to all perishable objects; for had he not been favored with heavenly wisdom his verdict would have been different from that expressed in the text; his mind was so illumined by that hidden wisdom that he could discern the things of a better world—a kingdom whose eternal King is perfect, and perfectly satisfied with His own glory, and all His glorified subjects are equal heirs of immortal bliss. The life which now is—the natural, mortal life—is fraught with pain, sorrow, and disappointments, yet it is ours to endure. It is a life in which we are to serve God and one another in love; a life in which we hope for that which we see not, in which we are sustained by faith in Him who said, "I have overcome the world." This hope embraces far more than the glory that ever crowned the head of all the kings of earth, whose honors have faded and whose glory is done away. We are anchored here for a little while on the boisterous sea of human life, and we often feel the force of the surging billows, and with fearful apprehensions for our safety we are ready to cry out, "Lord, carest thou not that we perish?" Oh! the life which now is, how dark and dreary. We can agree with Solomon now, that all is vanity. But do we arrive at this conclusion by the same rule that Solomon did? He who inherited a throne, was crowned with royal wealth and honor, and had all the good and pleasant things of the world's bountiful stores; while we are poor, afflicted with want and care, and

so obscure as to scarcely attract the notice of our fellow beings—there seems to be no comparison. We must conclude, therefore, that the difference exists in the outward circumstances only; for all the children of God are taught of Himself, and He evidently teaches to all the same lesson, and it must be that all experience in some way the same truth, that all earthly objects are perishable, and therefore vain—will not do to rely upon for permanent happiness. Such possessions do not satisfy the poor, hungry soul, and could we rise above our poverty and want and become as great as King Solomon in honor and worldly wealth, we would still be daily pensioners upon God's bounty, so far as our spiritual support is concerned. When the soul needs comfort and begins to pant for the living God, we have to beg Him as earnestly and piteously in the possession of millions of hoarded gold as if we were penniless; and in this case we would have to say of our sordid wealth, "All is vanity." The largest store of earthly goods would be as useless to us in spiritual want as the least would be; and, perhaps, Solomon was wise enough to comprehend this truth before his exaltation, yet he uttered it upon the basis of actual experience, which is the channel through which we must all, like Simon Peter, "know of a truth" those things of which we have only heard or read, and which we have, at the most, only believed, and that coupled with our own vague constructions or understanding.

J. E. W. H.

THAT WHICH IS TO COME.

Paul the Apostle speaks of the wrath to come, from which he affirms Christ hath delivered us (1 Thess. i. 10), and also of the life which is to come, of which he affirms the godly have hope (1 Tim. iv. 8). These Scriptures refer to the future state or mode of existence, where awaits the godly or righteous, the joys of endless life; and the wicked shall learn their awful doom—*Eternal damnation* (Mark iii. 29). It is pleasant indeed to have this hope, that, no matter what the nature or duration of the wrath to come may be, Christ hath already delivered us from it; and that, whatever may be the nature of the happiness of God's children in a state of perfection and possessed of endless life,

the great Father of Spirits has promised it with all that it is, and His promise is sure. God gave His only begotten Son, that they might have everlasting life, and Jesus came into the world that they might have it, and He gives them eternal life and declares that they shall never perish; therefore, to have hope of eternal life is the safe and sure guarantee of heaven and all that heaven is. Those who have this blessed hope, although poor in the world, are the elect heirs of the kingdom which God has prepared for them (James ii. 5). Blessed hope, thou anchor of the soul, both sure and steadfast, embracing the crucified, risen, and glorified Saviour, thou dost not seat us beside the sepulchre, there to mourn for the dead, but followest on to the resurrection and ascension of the great Author and Finisher of our faith, and enterest into that within the veil, where the forerunner is entered, even Jesus (Heb. vi. 20). He is perfect, and we shall be like Him and see Him as He is.

J. E. W. H.

ELDER LEE HANCKS' BOOK.

The title of Elder Hancks' book is, "The Conflicts of a Poor Sinner; the Doctrine and Practice of the Apostolic Church, and Comforting Words to Poor Mourners." It can be ordered of him at Boston, Ga. The price is fifty cents each, or five dollars per dozen. It has 200 pages.

The book contains a very interesting account of Elder Hancks' remarkable life and experience, and call to the ministry and ministerial labors, and a clear and strong statement and defense of Primitive Baptist doctrine and practice, and a timely and scriptural rebuke of some errors and disorders among a few of our people. Some of the subjects treated upon are: Church Identity, Election, Atonement, Grace, Death, Life, Baptism, Good Works, Drunkenness, Fault Finding, the Doctrine of the Nicolaitans, an Exhortation to Obey God's Ordinances, Christian Evidences, Love, Tribulation, Interminable Existence, Resurrection, Heaven, Pastors, and Final Preservation of the Saints.

In his preaching and writing, Elder Hancks is as sound or scriptural in practice as he is in what is usually called doctrine, and he does not put asunder these two things which God has joined together. In his remarks on Titus

iii. 8, he well says, "The believer is born of God, and should perform spiritual or good works—not because he feels worthy, but from a principle of love. The minister should preach by example, and then preach the doctrine, the practice, and the experience of the saints. He should not make a hobby of any one doctrinal point to the exclusion of practical godliness. Some might say that there is no use for the preacher to exhort the brethren to love and good works, for the Lord teaches them their duty to God, to the poor, and to the ministry. With the same propriety we might say that the Lord teaches the doctrine, and there is no use to preach that; but we should affirm and preach it all constantly. Much of the death in Zion to-day is because our preachers have not declared the whole counsel of God on 'good works,' which includes the obedience of all the saints."

On "Fault-Finding," Elder Hancks makes these excellent remarks: "Brethren, examine yourselves, and see if your heart is right in the sight of God, before finding fault with others. The Devil is always busy, and will puff us up and make us believe we are something when we are nothing, if he can. The Devil is so anxious for confusion in Zion that he would tear a church up about lightning rods, storm pits, or some traditionary idea, if he could. Christian, watch! The world, the flesh, and the Devil are against you, so be on your guard. Watch your tongue, and do not let it talk too much about your brethren, for it is an unruly member and you should bridle it. Watch your ears, that they do not listen to every report gotten up by the Devil to poison your mind against the saints. Watch your feet, that you do not walk out of the fellowship of God's children by adhering to the wiles of the Devil. Examine your own faults while awake, and others' faults when asleep. Let brotherly love continue, and bear one another's burdens, and so fulfill the law of Christ."

On "The Doctrine of the Nicolaitans," brother Hancks well observes: "The Nicolaitans imputed their wickedness to God as the cause. A child of God has a hope in Christ, and the Nicolaitan, the flesh, will tell him, 'Don't you come to the church as long as you can stay away; God will make you come at His time.' Jesus hated this, and we do too. The child of God should be encouraged to come home

and live with the Lord's people. Jesus nor his faithful apostles ever exhorted one to remain in disobedience. If God makes us disobey Him, our disobedience would be obedience, and hence we would not sin. The Christian's enjoyments depend upon his obedience, and he can obey or disobey. When he disobeys he can not tell the truth and say, the Lord made me stay out. When a Christian stays out of the church he is obeying the flesh and not God. The Nicolaitan is so strong in the doctrine that he will tell the saints to do nothing for their pastor, that God will take care of him. The Nicolaitan does nothing, and is always finding fault with others who are devoted, obedient Christians. He does not want to hear the preacher encourage or exhort his church to a godly life, and to love and good works, for he thinks that is too much like somebody else. The Nicolaitan has no use for a large portion of the Bible (the exhortations to obedience). He cannot see any comfort in the resurrection, as he does not think there is anything done for sinners in regeneration, and says, 'Let us do evil that good may come, for there is no change in me, and I love sin as good as I ever did,' etc. This fatal idea is hateful to Christ and to all who have the mind of Christ. While we love the sovereignty of God in controlling all things and upholding all things by the word of His power, and believe that all true Baptists are one, if they understood each other, on this point, yet there is danger of the Christian's getting into that abominable Nicolaitan doctrine. Christian, live your profession and keep yourself unspotted from the world. We hope no Old Baptist will ever get into the Nicolaitan doctrine."

On "Love," brother Hancks writes beautifully and truly: "God is love. Where God dwells there is love. Love is the greatest of all the graces of the Spirit. He that loveth is born of God. Do you love God? Do you love His people? Do you love His ordinances? Yes. Then, my brother, you are a Christian and a child of God. Love removes the beam from a Christian's eye and hides a multitude of sins. Do you see many faults in your brother? Yes. Well, your eye is badly obscured by a large beam, and you are destitute of that love which hides a brother's faults. When true love is shed abroad in the hearts of God's people, they are not hunting for faults in others, but are laboring for

peace, bearing each other's burdens, loving to meet each other, rejoicing in the sweet fellowship of the saints, walking in the footsteps of Jesus, and shunning every appearance of evil. Love causes the Christian to forsake all and deny himself to follow Christ. Love bears fruits. Love causes unity of spirit, fellowship, self-denial, burden-bearing, feeds the hungry, clothes the naked, nurses little bleating lambs on the outside of the fold, and brings them home to eat of the feast of fat things in the mountain of the Lord. Love will continue forever."

Elder Hancks is thoroughly scriptural on the doctrine of election, and the atonement, and salvation by grace alone, and of the resurrection of the bodies of all, both of the just and of the unjust, and the interminable existence of all human beings, and the everlasting punishment of the wicked, and the everlasting blessedness of the righteous. He has undergone great poverty and affliction, and preached in 22 States, and in the 17 years of his ministry, baptized 310 persons, helped constitute many churches and ordain many deacons and elders, and travelled seven thousand miles a year in the service of churches. His little book is an instructive and important contribution to Primitive Baptist literature.

S. H.

NOTICE.

The GOSPEL MESSENGERS are carefully mailed to all the subscribers. If any do not receive their MESSENGER for any month by the middle of the month, they will please inform me of the fact at once, so that I can send them another copy.

The date when each subscription expires is put on each MESSENGER or its wrapper. If there are any mistakes in any of these dates, let me know, and I will correct them

S. H.

THE BIBLE.

The Bible is now printed in 381 languages, fifty-two versions having been added in the last five years.

EXTRACTS.

SILVEY, GA., Sept. 6, 1896.

Dear Brother Hassell:—I have never met you, but feel that there is a dear relationship existing between us that far exceeds that of fleshly kinship. I feel that I want to write you a few lines to-night by way of approval of the start you are making with our GOSPEL MESSENGER.

Oh! what a God the poor saints have! He is not dependent on the long or short lives of His tried servants to carry on and perpetuate His works. He can take a beloved Respass to ever be where He is, and supply his place with another. Should we not glorify such a God by bearing much fruit? "He brings down to the grave and bringeth up." I was made to rejoice when I read your sentence pronounced against that nonsensical question: "Nothing goes to heaven but that which came down from heaven." May the Lord put into the hearts of the dear saint to abundantly sustain you in your labor of love, and that their fruit may abound.

Yours to love,

E. C. THRASH.

MOON, Cobb Co., Ga., Sept. 4, 1896.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST JESUS: I have been blessed of the Lord to attend five communion meetings this summer. The meetings were very pleasant indeed, with many renewed evidences of the Lord's goodness and tender mercies to His people. The last meeting was at Old Carrollton, last Saturday and Sunday. There I saw about one hundred and fifty Baptists commune and wash feet, and never in all my life saw the Spirit of the Lord more vividly manifest among His people. I was made to adopt the language of the Psalmist and say, "Behold how good and how pleasant it is for brethren to dwell together in unity!" I am satisfied those dear children of God were possessed of the spirit of unity, and dwelt together in unity, all rejoicing together in God our Saviour, praying God for His wonderful goodness to the sons and daughters of men.

The churches in this section are all in *peace, love, and union*, which is an evidence that they are kept by the power of God unto salvation.

I am yours in tribulation, but in hope of a better resurrection.

ISAAC N. MOON.

TWO LETTERS.

[Written by an excellent Primitive Baptist mother in the last years of her protracted afflictions and found among her papers by her only surviving child after her death, and read by him with many tears. The most of her earnest prayers for him have already been answered.]

My precious son, whom I have constantly cherished with the warmest parental devotion, may God bless you forever, and His ever-watchful eye, which never slumbers, be over you, and His strong and faithful arm uphold, shield, and deliver you from every evil and false way. Watch and be sober. Be not overcome by evil. Shun every appearance of evil. Remember that God ever sees all things whether in the darkness or light.

Though your devoted mother may early pass away, as this world is not our home, I hope you will ever love and cherish her memory, and try to do as you know she has taught you and would desire you to do. May you be an honorable and virtuous citizen, a true gentleman, and a sincere Christian, by the grace of God.

All things here are vain and fleeting. Our short lives with all their treasures early vanish away. May we be a family reunited in that glorious and unchanging home above, where no pain or sorrow ever will enter, and realize that sweet and perfect rest, peace and joy, ascribing all the glory for the same to Christ the Lord.

YOUR MOTHER.

O Heavenly Father, have mercy on us, and ever bless my precious child.

MOTHER.

TO MY SON FROM MOTHER.

O my precious son! May God comfort, instruct, and guide you. I would thank the Lord for such a precious earthly treasure in this wilderness. And when called from hence, may we go near together, and be gathered in that happy home forever free from woe. You have been a great comfort and pleasure to your dear mother. God bless my son forever.

“Look to the Lord, His word, His throne;
Look to His strength and not thy own;
There look and wait and look again;
Thou shalt not wait nor look in vain.”

May the Holy Spirit reveal Jesus unto you as your Redeemer and All in All, and the living God as your Eternal Father, and Heaven as your home. All things here are fleeting and fading, but the kingdom of God is eternal.

May God bless my child through Jesus, and prepare us for glory.

GRIEF WAS SENT THEE FOR THY GOOD.

Some there are who seem exempted
 From the doom incurred by all;
 Are they not more sorely tempted?
 Are they not the first to fall?
 As a mother's firm denial
 Checks her infant's wayward mood,
 Wisdom lurks in every trial—
 Grief was sent thee for thy good.

In the scenes of former pleasure,
 Present anguish hast thou felt?
 O'er thy fond heart's dearest treasure,
 As a mourner hast thou knelt?
 In thy hour of deep affliction,
 Let no impious thoughts intrude;
 Meekly bow with this conviction—
 Grief was sent thee for thy good.

OBITUARIES.

"O grave, where is thy victory?" I COR. xv. 55.

MATTIE VARINDA.

Our precious little granddaughter died of typhoid fever at our residence September 4, 1896, in the 13th year of her age. She was possessed of an amiable and lovely disposition and a brilliant mind. She had enjoyed almost perfect health from her birth until stricken down under this fatal disease. Her widowed mother, who is our eldest daughter, and little brother (Willie) survive her. May the Lord, who gave us our being, enable us to bow in humble submission to His will.

J. E. W. H.

MRS SARAH L. CURTIS

Was born near New Providence, Crenshaw County, Alabama, March 30, 1830; died within two miles of the place of her birth, January 9, 1896. She, together with her husband, J. D. Curtis, deceased, were baptized by the writer April 29, 1888, and remained in fellowship with the Primitive Baptist Church at New Providence until called away to their home above. She left one son and four daughters, besides several grandchildren and other relatives, to mourn their loss. She was living with her son-in-law and daughter, Bro. J. B. Mount and wife, at the time of her death. Sister Curtis was

one of the best of women, faithful in every relation of life, benevolent and charitable to the needy, and a devoted member of the church. Her absence is painfully realized by the community in which her life was spent, especially by her surviving relatives and the church. But we sorrow not as those who have no hope.

J. E. W. H.

WILLIAM R. MURPHEY

Was born in Georgia, August 6, 1826. He joined the Primitive Baptist Church at Providence, Russell (now Lee) County, Alabama, October 13, 1855, and was baptized by Elder R. T. Webb, deceased, and continued in full fellowship and peace with the brotherhood until his death, May 21, 1896. He was a consistent and devoted Christian, firmly established in the faith. He had many friends, and, perhaps, as few personal enemies as any man on earth of his age. He left an aged widow, five sons and two daughters. His wife,

CATHERN ANN,

Daughter of James and Flora Capps, was a native of North Carolina. She was born April 25, 1825, joined the M. E. church when about 13 years of age, and remained a consistent member until her death, July 10, 1896.

Their bodies rest in the Cemetery at Little Texas Camp ground. (Bro Murphey was my wife's brother.) We hope to meet them on the peaceful shore.

J. E. W. H.

MRS. A. A. ASKEW.

Mrs. Achsah Angelina Askew was born in Dooly County, Georgia, January 18, 1835, and departed this life August 19, 1896. Her maiden name was Dykes, and on March 17, 1853, she was married to William T. Webb, who was killed at Petersburg, Va., July 30, 1864. To them were born six sons, three of whom are living, but three are not, for God took them. For 26 years she lived a widow, devoting these years to the motherly care of her children. August 14, 1890, she was married to Henry J. Askew, who survives her. From 1860 to her death she lived at the same place in Terrell County, Georgia, never having moved but once since 1854, the year following her first marriage. She was baptized into the fellowship of Harmony church, near Richland, Ga., in 1854, and lived a consistent Christian woman, faithful in doctrine and faithful to duty, to the day of her death, a period of 42 years. It is not expected that we shall write an eulogy on her life and character; the acts of her life are her eulogy, the memory of her that lingers in the hearts of those who knew her is her truest epitaph, and the Christian sons she leaves behind her are the trophies of the fierce battle she fought for God and the world.

In the presence of a large gathering of friends, and after appropriate services conducted by Elder W. T. Everett, her body was laid away in a private cemetery near the old Askew home in Webster county. Her work is finished; she has gone to her reward. She is not dead, but has simply changed her abode; gone to live with God and among the angels. In fact—

“There is no death! what seemeth so is transition;
This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death.”

M. J. W.

MOSES DUMAS.

It is by request of my dear old uncle, Moses Dumas, that I pen these lines to his memory. I feel unworthy the task, he was so much my superior in living a Christian.

The subject of this sketch was born June 15, 1823, and united by marriage to Miss Suffrona Thornton, December 31, 1845. Ten children were born unto them in this union—two boys and eight girls. He was united by marriage a second time to Mrs. Lucy Pritchett, *nee* Miss Lucy Hunt, August 24, 1865. Three children were born to them in this union—one boy and two girls. He joined the Primitive Baptist Church March 24, 1849; ordained deacon August 1, 1854; ordained to the Gospel ministry September 27, 1879; died May 12, 1896; aged 72 years, 10 months, and 27 days. His remains were interred at Union Church cemetery in the presence of relatives and friends the day following. The funeral services were conducted by Elder W. W. Childs, pastor of the church of his membership.

As a citizen, he was quiet and peaceable, living soberly, righteously, and godly; as a husband, kind and gentle; as a father, tender and obliging, ever teaching, both by precept and example, good morals and honesty. His life is a living example worthy of imitation in the varied relations of life. He was faithful in attending his meetings, and loved to talk about the goodness and mercy of God. Salvation by grace was his theme. He was worthy of his calling as a Christian, esteeming himself a little Christian, always sitting at the feet of his brethren. No one who knew him doubted his word or honor. He passed through many sore trials, both in body and mind, but bore them with Christian fortitude. He looked and hoped for joys greater than the foretaste we have here. Death to him was not cruel, but a key to endless joy. He left only three children living to mourn his absence.

To the bereaved ones, may the Lord prepare you all for companionship with him in glory. Truly a good man has passed away. He is not dead, but sleeps with Jesus. Peace be to his memory.

Horne, Ga.

J. M. HORNE.

MRS. MARTHA E. JOHNSON,

Second daughter of James and Nancy Weed, and wife of Hon. W. L. Johnson, was born in Chambers County, Alabama, November 10, 1834, and died May 29, 1896, at her home in Coosa County, Alabama, leaving a large family of children and a grief-stricken husband to mourn the loss, together with a host of friends.

Mrs. Johnson fully filled the place of wife, mother, neighbor, and friend, and her home was a home indeed for the family and all who visited them. Though neither she or her husband were visible members of the church, their house was ever a home for the Baptists, and especially the ministry. She was gentle, kind, and forgiving, so that she loved to be at peace with all. Her life was that of a Christian, and I presume that none who knew her doubted her preparation by divine grace to meet the summons. May the Lord bless the family.

A. G. HOLLOWAY.

MRS. UZEBA SMITH.

Another one of nature's true and noble daughters has fallen asleep, we hope and believe, in Jesus. Uzeba Smith, daughter of Andrew and Mary Elliott, was born January 15, 1818, was married to Wm. B. Smith, December 21, 1837. To them were born nine children—five sons and four daughters—seven of whom still live. Her husband, William Basel Smith, died December 29, 1864. He professed a hope and joined the church at Good Hope (Primitive Baptist) in Upson County, Georgia, in 1840, and was baptized by Elder Creed Colwell. Bro. Smith lived a devoted and exemplary life to the day of his death. He was a good citizen and was loved and respected by those who knew him. When sister Smith was left a widow, she with great firmness and fortitude assumed the duties of both father and mother, and reared her children with great respect. She was faithful in all her duties, always filling her seat at her church unless providentially hindered, and she lived to see several of her children members of the Primitive Baptists, and two of her sons deacons. Sister Smith was ever meek, humble, and Christ-like, and loved her church with that devotion which proved to all who knew her that she was a pure Christian. After her husband's death she kept up asking the blessings of the Lord on the family at the table. Sister Smith was in rather feeble health for some time, but was confined to her bed only six days. The day she died she told her children and friends farewell, and said that she would be soon over the river of death, and then she would be so happy. She professed a hope in Christ and united with the Primitive Baptist Church at Mt. Moriah, Ga., in 1836, and was baptized by Elder Hiram Barron. She died July 25, 1896. May the blessings of Heaven rest upon the bereaved children and sanctify this sad affliction to their good.

A. B. MORRIS.

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OF
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OR,
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DEAR BROTHER :

The above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time, and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its estimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is intensely interesting, so that the reader cannot easily lay aside the book until all is read.

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The above work is one of the most interesting and valuable ever written in defense of Scriptural Baptism, and ought to be circulated by the million.
SYLVESTER HASSELL.

WHITAKER'S ACADEMY,

(FOR BOTH SEXES)

WHITAKER'S, N. C.

The thirty-sixth session will open, the Lord willing, on the first Monday (7th day) of September next, and continue until the first of June.

Board from eight to ten dollars per month.

Tuition from ten to twenty dollars for half term, to be paid in advance. No deduction made except in cases of protracted sickness.

For further particulars, inquire of
August 1, 1896.

A. J. MOORE,
PRINCIPAL.

A NEW BOOK. ELDER W. R. WELBORN, STATE ROAD, SURRY COUNTY, N. C., has just published a book entitled, **THE FIVE BOOKS OF MOSES, OR THE REDEEMED FAMILY IN TYPES AND SHADOWS.** The book also contains his portrait, and his life and experience to April, 1896. The prices of the book, postpaid, are as follows: One copy, \$1; three copies, \$2; five copies, \$3; seven copies, \$4; ten copies, \$5.

IMPORTANT NOTICE.

CHANGE IN THE PROPRIETORSHIP AND OFFICE OF PUBLICATION OF THE GOSPEL MESSENGER.

I have bought THE GOSPEL MESSENGER from Elder J. R. Respass' Sons, the executors of their father's estate—the bargain to be consummated July 1st, 1896. I am to fulfil their contract to send THE MESSENGER to those who have paid for it; and all subscriptions to THE MESSENGER, both for the past and the future, are, after July 1st, 1896, to be paid to me at *Williamston, Martin Co., N. C.*

I have engaged the services of Elder W. M. Mitchell, of Opelika, Ala., and Elder J. E. W. Henderson, of Luverne, Ala., as Associate Editors.

THE GOSPEL MESSENGER will, by the grace of God, continue to be conducted on the same fundamental principles of eternal truth as heretofore—principles of infinitely more value than mortal life and all its momentary possessions; and a brief and clear statement of those principles will be made in the July number. I hope at once to increase the size and the value and usefulness of THE MESSENGER. Feeling a burning desire to conduct THE MESSENGER in such a manner as to redound to the glory of God and the good of His people, and realizing my utter dependence upon the Lord for such ability, I beg all the praying readers of THE MESSENGER to join me in imploring Him, for Jesus' sake, to bestow upon me a special and sufficient endowment of His Holy Spirit for this blessed purpose.

SYLVESTER HASSELL.

Williamston, Martin Co., N. C., May 23d, 1896.



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ATLANTA, GA.

Thos. B. ... THE FLOWERS COLLECTION

Vol. 18.

Aug 96

No. 12.

THE GOSPEL MESSENGER.

“SPEAKING THE TRUTH IN LOVE.”—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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DECEMBER, 1896.



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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 18. WILLIAMSTON, N. C., DEC., 1896. No. 12.

ABIDE WITH ME.

Abide with me! Fast falls the eventide;
The darkness deepens,—Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting; where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!

HENRY FRANCIS LYTE.

Dear Brother Hassell:—The reminiscence of your past life in October MESSENGER, entitled, "Blessed Remembrances," has touched my heart as with a magic wand, as no doubt it has that of others. It will cause many to forget for a moment the cares of the present, while looking backward over all the way the Lord their God has brought them. The gift of remembrance is of the Lord, and by it past blessings are made to yield an oft-recurring harvest of delight. It caused David to exclaim, when his soul was cast down within him, "Therefore will I remember thee

from the land of Jordan, and of the Hermonites from the hill Mizar." Like the Psalmist, we call to remembrance our songs in the night, and dwell on the recorded mercies of God through many generations. There are circumstances in our past lives that we would ever keep fresh and green in our hearts. Like Israel, we would take up every man a stone, and place them for a memorial of delivering mercy. Joshua put up twelve stones in the very bed of Jordan to mark the spot where the angry waters were cut off so that they dare not touch the ark of the covenant, nor one of the feet of Israel's hosts, and he declares with enduring faith that "they are there unto this day." There are places in the lives of all God's children that stand up in the past like Mount Hermon and the hill Mizar—spots where we realized that the Lord has power on earth to forgive sins, and others where He blessed us with new and brighter views of His covenant, of His love, and of His peace. Let the Lord meet us where He will, those spots become at once the high places of our life, giving us retrospective joy far down the pathway of existence. "Come," says the Saviour to His spouse, "Look from the top of Amana, from the top of Shenir, and Hermon, from the mountains of the leopards." Oh, there are many of those great high places, which even a deluge could not wash away. No wonder that good old Moses could bless the Lord for the chief things of the ancient mountains, and for the precious things of the lasting hills. To how many of these "precious things" could this servant of God look back, when on Mount Nebo he had his first and last look of that glorious country to which his whole heart and life had turned for so many years! What blessed remembrances had he of uncounted mercies and wonders of his life, including the burning bush, the sprinkled door-posts, the opening sea, the falling manna, the waters from the flinty rock—blessings of every name and nature, till he could say with David, "O God, how great is the sum of them; if I should count them, they are more in number than the sand." There is not a pilgrim on the way to the land of rest but what has had already multiplied proofs of the kindness and faithfulness of his Redeemer. These are pledges that should keep our hearts from sinking in the cloudy and the dark day. Memory, like faith, enables us to perform that amaz-

ing miracle of looking on the things which are not seen—some in the past that have faded from our vision; some in the future that we shall yet behold face to face. Let us hold these remembrances as an earnest of the full inheritance to come. When we are desolate and weary with oft-repeated trials; when the spoiler has fallen upon our summer fruits and upon our vintage; when, like Esther's king, we are troubled, may we like him go back into the past of our lives and find as he did Providential mercy and deliverance that will encourage us to renew our trust, and patiently fulfill the duties of our station.

The Lord enjoined upon His people to remember that they were bondsmen in the land of Egypt, and that He brought them out through a mighty hand and a stretched-out arm. That was indeed an experience ever to be remembered, and Moses taught them to believe that never before had God essayed to go and take Him a nation out of the midst of another nation by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by great terrors. What a picture is this of the saints of God being translated from the kingdom of darkness into His marvellous light! This is done as was the wonders in Egypt—through the working of His mighty power—the same power that raised our Saviour from the dead.

We are glad, dear brother, of your testimony to this inwrought work of grace. Whether it be done by the still, small voice, without movement or sound, or accompanied by a light above the brightness of the noon-day sun, it is all by the same quickening Spirit, and in every case effectual and complete. It is ours to remember not only the high places, but the low places as well, and strangely enough, as you declare, both are sweetened by the cross of Christ. David was oftener in the valley than on the mount; the one taught him humility, the other kept him from despair, and he declares: "Thy rod and Thy staff, they comfort me." To be told of our faults is a blessing that the king upon his throne cannot have, and the apostle says that if we endure chastening, God dealeth with us as with sons. So, brother, we not only remember the bright spots, but also the places where we suffered. They all do us good. Of one period we can say: "He brought me to the banqueting house, and his banner over me was love." At

another the downcast soul exclaims: "Remembering mine affliction and my misery, the worm-wood and gall, my soul hath them still in remembrance, and is humbled in me. 'This I recall to my mind, therefore have I hope.'" The rivers of Babylon are cold and dark, and the crucifying of our flesh is as water poured from vessel to vessel, but God's way is best. As we travel on, past trials lose their sharpness, and hope points to the day of release. We think, with pleasure, of the aged ones who seem as if ready to bid the world farewell—Elders Mitchell, Vanclève, Rittenhouse, and many more whose names have been on your pages. How we could wish that for the rest they might go softly, and tread as it were only in Beulah's land. May it be the comfort of every tried heart to go back on the wings of memory to some point in life where they are sure the Lord's mercy appeared to them. One visit from Him means that He will come again. He which hath begun a good work in you will carry it on to the day of Jesus Christ. If the full corn in the ear seems to tarry, wait for it; it will surely come. If the Heaven of glory was prepared for you before the world was, rest assured the day was set when you should enter upon its enjoyment. Even an earthly law fixes the moment when the orphan's inheritance is due, and so God, who delivered Israel the self-same hour that He promised, has established the very moment when you shall pass the lifted gates into His presence. Show that you believe this by a Godly walk, by unspotted garments, by love unfeigned, by sweet, rich duties well performed. Blessed is that servant whom his Lord, when He cometh, shall find so doing. Alas, that any should be found eating and drinking of fleshly things, beating the men-servants and maidens, or wounding this blessed Lord in His own house. Who of God's children that was not a bond-servant in Egypt? Who that inhales one breath, except by divine mercy? May the God of our every blessing bring us all into unity of mind and heart, and save us forevermore!

I remain, though with unworthiness, your brother,
S. B. LUCKETT.

God never forgets us for one moment. Either in wrath or in mercy His eye rests on every one of us as truly as if each were the only creature He ever made.—*Selected.*

TAYLORSVILLE, TEXAS.

Dear Brethren:—I see in the October MESSENGER that we owe Brother Hassell about two thousand dollars on our subscription to the GOSPEL MESSENGER. Now, this is a just debt, and we justly owe it, and we ought to pay it if we can possibly do so. If we love Brother Hassell, and want to make him happy, and lighten his burden, and gladden his heart, let us send him what we owe him immediately, and he will greatly appreciate the favor, and thank God and take courage. Brother Hassell's time, and talent, and money, are all sacrificed and engaged to make us happy. Now let us make one sacrifice to made him happy. May the Lord enable us to love each other with a pure heart fervently.

W. S. BROOM.

OWENSBYVILLE, GA., Aug. 30, 1896.

Mrs. M. M. Hassell—

DEAR MOTHER IN ISRAEL: After reading yours, and your dear son's letters, in the MESSENGER, I felt like I wanted to talk with you; and, believing it impossible for me to ever see your natural face, I then thought I would write you.

Without any formal ceremony of introduction, I will say to you, that when quite a child the blessed Lord opened my poor blinded eyes and revealed Himself to me, "the chiefest among ten thousand, and altogether lovely." Soon thereafter I united with the Primitive Baptists and have had a name among them over twenty-two years. (God be blessed forevermore).

I have been married nearly fourteen years. My husband is also a Primitive Baptist. Our union has been blessed with one child, a bright little girl of ten years.

About eight years ago it pleased my Heavenly Father to lay the hand of affliction upon me, and all these long years I have been confined to the bed.

Now, dear sister, I just felt like I wanted to write you and tell you what a comfort your letter was to me. You spoke so many times about the precious blood of Jesus that for several hours I could think of nothing else. Indeed, Christ and His kingdom are ever uppermost in my mind, and when I read such glowing language from one who has

battled with the storms of life, my heart reaches out to them and I long to tell them what soul-reviving food it is to me while my poor body is racked with pain.

How I do love God's people! and right here, my precious sister, I wish to say that the doctrine of election is so sweet to my soul; it has been so sustaining during my illness. For two years I have been suffering with heart disease, and many, *many* times have I felt that death was claiming me as his victim, and while it seems at times that I am passing out, I can only exclaim,

"Nothing in my hands I bring,
Only to Thy cross I cling."

No, I have no worth or merit of my own, and it is only in the soul-cleansing blood of the blessed Lamb that my hope is based, and as you said, dear sister, I do not want to glory in anything else but the Cross of Jesus, and how could I live without His grace? And I find that it requires renewed grace for me each day that I live. And oh! what a great and glorious thing it is that His store of grace is inexhaustible: yea, He gives it to all His children, and it does not impoverish Him at all. Even in our greatest trials and afflictions He comes to us, speaking peace to our troubled souls, making calm the surging billows which at times seem almost to close over us.

Even now while I write, my thoughts revert to some of the darkest hours of my life—the day that my dear mother died; it has just been two years ago tomorrow, and had it not been for the strong arm of a loving Saviour upon which to lean, I never could have borne it. And to-day, while "I sigh for the touch of a vanished hand and the sound of a voice that is still," I rejoice to know that there is a brighter day to dawn, in which she will come forth clothed in the likeness of our blessed Saviour. Glorious thoughts of the resurrection! "O, death, where is thy sting! O, grave, where is thy victory!"

I long, dear sister, to see the day when the graves shall give up their dead. I long to see the day when death shall be swallowed up in victory. I long to see the time when all the redeemed host shall be gathered around the Celestial Throne; but while I have a yearning desire for all these things I am willing for God's will to be done and would not change His decrees if it was in my power, for I know "the time my Lord appoints is best."

Sister Hassell, I want you to pray for me that the Lord may give me grace in all my afflictions, and be with me in death. I feel day after day that the time is drawing near when I shall have to go, and I desire but one thing: that is, to feel the presence of my Saviour.

I wish, dear sister, that I could look upon your face once in this life—yes, gaze upon the brow upon which Time has left his signet. To me there is a peculiar charm in the aged. I know that with your sweet graces of heart every wrinkle in your face must be a line of beauty.

And now, my precious sister, while the evening shadows are gathering around you, may your every virtue shine like the radiant tints of the sun-set; may your last hours be peace and tranquility, and your last sleep an awakening to behold the beauties in a never-ending eternity!

Yours in much affliction,

NANNIE B. EDWARDS.

DESTITUTION FROM DROUGHT—APPEAL FOR HELP.

WESSON, UNION CO., ARKANSAS,

October 1, 1896.

Elder Sylvester Hassell, Williamston, N. C.

DEAR BROTHER: Please give notice through the columns of the MESSENGER that we are in destitute circumstances in this State—have not had any rain here since 14th of last April until the 25th of September. While I do not believe in begging, we are bound to have help from some source for the sustenance of our natural lives. Many are now destitute of food, and winter is nearly on us, and clothing is scarce. If any one feels disposed to either contribute or loan to our necessities, such kindness will be thankfully received. Please consider our necessities at an early date. I appeal to all who may read this notice; and if any and all who can will help, it will greatly help in this the hour of great need.

Send contributions to either T. G. Welch, Wesson, Union County, Arkansas, or to me. We will contrib-

ute to those who are the most needy. Send by registered letter or by post-office money order on Eldorado, Union County, Arkansas.

L. C. TRULL.

I hope that all who can will respond to this urgent appeal, and do as they would be done by under similar circumstances.

S. H.

All Primitive Baptist papers are requested to copy.

MOSES.

(Continued from May.)

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment. Pharaoh had commanded that all the Hebrew male children be put to death, because the Jews were multiplying fast, and he feared that they would finally procure their own freedom. He charged all his people, saying: "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." Ex. 1. 22. That was a time of bitter weeping in Israel, and many hearts were broken, because their little ones were being murdered. Is it not strange that any man could become so hardened in sin as to murder so many little helpless infants, and break the hearts of so many loving parents? But is there anything too bad for an unrestrained, unregenerate man to do? Man is totally depraved in heart; hence, when he is not restrained, he will not fail to show what he is. When we say that one is totally depraved we do not mean that he never does any good in any sense, but we mean that the law of obedience to God is not in his heart, hence we read, "I will put My laws into their minds and write them in their hearts," which, of course, shows that they were not in their hearts before, hence there can be no heart service to God prior to a change of heart; and so we read, "The heart is deceitful above all things and desperately wicked." "Every imagination of the thoughts of his (man's) heart was (is) only evil continually." Gen. vi. 5. "From within out of the heart of man proceedeth evil thoughts, adulteries, murders, thefts, etc." There never was but one perfectly true and faithful one on

earth since the fall of man, who was true at all times and in all things.

When Pharaoh was thus murdering those little ones, and breaking the hearts of Jewish parents, and filling them with fear, there were at least two parents who were resting easy, so far as their infant was concerned, because they had faith to believe that God would preserve him from death. Faith was an evidence in them, but it was not of them: it was an inward evidence produced by the inward testimony of the Spirit. God simply told them that He would take care of little Moses. Every other Israelitish parent who had a little male infant would gladly have believed what Moses' parents did, but they could not, and it would have been useless to have tried. They could not believe because they did not have faith to enable them to. Moses' parents believed because it was given unto them to believe—"unto you it is given to believe on His name." The same cause that enabled them to believe would have made a believer of any other Israelite. It was a thing that all desired to believe, but they could not because they had not faith to believe. If faith had been their act, they would have acted it under such circumstances. Moses' parents believed because they had faith, and because they wanted to. Faith will sometimes calm a storm, while at other times it will save us even though the storm rages. It will sometimes quench the violence of fire; at other times it will make one—or has done it—perfectly willing to go into the fire for Jesus' sake. I think that it would be as pleasant to one to die by the most excruciating pains as to die without a pain, if Jesus is with us. The only thing that we need to dread in death is the absence of Jesus; and we need not dread that, because He always comes when we need Him most, and we will certainly need Him then. How does faith remove mountains? It only does it in the sense that an evidence of a thing is the thing—because faith is an evidence. We are justified by faith, (Rom. v. 1), and we are justified by His (Christ's) blood, (Rom. v. 9). So we are justified by His blood in one sense, and by faith in another sense. Faith in the blood of Christ does not cleanse us, but it is a God-given evidence in us that His blood cleanses us from all sin. Peter and John healed the impotent man by faith; not that they healed him, or that faith healed

him, but faith was an evidence to them that Jesus would heal him then and there. Peter raised Dorcas from the dead by faith. In other words, he had the evidence that God would raise her; therefore he took the dead woman by the hand and said, "Arise." And so she arose. But he could not raise any and all dead persons, because he could not have faith to raise them. I once prayed the Lord to restore my little nephew to health, but could not believe that he would be restored. At another time I prayed for a little niece, and believed that she would be restored to health, and she was restored. Faith controlled me, causing me to believe a thing that reason could not enable me to believe.

There are instances recorded in the Bible of persons believing things that they could not have believed by any effort of their own. For instance, the three Hebrews who were thrown into the fiery furnace by King Nebuchadnezzar. They believed that the fire would not hurt them. Hence Paul says that they, by faith, quenched the violence of fire. Heb. xi. Other saints have been burned at the stake, who could not believe that the fire would not burn them, because they had not faith to believe it. Perhaps their faith enabled them to believe that Jesus would be with them and make them happy while their bodies were burning; and so faith did not quench the fire, but it calmed their fears and removed their dread of death.

Some say that faith is a duty; but the Bible says it is a gift. A duty is a work; but gifts are not works. It is our duty to believe whatever God says when we understand it, hence all who saw and heard Jesus ought to have believed that He was the Messiah, because His works said that He was. Still no one did believe that He was the Christ but those who were born of God. 1 John v. 1. Therefore it was a special gift to a special people. It is not the duty of those who are dead in sin to believe in the same sense that it is of those who have faith, because they have not the same evidence. They have external evidences, while those who have faith have a special gift to believe. It is a duty of all men to repent or hate sin, while it is a gift to some. That gift enables one to hate sin, and we know that a gift is not a duty, but a bestowal. For instance, it is my duty to see and hear and speak; but it has

never been my duty to have those gifts. My duties came after I had those gifts. It is a duty even of a filthy man to hate filthy company, and it is his duty to be morally clean; and when Jesus cleanses one he will hate such company. But this cleansing is not my duty, because it is not my act. It is a gift. It is no one's duty to be cleansed by the Spirit, because the Spirit's cleansing is the Spirit's act, and the Spirit's act is not my duty. Some devoted Christians have believed some things that others could not. For instance, Paul could not believe that he would escape death by being beheaded, because he had not faith to believe it; and he could not believe that he would be translated or or taken to heaven without dying, because he had no evidence of it; while Enoch and Elijah did so believe, because they had faith to believe it. Some say that one must believe that Jesus is the Christ in order to be born of God, and that belief is in order to the new birth. But the Bible says, "Whosoever believeth that Jesus is the Christ is born of God." 1 John v. 1. That which is in order to a thing must precede it; but if belief here is in order to the new birth, then John was mistaken. Therefore it is not true that we believe and are born of God afterwards. If one must believe even a second before he is born of God, then John made a mistake—or even one hundredth part of a second. I consider that one text a dead shot to Armenianism. The Campbellites say that one must believe, repent, confess, and be baptized, in order to be born again. But the Bible says that the believer is born of God. Therefore Campbellism is false. I once asked a Campbellite preacher if it was proper to baptize a person who did not love God. He answered, "It is not." "Then," said I, "the Bible says, 'He that loveth is born of God;' then why baptize in order to the new birth?" They hold that baptism is in order to the remission of sins, and that one must be baptized by a member of the true church, and they say that theirs is the true church. So, according to that, one must be baptized by a Campbellite in order to be saved.

Talorsville, Texas.

I. J. TAYLOR.

[To be continued.]

"The wicked shall be turned into hell, and all the nations that forget God." To forget Him, to ignore Him, even in the least thing, is a flagrant sin.—*Selected.*

ASSOCIATIONS.

Dear Brother Hassell:—From sample copies of some of our papers now in my possession, and from a late article from our esteemed Brother Bartley in the GOSPEL MESSENGER, I perceive that the subject of Associations is at this time in much agitation among our people in various States of the Union. In view of this and of a certain responsibility which I feel to be resting upon me, I desire to submit in love a few remarks upon this important subject for the consideration of our brethren everywhere

I notice that Bro. Bartley advises the abandonment of Associations, because he considers them unscriptural. If he means the abandonment of Associations as disciplinary bodies or advisory councils, I agree with him; but if he means the abandonment of Associations unqualifiedly, then I cannot agree with him at present, because I consider it perfectly scriptural for the people of God to associate for the worship of the true and the living God. So far as discipline or advice are concerned, it is evident that "The Church of God is the highest and last ecclesiastical authority on earth," as clearly shown by the New Testament.

Organized Associations as disciplinary bodies or advisory councils are doubtless of modern origin, and hence of human production, and like all other institutions, in the affairs of religion, which are set by the wisdom or prudence of men, detrimental to the prosperity of the Zion of God.

Some of our brethren claim that organized Associations are necessary to maintain and perpetuate the union of the churches; but circumstances prove conclusively that, if that is the end had in view by them, they are a failure, because all well-informed Primitive Baptists know that in many sections there is a fearful want of that union that should characterize the Lord's people.

To illustrate: In one section of my own State there are two or three Associations bearing the same name, and each one claiming to be the only true Primitive Baptist Association of that name in that particular section of country, and each refusing to recognize or fellowship the other or others of the same name. While this is the case, each one of the rival Associations is in fellowship and correspondence with other Primitive Baptist Associations which are universally recognized by our people as orderly; not that any orderly Association recognizes all the rivals as orderly, for no orderly Association recognizes more than one of the rivals, but each of the rivals is recognized by some orderly Association which of course holds

that the other rivals are not in order. Sometimes Elders of the rival Associations will meet as visitors with an Association which is neutral as to the difference between the rival Associations, and then said Elders are recognized, and have to recognize each other, as orderly.

Brethren, does this look like maintaining and perpetuating the union of the churches? Such things are grossly inconsistent and a reproach to the very name of Primitive Baptists, and look more like children's play than the acts of orderly people who profess to take the Scriptures for their rule of faith and practice. There are two different sections of our State in which such a condition of affairs exists, and there may be others, for aught I know to the contrary.

I know of an Association which, two or three years ago, withdrew fellowship from one of her constituent sister churches before any such action had been taken by any church of that Association; and it is quite likely that there is not a single church in said Association that ever has withdrawn fellowship from said church.

Again, on account of some trivial unpleasantness between two churches of different Associations, correspondence is suspended or withdrawn, and the next thing the brethren refuse to fellowship each other. Brethren, let us turn away from such things and follow the simplicity of the New Testament.

I honestly believe that organized Associations as disciplinary bodies, or advisory councils, are wrong, because—

1st. They are without Divine authority.

2d. The first account I find of advisory councils, so-called, is in the history of the Roman Catholic "Church."

3d. They make a local trouble a general one; in other words, they cause the disease to be epidemic.

4th. The advice given is not generally the advice of the churches after due deliberation, but of those at the Association. Perhaps advice is sought on a matter that has never been submitted to the churches, and, when the matter is presented to the Association, visiting and corresponding ministers are present, and consequently the home ministers and messengers are backward in expressing their views, and call on some of the visiting or corresponding Elders to give their views, and when such views are expressed, if they should be erroneous, maybe somebody will controvert them, or maybe they won't, and, if not, they are apt to pass as the advice of the Association, although there may be brethren present who are satisfied at the time that said view is erroneous, yet through timidity or false courtesy they say nothing, just because the views were expressed, maybe, by a man who is called a big preacher. And,

after such advice has been given, the churches sometimes find out that it is erroneous, and are put to much trouble to get rid of it, because those who are in favor of maintaining such advice will appeal to the power and authority of the Association in defence of their position, and here the Association has done much harm and becomes a tyrant. Again, the advice given is often premature, because the messengers present usually vote according to their own judgment at the time and not as they are directed by their respective churches; for, perhaps, the churches have had no hint of such a thing coming up in the Association. How can messengers consistently vote in such cases without first having the matter submitted to their respective churches? Of course they cannot. Hence, it follows that all such advice as is not given by the churches after due consultation, is, so far as the churches are concerned, arbitrary.

Now, let us come to the example which the Great Head of the Church has set us, by noticing His last address to the churches as contained in the first chapters of the book of Revelation. Please read the address and notice that He pointed out the particular error or errors that existed in a particular church, and He commanded that particular church, and no other, to set itself in order, or to correct that error. One church is not held responsible nor censured for the disorder that exists in another church; but each church, so far as order is concerned, stands or falls upon its own merits; and the manner in which the Saviour dealt with those seven churches constitute a Divine, an inspired model, to which we must conform in our dealings with each other as churches, if we truly honor and obey our Saviour and Lord. We have no right to take from nor add to this model.

Suppose we consider the seven churches of Asia tied together in an organized Association, such as some of us now have; and, under our way of doing under such circumstances, there would not be an orderly church among them, because of the disorder in Pergamos.

Let us turn away from methods of our own to the high, holy, and simple way of the Lord, for I am fully convinced that organized Associations, instead of maintaining the union of the churches, are painful sources of disunion and discord among our people.

Let church troubles and difficulties be investigated at home right in the church where the trouble exists. In nearly all such troubles there are certain attending circumstances, and these circumstances either aggravate or mitigate the trouble, and such attending circumstances are not apt to be considered in an Association; but in a church where the trouble exists

they are far more likely to be brought out, and then they often aid us in arriving at a correct decision. Associations have not the time for thorough investigation of such things. If trouble arises in a church and she must have help, let her call for such help, and let the matter be adjusted right in her midst.

The Association should be nothing more than a general meeting of the brotherhood for the worship of the Lord, and for the purpose of encouraging correspondence or mutual visiting among those of like precious faith, and the pastor and clerk of the church with which the Association is held should be the Moderator and Clerk of the Association. This plan obviates the necessity of making a distinction or choice between our brethren, which we have no warrant in Scripture for making. The simple question as to who should be Moderator of an Association has led to trouble and division in places, and to the formation of rival parties, and finally permanent disruption. When we visit each other in our families, we do not think of becoming the head of that family because we are visiting them, but we desire the wife to still retain her relative place in the family, and the husband his relative position as the head of the family. Now, each church is a little family, and, when we visit them in their monthly meeting, or in an Association, we should desire each member of that church to retain his relative position.

I wish herewith to present a copy of the Constitution of the Little Hope Association, of which I am an unworthy member. This Constitution is the same as that of the Olive Association of Alabama, excepting the 13th article. The churches appear to be prospering and in peace, and the business is so simple that we generally attend to it in a very short time, so that we can all be together while preaching is going on.

In conclusion, I wish to say that what I have here written, I wish the brethren to consider in the spirit in which I hope I have written it; and I hope that they will remember that I love them all, regardless of differences upon the subject of Associations. In the consideration of this matter, it is highly necessary that we be careful and do nothing rashly, but give our brethren due time for reflection and investigation, and in the end I confidently believe that the simplicity of truth will triumph.

Your unworthy brother in gospel bonds,

G. W. STEWART

Five Mile, Hale Co., Ala., Aug. 10, 1896.

ASSOCIATIONAL CONSTITUTION.

ARTICLE 1. It is understood and agreed upon by the churches composing this Association, that each church, if it so choose, may

send not more than three brethren, with a letter certifying their appointment, the number baptized during the year preceding, received by letter, restored, dismissed by letter, excluded, or dead; also, the total number in fellowship at the time of sending said letter.

ART. 2. That this Association shall be known as THE LITTLE HOPE PRIMITIVE BAPTIST ASSOCIATION.

ART. 3. It is also understood that no church, on becoming a member of this Association, parts with, nor surrenders, any of her rights, privileges, duties or responsibilities given her by the Great Head of the Church, and made binding on her in the New Testament.

ART. 4. It is further understood, that all disciplinary power, and right, pertaining to membership, or fellowship in the church, belongs exclusively to the church or churches; and that this Association shall not ASSUME the right to dictate to, nor in any way interfere with the internal rights of the churches.

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

ART. 6. Any church may be dropped from this Associational compact by request of two or more churches; but this, nor any other act of the Association shall not of itself be regarded as officially impairing or breaking church fellowship among the churches of this union, nor the members of the churches. We regard all matters touching church fellowship as belonging exclusively to the church or churches, and requiring their official action to make it valid.

ART. 7. This Association shall not form any alliance, correspondence, or relation with any institution, secret or otherwise, except to correspond with other Primitive Baptist Associations, the churches of which are known to be of the same faith and order with the churches composing this Association.

ART. 8. Churches petitioning for membership will be admitted on giving satisfactory evidence of their being of the same faith and order with the churches of this Association.

ART. 9. This Association, being formed by the churches as their chosen method to cultivate acquaintance, and promote unity and correspondence among Primitive Baptists of like precious faith and order, and will have no other "Articles of Faith" than that which each church already has, and which each member of this body has already endorsed, and to which he is amenable in the church of which he is a member.

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

ART. 11. Visiting brethren of the same faith and order with the

churches of this Association, known to be in good orderly standing with their churches at home, may be invited to seats, either from churches of this Association or others; and members of churches of this Association may have their names enrolled as correspondents from this to other Associations; but none shall be allowed to vote except brethren sent by the churches.

ART. 12. Correspondence with sister Associations may be withdrawn or suspended at discretion.

ART. 13. The Association shall have a Moderator and Clerk of the body, and it is agreed that the Moderator and Clerk of the Church with which the Association convenes shall be the Moderator and Clerk of the Association. In case of their absence, the members present shall elect others to serve *pro tem*.

ART. 14. This Association may adjourn to any time and place she may think most advisable.

FEET WASHING

Was practiced in the East in the times of our Lord, as a mark of great esteem, by hosts to their guests, who were thought worthy or deserving such an honor. It was done to exalt the guest and not the host. It was in the spirit of this custom our Lord washed His disciples' feet. He was their Lord and Master, yet He washed their feet; not as do some Popes and Kings, to exalt themselves by thus showing how condescending they could be, but to exalt His disciples—thus setting them an example, that they should esteem each other better than themselves, and to impress upon them their exalted calling as heirs of God and joint-heirs with Him: kings and priests unto God.

It was in this spirit the woman washed the Lord's feet. The conclusion is therefore inevitable, that the virtue of such a practice is in the fact that it is an act of volition. Any compulsion by law or ordinance, requiring it to be done in order to retain one's membership in the church, destroys the spirit of it. As long as it is practiced in this spirit of a voluntary mark of the high esteem we entertain for each other, as being done unto Christ—for "inasmuch as ye do it unto the least of these my brethren, ye do it unto Me"—I am willing to continue to practice it, as I have ever done. But when I have to do so to retain church fellowship, I will cease to practice it. I know none of my dear brethren in the Lord would be willing to be

thus forced to receive such a mark of esteem from me, when, in fact, it was forced on me, and not because I really did so to manifest such esteem. Under the lead of this spirit I am willing to continue feet-washing, at the meeting-house, after or before communion, or on some other occasion appointed for this purpose, at the church or elsewhere. For I cannot imagine any time or place where I would refuse to wash the feet of an heir of God, a joint heir with our Lord, a king and priest unto God—symbolically the feet of our Lord. Oh! what a high privilege! If Christians could ever be impressed with their exalted station—the very thing our Lord in His example intended to impress on His disciples—what a holy, dignified, particular, watchful people the church would be! How purifying, refining and saving would their example be in this world!

The above is a text of what might be written on this subject.

H. BUSSEY.

HYMN OF TRUST.

O, love divine! that stooped to share
 Our sharpest pang, our bitterest tear,
 On Thee we cast each earth-born care :
 We smile at pain while Thou art near !

Though long the weary way we tread,
 And sorrows crown each lingering year,
 No path we shun, no darkness dread—
 Our hearts still whispering, “Thou art near !”

When drooping pleasure turns to grief,
 And trembling faith is changed to fear,
 The murmuring wind, the quivering leaf,
 Shall softly tell us Thou art near !

On Thee we fling our burdening woe,
 O, love divine! forever dear ;
 Content to suffer, while we know,
 Living and dying, Thou art near !

It would seem that the hardest thing for depraved human nature to do is to have confidence in the power and truthfulness of the Lord God of Hosts.—*Selected.*

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 WM. M. MITCHELL, Opelika, Ala. } EDITORS.
 J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for the MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

NOTE.—Remittances and orders committed to my agency during September concerning THE MESSENGER have been forwarded to Elder S. Hassell for names, as follows: J. W. Burke, Mrs. E. A. Gorham, Mrs. A. I. Dozier, Dr. W. C. Hanson, Mrs. N. R. Kerlin, B. B. Nicholson, W. H. Lee, W. E. McClendon, Smith H. Jarrell, Wm. H. Maynor, Mrs. W. C. Lowe, J. P. Simms, Elder T. J. Parish, Elder W. J. Parish, J. W. Kendrick, Mrs. T. C. Jarrell, Mrs. G. W. Jarrell, W. C. Lowe, Jr., Wm. H. Hawkins, Miss Nancy Heath, J. M. Bran, T. J. East, Mrs. M. S. Dunn, J. V. Price, Miss Mollie McGinty, W. T. Lee, W. N. Jordan, J. M. Davis, Miss Tabitha McGinty, T. A. Whatley, E. J. Taylor, J. J. Thompson, W. A. Lamb, T. W. McLemore, Alabama; B. W. Adamson, C. R. Wilson, Mrs. Estelle Rodgers, J. W. Brittain, R. E. Land, Aaron Land, Georgia; Mrs. E. Boyer, Jane Wilkerson, Missouri; Mrs. E. M. McIntosh, Texas; and Mrs. Anna Payne, Michigan.

Many thanks to all.

W. M. MITCHELL.

THE DIVINE ORDER OF SALVATION.

1st, Regeneration; 2d, Repentance towards God; 3d, Faith in the Lord Jesus Christ; 4th, Obedience to God; and 5th, The Certainty and Fullness of Eternal Life in Heaven, of which Life, Regeneration, Repentance, Faith, and Obedience are the Fruits and Evidences on Earth. John iii. 1—21.

Mr. W. A. Short, of Putnam, Texas, requests me to write a sermon on John iii. 14—17: "As Moses lifted up the serpent in the wilderness," etc. In partial

compliance with his request, I will present, in a brief manner, my understanding of the text which he mentions, *in connection with the context, which is absolutely indispensable to a full, Scriptural, and accurate view of the subject*—a subject which, in its comprehensiveness and importance to sinful men, is surpassed by no other subject in the Scriptures.

The text upon which I will write a few thoughts comprises the first twenty-one verses of the third chapter of the Gospel of John—the conversation of Nicodemus and Christ, which I understand ends with the 15th verse, and the commentary of John, in the next six verses, upon that conversation, the language of Christ and of John being equally inspired and infallible.

Divine wisdom, most instructive and important to us, is shown in the *order* and *connection* of the truths presented in these verses. The fact that a human being has eternal life, and will therefore be safely housed in heaven at last, is manifested here in time, at least in the case of adult and rational persons who live where the gospel is preached, by these four occurrences, in this invariable order: 1st, regeneration; 2d, repentance towards God; 3d, faith in the Lord Jesus Christ; and 4th, obedience to God; and no human being, even though dying in infancy, irrationality, or heathenism, will, without regeneration by the Spirit of God here on earth, and redemption by the blood of the Son of God, enter the heaven of immortal glory. There is no salvation, no eternal life, no enjoyment of heaven, without the renewing power of the Holy Ghost and the atoning death of the Son of God; and, unless we are first regenerated, or born again, or born from above, or born of God, or born of the purifying power of the Holy Spirit (called by Paul “the washing of regeneration and the renewing of the Holy Spirit,” Titus iii. 5), we will never truly repent or believe or obey or enter heaven; and, if we are thus born of God, we will certainly repent, believe,

obey, and inherit the fulness of eternal life. That the new birth precedes faith and obedience is shown clearly by John in his First Epistle, v. 1, and ii. 29—"is born" should, in each of these verses, be rendered "has been born," for the verb is in the *perfect* tense. "Whosoever believeth that Jesus is the Christ has been born of God"; "Every one that doeth righteousness has been born of Him." In Ezek. xxxvi. and xxxvii., and Zech. xii. and xiii., it is perfectly clear that the renewing work of the Holy Spirit *precedes and causes* evangelical repentance, faith, and obedience. This fact is further demonstrated by such Scriptures as Acts v. 31; xi. 18; Gal. v. 22; 1 Cor. xii. 9; Eph. i. 3, 19; Heb. xii. 2; Philip. i. 29; 1 Pet. i. 21; Philip. ii. 13; Heb. xiii. 20, 21; John v. 25; vi. 37, 39, 45, 47; x. 15, 26-30; xvii. 1-3, 24

The *first* step in time, in the manifestation of eternal life is the new, heavenly, spiritual birth, which is the work of God alone (John i. 13; James i. 18; 1 Pet. i. 23; Eph. ii. 1-10; 2 Cor. v. 17, 18), and which Christ illustrates by the water to devote its purifying power, and by the wind to set forth the sovereignty and irresistibility of the Divine Spirit in this work. The word rendered "man," in the third and fifth verses, "Except a man be born again," or "born of water and of the Spirit," is not a noun but an indefinite pronoun—*tis*, and means "one," referring, as the context shows, to a human being. That the work of regeneration takes place in the soul or spirit of man is just as certain as that the Scriptures are true (Eph. iv. 23; Rom. ii. 29; Philip. iii. 3; Psalm xix. 7; lxvi. 16). In the new birth, a new life, a new nature, a new heart, a new mind, a new principle, a new will, are imparted; the former nature or principle was *fleshly* or *corrupt*, the new nature or principle is *spiritual* or *holy*.

The *second* step in the manifestation of eternal life, which may seem to us simultaneous with the first step, but which we know from the Scriptures that I

have cited is *caused* by the regenerating Spirit of God, is conviction of sin, repentance for sin, indicated, in our text, by the pain and terror of the *Israelites bitten* by the fiery serpents in the wilderness, and applying to Moses, the law, for relief (John iii. 14; Num. xxi. 5-9). The serpent was cursed by God; and the fiery serpents represent the curses of God's fiery law against sinners. When the Holy Spirit comes to us, He first convicts us of sin (John xvi. 8, 9). The bitten Israelites exclaim, "We have sinned" (Num. xxi. 7). If they had been dead, they would not have felt the bite of the serpents; and so, when we are dead in sin, we do not mourn because of our sins. But, being the chosen people of God, and being alive, they were distressed by the poison rankling within them and the fear of death, and they penitently and earnestly sought healing and relief. By the meriful command of God, Moses raised a fiery serpent of brass, having no poison in it, upon a pole, a banner-staff (or cross), as the word literally means; and the bitten Israelites looked upon the brazen serpent and lived—that is, as explained by Christ, they did not perish or die, but they were healed and saved. And so the ceremonial law—ordained by God, and given by Moses—points the convicted sinner, the bitten Israelite, to the sinless and crucified Son of Man, who was also the Son of God, made a curse for the sins of His people, and forever putting away those sins by the sacrifice of Himself. No agonizing and dying Israelite in the wilderness would for a moment refuse to look upon the brazen serpent for healing; and, when he looked, he was instantly and forever healed of the poison within him; he never died so far as death caused by the poison was concerned; *he did not, after he looked, have a different life from what he had before, but the life he already had, continued—he did not perish or die.* And in the same manner the quickened and distressed sinner, led by the Holy Spirit, who takes of the things of Christ and shows them to him (John xvi.

14)—*third* step in salvation—beholds, by the eye of faith, “the Lamb of God which taketh away the sins of the world” (John i. 29), sees Christ as the end of the law for righteousness to him as a believer” (Rom. x. 4), feels “the fellowship of Christ’s sufferings,” is “crucified with Him,” and “conformed to His death,” and “lives by the faith of the Son of God, who loved him, and gave Himself for him” (Philip. iii. 10; Gal. ii. 20), mourns over his wretched sins that pierced and slew his Lord with an inconsolable mourning except by the consolations of the blessed Gospel, and feels the cleansing and emancipating efficacy of that precious blood that poured from the veins of his dying Redeemer (Zech. xii., xiii.), and rejoices in the Lord Jesus Christ as the God of his salvation, and—*fourth* step in salvation—delights in obedience to God (John iii. 21), and lives on and forever, and can no more perish or die eternally than Jesus Himself can die an eternal death (Philip. iii. 3; John xiv. 19; iii. 16; Col. iii. 3, 4). He is a sheep of Christ, for whom Jesus laid down His human life, and to whom He has given spiritual and eternal life, so that he can never perish (John x. 15, 16, 26–30; xvii. 1–3, 24). His believing in Christ, instead of being the cause, is simply *one effect* and *evidence* of his having already been born of God, and having eternal life (1 John v. 1; John vi. 47). When he comes to the moment of temporal death, instead of perishing eternally, as he feels that he richly deserves to perish because of his sins, he shall by the wonderful mercy of God in Christ, enter upon the fulness of eternal life; so far as his disembodied soul is concerned, he shall depart and be with Christ (Philip. i. 23; 2 Cor. v. 8); and, when Christ shall come a second time, in His glorified humanity, to the world, He will, by His almighty power, raise the dead bodies of His saints, and conform them unto His own glorious body, and—*fifth* step in salvation—they will be forever in His likeness, both in soul and body, and then they will be perfectly satisfied (Philip. iii. 20, 21; Psalm xvii. 15; 1 John iii. 2).

The first and sole cause of this salvation is the eternal love of God (John iii. 16), which is manifested to His people in all the world, in every nation and kindred and tongue (Rev. v. 9; Gen. xii. 3; Tit. ii. 11-14), in the gift of His Son and His Spirit and eternal life through them; and this holy and everlasting salvation is for every quickened, every sensible, every convicted, every penitent, every hungering and thirsting sinner—every human being who sincerely desires it, whether Jew or Gentile, in all ages and countries (Isa. xlv. 22; lv. 1; Matt. v. 6; xi. 28; Rev. xxi. 6; xxii. 17). Everything in the Scriptures, everything in the doctrine of election and predestination, everything in the doctrine of special atonement, everything in the doctrine of divine regeneration, everything in the mind, purpose, wisdom, love, power, unchangeableness, and truth of God, is not at all against, but is altogether in favor of the certain and everlasting salvation of every human being to whom sin is the greatest burden and Christ is the greatest desire. Such is the *gospel*, the good news, the glad tidings of a free and full and holy and everlasting salvation to every person of the Adamic family who really longs for it.

S. H.

TEN REASONS WHY I BELIEVE THE BIBLE IS THE WORD OF GOD.

This is the title of an excellent little book, containing only one or two objectionable expressions, written by R. A. Tony, of Chicago, and published and sold for twenty-five cents by the Fleming H. Revell Co., 112 Fifth Avenue, New York.

The ten reasons, by the strength of which the writer says the Lord brought him out of the darkness of scepticism into the broad daylight of faith and certainty that the Bible from beginning to end is God's Word, are the following: 1st. The testimony of Jesus

Christ; 2d. The fulfilled prophecies of the Bible; 3d. The unity of the Book; 4th. The immeasurable superiority of the teachings of the Bible to those of any other and all other books; 5th. The history of the Bible, its victory over attack; 6th. The character of those who accept and of those who reject the Bible; 7th. The influence of the Bible; 8th. The inexhaustible depth of the Bible; 9th. The fact that as we grow in knowledge and grace we grow toward the Bible; and 10th. The direct testimony of the Holy Spirit. Thus ending as he started—with God.

These reasons are explained by the author in an instructive and convincing manner. S. H.

WHO IS ABLE TO STAND BEFORE ENVY?

Prov. xxvii. 4.

Among the many evil traits of human nature Envy is not the least. It often seeks to destroy the good character and injure the success of its victim. Envy is a kind of confession of inferiority compared with those against whom it is directed; and for this reason the best and most unblemished characters the world has ever had have often been subjects of a cruel sting from those who were greatly inferior to them.

The reputation of fidelity, honesty, industry and economy, or of humility, kindness and liberality, has often stirred up feelings in the hearts of vicious, unfaithful, dishonest and illiberal men to such extent as to cause them to seek by some disguised and underhanded method to injure the character and usefulness of innocent and unoffending citizens and church members. "Wrath is cruel, and anger is outrageous, but who is able to stand before envy?" Prov. xxvii. 4. By the above quotation it may be seen that a peculiar force is placed upon envy, far exceeding the bitterness of man's wrath or the outrages of his fits of anger. The cruelty of wrath may be abated and the outrages

of anger conciliated, but who is able to stand before the cold, deliberate deception and disguise of envy? It is enmity and hatred wrapped under a cloak of love and friendship. It is flattery and falsehood seeking to draw the innocent and unsuspecting into some dishonorable measure or hurtful snare.

The first place in the Bible where envy is mentioned is in Gen. xxvi. 14. Isaac by special direction of the Lord in time of famine, had gone down to dwell in the land of the Philistines—a land which the Lord had sworn unto Abraham to give unto him, and to his posterity after him.

In this land of the Philistines the Lord greatly blessed His servant Isaac. His labors became exceedingly fruitful, even an hundred fold the first year. But of what avail is the manifestation of God's blessing in the fruitfulness of Isaac to an envious Philistine? They envied Isaac for his prosperity, and could not bear to see that he had greater merit than had ever been manifested in a Philistine. And especially was their hatred and envy the more stirred up by knowing that even Abimilech, their king, had such high regard and reverence for Isaac that he issued a decree that, "He that touchest this man or his wife shall surely be put to death."

Abimilech had a consciousness of the merit and greatness of Isaac's character and of the envy which it had excited in the hearts of his subjects, and to avoid future troubles, which had already begun to develop, he says to Isaac, "Go from us: for thou art much mightier than we." Gen. xxvi. 16.

Here is the true secret of envy. It is a stinging sense of being inferior to those against whom envy is directed. It cannot bear an honest, straightforward rival. It says, "Thou art mightier than we." "We are conscious that we are inferior in honor, integrity, industry and general character." "He that is greater in wisdom and prudence, greater in good judgment and intelligence, and greater in meekness, humility,

reputation and good character will supplant us." And, therefore, envy says, "Go from us in some way or another." Who can stand before envy? Its fearful consequences are indicated to us by the very pointed manner in which Solomon puts the question. It seeks the downfall of the best men of the universe. And, further still, it spares not to direct its poisonous darts against the innocent and immaculate Son of God himself. Pilate knew that for the gratification of envy the Chief Priests, Scribes and Pharisees had delivered Jesus to be condemned and crucified.

Envy, among any grade or class of men, is a terrible thing. It will overthrow the best interests of society and is the scourge of nations. But when it invades the sanctuary of God and defiles the temple of worship with its sacreligious touch, it becomes most hateful. And should it thus manifest its hideous deformity among professing Christians, especially among preachers, dreadful consequences to the peace of churches must follow its unholy work.

After plotting his death, Joseph's brethren sold him as a slave to Ishmaelites, and to cover up their wickedness by falsehood and deception they pretended to their father that they have found Joseph's coat of many colors covered with blood, thus causing their own father to cry out in agony of soul, "Some evil beast hath devoured him; I shall go down to my grave in sorrow and mourning for him." But what does all this sorrow and anguish of a loving father amount to before the hard and obdurate heart of envy? It is neither softened nor moderated thereby. No marvel therefore that the warning voice of inspiration sounds aloud to the people of God—"Envy thou not the oppressor and choose none of his ways." To oppress the poor, the needy and the innocent is an envious and wicked work. God will avenge it.

In consideration of all the evils flowing out from envy, how important for Christians to heed the solemn and affectionate admonition to "Lay aside all

malice, all guile, all hypocrisies and envyings and evil speakings, and as new-born babes desire the sincere milk of the word that they may grow thereby." 1 Pet. ii. Envy never can add anything to the fruitfulness and spiritual growth of Christians, but to the contrary, it will dwarf them in their comforts and usefulness to the church of God or to their fellow man in the world. "Where envying and strife is, there is confusion and every evil work." James iii. 16. No good can come of it.

When, by the mighty power and grace of God, David had brought deliverance and joy to all his brethren by slaying their common enemy, causing the daughters of Israel to sing, "Saul hath slain his thousands and David his tens of thousands," envy was stirred up in Saul, and from that time he sought opportunity to destroy David.

And now, from all these Scriptural circumstances and illustrations concerning envy, its fruits and destiny, should we not learn many useful lessons? They are written for the profit and learning of Christians in this day, and down to the end of time.

The evil works of envy may seem to prosper for a time in causing the innocent to suffer and fall into shame and reproach, but it will, in the end, work its own defeat and destruction. "Envy slayeth the silly one." Job. v. 2. And another Scripture saith: "Be sure that your sin will find you out." Num. xxxii. 23. Did not the sinful envy of Joseph's brethren come home to them when, in great distress, they said, "We are verily guilty concerning our brother when we saw the anguish of his soul." Did not the envy of Saul against the innocent David come sadly home to him when he felt that the Lord had forsaken him in the hour of peril and need, and he sought unto a witch for help? And did not envy "slay the silly one," as Job says it does, when Saul voluntarily committed suicide by falling upon his own sword,

rather than bear the shame and defeat his envy had brought upon him?

O, thou man of God, flee from envy! It is a deadly foe to you and to the peace of the church of the living God, and its foulest work is when it gets among preachers. It has a hardening tendency and hardens their hearts against one another, so that they cannot speak well of one another or bear to hear others speak well of those whom they envy. An envious preacher will drop an evil insinuation here and there among brethren to blot the fair name, good standing and character of his brother, and the most unsuspecting, innocent and useful preacher is generally the one who suffers most from envy. And when the minds of brethren become evil-affected by the evil and envious speaking of one preacher against another, his brethren begin to partially shun him, and his reception among them is seen and felt by their cold indifference or dead formalities. It is, indeed, marvelous how soon the minds of good brethren may be evil affected against preachers whom they had before held in high esteem. All this can quickly be done by an envious tongue. Witness the account given in the first and fourth chapters of Galatians. Paul says to his brethren and to the churches: "I marvel that you are so soon removed." "Where is the blessedness ye spake of; for I bear you record that if it had been possible ye would have plucked out your own eyes and have given them unto me" "Am I, therefore, become your enemy because I tell you the truth?" "They zealously affect you, but not well." The faithfulness of ministers in warning the unruly sometimes stirs up the envy of others against them.

In the Apostolic day the church of God was warned against such preachers as caused divisions and offences contrary to the doctrine they had learned of Christ; and they were admonished to avoid all such troublesome teachers—for the apostle assures the churches that such characters do not serve the Lord Jesus, but

their own belly, and that by good words and fair speeches they deceive the hearts of the simple. Rom. xvi. 18.

Now, in conclusion, we wish to say to every Gospel minister as Paul said to Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine whereunto thou hast attained." "Watch thou in all things; do the work of an evangelist; make full proof of thy ministry. For I am now ready to be offered and the time of my departure is at hand." "May the grace of our Lord Jesus be with you all!"

W. M. M.

CONFESSION OF SIN.

"Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John iii. 4.

Sin is atoned for by Christ and put away from His people in the sense that sin cannot affect their future everlasting happiness. In this sense they are clear and forever free from sin; and yet God in His wisdom has so ordered that their minds are seriously concerned and their souls are burdened with a deep conviction of the fact that they are sinners, and hence are made to confess their sins before God. It matters not if they have been so upright and careful as to secure the approbation of the world, and stand justified in the sight of men and of human governments, yet they feel that they are sinners before God, and to Him they cry, "God be merciful to me a sinner."

No doubt but that Saul of Tarsus was a law-abiding man, and what the world would call a good man, doing what he verily thought was right in the sight of God before his conviction; for he claims that, as touching the righteousness which was in the law of Moses, he was blameless. He had been guilty of no

act for which he was condemned by human laws, governments or tribunals. But when he was called and quickened with Divine life and light, and arraigned before the Supreme Court of the universe, he felt the sentence of death upon himself, and subsequently wrote that this awful sentence had passed upon all men. And although he had no guilt to confess before earthly tribunals, he confessed before God such sins as were against Him only (as David confessed, Psa. li. 4.) He said, "Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee; and when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him." Acts xxii. 19, 20. Those acts specified above were not transgressions of the laws of the Roman Empire, nor against the rules, customs or traditions of the Jewish Province, and, therefore, Paul was not arraigned before those tribunals; but he was no less guilty in the eye of God's holy law, which takes cognizance of all the evil actions, thoughts and intents of the heart. Before this heavenly tribunal, and in the august presence of the great Judge of quick and dead, Paul confessed—first, his active sins, in that of persecuting and beating the saints; and, second, his passive sins, in that of simply *standing by and consenting* to the death of Stephen, a martyr of Jesus. It was not by Paul's mandate that this bloody deed was done, nor did he even cast a stone with his own hand, yet his full and free consent, and his manifest desire that it should be done marked him, in God's criminal code, an accomplice in the whole transaction, and he was made to feel and confess it. Had he made an effort to prevent that murder; had he tried to dissuade the maddened mob, or even turned away his face from the scene of cruelty which he had not power to avert, then the case would have been different with him; but, no, he verily thought that

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such things ought to be done. But he was at that time Saul of Tarsus, a religious zealot and fanatic; but subsequently he became Paul, a servant and an apostle of Jesus Christ; and after reviewing his previous conduct and the injuries he had inflicted upon the children of God, his only consolation was that he had obtained mercy, because he did it ignorantly in unbelief. For while ignorance and unbelief do not influence the mercy and grace of God, yet such conditions render the poor sinner an object of sovereign mercy.

Confession of sins before God under the convicting and convincing power of the Holy Spirit is free, full, and unreserved, and without extenuation. The joy of it comes in the sense of pardoning grace; such confession is made with godly sorrow and is accompanied by repentance toward God, and followed by faith in the Lord Jesus Christ.

Confession of sin under the Divine influence leads on to a confession of faith in Christ, and to obedience, and is the effect of salvation—not the cause.

J. E. W. H.

APPRECIATED.

For most of the remittances for both old and new subscribers received by me during September, 1896, I am indebted to the agency of Elders W. R. Avery and J. T. Satterwhite, of the Beulah Association, Alabama, and we hope by their agency, together with that of kind brethren, sisters and friends everywhere, that a large list of new subscribers may be obtained, as well as prompt remittances and renewals of old subscribers. Of late the names of several young members have been entered as new subscribers, and we hope that many others will follow their example in assisting to build up and sustain the MESSENGER, and thereby cultivate acquaintance and obtain useful information concerning the gospel views and principles of our people.

W. M. MITCHELL.

THEODOSIA ERNEST.

This book, published in St. Louis, Mo., forty years ago, has now been revised and abridged and published by brother S. B. Luckett, Crawfordsville, Ind., and has been advertised for several months in the GOSPEL MESSENGER. It is an elegant volume of 260 pages, and contains (in a simple narrative and conversational style very interesting especially to the young) the results of ten nights' study in regard to the teaching of the Scriptures as to the proper so-called *mode* and the proper *subjects* of baptism. Some of the finest arguments ever advanced in defense of the truth on this interesting and important subject are presented, in a very readable form, in this beautiful volume. There are very few persons, either young or old, who would not be entertained and instructed by its perusal.

S. H.

LUST WAS NOT CREATED IN ADAM
BY GOD.

The new, strange, false doctrine that there was no change in Adam when he fell, and that there is no change in a sinner when he is born again, finds it necessary to assert that, while sin is not a creature of God, but the act of a creature, lust, in the sense of evil desire, was created in Adam by God, and seeks to prove this monstrous assertion by a perversion of James i. 15—"When lust hath conceived, it bringeth forth sin." But a child is a child before it is born—birth does not make it a child. And David says "the wicked travail with iniquity, conceive mischief, and bring forth falsehood" (Psalm vii. 14); and Paul says "the law is spiritual," and "I had not known sin but by the law, for I had not known lust, except the law had said, Thou shalt not covet," and that "sin wrought in me all manner of concupiscence (or

lust)" (Rom. vii. 7, 8, 14); and John says, "the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 16); and Christ says that lust is sin, and that all evil things proceed out of the heart (Matt. v. 28; xv. 19), and, to the unbelieving Jews, He says, "Ye are of your father the Devil, and the lusts of your father ye will do" (John viii. 44). The word translated "sin" in James i. 15 means sometimes *inward* and sometimes *outward* sin, as the Greek lexicons show us; in James i. 15 it evidently means outward sin, which lust, the inward or heart sin, brings forth into act. God created Adam in His own image; so that saying that God created evil desire or inward sin in Adam, is saying that God has evil desire or inward sin in Himself, and this would be blasphemy (Gen. i. 27), for God is the sun of righteousness, light, in whom is no darkness at all, of purer eyes than to behold iniquity, and, instead of creating moral evil in man, does not even tempt man to evil (Mal. iv. 2; 1 John i. 5; Hab. i. 13; James i. 13). Adam *died* when he sinned (Gen. ii. 17); and God quickens His people from this death in trespasses and sins (Eph. ii. 1). The change from life to death, and from death to life, is the greatest change possible to any being. "Beware, lest any man spoil you through philosophy and vain deceit." Col. ii. 8. S. H.

WHOSE DUTY IS IT?

Dear Elder Mitchell:—Please give your views through the MESSENGER as to whether it is the pastor's or the deacons' duty to admonish the Church to duty in looking after the poor of the Church and the needs of the pastor; also as to whether it is the pastor's duty at all to touch on these things. This is a controverted point here among our preachers. Some are admonishing the Church to duty on this line and others are contending that the deacons ought to do this, and that the preachers should not say anything on this point. If you write on the subject, please do not use my name. Yours, *

REPLY.—In replying to the above request, we see no necessity for any unpleasant or heated controversy among brethren to enter into the investigation of this point of gospel order.

If the Church has deacons to attend to certain specified business, and they are faithful to attend to that for which they are specially set apart by the Church, we would think they would certainly feel it to be their duty to be foremost in bringing all such cases to the notice of the Church, and then if the Church is slow or indifferent in attending to her duty in looking after the poor, or in supplying the needs of the pastor, it certainly would be in line of duty for the deacons to admonish the Church to "be not slothful in business, but to be fervent in spirit, serving the Lord." Rom. 12.

But while the deacons should admonish the Church on this line, we cannot see how their neglect to do this should exempt the pastor, or close his mouth against admonishing and exhorting the Church to faithfulness in these things, as well as in everything else pertaining to his ministry.

If the pastor of a Church is to feed the flock of God and take the oversight thereof with a ready mind, watching in all things to keep back nothing that is profitable for the Church, and thereby make "full proof of his ministry," he cannot be excused from admonishing, exhorting, and entreating both Church and deacons to faithfulness.

It is true that neglect of deacons and Churches to attend to things needful often increases the burdens and responsibilities of preachers, but it cannot exempt them from faithfully admonishing their brethren.

W. M. M.

A great-hearted man shows his great heart in being above petty provocation. Such wrongs to himself cannot ruffle his temper nor obtain a foothold in his memory.—*Selected.*

In response to request in *THE MESSENGER* of October, 1896, several copies of *THE MESSENGER* for March, 1892, have been sent me. Thanks for the kindness.

Bro. J. N. Parnell, Morvin, Clarke county, Alabama, desired *MESSENGERS* of March, April, and November, 1892. I soon procured those of April and November and sent to him, but he failed to receive them, and I sent those numbers again; but up to this date (October 10th) I am not informed whether he has received any except for March, 1892, though I have written him twice. Will he please let me know.

W. M. MITCHELL.

CLOSE OF VOLUME XVIII.

The present number closes the eighteenth volume of the *GOSPEL MESSENGER*. Another year, with its multitudinous events and changes, its joys and sorrows, its acts of obedience and disobedience to God, and of kindness and unkindness to our fellow creatures, of truth and falsehood, honesty and dishonesty, faithfulness and unfaithfulness, liberality and covetousness, envy and good-will, sincerity and hypocrisy, seriousness and frivolity, has been numbered with the long and irrevocable past. While thirty-six millions of human beings have been born during the year, the spirits of thirty-five millions have passed from time to eternity, into the immediate and solemn presence of their Divine and Righteous and Omniscient Judge, who cannot be deceived or awed or bribed, and who declares that He will reward every man according to his works, according to his character and conduct in the present life—a God of infinite and eternal mercy to the heaven-born, humble, and penitent sinner who trusts entirely in the salvation of the Lord Jesus, and a God of infinite and eternal vengeance to the unrenewed, proud, and impenitent unbeliever who trusts in his own righteousness for acceptance with the Most High.

In His wonderful mercy, the Lord has not yet cut us down as cumberers of the ground, but still spares our sinful and unprofitable lives. As a memorial of

His great and unmerited goodness to us, let us here, like the prophet Samuel, set up our Ebenezer, saying, "Hitherto the Lord hath helped us" (1 Sam. vii.). The Lord hath thundered with a great thunder upon our enemies of every kind, and discomfited and smitten them, and we are saved altogether by His mercy and power. And by grace we should feel deeply thankful to Him for the past and present, and trust in Him for the future, and labor to be more entirely devoted hereafter to His loving and holy service.

I am glad to say, that, according to my information, the inroads made by death in Primitive Baptist Churches, during the year, have been more than made up by ingatherings, so that there does not seem to be much prospect of the early dying out of the believers in the truth; and there is also a gratifying tendency, in some sections, towards a reunion of the people of God who have been long and unscripturally divided.

In the middle of the year the proprietorship of the GOSPEL MESSENGER was transferred from the children of Elder J. R. Respass to myself; and since that time the magazine has been improved in size and mechanical appearance, and is gaining in influence and circulation. May the God of Israel continue to direct its editors and contributors, and use the GOSPEL MESSENGER for His own glory, and for the edification of His dear people.

S. H.

EXTRACTS.

LUVERNE, ALA., Sept. 30, 1896.

DEAR BROTHER MITCHELL: I returned from the Wetumpka Association last Monday and found my family all up, and am feeling considerably stronger myself. On my way to the Association I stopped over and preached at Bethlehem (Notasulga) on Tuesday, and at Tallassee Tuesday night; thence to Chana Creek and Bethel, where I met good congregations. Elder R. B. Smith met me at Tallassee and conveyed me on to the Association. The four churches under Brother Smith's charge,

to-wit, Salem, Chana Creek, Bethel, and Fish Pond, are all in a prosperous condition. The Lord has greatly blessed the labors of that faithful minister.

The meeting of the Wetumpka Association was largely attended; the weather was pleasant, and all seemed to enjoy the occasion very much. I met Bro. James Finlay and Bro. Dykes, from Mt. Olive, Shelby county, and many other brethren of my former acquaintance. Bro. Finlay told me that Sister Hargrove was at his house and very much afflicted. I also learned that Elder Shirley is in a low state of health and in a needy condition. Many enquiries were made after your health and circumstances, and I had much thought about you and the long, laborious years you had spent in the service of the Baptist cause, and of the unabated interest you still manifest for the cause of our blessed Saviour. Surely there is a crown of righteousness laid up for you in the world of spirits.

The church at Bethlehem (Notasulga) has called for my services, and I expect to move to that place sometime during the winter or early spring. This I do for the sake of better health. It is probable that I shall continue to serve the church at Beulah (Troy) for a while longer.

I collected \$25 for THE GOSPEL MESSENGER, including twelve new subscribers. I am not decided as to attending the Olive Association—have a little more inclination to attend the Western Primitive in Dale county, which embraces the same time. Hope you will be able to attend the Olive.

Yours as ever,

J. E. W. HENDERSON.

[I am not able to attend any.]—W. M. M.

NEW HAMPTON, MO., Sept. 24, 1896.

DEAR BROTHER HASSELL: I am glad to know that you have taken charge of THE MESSENGER. THE MESSENGER has often brought cherring words to me, and I feel that the Lord has blessed Zion with able, God-fearing gifts that are set for the defence of the Gospel. Our brethren who are editors seem to be filled with love and a desire to promote the welfare of our beloved Zion. My heart goes out with especial love to that aged servant, Elder Mitchell.

And, dear Brother, when I am made to feel that I have the fellowship and love of those dear brethren that have true and tried hearts, I feel stronger, thank God, and take courage. Dear brethren, continue to preach Jesus, the way, the truth, the life. Remember your unworthy brother, if the Lord leads your mind to do so.

In a feeble hope,

I. J. CLABAUGH.

MANASSAS, TATTNELL CO., GA., Sept. 19, 1896.

Elder Hassell—

VERY DEAR BROTHER: I would, if I could, express my gratitude in the present prospects of THE MESSENGER. While I have been reading it from its infancy, yet I have felt fearful, since the death of Elder Respass, that it might gradually be diminished. Yet I remember the dying request of Elder Respass, that he wanted it continued and supported; and I hope I am not thought to be flattering when I say I am proud of the present management of THE MESSENGER; and while I hope I do not want to impose on the old age and infirmities of Elders Mitchell and Henderson, yet I feel grateful that they are yet on the editorial staff. I have often thought of those old soldiers and the afflictions they have had to pass through, and I hope they may be yet spared with you to conduct THE MESSENGER many days, if it can be the Lord's will.

Bro. Hassell, we have been having good meetings all this year. There have been seventeen added to Anderson's Church since May 15th by baptism, and two by letter. Elder Cribbs is our pastor. He is a very poor man, yet that only makes a way for the church to prove their love to him, which they fully make manifest when the deacons make it known that there is help needed. There is much life in our church, and each member seems to want to work for the things that make for peace.

I forgot to state that one of the members we baptized was a brother in his 81st year, and my mother, who was in her 78th year. She says she has had a hope ever since she was eleven years old.

Yours, yet in hope of better joys,

J. R. CALLAWAY.

STOWERS, KY., Sept. 19, 1896.

DEAR BROTHER HASSELL: I received THE MESSENGER for October to-day. I have been a subscriber for about fifteen years or more. I believe it a blessing to God's humble poor. I hope the Lord will bless you in so conducting its publication that it may still go out over our country to comfort as well as instruct its dear readers. I felt prompted to write you from reading a letter from Bro. John N. Hurst. Brother Hurst, like many of God's dear children, looks upon washing feet as an ordinance. I have ever believed Baptism and the Supper were the only ordinances instituted by our Saviour, while feet-washing is a lesson of humility, and is a sweet privilege. Oh what a precious privilege, to get down at the feet of God's children! I never went to the house of God where feet were to be washed but I felt a sort of hesitancy, a backwardness, but thanked God each time before the sweet service ended. I felt thankful for

the exalted privilege of getting down at the feet of my precious brethren. I do wish all God's people would do what our Saviour told His disciples to do, when He set them an example. I never engaged in feet-washing that I did not afterwards feel an inward peace and spiritual pleasure. No place is so good and so safe for God's dear people as at each other's feet. We see no faults and have no jealousies—no enviousness then; it is a heavenly place, surely, to me. I believe those who do not engage in feet-washing deprive themselves of a blessing, because it is so evident to me that those who participate receive spiritual peace and strength. Our brethren do not allow it to affect our fellowship. May the Lord enable us to do our whole duty and make us humble, and may the short stay we make here be in love and sweet Christian fellowship.

Your unworthy brother,

J. W. STOWERS.

SAC AND FOX AGENCY,
OKLAHOMA TERRITORY, Sept., 1896.

I have thought sometimes that I ought to write something in testimony of our dear and precious Saviour and King, for we are children of a King if we are in His kingdom—not of this world. He told His disciples the kingdom did not come by observation, but was within them. We are in the world, but truly hope our mind or soul is in the Kingdom of God. For Jesus is the Captain of our Father's army, and He established His kingdom on earth (as I understand it) in the hearts of men and women, and afterwards His church, which I believe is the Primitive Baptist.

The calling and quickening into life in the Kingdom of God is to many more than ever get into the church, for some cause, we know not what; but I believe, and I suppose every Baptist believes, that all of God's children will be saved with an everlasting salvation. What a great comfort to believe that, after our afflictions and trials are all over, we can be with Jesus and our loved ones forever.

Dear Brother Hassell (if I may so call you, who I believe to be a servant of the Most High and Holy God, poor unworthy worm of the dust that I am), I feel too poor and cast down, all alone in this world. Having lost two companions and four children, I feel that if I have not got any brethren and sisters in the Lord, I am a cast-away indeed. I feel to say with Naomi, "Call me not Naomi, call me Marah, for the Almighty hath dealt very bitterly with me."

Please do with this as you think best—throw it away, and it will be all right with me. Your little sister, if one at all,

(Mrs.) J. C. DODSON.

"WHAT DO YE THINK OF THE SON OF MAN?"

This is the religious question of the age. The result of the renewed struggle cannot be doubtful: in all theological controversies, truth is the gainer in the end. Though nailed to the cross and buried in the tomb, it rises again triumphant over error, taking captivity captive, and changing at times even a bitter foe, like Saul of Tarsus, into a devoted friend. Goethe says: "The conflict of faith and unbelief remains the proper, the only, the deepest theme of the history of the world and mankind, to which all others are subordinated." This very conflict centres in the Christological problem.

The question of Christ is the question of Christianity, which is the manifestation of His life in the world; it is the question of the Church, which rests upon Him as the immovable rock; it is the question of history, which revolves around Him as the sun of the moral universe; it is the question of every man who instinctively yearns after Him as the object of his noblest and purest aspirations; it is a question of personal salvation, which can only be obtained in the blessed name of Jesus. The whole fabric of Christianity stands or falls with its divine-human Founder; and if it can never perish, it is because Christ lives the same yesterday, to-day, and forever.

The Person of Christ is the great central miracle of history, and the strongest evidence of Christianity. The very perfection of His humanity is a proof of His Divinity. The indwelling of God in Him is the only satisfactory explanation of His amazing character.

From His miraculous person His miraculous works follow as an inevitable consequence. Being a miracle Himself, He must perform miracles with the same ease with which ordinary men do their ordinary works. "Believe Me that I am in the Father, and the Father in Me; *or else* believe Me for the very works' sake" (John xiv. 11; comp. x. 38). We believe in Christ, and *therefore* we believe His works and the Bible, which bear witness to Him.

Standing on this Rock, we may feel safe against the attacks of infidelity. The Person of Christ is to me the surest as well as the most sacred of all facts; as certain as my own personal existence; yea, even more so: for Christ lives in me, and He is the only valuable part of my existence. I am nothing without my Saviour; I am all with Him, and would not exchange Him for the whole world. To give up faith in Christ is to give up faith in humanity; to believe in Him is to believe in the redemption and final glorification of men; and this faith is the best inspiration to a holy and useful life for the good of our race and the glory of God.—*The Person of Christ, by P. Schaff.*

The modern Pharisaism, which denounces churches and abuses Christians for not following the Pharisee in all his schemes for reforming the world in his way, is worse and harder to endure than the old Pharisaism.—*Selected.*

THE GLORIOUS HOPE.

How blest are they whose toils are o'er,
 Who rest with Jesus evermore!
 Forgot is every earthly sigh,
 And not a tear bedews their eye.

No thought of things behind molests;
 Nor aught before perturbs their breasts:
 Faith lends no more her glimmering light,
 But ends in everlasting sight.

There in the glory-light they shine,
 Where sin mars not the life divine;
 And there before the throne adore,
 To share that glory evermore.

Then, while with troubles here ye cope,
 Oh smile, ye saints, in glorious hope!
 And take this as your Father's way
 To make you fit for endless day.

—*Thomas Neild.*

OBITUARIES.

"Here have we no continuing city, but we seek one to come." HEB. xiii. 14.

JESSE B. JOHNSON.

Jesse B. Johnson was born in Isle of Wight County, Va., on June 15, 1806, and died May 14, 1896. He lacked one month and one day of being 90 years old.

In boyhood he attended local private schools, and obtained what was then called a fairly good education. In early manhood he was clerk in a store at Franklin, Va. At one time he held a position on a steamboat which ran up Blackwater River as far as Franklin, Va. He afterwards settled on his farm near this place.

In 1842 he married Miss Mary C. Cotton, daughter of Hardy Cotton and Belvia his wife. This union was blessed with five sons and one daughter—Francis H., Edward T., Jacob A., Julius C., Isaac N., and Sarah E. Isaac N. died of diphtheria on December 27, 1861, and Francis H. died in the Confederate army, January 19, 1862. Soon after his marriage he taught school, a few years, near his residence.

In 1849 he and his wife joined Old South Quay Church, in Southampton Co., Va. Here they remained consistent members until

their death. His wife died August 24, 1892, without a day's confinement to her room. She was 71 years old.

In 1866 he was ordained deacon, and some years later he was made clerk. He was unassuming in his religious life, yet very firm in his views of Bible teaching. He had a hope of his acceptance with God years before he ventured to give his experience before the church. The family with whom he then lived observed the signs of faith and hope one morning, as he came from his room to the breakfast table. No words were spoken, but the work of grace was manifested by an unusually pleasant countenance. His delay in joining the church was evidently caused by a deep sense of his unworthiness to be called a child of God.

He was a careful reader of the Bible, and was glad to hear its teachings discussed, so as to honor God and His Son Jesus. He had no confidence in the flesh. He loved the doctrine of salvation by grace through faith. He was not accustomed to sing, but he loved to hear others sing the sweet songs of Zion. His face showed that he often made melody in his heart while others sang true gospel hymns. A month or two before he died, such songs as these were sung at his home one night after supper:

"Amazing grace! how sweet the sound,
That saved a wretch like me!"

"Did Christ o'er sinners weep?
And shall our cheeks be dry?"

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!"

He enjoyed the singing, and remarked: "Such music is refreshing." He loved good singing, and always desired to hear the words distinctly. He was ever ready, by his presence and means, to aid and encourage those who preached at his church. He did not believe in giving large, fixed salaries, but he believed the faithful minister should be well cared for by those to whom he preached. He believed that Christians should read the Bible very carefully, and then read other good books and papers as time and means might afford. He was a regular reader of *Zion's Landmark*, and enjoyed the sermons and experiences printed therein.

He died of no particular disease. For several days he had been more feeble than usual, but was not considered in any immediate danger. He went out into the yard only a short while before he was found dead, sitting in the shade on the back kitchen door-steps. He had often said that he expected to die suddenly. He had expressed a desire not to be long confined before his death. His desire and expectation were both fulfilled. We believe he is resting with Jesus, free from sin and temptation.

As there was no Old School Baptist minister near enough to attend his funeral, Duncan McLeod, a Missionary Baptist, was requested to preach. He used the text: "Be ye also ready, for in an hour when ye think not, the Son of Man cometh."

JACOB A. JOHNSON.

[*Zion's Landmark* please copy.]

P. N. HELMS.

Our esteemed brother P. N. Helms was born in Frederick County, Virginia, March 19, 1801; married Ann E. Blakemon in 1833; moved to Kentucky, then to Tennessee, and lastly to Texas, where he died January 2, 1886, near Waco.

Like the ancient patriarchs and the faithful of all ages, he desired to leave behind him his testimony to his own convictions concerning the truth and kingdom and patience of Jesus, his Saviour. We can but recall his fidelity to the faith once delivered to the saints. I met this venerable brother but a few times here on the shores of time, and the deep impress of his firm character is so fixed that no part of it is yet erased. He moved onward toward his final rest as the gallant ship plows the mighty waves of the sea. Undaunted, unfaltering he stemmed the tide of opposition during the trying wars of 1836. Like Elijah, he wore his mantle till he ascended the skies. Though he had had many a conflict, and on his wounded soul lay many a sorrow, yet he entered the valley of death without a spot on his character, leaving to his children and all who knew him an inheritance worth more than rubies.

While we now pen these words to his memory our spirit leaps forth in praise of that name he loved so much—Jesus, and to His grace may we not sing an anthem of praise, for it was in His grace our brother prevailed and entered the glory-world, leaning on His rod and staff. May the like blessings rest on the heads of all his children, on earth and in heaven, is the desire of one who loved him.

A. V. ATKINS.

MRS. SUSAN J. THOMPSON.

Died, at her home near Double Springs, Oktibbeha Co., Miss., Susan Jane Thompson, wife of Bro. F. M. Thompson, July 1, 1896. She was born in Walton County, Ga., March 6, 1847, and lived 49 years, 3 months, and 25 days. She was married to Bro. Thompson December 18, 1860, and was the mother of four children—two sons and two daughters.

Sister Thompson died of heart dropsy. She was not confined to her bed but a short time before she died. She did not complain of suffering much until within a few days of her decease. She had enjoyed uninterrupted health all her life, till about one year ago, when she became afflicted with chills, which terminated in dropsy.

The writer was well acquainted with Sister Thompson, having been a visitor at her home for about twelve years, and was with her frequently during her last illness. She bore her sufferings with great fortitude, leaving unmistakable evidence of her reconciliation of mind. As a mother and as wife, she was all those words mean. As a neighbor she was noted for her kindness and hospitality. All the characteristics of a noble companion, a good mother, and Christian woman were blended in her. She was baptized into the fellowship of Clear Springs Church about seven years ago by old Bro. David Hitchcock, of Georgia. As a Primitive Baptist Sister Thomp-

son was as near a model in all the relations of life as the unworthy writer ever met. None ever became acquainted with her who did not have the utmost confidence in her judgment. Her words were always timely and seasoned with grace. She had a hope many years before she joined the church, and walked as orderly as if she had been identified by name with the church; and all her life, since she had obtained a hope, was such as to convince all her friends that the Lord had been merciful to her; yet, because of her modesty and timidity, she remained out of the church for many years. In health she never talked very much, being rather reticent in her nature; was never known to sing much, and during her illness she was not conscious for some days before she died. But about twenty-four hours before she passed away she became thoroughly rational, and talked to her friends and relations who were around her bedside. The writer heard some of her conversation. She talked at some length, speaking of what a beautiful world she saw: how lovely everything was, and that the people whom she saw were most beautiful. She also sang a part of two hymns, remarking to her friends at the time that "it was said she could not sing, but she knew she could sing." Everything that the ablest physicians and kind friends and relatives could do was done, but all could not stay the hand of death. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

C. M. SCROGGIN.

R. A. DODSON

Was born June 13th, 1844, and died June 28th, 1896. He had been a member and deacon of the Primitive Baptist Church for more than twenty years. He loved the cause, and nothing gave him more pleasure than to meet and talk with the brethren, and especially to have them at his house.

At the last of his sickness, he was too weak to talk. His wife, seeing he wanted to do so, asked if it was all right. He said: "Yes, it is all right."

The weeping, sorrowing wife and children around his bedside attest the deep affection felt, and tell far more than words what they have lost in him.

As our brother-in-law we loved him, and as a Christian we loved him; and, though we will hear his voice no more in song and family prayer, yet in the sweet bye-and-bye we shall hear him sing, where, by the grace of God, we'll meet and sing the songs of the redeemed.

MRS. J. H. KING.

MRS. NANCY ELLEN BOYER.

Sister Boyer died August 28th; aged 28 years, 5 months, and 2 days. She suffered a year or more with consumption. She was of delicate frame, and easily yielded to its power. She was the adopted

daughter of Brother and Sister Thos. Scott, who loved her as their own.

Sister Ellen joined the Primitive Baptist Church, Sugar Creek (Bancroft, Mo.), at the age of fourteen, and was baptized by the writer. Her experience was given in that sweet, child-like way that greatly endeared her in the hearts of the Church members, who will greatly miss her presence in the Church. Her life was devoted to the cause of Christ.

She leaves her husband, two children, father, and mother to mourn her loss, but not as they who have no hope. It was her wish, and I attended the funeral, and tried to preach, using as a text, Romans viii. 11: "But if the Spirit of Him that raised up Jesus," etc.

May the Lord heal all our sorrows, is my prayer.

Your brother,

I. J. CLABAUGH.

New Hampton, Mo.

Miss BLANCH ALMOND,

Oldest daughter of Elder J. F. and Nannie Almond, of Conyers, Ga. (aged 27 years, 7 months and 14 days), was taken sick with fever on the 12th of August, and grew worse and worse for two or three days, when death released her from suffering, and she fell asleep sweetly and composedly, as we confidently believe, in Jesus, to awake in His likeness.

Her suffering was intense, but was borne with patience and fortitude. She had never made a public profession of religion, but we are satisfied she had a good hope in Christ her Saviour. The night before she passed away a great light shone around about her. She said it was the happiest moment of her life. She soon became unconscious, and died just as going to sleep, not moving a muscle or an eye. From evidences, we believe she had a hope of a better resurrection before this time.

She was the pride and comfort of her parents and all the family, who feel sensibly the loss, both of her assistance and exemplary life.

At this writing, the family is still under the afflicting hand of God. Our prayer is that His everlasting arms be underneath, to uphold and support. May He give them faith to look beyond these troubles, and be enabled to say: "Thy will and not mine be done," and to realize that these afflictions work for us an "exceeding and eternal weight of glory," etc.

JOHN N. HURST.

ELDER LEE HANKS' BOOK.

The title of Elder Hanks' book is, "The Conflicts of a Poor Sinner; the Doctrine and Practice of the Apostolic Church, and Comforting Words to Poor Mourners." It can be ordered of him at Boston, Ga. The price is fifty cents each, or five dollars per dozen. It has 200 pages.

BELTON, TEXAS, October 4, 1896.

Elder S. Hassell, Williamston, N. C. :

Will you please give notice in the MESSENGER that I am sole proprietor and publisher of the LLOYD PRIMITIVE HYMN BOOK. The books will be sent out in future from Belton, Texas. My former husband, Mr. J. C. Lloyd, sent them from Montgomery, Alabama, also Greenville, Alabama, in former years, but since my marriage to Elder A. V. Atkins, I moved at once to Belton, Texas, and have sent them from here. I send prices attached:

PRICES LLOYD'S HYMN BOOKS.

Plain sheep binding, single copy, by mail	\$ 60
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In all cases cash must accompany the order.

Send money by registered letter, post-office money order, or by express to me at Belton, Texas.

Address all orders to—

MRS. M. E. ATKINS, Belton, Texas.

[Formerly Mrs. J. C. Lloyd.]

N. B.—Mr. J. A. Clark, Wilson, N. C., is a general agent for Lloyd's Primitive Hymns; and mails the books to purchasers at the above prices.

THEODOSIA ERNEST;

OR,

THE HEROINE OF FAITH.

DEAR BROTHER :

The above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time, and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its estimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is intensely interesting, so that the reader cannot easily lay aside the book until all is read.

It will be bound in full cloth (scarlet) with stained edges, good book paper, clear type, with stamp and title in black and gold, on side and back.

This book in plain binding was never sold under \$1.00. In this greatly improved style, the price will be reduced, as follows:

One copy, 75 cents; two copies, \$1.40; three copies, \$2.00.

In larger quantities at 65 cents each. Postage prepaid in all cases. If not found satisfactory, please return the book and the price will be cheerfully refunded.

Address all orders to

Elder JAS. H. OLIPHANT, Pimento, Ind.,
or S. B. LUCKETT, Crawfordsville, Ind.

WHITAKER'S ACADEMY,

(FOR BOTH SEXES)

WHITAKER'S, N. C.

The thirty-sixth session will open, the Lord willing, on the first Monday (7th day) of September next, and continue until the first of June.

Board from eight to ten dollars per month.

Tuition from ten to twenty dollars for half term, to be paid in advance.

No deduction made except in cases of protracted sickness.

For further particulars, inquire of
August 1, 1896.

A. J. MOORE,
PRINCIPAL.

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IMPORTANT NOTICE.

CHANGE IN THE PROPRIETORSHIP AND OFFICE OF PUBLICATION OF THE GOSPEL MESSENGER.

I have bought THE GOSPEL MESSENGER from Elder J. R. Respass' Sons, the executors of their father's estate—the bargain to be consummated July 1st, 1896. I am to fulfil their contract to send THE MESSENGER to those who have paid for it; and all subscriptions to THE MESSENGER, both for the past and the future, are, after July 1st, 1896, to be paid to me at *Williamston, Martin Co., N. C.*

I have engaged the services of Elder W. M. Mitchell, of Opelika, Ala., and P¹³ J. E. W. Henderson, of Luverne, Ala., as Associate Editors.

THE GOSPEL MESSENGER will, by the grace of God, continue to be conducted on the same fundamental principles of eternal truth as heretofore—principles of infinitely more value than mortal life and all its momentary possessions; and a brief and clear statement of those principles will be made in the July number. I hope at once to increase the size and the value and usefulness of THE MESSENGER. Feeling a burning desire to conduct THE MESSENGER in such a manner as to redound to the glory of God and the good of His people, and realizing my utter dependence upon the Lord for such ability, I beg all the praying readers of THE MESSENGER to join me in imploring Him, for Jesus' sake, to bestow upon me a special and sufficient endowment of His Holy Spirit for this blessed purpose.

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